

# BIBLE TRAINING SCHOOL

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

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


Luke. 14: 23.



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

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# 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. XIII

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No. 2

## My Father

I REMEMBER all my childhood,  
How my father's patient toil,  
How his sacrifice and labor  
Kept me from the world's turmoil:  
How his watchful care surrounded,  
How his kindly word restrained,  
How his loving pride encouraged  
Me to seek the unattained.

Then his step was strong and manly,  
Then no gray upon his brow,  
Then the future was before him,  
Then the world brighter than now;

Then his hope and heart were stronger,  
Then the years had left no trace,  
And around our happy fireside  
Was no silent, vacant place.

But the years can never lessen  
All my childish love for him,  
Nor his generous endeavors  
In my memory grow dim.  
There'll never be another,  
Tho' I pass the wide world through,  
— Another like my father,  
To me faithful and true.

— Alma Pendexter Hayden.



## WHAT KIND OF SEED ARE YOU SOWING?

MRS. E. G. WHITE

I N the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been. The slothful worker is condemned by his work. The harvest bears witness against him. So in spiritual things; the faithfulness of every worker is measured by the results of his work. The character of his work, whether diligent or slothful, is revealed by the harvest. It is thus that his destiny for eternity is decided.

Every seed sown produces a harvest of its kind. So it is in human life. We all need to sow the seeds of compassion, sympathy, and love; for we shall reap what we sow. Every characteristic of selfishness, self-love, self-esteem, every act of self-indulgence, will bring forth a like harvest. He who lives for self is sowing to the flesh, and of the flesh he will reap corruption.

God destroys no man. Every one who is destroyed will have destroyed himself. Every one who stifles the admonition of conscience is sowing the seeds of unbelief,

and these will produce a sure harvest. By rejecting the first warning from God, Pharaoh sowed the seeds of obstinacy, and he reaped obstinacy. God did not compel him to disbelieve. The seed of unbelief which he sowed, produced a harvest of its kind. Thus his resistance continued, until he looked upon his devastated land, upon the cold, dead form of his first-born, and the first-born of all his house and of all the families of his kingdom, until the waters of the sea closed over his horses and his chariots and his men of war. His history is a fearful illustration of the truth of the words that "whatsoever a man soweth, that shall he also reap." Gal. 6: 7. Did

men but realize this, they would be careful what they sow.

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others, this law holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension, is a seed that will spring up in a "root of bitterness," whereby many shall be defiled. And how much larger number will the "many" poison. Thus the sowing of good and evil goes on for time and for eternity.



## PREPARATION FOR THE WORK

**G**OD does not call men to work for Him without fitting them for His work if they will allow Him to do it. They may refuse to be benefited by His effort to instruct them, but it is nevertheless true that He does give them an opportunity and means of preparation to fit themselves for His work. It is not for the honor of God that men should enter His work till they are prepared to do it in a manner that He can approve.

God gave to Isaiah a vision of heavenly glory. When he had seen it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6: 5. Upon this, one of the seraphim took a live coal from off the altar and laid it upon his lips, and said,

"Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, Here am I; send me." And the Lord then bade him go to fulfil his solemn commission. This teaches us a great lesson. Before one goes out to work for God, he must have God's work first wrought within himself. When the live coal from the altar had been laid upon the lips of Isaiah, his iniquity was purged. Then he could speak for God, for he had something to say, and he was fitted to say it in a manner that God could accept.

God does not want men to go out to labor for Him till they have had their iniquity taken away. No man can lead others to Christ till he has first become personally

acquainted with Him. Men can not preach the truth acceptably to God till they have first felt its saving power on their own hearts. Wherever self exists, the work of God will be marred. It is not enough that the truth should be preached. It must be preached from pure motives. The honor of God and the salvation of men are the only reasons which should prompt the acts of Christ's ministers. When they preach for the purpose of gaining the applause of men, God will not accept their work. Whatever is done to be seen of men, will have no reward from the God of heaven.

Before we can work for God, we must be soundly converted. When our hearts are right in His sight, our motives will be pure before Him. We shall not then seek our own worldly interest, nor the praise of men, nor our own ease and convenience, but

shall seek only the honor which comes from God, and for this will cheerfully bear burdens and make sacrifices without one word of complaint. God will regard what men do with such motives as these. He will not accept that which is done from other motives.

It is no light thing to work for God. The sacredness of the work can not be over-estimated. God will not be trifled with. He sees through all disguises, and He detects the most secret motives of the heart. The action is valued according to the motive which prompts it. Those who name the name of Christ must depart from all iniquity. They must not bear the vessels of the Lord without being themselves clean in His sight. Who is then sufficient for these things?

— J. N. Andrews.



## MAN'S RECOMPENSE

J. N. LOUGHBOROUGH

**T**HE sinner, by his continual transgression, is earning *wages*. "The *wages* of sin is death." Rom. 6: 23. He at last, if found unrepented, will surely receive his *wages*.

On the other hand the servant of the Lord who realizes that without Christ he "can do nothing" (John 15: 5), and who, if he had the power of himself to "do all things commanded," could say, "Unprofitable, I have done that which is my duty to do," (Luke 17: 10) has the assurance that, if he accepts by faith an indwelling Christ to "work in him to will and do of his good pleasure," (Phil. 2: 13) his labor is not in vain. It is the Lord's good pleasure to give him eternal life; not as *wages earned*, but as a *free gift*. "As sin hath reigned unto death, even so might grace reign through righteousness unto

eternal life by Jesus Christ our Lord." Rom. 5: 21.

So, while the "*wages* of sin is *death*," "the *gift* of God is eternal life." Rom. 6: 23. Our Saviour said, "This is the will of Him that sent Me, that every one which seeth the Son and believeth on Him, may have everlasting life." John 6: 40.

Of what the Lord has in reserve for man, we read, "Oh how great is Thy goodness, which thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Ps. 31: 19. Again, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64: 4. See also 1 Cor. 2: 9, 10.

While this great goodness refers to the future, even now the Lord is able and willing to do for us "above all that we ask or think." Eph. 3:20. The apostle Paul, speaking of the future state, says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen; but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18.

The future hope of the Lord's people is contained in the promise made to Abraham. Of it the apostle Paul said, "For when God made promise to Abraham, because he could swear by no greater, he swear by himself. . . . Men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show

unto the heirs of promise the immutability of His counsel, confirmed it by an oath: That by two immutable things (God's word and oath), in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:13-18. See also 1 Peter 1:3-5.

Concerning this promise to Abraham the apostle says, "The promise that he should be the *heir of the world*, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. It was not the earth in its present state — under the curse — that he

expected; for he "sojourned in the land of promise, as in a strange country," Heb. 11:9, "a place which he should *after* receive for an inheritance." Heb. 11:8. "He looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. That for which he looked is the new earth, and the New Jerusalem, the city of gold, whose walls are decked with all manner of precious stones, and every gate of which is of a different variety of pearl.

Christ is of the promised seed of Abraham. Gal. 3:16. His kingdom is to be of the "first dominion." Micah 4:8. His dominion is to be "from sea to sea, and

from the river unto the ends of the earth." Ps. 72:8. It will be "the kingdom and dominion and the greatness of the kingdom under the whole heaven." Dan. 7:27. In that possession will be fulfilled the Psalmist's predic-

#### IF WE HAD BUT A DAY

WE should waste no moments in weak regret,  
If the day were but one;  
If what we remember and what we forget  
Went out with the sun,  
We should be from our clamorous selves set  
free,  
To work or to pray,  
To be what the Father would have us be,  
If we had but a day.

—Mrs. M. L. Dickinson.

tion, "The meek shall inherit the earth: and shall delight themselves in the abundance of peace." Ps. 37:11. Of the same our Saviour said, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. Of course such an inheritance is not in harmony with the melody,—

"Beyond the bounds of time and space,  
Look forward to that heavenly place,  
The saints' secure abode,"

but it is the Bible doctrine of the future home of the saved.

A future possession of the earth, restored to its Eden beauty, for the final home of the faithful, is the theme of Peter in his three earths: one before the flood, one now existing, and the new earth,

which will come after that melting — “perdition of ungodly men” — and in which the righteous shall dwell. 2 Peter 3: 5-7, 13.

Through the prophet Isaiah, the Lord promised a new earth, Isa. 65: 17-25, where the desert shall “blossom as the rose,” and become “like the garden of the Lord,” Isa. 65: 1-10; 51: 3; when all creation shall be in peace and harmony with mankind; when the wolf “shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and the little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isa. 11: 6-9.

John in his heavenly visions was permitted to view the new earth, the golden city, and the happy condition of the dwellers therein,—no more sorrow, weeping, or death. Revelation 21 and 22. Of that city it is said, “The tabernacle of God shall be with men, and He shall dwell with them.” Rev. 21: 3. With such an inheritance in prospect as a *free* gift for the finally faithful, we may well sing,

“O glorious hope, O blessed abode,  
May I be there, and like my God.”



### BOY WANTED

SALOONS must have fresh drinking boys every day, or they must go out of business for lack of patronage. The saloonkeeper cares nothing for the ultimate effect on his customer of the goods purchased. A fresh drinking boy every day is necessary to make a saloon cash register ring musically in the saloon proprietor's ears. A saloonkeeper getting a fresh drinking boy every day is willing to let old liquor slaves fill graves, jails, pens and asylums.

— *McClure's Magazine.*

### COURAGE

STAND forth, O courage, in the strife,  
Out from the battlements of life!  
Now don the armour that is thine,  
And let thy knightly glory shine!

The arm of truth—thy shield, thy spear;  
Then dead to cowardice and fear:  
Free as the sea-gull in his flight,  
Be thy defense of truth and right!

No traitor's chain to bind thy speech,  
For justice, thine, to give to each;  
No bribe to buy the right of way,  
Nor cloud the sky for coming day.

Victory thine! O courage bold!  
And thine the fort of right to hold!  
So flaunt your banners to the sky,  
And loud the echoes will reply.

— MRS. M. K. EMERSON,  
*Philadelphia, Pa.*



### PRINCIPLES OF PROPHECY

S. N. HASKELL

THERE are certain principles in prophecy that cannot be ignored by the Bible student without making his interpretation unsafe. A living prophet always begins his prophecy with the time in which he lives. He does not go back to kingdoms before his time. God places upon the prophet the burden of warning the people at the time in which he lives and all future generations. All prophecy illustrates this principle. It is especially set forth in the books of Daniel and Revelation.

Daniel began his prophecy with Babylon and not before. When Babylon passed away, Medo-Persia was the standpoint from which he prophesied. Dan. 2: 38; 7: 1-3; compare with chapter 8 and 11.

John on the Isle of Patmos began the ecclesiastical history of the seven churches with the church at Ephesus, illustrating the period in which he lived. The first kingdom mentioned is the great red dragon,

or Pagan Rome, which tried to put Christ to death. Rev. 12:1-4.

When an event back of the period is referred to, it is simply a type to show the development of the prophecy. Both of these principles are illustrated in Christ's own teachings. Compare Matt. 2:15 with Hosea 11:1; Ex. 4:21-24. In that wonderful prophecy of Matt. 24, we have the same principle illustrated. It begins with the rejection of Christ and the destruction of Jerusalem, then carries the mind forward to His second advent. The same principle is seen in all of His parables.

Another principle in prophecy that should be recognized is that the future events mentioned by the prophet, are simply a development of the principles given in his first testimony. The prophecy of Dan. 7 was a development of chapter 2. Chapters 9 and 11 were a further development of chapter 8 and they also included chapters 2 and 7. Every prophet who has lived since the fall of man has borne testimony to the unfolding of Gen. 3:15.

## NEGLECTED SOULS

ELIZA H. MORTON

It is said that a certain artist noticed that those in charge of hanging the pictures in an art gallery could find no place for one that seemed to have merit and yet whose author was unknown. The great painter immediately removed one of his own magnificent productions and placed the neglected work of art in its place.—in the very forefront of publicity. That was an unselfish compassion and yet it is not to be compared with the love of Christ which makes it possible for the most neglected souls to have a place with Him, yea, to be joint heirs with Him to all the glories of the universe. Rom. 8:17.



### GOD'S SPECIAL CARE

AMONG so many, can He care?  
Can special love be everywhere?  
I asked: my soul bethought of this:  
In just that very place of His  
Where He hath put and keepeth you,  
God hath no other thing to do?

—Mrs. A. D. T. Whitney.



## The Waiting Angel

**T**HE painter who should drop his brush  
Because he could not seize the blush  
Of heaven, when birds do dreamily stir,  
And the first warm sun touches her,  
Would not be worthy of his name.  
He cannot copy the morning flame,  
But with his best of artist wit  
Lovingly strives to render it;  
And heaven, in an ideal sense,  
For him and us makes recompense.

The poet who should break his lyre  
Because he could not make the wire  
Echo the music of the spheres  
In perfect time to mortal ears;  
Translate all utterance of the gods  
In the rude phrase of mortal clods;  
Fl'ing from its delicate frame of gold  
The thunder, awful as it rolled—  
No bard was he! He sings his best,  
Celestial law provides the rest.

The man who will not gird his loins  
For that which truth or love enjoins,  
Because he knows his work when wrought  
Will fall below his hope and thought,  
Is no true workman. Let him do  
The thing his conscience points him to,  
And he shall find the seed he cast  
Spring up, when many days are past;

Whilst every honest deed will bring  
A training for the nobler thing  
For which archangel duly waits,  
Keeping Occasion's golden gates  
For such as watchfully pursue  
Her long, laborious avenue—  
Many she calls, but chooseth few  
To crown at last where crowns are due.

—Temple Bar.

## TREES OF THE BIBLE

## Apple

MRS S. N. HASKELL

THERE are some twenty-seven different varieties of trees mentioned in the Bible and among them all, the apple tree ranks the highest. The difference between the apple tree and other trees is compared to the difference between Christ and other men. "As the apple tree among the trees of the wood, so is my Beloved among the sons." Song of Sol. 2:3.

The apple tree in full leaf is a handsome tree, affording a delightful shade; apple blossoms are proverbial the world over for their beauty. There is no other fruit that can be used in so many different ways as can the apple. While we tire of most fruits even before the season for them is past, we enjoy eating apples the entire year. There is no other fruit that can be so easily preserved for winter use as the apple.

There are only three texts that speak of the apple; two of these are in the Song of Solomon, and the other is in Joel 1:12. Joel speaks of the apple tree as one of the trees that will be affected by the insect pests in the last days.

The righteous are called trees and the result of their work is called fruit. Some fruit is very perishable and only remains

in good condition a few days after becoming ripe; but God designs that our fruit should be like the apple that remains for months after becoming ripe just as firm and sweet and juicy as when first plucked from the trees. It may be hidden in the earth or dark cellar, but when brought forth it is just as perfect and as desirable as when first ripe.



Christ says: "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that *your fruit should remain.*" John 15:16. Some people seem to accomplish much, and apparently have fruit to show for their labor; but in a short time nothing remains. Their fruit perishes like the peach which is beautiful when first ripe, but soon perishes when exposed to the air. God designs that our fruit should remain and ever testify to the fruitfulness of our lives, and like the rosy apple, stored in the

dark cellar, lose none of its flavor even if hidden away unseen by the multitude.



## PURPOSE

MAN purposes, but God disposes.

THE clinching of good purposes with right actions is what makes the man.

## The True Missionary

**L**ONG ago on earth He wandered,  
Not with royal robe and crown,  
But a pilgrim and a stranger,  
Passing on from town to town.

In the glimmer of the daylight,  
Or beneath the noonday sun,  
Never pausing till the Father  
Should pronounce His earth-work done.

'Neath the chilly dews of evening,  
And amid night's deeper gloom,  
Oft He was alone, unsheltered;  
For the Saviour had no home.

On the lonely mountain praying,  
Preaching by the deep blue sea;  
In the darkness saying, "Fear not,"  
As He crossed the Galilee.

Ne'er regretting that He'd given,  
Princely ease 'mid realms of bliss,  
For to rescue thankless mortals,  
By a sacrifice like this.

Thorny crown that hate has plaited,  
Rested on His noble brow;  
He was clad in royal purple,  
While the rabble, mocking, bow.

Those who promised love undying,  
Lest they fall beneath the ban,  
In the time of need denying  
That they ever knew the man.

See! the angels veil their faces  
From that agonizing death—

"O my Father, do forgive them,"  
Still He pleads, with latest breath.

He who spent His life in sorrow,  
Toiled and suffered, groaned and died,  
Will one day see fruit of labor,  
And will then be satisfied.

'Tis enough for every servant,  
That his Master's step he trace,  
Waiting but to hear His bidding,  
Filling each appointed place.

But who prayeth in the evening,  
Even all the starless night,  
For the souls *His* mission purchased,  
Bringing them to life and light?

Who will practise self-denial,  
Earthly joy and ease resign,  
That the Master's crown may sparkle,  
Like the stars of heaven that shine?

Who will weep for others' sorrows?  
Who will labor night and day?  
Who will search, amid earth's darkness,  
For the wanderers that stray?

O our Father, lead us ever,  
In the footsteps of thy Son;  
Let it be 'mid joy or sorrow,  
May our earth-work be "well done."

Soon will come in kingly glory,  
He who labored, loved, and died.  
Shall we be among His chosen,  
And with Him *rest satisfied?*

— *Mary Martin.*



## "HIS BLOOD BE ON US AND ON OUR CHILDREN"

**A**ND now mark, for one moment, the revenges of history. Has not His blood been on them, and on their children? Has it not fallen most of all on those most nearly concerned in that deep tragedy?

Before the dread sacrifice was consummated, Judas died in the horrors of a loathsome suicide. Caiaphas was deposed the year following. Herod died in infamy and exile. Stripped of his procuratorship very

shortly afterwards, on the very charges he had tried by a wicked concession to avoid, Pilate, wearied out with misfortunes, died in suicide and banishment, leaving behind him an execrated name. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets, and scourged and beaten to his place of murder.

Some of those who shared in and wit-

nessed the scenes of that day—and thousands of their children—also shared in and witnessed the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness. “It seems,” says Renan, “as though the whole race had appointed a rendezvous for extermination.” They had shouted, “We have no king but Cæsar!” and they *had* no king but Cæsar; and leaving only for a time the fantastic shadow of a local and contemptible loyalty, Cæsar after Cæsar outraged, and tyrannized, and pillaged, and oppressed them, till at last they rose in wild revolt against the Cæsar whom they had claimed, and a Cæsar slaked in the blood of its best defenders the red ashes of their burnt and desecrated Temple. They had forced the Romans to crucify their Christ, and though they regarded this punishment with especial horror, they and their children were themselves crucified in myriads by the Romans outside their own walls, till room was wanting and wood failed, and the soldiers had to ransack a fertile inventiveness of cruelty for fresh methods of inflicting this insulting form of death.

They had given thirty pieces of silver for their Saviour's blood, and they were themselves sold in thousands for yet smaller sums. They had chosen Bar-Abbas in preference to their Messiah, and for them there has been no Messiah more, while a murderer's dagger swayed the last counsels of their dying nationality. They had accepted the guilt of blood, and the last pages of their history were glued together with the rivers of their blood, and that blood continued to be shed in wanton cruelties from age to age.

They who will, may see in incidents like these the mere unmeaning *chances* of history; but there is in history nothing unmeaning to one who regards it as

the voice of God speaking among the destinies of men; and whether a man sees any significance or not in events like these, he must be blind indeed who does not see that when the murder of Christ was consummated, the axe was laid at the root of the barren tree of Jewish nationality.

Since that day Jerusalem and its environs, with their “ever-extending miles of grave-stones and ever-lengthening pavement of tombs and sepulchres,” have become little more than one vast cemetery—an Aceldama, a field of blood, a potter's field to bury strangers in. Like the mark of Cain upon the forehead of their race, the guilt of that blood has seemed to cling to them—as it ever must until that same blood effaceth it. For, by God's mercy, that blood was shed for them also who made it flow; the voice which they strove to quench in death was uplifted in its last prayer for pity on His murderers. May that blood be efficacious! may that prayer be heard!—*Cannon Farrar.*



#### WHICH STATEMENT IS NEARER THE TRUTH?

ONE of the principle arguments of some Sunday advocates is that “the Sabbath, as an institution, is distinct from the day on which it is placed, and could originally, or at any subsequent time, have been placed on a different day without destroying the institution.” In support of this argument the following reasoning is offered:—

“There is nothing in the fourth commandment about keeping Saturday as a holy day. Men are there told to work six days and rest the next. The people that begin work on Monday and rest on Sunday, do that as surely as those who rest on Saturday. It is at least unprovable and improvable that the original Sabbath was Saturday. . . . There is strong evidence

that the primitive holy day was the first day of the week." — See "*True Sabbath*," by *Beardsley*, pp. 36, 37.

Now let us slightly change the words of this statement and read it again:—

"There is nothing in the fourth commandment about keeping Sunday as a holy day. Men are there told to work six days and rest the next. The people that begin work on Sunday and rest on Saturday, do that as surely as those who rest on Sunday. It is at least unprovable and improvable that the original Sabbath was Sunday. . . . There is strong evidence that the primitive holy day was the seventh day of the week."

To the candid reader we submit the question, Which statement is nearer the truth and the word of God?

ARTHUR L. MANOUS.



**"THE SWEET BY AND BY"**

**M**ANY are the weary and foot-worn travelers here below whose pathways have been brightened and hearts cheered by that beautiful hymn,—

"THE SWEET BY AND BY"

"There's a land that is fairer than day,  
And by faith we can see it afar;  
For the Father waits over the way,  
To prepare us a dwelling-place there.

*Chorus*

In the sweet by and by,  
We shall meet on that beautiful shore.

"We shall sing on that beautiful shore  
The melodious songs of the blest;  
And our spirits shall sorrow no more —  
Not a sigh for the blessing of rest.

"To our bountiful Father above  
We will offer a tribute of praise,  
For the glorious gift of His love,  
And the blessings that hallow our days."

These inspiring and hope-giving words have encircled the world many times, and are known in every clime where the English language is spoken. This gem of po-

etic beauty was the conception of a country physician, Dr. Samuel Filmore Bennett, who lived in Elkhorn, a veritable gem of a country village, the county seat of Walworth County, Wisconsin.

Regarding the interesting incidents leading to its composition, and that of the music to which it is so fittingly attuned, an exchange says;—

"He and a musical composer, J. P. Webster, long since dead, were friends inseparable. Webster was of a despondent nature, in many ways an extremist, while Bennett was more cheery. Webster appeared before his friend one day, more than ordinarily downcast, when Bennett inquired, 'What is the trouble now?'

"'It is no matter; it will all be right by and by,' he replied.

"Like an inspiration or a voice from an unseen land came to Dr. Bennett the idea of the song, 'The Sweet By and By.' Turning to his desk, writing off-hand with pencil, in less than thirty minutes he handed Mr. Webster the hymn worded as it reads to-day.

"As Dr. Bennett handed the lines to Mr. Webster, two friends, Mr. S. E. Bright, now a resident of Ft. Atkinson, and Mr. N. H. Carswell, who long since joined the great majority, entered the room and listened to Mr. Webster as he improvised the music on his violin, hastily jotting down the notes on a bit of waste paper. In less than ten minutes these four men were singing the hymn, 'The Sweet By and By,' to an audience of one, Mr. R. R. Crosby, who remarked with tearful eyes, 'Gentlemen, that hymn is immortal.'

"Within a few days it was sung by school children on the streets; then it was published as a Sunday-school hymn, and lastly as sheet music, and was translated into many languages.

"Aside from their intrinsic worth and

beauty, the words were peculiarly fitted to the spirit of the times in which they were written, when so many hearts were sorrowing because of a 'nation's slain,' watching to grasp any comforting word or melody, with both of which 'The Sweet By and By' was replete, a fact that doubtless hastened the popularity of the hymn."

—B.



### WHY SAMUEL COULD OFFICIATE AS PRIEST

S. N. HASKELL

**E**LKANAH, the father of Samuel, is said to have been an Ephrathite in 1 Sam. 1: 1, while in 1 Chron. 6: 22, 23, he is named as a descendant of Kohath, the son of Levi. It being distinctly stated that he was an Ephrathite, might indicate that the family of Elkanah had intermarried with the children of Ephraim until he was regarded as an Ephrathite. Elkanah evidently had departed from the usual custom of the private families of Israel in having a plurality of wives, and it would not be strange if the family had intermarried with Ephraim. However, he could still trace his genealogy on the father's side of the family.

Being a descendant of Kohath would not entitle him to the priesthood. None but the sons of Aaron were to officiate as priests before the Lord. Korah, a grandson of Kohath, aspired to the office of priest and was destroyed by the Lord because he ignored the decree of God that none but the sons of Aaron should officiate as priests before the Lord. Num. 16: 1, 40; 18: 1, 6-8.

From the genealogy given in 1 Chron. 6: 18-23, margin, we learn that Elkanah was a descendant of Izhar, the second son of Kohath. This Izhar was the father of Korah, the man who was destroyed because

he aspired to the priesthood. Num. 16: 1.

Aaron and his sons were consecrated to officiate as priests before the Lord, and the remainder of the tribe of Levi were to assist in the service. The Levites could not even look upon the articles of furniture within the sanctuary, or come near the altar to offer any sacrifice. Num. 18: 3.

The family to which Elkanah belonged carried the sacred furniture in the wilderness, but it meant death to one of the family to look upon the furniture uncovered. Num. 4: 17-20. Being a descendant of Kohath, the son of Levi, did not in any sense entitle Samuel to the office of priest.

Of the forty-eight cities given to the tribe of Levi, nine were given to the priests, the sons of Aaron; these nine cities were all located within the territory of Judah and Simeon. Joshua 21: 9-16. The remaining thirty-nine cities were scattered throughout Israel. The cities of the Levites in the land of Ephraim were not cities of the priests, but cities occupied by Levites who gave themselves to the work as teachers in Israel and servants of the priests,—the sons of Aaron,—in the temple service. Num. 18: 1-7.

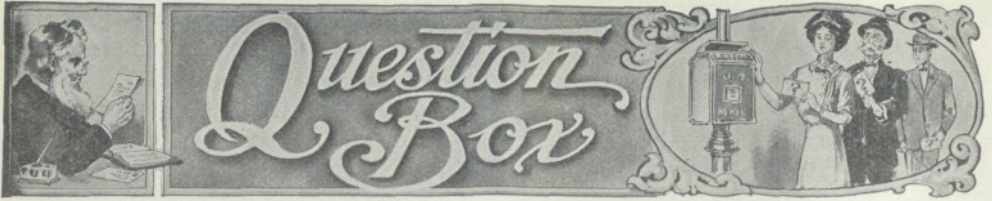
As a leading prophet of God, Samuel could officiate as priest, the same as Elijah. 1 Kings 18: 36-40. Moses, the prophet of the Lord, entered the tabernacle and directed the priests in their service. Lev. 10: 16-20. A prophet is a mouth-piece for God, and in virtue of his high position, he can officiate in any service pertaining to the worship of God.



THE heart of prayer, that beats for him;  
Restored and comforted, I go

To grapple with my tasks again;  
Through silent worship taught to know  
The blessed peace that follows pain.

—Bayard Taylor.



*Can you prove from the Scriptures that Artaxerxes Longimanus was not the Ahasuerus of the book of Esther?*

Artaxerxes Longimanus was the fifth king in Persia after Cyrus. The fourth king after Cyrus was to be noted for his riches (Dan. 11:2); the Ahasuerus of Esther was noted for his wealth. He held an exhibition for six months, displaying his great wealth, (Esther 1:1-9) and therefore he is Xerxes, the fourth king that reigned over Media and Persia after Cyrus.



*Why are only the first kings of Media and Persia mentioned in the Scriptures?*

The first seven kings of Media and Persia were connected with the people of God.

1. Darius cast Daniel into the den of lions, and afterward published a decree throughout his entire realm, extolling the power of the true God.

2. Cyrus issued the first portion of that wonderful decree of the God of Israel for the return of His people from Babylonian captivity. Ezra 1:1-4; 6:14.

3. Cambyses (Ahasuerus) did not hinder the work of rebuilding Jerusalem when appealed to by the enemies of the Jews. Ezra 4:6.

4. Smerdis, the Impostor (Artaxerxes), only reigned six months, but was used by Satan to hinder the work of rebuilding at Jerusalem. Ezra 4:7-24.

5. Darius Hystaspes was used of the Lord to issue the second portion of that great decree for the re-establishing of God's people in their own land. Ezra 6:1-12.

6. Xerxes the great issued a decree to utterly exterminate God's people from the earth; but God changed it all about, and the same king published abroad the knowledge of God in the earth. Esther 3:8-15; 8:7-17.

7. Artaxerxes Longimanus issued the last of the commandment which re-instated the Jews in the city of Jerusalem. Ezra 6:14; 7:11-26.

Only such kings are mentioned in Holy Writ as come in contact with the people of God. During the reign of Artaxerxes, the Jews were fully established in Jerusalem, and the remaining kings of Media and Persia are not mentioned in the Holy Scriptures.



*What writers of the Bible are co-temporary with the first seven kings of Persia?*

Daniel was prime minister under Darius the Median, and continued to the first year of Cyrus. Dan. 6:1-3; 1:21.

The book of Ezra covers the period from the first year of Cyrus to the seventh year of Artaxerxes, but it does not mention the reign of Xerxes.

Haggai and Zechariah both prophesied during the first part of the reign of Darius Hystaspes.

The book of Esther deals entirely with events during the reign of Xerxes.

Nehemiah began his record about the twenty-fourth year of the reign of Artaxerxes.

The accompanying diagram gives the length of time each king reigned and when the different books were written.

<p>DARIUS 2 yrs. 1st. Decree.</p> <p>Cyrus 7 yrs.</p>	<p>Book of Ezra the Scribe</p>	<p>Haggai</p>
<p>Cambyses. 7½ yrs.</p> <p>EMERDUS 6 mo. 2nd Decree</p>		<p>Zechariah</p>
<p>Darius Hystaspes 36 yrs.</p>		<p>Esther</p>
<p>Xerxes 21 yrs.</p>		
<p>3rd. Decree</p>		
<p>Artaxerxes 41 yrs.</p>	<p>Nehemiah</p>	

PERENNIAL FRESHNESS OF THE BIBLE

THE Bible differs radically from all other books in its perpetual freshness. This characteristic will be recognized only by those who know the Book in that intimate way which comes from living with it, as with a member of one's family. I mention it first because it was one of the first *unique* properties of the Bible which impressed me after I began to read it as a believer in Christ.

It is a very remarkable fact that the Bible never becomes exhausted, never acquires sameness, never diminishes in its power of responsiveness to the quickened soul who comes to it. The most familiar passages yield as much (if not more) refreshment at the thousandth perusal, as at the first. It is indeed as a fountain of living water. The fountain is the same, but the water is always fresh, and always refreshing.

We can compare this to nothing but what we find in a living companion, whom we love and to whom we go for help and fellowship. The person is always the same, and yet without sameness. New conditions evoke new responses; and so it is with the Bible. As a living Book it adapts itself to the new phases of our experience and the new conditions in which we find ourselves. From the most familiar passage there comes again and again a *new message*; just as our most familiar friend or companion will have something new to say, as changed conditions and new situations require it from time to time.

This is true of no other book. What man's book has to say we can get the first time; and the exceptions arise merely from lack of clearness on the writer's part, or lack of apprehension on the part of the reader. Man can touch only the surface of things, and he cares only about surface appearances. So, in all his writings, what-

ever substance they contain lies on the surface, and can be gathered by a capable reader at once.

If the Word of God may be compared in this particular to a living person, the books of men may be compared to pictures or statues of living persons. However beautifully or artistically executed, a single view may readily exhaust the latter, and a second and third look will be mere repetitions. The difference is that which exists between the living and the dead. The Word of God is *living*.

But while the Bible resembles in this important respect a living person, who is our familiar, sympathetic, and responsive companion, it differs from such a human companion in that the counsel, comfort, and support it furnishes are far above and beyond what any human being can supply; and the only explanation of this is that the source of its life and powers is not human, but divine.

— *Philip Mauro.*



#### GOD SPEAKS TO LISTENERS

God speaks to every soul of man with His still, small, gentle voice. And what is more natural? If He is our Father, He will want to speak to us. If He loves us, He will want to tell us of His love. For love that remains unrevealed and unuttered is a torture. God speaks to all men, but His tenderest messages are for those who listen and wait in loving patience. How wise we might become, how our sad hearts would often-times be comforted, if our attitude was like that of Hannah's son, who, amid the silence of Shiloh's ancient sanctuary, cried, "Speak, Lord, for thy servant heareth." — *Elmo.*



"Good cheer is the heart's constant spring-tide."

#### WOMAN'S SIGH FOR A POCKET

How dear to this heart are the old-fashioned dresses,

When fond recollection presents them to view!  
In fancy I see the old wardrobes and presses

Which held the loved gowns that in girlhood  
I knew.

The widespreading mohair, the silk that hung  
by it;

The straw-colored satin with trimmings of  
brown;

The ruffled foulard, the pink organdie nigh it;  
But oh, for the pocket that hung in each gown!

The old-fashioned pocket, the obsolete pocket,  
The praiseworthy pocket, that hung in my  
gown.

That dear, roomy pocket, I'd hail as a treasure,  
Could I but behold it in gowns of to-day;

I'd find it the source of an exquisite pleasure,

But all my modistes sternly answer me "Nay!"  
'Twould be so convenient when going out shop-  
ping,

'Twould hold all my purchases coming from  
town;

And always my purse or my kerchief I'm drop-  
ping —

Oh me! for the pocket that hung in my gown.

The old-fashioned pocket, the obsolete pocket,  
The praiseworthy pocket, that hung in each  
gown.

A gown with a pocket! How fondly I'd guard it!  
Each day, ere I don it, I'd brush it with care;  
Not a full Paris costume could make me discard  
it,

Though trimmed with the laces an empress  
might wear.

But I have no hope, for the fashion is banished;  
The tear of regret will my fond visions drown;

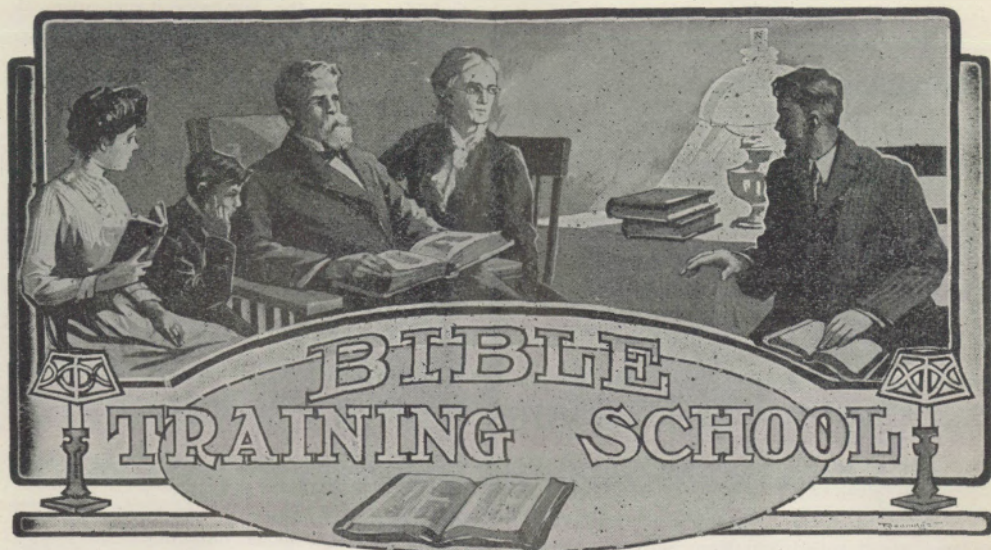
As fancy reverts to the days that have vanished,  
I sigh for the pocket that hung in my gown.

The old-fashioned pocket, the obsolete pocket,  
The praiseworthy pocket, that hung in my  
gown.

— *Jamestown Evening Journal.*



"AFFLICTIONS are but the shadow of  
His wing."



### BIBLE READER'S CLASS

**O**UR eternal salvation depends upon our study and belief of the word of God. The same God that gave mankind the Bible as a guide from this sin-cursed earth to the home of the redeemed, has given definite direction in regard to the way the Book should be read and studied.

#### I

#### How to Read and Study the Bible

- Neh. 8:8. First, whether you are reading alone by yourself or before others, be sure to pronounce every word distinctly, giving the sense, thus causing those that listen to understand the reading.
- Luke 10:26. Jesus laid as much stress on the reading of the Scriptures as on what they contained.
- 2 Tim. 2:7. Paul said to Timothy, "Consider *what I say*; and the Lord give thee understanding in all things."
- Dan. 10:11. The angel instructed Dan'el "to *understand the words* that I speak unto thee."
- Matt. 28:20. Christ commanded His followers to preach what He had given them.
- 2 Tim. 4:2. Paul, the aged, charged Timothy to preach the Word.
- Rev. 22:18. No one is to add to, or take from, the words of God. God has expressed the

thought He intends to convey, and we are to study the words and get from them the thought God designed to convey when He wrote the words.

- Jer. 23:28. God's words should be spoken faithfully. Man's words are but chaff compared to the words of God.

#### II

#### There is Power in God's Words

- Jer. 23:29. "Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"
- Ps. 33:6. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."
- John 6:63. God's words are spirit and life.
- Heb. 4:12. The word of God is a living word. "It is a discerner of the thoughts and intents of the heart."
- Ps. 107:20. There is healing power in the word of God.
- Matt. 8:8-13. One word from Christ brought health to the sick.
- Ps. 103:3. The power of God heals all diseases.
- Prov. 4:20-22, margin. The words of God are medicine to those who receive them.
- Matt. 8:9, 10. It is manifesting great faith to simply believe because God speaks.
- John 1:1. The words that God speaks are synonymous with Himself.

## III

**How to Teach the Word of God**

- 1 Cor. 2:13. The Holy Ghost's manner of teaching is to compare spiritual things with spiritual.
- John 5:39. Christ commanded us to search the Scriptures.
- Luke 24:25-27, 44, 45. Christ appealed to all the Scriptures to prove one point.
- John 10:34-36. Jesus taught that the omission of one letter, making the word singular when the prophet used the plural form, would break the Scriptures.
- Gal. 3:16. The apostle Paul held the same view of the Scriptures.
- 2 Sam. 23:2. The "sweet Psalmist of Israel" tells us as follows how the words of God were given: "The spirit of the Lord spake by me, and *His word* was in my tongue."
- Dan. 10:17, 19. Inspiration is God's breath, using the vocal organs of the prophet. The prophet does not breathe while in vision, yet he speaks.
- 2 Tim. 3:16, 17. All Scripture is thus inspired that man may know the way of life.
- Rom. 4:16-22. Because Abraham believed the word of God, it was counted unto him for righteousness.
- 1 Sam. 15:2, 3, 26-29. Because Saul did not believe the word of God he lost his kingdom.
- 1 Sam. 15:22, 23. It is as the sin of witchcraft to think that God's words can be changed. The entire fifteenth chapter of first Samuel should be studied carefully.

## IV

**God's Method of Teaching Children**

- Deut. 31:12, 13. Men, women, and even the children, before they know anything, are to listen to the word of God. This would necessitate their being taught to remain quiet during service as they can not listen while they are crowing, laughing, or crying; neither can others near them enjoy the service.
- Deut. 6:6-9. Children should be diligently taught every day the importance of God's word.
- Joshua 4:5-7. In answer to the children's questions, parents should tell of the mighty power of God manifested in delivering His people.
- Deut. 4:9, 10. Especially should the children be taught of the wonderful display of God's

power when the law was given upon Mt. Sinai.

- 2 Tim. 3:15, 16. Even in childhood children should be taught the fundamental truths of God's word.

**YOUR PLACE**

- JUST where you stand in the conflict,  
There is your place.  
JUST where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be;  
Think He has chosen you for it;  
Work loyally.
- Gird on your armor! be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.

—Selected.

**WORK WHERE YOU ARE**

It is very common to hear people say: "If I were in different circumstances, I could do so much more for the cause. If I could only go here or go there — if only this obstacle or that were removed, I might do something." The fact is, we can do *what we can*, wherever we are, and we should do no more than that anywhere. The missionary spirit shows itself as truly in the home as in a foreign land, and whoever can find nothing to do where he is, would make sorry work in a broader field. "It is not *where* we are, but *what* we are" that the angels record. If we think that a change of circumstances would improve our spiritual condition, let us consider whether a change of *heart* is not needed more. A good text for us to think of sometimes may be found in Jer. 2:36.

—Minnesota Worker.

# BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL

FOR

## THE HOME BIBLE TRAINING SCHOOL

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SOUTH LANCASTER, MASS., JULY, 1914

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SEVERAL have written to me in regard to the question answered in the BIBLE TRAINING SCHOOL about Samuel's officiating as priest. If you are interested in that subject, please read carefully the article entitled "Why Samuel could Officiate as Priest," in this number of the BIBLE TRAINING SCHOOL.—EDITOR.



A READER of the BIBLE TRAINING SCHOOL of very feeble health, secured fourteen yearly subscriptions for the little magazine. She writes, "I am working to get twenty subscriptions before asking for a premium. Wish I could get every one to subscribe. It is worth double the price asked for it. I do not see how it can be published for only twenty-five cents."

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### JUST SMILE

JUST a smile for the people who pass you,  
Just a smile and a kind, thoughtful word—  
And their hearts grow strong,  
Tho' the way be long,  
For what they have seen and heard.

Just a gleam of the warm summer sunlight,  
Just the song of a glad little bird—  
And the world seems bright,  
And the heart grows light,  
For what it has seen and heard.



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