

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"...

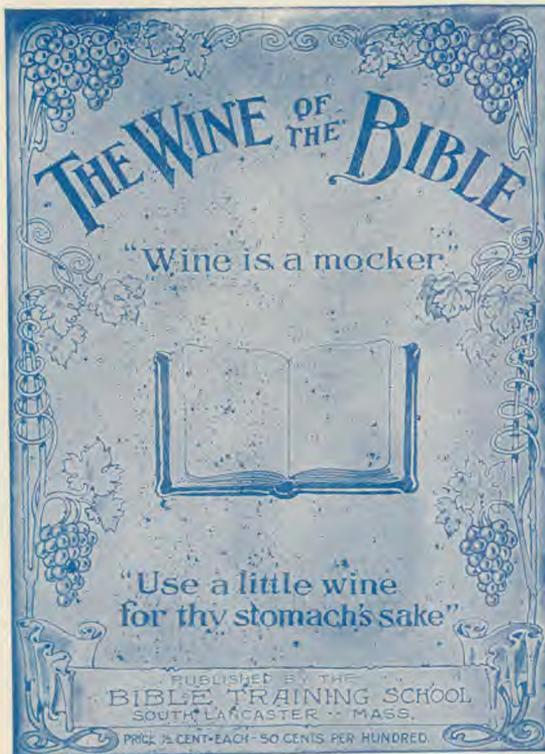
· Luke. 14: 23 ·



"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



"The Wine of the Bible"

THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5:23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the sixth page are grouped the Bible texts referring to unfermented wine, showing that unfermented wine, or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wines and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

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

portrayal of the pathway of the drunkard from youth to the grave. The "Wine of the Bible" can be placed in an ordinary sized envelope. Prices as follows:

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the vine so that it will produce fruit. God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years.

The potter takes the clay in his hands, and moulds and fashions according to his own will. He kneads it, and works it; he tears it apart, and then presses it together. He wets it and then dries it. He lets it lie for awhile without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on a wheel, trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mould and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the potter. Our work is to yield ourselves to the moulding of the Master-worker. It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their lives hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be completed symmetrically.

Don't Look for the Flaws

DON'T look for the flaws as you go through life;
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them;
For the cloudiest night has a hint of the light
Somewhere in its shadows hiding:
It is better far to hunt for a star
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whim to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better;
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man shapes unto God's plan,
As the water shapes into the vessel.

—*Progressive Age.*

MOSES

S. N. HASKELL

IT is no small matter for God to call the name of an individual and recognize him as His servant; but it is a still greater honor when his faithfulness is compared with Christ. A few such men stand out prominently in the Bible.

God said of Christ that He "was faithful to Him that appointed Him, as also *Moses was faithful* in all his house." He further explains himself by saying, "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." But Christ was faithful as a "Son over His own house; whose house we are." Heb. 3:1-6. These are most wonderful words to be spoken concerning a man!

Moses was a child of faith. When he was born, he "was exceeding fair," or "fair to God." Acts 7:20 [margin]. His parents must have discerned that there was something extraordinary in Moses which led them to conclude that he would be the deliverer of his people; for we read that he "was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's command-

ment." Heb. 11:23. After he had been hidden three months, and his mother could no longer hide him, she made for "him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." Ex. 2:2, 3.

Miriam, his sister, must have known of her parents' impressions, for she stood afar off watching what would become of him. When Pharaoh's daughter saw the child, she also was impressed that he was no ordinary child. Miriam, coming near, said to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child?" This being consented to, she accordingly ran and brought the child's mother, who nursed the child for twelve years at the expense of Pharaoh's household. Ex. 2:5-10.

The mother's early training gave a mold of character that remained with Moses during the years spent in the royal university until he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. This education was not after God's order, so God removed him from Egypt, and for forty years he tended his father-in-law's sheep; and at the age of eighty he was called to deliver his people.

He had received a military education and would have become the commander of the Egyptian armies, but his heart was drawn out toward his brethren.

It was not the education that he had received in the royal university of Egypt that fitted him to become the commander and leader of God's people, but the early education given him by his mother, and the forty years' experience with Jethro, his father-in-law. That was God's training, not man's training. In all his writings Moses never once *alludes* to the schools of the world. This would seem to be a rebuke to those who feel that a worldly education is

necessary to fit one for the work of God. And it is a singular fact that others who were educated in the leading universities of the world, and who studied the arts and sciences, very seldom spoke of the experiences they had gained in scientific researches. There are only two or three instances recorded where inspired men have used expressions to show that they were acquainted with scientific research gained in worldly schools. But the training they received from God eliminated from heart and mind every trace of reliance upon science. The wisdom of this world is not after the wisdom of God.

The character of Moses is one of the most remarkable found in the Bible. He was one of the most thoroughly educated men mentioned in the scriptures; but the education that fitted him for his life's work was that which God gave him through his mother, and in the solitude of the desert while caring for the sheep.

NO UNCONSENTING soul can be made to sin, and no sin is excusable. The door has the bolt inside, and no hand but mine can throw it.

The Human Skin

THE importance of keeping the pores open, and the skin in a clean and healthy condition cannot be too highly estimated. The skin does a work similar to that of the lungs, and by perspiration carries off from the body much that would prove injurious if suffered to remain. Ordinarily, the quantity of sweat given out in a day by a man is about one pound and a half. Inattention to these points will give rise to many disorders of the system. The surface of the body is covered with scales like those of a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores, through which the sweat oozes like water through a sieve. —*Selected.*

HOW SHALL WE READ THE BIBLE NO. 8

F. C. GILBERT

TOO MUCH cannot be said in these times upon the importance of reading the Word of God correctly. We cannot depend upon scholarship, upon learning, upon education, upon great attainments. One of the greatest teachers and scholars the world ever saw was that Jew by the name of Saul of Tarsus. He was a scholar; he was a philosopher; he was a historian; he was a sage; and he was a man of superior intellectual advantages, and of educational talents. Acts 22:3; Phil. 3:4-6.

But when he saw Christ, and when the truth of the gospel dawned upon his soul, he saw that all he had learned was of little value to him in the teaching of the truth of the gospel. While he had read and studied much, while he had become proficient in the ways of rabbinical learning and in rabbinical lore, he had decided that he must leave all that for Jesus and for His truth; he must learn Jesus another way, and He must preach Him by a different method.

So Paul tells us that all things which were gain to him—these he counted loss for Christ. Phil. 3:7-10. He had learned that if he preached Christ truly and correctly, he must have more than the mere historic knowledge of the Bible, and more than the teachings of men. So he tells us that Jesus

revealed Himself to him, and whatever he received, came to him not by men, nor through men, but by direct revelation from God. Gal. 1:11-16.

But the one object of his life was to preach Christ; the only object of his mission was to reveal Jesus. But to reveal

Jesus must be to reveal Him through His Word. Then the greatest need he had was to get a true and a correct view of the blessed Word of God. He knew the rabbinical view of the Word of God; he knew the rabbinical teaching of the Bible; but he knew also that their teaching, their interpretation, and their scholarship, led him and led all the other Jewish rabbis and scholars away from Jesus and from His truth. He knew then that to correctly understand Moses and the prophets, the fundamental basis of the teachings concerning Jesus, he must have more than history and scholarship;

he must have divine inspiration. He knew that if he preached the truth as it ought to be preached, he must have divine interpretation of the Bible. This is what he desired, and this is what God gave him.

We might illustrate this thought by many scriptures, but we will just cite one. In his letter to the Romans he discusses the relation between God and the human race,

What Know We ?

"What know we of the gnawing griefs
That dim perhaps our neighbor's way,
The fretting worry, secret pain
That may be his from day to day?
Then let no idle word of ours
Sting to his heart with sore dismay.

"What know we of temptations deep
That hover round him like the night,
What bitter struggles may be his,
What evil influences blight?
Then be not hasty to condemn
If he has strayed from paths of right.

"We know so little of the hearts
That everywhere around us beat,
So little of the inner lives
Of those whom day by day we greet,
Oh, it behooves us one and all
Gently to deal with those we meet.

"Gently to deal and gently judge,
With that divinest charity
That thinks no evil, but would seek
The good in every soul to see,
Measuring, not by what it is,
But by that which it strives to be."

and the conditions which caused the Jews to act as they did. Discoursing on the great theme of righteousness by faith, he makes the following statement: "But the righteousness which is of faith speaketh on this wise. Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, . . ." Rom. 10: 5-8.

Now if you will read Deut. 30: 11-14, you will find the very place from which he quotes. These are the words he has reference to, and he uses these texts to prove his point on the question of righteousness by faith, and to prove that these texts mean Jesus. But there is no living Jew who would admit of such an interpretation of Scripture. To him it is untrue, and it could not mean that. He would regard it as a perversion of the Scripture. He would and does say, that it is not what the Bible says, and it is not so. It is untrue. But how shall we determine who is right? Ah, we know that God gave Paul the Holy Spirit in a large measure, and the Lord gave him visions and revelations from heaven; and in these visions and revelations Jehovah gave Paul the true interpretation of the texts, and these are the true statements of God. II Cor. 12: 1-4; I Cor. 14: 37.

Thus we can see that to understand the Bible in truth, to understand the true meaning of the Word of God, we must have more than human learning and more than historical evidence. We need divine interpretation. We need divine guidance. We can see today how many there are who claim to have the Holy Spirit, and who claim to be taught of God. If there ever was a time when we needed the Holy Spirit in a large measure, it is now; and if there ever was a time when we needed the testi-

mony of Jesus and the Spirit of prophecy, it is now.

Thank God, He has given the remnant church the Spirit of prophecy; thank God He has given us precious light from heaven through His chosen instrument; and blessed, yes, thrice blessed, is the man and the woman, be they illiterate or educated, be they ignorant or wise, who will believe in the prophet of the Lord, and who will see that harmony does exist between the Word of God and the Spirit of prophecy, and that all human wisdom and human learning and human history must be made subordinate to what the Word of God says, as He declares that Word and the exposition of that Word through His servants, the prophets.

This, we believe, is the way God designs we should read the Bible. This is the history and experience of the Word of God for many centuries, and we believe this is the only true and sure way to follow the Lord Jesus at the present time.

"ONE who is not thirsty, will not drink. We must feel our sinfulness to realize our need of a Saviour."

STUDIES ON THE BOOK OF JOEL No. 2

J. N. LOUGHBOROUGH

WE stated in a former article that the prophecy of Joel was for the last days, because it proclaimed the nearness of the "day of the Lord," a time ushered in by the coming of our Lord Jesus Christ.

We note still further that he mentions other events, which, by the Scriptures, are located in close proximity to that event. As an example, we read, "The earth shall quake before them, the heavens shall tremble; the sun and moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter His voice before His army; for His camp is very great; for He

is strong that executeth His Word ; for the day of the Lord is great and very terrible ; and who can abide it ?" Joel 2:10, 11. Notice how similar is this description to that in Rev. 6:17, when, in the mighty shaking at the Lord's appearing, men say, "The great day of His wrath is come ; who shall be able to stand ?"

Again we read, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem: and the heavens and the earth shall shake; but the Lord shall be the hope of His people, and the strength of the children of Israel." Joel 3:14-18.

This is undoubtedly the very time spoken of by the Apostle Paul. When writing to the Hebrews, speaking of that mighty shaking as the Lord spake His voice from Sinai, with an audible voice, he says, "For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven whose voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only; but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of those things that are made, that those things that cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." Heb. 12:25-28.

Peter, as we saw in our former article, connected the breaking up of the heavens and the earth with the bringing in of the new earth, which is to be the future kingdom of God's people.

Turning again to the prophecy of Joel, we see that he is speaking of the nearness

of the end when he introduces this "voice of God," and the "shaking" of the heavens and the earth. He says, "Put ye in the sickle, for the harvest is ripe." ("The harvest is the end of the world," is the statement made by our Saviour in His explanation of the parable in Matt. 13:39.) Come get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3:13. This scene is very graphically presented by the Revelator, in his description of the final gathering of "the clusters of the vine of the earth." He says, "And another angel came out from the altar which had power over fire; and he cried with a loud voice to Him that had the sharp sickle, saying, "Thrust in thy sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle, and gathered the vine of the earth, and cast it into the winepress of the wrath of God: and the winepress was trodden without the city, and blood came out of the winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. 14:18-20. This treading of the winepress is also clearly taught in the testimony of the prophecy of Isaiah, when speaking of the work of Christ in the final execution of judgment on the ungodly. See Isa. 3:1-3.

Art and Nature

THE works of human artifice soon tire

The curious eye; the fountain's sparkling rill,
And gardens, where, adorned by human skill,
Reproach the feeble hand, the vain desire.

But oh! the free and wild magnificence

Of Nature, in her lavish hours, doth steal,
In admiration silent and intense.

The soul of him who hath a soul to feel

The river moving on its ceaseless way,

The verdant reach of meadows fair and green,
And the blue hills, that bound the sylvan scene;

These speak of grandeur, that defies decay,—

Proclaim the Eternal Architect on high,

Who stamps on all his works His own eternity."

ANIMAL LIFE OF THE BIBLE

The Bear

MRS. S. N. HASKELL

THE bear is cruel and voracious in its nature. In all the history of the world only *one* nation has existed which was so totally devoid of the principals of right as to lay a plan to *utterly exterminate at one stroke every believer in the true God*. This nation was Medo-Persia, and we have the particulars of this diabolical plot given in the book of Esther.

The Lord represented this nation in prophecy by the symbol of a bear. Dan. 7:5. If we had nothing else to give us the character of the bear, this would be sufficient.

The Lord compares the wicked rulers to ranging bears. Prov. 28:15. Just as God has used wicked nations to punish His people, so at one time He sent two bears to destroy those who scoffed at Elisha because of the translation of Elijah, II Kings 2:24. This was but an object-lesson of the final punishment of the wicked when mercy will forever take her flight from the earth and justice only be meted out to the wicked. God, in speaking of the wicked at that time says, "I will meet them *as a bear* that is bereaved of her whelps, and will rend the caul of their hearts; and there will I devour them like a lion." Hosea 13:8. The wicked will finally receive just

what they have chosen; if they cultivate characters cruel and deceitful like the beasts, God will finally meet them according to their choice.

The historical portions of the Bible record facts which illustrate the result of either obeying or disobeying the commandments and principles laid down in the Bible. The account of how the shepherd David protected his flock from the attack of the bear and delivered the lamb, even out of the mouth of the bear, is but an object-lesson of how Christ, the Good Shepherd, will deliver from the power of Satan all that keep close within His fold. I Sam. 17:34-36. Just as David slew the bear, so our Good Shepherd will finally destroy the devil, (Heb. 2:14;) and with him also



every trace of his character from the earth.

The bear as an animal will not be annihilated from the earth, for we read of bears on the earth made new. But the cruel nature that Satan has caused the bear to have ever since he became prince of this earth, will be gone forever; and the bear will be as harmless as the cow, and both shall feed together. Instead of feeding upon the flesh of its fellow-animals, the bear on the new earth will feed with the cow, and the young calves and baby bears will lie down together. There will be no fear there, for "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:7-9.

Some Bible Questions Concerning Angels

1. What is the first song of the angels on record? Job 38:7.

Are the words of other songs of the angels written? Luke 2:14; Rev. 5:11-13; Rev. 7:12.

3. Can you prove that they are appointed to minister to the saints on earth? Heb. 1:14; Matt. 18:10.

4. On what memorable occasions were angels sent to destroy men? II Kings 19:35; II Chron. 32:21; Isa. 37:36; Ex. 12:29; II Sam. 24:16, 17; I Chron. 21:14, 15; Acts 12:23.

5. For whom was a meal prepared by an angel? I Kings 19:4-8.

6. Who offered an angel broth? Judges 6:19, 20.

7. Who were led by angels from a doomed city? Gen. 19:15, 16.

8. Whose births were announced by the angels? Luke 1:28-31; Luke 1:13; Gen. 18:10; Judges 13:3.

9. To whom did angels minister in the wilderness? Matt. 4:10, 11.

10. Unto whom did an angel appear with a drawn sword? Joshua 5:13; Num. 22:31.

11. Are the names of any of the angels recorded in the Bible? Dan. 9:21; Luke 1:19; Rev. 12:7; Jude 9.

12. Did an angel, when asked his name, ever withhold it? Gen. 32:24-30; Judges 13:17, 18.

13. Did any angels ever fall from their high estate, and what will be their punishment? Jude 6, 7.

14. Did an angel ever forbid a man to worship him? Rev. 19:10; 22:8, 9.

15. What part will the angels act in the executive judgment? Matt. 13:41, 42, 49, 50.

16. Did an angel ever roll a stone? Matt. 28:2.

17. What is said of the swift flight of the angels? Dan. 9:21; Ezek. 1:14.

18. Who entertained angels unawares? Heb. 13:2; Gen. 19:2; Gen. 18:2-4.

19. Whom did an angel advise to flee into Egypt? Matt. 2:13.

20. Who was borne away by angels after death? Deut. 34:5, 6.

21. Who saw angels ascending and descending a ladder? Gen. 28:10-12.

22. Do angels visit the earth now? Psa. 34:7; Heb. 1:14.

23. What desolate mother was comforted by an angel? Gen. 21:17.

24. Did a brute ever see an angel? Num. 22:27.

25. Have angels ever controlled animals? Dan. 6:22.

26. Have angels ever opened doors? Acts 12:7-10.

27. Who was told by an angel to bind on his sandals? Acts 12:8.

28. Who was told to put them off? Ex. 3:5; Joshua 5:13-15.

DR. ADAM CLARK said that "the old proverb about having two many irons in the fire, is an abominable old lie. Have all in it; shovel, tongs, and poker." Wesley said, "I am always in haste, but never in a hurry; leisure and I have long taken leave of each other." He traveled about five thousand miles in a year; preached about three times a day, commencing at five o'clock in the morning; and his published works amount to about two hundred volumes. Asbury traveled six thousand miles a year, and preached almost incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, traveled, established missions, begged from door to door for them, and labored in all respects as if, like the apostles, he "would turn the world upside down." At nearly seventy years of age he started to Christianize India.



STUDIES IN THE MINOR PROPHETS

Jonah

IN our last article we found that when Jonah refused to heed the call from the Lord to enter the large city of Nineveh with the gospel message, he had an unfortunate experience. Some of God's servants at the present day feel much as Jonah did about city work. The word has been coming for years, "Work the cities; work the cities;" but smaller towns and even heathen lands have greater attractions to many than to enter the wicked, noisy, hustling, bustling cities with the message of peace and good will.

Jonah 1:8. In their distress the seamen cast lots to see if they could find out who was responsible for the terrible storm, and the lot fell upon Jonah. Then the shipmaster asked him some plain questions. "Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? and whence comest thou? What is thy country? and of what people art thou?" Poor Jonah! In order to answer these questions he must tell the whole story. It seems that he had already told them he was fleeing from the presence of the Lord."

Jonah 1:9, 10. Jonah confessed that he was a Hebrew and a worshipper of the Creator of the heavens and the earth. When the men learned that the God from whom Jonah was trying to flee was the Creator of the universe, they greatly feared. Heathen men could see the folly of disobeying the Creator, and they asked, "Why hast thou done this?" It was a hard question to answer. It may have been the first

time Jonah had tried to give a reason for his fleeing from the city work. It was hard to face the situation and say that pride and love of ease were most likely the reasons why he was fleeing. The city was full of proud and wealthy people living in sin and revelry, and Jonah could only from a natural viewpoint expect to receive scornful rebuffs and sneers from them, and he felt that he would rather work somewhere else. I the modern Jonahs who are fleeing from their responsibilities of giving the message to the great wicked cities, could only study Jonah's experience prayerfully, it might prove a blessing to them.

Jonah 1:11, 12. The men were merciful and left Jonah to decide his own fate. They asked, "What shall we do unto thee that the sea may be calm unto us?" And he said unto them, "Take me up and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." Poor, stubborn Jonah! If he had only repented and told the Lord he would work in the city of Nineveh, it is very probable that the sea would have been a calm; but working in a great, noisy, wicked city seemed more than his pride could stand, and he chose death rather than to work in such a hard field. Jonah had not even improved his opportunities on board ship. They had not discerned from his words and actions that he was a worker for God. They had to ask him, "What is thine occupation?" If he had realized the value of souls, he

would have been letting his light shine while on his journey.

Jonah 1:13. "Nevertheless the men rowed hard to bring the ship to land, but they could not, for the sea wrought and was tempestuous against them." The men had sympathy for Jonah and would gladly have saved him if they could.

Jonah 1:14-16. With a prayer that God would be merciful unto them and not punish them for the life of Jonah, the sailors "took up Jonah and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows." It is experiences like these that the Psalmist refers to in Psa. 107: 23-30.

Jonah 1:17. "Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights." Poor Jonah! It was a downward road ever since he refused to enter Nineveh. He first went "*down* to Joppa;" then, "*down* into the ship;" next, "*down* into the sides of the ship," and finally *down* into the bottom of the sea. *Jonah 2:6.* "The Lord prepared a great fish to swallow Jonah." An ordinary fish would have killed and mangled him, while swallowing him; but the Lord had a care for Jonah, and in all this experience was preparing him for future usefulness. Some have reasoned that because large whales do not frequent the Mediterranean Sea, the record is not true; but there is a large species of the shark family that is found in the Mediterranean Sea that can easily swallow a full-sized man.

The next article will treat upon this experience of Jonah as a prophecy of the Saviour's experience.

"That is no true alms which the hand can hold;
He gives only the worthless gold,
Who gives from a sense of duty.

Martha or Mary?

I CANNOT choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head,
While drinking in the gracious words He said,
And yet—to serve Him!—Oh, divine employ,
To minister and give the Master joy!
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat!
Worship or serve—which? Ah, that is best
To which he calls me, be it toil or rest;
To labor for Him in life's busy stir,
Or seek His feet—a silent worshipper.
So let Him choose for us. We are not strong
To make the choice; perhaps we should go wrong
Mistaking zeal for service—sinful sloth
For loving worship—and so fail of both.

—Author Unknown.

Walking

WALKING is the best of all exercises if properly taken. One-half hour's walking out-of-doors daily, with the body in good position, chest well forward, head erect, chin drawn in, and abdominal muscles well contracted, is good. If one has the advantage of walking in the country, or on an unfrequented street, or elsewhere secluded from observation, he may practise several useful walking exercises, in addition to ordinary walking. The following will be found very excellent:—

At each step, in placing one foot forward, at the same time rise upon the toe of the other foot. Take pains, in placing the advance foot, to strike the ground with both toe and heel at the same time. This is very vigorous walking exercise, and should not be practised more than five minutes at a time.

Walk on tiptoes, with the fingers touching at the back of the neck, the elbows in line, taking pains to keep the chest well forward, head erect, and chin well drawn in. This exercise is one of the best means of curing roundness of shoulders and a stooped position in walking. Four or five minutes' daily practice in this manner will be exceedingly useful. D. H. KRESS, M. D.

Blessed

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Psa. 1:1, 2.

Blessed

BLESSED is the man who counts another's time as valuable as his own.

Blessed is the man who is generous to his neighbor in all things except the application.

Blessed is the man that has not found out that he is superior to other men.

Blessed is the man who leans forward instead of backward.

Blessed is the man who is guilty of the splendid virtue of promptness.

Blessed is the man who sees nobility in being faithful on a committee.

Blessed is the man who looks while he listens.

Blessed is the man who knows not how to flatter, but knows how to appreciate.

Blessed is the man whose watch closes without a snap.

Blessed is the man who is afraid to leave his work undone.

Blessed is the man who has grace enough to give up the end seat in the pew.

Blessed is the man who knows how to take a dog out of church.—*Edgar W.*

Work, in Ram's Horn.

"White Is His World"—Blessed

"Do you know the significance of the word blessed?" asked an eminent scholar, whose Welsh birth made him familiar with the language and literature of that land. "It has a peculiar meaning, when it is traced through its derivations to its Welsh root. Its ultimate meaning is, 'White is his world.' Think of the beatitudes, 'White is the world of the pure in heart.' 'White is the world of the peacemakers.' Is not that a radiant meaning?"

This bit of suggestion is worth thinking about and passing on. How the white light, which unites the rainbow hues in its ray, shines through the Word of God! "They shall walk with me in white" who have "washed their robes, and made them white in the blood of the Lamb." "Let thy garments be always white" is the explicit command, even for the earthly walk. But this is synonymous with happiness. Evil and stain must be put from the Christian's sphere in order to attain its blessedness, and nothing can more truly signify a Christian's gladness in God's smile than "white is his world."—*Selected.*

"Prayer brings power. Prayer is power. The time of prayer is the time of power. The place of prayer is the place of power.

Prayer is tightening the connection with the divine dynamo, so that the power may flow more freely without loss or interruption."

When Christ Shall Appear

NO MORE shall the earth shadows blind us;
 And the last heavy burden shall fall;
 All the sorrowful journey behind us
 Will not be remembered at all.
 The hope that has lightened our sadness,
 As girt by earth's darkness we sigh,
 Is the hope of that soon-coming gladness
 When Christ shall appear in the sky.

There is joy in the sweet contemplation,
 Of Jesus, His care and His love.
 Soon he'll come with His wondrous salvation,
 And take all His children above.
 There'll be recompense rich for all losses,
 When we get to the "sweet by-and-by";
 And nevermore burdens or crosses,
 When Christ shall appear in the sky.

The glad thought that ever 'tis nearing
 Fills my spirit by night and by day;
 How I wait and long for the appearing
 That shall drive all our sorrows away;
 How I watch and I wait for the token
 That soon will be sent from on high,
 For the life-giving word to be spoken,
 And Christ to appear in the sky.

— *L. D. Santee.*

FACTS WORTH REMEMBERING**How God Regards the Writings of the Prophets**

JESUS recognized the writings of Moses, the prophets, and the Psalms, as scriptures,—holy writings. Luke 24:27, 44, 45. Peter recognized Paul's writings as scriptures. II Pet. 3:15, 16. Luke declares that "God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

It is no small commendation for God to call *all* His prophets *holy*. He makes no distinction in the time in which they lived, nor in the character of their work. Whoever they are, and whenever they lived, if they are His prophets, God calls them holy. They are His mouth-piece to His people. II Chron. 36:12. When they speak, it is the "voice of the Lord our God" (Jer. 42:6); for "holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:21.

God Himself promises to be with their mouth when they speak. Ex. 7:1, 2; 4:15, 16. The Holy Ghost through Zacharias bore the following testimony: "As He spake by the mouth of His holy prophets, which have been since the world began." Luke 1:69, 70.

The apostle Paul said concerning Isaiah's testimony, "Well spake the Holy Ghost by Esaias, the prophet." Acts 28:25. David said, "The Spirit of the Lord spake by me, and His word was in my tongue." II Sam. 23:2.

Every prophet of God except Moses and Christ has had visions and dreams. To them God spoke "mouth to mouth, even apparently." Num. 12:6-8; Deut. 18:18; Acts 3:22, 23; Heb. 1:1, 2. Peter declared that it was the spirit of Christ which was in them, that "did signify when it testified." I Pet. 1:10, 11. While in vision and dreams the prophets heard the words of God. Num. 24:16. At such times they had no control of themselves, nor were they susceptible to the things around them; neither did they realize what they spoke while in vision. Num. 23:11, 12, 19, 20. When they came to write it out, it was not possible for them to express the words that God had spoken to them, so it would make the same impression upon the people that was made upon them. II Cor. 12:1-4. Consequently, those who believe and accept their testimony the most implicitly bring themselves into closest relationship with God.

With such testimony as this from God Himself concerning His own prophets, several things are apparent: first, the prophets are God's chosen agency of communicating His own will to a sinful race; second, these sacred writers composed their works under so plenary and immediate an influence of the Holy Spirit that God may be said to speak through these writers directly to men, and not merely that they spoke to men in

the name of God and by His authority; third, those who receive these writings as the Word of God form a direct connection between themselves and God. So perfect is this union that Jesus said: "He that receiveth you, receiveth me, and he that receiveth me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 40-42.

Happy is that people whose God is the Lord.

Tobacco and Breathing

A FEW weeks ago, while conversing with one of the trainers connected with an athletic club, a stalwart young man, observing that the gentleman smoked, remarked that he thought smoking was hardly consistent with the highest degree of physical development.

Said the athlete, "You are certainly right. I am aware of this fact, and I do not believe in smoking. I gave up smoking three years ago, have noticed its injurious effects, and I have only recently returned to the habit. I am going to relinquish it." Wishing to obtain information from a practical observer respecting the influence of tobacco upon physical endurance, he asked, "What evidence have you that tobacco injures you?" The prompt reply was, "Tobacco at once impairs the wind."

"Do you find that after smoking a single cigar your breathing capacity is diminished?"

"Certainly. After having smoked a cigar I cannot run or engage in violent exercise without getting out of breath. I

learned long ago that I must never smoke before engaging in a boxing or fencing bout or any other vigorous exercise."

"Have you noticed the same effect in others?"

"Oh, yes; it is universally the case. I have always noticed that men who smoke before they go on the running track in the gymnasium are out of breath after they have made two or three laps, while the same men if they abstain from smoking before exercising, have good wind."

The fact that tobacco weakens a man's wind and lessens his endurance, affords the best positive proof that it must shorten his life; for the power to live long means simply the power to endure the long physical strain and emergencies to which the body must be continuously subjected during life.

No man who cares to live long and well, can afford to smoke or use tobacco in any form.—*Selected.*

THERE is one religion of toil and another of talk. The easy-chair is an ideal pulpit for a lazy man. It is pleasant to feel that we are regenerating the world whilst we are taking our ease. It is pleasant and—useless. The easy-chair seems to breed wisdom. The man who never fired a gun or marched a mile can tell just where Napoleon and Wellington blundered. The man who never drove a spike, or pulled a lever, or handled a brake, can tell the world just how a railway ought to run. And the man whose voice is seldom heard in prayer, whose hand has forgotten how to give, and who never touches the church burdens with one of his fingers, is sure that he knows full well what the church needs, and he can give advice to every one, from the preacher to the sexton. If churches could only be run with good advice! But alas, it takes more than that!—*Christian Guardian.*



BIBLE READERS' CLASS

WE have grown familiar with the thought that we must love God and our fellow-men, but it is well often to read the texts of Scripture that tell *how* we are to obtain and cherish this love.

I

Love to God

Matt. 22:37, 38. "Thou shalt love the Lord thy God with *all thy heart*, and with *all thy soul*, and with *all thy mind*. This is the first and great commandment."

Mark 12:33. "To love Him with *all the heart*, and with *all the understanding*, and with *all the soul*, and with *all the strength*, . . . is more than all whole burnt offerings and sacrifices."

I Sam. 16:7. "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." An individual may make great sacrifices to be seen of men, while the heart is not perfect towards God; but a heart filled with love to God is precious to Him.

John 14:31. Christ showed the world that He loved the Father by obeying the Father's commandments.

I Pet. 2:21. In this He left us an example that we should "follow His steps."

There are three things that produce love to God in man.

1st.—Gal. 5:22. Love is the fruit of the Spirit. Where the Spirit of God reigns, love abides.

2nd.—I John 4:19. "We love Him *because* He first loved us."

3rd.—Psa. 116:1. "I love the Lord *because* He hath heard my voice and my supplications."

The love of God in the heart should produce the following results:—

Joy,	Psa. 5:11
Love for the brethren,	I John 5:1
Hatred for sin,	Psa. 97:10
Obedience to the commandments of God,	I John 5:3

II

Love to God

God has made special promises to those who will love Him supremely.

I Cor. 8:3. "If any man love God, the same is known of God." While God knows the hearts of all men, yet He claims the special acquaintance of the ones who love Him.

Psa. 145:20. "The Lord preserveth *all* them that love Him." They are the special objects of His care, "for he that toucheth you, toucheth the apple of His eye." Zech. 2:8.

Psa. 91:14. God delivers those that love Him.

Ex. 20:6; Deut. 7:9. Those that love God partake of His mercy.

Rom. 8:28. Satan may throw obstacles in the path of the one that loves God; but the individual who loves God supremely and calmly says and *knows* for a truth "that *all* things work together for good."

Jude 21. We should make strenuous efforts to keep ourselves in the love of God.

II Thess. 3:5. We should pray to be kept in the love of God.

I John 2:15. The love of the world and the love of God can not abide in the same heart.

I John 4:20. "If any man say, 'I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?'"

I John 3:17. An uncharitable person does not have the love of God.

III

Love to Christ

John 8:42. Love to Christ is an evidence of our adoption by the Father.

John 14:23. If we love Christ, we will obey Him, Matt. 27:55; Matt. 25:40. We will show our love to Christ by ministering to others.

Matt. 10:37. Christ must be more to the Christian than all earthly ties.

Luke 9:23. The one who loves Christ will not shun the daily crosses that may come in his pathway.

Acts 21:13. We should love Christ more than our lives.

II Tim. 4:8; James 1:12. A crown of righteousness is laid up for those who love Christ.

Phil. 1:9. We should pray for more love to Christ.

John 14:21, 23. The Father will love the individual that loves Christ.

IV

Love to Man

I John 4:7. None but a Christian can love all classes of humanity.

I John 3:23. We are commanded to love one another.

I Thess. 4:9. This is taught us by God.

I Pet. 1:22. The first step towards loving one another is to have a pure heart.

I Cor. 13:8, 13. Love to others is an abiding principle.

Matt. 22:37-39. It is the second great commandment.

I Tim. 1:5. Charity, or love, is the end, or object of the commandment.

Love, or charity should be shown in the following ways:

1. Ministering to others, Heb. 6:10.
2. Relieving strangers, Lev. 25:35.
3. Clothing the naked, Isa. 58:7.
4. Visiting the sick, Jas. 1:27.
5. Sympathizing with those in trouble, Rom. 12:15.
6. Supporting the weak, I Thess. 5:14.
7. Covering the faults of others, Prov. 10:12; I Pet. 4:8.

Bible Reading on II Cor. 13:1-4

1. How many times did Paul go to Corinth?

Three times. "This is the third time." [II Cor. 13:1.

2. In what way did he go the first time?

He went in person, as a self-supporting missionary, making tents. Acts 18:1-3.

3. How long did he remain?

"A year and six months." Acts 18:11.

4. In what way did he go the second time?

By letter: his first epistle to the "Church of Corinth." I Cor. 1:2.

5. Did any of the church of Corinth question the inspiration of this first epistle?

Yes; for Paul said to them, "Ye seek a proof of Christ speaking in me." II Cor. 13:3.

6. What precaution did the apostle take lest advantage be taken of his second epistle?

He evidently sent copies of the epistle to different individuals, that, "In the mouth of two or three witnesses shall every word be established." II Cor. 13:1.

NOTE: It was customary with the prophets to have their testimonies read before several, or placed in the hands of a number of individuals that the unbelieving could not take advantage of them, or even hide them away, with no notice being taken of them. Jer. 36:11-19.

7. In his first epistle whom did the apostle say was weak, and whom mighty?

He was weak; but the Lord who spoke is mighty. II Cor. 13:3.

8. How do we know that this was physical weakness to which he referred?

It was the same weakness that allowed Christ to be crucified. "He was crucified through weakness." Verse 4.

NOTE: Paul had a physical infirmity, which to him was a "thorn in the flesh;" but he gloried in it; for, when he was weak physically, he was strong in the Lord. II Cor. 12:7-10.

9. How does the apostle speak of his age only four years later?

He calls himself "Paul the aged." Philemon 9.

NOTE: From the above it is quite evident that Paul was quite aged and physically infirm.

10. When a prophet is physically infirm, in what way does it effect his testimony?

His testimony is stronger and clearer; "for which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." II Cor. 4:16; Isa. 46:4.

NOTE: It is reasonable that the older the more experienced, and the more faithful a Christian has been in God's service, the clearer will be his judgment in spiritual things. God will never leave one faithful soul that puts his trust in Him. David's testimony at his death is an illustration of this. I Kings 1:28-40.

11. Was this letter of Paul, the aged and infirm prophet of the Lord, the same as a testimony, even if it does not say, "The Lord showed me," etc.?

Yes. To say it was not, would be to do away with much of Paul's writings. II Cor. 10:9-11 3:1-3; Gal. 6:11.

NOTE: The prophecy of Jeremiah was also called a letter, and yet in the same chapter it is repeatedly stated, "Thus saith the Lord." Jer. 29:1, 8, 10, 17-25. We conclude, therefore, that the prophet's testimony is of the same authority whether it be termed a letter, or prefaced by a "thus saith the Lord."

FAITH—HEB. 11:1—WHAT IS IT?

A Chronological Scripture Compilation

1. "But feith is the substauce of thingis that ben to be hopid, and an argument of thingis not apperynge.—Wycliffe and Purvey's *Trans.*, 1380-1388, A. D.

2. "Faith is a sure confidence off thynges which are hoped for, and a certayntie off thynges which are not sene."—*Tyndale's Trans.*, 1526, A. D.

3. "Now faith is the substance of things hoped for, the evidence of things not seen."—*Authorized Version*, 1611, A. D.

4. "Now faith is the persuasion of the things that are in hope, as if they were in act; and (it is) the manifestness of the things not seen."—*Syriac Trans.*, 1846, A. D.

5. "But faith is a confidence in respect to things hoped for, a conviction of things not seen."—*Sawyer's Trans.*, 1858, A. D.

6. "But faith is a basis of things hoped for, a conviction of things unseen."—*Emphatic Diaglott Trans.*, 1864, A. D.

7. "Now faith is the assurance of things

hoped for, a conviction of things not seen."—*Noyes' Trans.*, 1868, A. D.

8. "But faith is, of things hoped for, a confidence,—of facts a conviction, when they are not seen."—*Rotherham's Trans.*, 1878, A. D.

9. "Now faith is the assurance of things hoped for, the proving of things not seen."—*English Revised Version*, 1884, A. D.

10. "Now faith is an assurance of things hoped for, a conviction of facts even when not seen."—*Weeke's Trans.*, 1897, A. D.

11. "Now faith is assurance of things hoped for, a conviction of things not seen."—*Am. Rev. Ver.*, 1901, A. D.

12. "Now faith is a well-grounded assurance of that or which we hope, and a conviction of the reality of things which we do not see."—*Weymouth's Trans.*, 1902, A. D.

13. "For faith is the standing-ground of the hopeful, the conviction of unseen facts."—*Fenton's Trans.*, about 1903, A. D.

14. "Faith is the realization of things hoped for—the proof of things not seen."—*Twentieth Century New Testament*, 1904, A. D.

Now dear reader, if we will open our Bibles to Hebrews 10, and read verses 35 to 39 and No. 1, of Heb. 11:1, as given in this compilation; then go back to Heb. 10:35 again and repeat, reading each time the next translation of Heb. 11:1, as given in the compilation, till we have repeated this about *fourteen times*, it may develop a greater degree of patience in us, and increase our acquaintance with this scripture, and our faith in the promises of God, upon which we must stand. We must not "draw back unto perdition" if we would have eternal life, but "believe to the saving of the soul." Shall we do it? May God bless us in the study of His Word, and in obeying the same; for it is "by faith" that we obey. Heb. 11:8. ARTHUR L. MANOUS.

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If We Knew

If we knew, when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause, when now we hasten ;
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade which we should fling,
If we knew what lips were parching
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say good-by,
Which among the lips that kiss us
First would 'neath the daisies lie,
We would clasp our hands around them,
Looking on them through our tears ;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless words of ours,
Which have ever laid among them
Like the frost among the flowers,
O! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We would cry, "Forget, forget."

—Selected.

Church Libraries

SOME of our churches are sending lists of yearly subscriptions for the BIBLE TRAINING SCHOOL and securing as premiums "Early Writings," "Story of Daniel the Prophet," "The Story of the Seer of Patmos," and other good books offered on our premium list, for their church libraries.

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Every church should have a library, and this is a good way to secure good books for the library.

The Coming Year

WITH the June number, the BIBLE TRAINING SCHOOL enters upon the ninth year of its existence. There are several series of articles planned for the coming year which will make the paper of special value to all.

The studies on the minor prophets will be continued, also the usual lines of Bible study.

Elder S. N. Haskell has prepared a series of articles on the book of Jeremiah which no Bible student can afford to miss. These articles will begin with the June number.

In the June number of the BIBLE TRAINING SCHOOL will commence a series of articles on the Sanctuary by Mrs. S. N. Haskell, which will continue throughout the entire year. These articles will be on the annual feasts of the old Jewish economy, taking them up in the regular order in which they were celebrated, and comparing type with antitype.

Why not send the BIBLE TRAINING SCHOOL to your friends whom you wish to interest in Bible study? One dollar will pay for four yearly subscriptions and send the little paper as a monthly visitor for one year into four homes.

