

BIBLE TRAINING SCHOOL

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

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

· Luke. 14 : 23 ·



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

SINGLE COPY

FIVE CENTS.



“Redemption”

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

The writer has vividly shown what will be redeemed by the precious blood of Christ.

It takes the reader from Eden lost to Eden restored.

It is an excellent tract to give to a neighbor or friend.

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

Address,

Bible Training School,
South Lancaster, Mass.

Good Books are Good Friends

Bible Training School Premium List

| | |
|--|--|
| For \$1.25 and 5 yearly subscriptions, | - The Change of the Sabbath (Price 25 cts.) |
| “ 1.75 “ 7 “ “ | - The New Testament Primer “ 35 “ |
| “ 2.50 “ 10 “ “ | - The Bible Teacher “ 50 “ |
| “ 3.75 “ 15 “ “ | - The Early Writings “ 75 “ |
| “ 5.00 “ 20 “ “ | - Any of the following:— |
| | The Story of Daniel the Prophet (Price \$1.00) |
| | The Story of the Seer of Patmos “ 1.00 |
| | Practical Lessons - - - “ 1.00 |
| | Bible Footlights - - - “ 1.00 |

All Books Sent Postpaid

Bible Training School



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

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

VOL. VII

SOUTH LANCASTER, MASS., MAY, 1909.

No. 12

The Watching Time

Mrs. E. G. White

NOW it is high time to awake out of sleep; for now is our salvation nearer than when we believed." We have, through searching the Scriptures, come to believe that the end of all things is at hand. This knowledge of the nearness of Christ's coming should not be allowed to lose its force, and we become careless and inattentive, and fall into slumber,—into an insensibility and an indifference to realities. In slumber we are in an unreal world, and not sensible of the things which are taking place around us. Dangers very great may threaten, but there is no sign that they are appreciated. This spiritual sleep is to be avoided. The exhortation is given by the apostle, "The night is far spent, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the armor of light."

There are those who have the blazing light of truth all around them, and yet are insensible to it. They are enchanted by the enemy and held under a spell by his bewitching power. They are not preparing for that great day which is soon to

come to our world. They seem utterly insensible to religious truth. . . . Those who see that the night cometh, and also the morning, should work with untiring energy to arouse their sleeping associates. Can they not feel their peril, pray for them, and show them by their own life and character that they believe themselves that Christ is soon to come? . . . The rapidly diminishing space of time between us and eternity should more deeply impress us. Every day that passes makes one less left us to complete our work of perfecting character. These truths have been repeated oftentimes, but they are not an old story until the event transpires. These truths must not only be repeated in warnings and entreaties, but brought into our daily lives, we showing our faith by our works. As long as there are many asleep, many sporting away the precious hours in careless indifference, as it were, upon the brink of the eternal world, those who do believe must be sober, must be awake, must be earnest and diligent, and watch unto prayer. "Blessed are those servants who when the Lord cometh shall be found watching."

"Yet a little while and He that shall come will come and will not tarry."

Have you your lamps trimmed and burning? The work is going on in the heavenly court. In vision, on the Isle of Patmos, John said: "And there was given me a reed, like unto a rod, and the angel stood, saying, Arise and measure the temple of God, and the altar, and them that worship therein." This solemn work is to be done upon the earth. Look and see how stands your measurement of character compared with God's standard of righteousness, His holy law. The worshipers are to pass under the measuring line of God. Who will bear the test? Christ says, "I know thy works." Nothing is hid from Him of whom John says, "His head and hair were white like wool, white as snow, and His eyes were as a flame of fire." How many are purifying their souls by obeying the truth? How many are now in this time wholly on the Lord's side? How many are seeking to be a blessing to those around them? Many need help, kind words, thoughtful attentions; and if you pray with such you may be a blessing to them.

You can be faithful soldiers of Jesus Christ. If your example is Christ-like, that alone, if you do not say a word, will be a help to many. Patient continuance in well doing will help others to place their feet in the path of truth and righteousness. Some may ridicule you for being so strict; they may call you self-righteous; but be careful to start right, and then keep quietly on. The history of Daniel, if all were written, would open chapters before you that would show you the temptations he had to meet, of ridicule, envy, and hatred; but he learned to master the difficulties. He did not trust in his own strength; he laid his whole soul and all his difficulties open to his Heavenly Father, and he believed God heard him, and he was comforted and blessed. He rose superior to

ridicule; and so will everyone who is an overcomer. Daniel acquired a serene and cheerful state of mind, because he believed God was his friend and helper. The taxing duties he had to perform were made light because he brought the light and love of God into his work. "All the paths of the Lord are mercy and truth to such as walk in them."

Remember that you are daily weaving for yourself a web of habits. If these habits are according to the Bible rule, you are going every day in steps heavenward, growing in grace and the knowledge of the truth; and like Daniel, God will give you wisdom as He gave to him. You will not choose the paths of selfish gratification. Practise habits of strictest temperance, and be careful to keep sacred the laws which God has established to govern your physical being. God has claims upon your powers; therefore, careless inattention to the law of health is sin. The better you observe the laws of health, the more clearly can you discern temptations, and resist them, and the more clearly you can discern the value of eternal things. May the Lord help you to make the most of your present opportunities and privileges, that you may daily gain new victories, and finally enter the kingdom of God, as those who have overcome by the blood of the Lamb and the word of their testimony.

Transforming Grace

A WOMAN showed Mr. Ruskin one day a beautiful and costly handkerchief on which a careless hand had dropped some ink. The woman said that it was of no further use. Mr. Ruskin put it in his pocket, and carried it away. In a few days he returned it to her, having on it a beautiful picture in India ink, with the blot as its basis. In the same way God often transforms our mistakes and life-blots into adornments of character.—*Selected.*

THE PROMISED LAND

I HAVE read and thought of the promised land,
 And have wondered who of us there will stand;
 For the Lord will come in clouds for His own,
 And they'll bow with angels before His throne,
 And a thousand years will be as a day
 In the courts of God where 'tis light alway;
 And the earth in chaos and darkness dire
 Will await the flames of renewing fire,
 And the saints a singing, triumphant band,
 Will enter that glorious promised land.

There the sky will shine with a sevenfold light,
 And the flowers will bloom and be ever bright,
 And the quivering leaves of the forest trees
 Will not know the blight of a chilly breeze,
 And the pulsing air will be fresh and sweet,
 And the grass be velvet beneath the feet.
 There the children with lions will safely play,
 And sickness and death will have passed away,
 And the land be free from the taint of sin;
 If you will, O soul, you may enter in.

ELIZA H. MORTON.

SECOND ADVENT MOVEMENT No. 11

WHEN the time message was first announced, the Adventists supposed the 2,300 days began with the natural Jewish year, 457 B. C., and that the period would end with the natural Jewish year 1843, which would be in our April, 1844. When that period of time passed, and the Lord did not come, those in the churches who had not seriously embraced the advent doctrine turned to persecute those who still held fast their faith in Christ's immediate coming. This brings us to notice another point predicted by the Saviour, which began its fulfillment immediately after April, 1844.

Referring again to Matthew, the twenty-fourth chapter, you will notice that after the proclaiming of "the parable of the fig-tree," two classes of servants are presented, in the following language: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh

shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:45-51.

These two classes of servants have been "fellow servants." They must have been engaged in the same work. This is true of those ministers in the churches who said "amen" to the advent doctrine up to April, 1844, but who, after that time, turned to oppose the doctrine. They had been "fellow servants" with those who still continued to give "meat in due season," and had joined them in saying, "The Lord is coming," and in teaching the needed preparation to meet him. Now they begin to smite their fellow servants, and at the same time "to eat and drink with the drunken."

Up to the passing of the time in April, 1844, such gatherings as modern church festivals, which have since, in some instances, been carried to such extremes, were unknown. When the circumstances of their origin are given, the accuracy of the fulfillment of the prediction concerning them will be understood. The first of such entertainments known to the writer was in the city of Rochester, N. Y., in May, 1844. While Brother Miller was meeting with hundreds of the advent believers in a large hall in the city, encouraging them to hold fast,—although there was a "tarrying" in the fulfillment of their hopes, the Lord would give the light to His people in due time,—a different scene, *new* to the people of that place, was being enacted in another part of the city. The following quoted

paragraph is Brother Miller's own statement of it:—

"One of the D. D.'s in Rochester, Mr. ———, of the M—— Church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other picnics; Belshazzar-like, they drank their coffee and tea, ate their costly delicacies, and sold their ice cream and sweetmeats, and his pamphlets against the second coming of the dear Saviour. The night before I left, another of the reverend gentlemen had a picnic feast at a public house, a hall, and sold, as above, his tickets, ice cream, and sweetmeats. I am happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts; and I do hope in my soul, that not all of these sectarian churches will be found 'eating and drinking with the drunken,' when Christ comes. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend them to read Luke 14:12-14; Matt. 24:48-51; Luke 13:25-28; 2 Peter 2:13; Jude 10, 21. These are the last times surely."

BONDSERVANTS

AS to the charge of human servitude among the Jews, for it is wrong to call it slavery in the modern sense of the term, it was in its original institution purely a mutual and voluntary contract between the parties. It was a mutual benefit arrangement, enduring first for a period of seven years, and renewable afterwards by mutual consent for a longer period.

It rested on the basis of what is, to this day, known and legalized by the most humane and enlightened nations, as the contract or apprentice system, the common law-term of seven years in England, and a shorter term in the United States, being

derived and adopted from the law of Moses. It was in pursuance of this system among the Jews, that Jacob served Laban by contract two terms of seven years each for his wives, Leah and Rachel. Lev. 25:39-43; Jer. 34:13-16.

It was a wise and benign system. That it may have been perverted and abused by bad men among the Jews—like the apprentice system with us—is quite true, for a law depending upon man's obedience, has seldom been perfectly executed. The system, however, was entirely free from the just objections to modern slavery. There was no involuntary life-service feature in it, nor any hereditary principle binding on the posterity of the enslaved. On the contrary every seventh year was the year of release; and in the years of jubilee, all were absolutely redeemed and released, whether the contract term had expired or not.

—Magruder.

A Catechism

1. DID you ever see a counterfeit ten-dollar bill? Yes.
2. Why was it counterfeited? Because it was worth counterfeiting.
3. Was the ten-dollar bill to blame? No.
4. Did you ever see a scrap of brown paper counterfeited? No.
5. Why? Because it is not worth counterfeiting.
6. Did you ever see a counterfeit Christian? Yes, lots of them.
7. Why was he counterfeited? Because he was worth counterfeiting.
8. Was he to blame? No.
9. Did you ever see a counterfeit infidel? No; never.
10. Why?—*Selected.*

"It is a very interesting fact that it was as Jesus was praying that he was transfigured.



DAVID'S BIBLE AND OURS

BACK in the days of King David, the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis, with its sublime narration of how God made the world, with its glimpses of patriarchal piety, and dark disclosures of gigantic sins; Exodus, with its glorious marching through that great wilderness, its thrilling memories of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vistas David's eye discerned the shadows of better things to come; Numbers, with its

natural history of the heart of man; Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of Providence, their stirring incidents, and peaceful episodes; the memoirs of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told to her grandson such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Son and David's Lord; these were David's Bible, and he desired it beyond all his riches.-

But you have a Bible—a Bible with psalms and prophets in it—a Bible with gospels and epistles. How do you love that law? How often have you clasped it to your bosom as the man of your counsel? How often have you dwelt on its promises, until they evolved a sweetness which made you marvel? How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality.

—*Dr. J. Hamilton.*

“MEN do not reject the Bible because it contradicts itself, but because it contradicts them.”

BATTLES OF THE BIBLE

The Battle of a Covenant

S. N. HASKELL

HE who can see nothing but victory in what God says, because it is His voice, will see great things accomplished. Nothing is impossible to him that believes. Mark 11:20-24. The weapons of the Christian are not carnal; but mighty through God, to the pulling down of strongholds and reasonings, and everything that exalteth itself against the knowledge of God; bringing into captivity every thought to the obedience of Christ. 2 Cor. 10:4, 5.

After the second battle fought by Joshua in the land of Canaan, the Gibeonites greatly feared for themselves; so they chose ambassadors and sent them to Joshua to make a covenant with Israel. They pretended they had come from a far country, and wished Joshua to make a league with them. They said, “Thy servants are come because of the name of the Lord thy God, for we have heard the fame of Him, and all that He did in Egypt.” They had old sacks upon their asses, wine bottles, old and rent, and bound up; old shoes clouted upon their feet, and were clothed in old

garments; and all the bread of their provisions was dry and mouldy.

Joshua, judging from appearances, made a league with them without inquiring of the Lord. In this he made a mistake. Joshua 9:3-15. It was only three days before it was found that the strangers were their neighbors (Joshua 9:16), whom the Lord had told them to destroy from off the land. But God does not destroy His people because they make mistakes when it is done in sincerity of soul.

There are at least two miracles recorded that Jesus performed to cover the mistake of Peter in defending his Lord. John 18:10, 11; Luke 22:50, 51; Matt. 17:24-27.

As soon as they could gather their armies together, five nations, the strongest and mightiest in Canaan, united to make war on the Gibeonites because they had made a league with Israel. The number of the men that composed the armies of these tribes is not given, but it was a most formidable army as it included all the Amorites who dwelt in the mountains. Joshua 10:1-7.

But the Lord said to Joshua, “Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.” Joshua 10:8. All the men of war in Israel went up in one night and suddenly came upon their enemies; the Lord discomfited them before Israel, and Israel chased them a long distance. And the Lord, co-operating with Joshua, sent down great stones from heaven on their enemies, so more died with the hailstones than of those that Israel slew. But the day was not long enough and Joshua, not thinking another day would answer, said to the sun and the moon, “Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon. And the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies.” And there was no day like that before it or

after it, that the Lord harkened unto the voice of a man, for the Lord fought for Israel.

Thinking they were far from utter destruction the five kings hid themselves in a cave, but Joshua made them prisoners in the cave until the army of the enemy was overcome; then he had the five kings brought out of the cave and called for the men of Israel to come and put their feet upon the necks of the kings, saying, "Thus shall the Lord do to all your enemies against whom ye fight." The kings were then slain and put back into the cave and the mouth of the cave closed, and never opened. This was only one of a series of victorious battles for Israel.

Several important lessons are taught in this battle. *First*, The victory was settled before they went to battle because of Joshua's faith. *Second*, The battle was fought to defend what was a mistake on the part of Joshua. *Third*, All nature is subject to the man who believes what God says without a question. *Fourth*, the victory was an object-lesson for all future battles of the Lord, where the same faith is exercised. *Fifth*, The place thought most secure by the enemies of the Lord was only a place for their destruction.

THE WAY

H. W. COTTRELL

ON account of the possibility of sin, which if committed would bring to the transgressor helplessness and everlasting death, eternal life was offered in exchange. The endless life was in Christ, who was a "Lamb slain from the foundation of the world." This life is not a natural endowment to man; neither is it to be obtained through good works; but is a spiritual gift and obtained only by faith in Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must

be saved." Acts 4:12. Said Jesus, "I am the way, . . . and the life." He continues, "No man,"—neither you nor I, dear reader,—"cometh unto the Father, but by Me." John 14:6.

Enoch and Elijah, in the early hours of the day of salvation, found "the way," "the name," "the life," "the Father," through the Christ. Dear reader, have you found the Redeemer, and are you walking in character with the Lord? Sin—lawlessness—must be repented of and forsaken low at Jesus' feet. This is the way to life.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

THE TWELVE TRIBES OF ISRAEL

Asher

MRS. S. N. HASKELL

LIKE several of the patriarchs there is little personal history recorded of Asher, the eighth son of Jacob. He was the second son of Zilpah, Leah's maid. Leah greatly rejoiced at his birth and named him Asher, which means in the Hebrew, happy.

Of his childhood and manhood we know nothing, only that he grew up with his brethren and went into Egypt with the rest of the family. Asher had four sons, and one daughter named Sarah.

When the book of Chronicles was written, the tribe of Asher was spoken of as "choice and mighty men of valor"; and there were twenty-six thousand of them "that were apt to war." 1 Chron. 7:40.

When all Israel gathered at Hebron to make David king, Asher gathered forty thousand that were "expert in war." 1 Chron. 12:36.

Anna, the aged prophetess, who proclaimed the first advent of the Messiah, was of the tribe of Asher. Luke 2:36.

Since the name of Asher (Aser, the

Greek form of the word), is given to one division of the one hundred and forty and four thousand, Rev. 7:6, the character of Asher is the most important thing for us to consider, and as little or nothing is recorded of his life, we will have to take the prophetic words of Jacob and Moses as a guide to the study of his character.

The old father's dying blessing on Asher was, "Out of Asher his bread shall be fat, and he shall yield royal dainties," Gen. 49:20. These words seem to indicate prosperity.

In Moses' blessing, Asher is mentioned last. Of him he said, "Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass [margin, under thy shoes shall be iron], and as thy days so shall thy strength be." Deut. 33:24, 25.

Asher seemed to have an amiable disposition, he was acceptable to his brethren. "Let him dip his foot in oil." Some people seem to have the faculty of always getting out of difficulty as if everything was oiled; they step right over difficulties that others would fall under. They dip their feet in oil and pass smoothly over the rough places in life. To Asher, the one Moses said was to "dip his foot in oil," and Jacob said "should yield royal dainties," that precious promise was spoken, "As thy days so shall thy strength be."

In ordinary life the one who dips his foot in oil, and passes apparently smoothly through life receives little sympathy. Sympathy is usually extended to the one who does not have his feet oiled and experiences all the roughness of the way; but God knows that the one who holds up his head and goes cheerily through life, giving "royal dainties" of kind words of cheer to others, often in reality experiences heavier trials than the one that sighs and cries over the roughness of the way.

It is a glorious thing to 'dip the foot in oil! Oil is a symbol of the Holy Spirit; it enables one to pass over the rough places in life with a heart full of praise and thanksgiving. Under the feet of such an one will be iron,—a firm foundation; they will not sink amid the pit-falls of life, for God says to such ones, "As thy days so shall thy strength be."

Twelve thousand of the one hundred and forty-four thousand will be of the tribe of Asher, those who will dip their feet in oil, and will be so filled with the Spirit of God that they will let the Lord, by His Spirit, smooth the rough places. Like Zerubbabel the mountains will become plains before them. Zech. 4:6, 7. As their days so shall their strength be. They will yield "royal dainties," words of cheer and comfort that will encourage others by the way. It is well to learn how to "dip the foot in oil," and cultivate the character of Asher.

It is impossible for those who give the reins to appetite to attain to Christian perfection.

A LIVING SOUL

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. 2:7.

What did man become when God "breathed into his nostrils the breath of life"?

Ans: "And man became a *living soul*."

"And the man becometh a *living creature*."—*Young's Trans.*

"And the man became a *living being*."—*Leeser's Trans.*

NEW TESTAMENT TESTIMONY

"The first man Adam was made a *living soul*." 1 Cor. 15:45.

"The first man Adam became a *living animal*."—*Weymouth's Trans.*

"The first man Adam became a *living creature*."—*Young's Trans.*

'Adam, the first man, became a *human being*.'—*Twentieth Century New Testament*.

OTHER REMARKS

Adam was made "a living, animated being."—*Matthew Henry*.

By the Greek "is properly meant a living sentient creature."—*Bloomfield*.

"And man became a living, breathing, intelligent being."—*White*.

ARTHUR L. MANOUS

It takes both the body and breath combined to make a "living soul."—Ed.

CHEATING THE LORD

MANY people have tried to cheat the Lord; they have acted in financial matters as though God was not the one that had prospered them, or that He took cognizance of their promises to Him.

Somewhere about two thousand years ago, David wrote, "Vow, and pay unto the Lord your God; all that be around about Him bring presents unto Him that ought to be feared." Psa. 76:11. And Solomon, who wrote half a century later, said, "It is a snare to the man who devoureth that which is holy, and after vows make inquiry," Prov. 20:25.

Ananias, and Sapphira his wife, consecrated a possession to the Lord. It was at the time of the out-pouring of the Spirit of God when many were doing the same thing. Many who possessed lands or houses sold them and brought the price to the apostles and distribution was made to every man according as he had need.

Barnabas sold his land and brought the price and laid it at the apostles feet, and the next thing we hear of him he was in the gospel ministry. But not so with Ananias and Sapphira; for we read, "They kept back part of the price." When Ananias brought his money and laid it down

at the apostle's feet, Peter said, "Whiles it remained, was it thine own? and after it was sold was it not in thine own power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." Ananias fell down and gave up the ghost.

About three hours later his wife came in and told the same story: "then she fell down straightway at his feet and yielded up the ghost." Acts 5:1-11.

It is a dangerous thing to make a promise to God and afterwards take it back, even in financial matters; it is a risky piece of business to do this. But there are many people that do that same thing today; they promise, and then take it back, thinking it a trifling matter. But, in the judgment, God will reveal distinctly and clearly how He views the matter, as He did in the days of Ananias and Sapphira.

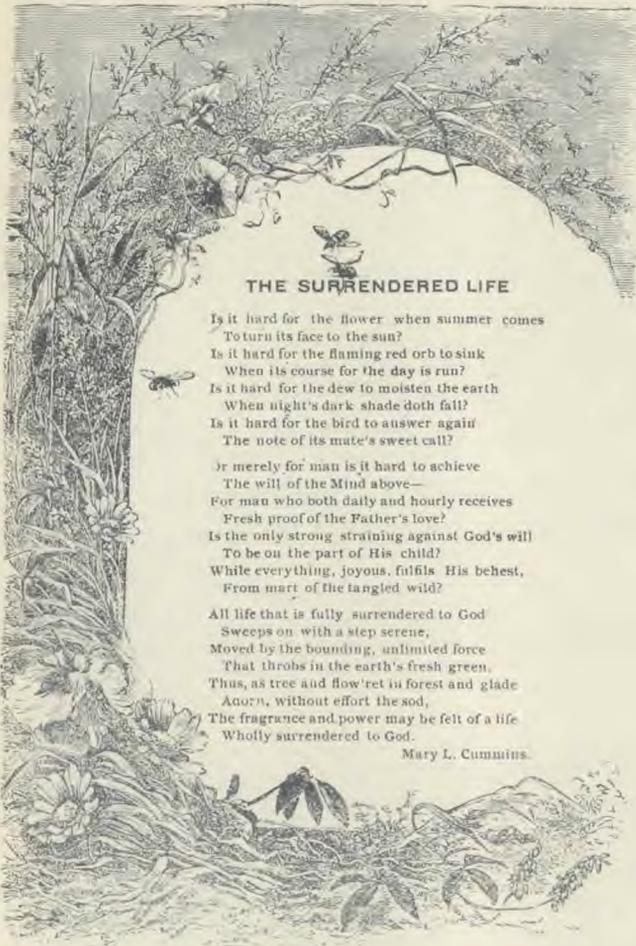
GOD'S BEAUTIFUL PLAN

If tithes were in the storehouse,
That belong to our King;
If all those who share God's bounties,
All their tithes would quickly bring;
Heaven's windows wide would open,
At the word of His command,
And blessings then would be poured out,
Which would o'erflow the land.

If the tithes were in the storehouse,
It would not be very long
Till the weary hearts now crying,
Would be shouting Zion's song.
The "thirsty land" would then rejoice,
And the "waiting isles" would sing;
If all the tithes were quickly brought,
That belong unto our King.

Darkened hearts would soon be lightened
With God's message from above,
And thousands now in heathen lands
Would rejoice in Heaven's love.
Come, ye stewards, haste, get ready!
All your tithes and offerings bring;
Soon you'll answer, as a steward,
To your quick-returning King.

—A. T. Robinson.



THE SURRENDERED LIFE

Is it hard for the flower when summer comes
To turn its face to the sun?
Is it hard for the flaming red orb to sink
When its course for the day is run?
Is it hard for the dew to moisten the earth
When night's dark shade doth fall?
Is it hard for the bird to answer again
The note of its mate's sweet call?

Or merely for man is it hard to achieve
The will of the Mind above—
For man who both daily and hourly receives
Fresh proof of the Father's love?
Is the only strong straining against God's will
To be on the part of His child?
While everything, joyous, fulfils His behest,
From mart of the tangled wild?

All life that is fully surrendered to God
Sweeps on with a step serene,
Moved by the bounding, unlimited force
That throbs in the earth's fresh green,
Thus, as tree and flow'ret in forest and glade
Arose, without effort the sod,
The fragrance and power may be felt of a life
Wholly surrendered to God.

Mary L. Cummins.

WHO HAVE LEFT THEIR ORIGINAL POSITION

PROTESTANTS originally disclaimed everything for doctrine except the Bible. They founded their faith largely on the words found in 2 Tim. 3:16, 17; "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The Roman Catholics, in order to harmonize this Scripture with their faith, have the following comment in the Douay Bible:

"Every part of divine Scripture is certainly profitable for all these ends. But, if we would have the whole rule of Christian faith and practise, we must not be content with those Scriptures which Timothy knew from his infancy; that is, with the Old Testament alone: nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church; to which the apostles delivered both the book and the true meaning of it."

There is no question but what Protestants, to a great extent, have compromised their faith. Perhaps they do not fully realize how much is embraced in taking the Bible, and the Bible alone, for their rule of faith. It is not the New Testament merely, but it is the BIBLE.

Whatever is not proved from the Bible, Protestantism originally would disclaim. But the Roman Catholics never did take that position; they claim that the Bible was preserved by them and it became necessary, if men would understand the truth, to take tradition with it. And any enlightened Roman Catholic knows very well that many of the feasts and holidays observed by Protestants today originated with the Catholic Church. In harmony with their position we quote the following from their works which speaks for itself on the Sunday question:—

"You may read from Genesis to Revelation and you will not find a single line

authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday."—*Faith of Our Fathers.*"

"Question:—Have you any other way of proving that the Church has power to institute festivals of precept?"

"Answer:—Had she not such power she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doctrinal Catechism.*"

"The Catholic Church changed the day from Saturday to Sunday. . . . The Christian Sabbath is, therefore, to this day the acknowledged offspring of the Catholic Church without a word of remonstrance from the Protestant world."—*The Catholic Mirror.*"

"I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church."—*Father Enright.*

"The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church."—*Plain Talk about the Protestants of Today.*"

The above is not one tithe of what might be quoted from both Protestant and Roman Catholic works to show the professed position of both parties.

True Protestantism takes the Bible only as its rule of faith. While apostate Protestantism accepts the traditions of the church and of man as of more value than a plain "thus saith the Lord."

THE FIRST KING OF ISRAEL

SAUL was the king of Israel. Samuel was old and grayheaded and he made his sons to judge over Israel; but they walked not in his ways, but turned aside after lucre and took bribes and perverted judgment. This was the occasion of the people asking for a change in the order of things.

They said to Samuel, "Make us a king to judge us like all the nations." Had they sought God, He would have regulated the matter without their having to have a king; but in asking for a king God said, "They have rejected Me that I should not rule over them." 1 Sam. 8:1-7.

Kingly rule was centralization of power, where one mind would rule the people. And yet because their hearts were set on having a king, God told Samuel to "harken unto their voice and make them a king." 1 Sam. 8:22. God selected for them just such men as they wanted. He was a warrior from his youth. He taught the children of Judah the use of the bow. 2 Sam. 1:18. He enriched the people in clothing and other delights, such as ornaments on their apparel. 2 Sam. 1:24.

God made Saul a sample king. He did all He could; after selecting the man they desired, He then converted him, "gave him another heart." He also endowed him with the gift of prophecy; He did more than this, He raised him up a company of counselors whose hearts God touched. In stature he "was higher than any of the people, from his shoulders upward," and God chose him and there was none like him among the people. God would not even then permit him to be questioned until he was proved; and those who even said, "How shall this man save us," were called the children of Belial. 1 Sam. 10:9-27.

After they had gotten a king like the nations around them, even then the people would not trust him. The Lord gave him

a decided victory over the Ammonites, so there were no two of them left together. This was to establish their confidence in the man God had selected and that they wanted. 1 Sam. 11:1-15.

Samuel then resigned his position as judge after giving them a sketch of God's dealings with them from the days of Moses; and assured them that, if they would continue faithful and keep God's commandments, and not turn aside from the right, that God would not, even now, "forsake His people, for His great name's sake." God set His seal to Samuel's closing testimony by "causing it to thunder and rain," that they might perceive their wickedness in asking for a king. 1 Sam. 12:1-25. It was the evil which, added to all their sins, finally resulted in their descendants crying, "Crucify Him; crucify Him!" "We want no king but Cæsar."

Saul was an impetuous, rash man; he was rash in his counsels, and determined and set to carry out his ways. He considered himself fully competent to interpret God's testimonies according to his own idea and contrary to the words of the prophet. This is shown in 1 Samuel, the fifteenth chapter. When sent to destroy the Amalekites, he was told to "utterly destroy all that they have, and spare them not, but slay both men and women, suckling and infant; oxen and sheep and camels and asses." But Saul thought it would be a very nice thing to bring Agag, the king of the Amalekites alive as a trophy of his victory. He also thought it would be a nice thing to take the "best of the sheep and the the oxen to sacrifice unto the Lord." The Lord said to him, "When thou wast little in thine own sight, wast thou not made head of the tribes of Israel? and the Lord anointed thee king over Israel."

One other characteristic which Saul manifested prominently when reproved by the Lord was to lay the blame upon someone

else. This was called rebellion. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Sam. 15:22, 23.

The last days of Saul were days of sadness on his part; for when "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," he sought a familiar spirit. 1 Sam. 28:1-18. This was the crowning act of iniquity that resulted in Saul's utter destruction, and the following is Saul's obituary given by God Himself. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore He slew him, and turned the kingdom unto David, the son of Jesse." 1 Chron. 10:13, 14.

The prophet Hosea in speaking of this says, "I gave thee a king in Mine anger and took him away in My wrath." Hosea 13:11.

An Important Command

"REMEMBER the Sabbath day." Why? "To keep it holy." "Six days shalt thou labor." How? "Do all *thy* work." "The seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work." Who? "Thou, thy son, thy daughter, thy man-servant, thy maid-servant, thy cattle, thy stranger that is within thy gates." Why? "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."

A Bible Lesson About Lions

WHAT prophecy uttered by a dying patriarch mentioned a lion? Gen. 49:9.

What New Testament prophet refers to this same prophecy? Rev. 5:5.

Where is God in His judgments compared to a lion? Amos 1:2; 3:8.

Where are believers compared to a lion? Prov. 28:1.

What is said of the strength of a lion? Prov. 30:30.

Where is Satan compared to a lion? 1 Pet. 5:8.

What riddle was once proposed about a lion? Judges 14:14.

What was the answer to the riddle? Judges 14:18.

Who slew a lion in time of snow? 2 Sam. 23:20.

What two friends were stronger than lions? 2 Sam. 1:23.

What prophet did God deliver from the lions? Dan. 6:22, 23.

What prophet was slain by a lion? 1 Kings 13:26.

Why did he do this? 1 Kings 13:21, 22.

How did the lion show that he was an instrument of God's anger, and not merely following his own instinct? 1 Kings 13:28.

On what other occasion were lions sent as instruments of God's wrath? 2 Kings 17:25, 26.

Answers To Bible Questions

Answers to Bible questions concerning young men, given in the April number of the BIBLE TRAINING SCHOOL.

1. Jeroboham was promoted by Solomon because he was industrious. 1 Kings 11:28.

2. Daniel was noted for his staunch temperance principles. Dan. 1:8.

3. Joseph preferred a chaste life with imprisonment, rather than a corrupt life with favor. Gen. 39:7-21.

4. Timothy from a child was a student of the Scriptures. 2 Tim. 3:15.

5. Joash was eight years old when he began to reign and "in the eighth year of his reign, while he was yet young he began to seek after the God of David his father." 2 Chron. 34:1-3.

6. David was "a cunning player on an harp," and was first introduced at court on account of his musical ability. 1 Sam. 16:16-19.

7. When Saul was chosen king he hid "among the stuff," and they had to search to find him. 1 Sam. 10:21-23.

8. Othniel was given Achsah his Uncle Caleb's daughter for a wife as a reward for taking Kirjath-sepher. Joshua 15:16, 17.

9. While Gideon was threshing grain, an angel of the Lord appeared unto him, and called him to his life work. Judges 6:12-24.

10. Jephthah was driven from his father's home by his father's sons, but when they got into trouble they were glad to invite him to come and rule over them. Judges 11:1-10.

Ten Bible Questions concerning Children

THE answers to these questions will appear in the June number of the BIBLE TRAINING SCHOOL.

1. What child did his own grandmother try to kill?

2. What girl was noted for her obedience to her parents?

3. What boy was noted for his obedience to his parents?

4. What young girl was entrusted with an important charge?

5. What child was a foreign missionary?

6. How many children have been raised from the dead?

7. Through what child did the Lord reprove an old man?

8. What leading prophet was only a child when the Lord called him to be a prophet?

9. What child's life was saved by its mother's being willing to give it away?

10. What child was taught by his grandmother?



BIBLE READER'S CLASS

WE are prone to forget our duty toward God in spiritual things and much more liable to in temporal things. It is well to study what God requires.

I

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 paid 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. Melchizedek, to whom Abraham paid tithes, was a type of Christ, our High Priest.
 2 Cor. 8:13, 14. The ancient sanctuary service was supported by the tithe; "even so," or in like manner God declared 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.

II

The Tithe

The earth and all upon it belong 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 the priests, those who 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 20 per cent. interest for the use of the money.

III

Blessings in the Tithe

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

- Mal. 3:6. 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 storehouse and used to extend the cause of God.
- Mal. 3:10. The Lord pronounces a blessing upon those who are faithful in paying the Lord the tithe.
- Mal. 3:11. Earthly prosperity is promised those who 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.

IV

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 the 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 who pay a faithful tithe.
- Rev. 22:14. Obedience to God's commands always brings a blessing.
- Prov. 3:9. "Honor the Lord with thy substance, and with the firstfruits of all thine increase."
- Ex. 23:10. "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God."

A QUERY ANSWERED

The text in 2 Samuel 24:24 reads as follows: "And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price; neither will offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver."

In 1 Chron. 21:25 it reads: "So David gave to Ornan for the *place* six hundred shekels of gold, by weight."

We find by examining the two passages,

that Samuel mentions only what David gave for the threshing floor (which was only about eight yards wide) and the oxen, viz., fifty shekels of silver. But the writer of the book of Chronicles *does not* state the price David paid for these things, but he does state the price he paid for the *whole place*; that is, for the land upon which this threshing floor stood; viz., six hundred shekels of gold, in weight. "And history informs us that this place was actually that which was afterwards called Mount Zion; being about nine hundred yards in length, and six hundred in width."

There is some difference between a threshing floor and oxen and the place upon which the threshing floor stood.

R. S. WEBBER.

The A B C of the Bible

M. G. HUFFMAN

(A)

- All the years Adam lived were nine hundred and thirty. Gen. 5:5.
- All die in Adam, as all were in his loins when he sinned; hence in him we incurred the penalty of death. 1 Cor. 15:22.
- All men are most miserable, if in this life only we have hope in Christ. 1 Cor. 15:19.
- All are made alive in Christ, since He took sinful flesh, in which we are all represented. 1 Cor. 15:22.
- "All have sinned and come short of the glory of God." Rom. 3:23.
- All are gone out of the way, . . . "there is none that doeth good, no, not one." Rom. 3:12.
- All are the children of God by faith in Christ Jesus. Gal. 3:26; John 1:12.

(B)

- Bethlehem is where the wise men searched diligently for the young child, Christ Jesus. Matt. 2:8.
- "Behold," said the angel, "I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord." Luke 2:10, 11.
- "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

- "But these are written, that ye might believe . . . and that believing ye might have life through His name." John 20:31.
- "But ye shall receive power, after that the Holy Spirit is come upon you." Acts 1:8.
- "Behold two men stood by them in white apparel." Acts 1:10, 11.
- "Behold He cometh with clouds; and every eye shall see Him." Rev. 1:7.
- "Behold I come quickly; and my reward is with Me to give every man according as his work shall be." Rev. 22:12.
- "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." 1 John 3:1.
- "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is, and every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

(C)

- "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.
- "Come unto Me, all ye that labor and are heavy laden, and I will give you rest . . . for My yoke is easy, and My burden is light." Matt. 11:28-30.
- "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as wool." Isa. 1:18.
- "Come over into Macedonia and help us," said a man to Paul. Acts 16:9.
- "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.
- "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.
- "Casting all your care upon Him; for He careth for you." 1 Pet. 5:7.
- "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psa. 37:5.
- "Cease from anger, and forsake wrath; fret not thyself in any wise to do evil." Psa. 37:8.
- "Continue thou in the things which thou hast learned, . . . which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14, 15.

VENTILATE THE BEDROOMS

WHEN two persons are to occupy a bedroom at night, if they will step upon weighing scales as they retire, and then again in the morning, they will find their natural weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average throughout the year will be more than one pound. That is, during the night there is a loss of a pound of matter, which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped material is carbonic acid and decayed animal matter, or poisonous exhalations. This is diffused through the air, in part absorbed by the bed-clothes. If a single ounce of wool or cotton be burned in the room, it will so completely saturate the air with smoke that one can hardly breathe, though there can only be an ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there can be an open door or window for it to escape.

Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of exhalation from the lungs and bodies of the two persons who have lost a pound in weight during the night hours of sleeping; for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both by the lungs and by the pores of the whole body. Need more be said to show the importance of having the bedrooms well ventilated, and of thoroughly airing the sheets, coverlids, and mattresses, in the morning before packing them up in the form of a neatly made bed.—*Agriculturist*.

Misdirected Effort

WHO fastest walks, but walks astray,
Is only farthest from his way.

—*Matthew Prior*.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

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

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

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

SOUTH LANCASTER, MASS., MAY, 1909

THE best motto for a long march is, "Don't grumble. Plug on." You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swaggers, has little else that he can do. He is a cheap-jack, crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach, and the open down. Keep a clean body and a clean mind.—*Sir Frederic Treves.*

Did You Ever Think

THAT a kind word put out at interest brings back an enormous percentage of love and appreciation?

That, though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined than having "company manners"?

That to judge anybody by his personal appearance stamps you as not only ignorant but vulgar?

That to talk and talk about yourself and your belongings is very tiresome for the people who listen?—*Our Sunday Afternoon.*

A PRAYER

THE day returns and brings us the petty round of irritations and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us strength to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—*Robert Louis Stevenson.*

Reading Matter for the Blind

IN some of the states there are circulating libraries for the blind supported by the state. Books are sent and returned post free to blind people in any part of the state.

Brother Miller visited one of these libraries and reports as follows: "We visited the library for the blind in———and find just the condition that I anticipated; no good religious books for the blind; a great call for them, and none to fill the call. Those in charge of the library say they would buy our books to place in their library." But we have none to give them. Who will assist in this good work?

We wish to raise a fund sufficient to publish tracts and small books filled with the message in the blind print. We hope soon to be able to state what it will cost to have plates made for some of our standard tracts, so that we can get some ready for circulation.

Any one wishing to aid this good work can send their offerings to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

