

BIBLE TRAINING SCHOOL

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

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

· Luke 14: 28 ·



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

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

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

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No. 1



God's Word

God's Word went forth in days of yore

Unarmed with earthly power;

The gates of hell before it fell

In that triumphant hour.

Like fire at His command

It spread through every land,

Battling for truth and right,

Down crumbled human might,

Yea! kings bowed down before it.

King Christ hath issued His commands,

By Him God made the heaven:

He built the world: by Him it stands:

To Him all power is given.

Armed with the arms of light,

He bids us wage the fight

And follow where He trod:

The dying Son of God

Is still the world's evangel.

Still as of old His Spirit gives

Gifts for all tasks availing,

And still with man His Spirit strives,

With tenderness unfailing.

The word returns not void,

All ill shall be destroyed.

Rise, sons of God, obey,

Now in salvation's day.

Win earth for His possession.

—*Rt. Rev. W. Boyd Carpenter, Bishop of Ripon.*

GOD'S PLAN OF WORK

MRS. E. G. WHITE

WHEN the Lord commanded the children of Israel to build the tabernacle, and gave them the plan for the furniture, its curtains, and every thing pertaining to it, all were not given the same work. The Lord chose His workers, and then fitted them for their work by giving them skill, and imparting to them His wisdom. To each worker was appointed work according to his ability. No worker was to lay hold of one portion of the work, and place himself in the way of his fellow laborers. Each was to do with the strictest integrity the part appointed him. The plan of the great Devisor was followed, and the tabernacle came forth from the hands of the workers complete, each part in harmony with every other.

Industry in a God appointed work is as much a part of true religion as is devotion. We are not to think that in any of the work essential in the building of the tabernacle one part was menial and the other not. Every part of God's work means service. He declares of His people, "Ye are laborers together with God." We are to bear the image of God, and every soul saved through the sacrifice of the Son of God

"LET me not leave my space of ground untilled,
Call me not hence with mission unfulfilled.
Let me not die before I've done for Thee
My earthly work, whatever that may be."

must in this life be made complete in Christ. There is much to do in order to fit us for the courts of the Lord. The roughness of spirit, the coarseness of speech, the cheapness of character, must be put away or we can never wear the garment woven in the heavenly loom,—the righteousness of Christ.

The Lord designs to bring His people as material from the quarry of the world, that He may work them. They are in need of the ax and the hammer, of planing and polishing; for if this work is not done the stones will retain their roughness. They will be unsymmetrical, and unfitted for the place Christ has prepared for every one who will enter the kingdom of heaven. Those who, under the education of Christ, make it possible to reach the highest attainments, will take every divine improvement with them to the higher school. But those who are unwilling to have their characters molded after the divine similitude make the angels sad; for by clinging to their sinful habits and practises they spoil the design of God.

Summer Birds

RESPLENDENT in the summer choir
The redbird folds its wings of fire,
And sings; and how the oriole's note
Translates his gold of breast and throat!
Deep in the holy woods the thrush
Breaks with ecstatic praise the hush;
And o'er the meadows bathed in sun
The bluebird's dialogue is spun.
White-chaliced daisies lean to drink
The cascades of the bobolink,
And cheerful robin from the wall
Sings mellow matins for them all.
O God! how artless and sincere
Thy little feathered hymnists here!
So true the song and feeling fit!
No bird was e'er a hypocrite.
Out of my heart, I pray, may rise
Tribute as earnest to the skies.
Unless my words be heart-true words,
I lack the faith of summer birds.

—James Buckham.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

OF the many uses of the numeral three in the Scriptures we note that in constructing the sanctuary in the wilderness there were three places where the service was to be performed, the court, the holy place, and the most holy. And the covering of the tabernacle itself was of three kinds of material, curtains of goat's hair, ram's skins died red, and badger skins.

The order of encampment of the children of Israel was three tribes on either side of the tabernacle. On each side was one of the four standards, which were a lion, a calf, a man, and an eagle. These four standards represented all Israel, and correspond with the "four beasts" (living creatures) of the book of Revelation. These, with the four and twenty elders, as indicated by their song, represent the redeemed of every nation, kindred, tongue, and people. See Numbers chapter 2, and Rev. 4:6, 7; 5:8, 9.

This arrangement of the camp of Israel seems to correspond with the arrangement in the new earth state. The new Jerusalem has its three gates on either side, a name of one of the tribes of Israel being on each gate. So spiritual Israel (all of the redeemed saints) in the new earth kingdom, coming up to worship from the four quarters of the earth, enter the glorious capitol from the four sides through those tribal gates.

In the taking down, removal, and setting up of the tabernacle the descendants of the three sons of Levi—Gershon, Kohath, and Merari—were separated into three classes, and each was assigned to its special portion and work. Numbers, chapter 4.

In the account of the rebellion against Moses, among the "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," three were

selected as leaders—Korah, Dathan, and Abiram—who said to Moses and Aaron, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord." Num. 16:3.

Moses gave them to understand that he and Aaron were only acting where the Lord had placed them, and said to his accusers, "Thou and all thy company are gathered together against the Lord; and what is Aaron that ye murmur against him." Verse 11.

To test the case Moses told Korah to have his two hundred and fifty princes each take censers, place incense on fire, and he and Aaron would do the same, and offer incense before the Lord, and see whom he would approve. Fire came out "from the Lord, and consumed the two hundred and fifty men that had offered incense." Verse 35.

Notwithstanding this, and in accord with the saying that "rebellion dies hard," Korah, Dathan, and Abiram stood in the door of their tents, still rebellious. They there met the fate which Moses had intimated might be theirs, "The earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods." Verse 32.

One would suppose that this would have convinced Israel of the Lord's displeasure against fault-finders with his appointments. "But on the morrow all the congregation of the children of Israel murmured against Moses and Aaron, saying, ye have killed the people of the Lord." Verse 41. For this the Lord sent the plague upon the congregation, and "They that died in the plague were fourteen thousand and seven hundred, beside those that died about the matter of Korah." Verse 49.

As these ancient things "are written for our admonition," let us be careful how we

murmur against those whom the Lord, through his people, has placed in leading positions in his work.

Unspoken Words

THE kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.

The kindly word unspoken is a sin—
A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

It is not so. Another heart may thirst
For that kind word, as Hagar in the wild—
Poor banished Hagar! prayed a well might burst
From out the sand to save her parching child.

And loving eyes that can not see the mind
Will watch the unexpected movement of the lip:
Ah! can ye let its cutting silence wind
Around the heart and scathe it like a whip?

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice;
But let it, like a shining river roll
To deserts dry—to hearts that would rejoice.

Oh let the sympathy of kindly words
Sound for the poor, the friendless, and the weak!
And He will bless you—He who struck these
chords
Will strike another when in turn you seek.

—John Boyle O'Reilly.

OLD PROPHETS

S. N. HASKELL

THERE are several prophets in the Bible of whom it is said they were old when they died. But in no instance is it said they became spiritually demented. Ahijah was old and his sight failed, but his testimony was clear and powerful. Enoch walked with God, and the attraction heavenward became so great that, at the age of three hundred and sixty-five years, he was taken to heaven. Abraham was a prophet of God and died at the age of one hundred and seventy-five years. Simply age of itself does not detract from a prophet's usefulness. Their long experience better fits them for the work of God.

They may not be able to do that amount of physical labor, but with God's blessing it may be far more effectual. Moses was eighty years old when he was called to deliver Israel, and one hundred and twenty when he died, and of him it is said, "His eye was not dim nor his natural force abated."

The inspired volume does not say how old the apostle Paul was when he closed his earthly career. He wrote over half of the books in the New Testament. According to the dates given, they were all written within less than ten years of his death. If, as it is supposed, he was converted in A. D. 34 and he belonged to the Sanhedrim at that time, his age could not have been less than thirty or forty, he could not have been much less than seventy when he wrote, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Daniel and John were old prophets when they wrote their prophecies. Daniel, at the age of eighteen, was among the first who went into captivity. He was there during the seventy years of captivity even to the third year of Cyrus. There is good reason to believe he was over ninety years of age. Belshazzar reigned three years, and it was in his first year that Daniel had the vision in the seventh chapter. The remaining portion of the book was written after this, which must have been after he was four-score years old, and consequently he must have been over ninety when he died. The apostle John must have been about the same age when he wrote the book of Revelation, his gospel was written the next year, and his epistles not far from that time. So these two men gave to the world the result of their

lives at a greatly advanced age. God does not leave an old prophet who has served Him faithfully, in his old age. Let these facts be considered.

Love Tokens

'T is the evening hour of Sabbath
And all nature seems to sing:
The lily sings of the pure in heart,
The rose, of the coming king.
The mighty trees of the forest,
And the ones of less address,
Join voices and in unison
They sing of His righteousness.
The oak, with its sturdy branches
So strong to resist the storms,
Sings His covenant of mercy,
Sings, the everlasting arms.
And the hills roll back the anthem,
Lift your longing eyes on high,
From whence cometh help and succor;
Your redemption draweth nigh.

ISABEL McDONALD

LOT'S WIFE

MRS. S. N. HASKELL

THE Lord has not seen fit to record the name of this woman; we only know her as "Lot's wife." The Saviour has bidden us "Remember Lot's wife," Luke 17:32, and for this reason the subject is an important one.

When Terah and Abram, at the command of God, left "Ur of the Chaldees," Lot went with them. Whether he was married at this time or not the record does not state. We have nothing to show Lot's wife's family connection, as she is not mentioned until the time of the destruction of Sodom; but as she was Lot's wife her history is bound up in that of her husband.

When Lot selfishly chose the well-watered plains of the Jordan, and left his old uncle to pasture his flocks upon the hills, Lot's wife, no doubt, had some influence in the matter. At any rate her influence for good was not strong enough over her husband to cause him to reverse his selfish decision.

"Lot dwelled in the cities of the plain, and pitched his tent toward Sodom, but the men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:12, 13.

The "well-watered" plains, and the hope of earthly gain far outweighed, in the mind of Lot and his wife, all the effect of the evil associations of Sodom. There are some things recorded about Lot that would lead us to think that Lot's wife was the one who loved Sodom the most. Lot hated the evil of Sodom. The divine record calls Lot a "just" man, and says he was "vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Peter 2:7, 8. From this we would conclude that Lot was held there against his better judgment through the influence, perhaps, of his wife. The children of Lot grew up in Sodom, and all but two were destroyed with the wicked city, and they were so lost to all sense of virtue and honor that they only lived to give birth to two tribes of people that ever were a thorn in the side and briars in the eyes of the people of God.

Christ says, "Remember Lot's wife." What can we remember? Many things. The Lord gave Lot's wife six innocent children to train for him, and she neglected her God-given charge. She allowed them to be surrounded by an evil influence and they were all lost. She stands forth as a woman who made shipwreck of God-given opportunities. While Abraham, near by, was drawing near to God and gaining victories that placed him as the "father of the faithful," she pitched her tent near Sodom, and encouraged surroundings that ruined all her children. Her own heart was also in Sodom, and even after the angel of the Lord took her by the hand and tried to lead her out of Sodom, she turned to look upon

the home of her choice and became a "pillar of salt" upon the God-smitten plain.

In speaking of His second coming to this earth, the Saviour says the world will become very wicked, even like Sodom, before He comes to gather the righteous. He bids us take warning and prepare for that day; then He adds "Remember Lot's wife." Are you the wife of a good man? If so, "Remember Lot's wife," and beware lest your influence tends to draw him towards the fated plains of Sodom; but rather let your influence help him in his upward way towards the highlands of faith and righteousness. Are you a mother? Then "Remember Lot's wife," and shun her fatal mistake. Do not allow your children to be surrounded by wicked influences, and thus lose their souls; but seek the Lord daily for the salvation of your household. God will bless you if you seek Him, and at the last you will be able to say, "Behold I and the children which God hath given me."

Scandal

SHOULD envious tongues some malice frame
To soil and tarnish your good name,

Live it down!

Grow not disheartened: 'tis the lot
Of all men, whether good or not;

Live it down!

Rail not in answer, but be calm,
For silence yields a rapid balm:—

Live it down!

Go not among your friends and say,
Evil hath fallen on my way,

Live it down!

Far better thus yourself alone
To suffer, than with friends bemoan
The trouble that is all your own.

Live it down!

What though men evil call your good
So, Christ himself, misunderstood,
Was nailed unto a cross of wood,
And now shall you, for lesser pain,
Your inmost soul forever stain,
By rendering evil back again?

Live it down!

—Minnesota Worker.

PRECIOUS PROMISES

- "I WILL never leave thee, nor forsake thee." Heb. 13:5.
- "I will instruct thee and teach thee in the way which thou shalt go."
- "I will guide thee with mine eye." Ps. 32:8.
- "I will take you one of a city, and two of a family, and—
- "I will bring you to Zion." Jer. 3:14.
- "I will give you pastors according to mine heart." Verse 15.
- "I will heal your backslidings." Verse 22.
- "I will love them freely; for mine anger is turned away from him." Hosea 14:4.
- "I will be as the dew unto Israel; he shall grow as the lily." Verse 5.
- "I will be thy king." Hosea 13:10.
- "I will ransom them from the power of the grave." Verse 14.
- "I will both search my sheep, and seek them out." Eze. 34:11.
- "I will bring them out from the people," Verse 13.
- "I will feed them in a good pasture." Verse 14.
- "I will make with them a covenant of peace." Verse 25.
- "I will make them . . . a blessing." Verse 26.
- "I will take away the stony heart out of your flesh."
- "I will give you an heart of flesh." Eze. 36:26.
- "I will also save you from all uncleannesses." Verse 29.
- "I will put my Spirit within you." Verse 27.
- "I will forgive their iniquity, and—
- "I will remember their sin no more." Jer. 31:34.
- "I will be with thee." Isa. 43:2; read the whole verse.
- "I will strengthen thee; yea,—
- "I will help thee; yea [ten 'I will's' in this chapter],—
- "I will uphold thee with the right hand of my righteousness." Isa. 41:10.
- "I will bring the blind by a way that they knew not."
- "I will lead them in paths that they have not known."
- "I will make darkness light before them, and crooked things straight." Isa. 42:16.
- "I will not blot out his name [overcomer's] out of the book of life."
- "I will confess his name before my Father, and before his angels."
- "I will write upon him the name [character] of my God." Rev. 3:5, 12.
- "I will give thee [the overcomer] a crown of life." Rev. 2:10
- "I will not leave you comfortless: I will come to you." John 14:18.
- "I will pray the Father, and he shall give you another Comforter." Verse 16.
- "I will come again, and receive you unto myself." John 14:3.
- "I will appoint a place for my people Israel, and will plant them." 2 Sam. 7:10.
- "I will give you rest." Matt. 11:28. "His rest shall be glorious." Isa. 11:10.
- "I will take sickness away from the midst of thee." Ex. 23:25.
- "I will rebuke the devourer for your sakes." Mal. 3:11.
- "I will open you the windows of heaven, and pour you out a blessing." Verse 10.
- "I will be their God, and they shall be my people." Eze. 37:27.
- "I will be sanctified in them that come nigh me." Lev. 10:3.
- "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6.
- "I will put my laws in their mind." Heb. 8:10.
- "I will work," etc. Isa. 43:13.

What precious promises are these! What strands to the cable of faith we here find! Shall we not claim them as ours, and bind them to our anchor within the veil, so that our bark shall not drift in life's storms?

—G. T. Wilson.

Teach Me To Pray

TEACH me to pray ;
Not only when the morning breaks
Into a glad new day,
Or when the night with sable pall,
Shuts out the light.

Not only when attuned to praise
By some sweet mercy
Which has crowned my days,
My joyful heart mounts up
To thank the Giver for the gift,
And rests, apart from earth,
'Mid heaven's uplift.

Not only when around my soul
The tempests rage and billows roll,
My heart cries out, O Master, save,
The winds rebuke
And still the wave.

But in the quiet hours of life,
When neither joys supreme
Nor sorrows great are rife,
At such a time

Teach me to pray—
"For all the little needs
That fill each day."

—*Retta Bryson Titus.*

FORGIVENESS AND HEALING POWER

S. N. HASKELL

IN the narrative of the one sick with the palsy that was borne of four and brought to the Saviour, as recorded by the three evangelists, there are some wonderful lessons. In Mark 2 : 2-12, there are several things plainly stated. First, It was while the Saviour was preaching the Word that the paralytic was brought to Him, and healed. The healing of the sick and the preaching of the Word were united. "And He preached the Word unto them, and they came unto Him bringing one sick of the palsy."

Again: He who heals the sick, forgives sin; for when the scribes complained in their hearts because that the Saviour said, "Son, thy sins be forgiven," He replied, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed, and walk? But that ye may know that the Son of man hath

power on earth to forgive sins." The healing of the sick was an evidence that He would forgive sins; the forgiveness of sins was an evidence that He would heal the sick. This seemed very strange to the multitude. They had supposed that the healing of the sick was independent of the forgiveness of sins, and so after they had seen the Saviour forgive and heal the palsied one, "they were all amazed, and glorified God, saying, We never saw it on this fashion." It was a new fashion for them to see in the healing of the sick, an evidence of God's willingness and ability to forgive sins.

And to acknowledge this was to glorify God. Luke says: "They were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day." He also states that the paralytic, when healed, took up that whereon he lay, and departed to his own house, glorifying God.

Another noted point in this narrative is that it was not the paralytic's faith that induced him to come to Christ. It was *their* faith, the faith of his friends, who assured him that others that were as wicked as he had been as sick as he was, and had come to Christ, and all had been healed.

Again: We read that this man was "sick of the palsy." His case was hopeless. There was no human arm that could save him. There is salvation to the soul and body in confessing Christ to be the healer of the soul and body.

These are the principles that underlie the health institutions that are conducted by people of God in different portions of the world at the present time.

The Potent Prayer

'Tis not our words that reach his ears,
Tho' they be used with cunning art;
'Tis the mute eloquence he hears
Of an appealing heart.

—*Susie M. Best.*



"Did not our hearts burn within us, as He talked with us by the way?"

WHICH IS THE BEST?

WHICH is the best for us, a happy flight of feeling, or a knowledge of God's Word? In Luke 24:13-31 we read of the Saviour finding two of His followers sad and discouraged, because they thought that Jesus was dead. They needed hope and courage imparted to them, and one word from the Saviour telling them who he was would have filled their hearts with joy and gladness; but instead of speaking the word that would have instantly removed their sorrow, He walked with them all that long distance of seven and one half miles without revealing Himself to them. He gave them a long Bible reading, selecting texts from all portions of the Bible showing them that the Bible taught that the Saviour was to suffer all these things in order to perfect the work.

Simply a flight of feeling would not have carried them through the bitter persecution they must face when the Saviour was taken from them; but a firm trust and knowledge in God's Word would sustain them in the bitterest persecution.

Some people are always ready for an exciting meeting; but consider a Bible study uninteresting. This condition is dangerous. Nothing but a firm reliance in, and an intelligent knowledge of God's Word, will hold us in times of trial.

HOW AND WHEN WAS THE SABBATH MADE?

THE following text gives a clear answer to the above question: "On the seventh day God ended His work which He had made: and *He rested on the seventh day* from all His work which He had made, and *God blessed the seventh day* and *sanctified it because that in it He had rested* from all His work which God created and made." Gen. 2:2, 3.

Notice: there are three steps in the making of the Sabbath.

1. God rested on the seventh day.
2. God blessed the seventh day.
3. God sanctified the seventh day.

This made a great change in the day as follows:

1. The seventh day became God's rest day.
2. The seventh day became God's blessed rest day.
3. The seventh day became God's holy blessed rest day.

When was this change made? The above text tells us God rested *after* He had ended His work and that He blessed and sanctified the seventh day *because that in it He had rested*.

God made the Sabbath institution at the end of the first seventh day; or in other words, in the beginning of the second first day of the week, He blessed and sanctified the *seventh day*. Then the blessing and sanctification rests on the seventh days following; and, as long as time lasts, the *seventh day will continue to be God's holy, blessed rest day*.

Nothing To Do

NOTHING to do! Oh, folded hands

Why will ye lie so white and fair,
When the busy world on every side
Calls for your labor, your earnest care.

Nothing to do! there are tired feet
Walking with thee life's weary road;
Show them the way in paths so sweet
That leads to heaven, that leads to God.

Nothing to do but live at ease,
When thousands fall on every side;
You might have helped to bear the pain,
And breasted the swift and rushing tide.

Nothing to do! what will you say,
When the Lord of your harvest asks of you,
"What gleanest thou in My field to-day?"—
"Lord, there was nothing for me to do?"

—Selected.

"THERE is no need of being spiritual dwarfs, if the mind is continually exercised in spiritual things."

THE BIBLE WAY OF WASHING DISHES

MRS. S. N. HASKELL

THE Bible is truly a guide-book, and gives instruction in temporal things as well as in spiritual.

The Saviour compared poorly washed dishes to the hypocrite. Matt. 22: 25, 26. A house-keeper that allows her dishes to be set away poorly washed, and serves warm drink in cups with the remains of the sugar used the previous meal in the bottom, or serves the food on plates still wet with the dish water from the last washing, is a good illustration of the hypocrite. A whole-hearted Christian will never be content with slovenly washed dishes.

In 2 Kings 21: 13, we find that dishes should be wiped and turned upside down. We can readily see that if not turned upside down they will soon gather dust.

Many housewives are very careful about keeping their china perfectly clean, but are careless with their cooking utensils. If the vessels are of enamel or granite ware they soon become stained with the food, and if a portion of the food cooked in them is allowed to remain burned on the inside of the vessel, the once clean, white vessel becomes discolored, and the food for the family is cooked in such utensils from day to day.

If the Lord's instructions were followed there would be nothing like this in any Christian home. The Lord told His people if they cooked in earthen vessels they should not keep using them after they were saturated with the food cooked in them, and if they cooked in utensils made of metal they should be "*both scoured and rinsed in water.*" Lev. 6: 28. Some say, "O, I can not afford to buy scouring soap." It is better to economize in some other way and keep the cooking utensils sweet and clean. I remember an economical little housewife who used to keep a cup of fine sand in the sink to scour with. "Where there is a will

there is a way." In one family where we used to visit often, the good housewife used to warm the milk for breakfast in the sheet iron frying-pan, and well she might, for it was as clean as the glasses on the side-board. It was always "both scoured and rinsed in water" every time it was used, and was always bright and clean.

The following text applies to the cooking utensils and dish cupboard, as well as any where else: "The Lord thy God walketh in the midst of thy camp . . . therefore shall thy camp be holy; that He see no unclean thing in thee and turn away from thee." Deut. 23: 14.

HIS STEPS

HOW often we long to follow in His steps. "Christ also suffered for us leaving us an example, that ye should follow His steps." 1 Peter 2: 21. Following His example is following His steps. When one habitually follows a certain course then it becomes a "custom" with them, and there is one habit the blessed Master had that was so fixed that Holy Writ has recorded it as His "custom." "He came to Nazareth, where He had been brought up: and, *as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.*" Luke 4: 16. Jesus kept His Father's commandments, and kept holy the Sabbath of the Lord. He did not spend the holy Sabbath in the busy marts of the Gentile cities; but His "custom" was to attend the service in the house of God upon that day.

By reading Luke 23: 54-56, and also Luke 24: 1, 2, we find that when Luke said "Sabbath" he meant the Sabbath of the fourth commandment, the day BEFORE the first day of the week. It is a blessed thing to follow His steps, and rest with the Master upon the holy Sabbath of the Lord.

"Blessed is the man that doeth this, and the Son of man that layeth hold on it; that

keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

The writer has followed this "custom" of the Saviour for many years, and can truthfully testify that there is a blessing in it.

Well Done

JUST to do the very best that in us lies each day;
Just to glean the sunbeams and toss the clouds
away;

Just to keep on hoping tho' disappointments grow;
Just to let a healing smile follow the tear-drop's
flow;

Just to be as loving as we can, and kind and true.
Cling to the golden rule in all that we may do.
Just to count the blessings with the ills of life,
And our heaven-helped victories over sin and strife.
Then as we journey toward life's setting sun,
Christ will wait to greet us with the praise, "Well
done."

—*Mary Brine in "Table Talk."*

NUMBER SEVEN

SEVEN is a sanctified number. It is first applied to the seventh day of creation. It was God's rest day. He blessed the seventh day because He had rested on that day. For the same reason He sanctified it, i. e. He made it holy. This being done after He had rested upon the seventh day it must pertain to every seventh day in the future. So the number seven is a sacred number because of its association. From this time on seven becomes a number signifying perfection.

It was seven days after Noah entered the ark before the flood came. The week is spoken of as seven years in which Jacob served Laban for Rachel. When they built the sanctuary the number seven is of frequent occurrence as the golden lampstand with seven lamps. These represent the seven churches and the seven spirits of God which is the perfect spirit of God. The various gifts of wisdom shown in preparing furniture for the sanctuary may also be in the meaning of the seven lamps. These gifts are also spoken of as the working of

the manifestations of the Spirit of God in Isaiah 11:2, 3.

There is no record that God ever gave names to the first five days of the week except by numerals, that is, the first, second, third, fourth, and fifth. But two days God named. The sixth day He called "the preparation day," and the seventh day He called the Sabbath. So God has preserved the seventh day by the name Sabbath. The other days in the week are called "six working days." See Eze. 46:1. It is thus that God has regarded the number seven. There were also seven years of famine, and seven years of plenty. Elijah prayed seven times for rain. The apostle James said of him, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." When he had prayed seven times heaven was unlocked, and there came a copious shower of rain.

"SOMETHING each day—a smile;
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year."

The Habit of Complaining

WE think it has been truthfully said that many unhappy people have become so by gradually forming the habit of unhappiness.

These people complain about the weather, find fault with all their surroundings, ride in cars but grumble about having to do so, mingle with people but criticise their faults and never speak of their virtues.

Such a habit not only throws the one acquiring it into a shadow, but, like the miasma of a morass, it reaches others.—*Selected.*

The Book of Memory

My grandma has a curious book she often lets me see,
 When in the dusk I leave my play to sit upon her knee.
 I can not touch the book at all, but shut my eyes up tight,
 While grandma tells the pictures, and I see them clear and bright.
 I see the dear old farmhouse, where my grandma used to play,
 The barn, with all the cattle and the fragrant mows of hay,
 The pets that grandma used to have, and all her queer old toys,
 And the little village schoolhouse, full of merry girls and boys.
 And there are other pictures, too, which make my grandma sigh;
 She says I must not see them now, but wait till by-and-by.
 But though she thinks they're far too sad to show to little me,
 She's sure they all look brighter when I'm sitting on her knee!
 My grandma says I'm making now a book to be my own,
 And that I'll often look at it and smile, when I am grown;
 And then I'm sure the picture that I'll like the best to see
 Will be myself, a-sitting in the dusk on grandma's knee!

—Hannah G. Fernald.

SOMETHING GIVES WAY

A CHRISTIAN woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all, I say you can not have the schoolhouse for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think the Lord is going to unlock it."

"Maybe He will," said the infidel; "but I can tell you this; He will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying something gives way."

And the next time she came the hard heart of the infidel gave way, and she received the key.

"Something gives way." Sometimes it is man's will, and sometimes there is a revolution, and sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."

Individuals Commended by the Saviour

2 Cor. 10:18

1. THE Centurian was commended for his great faith in Christ's power to command. Matt. 8:10.

2. The woman that touched the hem of Christ's garment was commended for her simple, quiet faith. Matt. 9:22.

3. John the Baptist was commended for his faithfulness in fulfilling the prophecy. Matt. 11:10, 11.

4. Peter, by his frank, open confession of Christ, won the commendation of the Master. Matt. 16:15-17.

5. The Syrophenician woman was commended because she would not be repulsed; but accepted any condition in order to receive the blessing. Mark 7:26-29.

6. Blind Bartimaeus would not be kept back, but cried the louder the more they tried to stop him, until he attracted the attention of the Saviour. The Saviour commended him for his faith. Mark 10:46-52.

7. The Scribe was commended because he acknowledged that the principles of justice, mercy, and truth were greater than all forms and ceremonies. Mark 12:28-34.

8. Mary was commended for her great

love and thankfulness for sins forgiven. Mark 14:6-9; Luke 7:47-49.

9. The unjust steward was commended for his foresight. Luke 16:8-10.

10. The tenth leper was commended for his thankfulness. Luke 17:15-19.

11. The widow by her importunate pleading won the commendation of the Lord. Luke 18:1-8.

12. Zacchaeus was commended because of his willingness to give his earthly possessions to make peace with God and his fellow men. Luke 19:1-9.

13. The poor widow was commended for her unbounded liberality in giving all to the Lord. Luke 21:2-4.

14. Nathaniel was commended for his sincerity. John 1:47.

15. The nobleman was blessed because he wanted the blessing that very moment and would not wait. John 4:49.

It will be noticed that while all these individuals had faith, no two of them expressed it in the same way.

Scriptural Comparison by Different Writers

DIFFERENT writers in the Bible express themselves differently on the same point and each of them is equally inspired. God designed this so we might get a broader meaning than if the idea were expressed simply in one way. In Matt. 22:31, 32 we read, "But as touching the resurrection of the dead, have ye not read, that *which was spoken unto you by God, saying.*" In Mark 12:26, 27, "As touching the dead that they rise, have ye not read in the book of Moses, how in the bush *God spake unto him*?" (Moses). In Luke 20:37, 38, "Now that the dead are raised *even Moses showed at the bush.*". In the above we have three different expressions each meaning the same thing, viz., "Which was spoken unto you by God, saying," "God spake unto Moses," and "Moses showed."

So Moses showing, God speaking to Moses, and God speaking to us, is the same. A prophet is the mouth-piece of God to His people. Each writer preserved his own individuality in conveying the words of God to the people. This is characteristic of a true prophet.

The Grindstone of Fate

ONE day when I, a boy, bewailed the wealth to me denied,
I recollect my Uncle Hiram taking me aside
To chide me for my petulance, and whisper in my ear
A bit of homespun logic and some facts designed to cheer.
"My boy," he said, "in after years you'll recognize that strife,
Unceasing toil, and poverty equip one best for life.
For men, like tools, don't get an edge on things as smooth as wax,
It's just the grindstone's roughness, lad, that sharpens up the axe.
"If things went always smooth with you," my Uncle Hiram vowed,
"You'd go through life unknown and undistinguished from the crowd,
More apt than not; while rasping want and grinding work, I've found,
Will sharpen wits that steps may cleave to fortune's higher ground.
The wearing stones of fate that seem your progress to retard
You'll some day bless, and thank the world for bearing down so hard.
The grit that puts an edge on is just what success exacts,—
It's just the grindstone's roughness, lad, that sharpens up the axe!"

—Selected.

"BECOMING a member of Christ's family is like a foreigner's becoming a citizen of the country, in that all his old allegiances must be renounced. The former rulers and masters must be cast off, and full and free and undivided fidelity given to the new. We must break with the world before we can become identified with Christ. The family ties which bind us to Him and His other brethren must take precedence of all other ties."



BIBLE READERS' CLASS

THERE is perhaps no question more important to-day than the Sabbath question. It is becoming a live issue in the Christian world at the present time, and as the Bible is the only reliable authority on the subject we thought it well to present the subject of the Sabbath in the Bible Readers' Class.

Sunday, the First Day of the Week

Gen. 1:1-5. This is the first day of time. The work of creation was begun upon this day.

Matt. 28:1. The first day of the week comes after the end of the Sabbath.

Mark 16:1, 2. The holy women that followed the Saviour came to anoint His body upon the first day of the week.

Mark 16:9. Jesus rose from the dead upon the first day of the week, and entered upon his work again.

Luke 24:1. The holy women brought the spices they had prepared to anoint the body of the Saviour.

Luke 23:54-56. These spices were prepared on Friday, the preparation day, and kept until early Sunday morning.

John 20:1. Mary Magdalene came to the tomb early on the first day of the week.

John 20:19. When evening came, because of reports that were being circulated about the city (Matt. 28:11-15), the disciples were afraid and locked the doors of the place where they were. Jesus came to them with a message of peace, which quieted their fears.

John 20:26. Thomas doubted, and *after eight days* Jesus again appeared to them, and convinced them that He was risen from the dead. The meeting of John 20:19 was late Sunday evening, and this meeting was not one week or seven days from the meeting of John 20:19, but *after eight days*, which would bring it on to Monday or Tuesday of the following week.

Acts 20:7-12. This is the only place in the Bible where there is a record of a sermon being preached on Sunday, or the first day of the week; and this was begun Sunday night and finished after midnight. The bread was broken *after midnight*, and if this was the communion service, it was not held on Sunday; as, according to ordinary reckoning of time, Monday began at midnight and the bread was broken in the first part of Monday. There is no mention of the day being regarded as a rest day.

1 Cor. 16:1, 2. Every one should lay by for the Lord's work as they have been prospered. In order to do this they must look over their business and see how their accounts stand. This is not Sabbath work, hence God did not design that the first day should be kept as a Sabbath.

The above are all the texts in the Bible that mention the first day of the week and in none of them is there any thought of the day's being regarded as a Sabbath of rest.

The Seventh-day Sabbath

Gen. 2:2, 3. The seventh-day Sabbath was instituted at creation.

Ex. 16:22-30. The Lord required the people to

- keep the seventh-day Sabbath before the law was spoken on Mt. Sinai.
- Ex. 20:8-11. The Sabbath commandment is in the center of the law of God.
- Luke 4:16. Jesus observed the Sabbath. It was His "custom" to attend worship upon that day.
- John 15:10. This was included when He said He kept His Father's commandments, for no one can truly keep God's commandments and break the fourth commandment of the decalogue.
- Matt. 24:20. Jesus taught His disciples to pray that they might keep the Sabbath. If there was more prayer and less arguing over the Sabbath question to-day, the fourth commandment would be obeyed by more people.
- Luke 23:54-56. Those who had listened to the Saviour's teaching and associated with Him, "rested the Sabbath day according to the commandment." A close association with the Saviour to-day helps one to realize the importance of obeying the law of God.
- Acts 17:2. It was Paul's manner to observe the Sabbath.
- Acts 18:3, 4, 11. For a year and a half we find Paul at Corinth, working at his trade during the week and preaching every Sabbath.
- Mark 16:1, 2. The day called the "Sabbath" in the New Testament is the day before the first day of the week, or in other words it is the day called Saturday by the world, but God calls it "The Sabbath of the Lord thy God." Ex. 20:10. Isa. 58:13.

How to Keep the Sabbath

- Ex. 20:8-11. All of our *own* work is to be done in the six working days Eze. 46:1, and the seventh day is to be a rest day, devoted to the service of God.
- Ex. 34:21. No rush of work will excuse Sabbath-breaking.
- Ex. 16:23. All food required on the Sabbath should be prepared the day before.
- Luke 23:54. The day before the Sabbath, or Friday, is called the preparation day, because in it the people should prepare to keep the Sabbath.
- Neh. 13:15-18. All victuals should be bought and delivered before the Sabbath begins. A double portion of bread, milk, or anything delivered other days should be taken in on Friday and kept over for the Sabbath.
- Neh. 13:19. Our gates should be shut against all

secular business when it begins "to be dark *before the Sabbath*," and not opened until "*after the Sabbath*."

- Amos 8:5. The Lord classes those who are in a hurry for the Sabbath to pass so they can go to their secular work, among those that will cheat and steal.
- Isa. 58:13, 14. The Sabbath should be a delight and a blessing to those who keep it.
- Isa. 66:22-23. The Sabbath will be kept in the new earth, and it is well to begin here and be in harmony with heaven.

Christ and the Law

- Matt. 5:17-19. Christ forbids our *thinking* He changed the law. Surely, if we are forbidden to even *think* it, none should ever dare to say such a thing.
- Matt. 5:18. As long as heaven and earth endure, not even the smallest change can be made in the law. Christ came to fulfil the law.
- Col. 1:25 [margin]. To fulfil the Word of God means "Fully to preach the Word of God."
- Matt. 5:21-37. The Saviour more fully taught the law of God than the Jews had ever heard. He taught that "Thou shalt not kill" could be broken by angry feelings. That "Thou shalt not commit adultery," could be broken by impure thoughts. The command, "Thou shalt not take the name of the Lord thy God in vain," could be broken by using vain and useless words. The same principle will apply to every one of the ten commandments.
- Matt. 12:12. The Saviour recognizes a Sabbath law.
- John 15:10. The Saviour kept His Father's commandments.
- Psa. 40:8. The law of God was in the Saviour's heart.
- Heb. 8:10. Under the new covenant God says, "I will put my laws into their mind, and write them in their heart." One who *truly* has the law of God in his mind and heart, will not openly violate the Sabbath commandment, nor any other one of the ten commandments.

"Oh friend, grown weary with the painful climbing
Up Fame's high mount which ever upward slopes;
On whose sad ear Fate's bells are ever chiming
The funeral knell of thy most cherished hopes;
Hast thou drunk deep of Marah's bitter fountain?
Has thy bright gold changed into useless dross?
Remember! One before thee climbed a mountain,
And gained upon its summit—but a cross!"

The Way That Jesus Grew

WE marked one summer morning their height upon the wall;

First Grace, then little Alice, next Hal, who stood so tall.

"We've all grown," said Hal proudly, his brown eyes bright and clear,

"If we keep on, I wonder how tall we'll be next year?"

Said little Alice gently (her eyes were soft and blue).

"I hope that we'll be growing the way that Jesus grew."

It chanced at prayers that morning this verse was hers to say:

"Jesus increased in wisdom and stature day by day.

"With God and man in favor." Dear Lord; the lesson teach—

Thy meekness of behaviour, the wisdom of Thy speech;

How as a child Thou livedst, unselfish, gentle, true, Till all earth's little children shall grow as Jesus grew.

—Selected.

Let the Children Help

"How can the mother of eight children look so young?" asked a friend who found her time fully occupied in caring for her little ones. The lady in question was a fair-faced matron of forty-five, who looked at least five years younger.

"She teaches the children to help almost as soon as they can walk," was the reply, and this was the secret of her management.

A mother should not be a slave to her children; for it makes them selfish and exacting. Laziness is almost a crime in this busy world, and if the mother will teach them to bear their part of the burden of housekeeping early in life, it will develop industrious habits, and they will always like to work. It also teaches them to appreciate her and her work for them as they never will do if they know nothing about it. Look around you and see what mothers are loved and honored most in their old age; almost invariably it is those whose children have been taught to work, instead of those

who have willingly made drudges of themselves to spare the children.—Selected.

Bible Questions

1. What people did the Lord call His battle-ax?

2. Of what king did the Lord say, he "is but a noise"?

3. What prophet was a noted musician, and had seventeen children?

4. Who was slain by the Lord for consulting a spiritualist medium?

5. Who lived longer than Adam and died before his father died?

6. How many pieces of furniture did Elisha have in his bed chamber?

7. What two men had a view of the heavenly sanctuary?

8. Who had twenty-four fingers and toes?

9. How many days' journey was it from Sinai to Kadesh-barnea?

10. When was God's anger aroused against Israel because all the leaders followed a heathen custom?

Answers to these questions will be given next month.

Answers to Bible Questions given in the May Number

1. "Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take an heifer with thee," etc. 1 Sam. 16:2.

2. Jonah. Jonah 1:1-15.

3. The prophets of Baal. 1 Kings 18:22-26.

4. Barzillai. 2 Sam. 19:35.

5. 1 Sam. 1:12-16.

6. Fir wood. 2 Sam. 6:5.

7. Job. Job 42:15.

8. Ahimaaz. 2 Sam. 18:19-20.

9. 2 Kings 3:1-17.

10. Jubal. Gen. 4:21.

"THE keeping of the heart is the principal thing in education."

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"Always help the under man
Cheer him—start him—if you can
On his way.
Kindly acts are cherished deep
Let us sow that we may reap
Another day."

It is a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom, nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth, but turned back upon itself it dims and dies.—*Selected.*

Work and Pray

DEVOTION is not all. Peter wished to stay on the mount of transfiguration, to go back no more to the cold, sin-stricken world below; but no; down at the mountain's base, human suffering and sorrow were waiting for the coming of the Healer, and the Master and His disciples must leave the rapture of heavenly communion, and hasten down to carry healing and comfort. It is always so. While we enjoy the blessedness of fellowship with God in the closet, there come in at our closed doors, and break upon our ears, the cries of human need and sorrow outside. The truest religious life is one whose devotion gives food and strength

for service. The way to spiritual health lies in the paths of consecrated activity.—*Miller.*

Corrections

In the April number of this paper, on page 164, in the second column, and in the thirty-ninth and forty-second line, the words, "sixteenth day of the month," should read, "fifteenth day," etc. On page 165, first column, line eleven, "the seventeenth day of the month," should read, "the sixteenth day," etc.

Also the first word on line eight of page 172, first column, should be "deified," instead of "defied."

Small Gifts

"I CAN not hide from view,
Or cover from the cold,
The limbs of children pinched and blue,
In warm and clinging fold.
Yet," said the Button, "I've the grace
To hold the garment in its place."

"I can not rear a wall,
Or build a haven warm,
The mother and her children small
To shelter from the storm.
Yet," said the Nail, "I have the grace
To hold the shingles in their place."

"I can not be a book
Filled with a precious store,
Wherein the learned, the wise, may look,
And gather wisdom more.
Yet," said the Pen, "I have the grace
To set each letter in its place."

—*Mrs. Elizabeth Rosser.*

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