

BIBLE TRAINING SCHOOL

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

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

· Luke. 14: 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

SOUTH LANCASTER, MASS., JANUARY, 1905

No. 8



A Happy New Year

WITH words that fall sweet as the notes of a harp,
With nothing about them discordant and sharp,
We meet and we greet those in life we hold dear,
And tenderly wish them—A Happy New Year!

From husband to wife, and from father to child—
Yes, even to children both erring and wild—
The dear wish is wafted, and freighted with care;
It half seems to borrow the pinions of prayer.

A Happy New Year, and a new year for Him,
With mercy who makes our life-cup overbrim.
In living or dying, in labor or rest,
God's will for us each must be highest and best.

Then, Christian, be joyful, whate'er may befall,
And still see the hand of thy Father in all;
Accept from him gratefully, feeling no fear,
The beautiful gift of another New Year.

—Margaret E. Sangster.

PRAYER AND FAITH

MRS. E. G. WHITE

THERE can be no true prayer without true faith. Without faith it is impossible to please God. Prayer and faith are the arms by which the soul hangs upon the neck of infinite love, and grasps the hand of infinite power. God does not recognize dumb children, as far as experience in His truth is concerned. Faith is an active, working power. The new-born faith in Christ is revealed by prayer and praise. Prayer is a relief and a comfort to the troubled soul. The sincere, humble

suppliant at the throne of grace may know that he is communing with God, through the divinely-appointed means, and that it is his privilege to understand what God is to the believing soul. We must have a realization of our needs. We must hunger and thirst after life in Christ and through Christ. Then we shall come to Him in humility and sincerity, and He will give us the faith that works by love and purifies the soul.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and strengthened with the heavenly bread, of which they must eat daily if they would prepare for the future immortal life.

There should be strict economy in the outlay of means, that all may have something to bring to the Lord, saying, "Of thine own we freely give thee." Thus they are to offer to God thanksgiving for the blessings received from Him. Thus, too, they are to lay up for themselves treasures beside the throne of God. Hear the words of the great Teacher: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is, there will your heart be also."

FORMER DAYS

J. N. LOUGHBOROUGH.

I WRITE unto you fathers, because ye have known Him that is from the beginning. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:13, 14.

"The apostle here links the experience of the fathers with that of the young men; in like manner there is a link between the old disciples in this cause and those who are younger, who have not had an experience in the early events of this message. Those who were young when the message arose, will have to be educated by the old standard bearers. These teachers must realize that too great pains cannot be taken to fit men for their holy trust, while the standard bearers are still able to hold the standard aloft. And yet those who have so long fought in the battles may still gain victories. They have been so thoroughly acquainted with the wiles of Satan, that they will not be easily moved from the old paths. They know Him who is from the beginning. They will ever be light bearers, faithful witnesses for God, living epistles, read and known of all men.

"Let us then thank God that a few are left, as was John, to relate their experience in the beginning of the message, and the reception of that which we now hold so dear. But one after another they are falling at their post, and it is only wisdom that we prepare others to take the work where they leave it."—*Testimonies for the Church*, No. 23, pp. 113, 114.

It was by a rehearsal of the Lord's dealings with them that the apostles confirmed the faith of the church, that the work in which they had enlisted was in very deed the work of God. Thus Luke, in writing his testimony, said, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto

thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:3, 4.

In the quotation from "Testimonies for the Church," was the statement that the old standard bearers are "thoroughly acquainted with the wiles of Satan." One of his wiles which he introduced after the close of the 2300 days, in the fall of 1844, was that "in some manner Christ had already made his second advent, and that our work for the world was done, and that there was no more mercy for sinners."

Miss Harmon, now Mrs. E. G. White, was sent by the Lord from place to place to correct this and other errors. She first met this false theory in the spring of 1845, at Paris, Maine, where one Joseph Turner was advocating the doctrine, and had obtained quite a following in Paris. Here Miss Harmon met him and told him plainly that his teaching was false; that there was still mercy for those who had not understandingly rejected the light of truth. Among Turner's followers was one over-zealous sister who had attended the meetings of the orthodox churches in Paris and with them left the message that there would be no more conversions in their churches. Miss Harmon said to this sister that the Lord never sent her with such a message, and that the angels of God would yet move upon hearts in those churches, and when they did, they would leave this sister with her message of "no mercy" outside the door.

No sooner would Miss Harmon leave a place where she had been to correct their false theories than her enemies would publish that she had been advocating the very theory which she was seeking to correct. Some to this very day determinedly teach that she taught in those early times this false doctrine. Elder J. N. Andrews, a resident of Paris, Maine, in 1845, declared that so far from her teaching the "no mercy" doctrine, it was her instruction that brought out from, and corrected those in that place who had held to Turner's teaching.

The Pilot of Galilee

THE lightning flashed, the storm king roared,
The breakers rolled across the sea;
While fiercely through the gale was driven
A little boat on Galilee.

The terrified disciples strove,
With straining oars, their lives to save;
Their wild fear they had forgot
The One whose voice could still the wave.

When suddenly the lightning's gleam
Lit up the Saviour's tranquil face,
Asleep amid the tempest's din,—
Asleep for very weariness.

Ah! then they cried with trembling voice,
"O! save us, Master, or we die!"
And though He slept through thunder peals,
He roused at that weak human cry.

Grand and majestic He arose,
The billows wrought their raging will,
Then stretching forth a gentle hand,
He calmly bade them, "Peace! be still."

And every angry crested wave
Fell, softly sobbing, at His feet;
The moon smiled out through clearing clouds,
The waters hushed to slumber sweet.

The stars with unseen angel choirs
Sang anthems o'er the quiet sea;
The glad disciples worshipped Him,
That Pilot of blue Galilee.

—Minnie A. Sanderson.

DIVINITY OF CHRIST

H. W. COTTRELL

WHEN Christ was upon earth the people denied His sonship. They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" "Is not this the carpenter's son? is not his mother called Mary? and his brothers James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"

They saw only a man, but He was *God the Son*. John discerning the divine One, said, "Behold the Lamb of God which taketh away the sin of the world." Blessed was John, for he saw *divinity* through the veil of humanity.

The spirit of prophecy pictured the same condition and applied it to the church in modern times as follows: "Many had lost sight of Jesus." They said He was only a *man*, and what He did when upon the earth we can do. "Lost sight of Jesus! They needed to have their eyes directed to His *divine person*, His merits, and His changeless love for the human family." When on earth He was *God* clothed in flesh, the same as I am a man clothed in garments. He who to-day sees *himself* and other fallible men, equal to the Jesus of Nazareth, sees *only self*, and should have his eyes opened, and "Behold the Lamb of God," who only can take away the sin of the world.

LESSONS FROM THE PAST

S. N. HASKELL

THE Bible teaches both by precept and example that we should study the past for light and understanding in meeting the present difficulties. Human nature is the same. God changeth not. The devil is the same old Satan, only his intense hatred to Christ, and his long experience has made him more artful and sly, so his success is greater in the destruction of souls.

The great apostle to the Gentiles declares, that, "Whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. This embraces both practical teaching and the history of God's dealing. When assaulted by Satan, as no other being ever was, the Saviour's sure defence was behind, "It is written." This referred to "Every word." See Matt. 4:4. It related to all that pertains to the life that now is as well as that which is to come. Deut. 8:3-9; 29:5,6; Neh. 9:15, 19-21.

The words of Solomon set this fact forth very clearly: "The thing that hath been, it is that which shall be; and that which is

done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after." Eccl. 1:9-11. Again, "I know that, whatsoever God doeth it shall stand forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:14, 15.

Even warriors were supposed to learn from past mistakes and avoid them in battle. When "Joab sent and told David all things concerning the war; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech, the son of Jerubbesheth? Did not a woman cast a piece of millstone upon him from the wall?" Then Joab had an answer for David, "Then say thou, Thy servant Uriah, the Hittite, is dead also." 2 Sam. 11:14-21.

This truth will be forcibly illustrated in the days of the remnant. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10. There is no sign, lying wonder, or deception practiced by Satan in the past to destroy souls that he will not bring to bear upon the remnant. So on the other hand the power of grace in the deliverance of God's people will also be manifest. The more of an understanding of these deceptions we have as revealed in the Bible, and the deliverances

the Lord has wrought, the better prepared the remnant will be to meet these deceptions and overcome them. Could the history of God's people during the great Advent movement, be written from the standpoint of faith that the work itself was of God, it would be the most wonderful history ever written of the work of God. In the future articles in this series we purpose to draw some of the lessons of the past and apply them to our present work.

MEPHIBOSHETH

HELEN MCKINNON

IN the lives of Jonathan and David we have a beautiful picture of the love and loyalty of friends. Jonathan, the king's son and heir to the throne, loved the shepherd boy, David, even when he knew that David was to take his place. "Jonathan Saul's son delighted much in David." 1 Sam. 19:2. "He loved him as his own soul." 1 Sam. 18:3. And David, when the news was brought to him of Jonathan's death, said, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." 2 Sam. 1:26.

Before Jonathan died he made David promise that when he became king, he would show kindness to his children. 1 Sam. 20:13-17. As soon as David's power was established over all Israel he inquired for the family of Saul, and Ziba, a servant of Saul told him about Mephibosheth, Jonathan's son. 2 Sam. 9:1-4.

When Mephibosheth was a little boy only five years old, word came to his home that his father and grandfather were both killed in battle. The nurse who was caring for him, in her haste to escape, let him fall. He was so badly hurt that he became a cripple for life. 2 Sam. 4:4. As soon as David could find him, he removed him to his home, and treated him as his own son, and also restored to him all the possessions

of Saul. 2 Sam. 9:5-13. Ziba was given charge of the property, but Mephibosheth dwelt with David. At the time of Absalom's conspiracy, Ziba played false to his master by representing to David that he hoped for the kingdom to be restored to him. 2 Sam. 16:1-3. Mephibosheth was in the direct line of succession (1 Chron. 8:33, 34, margin, with 2 Sam. 4:4, margin), and so it was not improbable that he might hope for such a thing. It seems that David believed Ziba, for he gave him all the property belonging to Mephibosheth (2 Sam. 16:4), but on David's return to Jerusalem he had ample evidence that Ziba told a falsehood, for Mephibosheth gave every evidence of his loyalty to David. 2 Sam. 19:24-30. "The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death." Prov. 21:6. "A lying tongue hateth those that are afflicted by it." Prov. 26:28.

David never broke his promise to Jonathan, for later on, when seven sons of Saul were required to appease the Gibeonites, Mephibosheth was spared. 2 Sam. 21:3-9.

For Old Men

A. J. GORDON met an old man one time going to the place of prayer. "Aged friend," said he, "why should an old man be so merry and cheerful?"

"All are not," said he.

"Well, then, why should you be merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he; and his form straightened into the stature of younger days, and something of inspiration glowed in his countenance. "Listen, please, to the truth from one who knows; then wing it round the world, and no man of three score and ten will be found to dispute it: *The devil has no happy old men.*"—Selected.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND

MRS. S. N. HASKELL

OUT of the multitudes of the earth the Lord is selecting this wonderful company who are finally to serve Him day and night in His temple. There will be diversity and yet unity. The company will be composed of twelve divisions of equal size and importance. It takes every one of the twelve to make the one hundred and forty-four thousand. There will be no more of the sturdy Issachars than of poor Gad, who was so completely overthrown by the troop of the adversary. There will be just as many of the once unstable Reuben as of the kingly Judah. All are needed to make the complete whole. One tribe only will excel the others in number. Joseph has two portions. "Of the tribe of Manasses (Joseph's son) were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand." Rev. 7: 6, 8. But this does not make thirteen divisions for there will none of the character represented by Dan ever receive the seal of the living God, in their foreheads. Rev. 7: 4-8.

There must be some reason for Dan being left out in the final reckoning. As the names of the twelve tribes are character names, there must be something in the character represented by Dan that would forever exclude him from the kingdom. Dan was a commercial people owning ships, "going to and fro and occupied in the fairs of Tyre." Eze. 27: 19; Judges 5: 17. They were so much occupied with their shipping and commercial interests that when the cause of God was at stake they remained in their ships and did nothing to help defend Israel from the enemy. This is in strong contrast to the course of Zebulun and Naphtali who "jeoparded their lives unto the death in the high places of the field." Judges 5: 17, 18.

Samson, with his great strength but fickle character was of the tribe of Dan. Judges 13: 2, 24, 25.

In the days of the Judges we read that the Danites stole a carved image, an ephod and a teraphim from Micah. The children of Dan set up the graven image and worshipped it "until the day of the captivity of the land." Judges 18: 17-31. From these references to their history recorded in the Bible, we find they were not faithful to the Lord. The prophetic words of Jacob as he pronounced his final blessing reveal their true character. "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." Gen. 49: 16, 17. God designed Dan should be a judge, and endowed him with keen discernment which is a necessary qualification for a judge. If he had consecrated that gift to God he could have judged "his people as one of the tribes of Israel." But he perverted the precious gift of keen discernment and became a "serpent by the way, an adder in the path, that biteth the horse heels so that his rider shall fall backward."

The gift perverted made him a keen criticizer, a cruel backbiter, causing people to fall backwards. The same gift that consecrated to God will make a man a valuable judge, perverted, will enable him to discern faults quickly and make a cruel critic. The Lord says, "Whoso privily slandereth his neighbor, him will I cut off." Psa. 101: 5.

Satan was cast out of heaven for this very work. He criticized the course of God Himself. That character will never again dwell in heaven. None possessing it will ever enter the pearly gates of the heavenly city. We have no record that Dan ever changed his course, and he is left out of the twelve tribes at last.

Reader, do the defects in those with whom you come in contact stand out more prominently than their virtues? If

so, beware lest you cultivate that trait until at last it shuts you out of the city of God. God delighteth in mercy. Cultivate a kind, forgiving spirit. Look for the good traits rather than the defects in others.

(To be continued.)



"HE SAITH TO THE SNOW, BE THOU ON THE EARTH"

JOB 37:6.

IN the new earth there shall be seasons in their regular order as now, although

"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days." Isa. 30:26. Yet the glory of God will so far outshine the sun and the moon that "The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.

It was not until man had sinned that the extremes of heat and cold were felt. It was at the time of the flood that all the foundations of the earth were moved out of course. Psa. 82:5. "Which shaketh the earth out of her place and the pillars thereof tremble." Job. 9:6; 22:15, 16. The tipping of the earth's axis at that time has much to do with the extremes of heat and cold. The snow, hail, and rain, are

used by God as figures of redemption.

Snow is used as an illustration of purity, and of the raiment worn by Christ and the saints in light. "His raiment became shining, exceeding white as snow." Mark 9:3. "Will a man leave the snow of Lebanon which cometh from the rock of the field?" Jer. 18:14. "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him." Prov. 25:13. "As snow in summer and as rain in harvest, so honour is not seemly for a fool." Prov. 26:1. A virtuous woman is not afraid of the snow. "All her household are clothed with double garments." Prov. 31:10, 21, margin. God "giveth snow like wool. He scattereth the hoar frost like ashes." Psa. 147:16. Snow water is good for the hands. Job. 9:30. God has treasures of snow and hail in reserve for the time of trouble, "Against the day of battle and war." Job. 38:22, 23. Snow is hid in the ice. Job. 6:16.

It was in the above house, in the room located by the right hand window on the roof that is now covered with snow, that the matter for this issue of the BIBLE TRAINING SCHOOL was prepared.

CHRIST IS COMING

He is coming, Christ is coming
 To receive us by and by;
 Though the day and hour we know not,
 Yet the time is drawing nigh,
 "I will come again," he promised,
 To His faithful ones below,
 Are we ready for His coming?
 This is what we need to know.

He is coming, Christ is coming,
 Are we trusting Him to-day?
 Even as He has commanded,
 All His word do we obey?
 Are we working in His vineyard?
 Though our talents are but small,
 If we use them in His service,
 He will see and know it all.

He is coming, Christ is coming,
 Not as when He came before,
 For our sins to make atonement,
 He will die for us no more.
 In the clouds, lo! He is coming,
 Clothed with majesty and power,
 Every eye shall then behold Him;
 Are we ready for that hour?

He is coming, Christ is coming.
 Is the church, His bride, to-day
 Watching, ready for His coming?
 Walking in the narrow way?
 Or has she become united
 To the world with hand and heart,
 And engaged in worldly pleasures,
 Has she bid her Lord depart?

He is coming, Christ is coming.
 Church of Christ, awake! arise!
 Let your lamps be trimmed and burning.
 Oh! delay not to be wise!
 Those who long for His appearing,
 Then will have no need to fear.
 Oh! be ready for His coming,
 For He may be very near.

—Selected.

SUBMIT TO THE HIGHER POWERS

IDA LACKEY

LET every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." Rom. 13:1. When the image was set up in the plain of Dura, and all were commanded to fall down and worship it, the three Hebrew children stood firm to the principles given by the

Lord. They rendered to Cæsar the things that were Cæsar's, but unto God the things that were God's. Luke 20:25.

Here is a beautiful example of the words given through the apostle Peter: "Fear God. Honor the king." They feared to do wrong, but were subject unto the king, in that when they were cast into the fiery furnace they did not resist, as they had no fear of man that could destroy the body: but could not destroy both soul and body in hell. The words they uttered showed in whom they trusted. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:17, 18. The principle manifested is clear, and reveals the power of God in the life that fears God only. "The powers that be are ordained of God."

We need only to turn to the Babylonian kingdom for an example of these words. The Lord sent word unto the nations around through Jeremiah, the prophet, "Thus saith the Lord to me: "Make thee bonds and yokes, and put them upon thy neck, and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel. Thus say ye unto your masters, I have made the earth, the man and the beasts that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant." Jer. 27:2, 4-6. God setteth up, and putteth down. Ps. 75:7. The Lord said of the Amorites, "Their cup of iniquity is not yet full." Afterwards, when they had a chance to know God, and turned from Him, God gave them into the hands of the Israelites to be destroyed. So it was

with Babylon, when they had filled up their cup of iniquity, He brought another nation against them to overthrow them.

"When this gospel of the kingdom shall be preached in all the world for a witness unto all nations: then shall the end come." Matt. 24:14. When all have had a chance to know God, and accept or reject Him, God shall set up His kingdom that shall never be destroyed, and all those that have feared God and stood firm to the principle, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's, will say, "Lo, this is our God, we have waited for Him; . . . we will be glad and rejoice in His salvation." Isa. 25:9.

THE BOOK OF ESTHER

THOSE who are studying the book of Esther will receive a blessing by committing to memory all of the book. There are only ten short chapters. It will add to the interest of the study if those gathered for study would repeat the verses in concert or in turn.

The Decree

Esther 3:12. One year from the time Haman began to cast lots and devise means to destroy the Jews, the king's secretaries were called and Haman's commands to the governors of every province in the kingdom were written out in the form of a letter.

Esther 3:12. This writing was translated into all of the different languages spoken in the world at that time, for the Medo-Persian kingdom was a universal kingdom. King Ahasuerus' name was signed to it, and it was sealed with his ring.

Esther 3:13. These letters were carried to every province. They contained a command to kill every Jew, young and old, women and children, all were included.

Esther 3:13. In order that none might escape, it was decided to attack them in every part of the kingdom at the same time. The day set for the slaughter was eleven months from the day the decree was issued. Lest some should hesitate to kill their neighbors, Haman gave command that the one that killed his Jewish

neighbor could take possession of all the property of the murdered Jew.

Esther 3:14. Special emphasis was given to the importance of all being ready to take part in the proposed slaughter upon the day appointed.

Esther 3:15. Another command was given from the palace in Shushan purporting to be from the king that those delivering the letters should hasten in their work.

Esther 3:15. The king and Haman felt very well satisfied with their work; but distress and perplexity filled the hearts of the Jews. They knew that the execution of the decree meant extermination of every child of God upon the earth.

Another Universal Decree

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the malice of Haman towards Mordecai. Not that Mordecai had done him harm, but he had refused to show him reverence which belongs to God. The king's decision against the Jews was secured under false pretences, through misrepresentation of that peculiar people. Satan instigated the scheme, in order to rid the earth of those who preserved the knowledge of the true God. But his plans were defeated by a counter power that reigns among the children of men." *Testimonies for the Church, p. 450, Vol. V.*

The following are some of the characteristics of the decree of Ahasuerus as given above:

1. The decree was issued by the king or government.
2. In the time of Esther.
3. Origin,—Malice of Haman toward Mordecai.
4. Mordecai was innocent.
5. Mordecai refused to reverence any one but God.
6. The king's decision was secured under false pretences.
7. The people of God were misrepresented.
8. Satan instigated the scheme.
9. Object,—To rid the earth of those who preserved the knowledge of the true God.
10. Plot defeated.
11. A counter-power worked for God's people.

The decree against God's people in the future will be "very similar" to the decree issued by Ahasuerus, therefore these characteristics will be seen in it.

Note. This lesson can be made a very interesting review of the previous lessons by using the first nine characteristics as subjects upon which a number of questions could be asked.

Haman—Satan

Rev. 12:7-9. Like the ancestors of Haman, Satan fought against God. Ex. 17:8-16.

Eze. 28:18, 12. God has decreed the same fate for the devil that was passed on Amalek. Ex. 17:14.

Heb. 2:14. His death is sure. Deut. 25:19.

"The same masterful mind that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey His law."

Rev. 12:12. Satan knows that death is decreed as his portion. Jas. 2:19.

Rev. 12:13. His only hope is the same as Haman's,—to utterly wipe off from the earth all who love and serve God.

Esther 3:4, 5. Haman's wrath increased.

Rev. 12:17. Satan's wrath is greatest against the remnant.

Satan does not work in person now any more than in former days. Who is the agent through whom he works? You will find an answer in the following:—"The Protestant world to-day see in the little company keeping the Sabbath, a Mordecai in the gate." *Testimonies for the Church, p. 450, Vol. V.* If Mordecai represents the Sabbath-keepers, Haman represents the Protestant world.

Esther 3:8. Haman influenced the king or government against the Jews.

Esther 3:8. The principal argument he used against the Jews was that "their laws are diverse from all people."

Rev. 12:17. Satan is wroth with the remnant because they keep the commandments of God."

Ex. 20:8-11. When the remnant keep the commandments they must keep the Seventh day as the Sabbath.

Eze. 22:26-28. This is contrary to the practice of many of the professed people of God, who hide their eyes from the Sabbath.

Isa. 30:8-11. [Margin] In the last days while the

remnant are keeping the commandments of the Lord, there will be a people who profess to be the people of God, who "will not hear the law of the Lord."

Haman—Satan

(Continued.)

We found in the last days there would be two different classes; both professing to be God's people, viz:—commandment-keepers, and those who did not obey the law.

2 Thess. 2:1-4. Before the end a power was to oppose and exalt itself above God. To do this its laws must conflict with the laws of God.

The "Protestant world" to-day profess to obey the Lord, and break the fourth commandment every week. The Catholic world claim that the church has power to change the law of God, and that the church has substituted Sunday, the first day of the week, as the Sabbath in the place of the seventh day of the week. They claim to obey the church in keeping Sunday as the Sabbath.

Rev. 13:1-7. The power spoken of as "the beast" in Revelation represents a union of the Catholic church and the State.

Rev. 17:1-6. A woman is a symbol of the church in Jer. 6:2. The woman rides the beast or in other words is the controlling power in the union. When the Catholic church controls, it will enforce the laws the church gives to the people.

Rev. 13:7. Rev. 17:6. In every instance the result of this union is war against the saints.

Rev. 13:11-13. Protestant America is described in these verses.

Rev. 13:14. This power makes an image to "the beast." Protestant churches control the government.

Rev. 13:15. All are required to worship "the beast." Obedience is the highest type of worship, therefore the Protestants require obedience to the laws given by the Catholic church.

Every law requiring the observance of Sunday as the Sabbath of the Lord is simply enforcing the worship of "the beast" who substituted Sunday as the Sabbath instead of the seventh day of the week commanded by the Lord.

Rev. 13:16. Death sentence is passed upon all

who disobey. Note the similarity between this and Haman's decree in Esther 3:13.

Esther 3:2-5. Haman's wrath was because Mordecai "bowed not, nor did him reverence."

Rev. 13:15-17. The decree of Revelation 13 will be enforced because modern Mordecai,—“the little company keeping the Sabbath,” will not reverence or worship “the beast” nor the image.

Look for the Good

A MOTHER was so in the habit of always speaking of the good traits in every one she met that her daughter became exasperated, saying, “Mother, I believe you would have something good to say of the devil himself.” “Well,” replied the mother, “I think it would be well if we were as industrious as the devil.” This is imitating the character of the Saviour “who durst not bring a railing accusation against the devil, but delivered him into the hands of God.”

Is the Church the Sanctuary?

AN esteemed friend taking an exception to our position on the sanctuary question, writes as follows: “I believe the church or congregation is and always has been the true (not typical) sanctuary.”

This is a very strange position for a man to take who believes the Bible to be the word of God. If the church “is and always has been the true sanctuary,” then when you read the word sanctuary you can substitute the word church, and you will get the true significance. Let us try this rule in a few instances. “For He hath looked down from the height of his sanctuary, (church) from heaven did the Lord behold the earth: to hear the groaning of the prisoner: to loose those that are appointed to death.” Psa. 102:19, 20. Again, “We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary (church), of the true tabernacle which the

Lord pitched and not man.” Heb. 8:1, 2. Again, “A glorious, high throne from the beginning is the place of our sanctuary (church).” Jer. 17:12. Is the church up in heaven?

Once more, sanctuary and God's dwelling-place are synonymous in the Bible, and it is to God's dwelling-place that prayer and praise ascend. “Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to His holy place, even unto heaven.” 2 Chron. 30:27. Substitute the word church for dwelling-place. Forgiveness comes from this dwelling-place, for Christ is there ministering. “Hear, thou, from the heavens, thy dwelling-place (the church), their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.” 2 Chron. 6:39. Is it to the church that prayers are to be directed? Is it from the church that forgiveness comes?

Because the church becomes the “habitation of God through the Spirit,” (Eph. 2:22,) and “Christ in you the hope of glory,” (Col. 1:27,) is it to the church that we are to look for our salvation? Do we not read, “There is none other name given under heaven among men whereby we must be saved.” Acts 4:12. Again, “If he were on earth, He should not be a priest, seeing there are priests that offer gifts according to the law: 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. 8:4, 5. So the matter might be carried to any length. The word sanctuary occurs one hundred and forty-seven times in the Bible, and with the exception of less than six times it never could be applied to the church, or to the earth, or to meeting-houses.

A Bible Exegesis on Breath, Wind and Spirit of God

WHEN God had made man out of the dust of the earth, "He breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. The same breath of life is said to be in the nostrils of every beast, bird, fowl and all cattle. Gen. 7:14, 15, 21-23. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 2:22. The breath was placed in the nostrils and not in the mouth, thus showing that God designed we should breathe through our nostrils. The departure from this design of God brings disease upon the human family.

This breath which God gave man when He made him, is called "The Spirit of God," "in his nostrils." Job 27:3 (margin). When men die this spirit or breath returns to God who gave it. Eccl. 12:7. "For as the body without the spirit (breath, margin) is dead, so faith without works is dead also." James 2:26.

In Eze. 37:5-14 we have the terms, breath, wind, and spirit synonymous, when applied to mankind, as follows: "Behold I will cause breath to enter into you, and ye shall live." "There was no breath in them. Then said he unto me, prophesy unto the wind (margin, breath), prophesy, son of man, and say to the wind, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live." "And I shall put my spirit in you, and ye shall live."

Many volumes have been written to show what the spirit of God is and what the breath is, also the nature of the breath God breathed into Adam. A careful study of the above will give you God's explanation of the subject in a few words. We would suggest that simply believing the Bible statement will save much trouble, pens, ink and paper.

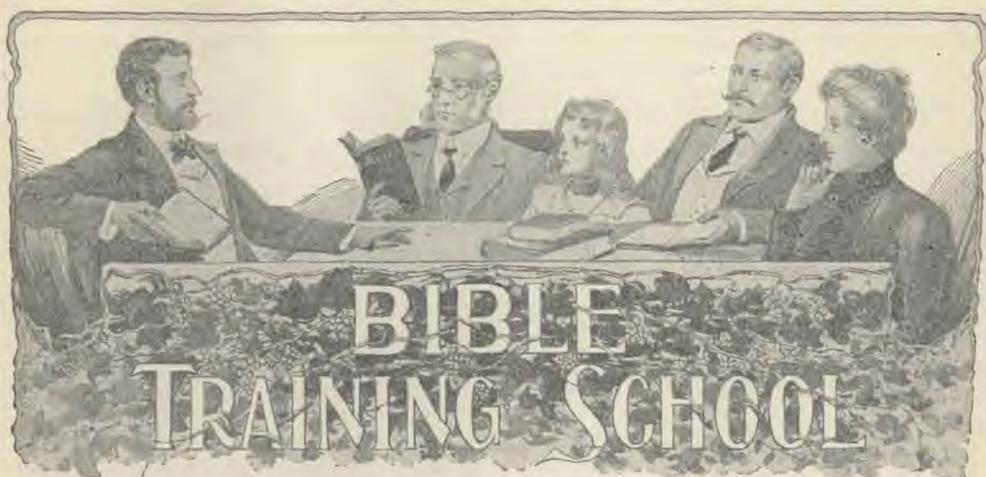
Weeds and Seeds

THE great mischief of weeds is that they have seeds. As early as the time of Alexander II. of Scotland, a man who let weeds go to seed on a farm was declared to be the king's enemy. In Denmark farmers are compelled to destroy all weeds on their premises. In France a man may prosecute his neighbor for damages if he permits weeds to go to seed, which may endanger neighboring lands. No man can keep his evil to himself. It will travel in some way, just as the seed does. Some seeds travel by means of wings, like those of the thistle, and some are carried long distances by birds; but in one way or another they get to long ranges beyond their original habitation. No man can limit the sphere of his own influence for evil; once let it flower and seed, and what he has done in England may sprout up in New Zealand; what he has done to-day may be reproduced an hundredfold twenty years hence. Let us remember that every doer of evil is "the King's" enemy. Our evil does not stop with man; it goes on to God. It is bad enough to be an enemy to man, but terrible indeed to be an enemy to God.—*Selected.*

CHRISTIAN, rouse! fight in this warfare,
Cease not till the victory 's won;
Till your Captain loud proclaimeth,
"Servant of the Lord, well done!"
He, alone, who thus is faithful,
Who abideth to the end,
Hath the promise, in the kingdom
An eternity to spend.

—*Selected.*

KNITTING needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation one may build the unseen but everlasting fabric of a noble and beautiful character.—*F. B. Meyer.*



BIBLE READER'S CLASS Sanctuary

CHRISt'S voice has been heard many times, but the voice of the Father has never been heard by the human family, but a few times. The speaking of the ten commandments by the Lord was one of the most remarkable events in earth's history. Of this Moses writes, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard and live." Deut. 4: 32, 33.

God's Voice and the Law

Deut. 4: 9-11. Children should be taught of the giving of the law.
Deut. 4: 12, 13. God spake the ten commandments with his own voice.
Ex. 20: 1-17. The perfect law of God.
Matt. 3: 16, 17. The Father's voice was heard at the baptism of Christ.
Matt. 17: 5. The Father spake again on the mount of transfiguration.
John 12: 28. In the temple the Father's voice was heard saying, "I have both glorified it [His name] and will glorify it again."
Rom. 10: 4-8, Deut. 30: 11-16. Christ and the law of God are synonymous.

Matt. 5: 17, 18. Christ came to fulfil the law.

John 15: 10. Christ kept the Father's commandments.

1 John 3: 4. God defines sin as the transgression of the law.

Rom. 5: 13. Sin is not imputed when there is no law.

Rom. 4: 15. Where there is no law there is no transgression.

1 John 3: 5. Christ was manifested to take away our sins. The existence of sin proves the perpetuity of the law, and also shows the need of a Saviour.

Heb. 2: 14. Satan is the father of sin, and death is the child of sin, hence Satan is the grandfather of death. Christ is Satan's destruction and the Saviour of men.

The Ten Commandments in the Ark

Ex. 34: 1-4. God wrote the ten commandments on two tables of stone.

Deut. 10: 1-5. These tables of stone were placed in the ark.

Heb. 9: 2, 3. There were two holy places in the earthly sanctuary.

Ex. 26: 33, 34. Heb. 9: 3, 4. This ark containing the ten commandments was placed in the most holy place.

Heb. 9: 23, 24. Ex. 25: 8. There are two holy places in heaven.

Rev. 11: 19. The original ten commandments are in heaven.

Ex. 26: 34. The mercy seat was on the ark of the testimony.

Ex. 25: 19-21. On either end of the mercy seat were cherubim.

Lev. 16: 2. Above the mercy seat God appeared to Israel.

Psa. 11:4. God's throne is in the temple in the heavens.

Psa. 80:1. God dwells between the cherubim in heaven.

Ex. 25:10. So important was the ark, and so precious its contents, that when the sanctuary was built it was the first thing made.

The ten commandments in the ark in the most holy place, was the center of all worship in the earthly sanctuary. It occupies the same position in the gospel in the heavenly sanctuary.

The Cleansing of the Sanctuary

Lev. 16:29, 30. The cleansing of the earthly sanctuary also cleansed the people.

Heb. 8:5. Heb. 9:23, 24. The cleansing of the earthly sanctuary was a type of the heavenly.

Lev. 16:29. There was a definite time for the cleansing of the earthly sanctuary.

Dan. 8:14. There is also a definite time for the cleansing of the heavenly sanctuary.

Lev. 16:20-22. The scape-goat bore the sins to an uninhabited land in the figure.

Rev. 20:1-5. Satan is bound in the bottomless pit for one thousand years.

Eze. 31:15-17; 32:18. The desolate earth is compared to a pit.

Jer. 4:23-25. The whole earth will be desolate at this time.

Zeph. 1:2-4. Every beast, fowl, and fish, with man will be destroyed.

Jer. 25:31-33. There will be none to bury the dead.

Acts 3:19-21. All the sins of the righteous will have been blotted out.

Psa. 7:13-16. They have come back on Satan's head.

Eze. 28:18. Satan is consumed to ashes.

Rev. 20:12-15. All the wicked go with him into the lake of fire.

Matt. 25:41. The wicked go into the lake of fire prepared for the devil and his angels.

Malachi 4:3. They with sin fertilize the new earth. Reader, where will you be?

The Family of God

Malachi 2:10. God is the Father of the human race.

John 8:41-44. The devil becomes the father of those who reject God.

1 John 5:19. The whole world is lost by sin.

Luke 19:10. Christ came to save that which was lost.

Luke 15:8-7. When this world is restored in the

great continent of heaven there will be a great rejoicing of angels and unfallen worlds.

Eph. 3:15. God's family embraces heavenly beings.

Eph. 3:11-14. It was God's eternal purpose to have His family together.

Eph. 1:4-6. God chose them in Christ before the foundation of this world.

Eph. 1:7. After man sinned God ordained that through the blood of Christ man would obtain forgiveness.

Eph. 1:10. The family reunion in Christ will be in the fulness of times.

2 Cor. 11:2. This family union is to be spiritual.

Eph. 5:22-32. A perfect family on earth is the highest type of the great family of God.

Note. God is the Father of the universe, and Christ is Creator and Redeemer. The worlds were the first division of God's family. In the world God ordained families after the first great order. And as God's original purpose is carried out on the earth made new, there will be families, united by the blood of Christ on earth.

1 Cor. 4:15. As in a natural family there is but one father so in the church on earth there is but one Father.

The New Birth

JOHN 3:7.

WE must be born again. The germ of life or power of God is in every seed. These are corruptible, but we are to be born of incorruptible seed. 1 Peter 1:23.

We recognize three kingdoms in the earth, but this brings to view a spiritual kingdom.

What is this incorruptible seed? Last clause.

What is the Word of God? John 1:1.

What became of this Word? John 1:14.

Jesus calls the Word the seed of God (Luke 8:12). Therefore if we wish to be born in the new kingdom we must sow the gospel seed.

Where is it to be sown? Luke 8:15, Heb. 8:10.

How can the seed reach the heart? 2 Cor. 8:12.

What kind of mind will we then have? Phil. 2:5.

What is the result of such sowing? 1 John 3:9.

What assures us of eternal life? John 17:3.

When is this fruit fully matured? 1 Cor. 15:51-54.

What is the object of this holy seed? 1 John 3:3.

What kind of fruit do we find on these plants? Gal. 5:22, 23.

Will the fruits from such seed be natural? Matt. 7:17-20.

Why do Christians often make mistakes, and sin, if they have planted the right seed? Luke 8:12. The tender plant is often torn out by the roots, and transplanted. While this may strengthen the plant it delays the fruit bearing.

What promise is made to these? Rom. 6:14.

Where does this help come from? Matt. 1:21.

To whom shall we give the praise? 1 Cor. 15:57.

We can get the victory only through faith. How can we get faith? Rom. 10:17.

But is not faith one of the fruits of the spirit?—Yes, but it grows larger through use.

MRS. D. DALTON.

Bible Study on the First Day of the Week

WHAT was the first period of time, measured from eternity? "And the evening and the morning were the *first day*." Gen. 1:5.

What period of time was covered by "evening and morning?" "God said, Let there be light; and there was light, . . . and God divided the light from the darkness. And God called the light day, and the darkness He called night." Gen. 1:3-5.

What is the next mention of the first day of the week? "In the end of the Sabbath, as it began to dawn toward the *first day of the week*." Matt. 28:1.

How does the apostle mention the first day in his letter to the church at Corinth? "Upon the *first day of the week* let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

Three years later how does Luke mention the first day? "Now upon the *first day of the week*, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

What does the same writer say the early disciples did on a certain first day? "And upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

What special reason can be given for this Saturday night meeting? "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Acts 20:25.

In what way does Mark speak of the first day of the week in the year 64? "When the Sabbath, was past, Mary Magdalene, and Mary, the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. Very early

in the morning, the *first day of the week*, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2.

In what other way does the same writer mention the first day of the week? "Now when Jesus was risen early the *first day of the week*." Mark 16:9.

How does the beloved disciple mention the first day of the week in the year 97? "The *first day of the week* cometh Mary Magdalene early, when it was yet dark, unto the sepulchre." John 20:1.

In what other way does the same writer mention the first day of the week? "Then the same day at evening, being the *first day of the week*." John 20:19.

Note. The first instance was by Moses 1490 years B. C. The second, when Matthew wrote his Gospel in A. D. 41, 1531 years later. The third instance was Paul's instruction to the church at Corinth to lay "BY HIM," i. e., at home so there would be no gatherings when he would come. This was in A. D. 57. The fourth instance was at Troas, when he never expected to see the brethren again. Desirous of partaking of a communion season once more at the hands of the venerable apostle, they had an all night meeting. The fifth instance was in the year 64, when Luke wrote his Gospel. He wrote, the disciples "Beheld the sepulchre, and how His body was laid; and they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Luke 23:55, 56. They came on the first day to do a work which they would not do on the Sabbath. The sixth and seventh instances are in Mark's Gospel referring to the same event,—the day on which Christ rose from the dead. This was written in A. D. 64. The eighth and ninth instances were when John wrote his Gospel one year after he wrote the book of Revelation in A. D. 97, sixty-six years this side of the cross; thus showing the Bible writers did not recognize any change of the Sabbath for at least sixty-six years after the death of Christ. If Christ or His apostles did not change the Sabbath from the seventh to the first day of the week, is it not an important question, "By whose authority was it done?" "And who gave this authority?"

Extracts from a Letter from a Home Worker

EDITOR, BIBLE TRAINING SCHOOL,—

"I find much pleasure in securing subscriptions for the BIBLE TRAINING SCHOOL. I live nine miles from town, but have a little paper-holder by the door, and when people come, even if they do not come in, my paper is handy for a canvass.

"Last Friday evening just before the Sabbath, a candidate for office, also cashier of a bank, came up and left a card for my husband. I first thought I never could stand before this man to try to get a subscription to a paper. Then a whisper came to me, "It may be the last chance; the rich must be canvassed, and he is adapting himself to the country to gain the people's aid, and I will adapt myself to his situation to help him to know the way to be a candidate for heaven." So without any faltering excuses, but with language I thought God would approve of, I made an attempt which ended successfully.

"A while back my subscription blanks kept piling up so that I thought, "I'll never use them, for I have tried to take subscriptions and failed." So I started to the stove with them, but some way they seemed so sacred that I could not burn them, and placed them back in the box more carefully than ever, for a new thought came to me. I thought that perhaps my faith had been tried, and that if the Lord found me willing to work for Him and suffer reproaches, He could fill all my blanks for me, so I would pray more earnestly, and try harder, and shut my eyes to scoffers. It seems as though the Lord is filling my blanks one by one.

"I have my children do missionary work too. Well, I will close for this time, and at the first opportunity will send in more subscriptions,

"Your sister in the work."

Good Words from China

DEAR FRIENDS,—

"Two copies of the BIBLE TRAINING SCHOOL have been sent to me, by whom I do not know. I must say that the small journal is the best I ever saw. I like the journal for its simplicity, truthfulness, and the easy way which it leads to find what is in the Bible. I use the Bible readings and good thoughts in the BIBLE TRAINING SCHOOL in my Chinese class. They enjoy the good Bible readings very much. 'May God bless dear old Brother Haskell,' was the wish of the Chinese Christians last night when we closed our Bible study from No. 11, page 174.

"May I ask you to be so kind as to send the BIBLE TRAINING SCHOOL complete for this present year, 1904. If you have back numbers from

January up till now, kindly send them all—

"The first of October we had a very blessed day here in Loshaw, Hsien. We had the joy of baptizing eleven happy Christians,—the first fruit in this city. God is working mightily among us.

"Yours in the blessed cause,

E. PILQUIST."

Loshaw, Hsien, Honan, via Hankow, China.

Activity

I SOUGHT a crowded thoroughfare

One pleasant April day,

To watch the busy passers-by

And give our bills away.

My left hand only held the slips

That bore the blessed news;

The right was swiftly serving all

Who did not quite refuse.

And when at last my task was done

One arm was stiff and sore;

'T was not the arm that did the work,

But that which only bore.

I thought, How many hold the truth,

But never give it out,

Until they faint with weariness,

And faith is lost in doubt.

While those who swiftly labor on

Gain strength from day to day,

And only seem to stronger grow

For what they give away.

Oh, let us work with heart and hand,

That others, too, may know

The precious truth that blesses us,

And we shall stronger grow.

—*Jennie E. Owen.*

Good Words from Bible Workers

"ENCLOSED please find twenty-five cents for subscription for another year. I surely would not think of doing without the BIBLE TRAINING SCHOOL, for I consider it a great help to me in my Bible work. I have learned to look for it every month as an old, but very dear friend. I trust the dear Lord is blessing you in your labors for Him. I remain as ever,

Yours in the blessed work."

"I send twenty-five cents for another year's subscription, commencing with the October number. I do not wish to miss the articles on the book of Esther. The BIBLE TRAINING SCHOOL has been a great help to me in my Bible work here. I enjoy the sanctuary articles especially.

Yours in His service."

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

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

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

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

SOUTH LANCASTER, MASS., JANUARY, 1905

MAKE one entry on the "new leaf" for the new year by securing your neighbor's subscription to the BIBLE TRAINING SCHOOL. Another good entry for the "new leaf" would be to invest twenty-five cents in sending the little paper one year to some friend.

THE Nashville Bible Training School family wish to thank kind friends for four barrels of apples sent them last month. 2 Cor. 9:12.

THE workers in the Bible Training School in Nashville are meeting with good success, and many families are being taught the Word of God. Some are walking in all the light that shines upon their pathway.

ELDER S. N. HASKELL and wife will spend a part of the month in South Lancaster, Mass. Sister Jennie Wilson is in charge of the Nashville Training School in their absence.

THE publishers of the BIBLE TRAINING SCHOOL are sending out this month five or six thousand copies of the paper to individuals whose addresses have been secured in various ways, trusting they will fall into the hands of those who will give them a careful reading. If any of our readers wish to assist in defraying the expense, donations will be thankfully received.

Advance

THERE has been quite an effort made by our friends of late to send one or more new subscriptions to the BIBLE TRAINING SCHOOL with their renewals. We appreciate this very much. The paper is not self-supporting yet; but if all our subscribers would make an effort to place this little help to Bible study in *one or more homes* in their vicinity, it would soon be on a self-supporting basis.

It will do your neighbors good and will give you an opportunity to visit them and help them study the Bible.

None are too poor to pay the small subscription price. You may never know until the judgment the result of this work.

The subscription blanks are sent as a reminder of what you may accomplish, and a help in securing the subscriptions of your neighbors and friends. *Will you help us to place the BIBLE TRAINING SCHOOL in ten thousand homes in the next few months? If every reader of the paper will help a little it can be accomplished.*

A Faithful Worker

THE following is from a sister who has been selling the BIBLE TRAINING SCHOOL for many months, but has only lately sold them in the business part of the city.

"I was quite surprised at myself at being able to sell so readily in the business part of the city. I meet many very intelligent people who are glad to get the paper. I certainly do enjoy working with the paper. It does me good in so many ways. I expect to keep right on selling my two hundred BIBLE TRAINING SCHOOLS each month; and hope to sell some 'Story of Daniel' before Christmas."

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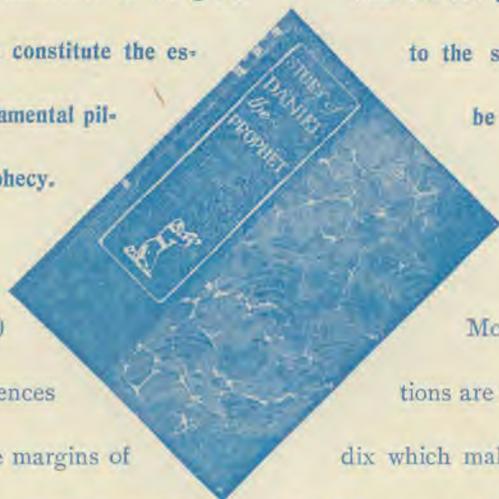
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