

BIBLE TRAINING SCHOOL

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

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

• Luke. 14: 23 •



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

SINGLE COPY

FIVE CENTS.



“Redemption”

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

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

It takes the reader from Eden lost to Eden restored.

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

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

Address,

Bible Training School,
South Lancaster, Mass.

Good Books are Good Friends

Bible Training School Premium List

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

 All Books Sent Postpaid

Bible Training School



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

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

VOL. VII

SOUTH LANCASTER MASS., JUNE 1908

No. 1

MEMORIAL DAY FOR JESUS

As we honor our fallen heroes,
Who offered up their life
On a battle field so dreary,
In the fierce battle's strife,
Do we think of the great Commander
Who died in a battle too,
In the great war 'twixt error and truth,
Dying for me and you ?

He was Commander-in-Chief, and General,
A "Captain of the Host ; "
He was Chaplain, and Nurse, and Sentinel,
Who never slept at His post ;
He was Quartermaster and Surgeon,
Held the Banner of Love and Faith,
Tho' He came as a lowly Private
And loved not His life to the death.

Altho' He came as man's substitute,
He was a willing volunteer !
Willingly died for one and all
On the cross so gloomy and drear.
Oh ! what can we give this Hero,
Who died for one and all ?
Only the flowers of service to Him,
Who came at humanity's call.

—NELLIE M. ALBERS.

"HOW READEST THOU?"

MRS. E. G. WHITE

THE world is deluged with books that might better be consumed rather than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might

better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many a youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practises, portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practises of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating a memory of them. We have no permission from the Lord to engage either in the printing or the sale of such publications, for they are the means of destroying many souls. I know of what I am writing; for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; he will scatter more than is accumulated.

There is another class of books—love stories, and frivolous and exciting tales, that are a curse to every one who reads

them, although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases, Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems which relate to the missions and work of Christ, the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.

The youth must take heed what they read as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds, and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with foolish stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your minds sentiments that cultivate the imagination so that you think less of Jesus, and dwell less upon His precious lessons. If you are a learner in His school, you will become like Him, and will overcome the manifold temptations as He overcame. What a joy has Jesus in placing the crown upon the heads of those whom His lips can pronounce "good and faithful servants."

They have resisted the blandishments of vice. They are victors. . . .

The minds of many of the youth are already sown with the seeds of evil, that are ready to spring into life and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good, occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated.

Don't

- Don't wait till your cup runneth o'er with delight,
Before you admit of possessing;
Don't wait till your blessing has taken its flight,
Before you acknowledge the blessing.
Don't spend all your time in striving for gain,
That is only lost with the getting;
Don't let the bright sun all unnoticed remain,
Till it comes to the final setting.
Don't feed your soul on the dry husks of hate,
When His love is around and o'er you;
Don't wait till the waiting has sealed your fate,
And the gate is closed before you.

—Isabel McDonald

BIRTHDAY GREETINGS.

WITH this number the BIBLE TRAINING SCHOOL enters upon its seventh year. For six years it has tried to tell plainly and simply the glad news of a soon-coming Saviour, and the need of a preparation to meet Him in peace.

"The commandments of God and the faith of Jesus" has been the key-note of the BIBLE TRAINING SCHOOL.

The current news of worldly kingdoms has been left for other journals to record, while the pages of the BIBLE TRAINING SCHOOL have been filled with the blessed news relating to the heavenly kingdom.

We are glad to know that the little paper has gained many friends, and we trust that the coming year will be one of prosperity, and that the BIBLE TRAINING SCHOOL may enable many to become better acquainted with the blessed Master.



Lovest Thou the Jew?

TWELVE men once walked in Palestine,
They saw the Saviour still the sea;
They marked the miracles He wrought
In old Judea and Galilee.

And each one gave his life that we
The gospel story sweet might hear;
And suffered untold agonies,
That we might know the Saviour dear.

*Each one of these was but a Jew.
Dost owe them ought? Ah, what think you?*

One day in loved Jerusalem,
There rushed a shrieking, maddened crowd
Upon a lowly kneeling form,
Before His God and Saviour bowed.

And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance, and raging strife.

*This man was Stephen, lo, a Jew,
Who died for Christ. Would I? Would you?*

See, far upon a lonely isle,

An aged man with snowy locks,
Exiled to labor in the mines,
His only temple wind-swept rocks.

Ah, once he leaned on Jesus' breast,
And gazed with fond adoring eyes
Into that face, where love divine

Still beams upon us from the skies.

*This man was John, beloved, a Jew,
Witness for Christ. Am I? Are you?*

A Galilean fisher stood

Amidst a fierce and angry throng;
No tremor spoke of hidden fear,
His face was peaceful, calm, and strong.
And when they nailed him to a cross,

As they had nailed His blessed Lord,
He gloried thus to die for Christ,
And counted it a rich reward.

*This man was Peter, yes, a Jew,
Who died for Christ. Would I? Would you?*

A captive bound was brought one day
To Nero's judgment seat at Rome;

For Christ he wore the heavy chain,
For Christ he had no wealth nor home;
The noblest martyr Rome could boast,

Of all the thousands that she slew,
The great apostle sent of God
To Gentiles with the message true.

*This man was Paul, e'en Paul the Jew,
Who died for Christ. Would I? Would you?*

When Jesus veiled His glory bright
In human flesh that He might bear

Our sins, and died that we might live,
And all His radiant heaven share,
He came in Jewish flesh and blood;

A Jewish mother's tender arms
Encircled His sweet babyhood.

His Jewish life of sad alarms.

*And this is Jesus Christ, the Jew,
By whom we're saved, both I, and you.*

—Minnie A. Sanderson.

THE BLESSED HOPE

J. N. LOUGHBOROUGH

ROBERT PATTERSON, D. D. thus speaks of this subject in a paper called the *Interior*: "When our Lord left His church on earth to go to the Father, He left her in a sorrowful condition His five hundred disciples were surrounded by the whole world of His enemies, organized into anti-christian religions and governments by one of the highest intelligences,

animated by the most venomous malice, and educated by the experience of ages in the most effectual modes of destruction. The Lord was not ignorant of our danger; nor in His last discourses did He extenuate it, nor promise any abatement of the world's enmity and the church's tribulation. But He did promise that He Himself would return to overthrow His enemies, and that He would support us till that blessed day. 'The world hateth you. In the world ye

shall have tribulation. Ye shall weep and lament, but the world shall rejoice. Ye shall be sorrowful, but your sorrow shall be turned into joy. . . . Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. If I go away, I will come again, and receive you unto myself, that where I am, there ye may be also.'

"If we are to enjoy any period of outward peace during His absence, if His church is to be delivered from the assaults of the world, if there is to be an age of purity when the tares shall not grow among the wheat, or if, at His coming, He shall be welcomed by the population of an earth filled with the glory of the Lord, or indeed even be able to find faith in the earth, it will be to Him a most unexpected surprise. Jesus did not know of this millenium. We say He did not know of it, because He did not tell us of it: and He says, 'I have called you friends, for all things which I have heard of my Father I have made known unto you.' But in all of His discourses and parables there is not the least hint that we are to hope for any period of peace or glory before His coming. The apostles were equally ignorant of a Christless millenium. For three hundred years after our Lord's departure the blessed hope of the church was the hope of His return.

"When the reformers put the gospel trumpet to their mouths . . . the dreams of a Christless millenium were instantly swept away . . . and the church again began looking for the coming of the Lord to destroy Antichrist. . . . In their letters, sermons, and confessions of faith, the reformers proclaimed their pre-millennial hopes.

"Our reforming ancestors strengthened their hearts by looking for the coming of the Lord, and encouraged each other by the cry, 'Hold the field! for He is coming

with legions of help,' a sentiment embodied recently in a popular revival hymn, but familiar to the old Scottish Covenanters.

"But ere long a second apostasy from the faith set in among the reformed churches . . . The promises of His second coming and reign on earth were interpreted to mean simply the spread of His Gospel, and the submission of a great part of the world to Christianity for a period of a thousand years, or, as some thought, for 360,000 years, during which mankind was to advance in the arts of civilization, and enjoy unexampled peace and prosperity. At the close of that extended cycle, too vast for the common mind to see across, possibly some great convulsion of nature would occur, and it might be said the Lord would come and destroy the world, and call the human race to judgment. This theory was elaborated and popularized by an English commentator named Whitby, who died in 1726.

Such was the theory in various portions of the earth when the time came for the Lord to send forth the solemn warning of His coming, even "at the door."

WASHINGTON AND SEVENTH DAY BAPTISTS

THE Ephrata Community, named from the village in Pennsylvania where they settled, a colony of seventh-day Christians, was founded in 1732 by Conrad Beissel, called Beizel and Beysel. During the Revolution, especially after the battle of Brandywine, one of their large dwellings was turned into a hospital, where devoted sisters of the community nursed back to health the revolutionary soldiers. Washington in this way became acquainted with that seventh-day community. Some of them intimated that their religious liberty might be endangered under the new constitution. In reply to this, Washington, under date of Aug. 4, 1789, wrote the following letter:—

"If I had had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that the liberty of conscience was endangered, I pray you to be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience."—Quoted from "American Communities," by Prof. Wm. Alfred Hinds (Charles H. Kerr & Co., publishers), p. 21.

"GIVE as you would if an angel
 Awaited your gift at the door:
 Give as you would if the morrow
 Found you where giving was o'er,
 Give as you would to the Master
 If you met His searching look:
 Give as you would of your substance
 If His hand the offering took."

Salutations

THE ancient salutations were quite different from the salutations or greetings used by God's people at the present time. They meant much. Below we give a list of a few salutations of Bible times:—

Peace be with thee. Judges 19:20.

Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. 1 Sam. 25:6.

Peace be to this house. Luke 10:5.

The Lord be with you. Ruth 2:4.

The blessing of the Lord be upon you, we bless you in the name of the Lord, Psa. 129:8.

The Lord bless thee. Ruth 2:4.
 Blessed be thou of the Lord. 1 Sam. 15:13.
 God be gracious unto thee. Gen. 43:29.
 Art thou in health? 2 Sam. 20:9.
 Hail. Matt. 26:49; Luke 1:28.
 All hail. Matt. 28:9.
 Our goodbye is really a corruption of "God be with you."

Within the Heart

In the mind are built and garnished
 Palaces of thought,
 To their portals, treasures many
 Angel hands have brought.

Faithful sayings, noble precepts
 That all good betide,
 Fancies bright no cloud can darken
 May with us abide.

Better far to build high ideals
 In the soul with prayer,
 Than to dig in loathsome cess-pools
 Till all filth is there.

Grasp the sunbeams in their glory
 For the work within,
 Let the Spirit of the Father
 Drive without all sin;

Then the mind will be so restful,
 That an influence calm
 Will be shed around like perfume
 From sweet leaves of balm.

And the heart will be a center
 Not for self alone,
 But to radiate and scatter
 Truth from God's own throne.

—E. H. Morton.

THE BIBLE

THE Bible, humanly speaking, is the most wonderful book ever written. It contains sixty-six books. During the first twenty-five hundred years the Word of God was not written, yet there were prophets whom God inspired to instruct His people, and prophesy of future events. "Enoch the seventh from Adam, prophe-

sied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

The Bible ever points to God as its author, and yet it is written by human hands and in a varied style that presents the characteristics of each individual writer. The truths revealed are all "given by inspiration of God." Every book and chapter and verse, while it bears the human, also bears a divine characteristic. There is no other book like it on the face of the earth. There are no disconnected truths in it. Like the branches and foliage of a tree it has one grand centre, the Lord Jesus Christ, the Saviour of men. "I am the Way, the Truth, and the Life," is written upon every expressed thought in the Bible. Every portion of the Bible except the ten commandments, which were spoken by God's audible voice came in one of three ways: either by vision, or dreams, or especial illuminations of God's Holy Spirit. Num. 12:6; Dan. 7:1; 2 Pet. 1:21; 2 Chron. 20:14, 15.

The Bible is a representation of Christ. "The Word was made flesh and dwelt among us." In Christ is a full representation of God in all His perfection. "In Him dwelleth all the fullness of the Godhead bodily." "In the beginning was the Word, and the Word was with God, and the Word was God." The Holy Spirit is here also perfectly represented. "The words I speak unto you, they are spirit and they are life." So it is truthfully said, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Each of them existed from eternity. Micah 5:2; Prov. 8:23; Psa. 90:2.

"Written in different ages, by men who

differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly given by one than by another, and as several writers speak of the same subject under varied aspects and relations, there may appear to the superficial, careless or prejudiced reader, to be a discrepancy or contradiction, where the thoughtful, reverent student with clearer insight, discerns the underlying harmony."

Jesus is Coming

THE world is not done with Jesus Christ. *He is coming*, is the great thought around which all the past clusters. He will come, is the great hope around which all the future hopes for the church and the world are piled and built. "He shall so come in like manner as ye have seen Him go," corporeally, visibly, locally, in His manhood, in His divinity. "As He was once offered to bear the sin of many, so shall He come the second time without sin unto salvation."

Brethren, that is the hope of the church, discredited by many unworthy representations, and mixed up with a great deal that does not commend it, by the folly of those who believe in it; but standing out so distinct and so required by all that has gone before, that no Christian man can afford to relegate the expectation into the region of dimness, or to waver in his faith in it, without much imperilling his conception of his Master, and the blessedness of union with Him.—*Dr. Maclaren.*

TRUTH is not wholly truth until it is expressed in a life. Energy is idle until it is transformed into work. Character is not character until evidenced in conduct.



MIRIAM the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances; and Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath He thrown into the sea." Ex. 15:20, 21.

RIGHT AND NOT RIGHT

HE did that which was right in the sight of the Lord, but not with a perfect heart." 2 Chron. 25:2. These are peculiar words. What kind of life could it be, to do right in the sight of the Lord, but not with a perfect heart. A brief history of these times as recorded in the twenty-fourth and twenty-fifth chapters of 2 Chronicles will shed light on this ques-

tion. Amaziah, of whom these words were spoken was twenty-five years old when he began to reign and he reigned twenty-nine years.

His father Joash was seven years old when he began to reign and he reigned forty years. The early part of Joash's life was under the guardianship of the priest and prophet Jehoiada, and during his life the king wrought a good work. But after the prophet died Joash did evil in the sight of the Lord; for this he was reprovved by Zechariah, the son of Jehoiada, who also was a prophet. Because of this they conspired against Zechariah and stoned him with stones. His last words were: "The Lord look upon it, and require it." God heard these words. Joash's servants conspired against him and slew him.

Amaziah had great regard for the testimony of the dead prophets. As soon as he was established in his kingdom he slew the servants that had slain his father; but out of regard for Moses' testimony he did not slay their children. Moses had been dead over fifteen hundred years. Amaziah gathered an army of 300,000 men and also hired 100,000 men of Israel for one hundred talents of silver, to war against the Edomites. A prophet of the Lord told Amaziah not to take the army of Israel with him to battle, for God was not with them. The king inquired, "What shall we do for the hundred talents which I have given to the army of Israel?" He was assured the Lord could give him much more than this. He then sent the 100,000 men of Israel home. He had a wonderful victory over the Edomites, and because of this his heart was lifted up. He lost his sound judgment. He brought home the gods of the people

he had conquered and worshiped them. He also wished to make war on Israel. God did not approve of his course and sent a prophet to reprove the king. Amaziah's reply to the prophet was: "Art thou made of the king's counsel? Forbear, why shouldst thou be smitten? Then the prophet forebare and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

The conclusion of this is that to do right in the sight of the Lord but not with a perfect heart is to have great regard for the *dead prophets* but reject the voice of the *living prophet*, because other counselors advised otherwise. God's living testimony in the church is above kings, committees, or counselors.

"A CHRISTIAN making money fast is like a man in a cloud of dust; it will fill his eyes if he is not careful."

The Bible From God

THE Bible is the writing of the living God. Each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided the pen. It may be that David touched his harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the living string of his golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent.

This is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying, "I am the Book of God; man, read me, I am God's writing; study my pages, for I was opened by God; love me, for He is my author; and you will see Him visible and manifest everywhere."—*Charles Spurgeon.*

My Lord and I

[Sung in the rocks and caves of France during the fierce persecution of the Huguenots 300 years ago.]

I HAVE a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from Him.
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love He loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go and speak
The loving word for Him;
He bids me tell His wondrous love
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear,
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh—
We bear the yoke together,
My Lord and I.



My Saviour

H. A. NIERGARTH

Come, my Saviour, dwell in me ;
In my heart there's room for Thee.
Cleanse it from all earthly dross,
Caring not for worldly loss.

Longing to be home with Thee,
Is my only, daily plea ;
Caring not for this earth's gold,
But for that of which I'm told.

Oh ! my Saviour, can it be,
That those things are meant for me ?
One who has grieved Thee so oft,
Dare I look to Thee aloft.

Praise the Lord ! He says to me,
" My grace will sufficient be,
Only on Me lay thine all,
At My coming thee I'll call. "

THE BLESSING OF WORK

LIVE for God in common things. Do your work purely and faithfully when there is no one to say it is well done. Make the unwritten history of your life, faithful in good words wisely spoken, in kind deeds thoughtfully done, in the silent expression of meekness and purity and love. Cherish the feeling of companionship with Christ in all the walks of life. Do not despise or neglect anything that was of sufficient importance to receive the attention of the Son of God.

Some strange satirist, half in humor and half in earnest, says, " Satan invented work, sabbathless Satan." It is all a mistake—a mistake which has filled the world with bitterness and woe. All needed and profitable work is of God. Work is the honorable inheritance and the healthful discipline of the sons of God. Work is a ladder let down from heaven on which redeemed men climb to the seats of the blessed. Work makes the feeble strong, the timid brave, the poor rich, the wretched happy. Man attains the perfection of his

being by becoming a co-worker with God in filling the universe with light and blessing.

Idleness is the invention of the great adversary who entices man away from his God-given work in Paradise, and who ever lies in wait to deceive and destroy unwary souls. The tempter comes in the hours of ease, and he is most sure of his prey when he finds men with nothing to do. Idleness enfeebles the mind and shrivels up the heart and debases the soul and takes away all the meaning and beauty and joy of life. The most pitiable and wretched man on the face of the earth is the man who has time and talent and health and riches and nothing to do. For the lazy man, life has no purpose and labor has no reward. For him the flowers have no perfume and the birds no song. In vain for him the morning spreads its glories on the mountains and the evening sets its stars in the sky. He knows nothing of the greatness which patient effort and high achievement give to character, nor of the divine joy with which self-denial fills the soul. He makes himself a burden to every enterprise for the world's advance, a blot upon the immortal page where the brave and the good are writing their names for eternity. It were better to be a brute and sweat in the harness or tug at the plough than possess the faculties and the soul of a man, and yet refuse the work which God has set for man to do.—*March.*

The Morning Watch

A MAN *must* plan for the bit of quiet time daily, preferably in the early morning, alone with Jesus ; with the door shut, the Book open, the spirit quiet, the mind alert, the knee bent, the will bent too. If it be resolutely *planned* for, it can be got in every life. If not planned for with a bit of red iron in the will, it will surely slip out. And the man will surely slip down.—*S. D. Gordon.*

Life and Death

SO HE died for his faith. That is fine—

More than most of us do.

But, say, can you add to that line

That he lived for it, too?

In his death he bore witness at last

As a martyr to truth.

Did his life do the same in the past

From the days of his youth?

It is easy to die! Men have died

For a wish or a whim—

From bravado, or passion, or pride.

Was it harder for him?

But to live—every day to live out

All the truth that he dreamt,

While his friends met his conduct with doubt

And the world with contempt.

Was it thus that he plodded ahead,

Never turning aside?

Then we'll talk of the life that he lived;

Never mind how he died.

—*Ernest Crosby in the Standard.*

Christ Our Example

How does the Lord want us to relate ourselves to those who have fallen in sin? Heb. 12:12, 13.

What spirit does man entertain usually that causes him to fall? Prov. 16:18.

Did our example in sin have this spirit? Isa. 14:12, 14.

What word does Christ use in setting forth His mission here that would cover every case of sin? Luke 19:10.

To whom was the gospel given? Rev. 14:6.

For what purpose? Rom. 1:16.

What is revealed in it? Rom. 1:17.

Then what is salvation? Col 1:27.

How only can we be Christ's? Rom. 8:9.

Then if Christ's how will we relate ourselves to the lost? 1 Jno. 2:6.

What hath He committed to his followers? 2 Cor. 5:19.

Did he condemn sin? Jno. 3:17.

Then should we condemn sin? Luke 6:37.

What may we be to the Lord? Prov. 17:15.

How did the Saviour treat those guilty of the worst sins? Jno. 8:1-11.

What alone availeth anything with Christ? Gal. 6:15.

Then what is desired of us? Rom. 15:5.

For what purpose? Rom. 15:6.

And if we do not follow Christ are we not surely showing the spirit of our adversary? Rom. 6:16.

Who only can the Lord accept? Psa. 4:3-6.

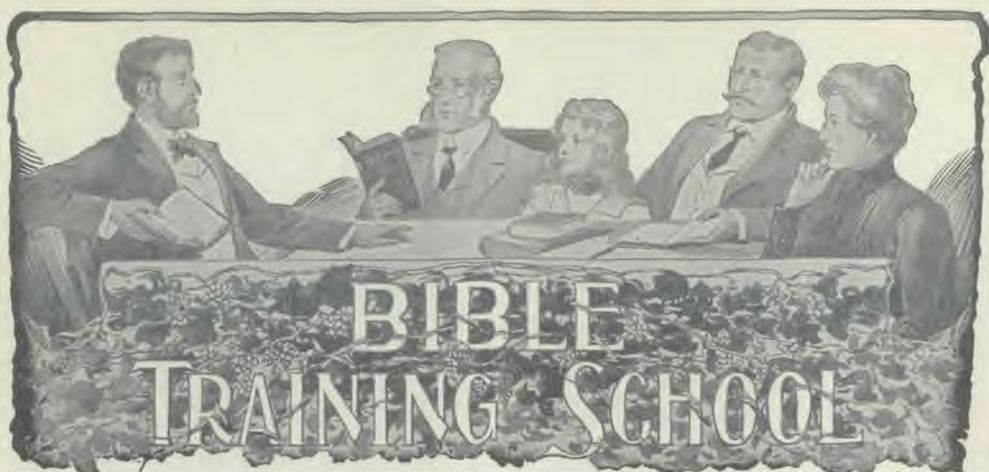
L. R. T.

Queen Victoria's Views on Tobacco

AN English paper is authority for the following: "The queen had a strong objection to tobacco smoke, and would not allow smoking in any rooms used by her, or in any place where she was likely to go. Even the prince consort forebore to smoke in her presence. On one occasion she happened to notice the tabooed perfume when in Buckingham Palace, and on making inquiry, discovered that the Prince of Wales (then in his minority) was the offender. Her majesty forthwith gave orders that the prince should be confined to his rooms for a month, and the order was rigorously carried out."—*Selected.*

Two of our missionaries in Egypt are anxious to obtain numbers 1, 2, 3, and 7, of volume one of THE BIBLE TRAINING SCHOOL, in order to complete their files. Any one possessing these copies and willing to part with them, please send them to the office of the BIBLE TRAINING SCHOOL, at South Lancaster, Mass., and the same will be forwarded to our brethren in Egypt. Be sure to state that they are to be sent to these missionaries in Egypt.

RELIGION is the best armor in the world but the worst cloak.—*Bunyan.*



BIBLE READERS' CLASS

SATAN has hated Christ ever since he was cast out of heaven. Christ is conqueror, and Satan hates His word and works.

The church of God has been Satan's special object of hate ever since he led man to sin.

I

Satan's Anger

- Rev. 12:17. Satan hates the church because they "keep the commandments of God and have the testimony of Jesus."
- Deut. 4:12, 13. The ten commandments are God's words.
- Rev. 19:9, 10. The testimony of Jesus Christ is the spirit of prophecy.
- 2 Chron. 20:20. Those who believe the prophets prosper.
- 1 Pet. 1:11. It is the spirit of Christ in the prophets that bears testimony; so the words of the prophet are the words of Christ.
- 2 Kings 6:11, 12. The spirit of prophecy exposes the secret plans of Satan.
- 1 Pet. 1:10. The prophets search diligently to understand their own testimony.
- Dan. 9:1, 2. Daniel studied the prophecies of Jeremiah that he might harmonize them with the vision given him.
- John 2:25. Christ did not need to be told anything for he could read the human heart.
- 1 Kings 8:39. God only can read the thoughts of men's hearts.
- 1 Pet. 1:11, 12. The spirit of Christ in the prophets foretells the future.

II

The Best Gift

- 1 Cor. 14:1. The spirit of prophecy is preferable to all other gifts.
- 1 Cor. 14:22. The prophesying of a prophet is for the believers.
- Num. 12:6. Prophets will have visions and dreams.
- Ecl. 5:3. All dreams do not come from the spirit of prophecy.
- John 11:49-51. Wicked men who are not prophets prophesy by teaching the prophecies of the prophets. All prophets prophesy, but men who are not prophets may prophesy, by teaching what has been revealed by the prophets. The Lord gives revelations by *visions only* to His prophets, and others may teach what is given.
- 1 Chron. 25:1-6. Singing and playing sacred songs on musical instruments is prophesying; but all who prophesy or teach the things of God are not prophets.
- 1 Cor. 14:24-26. Reading a psalm, relating Christian experience, or teaching a Bible doctrine is also prophesying.
- Jer. 25:29-32. False prophets use the words of true prophets that they may more readily deceive.
- 1 Cor. 14:35-37. A true prophet will always accept the words of the leading prophet of the Lord.
- 1 Kings 1:1-49. The testimony given by a true prophet when feeble with age is just as effective as that given by a young prophet.
- 2 Cor. 4:16. While the outward man perisheth

through age and affliction the inward man is renewed.

Isa. 46:4. God never forsakes the aged.

III

A True Prophet

2 Chron. 36:12. A true prophet is one who takes the words of God and gives them to the people.

2 Pet. 1:21. *The prophets speak as moved by the Holy Ghost.

Ex. 7:1, 2. Aaron was a prophet to Moses.

Acts 28:25. The words of a prophet are the words of the Holy Ghost.

Ex. 4:12-15. When a prophet speaks God is with his mouth.

Luke 1:68-70. A prophet's words are the words of God.

2 Sam. 23:2. Even a tongue of a prophet is controlled by the Spirit of God.

2 Tim. 3:16. "All Scripture is given by inspiration (or breathings) of God."

Dan. 10:17. Hence a prophet while in vision does not breathe.

2 Cor. 12:1-4. While in vision they have no knowledge of their surroundings.

IV

Prophets Not Appreciated.

Luke 4:24. No prophet is appreciated in his own country.

Hosea 9:8. He is regarded as a snare of a fowler and is hated in the house of his God, because his work is to deliver reproofs.

Matt. 13:57. A prophet is not appreciated even by those of his own house.

Jer. 40:2-4. A heathen captain understood and believed the testimony of the prophet more than God's own people.

Luke 4:25, 26. God could not trust His prophet with a family in Israel in time of a crisis.

Jer. 20:1, 2. It was the chief governor of the house of God who smote the prophet Jeremiah and put him in stocks.

Matt. 27:21, 23. It was God's own people that chose the robber and delivered Jesus to be crucified.

Zech. 13:6. Some who have never even heard of the crucifixion of Christ will wonder when they see the wounds in His hands.

Matt. 25:35-40. They will be surprised to think they are even saved.

Matt. 10:41. The individual who receives a prophet in the name of a prophet will receive a prophet's reward.

Two General Resurrections

Shall all the dead be made alive?

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

Shall there be two general resurrections?

"There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

What are these resurrections called?

"The hour is coming, in the which all that are in the graves shall hear His (Christ's) voice, and shall come forth; they which have done good, unto the resurrection of *life*; and they that have done evil, unto the resurrection of *damnation*." John 5:28, 29.

What blessing is pronounced upon all who have part in the first resurrection, the resurrection of life?

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him (*in heaven*, see John 14:1-3; 1 Thess. 4:13-18; Rev. 19:1; 20:4; 1 Cor. 6:2, 3) a thousand years." "But the rest of the dead (*the wicked*, Rev. 6:14-17; 2 Thess. 2:8; Jer. 4:23-27; Isa. 24:19-22) lived not again until the thousand years were finished."

But when the thousand years are finished these wicked ones shall come up in "the resurrection of *damnation*" to go down in the "second death," "and they shall be as though they had not been." See Rev. 20:5, 6; John 5:29; Psalms, 37:10, 20; Mal. 4:1-3; Obadiah 16.

—ARTHUR L. MANOUS.

First Workers

Who was the first shepherd?	Gen. 4:2
Who was the first farmer?	Gen. 4:2
Who was the first tent-maker?	Gen. 4:20
Who was the first musician?	Gen. 4:21
Who was the first worker in brass and iron?	Gen. 4:22

Who built the first city?	Gen. 4:17
Who was the first ship-builder?	Gen. 6:14, 22
Who was the first exile?	Gen. 3:24
Who was the first navigator?	Gen. 7:7, 17
Who was the first pilgrim?	Gen. 12:1, 6
Who was the first giver of tithes?	Gen. 14:18-22
What was the first company of merchants mentioned in the Bible?	Gen. 37:25, 28
What was the first wedding present?	Gen. 24:22, 30, 53
Who wore the first bridal veil?	Gen. 24:64, 65
What was the first present from one brother to another?	Gen. 32:13-15
Who was the first shepherdess spoken of in the Bible?	Gen. 29:9
What was the first monument erected to the memory of the dead?	Gen. 35:19, 20
Who bought the first burying place?	Gen. 23:3, 4, 16-18
Who was the first scribe?	Ex. 24:4
Who was the first silver-smith?	Ex. 31:2-4
What was the first thing engraved?	Ex. 31:18; 32:16
What was the first sentence engraved by man?	Ex. 28:36
Who was the first carver in wood?	Ex. 35:30, 33
Who was the first high priest?	Ex. 28:1, 28
Who was the first judge?	Ex. 18:13
Who was the first lawgiver?	Moses. Deut. 4:1
Who was the first hunter?	Gen. 10:9
Who was the first historian?	Moses. Gen. 2

THE harvest dawn is near,
The year delays not long,
And he who sows with many a tear
Shall reap with many a song.

Sad to his toil he goes,
His seed with weeping leaves,
But shall come at twilight's close,
And bring his golden sheaves.

—George Burgess

Restitution

THERE are some sins that are forever covered by our simply confessing them to God alone and never returning to them. There are other sins that a hearty confession to God will not free us from condemnation. If we have wronged another person we must make restitution to the individual wronged.

The command reads thus: "If a man

shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." Ex. 22:1; Lev. 5:16; 6:4; 24:21.

We must restore what we have taken from others and if we have disposed of it so that we can not restore the very thing taken, then we are to add to the value.

Job recognized that restitution was necessary in order to secure spiritual freedom. Job. 20:10, 18.

The recognition of this principle brought salvation to the house of Zacchaeus. It was a token that he was truly a "son of Abraham." Luke 19:8, 9. The recognition of this principle to-day would bring salvation to many darkened hearts.

Night Scenes in the Bible

JACOB'S ladder at Bethel. Gen. 28:10-22.

Jacob's night of wrestling. Gen. 32:24-32.

The Passover, and the flight from Egypt. Ex. 12 and 13.

The pillar of fire. Ex. 13:20-22.

Gideon and his band put the Midianites to flight. Judges 7:9-25.

The angel smote the camp of the Assyrians. 2 Kings 19:35.

Saul and the witch of Endor. 1 Sam. 28. Belshazzar's feast. Dan. 5:30.

Daniel in the lions' den. Dan. 6:16-22.

The shepherds watching their flocks. Luke 2:8-16.

The flight into Egypt. Matt. 2:13-15.

Nicodemus came to Jesus. John 3:1, 2.

Jesus walking on the sea. John 6:16-21.

The last Passover. John 13.

In Gethsemane. Matt. 26:36.

Judas betrayeth Christ. Matt. 26.

Peter denieth Christ. Matt. 26:69-75.

Our Saviour's resurrection. Matt. 28:1-7.

Peter liberated from prison. Acts 12:1-17.

Paul and Silas at Philippi. Acts 16: 25-40.

Paul preached at Troas. Acts 20: 6-25.

The last night scenes will be when God delivers the saints and destroys the enemy of our souls.

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance."—"*Great Controversy*," page 636.

"And the devil that deceived them was cast into the lake of fire and brimstone, . . . and shall be tormented day and *night* for ever and ever." Rev. 20: 10.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne and unto Lamb for ever and ever." Rev. 5: 13.

"And there shall be no *night* there; . . . for the Lord giveth them light; and they shall reign for ever and ever." Rev. 22: 5.

—MRS. FLORENCE E. MERRILL.

"THERE was never a night without a day,
Nor an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning."

AN INTERESTING LETTER

ANNFIELD HOUSE, MUSSOORIE, INDIA,
APRIL 16, 1908.

DEAR BROTHER AND SISTER HASKELL: It has been several weeks since we wrote you; I think our last letter was sent from Lucknow where we stopped a few days with Brother Miller.

From there we went to Katauli where are several deeply interested in the truth. We remained here five days studying with the people, and it would have done your soul good to see them drink in the truth.

One of these, as fine a young man as I ever saw, has been troubled over the Sabbath question for three years, long before he ever heard of Seventh-day Adventists. Last year, hearing of our work at Dehra Dun, he sent his younger brother to us to learn more of the Message. This young man studied with us several months and accepted the truth fully, was baptized and has since been engaged in the work. After returning home he taught his brother and father-in-law what he had learned and put them in correspondence with us; and for several months, although preachers in the——Mission, they have been keeping the Sabbath strictly, and distributing our literature freely wherever they went.

This young man of whom I first spoke, whose name is Caleb, is as fearless as his namesake. A short time ago when the——Conference was in session, the presiding elder referred to the fact that some of their number were being led away by the Seventh-day Adventist doctrines, and something must be done. At once Brother Caleb arose in the meeting and requested the presiding officer to name those who were in error. He refused, saying that it might bring pressure to bear upon them. On this, Brother Caleb stood up and said, "Here is one of them," and requested them to point out his error, if he were in the wrong.

Since that time a series of articles has appeared in the——Hindustani paper against the Sabbath, but it seems only to strengthen the faith of the believers.

Brother Caleb is a man whom they are very loth to lose. Twice since the beginning of the year his salary has been raised, and he has been given a bicycle to use in his work; but he told them that he did not care for their money; it was the truth that he wanted. This youth and his father-in-law, who is an earnest Christian, are expecting to spend several months with us this summer studying the Message more fully, preparatory to devoting their entire time to its promulgation.

From Katauli we went to Meerut where the——have a large training school for workers. Amar Nath is working in this place; and the——workers in Meerut have been forbidden to visit Amar Nath on penalty of losing their position. But notwithstanding this every day we were there, from two to eight or ten of their workers came to us to inquire about different points of the truth. Two teachers in charge of the training school, and several workers are planning to come to us this summer to study. They are all just on the point of accepting the truth.

A short time ago we learned of twelve young

men in a school near Delhi who had begun to keep the Sabbath and had given up the use of meat through reading some of our literature scattered by one of our canvassers. One of these young men had written to his father about the step they had taken, but when the letter reached the father it found him and a younger brother also keeping the Sabbath, having learned of it through Amar Nath. So you see how the Lord is moving upon the hearts of these Hindustani people.

From Meerut we went to Patiala where Brother Last is working. His nephew, a high cast Hindu, and a woman of the family wish to be baptized. The——presiding elder told this man that if he would join their mission they would baptize him, get a wife for him and give him a position. Brother Last told him that we had no such inducements to offer him, except the truth. He wishes to unite with us and will probably attend our Bible school this summer.

The day after we reached Patiala, Mr. Burgess came down with a high fever. As soon as possible I brought him to Dehra Dun and sent for Dr. Menple from Mussoorie. He pronounced it typhoid and ordered him brought at once to Mussoorie. I had to bring him all the way up the mountain in a bed as he was too ill to sit up. This is now the third week and his temperature has begun to go down. They are all so kind to us here at the Rest Home, have given us the best room in the house, and are doing everything in their power for Mr. Burgess. All the workers are united in praying for him, and we all have the strongest confidence that he will get through all right. He had a good night last night and has been sleeping nearly all the morning. Doctor was just in and feels very much encouraged.

You must not worry about him, for I am sure that his work in not yet done. Every day I am receiving letters asking when our summer Bible school will begin, and I feel sure that the Lord will raise him up for it.

There has never been such an interest before in the Hindustani work, and there is absolutely no one else who is prepared to carry on this work, so I feel sure that he will come through this illness all right. I will let you know every week how he is getting on. Our plan was to begin our Bible school June 1, and I fully believe he will be ready by that time.

But it does seem that we ought to have another man and his wife here studying the Hindustani to help bear responsibilities. Only be sure that he is a man who is willing to live simply and plainly, on account of the people.

I must close now, as I have to put in every minute I can get from caring for him in writing, as urgent letters are coming in from every side.

It is a great comfort to know that, although at the present time you do not know the trial through which we are passing, on account of this sickness, yet we *know* that you are praying for us.

Good-bye for this time. I will write again next week.

With much love,

GEORGIE BURGESS.

YE who the public ear would reach
 With simple forms of silvery speech,
 First charm the listless, wandering sight,
 With pleasant looks and ways polite.

Ten Rules for the Sabbath-School Teacher

1. Study the lesson to get spiritual help for yourself.
2. Study the lesson carefully for spiritual help for each individual member of your class.
3. Remember that the most beautiful truth will not impress every heart in the class alike.
4. After you have found a number of beautiful spiritual truths in the lesson then earnestly pray for wisdom to present these truths in such a variety of ways that a lasting impression will be made upon the mind of each member of your class.
5. Teach from your Bible, even if you have the entire lesson committed to memory. The presence of the Bible in the hand of the teacher adds power to the lessons taught.
6. Do not rest satisfied until every member of your class brings his Bible to Sabbath-School each Sabbath.
7. Do not preach to your class.
8. Encourage your class to ask questions.
9. Have class meetings during the week occasionally, where you pray with and for your class, and can learn more fully of their spiritual condition.
10. Be cheerful; but never allow a light, frivolous spirit to prevail.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

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

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

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

SOUTH LANCASTER, MASS., JUNE, 1908

OUR readers who have given of their means to assist the work of Brother and Sister Burgess in India, will be pleased to read the interesting letter from Sister Burgess on page 15. Such investments are better than bank stock, as the returns are not affected by financial failures or earthquakes. Souls saved in the kingdom of God outweigh all earthly treasure.

WHAT are you doing for your neighbors? We have a limited quantity left of back numbers of the BIBLE TRAINING SCHOOL which we are sending out in assorted packages of 100 each at the low price of \$1.00. Send for a package, they are full of the message and will do your neighbors good.

Why Not You?

MANY are asking their friends to subscribe for the BIBLE TRAINING SCHOOL, and are sending in the yearly subscriptions to the office in South Lancaster. Why not try it in your neighborhood? In this work the Lord will bless you and make you a blessing.

Special

ANY young person who wishes to attend school next autumn can easily earn a scholarship in a good school by selling the special number of the BIBLE TRAINING SCHOOL

during the summer. Many young people have earned a scholarship in this way, and others can.

If you wish to attend school and have not the funds, write to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and ask for particulars about the scholarship rates.

Combination

The *Good Tidings of the Messiah* and the BIBLE TRAINING SCHOOL will be sent for one year for forty cents. The *Good Tidings of the Messiah* is published monthly in the interest of missionary work among the Jews, and should be in every Christian home. It is well worth more than the combination offer. Send in your orders to this office.

A WORD fitly spoken is like apples of gold in pictures of silver. Prov. 25:11.

Labor Honorable

SO LONG as we are in the world, we must have to do with the things of the world. There will ever be a necessity for the transaction of temporal, secular business; but this should never become all-absorbing. The apostle Paul has given a safe rule: "Not slothful in business; fervent in spirit; serving the Lord." The humble, common duties of life are all to be performed with fidelity; "heartily," says the apostle, "as unto the Lord." Whatever our department of labor, be it housework, or field-work, or intellectual pursuits, we may perform it to the glory of God so long as we make Christ first and last and best in everything. But aside from these worldly employments, there is given to every follower of Christ a special work for the upbuilding of His kingdom,—a work which requires personal effort for the salvation of men. It is not a work to be performed once a week merely, at the place of worship, but at all times and in all places.—Mrs. E. G. White.

The Story of Daniel the Prophet,

The Story of the Seer of Patmos,

By S. N. HASKELL.

Two beautiful books, giving a clear exposition of the books of
Daniel and the Revelation.



BOTH books are beautifully illustrated. The writer has avoided the dry, argumentative style so common among commentators, and chosen a narrative style, which, although simple and attractive for the young, contains earnest thought for the most learned Bible student.

These books are the fruit of over fifty years of close Bible study. Several thousand Scriptural references on the margins, showing the connection between Daniel and Revelation and other books of the Bible, make these volumes invaluable to Bible students.

The BIBLE TRAINING SCHOOL will be sent one year, without extra charge, to all *new subscribers*, ordering one or both of these books at the following prices, which are the same for both books:—

Marbled Sides, Cloth Back and Corners,	\$1.00
“ “ “ “ “ “ “ “ “ “ “ “	Marbled Edges,	1.25
Full Cloth Binding, Marbled Edges,	1.50
“ “ “ “ “ “ “ “ “ “ “ “	Gilt Edges,	1.75

When ordering mention the BIBLE TRAINING SCHOOL if you wish it included.

Address, Bible Training School, South Lancaster, Mass.
Review and Herald, Takoma Park, Washington, D. C.
Southern Publishing Association, Nashville, Tenn.