

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.

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

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

VOL. III

SOUTH LANCASTER, MASS., AUGUST, 1904

No. 3

WHEN I READ THE BIBLE THROUGH

I SUPPOSED I knew my Bible
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs,—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.
Oh, the massive, mighty volume!
Oh, the treasures manifold!
Oh, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.
Ah, imperial Jeremiah,
With his keen, coruscant mind!
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the minor prophets,
Each with his distinctive robe;
Newly came the song idyllic,
And the tragedy of Job;
Deuteronomy, the regal,
To a towering mountain grew,
With its comrade peaks around it,—
When I read the Bible through.
What a radiant succession,
As the pages rise and fall,
James the sturdy, John the tender,—
Oh, the myriad-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the church triumphant raises
One incomparable name.

Ah, the story of the Saviour
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through!
You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through!
—*Amos R. Wells, in Sunday School Times,*

THE TWO COVENANTS

MRS. E. G. WHITE

AS the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all nations of the earth be blessed." This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteous-

ness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me and be thou perfect." The testimony of God concerning His faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." And the Lord declared to him, "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 26:5; 17:7.

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law.

Another compact—called in Scripture "The old covenant"—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the "two immutable things in which it was impossible for God to lie." Heb. 6:18.

God help me! help me to suppress
 All longing for what cannot be,
 And grant me means wherewith to bless
 Whoever may have need of me."

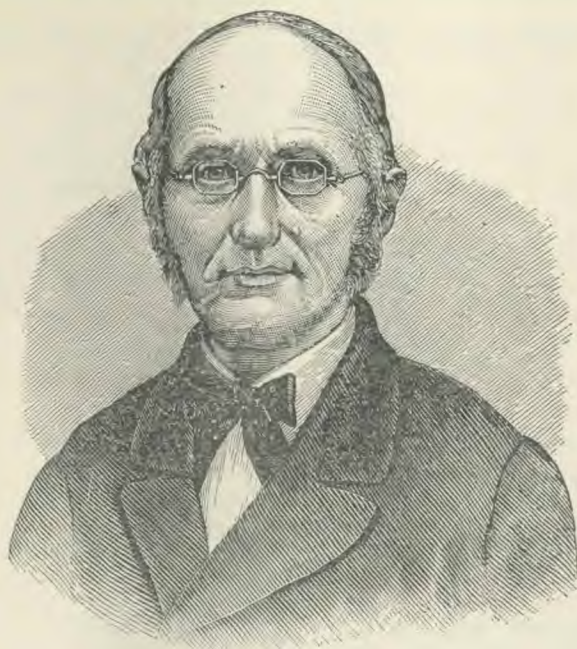
PIONEERS IN THE THIRD MESSAGE

J. N. LOUGHBOROUGH

IN our last article we called attention to Elder Joseph Bates as one of the pioneers in the third angel's message, and stated how he was led out to write and publish the first book on the seventh-day Sabbath ever issued by the Adventists. So clear did it appear to him that the Lord would open the way before him and furnish the money for the accomplishment of this purpose that he entered energetically upon the preparation of the copy although called upon to spend the last cent of money he owned before he had written the first page of his ninety-six page book.

We saw that his hope in God for the publication of the book was not disappointed. Money came to him from unexpected sources to complete the book so that its circulation was not delayed a single day after the printing was completed. As the book neared completion, the whole bill for the printing was not paid, and he feared there might be some delay in getting the book in the hands of the people. The day came that the sheets were to be complete, ready for delivery to him to fold, stitch, and circulate, and he had not received money enough through the mails to meet the whole expense. He went to the printing office to excuse the matter with the printer, and request that he keep the sheets until he should pay the balance of the bill. To his glad surprise the printer said, "The bill is paid, you can take your sheets as soon as you please." Said Elder Bates, "How is that?" "Well," said the printer, "A man came in this morning, an entire stranger to me, and paid the balance of your bill; I do not know who the man was; but your bill is paid."

To the day of his death, Elder Bates did not know who paid that bill. In the spring of 1884 the writer was holding meetings in Memphis, Michigan, when Heman Gurney



CAPTAIN JOSEPH BATES.

said, "I am the man who paid the balance of the bill on Elder Bates' first book; but he never knew who paid the bill. There was a special providence connected with the way I got the money, just at the opportune time. I was a journeyman blacksmith. I had worked for a man previous to 1844 who owed me one hundred dollars; but as I engaged in advocating the Advent message, he was angered, and declared he would never pay me. The last time I spoke to him in regard to the money he declared that if I ever mentioned it again, he would whip me. The debt had outlawed, and I never expected to get a cent of it.

"The morning of the day Elder Bates' book was to be completed, as I was going down the street of Fair Haven to my work, I saw on the opposite side of the street the man who owed the money, who called out—

beckoning at the same time—'Gurney, come over here.' I started tremblingly, for I feared abuse; but, instead, as I reached his side of the street, he greeted me very kindly, and said, 'Gurney, I honestly owe you one hundred dollars, and I want to pay it to you,' whereupon he took out his wallet and counted out \$100 in bills, and paid me. I said to myself, 'That is a *Godsend*, I will pay the balance of Elder Bates' book bill as the first investment from that money,' and in a few minutes more the bill

was paid. That is how the balance of that book bill was cancelled as soon as the book was completed."

Thus our readers can see another instance of the Lord's special providence in the publication of *that*, the first seventh-day Sabbath book ever published by Adventists.

THE HISTORY OF THE COVENANT

THE everlasting covenant is first introduced in the Bible in Gen. 3:15, where victory is promised through the seed of the woman. The first mention of the word "covenant" is in Gen. 6:18, where God told Noah He would establish His covenant with him, and that his family would be saved when the world was destroyed by the flood. After the flood the Lord mentioned the covenant seven times

while speaking with Noah. Gen. 9:8-17.

The rainbow was placed in the clouds as a token or reminder of the covenant between God and all flesh. The Lord promised to place a bow in *every cloud*, and said He would look upon it, that *He might remember the everlasting covenant* between God and every living creature of all flesh that is upon the earth. Gen. 9:11-17. Here the Lord calls it the everlasting covenant.

The next mention of the word "covenant" is in Gen. 15:18. The Lord at this time makes a covenant with Abraham, that He would give the promised land to his seed.

When Abraham was ninety years old the Lord appeared unto him and said, "Sarah, thy wife, shall bear thee a son indeed." Thirteen times during the conversation the Lord speaks of the covenant, calling it the "everlasting covenant" three times. In each case it refers to the promise of the "seed of Abraham, through whom all families of the earth would be blessed." Gen. 17:1-22.

Circumcision was enjoined at this time as a token of the covenant between God and man. The rainbow had been placed in the clouds as a token, but men were prone to forget it. Now the Lord gives the ordinance of circumcision as another reminder of the everlasting covenant.

The new covenant is referred to by various writers in the Old Testament. When the covenant was ratified by the blood of Christ, circumcision ceased to be a token of the covenant. The rainbow still remains in the clouds as a pledge to *every soul*, that there is freedom from sin through the blood of the everlasting covenant. The rainbow is placed in the sky, visible alike to saint and sinner, and telling both of the covenant; but the Lord has given a special token to His followers in the communion service. This side of the cross, we have the Lord's supper as a token or reminder of the everlasting covenant. Christ said,

"This cup is the new testament, [or covenant, Gal. 3:15, margin] in my blood; this do ye as oft as ye drink it, in *remembrance of me*; for as often as ye eat this bread, and drink this cup, *ye do shew the Lord's death till He come.*" 1 Cor. 11:23-26; Matt. 26:26-28.

The new or everlasting covenant is often spoken of in the New Testament by different writers. When the Lord comes in the clouds of heaven, we will receive the fulfillment of all embraced in the covenant; tokens will then cease, and the redeemed become joint heirs with Christ in the kingdom of their Father.

WILL THERE BE ANY STARS IN MY CROWN?

"I AM thinking to-day of that beautiful land,
I shall reach when the sun goeth down;
When thro' wonderful grace by my Saviour I stand,
Will there be any stars in my crown?"

Will there be any stars, any stars in my crown,
When at evening the sun goeth down?

When I wake with the blest,
In the mansions of rest,

Will there be any stars in my crown?

In the strength of the Lord let me labor and pray,
Let me watch as a winner of souls:
That bright stars may be mine in the glorious day,
When His praise like the sea-billow rolls.

Oh, what joy will it be when His face I behold
Living gems at His feet to lay down;
It would sweeten my bliss in the city of gold,
Should there be any stars in my crown."

MEN OF TEARS

S. N. HASKELL

THE Scriptures speak of many men who have wept for different reasons.

Some for sorrow of heart because of their sins. Moses wept because of the sins of the people and prayed, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book, which thou hast written." Ex. 32:31, 32. The apos-

the Paul takes up the strain, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:2, 3.

There were two men who wrote prophecies for the last days that in their old age, over fourscore and ten years, wept to understand the truth for the people of God in the last days. The gray-haired seer on the Isle of Patmos "wept much because no man was found worthy to open and to read the book, neither to look thereon." And one of the elders said unto him, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev. 5:4, 5. The earnestness of John to have the future unfolded for God's people in the last days brought his mind in divine sympathy with Christ's mind for the people of God.

Daniel, another prophet of God, at the close of the wonderful vision in the seventh chapter, says, "As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." Dan. 7:28. At the close of the wonderful vision of the eighth chapter, "I Daniel fainted, and was sick certain days." Dan. 8:27. Again at the introduction of his last vision, "I Daniel was mourning three full weeks." Three times in his great distress to understand what would befall his people in the last days, the angel touched him and said, "Thou art greatly beloved." Dan. 9:23; 10:11; 10:19.

Can we who are living in the last days, expect to understand the saving truths to which we are referred by Christ Himself, without some prayer and weeping? Dan. 12:10, 12; Matt. 24:15; Rev. 1:1. It is earnestness even to weeping that will bring our minds in contact with Christ's

angel who showed the prophet these things, and our Lord Jesus Christ will then open them to us.

A BIRTHDAY SONG

G. B. THOMPSON

THE world has been blessed with many good poets and singers. For the beautiful poetry and cheering songs which have come down to us we owe them much. Music is a part of the worship of heaven; the Lord loves good music and is glorified by it.

But among all the noted musicians of the earth, whose biographies have been preserved for us, we do not read of many of them who wrote and composed music after they were a century old; I do not know that any of them wrote when they were so old as that. But we have the record in the Bible of one who wrote a song when he was one hundred twenty years old. He wrote it on his birthday, and the song is of sufficient length to cover forty-three verses of Deut. 32. That it was written on his birthday is clear from Deut. 31:1, 2, 22, 30. He did it by the special direction of the Lord. Verse 19. He not only wrote the song, but he taught it to the children of Israel with the help of Joshua (Deut. 32:44), from which we conclude that he was not only a poet, but a musical composer of rare merit as well.

But the talents of this great man were all used to glorify the Lord. He faithfully followed the Lord, and had a funeral such as has never been the lot of any other man since the creation of the world. But he was not forgotten by his Lord, though he passed for a time into the prison of the enemy. The Lord raised him from the dead (Jude 9), and we see him on the mount of transfiguration, a type of all who will be in the kingdom, who have passed under the dominion of death.

LIVE THE TRUTH

THE years of this lifetime are bearing
 Us on to eternity's shore,
 The blessings we daily are sharing
 Are ours to enjoy or ignore.
 We all have a work to accomplish,
 Each one some position to take,
 Some talent to use in God's service,
 A truth to uphold for His sake.
 Adrift with the tide of opinion:
 Pressed on in the wake of the throng,
 While popular creed holds dominion,
 And right yields in weakness to wrong;
 Not thus would I carelessly mingle,
 But stand for the right, though alone,
 With heart and a purpose yet single,
 Christ's every example to own.
 Compliance with error can never
 But lead to delusion and blight;
 The soul that is steadfast forever
 Shall win in a glorious fight.
 What, then, though temptation surround us,
 And voices condemn or deride;
 No tongue or device can confound us,
 With God and His Word on our side.

—Annie L. Holberton.

THE COVENANT SEALED

THE words "covenant" and "testament" are used synonymously in the Bible. Gal. 3:15 (margin). We are familiar with the term, "last will and testament" in the worldly sense. While an individual lives, he may at any time make a new will, or make any changes in the old will; but his death forever closes the will. Paul refers to this fact when speaking of the Lord's covenant, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet, if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are

dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:15-17.

Christ's death sealed or ratified the new covenant. Nothing can be added. Every ordinance of the Christian church was established by Christ *before* He sealed the covenant by His blood. For this reason He partook of the bread and wine, emblems of his broken body and shed blood, before that blood was shed. If it had been left until after His death, it would never have been in the new covenant, for "though it be but a man's covenant, no man *disannulleth* or *addeth thereto*."

Baptism, the emblem of the burial and resurrection, was also established in the Christian church before Christ came forth from Joseph's tomb, a victor over death and the grave.

Every ordinance of the Christian church, or any changes made were introduced before the death of Christ forever sealed the covenant. New ordinances or changes introduced into the Christian church after the death of Christ are spurious, and are a violation of the principles of the new covenant. Sunday as a day of rest was introduced into the church, the wrong side of the cross. Christ's followers kept the seventh day as the Sabbath according to the commandments. Luke 23:54-56. And He instructed His disciples to pray that they might not break the Sabbath day as late as A. D. 70, the time of the destruction of Jerusalem. Matt. 24:20. He also said the law could not be changed. Matt. 5:16, 17. If Christ intended we should keep Sunday as the Sabbath instead of the seventh day, He would have introduced it before His death, the same as He introduced the communion of the bread and wine: also the baptism in honor of His resurrection.

A spurious will does not stand the scrutiny of earthly courts. A spurious rest day will not stand the test of the heavenly court, in the day when we will be judged by that

law which says, "*The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work.*" Rom. 2:11-13; Ex-20:8-11. "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Christ and the Covenant

BEFORE the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares, "Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, 'I will that they also, whom thou hast given Me, be with Me where I am.'"

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. "Mercy and truth are met together; righteousness and peace have kissed each other." The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him."
—*Desire of Ages, (small edition), p. 1001.*

FIVE BOOKS

THERE are five books in the Bible, which give a history of the people of God during their last experiences in Babylon, and their return to Jerusalem. The key to these books is found in the first two verses of the eleventh chapter of Daniel. In these verses the angel states his mission. It was to confirm and strengthen the kings of the Medo-Persian kingdom. The vision was given in the days of Cyrus. Dan, 10:1. The angel declares distinctly that he would state the truth, and then says, "Behold there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and by his strength, through his riches, he shall stir up all against the realm of Grecia." The kings that succeeded Cyrus were Cambyses, his son, who reigned seven and one half years, Smerdis the Imposter, who reigned six months, Darius Hystaspes, who reigned thirty-six years, and Xerxes, called the Great, who reigned twenty-one years, followed by Artaxerxes, who reigned forty-one years.

The book of Ezra gives a brief account of four of these kings, omitting Xerxes, of whom we have an account in the book of Esther. It is plainly stated that during the reign of Darius Hystaspes, or Darius the Persian, Zechariah and Haggai prophesied. Ezra 4. The book of Esther records important events during the reign of Xerxes the Great, and Ezra gives an account of the return and the building of the temple, and the wonderful decree of Cyrus, Darius, and Artaxerxes. Nehemiah's record covers a portion of the reign of Artaxerxes, and records the work of rebuilding Jerusalem.

To learn the truths and the lessons contained in these books which are for the people in the last days, we are obliged to go to Daniel for the key. Having found the key, we can understand the personal experiences of the people of God as recorded in these five books.

"SPEAK gently to age, a weary way
Is the rough and toilsome road of life;
As one by one its joys decay,
And its hopes go out 'mid lengthened strife;
Oh! many a word in kindness spoken,
Has healed a heart that was well-nigh broken.
Speak kindly to all, for there's nothing lost
By gentle words; to the heart and ear
Of the aged and weary they're often dear,
And they nothing cost."

THE OLD COVENANT

THE old covenant was made with Israel when they came out of Egypt. Jer. 31:31, 32. The everlasting covenant existed at that time, and was just as powerful to save from sin as now; but while in Egypt they had lost sight of it, and God made the old, or first, covenant with them to teach them that without Him they could do nothing.

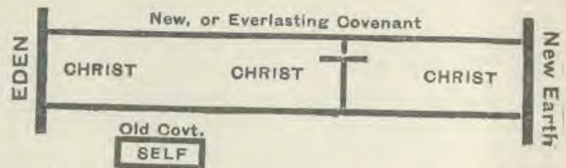
In the third month after they left Egypt, God through Moses sent the following message to the people: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Ex. 19:5, 6. The people answered, "All that the Lord hath spoken will we do." Ex. 19:8. They had not heard the voice of God at this time. The next command was to prepare to hear "His voice" which they had promised to obey. Ex. 19:10-24.

All Israel was gathered together, and we read, "The Lord spake unto you out of the midst of the fire, and ye heard the voice of the words, but saw no similitude, only ye heard a voice, and He declared unto you His covenant, which He commanded you to perform, even ten commandments, and He wrote them upon two tables of stone." Deut. 4:12,13. The voice they promised to obey pronounced the ten commandments. Deut. 5:22.

Moses again gathered the people together, and repeated to them the words of the Lord, and a second time the people answered, "All the words which the Lord hath said will we do," Ex. 24:3. Moses then wrote all the words of the Lord in a book, "and he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Ex. 24:4-7. This was the third time they had promised to obey. He had also prepared

an altar and offered sacrifice. Now he took the blood and sprinkled it on the people and the book, saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Heb. 9:18-20; Ex. 24:9.

Although they had witnessed this solemn service, and had promised three times to obey yet they broke the covenant, and worshiped the golden calf before forty days had passed. Why was this failure? They trusted in their own strength and said, "All



that the Lord hath spoken *will we do.*" *It was all of self.*

The language of the new covenant is, "The Father that dwelleth in me, He doeth the work." John 14:10. "I can do all things through Christ which strengtheneth me." Phil. 3:13. The old covenant means depending upon self and failure. The new covenant means depending upon Christ and victory. Under which covenant are you living? Is self or Christ the controlling power in your heart?

THE BLOOD OF THE COVENANT

Heb. 13:20, 21.

THE new covenant like the gospel is everlasting, and was sealed with the blood of Christ. There are many covenants in the Bible which are so many links connected with the one everlasting covenant.

This covenant existed before the flood, for to Noah God said, "With thee will I establish my covenant." Gen. 6:18.

It embraced God's purpose in creating the earth, and peopling it with a holy race, also with fowls, cattle and beasts. Gen. 9:9-16.

It was made between the Father and the Son, and embraced every living creature of all flesh. Zech. 6, 12, 13; Gen. 9:19.

The conditions of the promises contained in this covenant were the ten commandments. Deut. 4:12, 13.

Man, having broken this covenant, and death being the penalty, it became necessary for One whose life was of equal value with the Author of the covenant to redeem the transgressors of the covenant. Heb. 2:9-18.

This purpose of God was before the creation of the world. Eph. 1:4, 5. It being possible for man to sin, Christ offered His life (2 Tim. 1:9, 10.), if man should sin, and thus He became a Lamb slain from the foundation of the world. Rev. 13:8; 17:8. He could redeem man by His blood, and impute to him His righteousness. 2 Cor. 5:21.

Because Christ gave His life, the power to create was invested in Him, and because He was the creator, He is also the redeemer, or the one who re-creates us new creatures in Christ Jesus. Col. 1:14-16; 2 Cor. 5:17.

When the covenant was sealed by the precious blood of Christ, a voice rang through heaven, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ. . . . And they overcame him (Satan) by the blood of the Lamb, and by the word of their testimony." Rev. 12:10.

As a pledge of the victory gained through the blood of the everlasting covenant Christ took with Him a sample from the grave and presented them to the Father, as first fruits of the final harvest to be gathered at the end of the world. Rom. 8:29; Eph. 4:8, 9.

This subject never becomes old. The "New Song" of the redeemed throughout eternity will be of the wonderful power of the precious blood of the everlasting covenant. Rev. 5:9.

LIKE HEAVEN

WHEN you hear of good in people—tell it.
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright,
Like to heaven above.

You must have a work to do—pursue it.
If a failure, try again—renew it.
Failure spurs us to success,
Failures come, but come to bless,
Fitting us for righteousness,
In the heaven above.

Do the woes of life surround you—face them.
Do temptations hover 'round you—chase them.
He who ruleth over all,
He will help you, though you fall,
Gladly hears you when you call,
From his heaven above.

Have you any wrong to right—right it.
Do you have a sin to fight—fight it.
God, Himself, will help you win,
Let His Spirit enter in,
Making right the heart within,
Fit for heaven above.

—*New York Observer.*

THE TERMS OF THE TWO COVENANTS.

THE terms of the "old covenant" were, Obey, and live: "If a man do, he he shall even live in them," Eze. 20:11, but "Cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. The "new covenant" was established upon "better promises,"—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34.

The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own right-

eousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet, He declared of Himself, "I delight to do thy will, O my God, yea, thy law is within my heart." Psa. 40:8. And when among men He said, "The Father hath not left me alone; for I do always those things that please him." John 8:29.—"*Patriarchs and Prophets*," p. 350.

Bondage or Freedom

GAL. 4:22-26

THE old covenant made at Sinai "gendereth to bondage," for everyone who trusts in his own strength to overcome sin will fail, and become more than ever a servant of Satan; such an one is "of the bond woman, born after the flesh."

The new covenant is freedom. The one living under it embraces the promise of Christ to keep us from falling (Jude 24) and lives in obedience to the law of God. Such an one is free born; is a citizen of the heavenly country, and will enter the heavenly Jerusalem. "Blessed are they that do His commandments that they may have a right to the tree of life and enter in through the gates into the city." Rev. 22:14.

Choice Selections

I WILL make a new covenant with the house of Israel and with the house of Judah. . . . This is the covenant that I will make with the house of Israel after those days saith the Lord; *I will put my laws into their mind, and write them in their hearts*: and I will be to them a God, and they shall be to me a people. Heb. 8:7-10; Jer. 31:31-33.

I delight to do thy will, O my God: yea, thy law is within my heart. Psa. 40:8.

The law of his God is in his heart; none of his steps shall slide. Psa. 37:31.

As he thinketh in his heart, so is he. Prov. 23:7.

Out of the abundance of the heart the mouth speaketh. Matt. 12:34

So speak ye and so do, as they that shall be judged by the law of liberty. Jas. 2:12.

I walk at liberty, for I seek thy precepts. Psa. 119:45.

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Psa. 119:34, 69.

I made haste and delayed not to keep thy commandments. Psa. 119:59, 60.

If thou wilt enter into life, keep the commandments. Matt. 19:16-19.

If ye love me keep my commandments. John 14:15.

The law of thy mouth is better unto me than thousands of gold and silver. Psa. 119:72.

Covenants

WEBSTER defines "covenant" as, "A mutual agreement of two or more persons or parties in writing and under seal, to do or refrain from some act or thing; a contract." There are many covenants referred to in the Bible. The most important of all contracts or agreements that concern mankind is the one in which Christ covenanted to give Himself for fallen man. The Lord speaks of this as "the covenant," "my covenant," also the "new covenant." There are many other covenants mentioned in the Bible where different individuals entered into various contracts to obtain peace, strengthen friendship, or for worldly gain. Gen. 21:27-31; Gen. 33:44-52; etc.

LITTLE love, little trust; but a great love brings a great confidence.—*Robert Leighton*.



HISTORY OF KEENE ORPHANAGE

OCTOBER 13, 1901, the first work of the orphanage building was begun, and sufficiently finished to admit several orphans the 3rd of December of the same year. Mr. J. F. Bahler, who has been blind for years, is the sole founder of the institution, which is located in Keene, Johnson Co., Tex. He by the aid of his wife, travels very extensively to sell Christian literature, by which the building, as seen in the cut, has been paid for out of their own means, earned by hard labor. They do not solicit for the maintenance of said children, nor did they do so for any part of their Christian work. Their children are taught in all branches of modern science, and vocal and instrumental music. The teacher and matron, Mrs. Fannie Routt, is well qualified to carry out her mission and work. The home is furnished neatly and comfortably.

When the founders had carried on the work for about twenty months, they paid no less than \$2,000.00 towards the grand and noble work. After they had engaged in selling more reading matter, in a little over two years they paid by the blessing of heaven no less than \$3,500.00, all earned, as before stated, by the blind gentleman and his wife. This could not have been accomplished without free transportation

which has been kindly and cheerfully granted by many railway officials in and out of Texas. Who can fail to see the hand of God leading the blind man in this enterprise?

Their children are all happy, and well cared for. They are trained to become missionaries, both in school, and especially during vacations.

May God lead men who have eyesight to imitate the blind man's mission work. Their music teacher is also blind. She taught the first year gratis, for which God has certainly blessed her. Since that time she has been receiving wages.

If there is any work above another, it is to care for unfortunate waifs who have been bereft of their parents, and to train them up for the good of society, and for eternity.

Let us all as Christians "Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:17. Then the scripture called the golden rule, namely, "Therefore all things, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets," Matt. 7:12, will be carried out in our lives.

"BLESSED are they which do hunger and thirst after righteousness."

**WHO IS THE BRIDE OF CHRIST, AND WHEN
WILL THE MARRIAGE SUPPER BE
CELEBRATED?**

ONE of the seven angels . . . talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem." Rev. 21 : 9, 10. The marriage is Christ taking the kingdom. Taking the kingdom embraces the possession of the capital city, the land governed by the kingdom, and the people or subjects of the kingdom. Each of these three parts of the kingdom is represented as Christ's bride.

In the verse quoted above it is plainly stated that the heavenly Jerusalem is the "Bride, the Lamb's wife." Rev. 21 : 9, 10, Gal. 4 : 26 speaks of the heavenly Jerusalem as the mother of the church. Isaiah uses the same figure in Isa. 66 : 10-13.

The land is also spoken of as being married in the following: "Neither shalt thy land be termed any more Desolate; but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee and *thy land shall be married*, for as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62 : 4, 5.

The church of Christ is espoused to *one husband*, that it may be presented as a chaste virgin to Christ. 2 Cor. 11 : 2. The prophet Hosea states, "I will give her her vineyards from thence . . . she shall sing there as in the days of her youth . . . *Thou shalt call me, my husband*, thou shalt call me no more my lord . . . I will betroth thee unto me forever: (margin) Yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness and in mercy. I will even betroth thee unto me in faithfulness." Hosea 2 : 14-20.

When Christ takes possession of all, the land, the city and the subjects, then will the marriage be fully consummated. The marriage supper will not be celebrated until the land, as well as the city and the subjects are adorned with the wedding garments. The marriage supper will therefore take place on the new earth after the one thousand years, when the saints take the kingdom to possess it forever and ever.

LESSONS FROM THE SUN

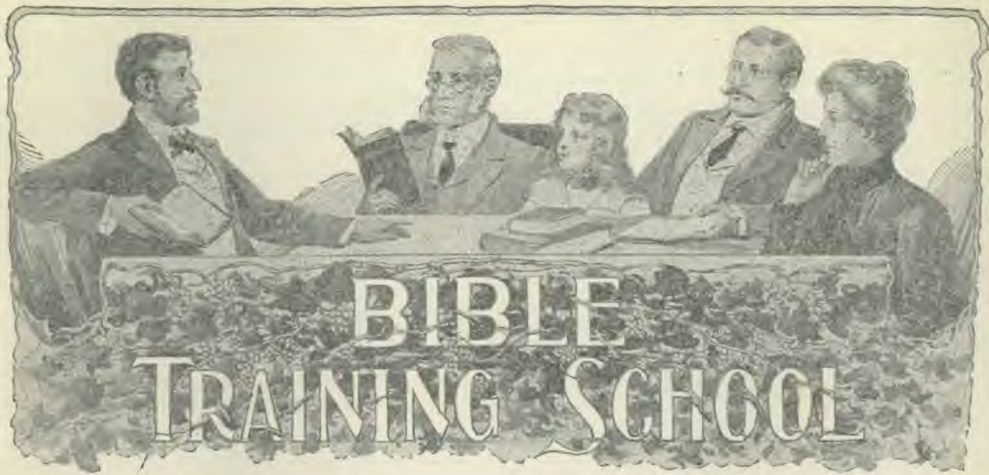
THE sun and the moon bring forth the precious fruits of the earth, and the chief things of the ancient mountains, and the precious things of the earth and the fullness thereof. It represents the good will of Him that dwelt in the bush. Deut. 33 : 13-16. God Himself is not the light that is in the sun, but He is the author of all light and life. Psal. 36 : 9; Acts 3 : 15.

The sun and its effects therefore represent its author. David says, "The Lord God is a sun and a shield. The Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." Psal. 84 : 11.

The Saviour uses the sun to illustrate the Christian perfection that He exhorts His disciples to possess. "Love your enemies, bless them that curse you: do good to them that hate you: pray for them that despitefully use you and persecute you. That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Of His people He says, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The sun with its light that comes from God represents His people that gather up truth and light and scatter these rays to others.



BIBLE READER'S CLASS

THERE were many Christian churches in Asia Minor during the first century of the Christian Era; and God chose seven of them to represent the seven periods of His church during the remainder of time. Pergamos was chosen as the third church to which a special message was sent.

Pergamos means height, elevation, and the church became lifted up and proud during this period.

Pergamos

- Rev. 2:12 The One that addresses them has a sharp sword with two edges.
- Heb. 4:12. The Word of God is the sharp sword.
- Rev. 2:13. This church dwelt in Satan's seat.
- Rev. 12:9. Satan is the dragon.
- Rev. 13:3, 4. Pagan Rome sought to slay the child Jesus. It was Satan working through Pagan Rome.
- Rev. 13:2-5. The city of Rome that for many years had been the head of Paganism was given to the power that persecuted the Christians for 1260 years. The church in the beginning of this period was established where Satan's seat is. What church has connected the name of "Rome," or "Roman" with its title? Roman ———.
- Rev. 2:13. Antipas means opposed to the fathers. After the disciples that were taught by Christ were dead, individuals arose who introduced error into the church. They were styled "Fathers." The faithful ones rejected these errors, but when the church was established

at Rome "where Satan dwelleth," the faithful ones were martyred.

Rev. 2:14. The crowning sin of the church seems to have been in accepting the doctrine of Balaam.

Pergamos—Continued

DOCTRINE OF BALAAM.

In order to understand the doctrine we will have to study the history of Balaam.

- Num. 22:18. Balaam at first was true to God.
- 2 Peter 2:14, 15. He loved the wages of unrighteousness.
- Num. 22:20. The Lord let him have his own way.
- Num. 22:32. His way was perverse.
- 2 Peter 2:16. He was reprov'd.
- Num. 23:1-3. He united Baal, or sun worship, with the worship of the true God.
- Deut. 23:3, 4. Balaam hired to work against God's people.
- Rev. 2:14. He united with the king to cast a stumbling block in the way of the people of God.
- Num. 22:17. Honor and high position offered him.
- Joshua. 13:22. Balaam died a soothsayer, fighting against the people of God.
- Micah 6:5. God's people are to remember the course of Balaam.
- Jude 11. A woe pronounced upon all who follow the error of Balaam.
- From being in favor with God he fell step by step until uniting with the king he could lay plans to ensnare the people of God, and finally openly fought against them. He died a soothsayer, forsaken of God.

In this we have the history of the church from about 323 to 538 A. D. The church entered this period accepted of God, but united with the State, and substituted Sunday, "the venerable day of the sun," as the Sabbath, in place of the seventh day of the week. At the end of the period they had so far departed from God, that they could openly persecute the people of God.

Pergamos—Continued

Rev. 2:14. The professed people of God were enticed to eat things sacrificed unto idols; viz, heathen doctrines and customs were introduced into the church during this period.

Rev. 2:14. They committed fornication.

Jas. 4:4. Spiritual adultery and fornication is mingling with the world. The world crept beneath the garb of Christianity during the period of the Pergamos church.

Rev. 2:15. The church united with evil.

Rev. 2:16. Called to repent, before the judgments of God should fall upon them.

Rev. 2:17. Hidden manna promised.

Heb. 9:4. A pot of manna was hidden in the Ark.

Rev. 2:17. A new name given on the white stone.

Gen. 32:27, 28. When the character is changed, the name is changed. The heart struggles encountered in gaining the character are known only to God and the one who gains the victory.

Thyatira

Thyatira means sacrifice of contrition.

Rev. 2:18. The message is from Christ, whose eyes behold all, and whose feet are like fine brass. Brass is formed only in the furnace heat. It is not a pathway without any trials that forms the feet of brass.

Rev. 2:19. This church was noted for "works. Works exceeded all other graces. Works took the place of faith. Penance was enforced upon all.

Rev. 2:20. The teachings and seductions of Jezebel were permitted,

We will need to study the character and teachings of Jezebel in order to understand the message.

ANCIENT JEZEBEL

1 Kings 16:31. Jezebel was a Baal worshiper; there is no record of her ever believing in the true God.

1 Kings 16:32. Introduced Baal worship among God's people.

2 Kings 23:4, 5. [margin]
2 Chron. 14:5 [margin]
Jeremiah 43:13 [margin]
Jeremiah 44:15-19. } Baal worship was sun worship.

1 Kings 21:25, 26. Jezebel induced them to accept heathen customs.

1 Kings 21:25, 26. She directed the king or civil power.

2 Kings 9:30. Jezebel's manner of dressing.

1 Kings 18:4, 13. She destroyed the people of God.

1 Kings 21:27-29. } Opportunity was given Jezebel to repent.
1 Kings 18:17-46. }

1 Kings 19:1, 2. Did not repent.

2 Kings 9:31-35. Cast into tribulation.

1 Kings 21:29. }

2 Kings 9:24, 26. } Her children killed.
2 Kings 10:1-11. }

1 Kings 18:38, 39. Before the assembled people of God it was shown that Jezebel's Baal worship was false and that God was true.

2 Kings 9:33-37. Jezebel's carcass left as dung upon the face of the field.

(To be continued.)

Wisdom

Prov. 4:7-9. Wisdom is the principal thing.

1 Cor. 2:6-8. There are two kinds.

1 Cor. 3:18-20. How God regards the wisdom of this world.

Rom. 1:22, 23, 29-32. The results of worldly wisdom.

Prov. 3:13-26. Benefits derived from the true wisdom.

Prov. 2:10, 11. It must be a pleasure to us.

Job. 28:12-19. Wisdom cannot be bought.

Prov. 2:1-9. It is the gift of God, but we must seek for it.

Prov. 1:7; 9:10. What is the beginning of wisdom?

Prov. 8:13; Job 28:28. What is the "fear of the Lord"?

Psa. 119:130. From what do we learn this?

Josh. 1:8. How is the Word to be studied?

Psa. 111:10 (Margin). What will give us good understanding and good success?

Psa. 119:97-100. How is such an education compared with worldly wisdom?

Psa. 105:17-22; Dan. 1:17-20. Illustrations of this.

John 7:17. (R. V.) How many can receive this education?

1 Cor. 1:30; Col. 2:3. In whom will we find it?

HELEN MCKINNON.

How God Maintains the Justice of His Government and yet Justifies Sinners

WHAT important questions did Job ask? Job 9:2; 15:14-16.

Did he think that man could justify himself? Job 9:20, 21, 30, 31.

How does the Lord regard those who trust that they are righteous and despise others? Luke 18:9-14.

What has the Lord said about man? Eccl. 7:20. Prov. 20:9. Romans 3:23.

By what does God show men that they are sinners? Rom. 3:20; 7:7.

In whom can man be justified? Isa. 45:25. Answer, In the Lord.

Can God abolish His just and righteous law, the rule or foundation of His government, to justify sinners? Rom. 7:12; Psa. 119:172; Isa. 51:6; Psa. 11:3.

How then can a just God justify those in rebellion to Him?—Acknowledge He is righteous and just in condemning us to death for the transgression of His holy law. Neh. 9:33, 34. Dan. 9:7, 14; Ezra 9:15. This confession on the part of the sinner justifies God in condemning him to death, before all the universe. Rom. 3:4, 5; 1 John 1:8-10.

Why did David confess his sins? Ps. 51:4. That God might be just when He judges and clear from the charge of injustice in condemning sin and sinners.

In earthly courts when a man is condemned for crime, if he confesses his guilt, it clears the judge from the charge of injustice, when he passes sentence against the criminal.

Must all the world finally confess their guilt to God? Phil 2:9-11. Rom. 14:11, 12. Isa. 45:23. This does not insure forgiveness but simply justifies God in condemning sin.

Can sinners be justified by the law they have broken? Rom. 3:20. No, its penalty must be met, which is death. Rom 6:23.

Has man a substitute who has borne the penalty for him? 1 Pet. 2:21-24. Yes, even Jesus. Isa. 53:1-7, 10-12; Heb 2:9, 10, 14.

Is Jesus Himself the author of this plan? Heb. 12:2. Yes, and God accepts it, and gives His Son a ransom for man. John 3:16.

Is there salvation for man any other way? Acts 4:12.

In this way what can God do for man? Rom. 3:24-26. So we see how a just God justifies the penitent sinner. Verse 26.

What does Paul say was the object of Christ being made sin for us? 2 Cor. 5:21.

Does this release us from the penalty of our transgressions of the law in the past? 1 Cor. 15:56, 57; Rom. 8:1.

What is this to enable us to do? Rom. 8:3, 4.

How alone can we do this? John 15:4-8; Eph. 3:16, 17.

How is the will of God really wrought in man? Heb. 13:21; Phil. 2:13.

Is there any room for boasting then on the part of man? Rom. 3:27; 1 Cor. 1:29-31; Rev. 14:12.

As we see the justice in God's plan to save man what can we truly say? Rev. 15:3.

The following language of a slave named Garra when rescued from bondage and death well expresses the feelings which should fill the soul of every one whom Christ has delivered from sin's bondage and death:—At the risk of life and cost of blood he had been saved from death. Uttering a will cry of joy, he embraced the knees of his deliverer, and covered his feet with kisses, saying, "Garra, the slave of the son of pity—the blood bought—always a faithful slave." "No, not a slave," said his deliverer. "From this hour, Garra, you are as free as the air around us." "Free," he exclaimed, "Oh, then is blood bought free to serve,—free to give himself away,—free to let eyes and hands and feet and heart all work till death for his massa? That is blood bought freedom; Garra never wish for more." As the barbed arrow was cut from his quivering flesh by his preserver, it is said:—He bore it all with perfect submission, lying quiet, patient and lamb-like, saying, "all good, all right, if cut deep, if give much pain, all love, all kindness; Garra kiss the hand." When the arrow had been cut out of his flesh, though weak from the loss of blood, he wanted to assist the one who had ransomed him, saying, "The blood bought loves; blood bought must work."

Oh, what should sinners, blood bought by Christ say? Rom. 8:32-39.

G. T. WILSON.

NOTE:—Many of the readers of the BIBLE TRAINING SCHOOL know that Brother G. T. Wilson fell at his post of duty in foreign fields, five years ago. Through the kindness of his wife we were allowed to copy this Bible study and others which will follow, from a note book full of precious thoughts which he had prepared while living. Brother Wilson was a lover of the Word and one who sought in it for hid treasure. We are glad to be able to give our readers the benefit of his study. "He being dead yet speaketh."

THOUGHTS FOR BIBLE STUDENTS

The Greatness of God

THERE are millions of stars. The prophet presents the fact that God has numbered and called every one of them by name, as an evidence of His Infinite mind. *Psa. 147:3-6; Isa. 40:26.*

The creation of God is evidence that there is no searching of His understanding. *Isa. 40:28.*

For the knowledge of God is higher than heaven, deeper than hell, longer than the earth, and broader than the sea. *Job 11:7-9.* "And in Him are hid all the treasures of wisdom and knowledge." *Col. 2:3.* This includes every science of heaven, earth, sea, air, light, and life.

No man can find out the work of God from the beginning to the end. It is beyond the knowledge of the human mind. *Eccl. 3:11.* "O, the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him and through Him and to Him are all things: to whom be glory forever." *Rom. 11:33-36.* See also *1 Cor. 1:24-30.*

In view of the incomprehensibility of God, the prophet prays, "Show me thy ways, O, Lord: teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation: on thee do I wait all the day." *Psa. 25:4, 5.* The Lord responds by saying, "Thy way, O God, is in the Sanctuary: who is so great a God as our God?" *Psa. 77:13.* Again, "They have seen thy goings, O God: even the goings of my God, my King in the Sanctuary." *Psa. 68:24.*

We learn from the above that there is an understanding of God, and His ways, truth, character, and goings, in the Sanctuary,

that is far beyond any other knowledge of heaven, earth, the sea, and all the wisdom of this world outside of the Sanctuary question. To study the Sanctuary is to go to the fountain of wisdom and knowledge. It is God's power house (*Psa. 62:11*), where His honor and glory dwells. *Psa. 63:2.*

To Rochelle

[The following lines were written by the mother of one of the members of the Bible Training School family, who returns to labor in her home field this month. If there were more mothers of this class there would not be such a dearth of young workers in the field to-day.]

As Hannah lent Samuel in days long of old,
So we have sent thee away from the fold;
That thou mayest also the lesson learn too,
That when the Lord has something he wants thee

to do
Thou canst say as did Samuel, "Thy servant is
here,
Speak, Lord, what thou wilt, let it fall on my ear."
Since thou hast been gone, the days have seemed
long,
But we've kept up good cheer, with a prayer and a
song,
Trusting that what thou wast learning while far
away,

Would make thee more useful at some future day.
We have borne thy absence with patience sublime,
And prayed for thee alway, not missing a time.

But now that we've heard thou art coming so soon,
Our hearts are aglow with a joyful tune;
We are thinking and thinking, and thinking each
day,

Of how thou wilt look and what thou wilt say,
When we greet thee again from thy far away trip,
And press thy dear hand and kiss thy sweet lip.

Oh, won't it be fine, when we form in a group,
In dining-room, parlor, or out on the stoop,
And relate to each other, the things not a few,
That have happened here and there since we bade
thee adieu?

Then thou canst tell of the Graysville school days,
Of thy comrades so loyal and true,
And excellent ways thou has learned life's duties
to do.

Thou canst tell us of Nashville and the things seen
there,
Of the many happy hours with believers spent in
prayer;

How, from house to house, with papers and books
too,
Thou hast canvassed the city almost through and
through.

Oh, there are so many things we are longing to
hear,
And we grow more impatient as the time draws
near.

So speed on, Old Time, with thy days and thy
nights,
And bring the month of August with its meeting of
delights.

MAMMA.

BIBLE TRAINING SCHOOL

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S. N. HASKELL,

FOR

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SOUTH LANCASTER, MASS., AUGUST, 1904

ELDER G. I. BUTLER expects to spend the most of August in Florida.

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THE Training School family in a few weeks sold about 3,000 of the BIBLE TRAINING SCHOOL and special *Southern Watchman*.

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Roll of Honor

SINCE our call last October for reports from those who would read the Bible through many have reported their progress from time to time. Mrs. Netta Ragan, of Amethyst, Colo., is the first one that has read it through. She writes as follows:

Some time ago you asked all who would begin to read the Bible by course to write you. I have read it through and now I want to read it again. . . . I was greatly benefited in the reading. It helps me to remember in giving Bible readings.

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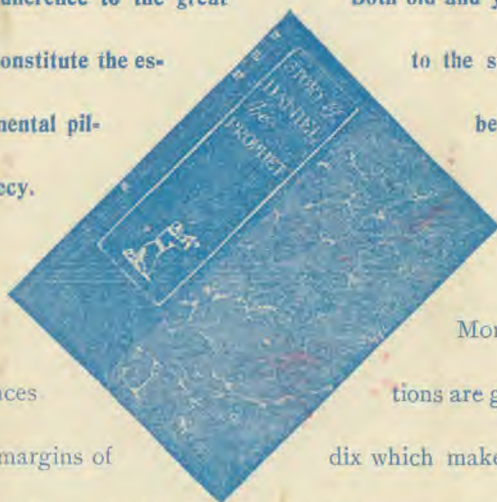


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