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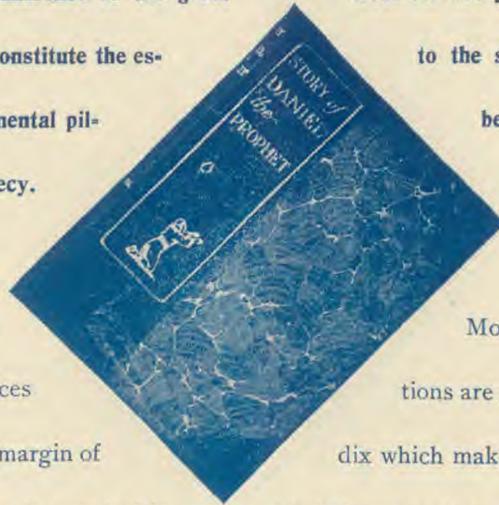
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A Monthly Journal Devoted to the Interest of House to House Bible Work

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

VOL. V

SOUTH LANCASTER MASS., MAY, 1907

No. 12

My Refuge

[These lines were written by Ellen L. Goveh, a Brahman of the highest caste, adopted daughter of Rev. W. T. Stone, of Bradford, England.—*Sabbath Reading*.]

IN the secret of His presence how my soul delights
to hide.

Oh, how precious are the lessons which I learn at
Jesus' side!

Earthly cares can never vex me, neither trials lay
me low,

For when Satan comes to tempt me, to the "secret
place" I go.

When my soul is faint and thirsty 'neath [the
shadow of His wing,

There is cool and pleasant shelter, and a fresh and
crystal spring;

And my Saviour rests beside me, as we hold com-
munion sweet;

If I tried, I could not utter what He says when
thus we meet.

Only this I know: I tell him all my doubts and
griefs and fears.

Oh, how patiently He listens, and my drooping
soul He cheers!

Do you think He ne'er reproves me? What a
false friend He would be

If He never told me of the sins which He must
surely see.

Do you think that I could love Him half so well
as I ought

If He did not tell me plainly of each sinful word
and thought?

No; He is so very faithful, and that makes me
trust Him more,

For I know that He does love me, though He
wounds me very sore.

Would you like to know the sweetness of the se-
cret of the Lord?

Go and hide beneath His shadow; this shall then
be your reward;

And whene'er you leave the silence of that happy
meeting place,

You must mind and bear the image of your Master
in your face.

You will surely lose the blessing, and the fullness
of your joy.

If you let dark clouds distress you, and your in-
ward peace destroy.

You may always be abiding if you will rest at Je-
sus' side;

In the secret of His presence you may every mo-
ment hide.

A HIGH STANDARD REQUIRED

MRS. E. G. WHITE

BEHOLD, I stand at the door and
knock: if any man hear my voice,
and open the door, I will come in
unto him, and will sup with him and he
with me." The position of Christ is the
attitude of forbearance and importunity.
"I counsel thee to buy of me gold tried in
the fire, that thou mayest be rich." O, the
soul-poverty is alarming! And those who
are most in need of the gold of love, feel
rich and increased with goods, when they
lack every grace. Having lost faith and
love, they have lost everything.

The Lord has sent a message to arouse
His people to repent, and do the first works:
but how has His message been received?
While some have heeded it, others have
cast contempt and reproach on the message
and the messenger. Spiritually deadened,
humility and childlike simplicity gone, a
mechanical, formal profession of faith has
taken the place of love and devotion. Is
this mournful condition of things to con-
tinue? The Saviour calls; listen to His
voice: "Be zealous and repent." Repent,
confess your sins, and you will be forgiven.
"Turn ye, turn ye; for why will ye die?"

Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, "I know thy works." "Repent and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with His love. "I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and the rain and the sunshine, should have produced an abundance of fruit, but on which the divine searcher discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches and our institutions will go from weakness to weakness, and from cold formality to deadness, while they are saying, "I am rich and increased with goods, and need of nothing." The True Witness says, "And *knowest* not that thou art wretched, and miserable, and poor, and blind and naked." Will they ever see clearly their true condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God' they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideas, they will oppose the work. "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"—Because they did not respond to the warnings, the entreaties, of the

messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing."

Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of His Spirit. Their strong, selfish traits of character, their stubbornness will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart He will be found of you.

The Arrow-seed

I WATCHED a little bird that unawares
 With all its might was scattering winged seed,
 As on a nodding flower it hung to feed.
 Loosed by its beak—the breath of summer airs
 Those feathered germs across the meadow bears,
 The while the busy songster takes no heed
 Whither each arrowy wanderer may speed,
 Or how in forest or in field it fares.
 Ah, we are sowing when we little think
 Winged seed of good or evil all around;
 We scatter them e'en when we eat or drink;
 Whene'er we talk they flutter o'er the ground;
 O, "to the Spirit" let us learn to "sow,"
 And from small deeds and words fair flowers will
 grow!

Golden Thoughts

Give me the lowest place; not that I dare
 Ask for that lowest place, but Thou hast died
 That I might live and share
 Thy glory by Thy side.
 Give me the lowest place; or if for me
 That lowest place too high, make one more low,
 Where I may sit and see
 My God and love Thee so.

—Christiana Rosetti.

Knocking, Ever Knocking.

Knocking, knocking, ever knocking!
 Who is there?
 'Tis a pilgrim, strange and kingly,
 Never such was seen before;—
 Ah, sweet soul, for such a wonder
 Undo the door.

No! that door is hard to open:
 Hinges rusty, latch is broken;
 Bid Him go.
 Wherefore, with that knocking dreary
 Scare the sleep from one so weary?
 Say Him—no.

Knocking, knocking, ever knocking?
 What! Still there?
 O sweet soul, but once behold Him,
 With the glory crowned hair;
 And those eyes so strange and tender,
 Waiting there;
 Open! Open! Once behold Him—
 Him, so fair!

Did she open? Doth she? Will she?
 So, as wondering we behold,
 Grows the picture to a sign,
 Pressed upon your soul and mine;
 For in every breast that liveth
 Is that strange, mysterious door;
 The forsaken and betangled,
 Ivy-gnarled and weed be-jangled,
 Dusty, rusty, and forgotten:—
 There the pierced hand still knocketh,
 And with ever patient watching,
 With the sad eyes true and tender,
 With the glory crowned hair,—
 Still a God is waiting there.

—*Harriet Beecher Stowe.*

JESUS IS COMING AGAIN

JESUS is coming again. Some may ask; How do you know that Jesus is coming again. Before the Saviour left the earth He said to His disciples: "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3. Just as surely as Jesus has gone to heaven so surely will He return. No Christian doubts that Jesus went to heaven. The record states that He walked out to the Mount of Olives with His disciples and



"while they beheld He was taken up; and a cloud received Him out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, Why stand ye gazing up

into heaven? *this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.*" Acts 1:9-11.

The clouds received Him out of their sight so when Christ comes He will come in the clouds of heaven. The beloved disciple says:—"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. The Saviour Himself said He would return "in the clouds of heaven with power and great glory." Matt. 24:30. "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The Saviour is coming for His people, John 14:3, and He will take them in person, just as He ascended into heaven. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds*, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

THE TONGUE. No. 1

J. N. LOUGHBOROUGH

A GOOD man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Luke 6:45.

In this scripture we see the close connection between the mind of man and the words of his lips. In a former article we saw the importance of having the heart softened by the spirit of the Lord in order to render acceptable service to Him, and the danger of trusting to the imaginations of a self-satisfied, deceitful heart, and now it may be well to note a few of the many scripture testimonies respecting the words, for they are an index of the heart's condition.

Here is a description of one who gives loose rein to both mind and tongue, "they speak vanity every one with his neighbor; with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things; who have said, With our tongue will we prevail; our lips are our own; who is Lord over us." Psalms 12:2-4.

Of such the Psalmist said "My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." Psalms 57:4. Still further we read of them, "they are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Psalms 73:8, 9. Realizing the danger from such he prays, "Deliver my soul, O Lord, from lying lips, and a deceitful tongue! what shall be given unto thee, thou false tongue?" Psalms 120:2, 3.

Solomon, in his proverbs declares, "there is that speaketh like the piercings of a sword; but the tongue of the wise is health. The lip of truth shall be established forever; but a lying tongue is but for a moment." Proverbs 12:18, 19. Again, "He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief." Proverbs 17:20.

This perverse tongue is not all confined to those who lay no claim to godliness, but is found, as in David's time, among the Lord's professed people. He plead, "Destroy, O Lord, and divide their tongues; for I have seen violence and strife in the city . . . It was not an enemy that reproached me; then I could have borne it, neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet council to-

gether, and walked unto the house of God in company. . . . The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Psa. 55: 9-21. To his face they probably said, "I am so glad to see you," but behind his back he called them "plowers [that] plowed upon my back; they made long their furrows." Psa. 129:3. They were not those however who shall "Dwell in thy Holy hill," for he said such would be "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Psa. 15:3.

The apostle James gives a vivid illustration of a tongue uncontrolled, when he says, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3: 6-9. The remedy for this stirring up of the evil nature is "the soft answer that turneth away wrath." Prov. 15:1.

RELIGIOUS LIBERTY

S. B. HORTON

VERY much has been written about the subject of religious liberty. It has been the theme of philosopher, statesman, and reformer. Viewed from a selfish standpoint religious liberty has been thought to be license. But license suggests quasi-ownership, at least, and, therefore, does not present the ethical meaning of the subject.

The Bible reveals the only comprehensive treatise on the subject of the principles of religious liberty. The Old as well as the New Testament, is replete with the great principles of this and other important depart

ments of the plan of redemption. Properly understood, it is the vital element through which to connect fully with the Divine life.

Space will permit to mention but a few references to illustrate one phase of the theme. Daniel had genuine religious liberty, because "he was faithful, neither was any error or fault found in him." He was a free man while in the den of lions, because he served the One who was "able to deliver." Paul, Peter, James, John and others could sing "praises unto God" while in prison, in stocks, in banishments, etc., because they had "fought a good fight," and had overcome the enemy "by the blood of the Lamb." They were acquainted with the Author of Religious Liberty who had said and continues to say, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Bondage is the very opposite of liberty. "Whosoever committeth sin is the servant of sin." In such condition the joys of religious liberty can not be experienced. Not by the accident of birth or position may we claim freedom. The principles of religious liberty and their contrast with bondage or sin are best epitomized in the following words of inspiration:

"Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8: 34-36.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

"There is a lot of difference between the rule of gold and the golden rule."

The Revelation of Jesus Christ. Rev. 1:1

And He sent and signified it by His Angel unto His servant John. Rev. 1:1

I, Jesus have sent Mine Angel to testify unto you these things in the churches. 1:2

These sayings are faithful and true.

And the Lord God of the Holy Prophets sent His Angel to show unto His servants the things which must shortly be done. 1:3

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. 1:5

What thou seest, write in a book, and send it unto the seven churches. 1:11

Who have record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 1:12

Which God gave unto him, to show unto His servants. 1:1

Seal not the sayings of the prophecy of this book: for the time is at hand. 2:10

Blessed is he that readeth, and they that hear the words of this prophecy, for the time is at hand. 1:3

Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this Book. 22:7

And I heard a voice from Heaven, saying unto me, Write, blessed are the dead which die in the Lord, from hence forth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. 14:13

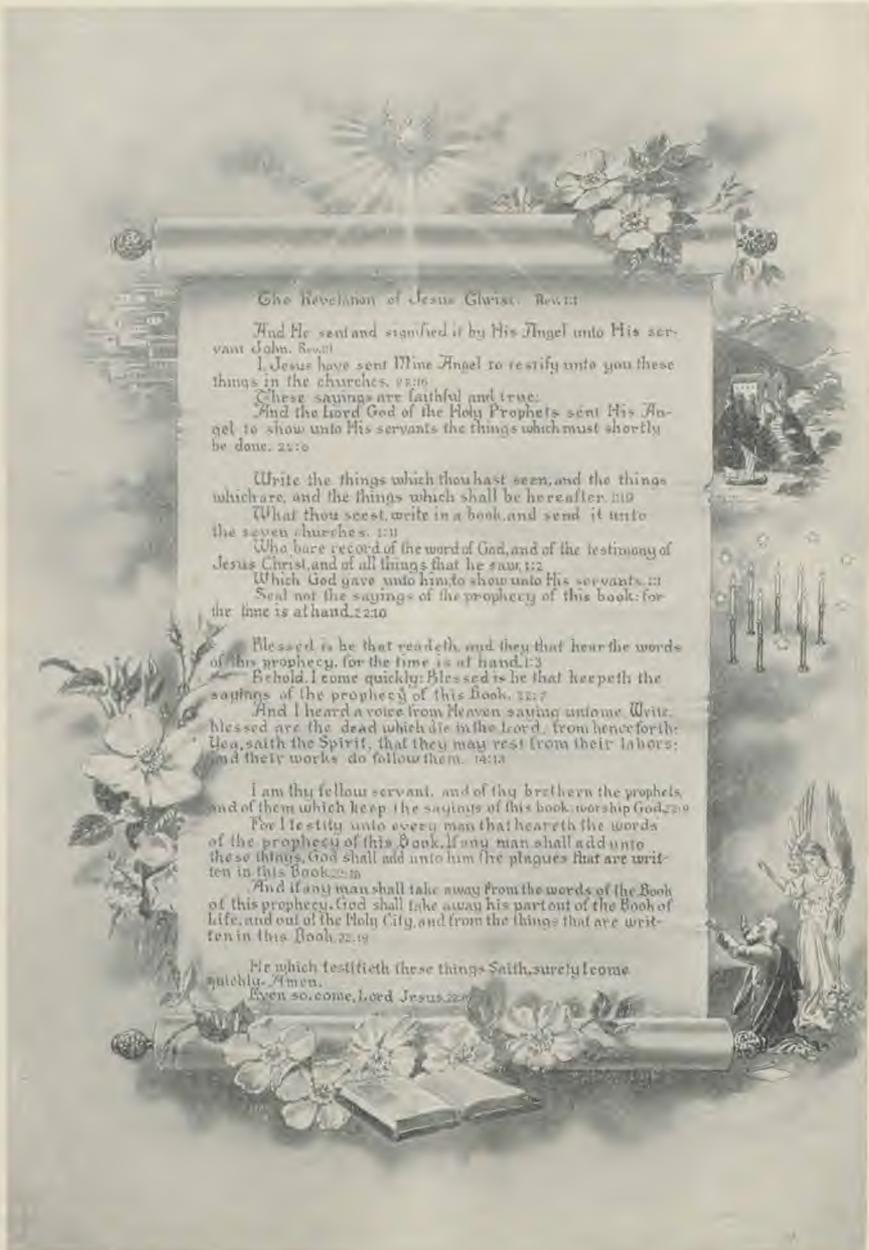
I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book, worship God. 22:9

For He testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book. 22:18

And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things that are written in this Book. 22:19

He which testifieth these things, Saith, surely I come quickly. Amen.

Even so, come, Lord Jesus. 22:20



THE BOOK OF REVELATION

THERE is no other book in the Bible of which God has spoken such remarkable words as the "Book of Revelation." The entire book is the "Revelation of Jesus Christ." It reveals Christ in His position in Heaven. It reveals Him in His attitude towards His ministers. In His attitude towards nations that reject Him and to those who love Him. In every condition and relation in this life and in the world to come is Christ revealed in His relation to humanity.

Three times John states the particular angel that brought the revelation which he wrote in a book and sent to the "Seven Churches." It was Christ's particular angel that brought this to John for him to write it out for the people of God, "*I Jesus have sent mine angel.*"

The object of the book is plainly stated, "To show unto His servants the things which must shortly be done." Then to make it more forceable the angel tells the prophet "Not to seal the sayings of the prophecy of this book."

A three fold blessing is pronounced upon those who hear, and they that read, and keep the sayings of this book. This particular angel who brought these things to John declares he is a servant not only of John, but of "His brethren the prophets." and those who keep the sayings of this book. If then we hear, read, and keep the sayings of this book, Christ's guardian angel will have a charge of our affairs in this life. Compare Gen. 24:7, 40, 48. Ex. 23:20-25. Luke 1:19, 20.

He then pronounces a most solemn warning to him who adds or takes from the words of the prophecy of this book. Twelve times the angel refers to this particular prophecy. Now why are all of these statements made concerning this particular book? It does not say they are not true regarding

any other book in the Bible but this book God gave to be an object lesson to the Bible. It is a brief compendium of the Word of God. "Who bare record of the Word of God." Important truths, present truth, is given in a brief concise manner so the book itself gives the truth contained in the entire Bible. Could these sayings of the Angel be realized, it would give a special luster to this book, so that all would want to study it.

DANIEL AND THE REVELATION

"The prophecies [of Daniel] tally with those of Revelation."—*Fausset*.

"Whoso readeth [the prophecies of Daniel], let him understand."—*Jesus*, Matt. 24:15.

"The book of Revelation, in connection with the book of Daniel, especially demands study."—*Education*, p. 191.

"God hath spoken by the mouth of all His holy prophets since the world began."—*Peter*, Acts 3:21.

"He who denies Daniel's prophecies undermines Christianity, which is founded on Daniel's prophecies concerning Christ."—*Sir Isaac Newton*.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."—*Amos*, Chap. 3:7.

"This book [Daniel] abounds with the most exalted sentiments of piety and devout gratitude; its style is clear, simple, and concise."—"Watson's Theological Dictionary."

"Prophecy is like a light shining in a dark place, revealing where we are on the stream of time. 2 Peter 1:19; Matt. 24:15, 20; Luke 21:10, 21."—*Bible Text-Book*.

"Many shall run [turn] to and fro [through the prophecies of Daniel], and knowledge shall be increased. . . The wise shall understand."—*Daniel*, Chap. 12:4, 10.

"I have also spoken by the prophets," says the Lord, "and I have multiplied visions, and used similitudes, by the ministry of the prophets."—*Hosea*, Chap. 12:10.

"The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—*Peter*, 2 Peter 1:21.

"Christ urged upon his disciples the importance of prophetic study. Referring to the prophecies given to Daniel in regard to their time, he said, 'whoso readeth, let him understand.'"—*Desire of Ages*, p. 234."

"The prophecies of Revelation contain a prediction of all the most remarkable revolutions and events in the Christian church from the time of the apostles to the final consummation of all things."—*Watson's Theological Dictionary*."

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book in the New Testament Scriptures is full of truth that we need to understand."—*Christ's Object Lessons*, p. 133.

"We have," Peter says, "also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

The book of Daniel "is the first of a series of apocalyptic writings, which culminate in the Revelation of John the Divine. It has exercised far greater influence on Christian theology than any other writing of the Old Testament."—*Encyclopedia of Religious Knowledge*."

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—*Christ*. See Rev. 1:1-3; 22:7, 10.

"If the books of Daniel and Revelation

were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us. We should be prepared to unite with Christ and to work in His lines." *E. G. W.*, in *Watchman*, Jan. 16, 1906.—*Arthur L. Manous*.

FIVE LOAVES AND TWO FISHES

THE miracles of Christ, and the words of Christ, with the various incidents recorded in His life should be given much thought. There is not a word He ever spoke, an act He ever did, but what there was in it a far-reaching significance. There were five thousand men, besides women and children, with Christ in the desert. The disciples besought Him to send them away to get food as the day was far spent. Christ said, "Give ye them to eat." At once Andrew replied, "There is a lad here, which hath five barley loaves, and two small fishes, but what are they among so many?" Had they implicitly believed the words of Christ they could have fed them as well before the Saviour had further developed the matter, as after He had them sit down and bring the loaves to Him. "He said this to prove them, for He Himself knew what He would do." But none believed, neither did they consider the significance of this miracle.

A few hours later they were on the sea, the wind was boisterous, and they began to realize that human effort was fruitless to save themselves. They saw Christ walking on the sea, stepping from one snow-capped billow to another, and took it as an omen of death and destruction to their frail bark. They supposed He was a spirit. All of this fear was because "They considered not the miracle of the loaves: for their heart was hardened." They were blinded because they wanted their own way. They wished to make Him a king and could not see any propriety in having to cross the sea. Their light was from sparks of their own kindling. So it is with thousands to-day.

In His Sight

THE most beautiful paths are the rugged ones,
That by willing feet are trod ;
And the songs that are sung by quivering lips,
The sweetest are in the ear of God.

The hand that is stretched to a brother's aid,
To help him on through the night,
Will bear a palm in the victor's march,
Tho' the hand be black or white.

And the heart that is crushed with pain and woe,
If rich in faith and love,
Will win its way to the gates of gold,
And enter the city above.

—Selected.

FROM DEACON TO EVANGELIST

MRS. H. W. COTTRELL

AS the persecution at Jerusalem was a signal for Philip to leave there, so the coming of Peter and John to assist in organizing and binding off the work in the city of Samaria gave him opportunity to leave for a time to carry the gospel to another hungry people. The prophet had said, "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. The time had arrived when that prophecy was due and Philip was the chosen instrument to fulfill it. "And behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." Acts 8:27, 28. Doubtless this Ethiopian man was a Jewish proselyte, and had driven a long distance to worship God, but was returning hungering for an understanding of the prophecies, which priest or scribe had failed to explain to his satisfaction. Jerusalem is the home of the twelve apostles, but not one of them finds this hungry man to break to him the bread of life. There are a multitude of believers there but not a soul in the large church meets him as he leaves the city in disappointment to point him to the Lamb of God which taketh away the sins of the world. But the Lord has

already sent His angel with a message to Philip to make a long journey across the desert to Gaza, and in obedience Philip has reached the great thoroughfare leading from Jerusalem to Egypt and Ethiopia, by way of Gaza.

Philip has reached the appointed place but his work has not been assigned him, but as he hesitates by the way he watches the passing multitudes intent on business or pleasure. Merchantmen with long trains of camels swaying from side to side under heavy burdens. The mighty caravan of pilgrims going or returning from worship, some walking and others on the backs of camels has the appearance of a slowly moving cloud. But interspersed among this motley crowd are wealthy pleasure seekers with gay equipages, and officers of State in majestic chariots. It is while his eyes are fixed on one of these that Philip hears the same voice that directed him hither saying "Go near, and join thyself to the chariot." He is no longer in doubt as to his mission, but hastens to obey and walks by the side of the chariot.

The occupant is too deeply absorbed in the study of the prophecies to notice the stranger, but Philip's ear catches the familiar words from which he has preached Christ to the Samaritans many times, and at once he seems to read the desire of the man's heart, and interrupted him by asking if he understood what he read. The eunuch frankly acknowledged he did not, and invited Philip to a seat in the chariot, doubtless hoping he would receive light from him on the scriptures. The place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth; in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth." Acts 8:32,33.

The eunuch's question concerning whom

the prophet spake was sufficient invitation for Philip to begin at the same scripture, and preach unto him Jesus. The listener's heart was ready to grasp the light and Philip leads him on step by step in the beautiful process of conversion until his desire to show his faith in his newly found Saviour makes him long to be baptized in the likeness of the death he has just read of, and as they sight a body of water he cried out, "See here is water; what doth hinder me to be baptized?" The simple examination of the candidate for baptism consisted of but one requirement, "If thou believest with all thine heart, thou mayest." The eunuch's answer was prompt and decided, "I believe that Jesus Christ is the Son of God." Upon this confession of faith the driver was commanded to stop the chariot and Philip led the eunuch down into the water and baptized him. This closed Philip's work for the eunuch, who went on his way rejoicing. Acts 8:35-39.

When Philip had finished his work for the eunuch he waited for his Master to direct him to his next field of work, and the scripture says "The Spirit of the Lord caught away Philip that the eunuch saw him no more." The Lord had called him from the city of Samaria where multitudes were accepting the gospel to travel a long distance to preach Christ, not to the multitudes in city or foreign land, but to a single individual traveler. But the Lord seeth not as man seeth; he saw not only the eunuch, but Ethiopia, stretching out her hands unto God, and the work of Philip for the eunuch was the pioneer seed sowing for an abundant harvest, for through the conversion of the queen's treasurer the gospel was carried to Ethiopia, and many accepted Christ and came out of heathen darkness into the clear light of Christianity.

We follow Philip and see him retracing his steps to Samaria, his chosen field. On his return he preached in all the cities till

he came to Caesarea. This was the official residence of the Herodian kings, and the governors of Judea, but the sacred historian gives no account of his labors in this important city. For nearly twenty years he is silent concerning him, and then introduces him by his new title, "Philip the evangelist" and adds, "which was one of the seven" (deacons). He tells of his home and family in Caesarea, that four of his daughters prophesied, which is proof that although he was ever faithful and diligent in his work for those outside, he did not neglect to bring up his children in the way of the Lord.

It was at this hospitable home that Paul and his company "tarried many days" as he was returning to Jerusalem from his last missionary trip, concerning which, he says, "And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Acts 20:22, 23. It was from the persecution of which Saul was leader that Philip fled to Samaria, now Saul the persecutor has become Paul the persecuted, and has to flee from city to city before his persecutors, but the Christian home of Philip and his family serves as a shelter from the storm. Which was the greatest work of this Godly man, to carry the gospel to the great nation of Ethiopia, or to strengthen the heart of Paul while he sheltered him under his home roof so that Paul could say "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus?"

O, Lord, Keep Me

O LORD, keep me from all harm,
When I work and when I play;
I will seek Thee and believe Thee
As I go about each day.

—Clara McClelland.

Age, 6 years.

DEATH

THERE are two kinds of death. The first death is common to all men, for "as by one man sin entered into the world, and death by sin, and so *death passed upon all men*, for that all have sinned." Rom. 5:12. "Wise men die, likewise the fool and the brutish person perish." Psa. 49:10. Death has passed upon *all mankind* and the first death awaits both the righteous and the wicked. Only those who are translated to heaven without seeing death will escape the first death.

The *second death* will have no power upon those who have perfected holy lives for "on such the second death hath no power." Rev. 20:6. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. And death and hell (the grave) were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15.

None need die the second death unless they choose evil rather than good. We read: "I have no pleasure in the death of him that dieth saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:32.

THE SANCTUARY SERVICE

The Levites

IN the March BIBLE TRAINING SCHOOL we gave twenty-one duties which devolved upon the Levites. They filled a very important part in the Sanctuary service and as they all served as an example and shadow of work connected with the gospel it will be well for us to study more fully of their work.

In order for the work to be done perfectly they were divided into twenty-four courses. I Chron. 23:6 with I Chron. 25:3-31. They were still serving by course in the days of Christ. Luke 1:8.

By dividing the fifty-two weeks in a year by twenty-four it allowed a little over two weeks for each Levite to serve in the temple service. The question would arise, where were they and what were they doing the remainder of the year? They were to have no inheritance with God's people. Deut. 10:9. When the promised land was divided among the different tribes *no farms were given the Levites*, Joshua 13:33. But they were not left homeless, many years before this when Jacob was pronouncing his dying blessings upon his sons he said because of Levi's wickedness the Lord would "divide them in Jacob, and scatter them in Israel." Gen. 49:5-7. Levi repented and when Moses came to pronounce his last blessings on the tribes he said of Levi "Let Thy Thummim and Urim be with Thy holy one whom Thou didst prove at Massah. . . They shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense before Thee, and whole burnt sacrifice upon Thine altar." Deut. 33:8-10. What God said through Jacob was fulfilled, Levi was divided and scattered in Israel; but after they repented, it was not necessary to scatter them on account of their sins and they were scattered as teachers in Israel. Instead of having one portion of land for their inheritance they were given forty-eight cities scattered throughout all Israel. A suburb surrounding each of the cities was also given the Levites. Their work was to teach and instruct the people and they could do this much better scattered than if all had lived in Jerusalem. By going up once a year to the headquarters of the work at Jerusalem, the Levites kept in touch with the work.

The tithe of the children of Israel was given the Levites for their support, Num. 18:21, and they in turn were required to pay back into the treasury a tithe of all the tithe they received for their support, Num. 18:26.

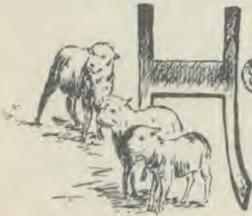
Some may think it strange that men would

be supported from the tithe when they only spent a little over two weeks of each year officiating at the altar; but that is a narrow, contracted view of the work of God. The work of the Levites during the remainder of the year as teachers of the truth of God was more important than any other part of their work. We read of one time when there was no "teaching priest" in Israel and "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the in-

habitants of the countries." II Chron. 15:3-5.

At times the Levites went from city to city holding institutes, accompanied by the princes. In these institutes both civil and religious instruction was given, and at such times the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, and the heathen brought gifts to the cause of the Lord. II Chron. 17:7-10. God magnified His name through His people. II Chron. 17:7-12.

He Leadeth Me.



He leadeth me, by night, by day,
 So gently, all along the way,
 Not always by the pastures green,
 Not always are his motives seen,
 And yet I know his endless love,
 But leads me on to him above
 And though I hear the breaker's roar,
 And darkness gathers more and more,
 Even then I know, though I cannot see,
 That 't is His hand
 That leadeth me:

Oft I have wandered off alone,
 To tear my feet on thorn and stone;
 Oft I have said "I know the way,
 Let me alone go on to-day"
 And when, at even weary, worn, bereft of peace and quite forlorn,
 I found myself in Satan's land,
 That same, all-loving Savior's hand
 Reached out to help and rescue me,
 And lead me on
 ~ ~ ~ eternally.




 And when the trumpet sounds the call,
 That I must leave this earthly ball,
 I'll gladly say, "here Lord am I
 Ready, yea waiting to be lead on high"
 And then with loved ones all about,
 With many a song and many a shout,
 I'll tread the shining streets of gold
 And all those beauties there behold.
 But best of all, I'll know and see
 With clearness,
 Christ, who leadeth me.

NEW TESTAMENT TEACHING

THERE is no one of the ten commandments that is given a more prominent place in the New Testament, than the fourth commandment.

It is recorded that it was the Saviour's "custom" to keep it. Luke 4:16. He also recognized the Sabbath law in His teachings. Matt. 12:12. Not only did the Saviour keep and teach the Sabbath commandment but He claims it especially as His own, saying; "The Son of man is Lord also of the Sabbath." Mark 2:28 Matt. 12:8.

When the Saviour was about to leave His disciples He gave them special instruction in regard to the Sabbath and taught them to pray that they might not break the Sabbath. Matt. 24:20.

After the Saviour's death we find His followers resting on the Sabbath day *according to the commandment*. Luke 23; 54 -- 56.

Paul who came into the Christian church some years later follows closely the instruction of the Saviour in this matter and it was his "manner" or custom to preach on the Sabbath day. A careful reading of Acts

13:42-45; 16:13; 17:2; 18:4, 11, reveals the fact that the Bible tells of Paul's preaching eighty-four Sabbath days. Some may say how do we know that this was the seventh day of the week and not Sunday the first day of the week? The disciples rested on the Sabbath day "according to the commandment and the only day the commandment requires us to rest upon is the Seventh day of the week. Ex. 20:8-11. Luke states that after they had rested on the Sabbath, upon the first day of the week they came to the sepulcher thus showing that the Sabbath was the day before the first day of the week. Luke 23:56; 24:1, 2

Resurgam

ALL silently, and soft as sleep,
 The snow fell, flake on flake.

Slumber, spent Earth! and dream of flowers
 Till spring-time bid you wake.

Again the deadened bough shall bend
 With blooms of sweetest breath.

O miracle of miracles,
 This life that follows death!

—Thomas Bailey Aldrich, in *Harper's*
 Monthly for December.

BIBLE ANSWERS TO BIBLE QUESTIONS

1. If a man die shall he live again? Job. 14:14. Thy dead men shall live together with my dead body body shall they arise. Isa. 26:19.

2. But man dieth, and wasteth away; yea, man giveth up the ghost and where is he? Job. 14:10. They shall lie down alike in the dust, and the worms shall cover them. Job. 21:26.

3. Where are the dwelling places of the wicked? Job. 21:28. The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath. Job. 21:30.

4. Who shall repay him what he hath done? Job. 21:31. I the Lord search the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings. Jer. 17:10.

5. When shall I awake? Prov. 23:35. Till the heavens be no more they shall not awake, nor be raised out of their sleep. Job. 14:12.

6. How are the dead raised up? I Cor. 15:35. The hour is coming in the which all that are in the graves shall hear His (Christ's) voice and come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. John 5:28, 29.

7. With what body do they come? I Cor. 15:35. Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3:20, 21.

8. When shall these things be? Matt. 23:3. At the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. I Cor. 15:52-54.

A Prayer

O MASTER, let me walk with thee
In lowly paths of service free:
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

—Washington Gladden.

FOR BIBLE STUDENTS

VERY prominent in the warfare of the devil is the idea that a Christian can not be a prosperous business man. True a Christian can not maintain his integrity to God and enter into all the unscrupulous schemes that men of the world use to acquire wealth. But a Christian can acquire wealth and use it to the glory of God and maintain his integrity before God. Job was a man of great wealth and yet God said he was "a perfect and an upright man."

The following Bible readings contain many principles that it would be well for every Christian to study.

Bible Business Principles

- Rom. 12:11. Never be slothful in business.
Prov. 22:28. Diligence in business wins respects.
1 Thess. 4:11. Study to do your own business.
Lev. 19:36. "Just balances, just weights, a just ephah and a just hin shall ye have."
Prov. 22:22. "Rob not the poor because he is poor, neither oppress the afflicted."
Ex. 22:22, 23. "Ye shall not afflict any widow or fatherless child."
Ex. 22:21. "Thou shalt neither vex a stranger nor oppress him."
Lev. 19:13. Hired help should be paid at the close of each day.
Lev. 19:11. "Ye shall not steal neither deal falsely."
Mal. 3:5. God will punish those who do not recognize the above principles.
Jer. 17:11. Ill-gotten riches do not profit one.
Jas. 5:1-6. Such riches are corrupted.

Isa. 2:17-20. Rev. 6:15. Corrupted riches will be thrown aside as worthless when the Lord comes.

Prov. 11:4. Riches profit not in the day of wrath.
Luke 12:20, 21. The person is foolish "that layeth up treasure for himself and is not rich toward God."

Safe Counsel for the Business Man

Prov. 22:26. "Be not thou one of them that . . . are sureties for debts."

Prov. 11:15. "He that is surety for a stranger shall smart for it."

Prov. 6:1, 2. One is snared who is surety for either a friend or a stranger.

Prov. 11:15. "He that hateth suretyship is sure."

Prov. 22:7. "The borrower is servant to the lender."

Ex. 22:14, 15. If a man borrow ought of his neighbor, and it be damaged in his hands, he shall surely make it good.

Prov. 10:4. "The hand of the diligent maketh rich."

Prov. 28:19. "He that tilleth his land shall have plenty of bread."

Prov. 27:23. "Be thou diligent to know the state of thy flocks, and look well to thy herds."

Prov. 10:4. "He becometh poor that dealeth with a slack hand."

Prov. 20:4. The sluggard shall have nothing.

Prov. 19:15. "An idle soul shall suffer hunger."

Prov. 11:25. "The liberal soul shall be made fat."

Prov. 22:16. "He that oppresseth the poor to increase his riches . . . shall surely come to want."

Prov. 28:8. "He that by usury and unjust gain increaseth his substance he shall gather it for him that will pity the poor."

Where the Danger Lies

1 Tim. 6:10. "*The love of money* is the root of all evil."

Ecc. 5:10. "He that *loveth silver* shall not be satisfied with silver."

Prov. 28:22. "He that *hasteth* to be rich hath an evil eye."

Prov. 15:27. "He that is *greedy of gain* troubleth his own house."

1 Tim. 6:9. "They that *will be rich* fall into temptation and a snare, and into many foolish and hurtful lusts."

Psa. 62:10. "If riches increase set not your heart upon them."

Jer. 9:23. "Let not the rich man glory in his riches."

Prov. 11:28. "He that trusteth in his riches shall fall."

Mark 10:24. It is hard "for them that *trust in riches* to enter into the kingdom of God."

Deut. 8:18. The Lord giveth power to get wealth.

Hosea 2:8. Those who trust in their riches forget that God increased their silver and gold.

Prov. 23:5. "Riches certainly make themselves wings; they fly away as an eagle."

Haggai 1:6-9. Where riches are not used for the glory of God, He can quickly scatter them.

1 Sam. 2:7. "The Lord maketh poor, and maketh rich."

Prov. 22:2. "The rich and the poor meet together: the Lord is the maker of them all."

God Honors Both the Rich and the Poor

Prov. 30:8. "Give me neither poverty nor riches."

Psa. 112:1-3. Wealth and riches will be with those that God can trust with wealth,—those that use it to his glory.

Gen. 13:2. "Abraham was very rich in cattle, in silver, and in gold."

Gen. 26:12-14. Isaac was a man of wealth and gathered one hundred fold from the seed sown.

2 Chron. 1:11, 12. Riches were given to Solomon without his asking for them.

Deut. 28:5. The Lord promises temporal blessings to those who obey Him.

Deut. 28:12, 13. God designs that His people shall be prosperous financially.

1 Chron. 4:9, 10. The Lord will hear and answer the prayer of the honorable and upright when they pray for temporal prosperity.

Prov. 3:9, 10. The one that honors the Lord with His substance can be trusted with prosperity.

Psa. 109:30, 31. Although the Lord designs His people to be prosperous, yet He does not condemn the poor but stands at their right hand.

Psa. 140:12. The Lord will maintain the right of the poor.

Prov. 17:5. "Whoso mocketh the poor reproacheth his Maker."

Prov. 28:6. "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich."

Num. 18:20. The Levites or those who attended to the Lord's work had no inheritance among the people.

Num. 18:21. Those that do the Lord's work are to be supported by the tithe and not by running some worldly business.

Neh. 13:10, 11. When those whose business it is to attend to the work of the Lord begin to attend to worldly business as other men, the Lord's work suffers.

The Work In India

Many readers of the BIBLE TRAINING SCHOOL helped Brother and Sister Burgess sell the twenty-five thousand "Help for India" Special BIBLE TRAINING SCHOOL which furnished them means to return to India and open the work among the Hindustani-speaking people of India and will be pleased to know of their work. The Lord has signally blessed Brother and Sister Burgess' work, from the first. The March BIBLE TRAINING SCHOOL mentioned the *Sunatan Susamacher* a Hindustani journal recently published by them. In regard to the work of selling this paper Brother Burgess writes as follows:

"We have been selling some of our pamphlets along the way and I never felt more of the Lord's help in my canvassing experience than in selling the *Sunatan Susamacher*.

Yesterday I went out to sell some of our Hindū papers, I saw some men working on the road and so stopped and showed the paper to an interested audience of about fifteen. I was somewhat surprised at the close of my talk to see four hands extended from the group of listeners, each hand containing one anna for a copy of the booklet. One anna is about two cents and about a fourth of a day's wage for a common laborer."

Brother Burgess sent two hundred of the papers to a converted native, for him to sell. This native lived forty miles from the station to which Brother Burgess sent the papers; but nothing daunted he started for the papers walking two whole days to reach the place. He carried the two hundred papers home rejoicing and sold forty of them. He wrote Brother Burgess to send the next lot to a station fourteen miles away saying he could easily walk over there for the papers.

I wonder how many paper sellers in America would be willing to walk even four-tenths miles for their supply of papers.

Amar Nath and his wife, the two natives

who took their stand to obey and serve God soon after Brother and Sister Burgess went to India have been out with a tent in the plain country working among the native people the past winter with good results. Pray that this little light that has been kindled among these eighty millions of Hindustani-speaking people may continue to spread until many are gathered for the kingdom of God.

From the Field

Bro. W. J. Vaughan writes from San Antonio, Texas:

"Through the Master's help I have sold \$64.80 worth of BIBLE TRAINING SCHOOLS in the past eight days. This is house to house canvass. In canvassing the houses I meet with so many blessed experiences and have a chance of speaking a word here and there for my Saviour. Sometimes I get very weary; but the Lord always cheers me along. I want to be of those that hear our Master say, 'Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord.'"

Bro. S. H. Swingle who is canvassing for *The Story of the Seer of Patmos* in South Carolina writes as follows:

"I am very glad in more ways than one that the Lord has called me to this Southern field. It does make one rejoice to bring the truth to those who have never even heard about it and will listen like children. The experience in this field is a term of schooling in itself. We certainly have had some wonderful experiences here and I would like to relate some of them but will only tell of one or two.

One of our company met a lady and showed her the book and she said, 'You are the very man that I dreamed about last night that was going to bring me a book.'

A house was missed in the country and a young lady, knowing that some one had been past selling Gospel books, prayed that he would come back and bring her a book and her prayer was answered.

The people are warm hearted and cordial and book agents are not so plentiful as in the north. I have taken seventy-five orders for *The Seer of Patmos* in the past two weeks and only worked about forty-six hours.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

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No one but our Father sees the struggle within,
When the soul of the captive asks freedom from sin;

Oh no one but Father can give calm to the soul,
Or make the poor, wounded unfortunate whole.

—Mrs. E. J. Smith.

Don't mortgage your character to win earthly honors.

Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith.

A BAD CHARACTER

Can you tell who it is?

Accuser of the Brethren	Rev. 12:10.
A Liar	John 8:44.
Full of Self	Isa. 14:13, 14.
Proud because of his beauty	Ezek. 28:17.
Is like a lion	1 Pet. 5:8.
Yet the biggest coward	James 4:7.
A deceiver	Rev. 20:10.
A murderer	John 8:44.
Full of wrath	Rev. 12:12.
An anarchist	Isa. 14:13, 14.
Principal work or traffic	Ezek. 28:18.

If you know who this is, beware of him.

—Linton Rashford.

If a man studies Genesis, he has a key to the whole Bible. It is the beginning of everything, and then the other parts of the Bible will unfold themselves.

—Moody.

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of his people. The strength of those who love and serve Him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of His purposes.—E. G. W.

"WERE HALF THE POWER"

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say
"Peace!"

—Longfellow.

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon His servants all the strength they need. He will more than fulfil the highest expectations of those who put their trust in Him. He will give them the wisdom that their varied necessities demand.—E. G. W.

"Oh let us go and find them—
In paths of death they roam.
At close of day, 'twill be sweet to say,
We have brought some lost ones home!"

The person who spends an hour in Bible study to find out what to pray for will pray for more in five minutes than the one who spends ten hours in prayer without any regard to what the Bible teaches about prayer.

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