

BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTEREST OF HOUSE TO HOUSE BIBLE WORK

"GO OUT INTO THE HIGHWAYS AND HEDGES AND COMPEL THEM TO COME IN
THAT MY HOUSE MAY BE FULL."



"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.

Read what others say of "The Story of Daniel the Prophet"

It is just the thing we need in our study of the book of Daniel in the school. I do not hesitate, therefore, to recommend that this book be used not only in our training schools, but in all our schools both church and intermediate. There will be a fund of information gleaned from all portions of the Bible, such as is not compiled in any other book in our ranks. It is an excellent book to place in the hands of any lover of Bible truth.

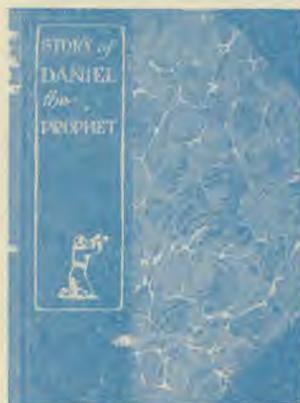
Very sincerely,

L. A. HOOPES,

President of Union College,

Lincoln, Nebraska.

It contains the gospel for this time, and should have a large circulation. The treatment of the subject of proper methods of education is one of special importance.—
Review and Herald.



In connection with the familiar story of the life of the prophet, it gives the subject of the sanctuary in a clear and impressive manner, and a clear exposition of the prophecies.—
Review and Herald.

"The Story of Daniel," by S. N. Haskell, is a unique and distinct contribution to the literature of the prophecy of Daniel. It is written in a style which will enlist the attention of many classes who would not be so much interested in a critical and argumentative treatment of the book. At the same time there is a strict adherence to the great principles which constitute the essential and fundamental pillars of the prophecy. So both old and young will be drawn to the study of Daniel, and be profited by this book. The work will be found a valuable assistant to every one who wishes to obtain a comprehensive view of the prophecy of Daniel, which is worthy of more and more study.

URIAH SMITH,

Author of "Thoughts on Daniel and Revelation."

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

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

VOL. II

SOUTH LANCASTER, MASS., DECEMBER, 1903

No. 7

CHILDLIKE TRUST

I know not the way I am going,
But well do I know my guide:
With a childlike trust I give my
hand

To the mighty
Friend by my
side.

And the only
thing that I
say to Him

As He takes it is, "Hold it
fast!

Suffer me not to lose my way—
And bring me home at last!"

As when some helpless wan-
derer,

Alone in an unknown land,
Tells the guide his destined
place of rest,

And leaves all the rest in his
hand.

'Tis home, 'tis home, that we
wish to reach;

He who guides us may
choose the way.

For little we heed what path
we take,

If we're nearer Home each
day.

In patience wait, O sower, wait,
The seed long watched shall
germinate,

When the cold soil in which
'twas sown

The warmth of God's sweet
love has known.

—Ruth Argyle.

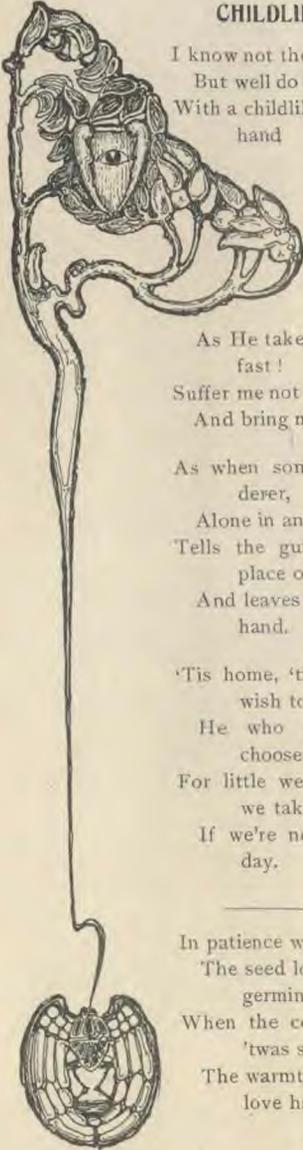
WHO WILL DO IT?

MRS. E. G. WHITE

IT is not additional evidence that we need, but the impression of the truth that we already understand made deep and thorough by a faithful impartation of it to others. Every one is first to attend to his own individual case. Then he is to act in perfect unity with his brethren. The hearts of the believers are to be as the heart of Christ. Every pulse is to beat in harmony with the heart of Christ. We are to be one with Christ, and one with each other, that the world may believe that God has sent His Son into the world.

We are living in a time when men are dead in trespasses and sins. Dead men cannot realize anything. Let us bear a testimony that is in accordance with the truth we believe. Let us be united in co-operation as a living whole. The dry bones need to be breathed upon by the Holy Spirit of God, that they may come into action, as by a resurrection from the dead.

It is not because of niggardliness on the part of God that there is a dearth of the Holy Spirit in our churches. This dearth, the churches alone can change. God says to His people, "Arouse and create an interest in holy things." Where is our faith? Wherein do we sustain a proper relation to Jesus Christ? Do we follow Him in self-denial and stability? Do we talk the truth with the understanding? When God pours out His Spirit upon the churches, they will bear fruit to His glory. The sword of the



Spirit, newly edged with power, will cut both ways.

In God's vineyard there is earnest work to be done. The third angel's message is to be proclaimed with a loud voice all over the land. Every vestige of business that breeds dishonesty, every thread of selfishness, is to be swept away by the latter rain. All idolatry is to be consumed. Let every altar be thrown down, save the one that sanctifies the gift and the giver,—the cross of Calvary.

New territory is to be added to God's kingdom. New tracts of moral vineyard are to be cultivated as the garden of the Lord. The honor of the law of God is to be vindicated before the unfallen worlds, before the heavenly universe, and before the fallen world. The bitterest persecution will come, but when Zion arises, and puts on her beautiful garments, she will shine forth in the beauty of holiness. God designs us to have more life and more power, because the glory of God has risen upon the church. If the truth is received, unrightly barrenness will not continue to exist. Christ's word is eternal life to the receiver.

The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.

HOLD ON! HOLD IN! HOLD OUT!

- "Hold on my heart in thy believing,
The steadfast only wins the crown,
He who when stormy waves are heaving
Parts with his anchor, shall go down.
But he who Jesus holds through all
Shall stand, though earth and heaven shall fall.
- "Hold in thy murmurs, heaven arraignment,
The patient see God's loving face;
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.
- "Hold out! There comes an end of sorrow,
Hope from the dust shall conquering rise,
The storm foretells a sunnier morrow,
The cross points on to paradise.
The Father reigneth! Cease all doubt!
Hold on! my heart! Hold in! Hold out!"

REVELATION

Who is Worthy to Open the Book?

S. N. HASKELL.

AS John watched, "Lo in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." In the midst of all the glory, in the very presence of life, before adoring angels, and witnesses from earth, stood a Lamb slain, its life-blood dripping from its veins.

There was a time when there was no sin, when the harmony of perfection reigned supreme. Man broke the chord. Life began to ebb. All nature mourned. Slowly one by one the stately trees shed their leaves, the flowers faded. Each blossom as it fell sounded a death knell throughout the universe of God. But Christ had already covenanted with the Father. His life was offered for this very time. And man, penitent, sorrowful man, brought a lamb from the flock, slew it, and its life-blood became a token of the life of Christ. Every creature from the highest to the insect mote in the sunbeam, lives in the life of God, and when death occurs, a vibration is felt in the heart of the Eternal. In every lamb, slain

in all the sacrificial offerings, God saw the blood of His own Son. The heart of the Father was broken when the first lamb was slain, and every time the knife was stained with the blood of an offering, it brought afresh to the mind of God the death of His Son. Christ died of a broken heart. Heaven knows the meaning of a broken heart, of a life spent, of hopes blasted. "A broken and a contrite heart, O, God, thou wilt not despise."

So when John watched for one to open the book, there appeared, as it were, a lamb slain. By its seven horns, and its seven eyes is shown that all power was given to the Lamb, all heaven was poured out in that sacrifice. "He came and took the book out of the right hand of Him that sat upon the throne," for not even He alone could do the work. The power came from the Father. Father and Son unite in the work of redemption. "And when He had taken the book, the four beasts [living creatures] and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors [incense], which are the prayers of the saints." Here is given the work of the elders and the living creatures. As the Lamb ministers constantly before the throne of God, those who have been redeemed to God "out of every tongue and kindred, and people and nation" bow before the throne, offering to Him who sits thereon, the prayers which ascend from the earth. With the prayers is a cloud of incense. "This holy incense is the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people and which can alone make the worship of sinful beings acceptable to God."

In the tabernacle service on earth the altar of incense burned continually before the ark of the covenant, where shone the visible presence of God. When the high priest entered on the day of atonement into

the holy of holies, he made his offering for the people, with much incense, and a cloud ascended from the censer as long as he remained in divine presence. In heaven to-day, those who have once lived on earth, representatives from every kindred, nation and people, who have passed through every phase of experience, take the prayers offered by penitent sinners, and present them before the Lamb. Repentance is a sweet odor before our God, for it tells of sorrow for sin, and the acceptance of the life of Christ. Since the death of Christ the lamb is no longer slain, but the morning and evening prayers, when the blood of Christ is presented by faith, touch the heart of God, and from that throne, thus moved, angels speed their way on rapid wing to fulfill the petition. If to your prayers there does not seem to be an immediate answer, there is still the assurance that no earnest petition escapes the notice of our Father. They are represented as preserved in vials, bottled up, as David says, and when the family of the redeemed is at last gathered on the crystal sea with the Lamb, and the four and twenty elders, it will be found that every prayer of faith is answered. The lowliest believer, the most burdened sinner who turns his face heavenward, can see the rainbow of promise above the throne. For him the Lamb was slain, and in his behalf, some one in that company of elders who surround the throne, can plead that he has passed over that same road, and been rescued by the Saviour. Look up, and take heart, for all heaven is working for the redemption of man.

In anticipation of the final cleansing of the universe from sin, and the restoration of man to his place beside the Father, there is sung in heaven the song of the redeemed. The four beasts and the four and twenty elders sing a new song—a song of redemption, for they have been raised from the depths of sin, to the position of kings and

priests unto God. Those now in heaven look forward to their reign with Christ on the earth made new. When the plan is completed, the few who now minister in heaven, together with the multitudes who come forth at the first resurrection, will reign as kings and priests on earth. "Thine is the kingdom, thine is the power, and thine the glory," will be the grand chorus when Christ, as King of kings, receives His everlasting dominion, and the redeemed reign with Him. To the earth renewed, and reflecting again the glory of God as when it first came forth from the hand of the Creator; with the discord all gone, and the music of the spheres rolling in ceaseless paeans through endless space; is what heaven looks forward to in anticipation.

The redeemed sang, "Thou art worthy," and from ten thousand times ten thousands of angel voices there rang the response, "Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory and blessing."

And then in the chorus of voices, angels, elders, and every creature from earth and sea and sky joined in singing, "Blessing and honor, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." And the four beasts answered, "Amen and Amen, and the four and twenty elders fell down and worshiped Him that liveth forever and ever." If man but caught a glimpse of the joy of salvation his lips would repeat the songs of heaven. Angelic beings are looking forward to the completion of the plan. So may we.

WHOSOEVER would be sustained by the hand of God, let him constantly lean upon it: whosoever would be defended by it, let him patiently repose himself under it.—*Calvin.*

THE SANCTUARY

The Breastplate

MRS. S. N. HASKELL

WHEN the Lord gave directions to make the priest's garments, the breastplate was the first article named. Ex. 28:4. It was called the "breastplate of judgment," Ex. 28:15, and contained four rows of precious stones; the first row was a sardius, a topaz, and a carbuncle; the second row, an emerald, a sapphire, and a diamond; the third row, a ligure, an agate, and an amethyst; the fourth row, a beryl, an onyx, and a jasper.

The cloth upon which the stones were placed was an oblong piece of linen curiously wrought with threads of blue, purple, and scarlet, and fine gold wire. When the breastplate was worn the cloth was folded back under the part upon which the stones were placed, making it double. Ex. 39:9.

"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation." —*Great Controversy, p. 329.*

It can readily be seen why it was called a "breastplate of judgment," as by consulting it final decisions were made.

"Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart be-

PERSONAL EXPERIENCE IN THE ADVENT MESSAGE SIXTY YEARS AGO

WASHINGTON MORSE

DURING the entire year of 1843, the religious world was shaken from center to circumference, by the preaching of that time message. But little opposition was experienced from our brethren in the churches until we reached the month of January, 1844. There and then seemed to be a turning point. Many who had not fully committed themselves on the question of time, said, "The time has now gone by that you set for Christ to come, and He has not appeared; now we want you to stop talking and preaching about the coming of the Lord." But we well understood that, according to the Jewish mode of reckoning, the year 1843 extended to the spring of 1844 (March 21st), and we walked fearlessly up to that time, with no wavering of confidence. It can well be imagined that the trial of our faith was very severe during those last few months of 1843. As we approached the spring of 1844 we came to a most solemn, heart-searching time; those who had fully espoused the message were strong in their faith that the Lord would very soon appear, and yet they had continually to listen to the sneers of unbelievers and scoffers, who were at times quite bold in their denunciations. And yet with many who had not confessed faith in this movement, there was a feeling of fear and unrest. The believers walked near the Lord and searched themselves as never before, seeking to have every sin confessed and forgiven, and every fault in their daily walk and conversation corrected. They wanted to meet their Saviour with joy and peace. They were emphatically in the condition to say upon the appearance of the Lord, "Lo, this is our God, we have waited for Him and He will save us: this is the Lord, we have waited for Him, we will be glad and re-



fore the Lord continually. Ex. 28:29, 30.

This is a beautiful type of our High Priest who ever liveth to make intercession for us. The name of every one who is "an Israelite indeed in whom is no guile," will be confessed before the Father. It will be upon the heart of the great High Priest continually.

THE CHRISTIAN'S WORK.

CHRISTIAN, walk prayerfully; oft thou wilt fall,
 If thou forget on thy Saviour to call;
 Safe shalt thou walk through each trial and care,
 If thou art clad in the armor of prayer.
 Christian, walk joyfully; trouble and pain
 Cease, when the haven of rest thou shalt gain;
 This thy bright glory, and this thy reward:
 "Enter thou into the joy of thy Lord."

—Selected.

"BUT if we walk in the light, as he is in the light, we have fellowship one with another."

"Lo, this is our God, we have waited for Him and He will save us: this is the Lord, we have waited for Him, we will be glad and re-

joy in his salvation." Isa. 25:9. Indeed they were anxiously longing for the opportunity to shout those glad words. There was no "if" in their faith; they had no occasion to spend time in reflecting and reasoning upon such suggestions as "What if the Lord should not come as you have been proclaiming?" for to do so would have been a breach of faith. But as the spring was reached, and the Lord did not come, the test of faith grew more and more severe; those were days of intense anxiety. The time for putting in spring crops arrived, and we were still waiting with longing hearts for the appearance of the Saviour. Should we go forward and plant crops? To do so seemed a denial of our faith. None but those who passed through that trying ordeal can fully realize what our feelings were, as those weary weeks dragged along. There were many whose faith continued unwavering, and they let the time of planting and sowing pass by unheeded; they put in no crops. Others put in crops, though with great reluctance.

There was a great amount of diligent searching of the Scriptures going on among the believers, and about this time their attention was called especially to Hab. 2:2-3. "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie. *Though it tarry, wait for it, because it will surely come, it will not tarry.*" These last words gave them much encouragement; in fact, they were thereby inspired with renewed zeal and courage, and their confidence strengthened.

About the first of May we began to feel the force of the second angel's message, "Babylon is fallen, is fallen!" Then was added that very suggestive command, "Come out of her, my people!" This proclamation was made simultaneously, with great power, far and wide; and many

thousands all through the States and Canada, came out of their respective churches, and God greatly blessed them in so doing.

But as time continued, the suspense became more and more trying, and many of the believers settled into a state of great dejection and discouragement. The following extract from I. C. Wellcome's "History of the Second Advent Message," page 356, is a very fair statement of the situation during the summer of 1844:

"Pen cannot describe the feelings of those who held fast to their faith in the near coming of the Saviour, during those months, in spite of the scoffs of unbelievers. Their only consolation was in prayer, and in resting upon the divine promises that seemed applicable to their situation."

BUILDING MATERIAL

MRS. E. A. WEBBER

FOR every need of the system the Creator has made full and wise provision. He has given us food suited (taking the broadest application of the term) to every requirement, viz.: (1) Heat, (2) energy, (3) building material, (4) moisture, (5) oxygen, (6) light, and (7) thought. In a more restricted sense, food supplies the first three or four demands. The production of heat and the expenditure of force necessarily involve wear and break-down of the tissues. There is never an act or word or even a thought, but wears out many a living cell. It is thus evident that unless continually repaired, the vital machinery can run but comparatively a short time; but the One who made the machine knew this need also, and in infinite wisdom prepared especially for it a particular kind of food,—a nitrogenous food, as albumen, gluten, casein, or fibrin. As to the amount of the different foods which it is necessary and proper to take, we can have no fixed measure because for every variation of season or work, or

age of the individual there must be a corresponding variation in the quantity of food consumed. However, we require on an average about seventeen and one-half ounces of carbonaceous food (one and one-half ounces of which should be fat) to two and one-half ounces of nitrogenous. In any event there should be one part of the nitrogenous to every six or seven parts of the carbonaceous. Having now learned the properties and quantities of our food we next inquire into the necessity and manner of their preparation.

We will now study the elements of nutrition. Seeking to ascertain their solubility and endeavoring to learn what elements require cooking to make them soluble or more readily soluble.

Starch: In a tumbler place a tablespoonful of starch, pour on cold water, stir well and set aside. Notice that the starch after a time settles to the bottom. Starch therefore is insoluble. Place in a granite bowl one cup of water, bring to a boil and pour in slowly, stirring constantly, one teaspoonful of cornstarch which has been dissolved in a little water, cook a few minutes and pour into a tumbler. Notice that the cooked starch does not settle but forms a true solution which may be diluted to any degree desired. Conclusion: Starch in its raw state is insoluble and, therefore, indigestible; it requires cooking in boiling water to make it soluble and thus digestible.

Sugar: Place in a tumbler a tablespoonful of sugar, add cold water, stir and set aside. Conclusion: Sugar is soluble and, therefore, digestible without cooking.

Fat: Place in a tumbler one tablespoonful of olive oil, pour on water, stir well and set aside. From experience we know that no amount of stirring or cooking will so mix the fat with the water that it will not rise to the top. Conclusion: Fat is insoluble. It is therefore useless (worse than useless) to attempt the cooking of fat.

Albumen: In a tumbler place the white of an egg, add cold water, stir well and set aside. Observe that the white of the egg (albumen in its purest form) though not truly soluble, is, however, practically soluble. Cook the white of an egg, add water, and stir. Observe that the cooked egg white does not dissolve. Conclusion: Since albumen in its raw state is practically soluble and is rendered insoluble by cooking, it is evidently better not to cook albumen, unless necessary on account of the other elements, as starch, with which it may be mixed.

Gluten: Carefully wash the gluten from a lump of stiff dough, observe that the gluten is very tough when raw and absolutely insoluble. Slowly stew the same for a number of hours. Observe that it becomes tender and more readily soluble. Conclusion: As raw gluten is insoluble and tough, but becomes tender by slow, prolonged cooking, therefore, it requires most thorough cooking to make it soluble and of service to the system.

Casein: Fill a tumbler one-half full of milk, add water, stir well, and set aside. Casein is that which becomes the curd of sour milk. In its sweet state it is perfectly soluble and may be diluted to any degree. Conclusion: Casein being soluble requires no cooking.

Minerals which enter into the composition of the bones, nerves, muscles, etc., are not digested as are the other elements, hence require no preliminary preparation and need not be considered in this connection.

Observe that of the six elements studied, two, starch and gluten, require thorough cooking; two, sugar and casein, may or may not be cooked; two, fat and albumen are rendered less digestible by cooking.

POWER is so characteristically calm that calmness in itself has the aspect of power, and forbearance implies strength.—*Lytton*.



ROCKS

BEFORE the flood the rocks were all hidden beneath the soil. They formed the great framework of the earth, answering to the skeleton in the human body. When the curse of sin entered the earth, the whole arrangement was changed. At the time of the flood the earth was convulsed, and the rocks were forced to the surface, and since that time have been visible on the surface of the earth.

God has used the rocks as object lessons throughout His word, linking with them many precious spiritual lessons. He designs the lessons shall be repeated whenever our eyes rest upon the object which has been associated with the spiritual truth. If we never study the spiritual lessons God has linked with the rocks, we will never be reminded of them when we look upon the rocks. We give a few texts which we

hope may serve as a key to the reader to help him to deeper study.

Deut. 32:4. Speaking of God, the Psalmist says, "He is the Rock."

2 Sam. 22:2; Psa. 18:2. Here as in other places, God is spoken of as the rock of His people, a strength, and foundation.

Psa. 31:2, 3. God is addressed as a Rock. He is "to me for a rock of strength." [Margin.]

Isa. 32:2. He is as a shadow of a great rock in a weary land.

1 Cor. 10:4. Paul in speaking of Israel in the wilderness, says: "They drank of that spiritual Rock that followed them: and that Rock was Christ."

Psa. 78:16; Num. 20:8. The water flowing from the rock but a type of the Spirit of God.

Deut. 32:37. The heathen counted their gods as a rock.

Deut. 32:31. But "their rock is not as our Rock, even our enemies themselves being judges."

Ex. 33:22. Moses being hid in the rock an object lesson of our hiding in Christ.

Matt. 21:44. If we fall on the rock and are broken, we are safe; if it falls on us, we are lost.

[ADVERTISEMENT]



THE THREE TEMPLES

This illustration is taken from the new edition of the "Story of Daniel the Prophet."

CHAPTER XI

THE SANCTUARY

For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth.

Ps. 102: 19.

The Lord is in his holy temple, the Lord's throne is in heaven.

Ps. 11: 4.

I beheld till the thrones were cast down, and the Ancient of days did sit: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

Dan. 7: 9, 10 R. V.

And the temple of God was opened in heaven.

Rev. 11: 19.

And look that thou make them after their pattern, which thou wast caused to see in the mount.

Ex. 25: 40 [margin].

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

Heb. 8: 3-5.

Heb. 9: 8, 9, 11, 23, 24.

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Matt. 26: 2.

Behold, your house is left unto you desolate.

Matt. 23: 38.

SINCE a misunderstanding of the sanctuary question led to the disappointment in 1844, it seems proper to devote one chapter to the consideration of this all-important subject.

Three sanctuaries, or temples, are brought to view in the Bible. The first is the heavenly sanctuary, where God reigns upon his throne, surrounded by ten thousand times ten thousands of angels. This temple was opened to the wondering gaze of the lonely seer on the Isle of Patmos, and also to Moses on Mount Sinai. The second, or earthly, sanctuary was a miniature model of the heavenly one, in which the priests served unto the example and shadow of the service in the heavenly temple. For more than fourteen hundred years, God designed that the service should be in the shadowy sanctuary. The time came when those following the shadow reached the substance.

Two days before the crucifixion, Christ slowly and regretfully left the temple for the last time. The priests and rulers were struck with terror as they heard his mournful words: "Behold your house is left unto you desolate." The beautiful structure remained until A. D. 70, but it had ceased to be the temple of God. The Father showed by an unmistakable sign that the glory had departed. When the words, "It is finished," were pronounced by the Sufferer upon the cross,

CHAPTER XI THE SANCTUARY

1. What led to the disappointment in 1844?
2. How many sanctuaries are brought to view?
3. What is the first?
4. How many have been permitted to see it?
5. What is the second? How was it built?
6. How long was service held in the second?
7. What did those following the shadow reach?
8. When did the Saviour leave the temple for the last time?
9. What did He say? How did His words affect the people?
10. Although the building remained, what had it ceased to be?
11. How did the Father confirm the words?
12. Does the sinner now need a priest to offer his sacrifice?
13. What has been made? Who can accept?
14. What way was now open?
15. What had taken the place of the earthly sanctuary?
16. Where was man's faith now to center?
17. What is the third temple mentioned in the Bible?
18. Of what had the Jews lost sight?
19. Of what did they think when Jesus spoke of His body-temple?
20. What did Jesus say? Give their reply.

NOTE.—A fac-simile of the first page of the eleventh chapter of the "Story of Daniel the Prophet," and one-half page of the corresponding questions are given to illustrate how every one can become a Bible teacher in his own home.

ARE YOU BEING KEPT FROM THIS STUDY?

THE subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The arch deceiver hates the great truths that bring to view an atoning sacrifice, and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours instead of being given to pleasure, to display, or to gainseeking, should be devoted to an earnest, prayerful study of the Word of truth.—*Mrs. E. G. White.*

I HAVE read with great interest your chapter on the sanctuary. It is exceedingly interesting, and the most practical presentation of the subject I have ever seen. The subject as you present it is not only interesting but beautiful. I think the "Story of Daniel the Prophet" is the most lucid presentation of the truth I have ever seen, or which our people have ever published, and I believe it will accomplish a world of good.

J. H. KELLOGG, M. D.

THE EXPERIENCE OF ONE IN THE FIELD

I CAN'T tell you how the Lord has blessed me in canvassing for the "Story of Daniel the Prophet." I have sold sixteen in the short time I have been out with it. I have just praised the Lord as I have been walking along to know He would use me, and give me so many blessings. The day I started out I was reading Sister White's tract, "Privilege of Prayer," and the following was so precious to me: "We are to keep looking up, that faith may bind us to the throne of God. Do not look as though you were bound to earth. Do not keep up an examination of your faith, pulling it up, as though it were a flower, to see if it has any root. Faith grows imperceptibly, and when the enemy rallies his forces to bring you to a critical place, the angels of God will be round about you, and you will have help from on high, for your prayer will be answered in the conflict. If you have genuine faith you will praise God, from whom all blessings flow, and as you praise Him, you will realize more of His blessing. As God gives us light we are to make use of it. We will have no second ray until we have appreciated and appropriated the first."

I wish I could explain to you the experience I had the day after I believed the above and acted upon it. I find that I can cast everything upon the Lord, and know He will work everything out all for the best, so I went out that afternoon with your book and the first lady I met took it and others also. I haven't been out a single time yet without selling at least one. One lady took it because it was an Adventist book. She asked me when I first began showing it to her, what denomination the book represented, and when I told her she said she believed the Lord sent me there, for she believed the Lord was soon coming, and she wanted to know where I lived, so she could come to see me and find out more about the subject.

I showed it to a business man yesterday, and he wanted it right away. He did not want to wait until I made my delivery, so I will take it to him this morning.

I will study the canvass you sent me. I am sure it will help me very much. I expect to canvass right along for it. My nearest neighbors have bought it.

I am learning that when I praise the Lord for His great and daily blessings that I do "realize more of His blessing."

THE STORY OF DANIEL THE PROPHET.

This is an Excellent Holiday Book.

The life of Daniel the prophet as portrayed in the new book, "The Story of Daniel the Prophet," is worthy of imitation; and as we become changed by beholding, we are doing a noble work when we place this excellent book in the homes of the people, where it will serve as a mirror, revealing the righteous life associated with a clear and forcible exposition of the prophecies.

The book is beautifully bound; size, $6\frac{1}{4}$ x $8\frac{1}{4}$ inches; 369 pages; set in new, clear type, with the Scripture texts in the margin. Price, \$1.00, postpaid.

Order of the State Tract Societies, or the
BIBLE TRAINING SCHOOL,
 South Lancaster, Mass

Have You Lost Your First Love?

I FANCY I hear a chorus of voices answering, Yes, I have lost my first love. It was a blessed experience, that first love, when we shrank from no sacrifice nor counted no task too arduous to perform for our Saviour.

Do you long for the first love once more? If so, you can easily gain it. The Lord has opened the way for you to enter again into the joy of that first love. He has placed three plain steps before every one who wishes to return. He says "nevertheless I have somewhat against thee, because thou hast left thy first love, (1) *remember therefore from whence thou art fallen*, (2) *and repent*, (3) *and do the first works*; or else I will come unto thee quickly and will remove thy candlestick out of his place." Notice the steps. 1st. Think of the joy and peace you once possessed. 2nd. Repent, confess and forsake your sins. It is much easier to take the first and second steps than the third. But you can never regain your first love unless you take the three steps, and *do thy first works* as well as repent. Go to work with all the ardor of your first love. If you will take these three steps you will find the joy of the first love, yea, more, for it will grow deeper as the years go by.

The Two Ways

GOD'S ways and the devil's ways are as far apart as heaven is from hell. God's ways reveal His wisdom, the devil's ways reveal wickedness. God's ways reveal love and tenderness. God is anxious that man should understand. The devil forgives sin by penance, God without price or reward. In fact the devil never forgives sin, but teaches men that the wearing of peas in their shoes and mortifying the body externally contains virtue that doeth the soul good. But this is not God's way. The prophet raises this question, "Who is a God

like unto thee, that pardoneth iniquity, that passeth by the transgression of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all our sins in the depth of the sea." Micah 7:18, 19.

There are mountains and hills under the sea, as on the dry land. These cause undercurrents, and oftentimes when a vessel goes down these currents take it away from where it sank, so when sought it cannot be found. It is thus the blood of Christ carries our sins where they cannot be found. This is God's way of forgiving. There is nothing like it wherever the devil works, he works on the other plan. The atmosphere of hell is the atmosphere of revenge, but God works on this principle. "In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50:20

Who is it that is ever hunting up the sins when God forgives them? It is the devil. And when men are repeating the sins that God has forgiven they are directly engaged in the devil's work. That is why men get left so many times when criticising others. God has forgiven the sins and the poor servant of the devil has not found it out. So he is hunting around and there are none. God has forgotten them. For it is as much a mark of infinity for God to forget as it is for Him to know everything. In the beginning before ever God had created an angel or man, God made a provision for forgiveness of sin by Christ coming to this earth to die. All who would accept Him, and repent of their sins, He would pardon, and forget their sins. The Lord put into the new covenant this wonderful clause, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remem-

ber no more." Heb. 8:12. It only takes God an instant to forget our sins if we repent. Jer. 18:7-10

"He will mention them no more forever,
My sins are all taken away;
For His royal promise changes never,
My sins are all taken away."

How to Study the Bible

CHAS. P. WHITFORD

THE Bible is unlike every other book. When we take up a book written by man we first examine the title page to see who is its author. We do not find the name of the author of the Bible on its title page.

1. Where is the claim of authorship first made? and who is its author? 2 Tim. 3:16.

"All scripture is given by inspiration of God," since God is the author of the Bible. In studying the Bible our mind comes in direct contact with the mind of God.

Phil. 2:5. Our reasoning should be to justify God in *what* He says, rather than question *why* He says it. What He says is true, not because He says it, but He says it because it is true. What He does is right, not because He does it, but He does it because it is right.

Men are oftentimes governed by truth as a matter of business policy. God is not like man in this respect. He is not governed by truth. He is truth. John 14:6.

2. By whom was the Bible written? 2 Pet. 1:21. "Holy men."

3. For what purpose was it written? John 20:21, 22; John 20:26-31.

4. What are the Scriptures able to do for us? 2 Tim. 3:14, 15; 2 Tim. 1:5.

5. Then what should be the primary object of all Bible study? 2 Tim. 2:15. Salvation in the kingdom of God.

6. Will the study of the New Testament Scriptures alone be sufficient to make us wise unto salvation? 2 Tim. 3:16, 17.

In the Old Testament we have the New

Testament hidden and concealed. In the New Testament we have the Old Testament open and revealed.

7. Since God is the author of the Bible, and He gave it to teach us the way of life and salvation, will He instruct us how to study the Book He has given us?

We have rules for the study of arithmetic and grammar. Why not have rules for the study of the Bible? The prophet Nehemiah gives us a key by which we may understand the Bible. Neh. 8:8.

The Bible reads all right. It is our part to read distinctly. It is the Lord's part to give the understanding.

8. What has the Lord promised to do for us? John 6:45; Isa. 54:13; Ps. 32:8.

9. But does not the Lord use man to instruct His people? Rom. 10:14; 1 Tim. 2:7.

10. But men teach so many conflicting doctrines, how can we determine who is preaching the truth? John 3:34.

Agree with the Lord. Then we are on the Lord's side. When we speak the same words the Lord has spoken, then we speak the truth, for "God is not a man that He should lie." Num. 23:19; Titus 1:2.

11. Whose words then will a true servant of the Lord preach? 2 Tim. 4:1, 2.

12. Is it necessary to be on guard lest we be deceived by false teachers? 2 Tim. 4:3, 4; Acts 20:28-30; 2 Tim. 3:13.

13. How are these teachers described in Matt. 7:15.

14. When we go and hear the preacher is our duty then done? John 5:39; 2 Tim. 2:15.

15. How does the Lord regard those who study His word? Acts 17:10-12.

16. What promise is extended to the faithful student of the Bible? Prov. 2:1-5.

"SEARCH the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me."



BIBLE READER'S CLASS

WE trust the truth contained in these readings will come close to the heart of the one who teaches them, as well as to the one taught. Let each one be sure they experience the blessings promised.

The Seal of God

Esther 8:8. A seal attached to a document makes it legal. The seal states the name of the person issuing the seal, also the position he holds, showing his right to rule, and the extent of territory over which he rules. In the text Ahasuerus was the name, King the title, Persia the territory over which he ruled.

Rom. 4:11. Sign is used synonymously with seal. Isa. 8:16. The seal of earthly rulers is attached to their laws to make them binding upon their subjects. The seal of God is attached to His law to make it binding, and His seal makes it binding upon all His subjects or disciples.

Matt. 5:17, 18; Rom. 7:7; James 2:8-12; Ex. 24:12; Deut. 4:9-13. God's law is the Ten Commandments.

Read carefully each commandment and find where God has attached His seal, where He has given His name, title, and territory over which He rules.

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them;

for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Ex. 20:11. In the last part of the fourth commandment, we find all the specifications of the seal. The Lord is His name, Creator is His title, for He made all things. The extent of His territory is the heavens and the earth. All within His territory are amenable to His law.

The Seal of God—II

Ex. 31:13. The seal or sign of God's authority is found in the fourth commandment. The Sabbath is a sign of his authority.

Gen. 2:2, 3. There were three steps in making the Sabbath. 1. God rested on the seventh day; that made it God's rest day. 2. He blessed the seventh day, after He had rested; that made all succeeding seventh days God's blessed rest days. 3. He sanctified it, or set it apart for a holy use, and it became God's blessed, holy, rest day.

Josh. 5:15. It is God's presence that makes anything holy.

Isa. 58:13. God calls the Sabbath *His* holy day. His presence is in the day.

Eze. 20:20. The Sabbath is the sign or seal of God. The one that hallows it, acknowledges that he is a subject of God's kingdom, and *knows* that the Lord is his God.

Eze. 20:12. Just as the seventh day was set apart for a holy use, so the keeping of the Sabbath becomes a sign of sanctification between God and the individual that keeps it. In the act of keeping the Sabbath he acknowledges he is set apart for holy work. God is the first in all his work and business.

Ex. 20:8. The Sabbath is holy. God wishes us to regard it as holy time.

Ex. 31:13. The one that in the fear of the Lord will keep it holy, becomes holy. God says, "I am the Lord that doth *sanctify* you."

Ex. 31:17. The rest and the refreshing and the blessing were placed in *the seventh day*, not in any other day.

Num. 23:19, 20. The Lord will fulfill every promise He has made to the one who will keep the seventh day holy as He commands. The blessing cannot be transferred by man to any other day. God's blessing cannot be reversed by man.

1 Chron. 17:27. God's blessing continues forever.

Isa. 66:22, 23. The Sabbath will be God's blessed, holy, rest day throughout eternity.

The Sealing Work

Isa. 8:16, 17. The command was given to bind up the testimony and seal the law, at the time they were waiting for the coming of the Lord. The law was broken and needed binding up. The seal had been taken from the law and must be replaced.

Isa. 58:13. The prophet foretold a period when the Sabbath would be trampled under foot. The seal disregarded and taken from the law,

Rev. 7:1-4. John saw a special sealing message going to the earth.

Rev. 7:1. Winds denote war and strife. Dan. 11:40. The affairs of all earthly powers are held until the number of the redeemed is made up. The judgments of God that will affect the atmosphere, land, and water, as mentioned in Rev. 6:12-16, cannot be poured out upon the earth until the sealing work is finished. The "hurting" of land and water immediately follows the sealing work.

Rev. 7:1. When God said, "after these things," He must refer to the events of Rev. 6:12, 13, as the last verses of Rev. 6 follow the sealing work. The stars fell in 1833. The special work of restoring the seal of God, the fourth commandment, to its proper position in the law of God, could not come earlier than that date.

Rev. 11:18, 19. In the time of the judgment of the dead, the temple of God was opened in heaven, and the ark containing the law revealed. After the disappointment of 1844, the people of God saw the light on the subject of the sanctuary in heaven. Then they saw the binding claim of the fourth commandment as well as the other nine of the decalogue. The Sabbath reform commenced at that time; by 1848 it began to be recognized as the fulfillment of Rev. 7:1-4.

Rev. 7:2. Like the sunlight on the earth, first the faint light of dawn, then the gradual increase until the noonday rays are felt; so this work began feeble, with only a few, but it has spread until those who hallow the seventh day as the Sabbath of the Lord are found in every nation on earth. It is rapidly increasing, and every individual will have opportunity to reject or accept.

Rev. 7:3. The seal is in the forehead, the mind, or seat of the affections.

Rev. 7:4. The whole number who accept this sealing message is 144,000. Many children of God are dying daily who have never had their attention called to this truth, and are saved among the innumerable company.

Rev. 7:9.

Who Will Receive the Seal of God?

Eze. 9:1-4. The sealing work is here brought to view. The seal is spoken of as mark, which is the same as sign.

Eze. 9:4. Those who have a burden of soul for others, and are grieved on account of sin will receive the mark.

Rev. 14:1. They receive the name of the Father.

Ex. 34:5, 6. The name of God is His character. Those who are sealed will partake of His character.

Rev. 14:3-5. They are to stand without fault, are to have no guile. They will follow the Lamb wheresoever He goeth.

Rev. 14:9-12. They refuse the mark of the beast and his image.

Rev. 15:1, 2. This company stand on Mount Zion triumphant over every foe.

Eze. 9:11. When every one who will accept the message is sealed, the angel reports that the work is finished.

Eze. 9:5-7. The judgments of God follow the sealing work.

Eze. 9:8, 9. So many that had been counted with Israel were slain, that it looked at first to the prophet as if all the people of God would be destroyed.

Rom. 9:6. All who make a profession are not really Israel. All who will not humble their hearts before God will be left out of the final gathering.

Eze. 9:6. It is an individual work, old and young stand on their individual record.

Eze. 14:20. No one will be shielded and saved because of father's or mother's righteousness. Only an individual experience in the things of God will save any one.

"WOE TO THEM WHEN I DEPART FROM THEM"

HOSEA 9:12.

"THERE is a time we know not when,
A point, we know not where,
Which marks the destiny of men,
To glory or despair.

"There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's patience and His wrath.

"To pass that limit is to die—
To die as if by stealth:
It does not quench the beaming eye,
Nor pale the glow of health.

"The conscience may be still at ease,
The spirits light and gay:
That which is pleasing still may please,
And care be thrust away.

"But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

"Oh! where is that mysterious bourne,
By which our path is crossed,
Beyond which God Himself hath sworn,
That he who goes is lost?

"How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

"An answer from the skies is sent—
Ye who from God depart,
While it is called to-day, repent,
And harden not your heart."

Baby Help

"Oo want me, mamma?"

In the early morning the voice rang through the house, full of interest and enterprise. Little Nan was three months short of her third birthday, yet she was overflowing with the delightful sense of helping mamma. Up and down stairs she toiled on the make-believe errands that mamma invented; or, with a feather duster almost as tall as herself, she dusted furniture already clean; she scrubbed and rubbed and swept, all the time singing at the top of her sweet voice; and if her mother disappeared for a moment, she called out, "Oo want me, mamma?"

I was interested in this little house-worker, and her mother's way of letting her "help," and all the more, as I had often observed opposite ways. It is very easy for a mother to make a child feel that she is a bother instead of a help; and very common I think for mothers to treat very little children as if they were little animals or something less intelligent: scarcely one in a hundred realizing that education begins almost at birth, and that of all important things, it is important that a mother should keep in perfect sympathy with her child. When the baby girl wishes to help, she is told to keep away from this and to get out of that; she gets a slap for soiling her pinafore; a scowl for some other innocent accident belonging to the helping; a cross

word for nothing at all except for being a child, and being present when the great god, work, is being sacrificed to.

The little tender heart, as really anxious to serve, as full of good-will as any grown-up heart, gets its first experience of discouragement, of ingratitude, of unsympathy,—and from its mother. Undoubtedly the mother will wonder six, seven, or eight years hence, why the child is so unfeeling, so careless about helping; never noticing when she is worn out, and in need of help.

If you wish a vine to climb over your trellis, and give you blossom and shade, will you persistently push away its tiny, clinging tendrils? In that case it will cling up some other support, and lavish its young lovely life in the new direction. A mistake of this kind can never be entirely remedied.—*Mrs. F. M. Butts, in Illustrated Christian Weekly.*

Past and Present

WORDS of Ancient Doubters:

"Judah said, the strength of the bearers of burdens is decayed, and *there is much rubbish; so that we are not able to build the wall.*" Neh. 4:10.

Words of Modern Doubters:

"There is not the same zeal there used to be, and there is *so much prejudice in our neighborhood, it is useless for me to attempt to do anything.*" Are these your words?

Words of Ancient Victory:

"The work is great and large, . . . our God shall fight for us. . . . So we labored in the work . . . from the rising of the morning till the stars appeared." Neh. 4:19-21.

Modern Words of Victory:

There are so many who have never heard this precious truth, so many to be warned, and so few to do the work. I know God will help me if I go forward. He will give me the tongue of the learned. I will improve every opportunity. Will

send papers by mail, will hand them to my neighbors, and will tell them of the precious Truth, and I know God will help me and bless the seed sown.

Do you speak words of doubt or of victory?

A BOOK FOR EVERYBODY.

THE new edition of the "Story of Daniel the Prophet" has three features not contained in the former edition.

First. Included in the one hundred additional pages are eleven original illustrations, prepared expressly for this book.

Second. There is a diagram of the Sanctuary, with scriptural references and notes, showing that every gospel truth centers in the Sanctuary.

Third. Over 2200 questions have been arranged covering the contents of every chapter in the book. These are not intricate questions, yet will require study. The simple reading of the book will answer every question.

There are hundreds of our people who desire to do something to interest their own families and their neighbors in the study of the Bible and Present Truth, and would, if they knew how. The "Story of Daniel the Prophet," with the additional questions furnishes a means of doing this without arousing controversy.

Gather the family together. Let one read the questions and the others read the book, giving the answers to the questions from the book. If further investigation is desired, study the references given on the margin of the book. These references, 4040 in number, are quoted from every book in the Bible except II John and the book of Jude. These marginal references contain one-eighth of the entire Bible, and treat upon every subject of Present Truth. In this way families will become interested not only in the book of Daniel, but in a general knowledge of the Scriptures.

Neighbors can be invited to join your

family study, or the study may be held at their homes. Thus the book becomes a self-educator to the one who asks the questions, and gives them an experience in holding Bible readings.

Many who are so situated that they can not canvass, or even distribute tracts and papers, may in this way, not only be the means of saving their families, but of scattering the light of Present Truth before thousands this coming winter.

Here is a work where the questions are prepared, answers may be read, and with the marginal references a study may be developed, not only on one point in particular, but on *every* phase of Present Truth, as given in God's Word, without arousing controversy. Controversy is something which should in all cases, be carefully avoided.

One who has been reading the book, writes: "We have been reading the book with great satisfaction in the home. Its story form of expression is so much more readable, and so much less liable to arouse controversy. We are delighted with it, and believe its circulation will mark a new era in the spread of these gospel truths to the world."

Every family should have the book, and begin a regular course of reading at once in their families, and in their neighborhoods.

The "Story of Daniel the Prophet" is a subscription book, price one dollar. It can be secured from agents, from your Tract Society, or S. N. Haskell, South Lancaster, Mass.

Warning

SANBALLAT, or his representative, may live in your neighborhood. If he does he will be wroth when he hears that you are beginning to work among your neighbors. He will mock you and try to make you think you can never accomplish anything. Read the fourth chapter of Nehemiah and you will find his reasonings. Like Nehemiah of old, cry out unto the Lord and He will help you. Remember that when "the people had a mind to work," the wall was

built in spite of Sanballat and all his company. Go forward, in the name of the Lord, and He will give you victory.

Where There's a Will There's a Way

THE following letter is from a sister in Indian Territory, who as soon as she found THE BIBLE TRAINING SCHOOL was a help to her, went to work among her neighbors. She sends a list of ten subscribers:

"Editor of THE BIBLE TRAINING SCHOOL: I want to show how much I love that little paper. It is just the paper to carry out among the people, and what I have longed for to do mission work with. I have only had two copies of it yet; but I went to work at once with them. May God bless the paper, the editor, and all who read it, that it may do much good and bring many souls to the Lord and His kingdom.

Yours truly in the Lord,

Gleanings from the Mail

To the publishers of the BIBLE TRAINING SCHOOL:

I LOVE the B. T. S. very much, in fact I don't want to be without it; have given Bible readings from it that were much appreciated.

Will send you two new subscriptions and two renewals. Please find enclosed money-order for \$1.00 in pay for same.

Yours in the work for the Master.

I DON'T know of anything better to place in the hands of the people than the BIBLE TRAINING SCHOOL. The Bible reading on the Holy Spirit was such a good study. It did us much good, as a family, as we studied it together at evening worship.

I AM sending in a few subscriptions which I have taken among my Bible readers, and others, for your very valuable paper, the BIBLE TRAINING SCHOOL. We appreciate its visits very much, and I find that people who are at all interested in Bible study only need to have it shown them, and they desire it right away.

I HAVE been taking your valuable paper for one year. I think when I receive a new number, each one is worth the year's subscription. My year expires with this month. I do not want to miss a number so I enclose \$1.50 for my renewal and five new subscriptions. May God bless you in your work, and enlarge it, and may we all be so faithful that we will hasten the coming of our blessed Lord.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

THE HOME BIBLE TRAINING SCHOOL

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SOUTH LANCASTER, MASS., DECEMBER, 1903

PLEASE note the new address of the BIBLE TRAINING SCHOOL office.

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

OWING to Elder S. N. Haskell's age and condition of health, it was thought best to leave New York City. He and Mrs. Haskell will spend the winter in Nashville, Tenn., where they will continue the same work as in New York, viz., training workers for the great harvest field.

ELDER G. I. BUTLER writes that they are preparing to have a strong corps of young people gathered in Nashville, ready to receive special instruction in Bible study and methods of work.

SEND for a quantity of the BIBLE TRAINING SCHOOL, and sell and give them away in your neighborhood. They are sent post-paid at the following rates: 25 copies, 50 cents; 50 copies, \$1.00; 100 copies, \$2.00.

Owing to pressure of work Elder Loughborough was not able to supply us with an article as usual for this month. The articles will be resumed in the January number. Do not fail to read these valuable articles from this faithful servant of the Lord.

IN sending money to the BIBLE TRAINING SCHOOL, please send by P. O. money order or checks or coin cards, as far as possible, instead of sending postage stamps, as there is always more or less loss from stamps sticking together.

THE "Story of the Seer of Patmos," by S. N. Haskell, will be on the market in a few months. It is an intensely interesting work on the book of Revelation, and will be a companion book for the "Story of Daniel the Prophet."

WE mail several thousand sample copies of the BIBLE TRAINING SCHOOL each month. This costs us considerable. We would be very thankful to have our friends co-operate with us in this work, by sending us lists of addresses of parties who would be interested in religious reading, and also by donating toward the postage and cost of papers.

THE management of the BIBLE TRAINING SCHOOL will remain the same. The change in office will make no change in the paper. For the past year the BIBLE TRAINING SCHOOL has been printed at the South Lancaster, Mass., printing office, and mailed in New York City. In the future it will be mailed in the same place it is printed.

DO NOT throw the subscription blank, which you will find in this paper, carelessly aside; but get some neighbor or friend to subscribe for the BIBLE TRAINING SCHOOL, and encourage them to study the lines of Bible study given. You will thus be sowing seed which will bear fruit in eternity.

THE BIBLE TRAINING SCHOOL is published in the interest of house to house work. A good way to begin is to get your neighbors to subscribe for the BIBLE TRAINING SCHOOL, then visit them and help them to become acquainted with the Lord Jesus and love His Word.

"The Story of Daniel the Prophet" as an Educational Work.

There is no other book like it. It is an invaluable help to the Study of the Bible.

THERE ARE 4,048 REFERENCES ON THE MARGIN.

The texts are given in three ways; viz., The full text, abbreviated, and simply the reference. These references are from every book in the Bible except 2 John and Jude, and are God's explanation of the book of Daniel in His own words. There are 31,173 verses in the whole Bible, and more than one eighth of these are in the margin.

THE INDEX CONTAINS 2153 REFERENCES.

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