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

• Luke. 14: 28 •



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

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

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

Vol. III

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No. 5



THE WIERD OF THE MORROW

YOU'LL be sorry to-morrow, sorry
For the harsh words said to-day.
You will wish you had waited a little,
Till the ill mood passed away.
You will grieve for the friend you wounded,
But you'll grieve till your heart is sore
For the strife and sin that entered in
When anger set wide the door.

You'll be sorry to-morrow, sorry
That an old face quivered and broke,
As if a blow had struck it,
At the hasty words you spoke.
You'll be low in your mind to-morrow,
That a little child with dread
At the glance of your eye went hurrying by,
With downcast, drooping head.

You'll be sorry to-morrow, sorry
That you played the cowardly part,
That you hid in a mask of silence
And the hypocrite's hateful art;
For silence is sometimes shameful,
And borne of the mean degree,
And it creeps away at the end of the day,
To lurk where the mean things be.

Sorry to-morrow? Truly
'Twere better to be content,
And have no guilt to atone for,
No willful sins to repent.
The word, the look, the action,
By the help of God may wear
That light of heaven, forever given
In the hush of the answered prayer.

—Margaret E. Sangster.

THE DAY OF ATONEMENT

MRS. E. G. WHITE

ONCE a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scape-goat." Lev. 16: 8, 21, 22. The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not to be inhabited." Lev. 16: 8, 21, 22. The scape-goat came no more into the camp of Israel, and the man who led him away was required to wash

himself and his clothing with water before returning to the camp.

The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin, and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and *the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.*

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the

heavenly sanctuary. After His ascension, our Saviour began His work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.

Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 6:19, 20; 9:12.

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work

of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin-offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Rev. 22:12.

Thus those who followed in the light of the prophetic word saw that, instead of coming to earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming.

It was seen also, that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scape-goat typified Satan the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin-offer-

ing, removed the sins from the sanctuary, he placed them upon the scape-goat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.

Shadow and Sun

STAND with your back toward the sun,
And ('tis a well-known fact)
You cast the shadow of yourself
Before you by the act.
It falls upon the things you grasp,
Upon the path you tread;
And everywhere, instead of light,
It flings a shade instead.

So, when you turn your stubborn back
Upon the heavenly Sun,
The Light that lightens all the world
And shines for everyone,
At once the ugly shade of self
Darkens your pathway o'er,
And wheresoe'er your footsteps fall
The shadow falls before.

But turn and face the Light—and lo,
Under the sunlit air
The world lies wide before your feet,
No selfish shadow there!
Sunshine upon the daily path,
Sunshine that shall attend
Each onward step, each forward look,
Unto the journey's end!

—Priscilla Leonard.

“To forget a wrong is the best revenge.”

“SIGHING Christians see their sorrows
without seeing their Saviour.”

“KEEP your heart so full of loving-kindness that your words will take care of themselves.”

OCTOBER

J. N. LOUGHBOROUGH

THE month of October, and especially the twenty-second day, is a period of much interest to the people of God, it being the anniversary of the time when the great and longest period of prophetic time in the Bible—the 2300 days—terminated. This was the time when Christ our great high priest in the heavens entered upon the work of cleansing the heavenly sanctuary—the investigative judgment of the Lord's people—those who have fully confessed their sins in his name.

Then and there He entered upon the work heralded by the first angel's message, "The hour of his judgment is come." This cleansing of the sanctuary, as well as the other service of Christ, through the efficacy of his blood was prefigured in the yearly round of service in the Jewish sanctuary. The apostle Paul in writing to the Hebrews respecting that service said of the priests officiating in the earthly sanctuary with the blood of beasts that they served to "an example and shadow of heavenly things." Heb. 8:4, 5. That temple service was the same every year, first an offering of blood every day for the sins of repentant sinners, thus conveying their sins into the sanctuary. Then on the last day of their religious year—the tenth day of the seventh month—a service was performed for the blotting out of those confessed sins. The meaning of that service, as still explained by the Jewish Rabbis, is that with them it is a day of judgment. In the *Jewish Exponent*, a paper published in San Francisco, California, in the year 1892, in announcing the day of atonement for that year, the rabbi advised the readers to make preparation for "the final judgment of Yom Kippur," *Yom* meaning day and *Kippur* meaning atonement. So the admonition was to prepare for the judgment on the day of the cleansing of the sanctuary. In 1902, Rabbi Myer, of San

Francisco, announcing the day of atonement, said that on that day they would "stand tremblingly before the all-seeing eye of Eternal Justice sitting on the throne of judgment."

So the Advent people in proclaiming the close of the 2300 days and the cleansing of the sanctuary to occur on the tenth day of the seventh month (October 22, 1844), although they did not at that time so fully understand that cleansing, yet did they earnestly proclaim it as the the "hour of God's judgment" come. Those who from the heart fully believed the message then proclaimed entered upon a work of preparation for the day as those would who expected at that time to meet the Judge of all the earth.

The stirring admonitions of those declaring that message were calculated, with the blessing of God, to fit a people to rightly meet that solemn event. The believers were exhorted to meet the day as they would if it were the last day of their lives, and with a faith like that of Daniel when going into the lions' den.

As the 22nd of October comes it is well to call to mind the solemn message of the "Midnight Cry," of 1844, and especially the experiences of that day. The tenth day of the seventh month, Jewish reckoning, does not always fall on the 22nd of October. I see by the Jewish Calendar for this year that it is placed September 16. The day of atonement is a movable date. As the Jewish people compute time—360 days to a regular year—an occasional leap year in which a thirteenth month is counted of just sufficient length to bring the beginning of their first month—Abib—to the first new moon after the sun crosses the line in the month of March of our year.

Solemn indeed is the fact that Christ our great high priest has for sixty years been engaged in the investigative judgment of those who, in the past ages, have in faith

made full confession of their sins, and that rapidly the time approaches when the case of each living saint will come before Him for decision. The Lord grant that when our names are called in Heaven's roll, the decision in that eventful moment may be for life, eternal life.

and the one chosen for the Lord was slain, and his blood used in the cleansing ceremony in the most holy place: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil." Verse 15. That this blood represented the blood of Christ, we know from



THE SCAPEGOAT.

THE JUDGMENT

THE tenth day of the seventh month was a solemn one in Israel: "On the tenth day of the seventh month there shall be a day of atonement." Lev. 23: 27. It was a time of fasting and heart-searching: "It shall be a sabbath of rest unto you, and ye shall afflict your souls." Lev. 16: 31.

For the atonement service, two goats were chosen:—

"He [the high priest] shall take of the congregation of the children of Israel two kids of the goats for a sin offering. . . . And he shall take the two goats and present them before the Lord at the door of the congregation."

Lots were cast between these two goats,

· Heb. 10: 19, where, "the blood of Jesus" is mentioned as that by which we now have access into the holiest.

It was a time of crisis for Israel. Every bloodstain before the veil represented a sin punishable by death. Romans 6: 23. Behind the veil was the law, to satisfy whose claims against the sinner the work of atonement was being carried on. But directly above the tables of the law, forming the cover of the ark, was the mercy-seat where God's presence was manifested in glory. Above and before this the high priest sprinkled the blood. Here, upon the common ground of mercy, justice met Israel, accepted the atoning blood, and pronounced the camp free.

This was not compromise on the part of

the law; the law demanded life for every violation of its precepts until its claims were satisfied, though it consented to recognize the life of a substitute. Indeed, it would be far from the province of mercy to obviate punishment by a suspension of the law transgressed; and to-day, if any presume upon the mercy of God, and claim to be released by Christ from the binding force of any of God's commandments, they abuse and misrepresent His character, and add sin to sin.

It will be noticed, however, that only the confessed sins, those that had been brought by the penitent and placed before the veil, were thus removed. If there were those in the camp who had not put away their sins, who had not brought their sin-offerings, every such one standing on the day of atonement without a substitute, received on his own head the punishment of his sins: "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. He was driven out of the camp, and all intercourse between him and his people was cut off.

One act remained—the removal of the sins atoned for from the camp. For this purpose the second goat was brought forward:—

"Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, . . . putting them upon the head of the goat, and send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." Lev. 16:21, 22.

In the margin of verse 8, the scapegoat is called Azazel, a word by which the Hebrews designated Satan. The ceremony of sending him away, bearing the confessed sins of Israel, was significative of the final blotting out of sin, when Satan shall be punished for the sin and misery which he has brought into the world. Rev. 20:1, 2.

The judgment and its execution were

now completed: the demands of the transgressed law for the life of the sinner had been met by the penitent with the life of a substitute; those who had not confessed their sins were cut off from the camp; and with the sending of Azazel into the wilderness, the last trace of sin was removed. This was a complete work of judgment, and out of it came the law, unimpaired, and with every precept binding.—*T. C. O., in Present Truth.*

Deliverance

My soul is escaped as a bird from a snare,
Bless the Lord, oh my soul! Bless the Lord for
His care!

Had it not been for Him, men had swallowed us up,
We had drained to its dregs sorrow's bitterest cup
Had it not been the Lord who was still on our side
We had been overwhelmed with the pitiless tide,
Our help ever has been, and it ever will be,
In Him who made heaven and earth and the sea.

—*Jessie F. Waggoner.*

VICTORY TO THE WRESTLER

S. N. HASKELL

WE have heard a voice of trembling,
of fear, and not of peace. . . .

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him." Jer. 30:5-8.

This is the experience of the people of God in their struggles to overcome. None will share in the "refreshing" coming upon the people of God unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and every wrong word and action. Every wrong habit must be overcome. We should be drawing nearer and nearer to the Lord and earnestly seeking that preparation necessary to enable us to stand in the day of the Lord, which is just before us. None

but holy beings can dwell in His presence.

Jacob possessed an unfortunate trait of character. He was sly, watching his opportunity to take advantage of others, that he might gain thereby. There are many Jacobs at the present day. The Lord's great wheel of providence brought him into a close place. He valued peace with his brother whom he had wronged, above his possessions, and sought to right every wrong; in doing this he greatly reduced his wealth. Gen. 32:13-21. Jacob went alone to pray, and there met him a man whom he supposed to be an enemy, that wrestled with him till break of day. Gen. 32:26-9. Jacob clung to the angel and plead for the blessing until he obtained the victory and was given a new name in token of the new character gained.

Where are the men to-day who wrestle with God until they obtain the victory over besetting sins? Where are the wrestlers for souls that sigh and that cry for the abominations that be done in the land? To all such, God says, "Fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel; for, lo I will save thee from afar and thy seed from the land of their captivity; and Jacob shall return, and shall be at rest and be quiet and none shall make him afraid, for I am with thee saith the Lord to save thee." Jer. 30:10, 11.

THE AT-ONE-MENT

ALLEN MOON

SIN is the transgression of God's law. God can not change His law merely to accommodate the sinner. Having once transgressed, he can never go free except on the terms of the Lawgiver. God Himself must change before any change can come in His law. Then since God changes not, His law, which is His will, must stand. He therefore that shall break any precept of His law is by that act separated from God and must become recon-

ciled to the law and its Author. God has provided means by which the sinner may be able to obtain the favor of God, and this is only obtained by the death of a substitute. Without the offering of a substitute, the sinner himself must suffer the penalty. In the book of the law God has made very plain the doctrine of atonement by means of types and shadows. God accepted the faith of His people who could not see to the end of that which was typified.

The pious Jew understood the atonement. As it is written, "If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. . . . And the priest shall make an atonement for him, and it shall be forgiven him." God has accepted the offering for sin and the transgressor goes free and on his way rejoicing for he is at one with his God.

It is not becoming the transgressor to propose terms to the one who is offended, but if He is willing to accept a lamb as a substitute, should not the sinner gladly accept the terms? And having accepted the proposition of the lawgiver, there is no more any cause for separation, and the atonement is complete. When God sets forth the poor Man of Nazareth as an antitypical Lamb, and proposes to accept the offering of His life for the life of every one found under condemnation because of sin, it is not for the condemned to contend the sacrifice is insufficient. God knows the value of the sacrifice. And although man may not be able or willing to perceive the divine character of the above, it is sufficient, since God accepts it on the sinner's behalf.

My Wish

MASTER, I do not ask that Thou
 With milk and wine my table spread,
 So much as for the will to plow
 And sow my fields, and earn my bread,
 Lest at thy coming I be found
 A useless cumberer of the ground.

—Alice Cary.

ANNIVERSARY

THE present year is the sixtieth year of the antitypical day of atonement,—the judgment of the righteous. For several years before we entered upon the first year of the judgment, the second coming of Christ was preached throughout the world.

Joseph Wolf preached it in Asia, St. Helena, and before the leading men of this nation in Washington, D. C. Edward Irving proclaimed it in London before thousands of all classes of people, with hundreds of co-laborers. In Sweden where the laws prohibited men from introducing a ny thing contrary to the established religion, God raised up children to proclaim it. A monk signing himself "Ben Ezra,"



TYPE AND ANTITYPE

WHEN the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scape-goat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scape-goat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.—"Great Controversy."

wrote a book in Spain on the prophecies, taking the position that Christ would come about 1844. William Miller with hundreds of co-laborers preached it in the United States of America.

The Saviour bears the following testimony, after speaking of the signs that were preached at that time: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see these things, know that it (He) is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-35. We have reached the sixtieth year. The nations are angry; the wrath of God is stirring the nations of the earth. The end of all things is much nearer than many believe. We exhort all to search their Bibles as never before, and prepare to meet God who cometh bringing His reward with Him, and will reward every man as his work shall be.

WHEN WAS THE ATONEMENT MADE ?

G. B. THOMPSON

FROM a mistaken view that the atonement for sin was made by Christ on the cross two monstrous errors have grown up; viz., Universalism and Calvinism. Christ tasted death for *every man* (1 Tim. 2:5, 6), hence if death is the atonement, it logically follows that the sins of all are atoned for, and all will be saved.

Stunned by this shocking though inevitable conclusion, others realizing that the Scriptures do not teach salvation for the incorrigible, though blindly holding to the idea that the atonement was made on the cross, have been driven to a doctrine equally unscriptural; that of predestination, or the election of a certain portion of the human family to be saved, and the rest to be lost regardless of any act of their own.

The atonement as shadowed forth in the sanctuary services corrects both of these errors. In the typical services connected with the service the atonement was the *last work* performed by the high priest in the yearly round of services. On this day the sins which throughout the year had been carried in type into the holy place were borne by the priest into the most holy place, and over the broken law of Jehovah, atonement was made for them. Then they were taken by the high priest to the door of the sanctuary and laid upon the head of the scape-goat (which typifies Satan). This goat was then sent by the hand of a fit man into the wilderness to perish. Thus in figure the sanctuary was cleansed from sin—the atonement made. See Lev. 16.

This work which was performed in figure, will be performed in reality by our great High Priest, as the closing part of his ministration in the heavenly, or true, sanctuary. The sins of all who have confessed through Christ their transgressions will be atoned for. In His final work Jesus will cleanse the sanctuary of all these sins by making

an atonement for them in the most holy place of the sanctuary, and then he will lay them upon the head of the originator of sin—Satan—and send him for a thousand years into the earth, made chaotic and void at the coming of Christ.

A FRIEND AT COURT

WE all have a case pending at the court of heaven. We have a merciful and faithful High Priest. One who is touched with the feelings of our infirmities, One who was tempted in all points as we are, One who can have compassion on the ignorant, who sympathizes with the afflicted and sorrowful. He is a mighty pleader. "For their Redeemer is mighty; He shall plead their cause with thee." Prov. 23:11. When you plead He unites in pleading with you. "I, even I, am He that blotteth out thy transgressions for mine own sake, and *will not remember* thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified." Isa. 43:25, 26. Here is a most precious promise. He would have us come as though he did not remember and put him in remembrance of His promise. Then he will plead with us. Then we are to *declare*, that we may be justified. He is interested with us and for us. "For the Lord will plead their cause, and spoil the soul of those that spoiled them." Prov. 22:23.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered in my name, there am I in the midst of them." Matt. 18:19, 20. If such is the promise where two agree on earth, and both of them sinful, how much greater the promise where Christ unites to plead with us and for us, in the court of heaven.

"THERE is a Friend that sticketh closer than a brother."

Are You Teaching Your Children These Things?

WE are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary, should be our constant study. *We should teach our children what the typical day of atonement signified, and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character.*

E. G. W.

THE TWO THOUSAND AND THREE HUNDRED DAYS

THIS is one of the most important periods of prophetic time given in the Bible. It locates two very important events in this world's history; viz., the death of Christ and the opening of the investigative judgment in the heavens.

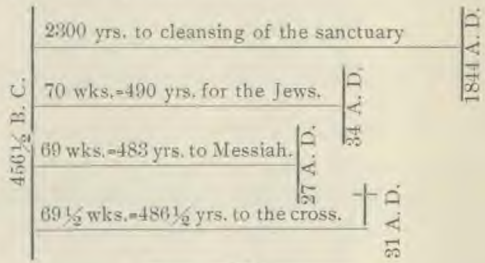
It is first mentioned in Dan. 8:14, and explained more fully in Dan. 9:24-26. It began in 456½ B. C., when the decree went forth to restore and build Jerusalem, Dan. 9:25, Ezra 7:9, 11-26, and ended in 1843½, or in the autumn of 1844. Seventy weeks of this period was determined, or cut off, upon the Jews. They were God's chosen people during that period. A week is seven years. Gen. 29:27. Seventy weeks would be 490 years. Four hundred and ninety years added to 456½ B. C. brings us to 34 A. D., when the Jews rejected the gospel and the disciples turned to the Gentile world. Acts. 8:1-4 (marginal date); Acts 13:46. The seventy weeks was divided into three parts. Dan. 9:25-27.

Seven weeks or 49 years was consumed in the restoring of Jerusalem.

Sixty-nine weeks or 483 years reached to Messiah the Prince. Messiah is the Hebrew and Christ the Greek form for the English word anointed. John 1:41 (margin). Christ was anointed with the Holy Ghost.

Acts 10:38. This took place at His baptism on the banks of Jordan. Matt. 3:13-17. By adding the 483 years to 456½ B. C., we find the baptism took place in A. D. 26½, which would correspond with our autumn in A. D. 27. The Jewish year began in the spring time, and a half year added would bring us into our autumn. The last week of the seventy marked the time when the cross of Christ was set up. He was to be cut off, "but not for Himself." "In the midst of the week He shall cause the sacrifice . . . to cease." Dan. 9:26, 27. This locates the death of Christ 3½ years after His baptism, which corresponds with the gospel record.

The following diagram will help to explain this period of time.



Atonement

ATONEMENT means at-one-ment. The day of atonement in the type was the time the sins were forever put away. They were placed on the scape-goat and sent into the wilderness or land of forgetfulness. It is sin that separates man from God. Isa. 59:2. When the blood of Christ was shed upon Calvary a fountain was opened wherein the sinner could wash away his sins. 1 John 1:7. Christ bears all the sins that are given him by confession. We can not imagine such a thing as His bearing our sins throughout the countless ages of eternity. When every soul has decided and the number of the redeemed is complete, then Christ lays the sins on the head of the great antitypical scape-goat and they are burned up with the devil in the lake of fire. Then the at-one-ment is complete.

TYPE

WHEN the sun gilded the western hills of the land of Judea, on the ninth day of the seventh month, the trumpet was blown throughout Israel. The solemn warning of the trumpet produced a marked effect in every home. All work was laid aside, and quiet reigned. It was not the ordinary rest of the weekly Sabbath, for no evening meal was spread. There was not the usual baking and seething customary on the preparation for the Sabbath. No food was prepared, for this was not a feast, but a fast day. The father of the household gathered his family about him, and read from the Sacred Scroll: "Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls." With prayer, fasting, and deep searching of heart, the day was spent by the Israel of God. With solemn awe they repeated, "Whatsoever soul shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:27-32.

In the Gentile homes around them were eating and drinking and all the busy activities of daily life, but quiet reigned in the homes of Israel.—"Story of Daniel the Prophet."

 Out in the Fields

THE little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fear of what might pass,—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn,
Where drowsy poppies nod,
Where ill thoughts die, and good are born—
Out in the fields with God!

IS YOUR HOME AN ANTITYPICAL HOME?

SINCE 1844 the world has been living in the great antitypical day of atonement. The investigative judgment has been in session in heaven. In the type the people were to *control their appetites*, and to *hold their own business interests secondary to the worship of God*. This was shown by the day of atonement in the type being a *rest and fast day*. Lev. 23:27-32.

Type must meet antitype. The great High Priest in heaven is now performing His service. Are you performing your part? In homes scattered all over the earth faithful children of God *will carry out the antitype of the way God directed the Israelites to spend the typical day of atonement*.

The priest might have performed his part of the service perfectly in the temple; but unless the people in their homes fasted, rested, and prayed, the work was of no avail for them. Every Israelite who ate and conducted himself like the Gentiles around him on the day of atonement was cut off from among the people of God.

Is your home a place where the appetite is controlled? Do you hold your business interests secondary to the work of God? Are you heeding the Saviour's words, "Take heed lest at any time your heart be overcharged with surfeiting [eating to excess], and drunkenness [partaking of improper food], and cares of this life, and so that day come upon you unawares"? Luke 21:34-36. *There will be one hundred and forty-four thousand who will heed the warning, and in the fear of God will fulfill the antitype*. While Christ in heaven is faithfully interceding for them, they will present their bodies a living sacrifice, holy, acceptable unto God, that God may be glorified. Will you be one of the number?—"Story of Daniel the Prophet."

THE ear that heareth the reproof of life abideth among the wise.—Bible.

In the World But Not of the World.

I watched the sparrows flitting here and there,
 In quest of food about the miry street:
 Such nameless fare as seems to sparrows sweet
 They sought with greedy clamor everywhere.
 Yet 'mid their strife I noted with what care
 They held upraised their fluttering pinions fleet.
 They trod the mire with soiled and grimy feet,
 But kept their wings unsullied in the air.
 I, too, like thee, O sparrow, toil to gain
 My scanty portion from life's sordid ways.
 Like thee, too, often hungry, I am fain
 To strive with greed and envy all my days.
 Would that I, too, like thee, might learn the grace
 To keep my soul's uplifted wings from stain!

Present Duty

FROM Lev. 23:27-32 we learn the following facts in regard to the day of atonement:

1. It was to be an holy convocation.
2. They were to afflict their souls.
3. Offer an offering made by fire.
4. They were to do no manner of work.

All who ignored any one of these requirements were cut off from among the people of God.

This is the type. What is the antitype? What is required of the antitypical congregation? We are given careful instruction on every one of these points.

1. We are not to forsake "the assembling of ourselves together, as the manner of some is; but exhort one another: and so much the more *as ye see the day approaching.*" Heb. 10:25.

2. Those that afflicted the soul spent the day in "prayer, fasting, and deep searching of heart." We are admonished to take heed "lest at any time our hearts be overcharged with surfeiting [over eating] and drunkenness," and also commanded to watch and pray. Luke 21:34-36. Control of appetite is the central thought in this part of the command.

3. "Offer an offering made by fire," the offering was consumed. Rom. 12:1-21, shows the offering required in the antitypical day of atonement. Such an one will spend

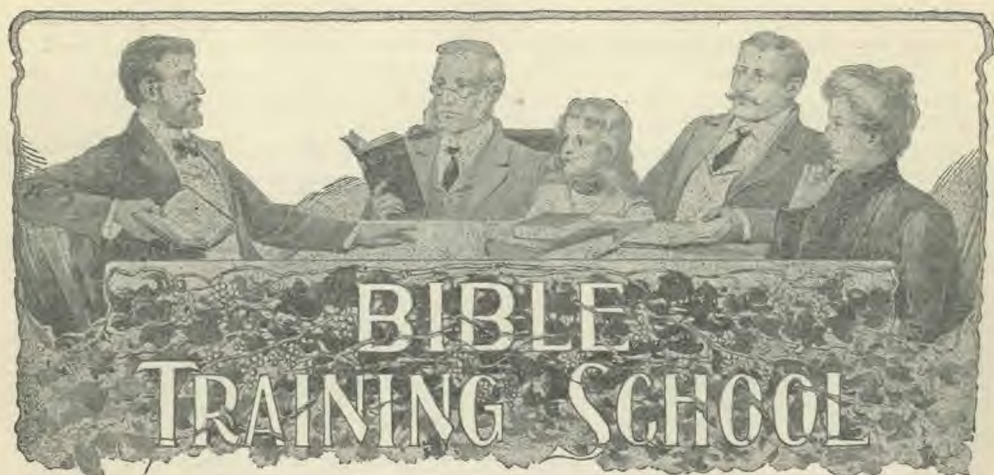
and be spent in the service of the Lord.

4. The Saviour admonishes those who are waiting for Him to be not overcharged with the cares of this life. Luke 21:34-36. All business was laid aside on the typical day of atonement to teach that in the real period of atonement our business should be held second to the work of the Lord. We are not to be slothful in business, but God's interest should be first and our own second.

The one who acceptably keeps the real day of atonement will love to assemble with God's people to worship Him, they will keep their appetite under control, will be good health reformers. Will love to pray. Their lives and possessions will be laid on the altar to be used as God directs, and every personal interest will be held secondary to the interests of God's work. Upon such the seal will be placed.

Bound in the Bundle With the Lord

"A MAN is risen to pursue thee, and to seek thy soul; but the soul of my Lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies them shall He sling out, as out of the middle of a sling." 1 Sam. 25:29. These were the words of Abigail to David concerning Nabal. They were prophetic. "And it came to pass about ten days after, that the Lord smote Nabal, that he died. And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil; for the Lord returned the wickedness of Nabal upon his own head." 1 Sam. 25:38, 39. This was the result of David letting the Lord plead his own cause rather than taking it in his own hands. It also showed how our life can "be bound in the bundle of life with the Lord thy God." It is far better than to take the care in our own hands and fight our own battles. God live and reigns. He is a God of justice and mercy. And He delighteth in those that hope in his mercy.



BIBLE READER'S CLASS

IN our study of the seven churches we are brought down to the last period. It is called Laodicea. This is the period of the judgment of the righteous, or the investigative judgment. The Philadelphia church covered the period of the few years preceding the opening of the judgment in 1844. The Laodicean church extends from 1844 to the coming of Christ.

The Laodicean Church

- Rev. 3:14. The Saviour introduces Himself to this period under three different titles.
- Rev. 3:15. A lukewarm condition is especially displeasing to God.
- Rev. 3:16. The lukewarm Christians will be cast aside.
- Rev. 3:17. A boastful Christian is always a failure. Their strength is to always realize their own weakness and to trust in the strength of the Lord.
- Rev. 3:18. Counseled to buy gold, white raiment, and eyesalve.
- 1 Peter 1:7. James 2:5. The riches of faith and love is the gold.
- Isa. 61:10. Rev. 19:8. White raiment is Christ's righteousness.
- 1 Cor 2:9, 10. 1 John 2:27. The Holy Spirit is the eyesalve that opens the eyes of the Christian to discern spiritual things.
- Rev. 3:19. Heb. 12:5-11. Reproof is sent in love.
- Rev. 3:20. Luke 24:28-30. The Saviour never forces His presence upon any one. We must first listen to His voice, then open to him, if

we would enjoy His presence. We can sup with Him; as we feed upon His written Word, He will sup with us as we pour out our souls in prayer to Him.

Rev. 3:21. The overcomer shares the Saviour's throne.

How Can We Locate the Judgment?

The ancient sanctuary service was an object lesson of Christ's work for man.

Heb. 8:5. The priests' work in the ancient sanctuary was a kindergarten lesson, showing by the means of animals and objects, the heavenly work.

Heb. 9:6. There was a daily service in the first apartment.

Lev. 4:1-35. Lev. 10:16-18. From the ruler to the common person, all could bring an offering. Their sins were carried in type by the priest into the holy place, and they were forgiven.

While this work freed the sinner from the sin, it left the sin with the priest in the sanctuary, before the Lord.

Lev. 16:29, 30. The tenth day of the seventh month was the time appointed to remove these sins from before the Lord.

Lev. 16:33. The work of this day cleansed the sanctuary from all the sins transferred there during the year.

Lev. 16:34. Once every year in the typical service, there was a service performed which represented the complete removing of all trace of sin from both the sanctuary and the people.

Lev. 16:2, 12. On this day the most holy place was entered.

Lev. 16:11-19. Blood was sprinkled above the mercy-seat. Beneath the mercy-seat was the broken law, which demanded the death of the transgressor.

Lev. 16:20, 21. When the priest came out from the sanctuary, on the day of atonement, he bore in his person (in type) all the sins of Israel, and they were laid upon the head of the scape goat and borne by him far away from Israel.

This work was a shadow of heavenly things, therefore in the heavenly service there will come a time when the records of all the sins of the righteous will be forever blotted out and all the sins placed upon Satan's head, for "His



mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7:13-16.

How Can We Locate the Judgment?

Continued.

Rev. 11:19. There is a temple in heaven.

Heb. 4:14-16. Heb. 6:19, 20. Heb. 7:25. Christ officiates as high priest in this heavenly temple.

Jer. 2:24. All sin is marked before God.

Matt. 18:23-35. Eze. 18:24-26. If an individual returns to sin after he has been forgiven, he will have to answer for the sins that were forgiven.

Rom. 4:5-8. Confessed sins are covered by the blood of Christ as long as the sinner keeps his faith firm in God.

Acts 3:19-21. Before the Saviour leaves the heavenly temple to come to the earth, the sins will be blotted out from the books of heaven.

Heb. 9:23. The heavenly sanctuary will be cleansed, and as the cleansing of the earthly was a shadow of the heavenly, we may learn of the heavenly from the earthly.

Dan. 7:9, 10. The judgment consists of an examination of the records written in the books of heaven.

Rev. 20:12. Every one will be judged according to what is written in the books. Blessed is the individual whose sins are covered by the blood of Christ when the books are laid open in the time of judgment.

Rev. 11:18, 19. The most holy place of the heavenly temple where the ark of God rests, was opened when the time came to judge the dead.

Dan. 7:9-11. Luke 21:34-36. This judgment takes place while men are living upon the earth.

1 Peter 4:17. It begins with the righteous.

From these texts we learn that there will be a time before Christ comes when all trace of the sins of the righteous will be forever removed from the heavenly sanctuary.

Rev. 22:11, 12. Every case will then be decided forever.

Heb. 9:28. When Christ returns to the earth he comes without sin. He no longer bears the sins of His people. The sins have been laid upon the originator of sin, and he bears them through the one thousand years until Satan, sin, and sinners are all consumed in the fires of the last day.

When Did the Judgment Begin?

In the type the removing of the trace of sins from the sanctuary at the close of the year was called the "cleansing of the sanctuary," so the removing of sin from the heavenly sanctuary in the final judgment is called the "cleansing of the heavenly sanctuary."

Dan. 8:13, 14. When a heavenly being inquired how long before wickedness would cease to reign. He was told "Unto 2300 days then shall the sanctuary be cleaned."

Dan. 8:26, 27. The angel said the visions of the days (evening and morning) was true, but Daniel fainted before he was given the explanation of the days.

Dan. 9:20-22. Gabriel was sent to give Daniel

understanding in regard to the portion of the vision of the eighth chapter of Daniel that was still unexplained.

Dan. 9:23. He was told to consider or think of the vision.

Dan. 9:25. The period of time was to begin with the decree to restore and rebuild Jerusalem.

Ezra 7:9, 11-26. This decree went forth about the middle of 457 B. C. which would really be $456\frac{1}{2}$ years before Christ. This is the beginning of the 2300 days."

Num. 14:34. Eze. 4:6. A day in prophetic time equals a year;—therefore 2300 days equal 2300 years.

Twenty-three hundred years added to $456\frac{1}{2}$ B. C. brings us to 1843 $\frac{1}{2}$ A. D. or the autumn of 1844 A. D., which locates the beginning of the cleansing of the heavenly sanctuary or the opening of the investigative judgment in the autumn of 1844.

The Investigative Judgment

Does the Lord say that both the righteous and wicked will be judged? Eccl. 3:17.

With whom does the judgment begin? 1 Peter 4:17.

Will the righteous dead be raised immortal? 1 Cor. 15:42-44.

Before their resurrection what investigation of character is mentioned in Luke 20:35?

Who are shown to be prepared for heaven? Dan 12:1.

With whom will the investigative judgment close up? Luke 21:36.

When did this cleansing work begin? Dan. 8:14.

What is examined in the judgment? Rev. 20:12.

What book is spoken of in Mal. 3:16, 17? Neh. 13:14.

Where is this record written? Mal. 3:16. Before the Lord.

Who attends us and takes record of all we say and do? Eccl. 5:6; Matt. 18:10.

What heavenly book is spoken of in Rev. 3:5?

Did Moses understand this subject? Ex 32:32, 33.

Over what did Jesus tell His disciples to rejoice? Luke 10:20.

How did Paul speak of some of his fellow laborers? Phil. 4:3.

What will be brought into judgment? Eccl. 12:13, 14.

How close did Jesus say the Judgment would be? Matt. 12:36, 37.

Who acts as advocate in the judgement? 1 John 2:1.

For whom will He plead? Matt. 10:32, 33.

Who will not be worthy of His merits? Matt. 10:37, 38.

When will the judgment written be executed upon the righteous? Matt. 16:27.

G. T. WILSON.

Christian Temperance

What does the Christian keep in mind while eating and drinking?—The glory of God. 1 Cor. 10:31.

How does the man who is striving for the mastery over sin and self live?—Temperate in all things. 1 Cor. 9:25.

Does temperance have anything to do with Christian sanctification?—Yes, indeed. 2 Peter 1:4-8, Verse 6.

Can a man defile himself by what he eats and drinks? Dan. 1:8.

Can drunkards go into God's kingdom?—No. Gal. 5:21; 1 Cor. 6:9, 10.

What does the Christian say when invited to engage in banquets of eating and drinking? 1 Peter 4:3.

What will his friends think of him for refusing to do as he once did? 1 Peter 4:4.

What is the sure result of the professed people of God lusting after and eating things God does not want them to have? Psa. 106:13-15; 78:29-31.

What would God have done for his people if they had hearkened to His counsel instead of walking after their own lusts? Psa. 81:11-16.

With what would He have fed them? Psa. 81:16.

Is God's kingdom meat and drink? Rom. 14:17.

What is it then? Rom. 14:17, last clause.

Why has God had the lustful course of the Israelites written? 1 Cor. 10:6.

How may we avoid the lusts of the flesh? Gal. 5:18, Rom. 6:11, 12, Gal. 5:24. Crucify them.

What entreaty does Peter make to Christians? 1 Peter 2:11.

What admonition is given by Paul in Rom. 13:14?

G. T. WILSON.

"ONLY when the song of God's love is singing in our hearts are we ready for the day."

OCTOBER DAYS

O RARE October days! Ye leave your strange
 Foreshades of things ideal everywhere:
 Autumnal glory crowns the mountain range;
 Autumnal rapture floods the tranced air:
 Steeped in a golden languor sleeps the sky,
 As sinks the drowsy sun into his rest,
 Where burning clouds in crimson mosses be
 Athwart the glowing portal of the West.

The waning sunshine softens over all;
 Unto the music of sweet-voiced rills,
 Enchanted lights and shadows rise and fall
 Within the charmed circle of the hills.
 The hazy wold a magic vision seems;
 The far-off heights a fairy glamour take;
 And distant headlands, dim as Summer's dreams,
 Immerge their purple shadows in the lake.

From the brown stubble-fields on either side
 Is heard the mellow piping of the quail,
 And, from an opal sky faint-flushed and wide,
 The Hunter's moon looks down, serene and pale:
 On steeps remote the parting sunbeams rest:
 Illusive shapes the bosky hollows fill:
 Then twilight shades the quiet glens invest,
 And all is dim, and mystical, and still.

—*Alfred Abernethy Cowles.*

THE OLD SCOTCHMAN'S PRAYER

I WAS pleased the other day with a story
 which an aged Scotch minister told me
 about an old Scotchman, who, many
 years ago, was on his way to a meeting of
 the people of God held in a tent, or some
 such temporary structure.

The old pilgrim was poor and ill clad,
 and partly deaf; but he trusted in the Lord
 whom he served, and rejoiced in His kind
 providence. On his way to the meeting he
 fell in with another Christian brother, a
 younger man bound on the same errand,
 and they traveled on together.

When they had nearly reached the place
 of meeting, it was proposed that they should
 turn aside behind the hedge, and have a
 little praying before they entered the meet-
 ing. They did so, and the old man, who
 had learned in everything to let his requests
 be made known unto God, presented his
 case in language like the following:

"Lord, ye ken weel enough that I'm deaf,
 and I want a seat on the first bench if ye
 can let me have it, so that I can hear thy
 word. And ye see that my toes are stick-
 ing through my shoes, and I don't think it
 is much to your credit to have your chil-

dren's toes sticking through their shoes, and
 therefore I want ye to get me a pair of new
 ones. And ye ken I have nae siller, and I
 want to stay there through the meeting, and
 therefore I want ye to get me a place to
 stay."

When the old man had finished his
 quaint petition, and they had started on, his
 younger brother gently suggested to him
 that he thought his prayer was rather free
 in its forms of expression, and hardly as
 reverential as seemed proper to him in ap-
 proaching the Supreme Being. But the old
 man did not accept the imputation of ir-
 reverence.

"He's my Father," he said, "and I am
 weel acquainted with Him, and He's weel
 acquainted with me, and I take great liber-
 ties with Him." So they went on to the
 meeting together. The old man stood for
 a while in the rear of the congregation, mak-
 ing an ear-trumpet of his hand to catch
 words, until some one near the pulpit no-
 ticed him, and beckoning him forward gave
 him a good seat upon the front bench. During
 the prayer the old man knelt down, and
 after he arose, a lady who had noticed
 his shoes said to him, "Are those the best
 shoes you have?" "Yes," said he, "but I
 expect my Father will get me a new pair
 very soon."

"Come with me after the meeting," said
 the good lady, "and I will get you a new
 pair."

The service closed, and he went with her
 to her house.

"Shall you stay during the meeting?"
 said the good woman as they went along.

"I would but I'm a stranger in the place,
 and have nae siller."

"Well," said she, "you will be perfectly
 welcome to make your home at our house
 during the meeting."

The old man thanked the Lord that He
 had given him all the three things he had
 asked for; and while the younger brother's
 reverence for the Lord was right and proper,
 it is possible that he might have learned
 that there is a reverence that reaches higher
 than the forms and conventionalities of hu-
 man taste, and which leads the believer to
 come boldly to the throne of grace to find
 all needed help in every trying hour.—*Bap-
 tist Weekly.*

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HE who glories in his work makes the most of it. He who frets over it and complains because he receives so little compensation is the one to whom little compensation will ever be given. He who makes the best of what he has shall have more. Such is the promise: "To him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have."

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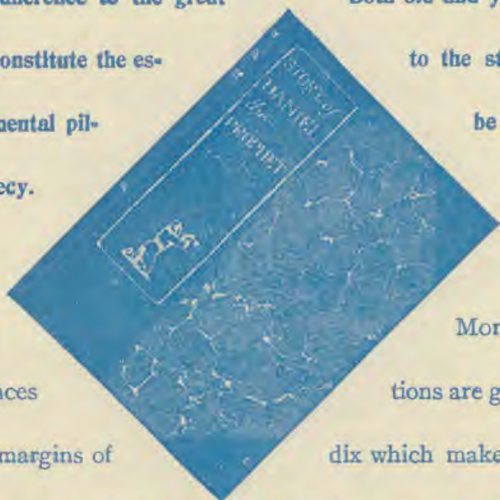
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