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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 ·



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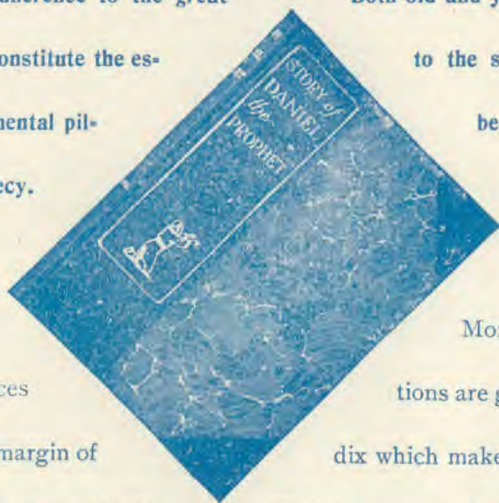


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"Go out into the highways and hedges, and compel them to come in that my house may be full"

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

VOL. VI SOUTH LANCASTER MASS., APRIL, 1908 No. 11

CHOOSE I MUST

"CHOOSE I must, and soon must choose
Holiness, or heaven lose ;
While what heaven loves I hate,
Shut for me is heaven's gate.

"Endless sin means endless woe ;
Into endless sin I go
If my soul from reason rent
Takes from sin its final bent.

"As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed, and there abide.

"Light obeyed increaseth light,
Light resisted bringeth night ;
Who shall give me will to choose
If the love of light I lose ?

"Speed, my soul ; this instant yield ;
Let the Light its scepter wield ;
While thy God prolongeth grace,
Haste thee toward His holy face !"

—Joseph Cook.

THE PASSOVER

MRS. E. G. WHITE

THE Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March, and the beginning of April. The cold winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green

on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful. It was the season so beautifully pictured by the sacred singer—

"The winter is past,
The rain is over and gone ;
The flowers appear on the earth ;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land ;
The fig-tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance."

Throughout the land, bands of pilgrims were making their way toward Jerusalem. The shepherds from their flock, the herdsmen from the mountains, fishers from the Sea of Galilee, the husbandmen from their fields, and sons of the prophets from the sacred schools,—all turned their steps toward the place where God's presence was revealed. They journeyed by short stages, for many went on foot. The caravans were constantly receiving accessions, and often became very large before reaching the holy city.

Nature's gladness awakened joy in the hearts of Israel, and gratitude to the Giver of all good. The grand Hebrew psalms were chanted, exalting the glory and majesty of Jehovah. At the sound of the

signal trumpet, with the music of cymbals, the chorus of thanksgiving arose, swelled by hundreds of voices:—

"I was glad when they said unto me,
Let us go unto the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem. . . .
Whither the tribes go up, even the
tribes of the Lord
To give thanks unto the name of Jehovah.
Pray for the peace of Jerusalem,
They shall prosper that love Me."

As they saw around them the hills where the heathen had been wont to kindle their altar fires, the children of Israel sang:—

"Shall I lift up mine eyes to the hills?
Whence should my help come?
My help cometh from Jehovah,
Which made heaven and earth."

"They that trust in the Lord
Are as Mount Zion, which can not be
moved, but abideth forever.
As the mountains are round about Je-
rusalem
So the Lord is round about his people,
From this time forth and forevermore."

Surmounting the hill in view of the holy city, they looked with reverent awe upon the throngs of worshipers, wending their way to the temple. They saw the smoke of the incense ascending, and as they heard the trumpets of the Levites heralding the sacred service, they caught the inspiration of the hour, and sung:—

"Great is the Lord, and greatly to be
praised,
In the city of our God, in the mountain of
His holiness.
Beautiful for situation, the joy of the whole
earth,
Is Mount Zion, on the sides of the north,
The city of the great King."

"Peace be within thy wall,
And prosperity within thy palaces."

"Open to me the gates of righteousness;
I will go into them, and I will praise the
Lord."

"I will pay vows unto the Lord
Now in the presence of all His people,
In the courts of the Lord's house,
In the midst of thee, O Jerusalem.
Praise ye the Lord."

All the houses in Jerusalem were thrown open to the pilgrims, and rooms were furnished free; but this was not sufficient for the vast assembly, and tents were pitched in every available space in the city and upon the surrounding hills.

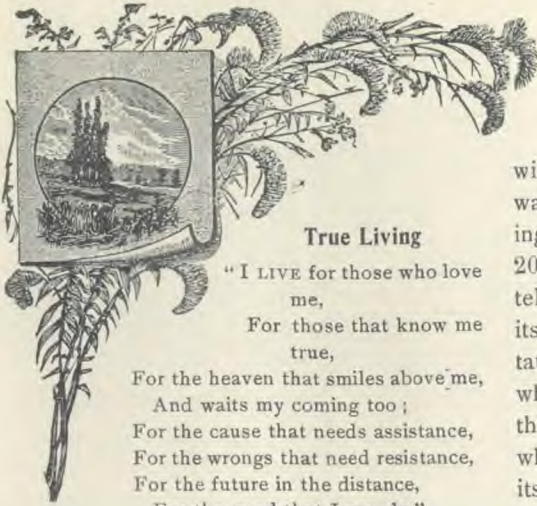
On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type.

APRIL

ALTHOUGH the Lord has not given us the date of the birth of Christ, He has given us the time of the crucifixion. The Saviour was the antitype of the passover lamb. 1 Cor. 5:7. The passover lamb was slain upon the fourteenth day of the month Abib, or the first month. Ex. 12:1-6.

The month Abib corresponds to the last part of March and the first part of April.

It is well for us to remember when all nature is awakening to new life, that it was at this season of the year that our blessed Master broke the fetters of the grave and came forth a mighty conqueror over death. Let every opening bud be a pledge to us of His power to break the snares that Satan would set for our feet, and bring us forth more than conquerors through Him that loved us.



True Living

"I LIVE for those who love me,
For those that know me true,
For the heaven that smiles above me,
And waits my coming too ;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

"Blest be the Tie"

NOR one in a thousand of those who sing that good old hymn, "Blest Be the Tie that Binds," knows the history of its homely origin.

According to a recent authority, it was written by the Rev. John Fawcett, who in the latter part of the eighteenth century was the pastor of a poor little church in Lockshire, England. His family and responsibilities were large, his salary was less than \$4 a week.

In 1772 he felt himself obliged to accept a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in an agony of tears.

Mr. Fawcett and his wife sat down on a packing case and cried with the others. Looking up, Mrs. Fawcett said:—

"Oh, John, John, I cannot bear this! I know not where to go!"

"Nor I either," said he; "nor will we go. Unload the wagons and put everything back in its old place."

His letter of acceptance to the London church was recalled and he wrote this hymn to commemorate the episode.—*Selected.*

A Watermelon Seed

[From his great address on "The Prince of Peace," Hon. W. J. Bryan.]

"I AM not so much of a farmer as some people claim," said Mr. Bryan, with a twinkle, "but I have observed the watermelon seed. It has the power of drawing from the ground and through itself 200 000 times its weight; and when you can tell me how it takes this material and out of its color an outside surface beyond the imitation of art, and then forms inside of it a white rind and within that again a red heart, thickly inlaid with black seeds, each one of which in turn is capable of drawing through itself 200,000 times its weight—when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

Do NOT quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation. That is the practice which God appoints you; and is having its work in making you patient and humble and generous and unselfish and kind and courteous.—*Drummond.*

The Word of God

1. Where is the Word of God called a sword, and why?
2. Where a lamp, and why?
3. Where a hammer, and why?
4. Where a mirror, and why?
5. Where a well of water, and why?
6. Where honey, and why?
7. Where milk, and why?
8. Where a fire, and why?
9. What four things are said to be a tree of life?
10. How many proverbs and songs were given by Solomon?

Answers to the above questions will be given in the May BIBLE TRAINING SCHOOL.

OUR ENGLISH BIBLE

King James Version

THE AUTHORIZED VERSION was published in 1611 with the following imprint:—

THE
HOLY
BIBLE

Conteyning the Old Testa-
ment, and the New :
Newly translated out of
the Original Tongues : and with
the former Translations diligently
compared and reuised by his
Maiesties speciall Com-
mandement.

Appointed to be read in Churches.

IMPRINTED.

ANNO DOM. 1611.

At London by *Robert
Barker*, Printer to the
Kings most excellent
Maiestie.

This translation was launched midst a stormy sea. "Were there not many translations," was the cry, "and why do we need another?" Some cried one thing, and some another, as most of the translations were by individuals on their own responsibility. They had many partisans. More than 100,000 of the Bibles in the English tongue were distributed all over England. Some editions had been printed several times and that by authority of the King.

The Romanists bewailed the Scriptures being given to the common people. A reply to this was good and simple—"When God gave a revelation of His will, He gave it in Hebrew, the language of the people; had the Scriptures been intended by Him, not to be circulated amongst men at large, surely He would have veiled it in a language not commonly known by the nation to whom it was given."

The Romanists had the Latin Vulgate. The Bishop's Bible was for the church people. The Genevan translation was for the reformers at large, so they were satisfied. England was flooded with translations of the Scriptures, good, bad and indifferent, most however were good from the standpoint of the translator. The Genevan translation continued to be popular for some time after the Authorized Version was published in view of its notes of explanation. But the Authorized Version finally out-rose them all, not by force, but by the good fruit it bore. It had combined the improvement of the Genevan version in verses, and the advantages of many of the other versions. The Tyndale version suffered in the translation of some words such as "love" for "charity." The Authorized Version was more classical. It reached both the educated and common people with a simplicity of expression; and it helped the illiterate. The language of the people was improved by it. It did more for the nation to make it a leading nation than its wars. As to the excellency of the Authorized Version we have only to add it has maintained its ground for three hundred years.

The conclusion of the translator's preface is worthy to be repeated: "It remaineth, that we commend thee to God, and to the spirit of His grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand His word, enlarging our hearts, yea, correcting our affections, that we may love it above gold or silver, yea, that we love it to the end. . . . It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when He setteth His word before us, to read it; when He stretcheth out His hand and calleth, to answer, 'Here I am;

here we are to do thy will, O God.' The Lord work a care and conscience in us to know Him and serve him; that we may be acknowledged of Him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost be all praise and thanksgiving. Amen."

Bend Low Before the Blast

ONCE on the prairie, broad and wide,
There grew within my garden-plot,
In quaint and humble garments dressed,
A tiny flower—"forget-me-not."
I learned to love its eyes so blue;
I watched its fragile growth, with care,
And nursed it daily as it grew;
For one I loved had placed it there.
At last, one well-remembered night,
The Storm-King rose in dreadful wrath,
And shrieked and howled in furious might,
Like fell destroyer in its path.
The giant trees, with swaying boughs
Which stood like guardians round my cot,
Were twisted, bent, and prostrate now,—
Un sightly ruins on the spot.

Ah, sure, I thought, my fragile flower
Has perished when the tempest blew;
So hastened from my cottage door,
To see the spot where once it grew.
Ah, there it stood! and as I passed,
It bravely raised its tiny head,
"I bent me low before the blast
That I might rise," methought it said.

And thus, it seemed, the floweret bore
This message to the sons of men:—
"That soul which *bends* before the blast
Shall surely, surely rise again."
Then welcome dark affliction's hour,
It but fulfills the will of God.
I'll bow me, like the humble flower,
And while it smites me, kiss the rod.

—Mrs. L. D. Avery-Stuttie.

CONVERSION

THERE is something simple and yet miraculous in conversion. It is a greater miracle than to raise the dead. When God speaks to inanimate clay to yield up its treasures—the sleeping saints, there is no resistance; it yields and the dead come

forth. When man is converted, there are two things to be accomplished. First: the will must be subdued; and second: a new heart is to be implanted, new aspirations are to be given. So man becomes a new creature. What he once hated he now loves. What he once loved, he now hates. Hence man becomes changed. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

The leading feature in conversion is a radical change of heart and life. A thorough conversion will embrace an understanding of the right, a repentance of the wrong, and a complete change of life.

They must "see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isa. 6:10. Again, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Repentance precedes conversion, but is not conversion. "Repent ye therefore and be converted." Acts 3:19. Again, we read, "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Godly sorrow is thus explained: "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation . . . yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:8-11.

A truly converted man will lay aside "All malice, and all guile, and hypocrisies, and envies, and all evil speakings . . . and desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." 1 Pet. 2:1-3. Three things are inseparably connected in genuine conversion,—the spirit, the truth, and the blood of Christ. "The Words that I speak unto thee, they are spirit

and they are life." John 6:63. Again, we read: "Through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. Again, "Sanctify them through thy truth, thy word is truth." John 17:17.

An absence or a rejection of either of these, is a rejection of salvation. It matters not how high the profession, how prominent the position, how long the profession. The above truths are always associated.

THE SANCTUARY

THE sanctuary question is like the key stone in an arch, to the people of God.

David prays, "Send thee help from the sanctuary, strengthen thee out of Zion." Psa. 20:2. Again, "Worship the Lord in His glorious sanctuary. Psa. 29:2, margin. Again, we read, "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry land and a thirsty land, where no water is; to see Thy power and Thy glory, so, as I have seen Thee in the sanctuary." Psa. 63:1, 2. Once more, "They have seen Thy goings, O God; even the goings of my God, my King, in the sanctuary." Psa. 68:24. See also Psa. 73:16, 17; 77:12 13; 96:6, 9; 141:1, 2; 150:1. The above expressions show the important relation the sanctuary sustains to all true worship. It is the absence of a knowledge of this sanctuary question that causes so much formality in the churches, and erroneous ideas concerning God and His work in the earth.

There is not a single truth of the gospel, nor a phase of the worship and service of God, but is taught by some service in the Levitical law, or some sacrifice offered. The ancient sanctuary service is the gospel in figure. In the year of our Lord 60 A. D., nearly thirty years this side of the cross, the apostle wrote, "Whatsoever things were written aforetime, were written for

our learning, that we through patience and comfort of the scriptures, might have hope." Rom. 15:4. No two offerings and the ceremonies connected therewith, were alike. Each offering represents some different phase in the work of Christ, and also the different circumstances in which we might be placed. Every offering centered in Christ, thus teaching us, that Christ is all and in all to those who trust in Him.

In Num. 19:1-10, we have the offering of the red heifer upon whom had never been placed a yoke. See also Deut. 21:1-9. The heifer was to be red without a spot of any other color. It was to be slain in "a rough valley, which is neither eared nor sown." Here is a foreign missionary work taught: the character of the missionary, his devotion, and consecration to his work; how God regards him in his labors; how his brethren should regard him. No other offering in all respects was like this. No other offering had the same ceremonies. In many respects it was peculiar to itself. It can be studied with much profit at this time, when the world is being encircled with missionaries to carry the truth into every dark corner of the earth. It is evident the great apostle to the Gentiles understood this, and it enabled him to endure the great afflictions he passed through. It all centered in Christ, but the ceremonies connected therewith taught practical truths adapted to every foreign missionary as well as to the home missionary.

The Small Things of Life

THE small things of life are so often
The mainsprings that move the world,
And oh! from what small beginnings
The beauties of Nature unfold;
As down in the heart of the little green bud
The beautiful rose lies curled,
So down in the depths of the human soul
Lies hidden a glorious life!
And over and over in common things
Eternal truths are told.

— G. M. McNulty.

Scriptural Injunctions

Arranged by Wm. Ward Simpson



Speak not evil one of another. Jas. 4:11

Esteem others better than yourselves.

Vex not one another. Ex. 22:21 Phill. 2:3

Every one members one of another. Rom. 12:5

Not envying one another. Gal. 5:26

Teach and admonish one another. Rom. 15:14

Have peace one with another. Mark 9:50

Don't judge one another. Rom. 14:13

And be ye kind one to another. Eph. 4:22

Your faults confess one to another.

Jas. 5:16



And let us consider one another.

Heb. 10:24

Daily exhort one another. Heb. 3:13

Visit one another in affliction. Matt. 25:36

Edify one another. Rom. 14:19

Not provoking one another. Gal. 5:26

That ye also love one another.

John 13:34

In honor preferring one another.

Rom. 12:10

Serve one another. Gal. 5:13

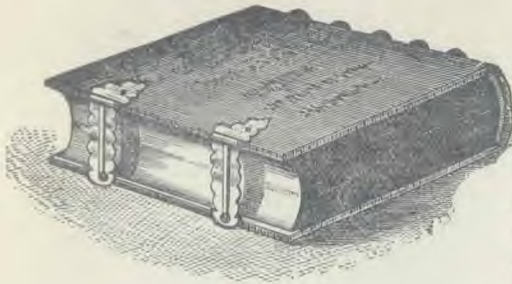
Tender hearted, forgiving one another.

Eph. 4:32

Submitting yourselves one to another

Eph. 5:21





The Bible

THIS Book unfolds Jehovah's mind.
 This Voice salutes in accents kind.
 This Fountain has its source on high.
 This Friend will all you need supply.
 This Mine affords us boundless wealth.
 This Good Physician gives us health.
 This Sun renews and warms the soul.
 This Sword both wounds and makes us whole.
 This Letter shows our sins forgiven.
 This Guide conducts us safe to heaven.
 This Charter has been sealed with blood.
 This Volume is the Word of God.

THE IMPORTANCE OF SEED-SOWING

CAST thy bread upon the waters, for thou shalt find it after many days." Eccl. 11:1.

It would be difficult to conceive of a symbol expressing more completely the idea of wasted energy, or effort utterly thrown away. To grasp the full meaning of the simile, stand some day on the banks of a rushing, foaming river, swollen by the monsoon, and watch your bread as it is whirled quickly away. To the earnest toiler, who through the heat and burden of the day, has carried the printed page from house to house, the thought often comes, "After all, is the result of my labour equal to the effort put forth?"

To such, from heaven comes the above simile, with the blessed assurance, "Thou shalt find it after many days." We shall not know this side of the harvest home, the result of our faithful casting into the whirling currents of humanity, of the bread of life. *There* we shall be surprised at what

we "*find*," when we see the full result of our seed-sowing.

So, the divine exhortation follows "give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Verse 2. None are to be passed by. The portion God assigns us is to be given to "seven," a complete number, and then lest we should still pass some by, the Lord adds, "also to eight."

Those of us who had the misfortune to pass through the Kingston earthquake were made to realize something more of the meaning of the concluding portion of verse 2. As we stood in the midst of the wreck and ruin, and saw thousands of our fellow-beings dead and mangled about us, who but a few moments before were in the full vigor of life, planning for many years to come, there was borne home to our hearts a deeper meaning of the expression, "for thou knowest not what evil shall be upon the earth."

In these last days, when calamities by land and sea are multiplying, and earthquake, pestilence and famine are in the land, and violence is rapidly filling the earth, we dare not delay. Those who today are alive and ready to hear the message, may on the morrow be far beyond any help we can render.

So we must press on giving no heed to what seem unfavourable circumstances or a forbidding outlook. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

As we sow now so shall we reap in the harvest home. The season for sowing is rapidly slipping by. It will not return. Our joy in the harvest home shall be in proportion to our toil in the sowing time.

Therefore, "in the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether will prosper, either this or that, or whether they both shall be alike good."—*Geo. F. Enoch*.

MICHELANGELO'S DAVID

IN the Accademia della Bella Arti at Florence, stands a colossal statue, nine cubits in height. It is Michelangelo's David, and represents the shepherd lad standing with knit brow and quivering nostril. In his right hand, which droops nervously by his thigh, he holds the piece of wood on which his sling is hung. The sling runs round his back, and the bag, bulging with the stone, is clutched by his left hand over the left shoulder. A moment more, and the right hand will be whirling the sling. He stands erect, but his body is slightly curved in poise to hurl the fatal missile. The statue has a remarkable history. Some hundred years before Michelangelo's day, a sculptor had fetched a huge piece of marble from Carrara, and had blocked it out; but he had proved a sorry bungler, cutting a great slice out of one side. The marble was spoiled, and "neither he nor any one else was capable of extracting a statue from the block, either of the same size, or even on a much smaller scale." It lay useless for a century, when it was offered to Michelangelo. His eye saw what could be made of it, and he set to work upon it, adapting the ruinous cleft to the curve of the poised figure. And thus he wrought out his design, making the very mutilation of his material subservient to it. Even so does Christ take the ruins of a human life, mere rubbish in the world's judgment, and fashion them anew. See J. A. Symonds, *Life of Michelangelo Buonarroti*, i pp. 89-90.—*David Smith*.

THE KING'S MESSENGERS

SOME men are made to be battle-axes to hew down the strongholds of iniquity with sharp and terrible strokes. Some are God's great hammers to break in pieces the dumb idols of superstition and vanity, and to beat them small as the dust with blow upon blow. Some are called and

chosen to be the sons of thunder, and they are sent forth into the world to wake the careless and terrify the proud with swift and vengeful lightnings. Some are called to be sons of consolation to carry messages of peace and comfort to the sorrowing and the broken-hearted. Some are gifted with power to clothe the lessons of truth with divine beauty, and to make the self-denials and sacrifices of faith winning even to worldly minds. Some are called to resistance and desperate battle, and some to silence and submission under great wrong. Some are set on high to lead and command, to open richer fields of toil and higher realms of thought for millions. Some are called to do their life work in retirement and obscurity, with none to pity their failure and none to praise their success.

And so God's great work in the world has been carried on by the magnanimity of Abraham, the quietism of Isaac and the policy of Jacob; by the wisdom of Moses, the strategy of Joshua and the strength of Samson; by the music of Miriam, by the courage of Deborah and the filial affection of Ruth; by the judicial sagacity of Samuel, the pitiless severity of Elijah, and the homelike kindness of Elisha. In every age the call of the hour is answered by the coming of the man. When the divine voice cries, "Who will go for us?" the divine Spirit puts it in the heart of the fittest man to respond, "Here am I, send me."

The Harvest

"A GRAIN of corn is very small;
'Tis scarcely anything at all;
But sow a handful of them wide,
And you will reap at harvest-tide
A plenteous heap of ripened gold,
More than your joyful arms can hold.

"A trifling kindness here and there
Is but a simple, small affair;
Yet if your life has sown them free,
Wide shall your happy harvest be
Of friends, of love, of sweet good-will,
That still renews, and gladdens still."

THE TITHING SYSTEM

THE first mention of [any man paying tithe, was of Abraham, about nineteen hundred years before Christ. He gave Melchisedec a tithe of all he had taken in the conquest of the four kings. He would not keep for himself anything, from a thread to a shoe latchet; but gave a tithe of everything to Melchisedec. Gen. 14:17-24. Melchisedec was a type of Christ. There is no account that Melchisedec ever paid tithe; neither have we any account that Christ ever paid tithe. But Abraham paid tithe to Melchisedec and the Levitical priests paid a tithe of the tithe which they received, to Aaron. Num. 18:16-28. We have no account that Aaron ever paid tithe. He was high priest, more fully than any other priest in that office. We have no account that Paul ever paid tithe; neither have we any instance where Moses paid tithe.

There is a reason for this. Moses filled three special offices—that of an apostle, a prophet, and a priest. Thus he more fully represented Christ than any other man. The apostle Paul also, was endowed with the three gifts—of apostleship, prophet, and evangelist. Neither have we any record that he ever received of the people, a tithe or paid tithe. But there was nothing hid from him, he was the chiefest of any of the apostles. He wrote over half of the New Testament. Wherever the gospel has been preached, the apostle Paul's influence has been felt.

The conclusion that has been drawn from all this is, that the priest who possesses the gift of apostleship, the gift of prophecy, and the gift of an evangelist, and whose entire interest is devoted to the advancement of the cause of God, is an exception. All they have and all they are is the Lord's. All they obtain in this world is used in the advancement of the cause of God. But all others, ministers included, are under obli-

gation to pay a tithe to advance the work of God, on the earth. Lev. 27:30-33.

The apostle, in the seventh chapter of Hebrews, refers to the fact that Abraham paid tithes, as a proof that the tithing system is still in force.

When one individual possesses the three gifts above mentioned, that individual is exempt from paying tithe, according to the examples in the law of Moses and in the gospel.

Try to get your neighbors to subscribe for the **BIBLE TRAINING SCHOOL.**

"I WAS SELLING JUST LIKE YOU!"

I HEAR that Mr. Smith has sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in a saloon.

"Yes," responded the other rather slowly and with some hesitation.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said:—

"It is rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, nice home, and three as pretty children as ever played out-doors—all boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks nor gambles, and thinks the world of his family.

"Well, he went home one afternoon last week and found his wife out shopping, or something of that sort. He went on through the house into the back yard and there, under an apple tree, were the three little fellows playing. They had a bench and some bottles and tumblers, and were playing keep saloon. He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who

was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty freely. Smith walked over and looked into the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind a tree. |

"My boys, you must not drink that!" he said, as he lifted the six-year-old from behind the bench.

"We're playin' saloon, papa, an' I was a-sellin' it just like you," said the little fellow.

"Smith poured out the beer, carried the drunken boy home, and then took his own boys and put them to bed. When his wife came back, she found him crying like a child. He came back down-town that night and sold out his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

This is a true story, but the name was not Smith.—*Selected.*

Some Things We Are Forbidden to Eat

"FLESH with the life thereof, *which is the blood thereof, shall ye not eat.*" Gen. 9: 4.

"No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. . . . Ye shall eat the blood of no manner of flesh: for the life of all flesh is in the blood thereof: whosoever eateth it shall be cut off." Lev. 17: 10-14.

"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these *necessary things*: than that ye abstain . . . from blood, and things strangled." Acts 15: 28, 29.

"Ye shall eat no manner of fat, of ox, or of sheep, or of goat." Lev. 7: 23.

"It shall be a perpetual statute for your generations through all your dwellings, that ye eat neither fat nor blood." Lev. 3: 17.

The Sabbath

THE Sabbath morn rose clear and bright
When God Himself did rest;
And that calm seventh day of light
He sanctified and blessed.

The world then shone with loveliness;
No curse had marred its face,
For purity and holiness
Alone on earth had place.

But none can paint the picture fair,
That even God called "good,"
The garden with its perfumed air,
Where sinless mortals stood,

And worshiped on that holy day
The God who gave them breath,
With hearts all pure as flowers of May,
And not one thought of death.

Ah, could they then have had a view
Of what we see to-day,
Would they to God have been untrue,
And chosen Satan's way?

That Sabbath blessed we see no more
A day of sweet repose;
No longer as in days of yore
Man his Creator knows;

But wandered far from God of love,
We find him evermore,
On this day other days above,
Rushing from shore to shore.

And Satan hath a rival brought
To this one holy day;
Almost two thousand years he's sought
God's law to do away.

But through it all a people true
God hath reserved to Him;
For them He will the world renew
And cleanse it from all sin.

And when, His glorious works restored,
In world so fair and bright,
Again on Sabbath of the Lord
All worship in His sight,

One song of praise will ever rise
Through Sabbaths without end
To Him whose blood now purifies—
Our Maker, Saviour, Friend.

—JENNIE THAYER.

"WHAT we sow in the home and the school we reap in the nation."



BIBLE READERS' CLASS

THERE are some very definite requirements in the service of the Lord.

While the Lord may accept us while we do not recognize these requirements, it is only while we are in ignorance in regard to His requests. When we know His will we can not go forward disregarding it and hope for the Lord to bless us. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. We will give below four requirements of the Lord.

I

The Lord Requires a Portion of our Time

- Isa. 58:13. The Lord calls one day, His day, and forbids our using it for our own pleasure or work.
- Ex. 20:8-11. The seventh day of the week is the day the Lord has reserved for Himself.
- Ex. 20:9. Man is given six days in which to do his own work.
- Gen. 2:2, 3. God rested upon the seventh day and then sanctified it and set it apart as holy time.
- Amos 8:4, 5. Those who covet the hours of the Sabbath for their own work are classed with those who give false weights and measures.
- Ex. 34:21. No rush of work is an excuse for breaking the Sabbath.
- Isa. 56:1, 2. There is a blessing pronounced upon the individual who keeps the Sabbath.
- Luke 4:16. The Saviour kept the Sabbath.

Matt. 24:20. He taught His disciples to pray that they might keep the Sabbath.

II

The Lord Requires a Portion of Our Income

- Lev. 27:30. All the tithe of our business, whatever it may be, is the Lord's. "*It is holy unto the Lord.*"
- Lev. 27:32. A tithe is one-tenth. The tenth of all earthly possessions is the Lord's.
- Mal. 3:8. Those who do not give the tithe of their income to the Lord are robbing Him.
- Mal. 3:10, 11. Special blessings are pronounced upon those who pay the Lord an honest tithe.
- Matt. 23:23. The Saviour said we ought to pay a tithe.
- Gen. 14:18-20. Abraham paid tithe.
- Num. 18:21. The tithe was given to the priests to support the work of the Lord.

III

The Lord Requires us to Love Him

- The love of God is the great commandment in the law of God. It is greater than any form or ceremony.
- Matt. 22:36-38. To love God with all the heart is the first great commandment of God.
- Matt. 22:40. On this principle of love rests all the law and the prophets.
- 1 John 5:3. This is the love of God that we keep His commandments, and they are not grievous to the one who loves God.
- Micah 6:6-8. To do justice and love mercy, and

walk humbly with God is greater than all burnt offerings and sacrifices.

Mark 12:32-34. He who discerned this principle, Jesus declared, was not far from the kingdom of heaven.

Mark 12:28-30. It is the first of all the commandments.

1 Cor. 13:2, 3. It is greater than any spiritual gift, or any sacrifice that can be made for the poor or even giving our body to be burned.

1 Cor. 13:4, 5. It never thinks any evil, or never works for its own interest.

Phil. 2:20, 21. It will naturally care for others' interest.

1 Cor. 13:8; 1 John 4:7, 8. It is an immortal principle that will never fail, for it is the character of God and he who has it, is in God and God in him.

IV

The Lord Requires us to Love our Neighbor as Ourselves

True love shows itself in its relation to humanity. It does not labor for a reward. But a reward is sure to the one who loves his neighbor. There is no limit to any act of love toward man or God.

Jer. 22:16. Our relationship to God is shown by our relationship to humanity.

Lev. 19:18. We are to love our neighbor as ourselves.

James 2:8, 9. When we have respect of persons, we do not love our neighbor as ourselves.

1 John 3:15, 16. Whoso hateth his brother is a murderer, but if we love our brother we will lay down our life for him.

Rom. 5:8. God showed His love toward us in that He died for us while we were sinners.

James 2:15-19. If a man does not do for his neighbor when needy, and it is in his power to help him, there is no more hope of him than there is of the Devil.

Matt. 5:44, 45. We are even to love our enemies, do good to them that hate us, pray for them who spitefully use us.

Matt. 5:46, 47. We have no reward if we only love those who love us, and do good to them who do good to us.

2 Cor. 8:9. The saving grace of God is to relinquish some of our comforts that others may enjoy them. This is purely disinterested benevolence. This is Christianity.

EVERLASTING PUNISHMENT

MRS. H. W. COTTRELL

WHAT is the everlasting punishment of the Bible? Man can not live eternally either in heaven or hell unless he is immortal.

Job 4:17 says plainly that man is mortal.

1 Tim. 1:17. This is the only time the word immortal is used in the Bible, and it is applied to God.

1 Tim. 6:15, 16. If the Lord only, has immortality, man has it not.

2 Tim. 1:10. There is light given in the gospel on the immortality question.

Rom. 2:6, 7. This is the light. Man may obtain it by seeking for it patiently and continuously.

1 Cor. 15:51-54. And this tells us he will receive it, at the resurrection of the just.

1 Thess. 4:16, 17. When they are made immortal they leave this sin-cursed world and are taken to heaven, to ever be with the Lord.

Rev. 21:1-4. When people are mortal they die, but after they are immortalized and taken to heaven there "shall be no more death."

Rom. 6:23. Those who do not seek for immortality but live in sin, reap death for their wages.

Rev. 21:8. It is not the Adamic death "For as in Adam all die," 1 Cor. 15:22, but the "second death;" they have had a resurrection from the first death.

Eze. 18:26. They first die in sin, and then die for their sin.

Gen. 3:19. The definition God gives to death is the returning to dust.

Mal. 4:1-3. This text harmonizes with it, for the result of the lake of fire is to bring the wicked to ashes (dust).

Rev. 14:10, 11; Psa. 37:20. When the wicked have been consumed into smoke it will have ascended up forever, and all that is left of man is ashes.

1 Sam. 1:23, 28. This text shows that

"forever" when applied to man is as long as life lasts.

Ex. 21:5, 6. And this one shows that it is as long as the servant is able to serve his master.

Matt. 3:12. Chicago and San Francisco were burned with unquenchable fire; the result was the cities were reduced to ashes.

Jude 7. The ancient cities were burned with eternal fire, but they are not burning now, for the dead sea covers the place where they stood.

2 Peter 2:6. Eternal fire turned them into ashes, just what it does for the wicked; this text says the destruction of these cities is made an example to those who live ungodly.

Gen. 3:4. This text names the only Bible character who has said man is immortal or its equivalent, "Ye shall not surely die."

Rev. 12:9. Here the author of that doctrine is plainly named the Devil.

If any little word of mine
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word
 And take my bit of singing
 And drop it in some lonely vale,
 To set the echoes ringing.

The Fall of Man

"The serpent beguiled Eve in his craftiness."—R. V., 2 Cor. 11:3.

I. MAN'S ORIGINAL CONDITION AND POSITION.

1. He was pure and upright (Gen. 1:27, 31; Eccl. 7:29). He held frequent intercourse with God, which shows that heaven was not far from earth.

2. There was not in man, as some claim, a condition of equilibrium which made it as easy to sin as to do right, but the trend of his being was Godward.

3. God's purpose in man's creation was

the founding of a race that would glorify Him. As such, man was to subdue and rule the earth (Gen. 1:28).

II. ELEMENTS IN MAN'S FALL.

1. Who was the tempter?

(1) On the surface he is the serpent, a beast of the field (Gen. 3:1). But so far as is revealed to us, up to this time, the serpent was as pure as any beast, and we are sure God did not compel it to tempt man (James 1:13).

(2) The Bible reveals an evil personality who no doubt spoke through the serpent. That this reference to the serpent has a deeper signification is shown by the following, viz.: (a) The title "serpent" and "dragon" are applied to Satan. "The great dragon . . . the old serpent, he that is called the Devil and Satan, the deceiver of the whole world" (Rev. 12:9). (b) Evil persons are called the "off-spring of vipers" (R. V., Matt. 3:7). Children of the Devil (John 8:44; Acts 13:10). (c) We know the Devil has used men in a similar way, *i. e.*, as his mouthpiece (Mark 5:1-19).—*A. N. Morris, in Twentieth Century Pastor.*

"NO MORE THENCE"

Isa. 65:17-22

THESE verses contain a wonderful promise of the new earth. Verses 17 to 19 tell us of the rejoicing of the redeemed when the old earth is created anew. As if to make sure of the reality of the promise the prophet pauses right in the midst of his description of the pleasures of the new earth state to assure us that death, sorrow and sin will never enter that happy realm. "There shall be no more *thence* (after that time) an infant of days, nor an old man that hath not filled his days." Why will there be none of them "*thence*" or after that time? "For the *child shall die* an hundred years old; but the sinner being an

hundred years old shall be accursed." All death, sin, and the curse of sin are on this side, not "thence." The same fire that purifies the earth destroys the last trace of sin from the earth. How about the child and sinner being one hundred years old? All who died in sin before the flood will come up in the resurrection to be punished. The average age at that time was nine hundred years; one-ninth of the average age would be one hundred years. Ninety years is considered a ripe age at the present time. One-ninth of ninety years is ten years. We consider a person merely a child at ten years of age, and before the flood one only one hundred years old would be considered merely a child by those of full age. All such who died in sin before the flood will die the second death accursed of God.

Time will cease with this life and eternity begin. This side of the "thence," infants' lives are measured by days, on the other side is eternity. On this side are old men, on the other side eternal youth.

Infant of days,	Thence	Eternity,
Old men,		Eternal life,
Sinners,		Righteous,
Death,		No sin,
Curse.		No more curse.

On this side are sinners, on the other side eternal life. On this side death and the curse, on the other side neither death nor the curse. We can not afford to miss being there.

Only One Mother

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay,
Who for you won't spare
Self-sacrifice rare—
So worship that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her all pains ever take.

You have only one mother to miss
When she has departed from this,
So love and revere
That mother while here—
Some time you won't know her dear kiss.

You have only one mother, just one,
Remember that always, my son;
None can or will do
What she has for you—
What have you for her ever done?

—Selected.

THE BIBLE TRAINING SCHOOL ITS MISSION

THE BIBLE TRAINING SCHOOL has a specific mission. It is to proclaim the truth and nothing but the truth. It attacks no person or class of people, either denominationally or politically. Each special number contains something on every point of the Gospel. It has something on religious liberty, health, and every doctrine of the Gospel from the Bible standpoint. Those whose hearts are prepared for any point of truth will find something to reach them. Words of commendation have come from every class of people, from the infidel to the most conscientious. A Sunday School Superintendent writes, "I picked up a copy of your paper on the street, and find it just what I need, in my work," and he subscribed for it. A lady writes, "We like your paper very much. It is such a Bible expositor and is not denominational."

There are canvassers who make a speciality of canvassing the offices of the most intellectual men in the large cities; others

who sell from house to house, in cities and towns; others who sell upon the streets. In one city of 300,000, in a few months one canvasser has placed by means of a house-to-house canvass, over 10,000 BIBLE TRAINING SCHOOLS, averaging one paper to every thirty people in the city. He has done this in many cities. Nearly every canvasser gives from two cents upwards, on every paper sold for some missionary enterprise. Hundreds of dollars have gone to India to aid Brother and Sister Burgess in their work among the Hindustani people, not because the Mission Board would not aid them, but because, by donations and BIBLE TRAINING SCHOOL earnings, there are those who wish to support the work of Brother and Sister Burgess. This mission has prospered, so now they have nine native workers. Some of these are highly educated men who now are translating tracts into their native tongue. Thousands of pamphlets and tracts have been printed in the Hindustani, Urdu, and Persian characters and are being sold by the devoted Hindus.

Some others are working for missions in the South; others to establish a cripples' home; others are raising money to build orphanages. The BIBLE TRAINING SCHOOL helps in building houses of worship. No

worthy enterprise is refused. Every dollar of its profit is devoted to some needy enterprise. The money received goes directly to the enterprise for which it is given without cost to the one who gives the money. The business of this kind is done directly by the TRAINING SCHOOL office.

All engaged in publishing, printing, or selling the periodicals are praying men and women. They work conscientiously and labor for the cause itself rather than to make money. Some earn a scholarship in the South Lancaster Academy by selling BIBLE TRAINING SCHOOL, while others pay their way in school by folding the papers and gilding the covers. It is strictly a missionary periodical, devoted to missionary work. Souls have been converted by reading one paper.

True Happiness


HALF the happiness in living
Comes from willing-hearted giving,
Comes from sharing all our pleasures,
From dividing all our treasures.
And the other half is loving
First the Lord, then all things living.
So each good child should be sowing
Love seeds while his life is growing;
For all happiness in living
Comes from loving and from giving.

—Selected.

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FOR

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"SEARCH well thine own heart lest that which paineth thee in others may in thyself appear."

THE Australian Publishing House now have their edition of the "Story of the Seer of Patmos" on the market. A recent letter stated that in the first efforts to canvass for the "Story of the Seer of Patmos" one of their agents took £32 [about \$160] worth of orders in one week.

Gleanings From the Mail

DEAR SIR: It just happened and I don't know how, that one of your monthly BIBLE TRAINING SCHOOL papers came into my hands. It is so interesting that I wish to subscribe for it. Please send me, if possible, all last year's papers and this present year's, as far as they are out, also the "Story of the Seer of Patmos."

Enclosed you will find Money Order of \$1.50 for above. Yours in Christ,

DEAR EDITOR: I am a little girl twelve years old and I want very much to get one of your premium books. I am trying to earn one of them. Please keep a list of the names I send you. I have six subscribers whose names are on the list I am sending you.

Will you please send me some more order blanks.

We hope others will follow this little girl's example and secure some of the good premium books.

Report of Home Workers

A BUSY mother writes:—

Monday morning I arose early, did my washing for the family, together with the other work to be done, so that I could go out with my papers in the afternoon. I got to work about two o'clock; was back home before six and had sold eighty-five papers. I felt well paid for going. I always do well with our literature when I can get out. Have just recently sold \$75 worth of our good books among my neighbors. Wish I had more time of my own in which to engage in this work.

Another worker writes:—

Recently I tried to sell the BIBLE TRAINING SCHOOL and am so encouraged with my success that I intend to put in more time with this good paper. Forward me two hundred copies.

ON the first of next May, Worcester, Mass., will close 118 saloons and two large breweries in accordance with the recent "no license" vote. Worcester is the twenty-ninth city in size in the United States, with a population of 130,000, and is the largest city yet to vote for prohibition.

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