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· Luke. 14 · 28 ·



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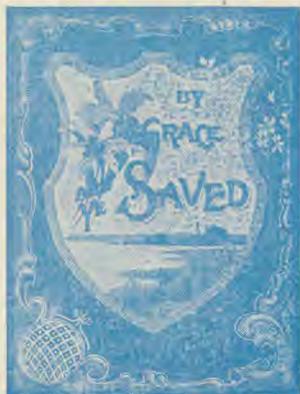
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A Monthly Journal Devoted to the Interest of House to House Bible Work

and compel them to come in
by be full."

MASS., MARCH, 1905

No. 10

The health of the body is to be carefully guarded. The fashions of this degenerate age are not to be followed, regardless of the injury that these fashions do to the body that Christ has purchased at an infinite cost. "Is not the life more than meat, and the body than raiment?" He who lived for human beings speaks to every one in these words, reproving those who give so much time and thought to dress, to the neglect of the soul's highest interests.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

In these words the great Master-worker speaks to every one. There are many who spend upon dress large sums of money, which ought to be used to feed and clothe those who are suffering from hunger and cold. Many of those for whom Christ gave His life are without the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion.

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. We should dress neatly and tastefully, but my sisters, leave off the unnecessary trimmings,

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and lay aside the means thus saved for the advancement of the cause of God. Learn the lesson of self-denial, and teach this lesson to your children. Every penny is needed now, in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed and the hungry fed; and the truth for this time must be proclaimed to those who know it not. By denying ourselves of that which is not necessary, you may have a part in this great work now being done.

TRUE HAPPINESS

HE is the happy man, whose life even now,
Shows somewhat of that happier life to come;
Who doomed to an obscure but tranquil state
Is pleased with it, and were he free to choose,
Would make his fate his choice; whom peace, the
fruit

Of virtue, and whom virtue, fruit of faith,
Prepare for happiness; bespeak him one
Content indeed to sojourn while he must
Below the skies, but having there his home.
The world o'erlooks him in her busy search
Of objects more illustrious in her view;
And occupied as earnestly as she,
Though more sublimely, he o'erlooks the world.
She scorns his pleasures, for she knows them not;
He seeks not hers, for he has proved them vain.
He can not skim the ground like summer birds
Pursuing gilded flies, and such he deems
Her honors, her emoluments, her joys.
Therefore in contemplation is his bliss,
Whose power is such, that whom she lifts from
earth

She makes familiar with a heaven unseen,
And shows him glories yet to be revealed.
Not slothful he, though seeming unemployed,
And censured oft as useless. Stillest streams
Oft water fairest meadows, and the bird
That flutters least is longest on the wing.
Ask him indeed what trophies he has raised,
And what achievements of immortal fame
He purposes, and he shall answer, "None."
His warfare is within. There unfatigued
His fervent spirit labors. There he fights,
And there obtains fresh triumphs o'er himself,
And never-withering wreaths, compared with which
The laurels that a Cæsar reaps are weeds.

—*Wm. Cowper.*

FORMER DAYS

J. N. LOUGHBOROUGH

THERE is that maketh himself rich,
yet hath nothing: there is that maketh
himself poor, yet hath great
riches." Prov. 13:7.

The Lord further says to His people,
"Provide yourselves bags which wax not
old, a treasure in the heavens that faileth
not, where no thief approacheth, neither
moth corrupteth. For where your treasure
is, there will your heart be also." Luke
12:33, 34.

Of those acting on this liberal principle
the Lord said by the apostle Paul, "He
which soweth sparingly shall reap also
sparingly; and he which soweth bountifully
shall reap also bountifully. Every man ac-
cording as he purposeth in his heart, so let
him give; not grudgingly, or of necessity:
for God loveth a cheerful giver. And God
is able to make all grace abound toward
you; that ye, always having all sufficiency
in all things, may abound to every good
work." 2 Cor. 9:6-8.

To those who, in the early days of the
third angel's message, sacrificed and even
sold their possessions that they might have
wherewith to help on the cause, the encour-
aging testimony came in after years, "Ye
have bags in heaven."

In our last article we quoted the words
of Elder James White, who in the summer
of 1844, was cheerfully laboring, mowing
hay six days in the week, to get a little
money with which to help on the cause of
truth. Of the amount thus earned, and how
the same was expended, we will quote the
words of his companion, Mrs. E. G. White:—

"My husband earned forty dollars in the
hay field, With part of this we purchased
some clothing, and had means left to take
us to western New York and return. I had
been troubled with a pain in my lungs and
a severe cough, but I believed the Lord
would give me strength to endure the long

journey. We left our little Henry, then ten months old, in Sister Bonfoey's care at Middletown [Conn]. I had not been separated from him before one night. My health was poor, and it was impossible for me to travel and have the care of our child, and we dare not let our affection for the child keep us from the path of duty. Jesus laid down His life for us. How small any sacrifice we can make compared with His."

They performed the journey by steerage passage on the steamer to New York City, and by cheapest railroad fare, and canal passage. In New York City prayer was offered for Sister White, following the rule laid down in James 5:14, 15, and she was strengthened for the journey.

There were about thirty persons in Oswego County, New York, who had commenced the observance of the seventh day Sabbath, but had not become fully instructed in the other points of the message. Most every one of them had some peculiar idea of his own, so that hardly two agreed on every point of the message.

The Sabbath-keepers—all in that part of the State, assembled at the home of Mr. David Arnold, in Volney, Oswego County. All were anxious to present to Elder and Mrs. White their peculiar ideas. If this were continued they would consume all the time allotted for the meeting. Finally Elder White gave them to understand that himself, Mrs. White, and Elder Bates had not come at their own expense to listen to their peculiar theories, but to present to them the clear light of the message.

In the closing meeting of the series a most wonderful victory was gained. The Lord, in a powerful manner gave them instruction from the Scriptures, through Mrs. White, that swept away all their false peculiar doctrines. When the meeting closed that company there assembled were closely united on the clear truths of the third angel's message.

In the winter of 1884 I said to Mr. Alexander Ross, who was one of the company at that Volney meeting, was it simply the Spirit's power that was manifest in that meeting which led those present to renounce their ideas? "Why," said he, "The Scriptures that Mrs. White thus quoted just plowed a furrow through our false theories, and gave us a clear straight track of truth."

How glorious was the result of the sacrifice made, and the labor in the hay field, to get the truth thus, in its early days, in the State of New York, straight and clear before the people. How evident also that the manner in which it was done, was a true manifestation of the Spirit of God. The Lord said by the apostle Paul, when speaking of the gifts of the Spirit, that they are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in [into—margin] the unity of the faith." Eph. 4:12, 13.

THE SLAIN LAMB

H. W. COTTRELL

CHRIST was the "Lamb slain from the foundation of the world." The divine, meritorious, saving life of Christ was given by the Father and the Son for the salvation of man from the foundation of the world.

In the early years of the world's history many persons accepted by faith the divine life of Christ as the means of their salvation from sin, prominent among whom was Enoch, the seventh from Adam, whom God saw fit to translate shortly after the divine life was given, as a trophy of His saving grace. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Elijah's business in the world was serving the Lord, and as he and an associate

worker were thus engaged "it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." The Christ life is no less efficacious to-day. A well-known writer has said, "The results of hastening or hindering the gospel, we think of, if at all, in relation to ourselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with *His manifestation in humanity*. The cross is a revelation to our dull senses of the pain that sin, from its very inception, has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach God's ideal, brings grief to heaven. 'Whosoever will, let him take the water of life freely.'"

INFLUENCE

As a pebble dropped in water
Sends its waves out more and more,
In an ever widening circle
Till they reach the other shore;
So a deed, a word, an action,
Dropped upon the sea of life,
Sends a blessing, or a cursing,
In this world of sin and strife.

As a cloud is changed at even
When the sun is sinking low,
From its blackness into beauty,
And reflects a pleasant glow;
So a life, though dark and ugly,
Through God's Word grows pure and white,
And reflects to all about it
Hidden treasure from the Light.

—F. C. Clark.

"HAVING a hard time is not in itself proof of well-doing, but well-doing is always accompanied by what seems at the time to be a strain on one's powers."

LESSONS FROM THE EXPERIENCE OF ISRAEL IN THE WILDERNESS

S. N. HASKELL

THE journeyings of Israel in the wilderness were an object lesson of the experience of the people of God. The nearer we come to the end, the more we will appreciate their experience. For they "are written for our admonition, upon whom the ends of the world are come." The precious promises given to them and their failures can be studied with profit. Immediately after crossing the Red Sea, when God healed the bitter waters, He made them the following promise, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26.

This promise was oft repeated, even to the removing of diseases, after they had entered into the covenant at Sinai. Ex. 23:25. See also Deut. 28, where all kinds of diseases are referred to, all of which they would be exempt from, if they would keep the commandments of God.

Then came the statutes which embraced sanitary regulations of all kinds, even directions for dealing with moldy houses. The reasons given for the sanitary regulations were, "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that He see no unclean thing in thee, and turn away from thee."

The Lord is especially interested in the health of His people, and as the food we eat has much to do with our health, we find instruction in regard to diet given soon after the children of Israel started on their journey. Lev. 11, Deut. 14. The priests par-

took of the flesh of the sacrifices to typify bearing the sins. The Lord gave special instruction in regard to cooking this flesh. It was to be boiled, and every vestige of blood removed from it. Lev. 6:28-30; 7:15-18, 24-26. The peace offerings were the only offerings the people were ever to partake of except the passover. These offerings were boiled. To eat it otherwise was a grievous sin. 1 Sam. 2:12-17.

This has its counterpart in the New Testament. They were forbidden by the Holy Ghost to eat blood or things strangled. Acts 15:28, 29. As to cleanliness and its relation to holiness, the apostle says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. 7:1. Righteousness and filth about the premises or on the person have nothing in harmony. Again, in eating and drinking, we have special instruction "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The gospel of Christ is but a further development of the law of Moses. To correctly understand the gospel we need the law of Moses. The continual bathing in the ceremonies of the law, was to impress the mind with the importance of cleanliness. There is a very close relation between sin and filthiness. The condition of the stomach has much to do with a man's mind. It requires no argument in this age of dyspeptics to show this. "As a man thinketh so is he." The religion of the Bible is the highest civilization. It relates to both soul and body. It also relates to employment. There are employments that bring a curse on the individual instead of a blessing. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory." Hab. 2:15, 16.

Every-one of these principles are taught both by precept and example in the law of Moses, and drawn out in the gospel. No wonder the Saviour said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

THE TWO ELIJAHS

R. W. PARMELE

IN Mal. 3:1, 2, we read that the Lord will send a messenger before Him to prepare a people for His coming. In verse 5 of the 4th chapter this messenger is called "Elijah the prophet."

This prophecy had a partial fulfillment in the coming of John the Baptist to prepare the way for the first advent, as shown by the Saviour's words in Matt. 11:14. But it was to meet its fulfillment in the fullest sense just before "the *great and dreadful* day of the Lord." From Joel 2:31 we learn that "the great and terrible day of the Lord" comes after the darkening of the sun and moon. That event occurred in 1780, so "the great and dreadful day of the Lord" must be yet future.

On the mount of transfiguration, Christ illustrated His second advent, and Peter so regarded it. 2 Peter 1:16-18. Moses appeared to represent those who will be resurrected, and Elijah was there to represent those who will be translated.

James exhorts those who live after the last sign given by Christ (Matt. 24:33) shall have been fulfilled, to take the prophets for an example. Jas. 5:8-10, and in verse 17 he especially refers us to the experience of Elijah. Let us, then, compare the lives of the two Elijahs, and note the parallels.

Elijah's message was calculated to turn people from the worship of Baalam, the sun god, to the true God and obedience to His commandments. 1 Kings 18:18.

Rev. 14:6-12 sets forth the message of

the modern Elijah, which, when clearly understood, will be seen to be parallel with the message of Elijah of old.

Elijah lived by faith each day. 1 Kings 17:4-6.

Heb. 10:38 refers to those who live in the "tarrying time."

Elijah became a vegetarian. 1 Kings 17:9-14.

The same is true of this people.

In the test for truth Elijah was victorious. 1 Kings 18:21-29.

One of the most bitter opponents of Present Truth said in the *Christian Standard* of Sept. 26, 1874, "Our preachers . . . are defeated when they attempt a defence of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day."

Jezebel represents the apostate church. Rev. 2:20. Ahab was king and represents the civil government. Jezebel "stirred him up." 1 Kings 21:25.

What are the churches of Babylon doing now?

She finally set a time to put Elijah to death. 1 Kings 19:1, 2.

For parallel, see Rev. 13:15, and "Early Writings," page 143.

Elijah fled to a solitary place, 1 Kings 19:3, 4, and while there, was fed by angels.

Those who live to see the King in His beauty will have for their defence "the munitions of rocks," and will be fed by angels. Isa. 33:15-17; "Early Writings," page 143.

The day of Elijah's translation was finally made known to the faithful. 2 Kings 2:1-10.

See "Early Writings," page 146.

His earthly life closed by his being taken up into heaven in a chariot.

The glorious prospect before God's remnant people is set forth in "Early Writings," page 147.

VICTORY IN DEATH

NO event ever occurred on earth that brought so great a defeat to Satan's kingdom, and caused greater rejoicing in heaven than the death of Christ. For four thousand years every falling leaf, every death, whether it was in beings that had animal life, or in vegetation, testified that Christ would die. The thousands of sacrifices offered pointed forward to that event. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Col. 1:20.

All heaven had been witnesses of Christ's humiliation from His birth to the cross. When Christ said, "It is finished," Satan was hurled from the council in heaven, and Christ said, "I beheld Satan as lightning fall from heaven." Again John describes it, "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10. Victory was shouted from world to world. The disguise that Satan had worn for four thousand years was torn away and he was revealed a murderer of the Son of God.

The dying thief, an Asiatic, accepted Christ on the cross. His request, "Lord, remember me when thou comest into Thy kingdom" was met with the assurance, "Thou shalt be with Me in paradise." When the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." These words were said in no whispered tones. It was an open, public confession of Jesus Christ, in a time of the greatest crisis the world had ever seen. It came from a heathen officer, a European. Simon also, a Cyrenian, was compelled to bear the cross after Christ, and he also became a believer. Europe, Asia, and Africa, the descendants from the three sons of Noah,—Shem, Ham, and Japheth, were represented in those who were converted by witnessing the visible scenes of His crucifixion. The sun refused to witness the scene, the rocks rent, and all nature bore testimony that the Son of God had died.

THE MASTER IS COMING

THEY said, "The Master is coming
 To honor the town to-day,
 And none can tell at whose house or home
 The Master may choose to stay."
 And I thought, while my heart beat wildly,
 What if He should come to mine?
 How would I strive to entertain
 And honor the Guest divine?

And straight I turned to toiling
 To make my home more neat;
 I swept and polished and garnished,
 And decked it with blossoms sweet;
 I was troubled for fear the Master
 Might come ere my task was done,
 And I hastened and worked the faster,
 And watched the hurrying sun.

But right in the midst of my duties
 A woman came to my door;
 She had come to tell me her sorrows,
 And my comfort and aid to implore.
 And I said, "I can not listen,
 Nor help you any to-day;
 I have greater things to attend to,"
 And the pleader turned away.

And soon there came another—
 A cripple, thin, pale, and gray—
 And said, "O let me stop and rest
 Awhile in your home, I pray!
 I have traveled far since morning,
 I am hungry, and faint and weak;
 My heart is full of misery,
 And comfort and help I seek."

And I said, "I am grieved and sorry,
 But I can not help you to-day;
 I look for a great and noble Guest,"
 And the cripple went away.
 And the day wore on swiftly,
 And my task was nearly done,
 And a prayer was in my heart
 That the Master to me might come.

And I thought I would spring to meet Him
 And serve Him with utmost care,
 When a little child stood by me
 With a face so sweet and fair—
 Sweet, but with marks of tear drops,
 And his clothes were tattered and old;
 A finger was bruised and bleeding,
 And his little bare feet were cold.



And I said, "I am sorry for you;
 You are sorely in need of care,
 But I can not stop to give it,
 You must hasten elsewhere."
 And at the words a shadow
 Swept o'er his blue-veined brow;
 "Some one will feed and clothe you, dear,
 But I am too busy now."

At last the day was ended,
 And my toil was over and done ;
 My house was swept and garnished,
 And I watched in the dark, alone :
 Watched, but no foot-fall sounded ;
 No one paused at my gate,
 No one entered my cottage door ;
 I could only pray and wait.

I waited till night had deepened,
 And the Master had not come ;
 " He has entered some other door," I cried,
 " And gladdened some other home !"
 My labor has been for nothing,
 And I bowed my head and wept,
 My heart was sore with longing,
 Yet, in spite of it all, I slept.

Then the Master stood before me,
 And His face was grave and fair :
 " Three times to-day I came to your door
 And craved your pity and care ;
 Three times you sent Me onward,
 Unhelped and uncomforted,
 And the blessing you might have had was lost,
 And your chance to serve has fled."

" O Lord, dear Lord, forgive me !
 How could I know it was Thee ?"
 My very soul was shamed and bowed
 In the depths of humility.
 And He said, " The sin is pardoned,
 But the blessing is lost to thee ;
 For, comforting not *the least of Mine,*
Ye have failed to comfort Me."

WHAT DOES IT MEAN ?

AND it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So He let him go: then she said, a bloody husband thou art, because of the circumcision." Ex. 4: 24-26.

Moses was to stand between the living and the dead, midst the judgments of God, in delivering Israel. An angel appeared to him in a threatening manner, as if he would immediately destroy him. No explanation is given why. It was to remind Moses, that he had disregarded one of God's require-

ments, in yielding to the persuasion of his wife, in not performing the rite of circumcision upon their youngest son. By this neglect the child could not be entitled to the blessings of God's covenant with Israel, and Moses was responsible. Zipporah fearing her husband would be slain, performed this rite herself, and the angel then permitted Moses to pursue his journey.

In the time of trouble, during the seven last plagues, the people of God will occupy a similar position. Their lives will be preserved by the direct ministry of the holy angels. There will be no security for any who have neglected their duty, or in any way are transgressors of God's law. Angels cannot protect those who are disregarding one of the divine precepts. False ideas in regard to the doctrine of righteousness by faith, lead individuals to disregard the importance of a special preparation before the falling judgments of God. One object of the entire Jewish Economy, was to teach this truth. The judgments of God fell upon the people whenever a plain duty was neglected. The fact that the people might be sincere, like the Bethshemites when they looked into the ark (see 1 Sam. 6: 19,20), or when Uzza put forth his hand to steady the ark (1 Chron. 13: 9-14), and David carried the ark on a cart instead of on the priest's shoulders, (compare 1 Chron. 13: 1-8 with 1 Chron. 15: 12-15), was no excuse for disobedience. All are lessons on this one important truth, and give force to the warning of the third angel's message.

Real Riches

" Who is the richest man in the world ?" asks an exchange and begins measuring millions against millions. All wrong. The richest man in the world is the one that gets the greatest amount of happiness out of what he has, whatever it is. It is an old truth, but it was never truer than it is today.—*Pueblo (Colo.) Chieftain.*

Who Is Taken Away?

The question is asked: Who are the ones taken away in Matt. 24:40-41? A careful reading of verses 38-41 answers the question. The condition of affairs before the flood are used to illustrate how it will be when the Lord comes. One class was eating, and drinking, regardless of the light God had given, disbelieving in the coming flood. They "knew not until the flood came, and took THEM all away; SO (or in like manner) shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left." As there were two classes before the flood, so there will be two classes when the Lord comes. The same class that was taken away before the flood, will be taken away by the plagues when probation ends, and the Lord comes; i. e., the unbelievers in the instruction God has given in regard to eating, drinking, and the marrying of wives, are the ones taken away.

In Luke 17:26-37, it is set forth in the same manner. The 27th verse distinctly states who were destroyed by the flood, the 28, 29 verses state who were destroyed at the destruction of Sodom. "EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED." In verse 31 they are described as a company that will not be held by selfish worldly interests. Lot's wife started out but turned back and became a pillar of salt. So those who have seen the light of the truth, and have lost their interest will be taken, or seized by the plagues. "And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the body is (Matthew says carcass, a dead body) thither will the eagles (evil angels, or the destroying angel of Ezekiel 9) be gathered together."

THE BOOK OF ESTHER.

NO one can carefully study the sixth and seventh chapters of Esther without realizing the vanity of trusting in earthly exaltation. The Lord is the only safe refuge.

Heb. 1:14. All heaven is interested in the contest between truth and error in this world; every angel in glory has a part in it.

Dan. 10:12, 13. Angels have visited earthly courts to control the affairs of State in answer to the prayers of God's people.

Esther 6:1. The night between Esther's two banquets was a sleepless one for the king. No doubt many angels from glory were in the king's palace, watching for an opportunity to help answer the prayers that were ascending from the people of God. An angel flashed the thought into the mind of the king to have the chronicle read. Quick came the command, "Bring the chronicles and read them before the king."

Esther 6:2. Here was another opportunity, and no doubt an angel guided the hand of the servant who unrolled the scroll of the chronicles until he opened to the record of Mordecai discovering the plot of the chamberlains to destroy the king.

Esther 2:21-23. Several years had passed since Mordecai through Esther had saved the life of the king. Esther might have claimed the honor, but she had used Mordecai's name. Mordecai claimed no reward; a true child of God can well afford to leave the reward in the hands of the Lord.

Esther 6:3. Upon hearing the chronicles read the first words of the king were, "What honor and dignity hath been done to Mordecai for this?" The answer came, "There is nothing done for him."

Esther 6:4. The night had no doubt been a restless one for Haman. The gallows had been prepared, and early in the morning he went to the palace to secure his request, and have Mordecai hung. He entered the court just as the king asked if Mordecai had been rewarded.

Haman's Shame

Esther 6:5. When the king found that Haman was in the court, he said, "Let him come in."

Esther 6:6. Haman was accosted with the question, "What shall be done unto the man whom the king delighteth to honor?" Filled with pride and self-conceit Haman thought he was

the only man the king would delight to honor. Esther 6:7, 8. In Haman's answer he betrays the desires of his own heart. The honored one was to wear the royal apparel, ride upon the king's horse, and the royal crown was to be placed upon his head.

Esther 6:9. The most exalted prince in the realm was to array the honored man, and lead the horse through the city, proclaiming, "Thus shall it be done unto the man whom the king delighteth to honor."

Isa. 14:13, 14. Haman's answer revealed the spirit of Lucifer, who coveted the throne of God, and the honor of God. He, too, wished to sit in the King's seat and be arrayed like Him.

2 Cor. 11:14. Haman, like Satan, wished to be arrayed in the robes of a more exalted personage.

Isa. 10:33; Prov. 16:18. "Pride goeth before destruction, and a haughty spirit before a fall."

Esther 6:10. Imagine Haman's chagrin, when the command was given, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." To disobey meant death, to obey meant shame and humiliation.

Esther 6:11. Haman obeyed and Mordecai clad in royal apparel was taken through the city, while the heralds proclaimed, "Thus shall it be done to the man whom the king delighteth to honor." What a contrast there was in the minds of the two men. Mordecai was humbly trusting in God, accepting this honor as the beginning of the deliverance he had prayed for so earnestly; while Haman's mind was filled with shame and hatred.

The Crisis

Esther 6:12. After the display of honor, Mordecai returned to his place; but Haman hastened to his house with his head covered.

Esther 6:13. Haman's wife, Zerish, was a wise woman, and evidently knew that the God of the Jews had set His hand to "utterly put out the remembrance of Amalek from under heaven." Ex. 17:14-16. She said, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."

Esther 6:14. While Haman and his wife were talking, a servant came to conduct Haman to the queen's banquet.

Esther 7:1. The king and Haman went in together to the banquet. The powers of Good and Evil were marshaling their forces for the conflict.

Esther 7:2. As they sat at the banquet, the king said again, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."

Esther 6:3. The Lord in bringing Mordecai's good deeds to remembrance had prepared the way for Esther's request, and she presented a petition for her own life and the life of her people.

The Crisis (Continued.)

Esther 7:4. The queen referred to the fact that money had been paid for the destruction of her people, and that they were not sold as bondservants, but to be destroyed.

Esther 7:5. The king asked who had done the wicked deed.

Esther 7:6. How good the Lord is! If God had not already begun to humble Haman, by having him conduct Mordecai, dressed in state, through the city, it would have required much more courage to denounce him in the presence of the king. Esther could now say, "The adversary and enemy is this wicked Haman." Her words filled Haman with fear for he must have known the queen was related to Mordecai.

Esther 7:7. The king in wrath went into the palace garden. Haman saw the danger and began pleading with the queen for his life. They reclined upon couches around the banqueting table and in Haman's earnestness he threw himself upon the couch upon which Esther reclined.

Esther 7:8. When the king returned he at once thought Haman had taken undue liberty with the queen. As the king denounced him the servants covered the face of Haman in token of his condemnation.

Esther 7:9. One of the chamberlains knew of the gallows erected by Haman, and told the king it had been made for Mordecai. The command was given to hang Haman thereon.

Esther 7:10. "So they hanged Haman on the gallows that he had prepared for Mordecai."

Psa. 7:16. Thus were fulfilled the words, "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

GOD'S DESCRIPTION OF A GOOD WIFE

PROVERBS 31:10-31.

A virtuous woman who can find?
 For her price is far above rubies.
 The heart of her husband trusteth in her,
 And he shall have no lack of gain.
 She doeth him good and not evil
 All the days of her life.
 She seeketh wool and flax,
 And worketh willingly with her hands.
 She is like the merchant-ships;
 She bringeth her food from afar.
 She riseth also while it is yet night,
 And giveth meat to her household,
 And their task to her maidens.
 She considereth a field, and buyeth it:
 With the fruit of her hands she planteth a
 vineyard.
 She girdeth her loins with strength,
 And maketh strong her arms.
 She perceiveth that her merchandise is
 profitable:
 Her lamp goeth not out by night.
 She layeth her hands to the distaff,
 And her hands hold the spindle.
 She spreadeth out her hand to the poor;
 Yea, she reacheth forth her hands to the
 needy.
 She is not afraid of the snow for her house-
 hold;
 For all her household are clothed with
 scarlet. [Margin.—Double garments.]
 She maketh herself carpets of tapestry;
 Her clothing is fine linen and purple.
 Her husband is known in the gates,
 When he sitteth among the elders of the
 land.
 She maketh linen garments and selleth them;
 And delivereth girdles unto the merchant.
 Strength and dignity are her clothing;
 And she laugheth at the time to come.
 She openeth her mouth with wisdom;
 And the law of kindness is on her tongue.
 She looketh well to the ways of her house-
 hold,
 And eateth not the bread of idleness.

Her children rise up, and call her blessed;
 Her husband also, and he praiseth her,
 saying:
 Many daughters have done virtuously,
 But thou excellest them all.
 Favour is deceitful, and beauty is vain;
 But a woman that feareth the Lord, she
 shall be praised.
 Give her of the fruit of her hands;
 And let her works praise her in the gates.

STUDY OF THE BOOK OF JAMES

Chap. 1:16-21

D. A. BALL

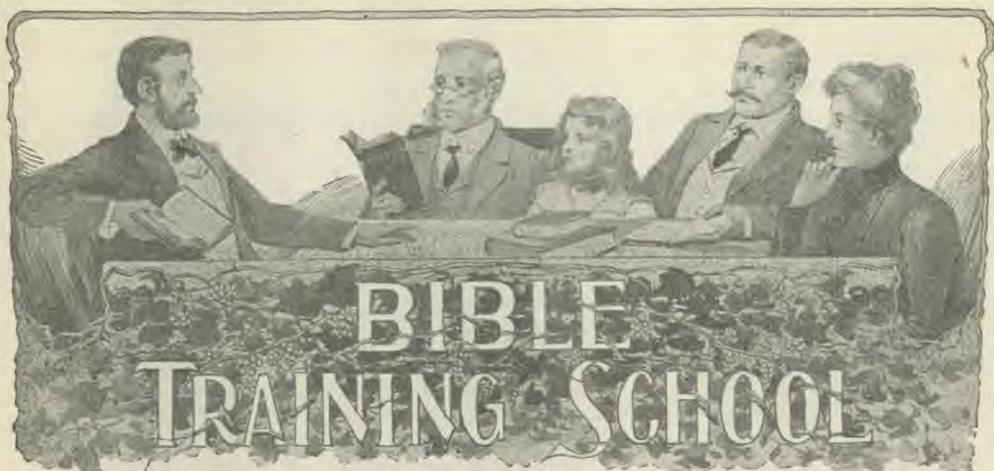
DO not err, my beloved brethren. It has been said that it is human to err, but divine to forgive. This caution is timely. Even the best are but a bundle of mistakes, and we are found erring through short-sightedness even when we are trying to do our best. But the particular error that the apostle had in mind was laying false charges on the Lord for things that He does not do. When mishaps come to us, as they are sure to come, study the nature of them and see if they correspond with the character of God or if they are not more in keeping with the character of him who has the appellation of "Destroyer." This will help us to evade the error we are cautioned against in the text we are studying. Then James informs us that "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning." Here we can draw a comparison between the Creator and the creature; the stability of God, and the instability of man. The Old and the New Testaments bear witness to this. In Mal. 3:6, we have it declared, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Paul expresses the same in Heb. 13:8, where he says, "Jesus Christ the same yesterday, to-day, and forever." As we read these

passages along with James 1:17 and 1 Sam. 15:29, and compare it with Gen. 6:6 and Ex. 32:14, and other passages of similar import, some in their haste may feel inclined to attribute disagreement to the various writers and some of them with themselves, but would it not be far better to confess our short-sightedness and lengthen the same by considering the difference between God's and man's repentance? Man repents because he wishes to evade the terrible consequence of a wrong course. God repents when His creatures so change that He can consistently bestow mercy instead of visiting wrath. You will note that James says, "Neither shadow of turning." The planets are constantly on the move, consequently the shadows are ever moving, but not so with God. The salvation of the human family is ever in His mind. O, why will mankind try to thwart His plans when it is for our best good that they should be carried out? Again He says, "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." It seems that it adds much to the happiness of God to have pure creatures to associate with Him. All the happiness found outside of the service of God is in social life. I need not have said "outside," for pure sociality is a part of His service. You will notice that He says that the regenerate heart is produced through the agency of His word. Paul tells us in Rom. 10:17, "So then faith cometh by hearing, and hearing by the word of God"; and David declares in Ps. 19:7, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." When we are brought to share the blessed results of obeying the foregoing text, we are in a condition to receive further counsel from the Lord, which His servant gives us as follows: "Wherefore my beloved brethren, let every man be swift to hear,

slow to speak, slow to wrath." This is only another way of saying, "be attentive hearers." A good listener never will go about with an empty head, and while there is only one thing we are told to be swift in, we are exhorted to be slow in two. Worlds of trouble would be spared us if we would speak only after due consideration of our words. If no one is made better or happier on account of them, it would be better that they should never be uttered, "For the wrath of man worketh not the righteousness of God." We hear much said about a "righteous indignation." While there may be such a thing, I am satisfied that very few possess it or are capable of manifesting it. However, there are instances where the Saviour is said to have been stirred by it, as in Mark 3:5. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Here we have something to lay apart from us in order to make room for something better. What a bargain is here offered. We can exchange evil for good, sin for righteousness, wrath for love, our words for God's words, natural fruit for grafted, that which is abundantly able to save the soul.

Are You Guilty?

CHRIST declared that the divine influence was to be with His followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfillment is not seen. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual weakness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude.



BIBLE READERS' CLASS

The Red Heifer

THERE was only one offering of a red heifer, as there is but one ark, and one brazen serpent, each of which impressively points to the one great offering, the sacrifice of Christ. "Some may look upon this slaying of the heifer, as a meaningless ceremony: but it was done by the command of God, and bears a deep significance, that has not lost its application to the present time." It related to a ceremonial uncleanness, which was an object lesson of spiritual cleansing of the soul.

Num. 35:33, 34. The land was defiled or polluted by the shedding of blood.

Isa. 24:5, 6. The earth is defiled under the inhabitants thereof, because of sin.

Eph. 1:14. The earth has been purchased by Christ and is to be redeemed.

Deut. 21:1, 2. When the murderer was not known the nearest city was responsible.

Deut. 21:3. A heifer that had never been subject to the yoke was brought by the elders of that city.

James 4:12. Christ is the only law-giver, and therefore above law, never subject to the yoke.

Heb. 10:7. He voluntarily came to do the will of God.

Phil. 2:6-8. He made himself of no reputation, and took the form of a servant.

Phil. 2:2-5. This example was for all, and taught unselfishness.

Num. 19:2. The heifer was to be red, without spot or blemish, a symbol of blood.

Rev. 12:11. It is by the blood of Christ, and their confession that men overcome.

Heb. 9:11-14. Christ entered the heavenly sanctuary by His own blood to purge our conscience from dead works to serve the living God.

In this offering of the red heifer the atonement by Christ is impressively taught by the character and color of the offering. There was no obligatory yoke upon Christ, for He was independent, and above all law. Angels were under the yoke of obligation: no personal sacrifice of theirs could atone for the guilt of fallen man. Christ was free from the claims of the law to undertake the redemption of the sinful race. He alone had power to lay down His life, and to take it again. This was forcibly taught by the heifer never having been under the yoke.

The Red Heifer (Continued.)

From the cross of Calvary Christ calls for an unconditional surrender. All we have should be consecrated to God. The Majesty of heaven came to this world to die a sacrifice for the sins of man.

Deut. 21:4. The elders of the city nearest to where the dead man was found were to bring the heifer.

2 Cor. 13:5. A personal examination and proving of our individual selves is necessary.

1 John 1:7-9. Each soul must confess his own sins.

Deut. 21:6. The elders were to wash their hands over the heifer.

Rev. 7:14. Our robes of character are to be washed in Christ's blood.

Rev. 1:5. Christ washes us in His own blood to cleanse us from our sins.

Num. 19:3. The priest sprinkled the blood directly before the tabernacle.

John 17:1. These words spake Jesus and lifted up His eyes to heaven.

Heb. 10:22. Our hearts are to be sprinkled from an evil conscience.

Heb. 12:24. This sprinkling with the blood of Jesus speaketh better things than that of Abel.

Deut. 21:8. While the blood was being sprinkled they were to plead God's mercy.

Num. 19:5. The entire heifer, skin, flesh, and dung were to be burned.

1 Thess. 5:23. The whole soul, body, and spirit should be sanctified to God.

Jesus might have remained at His Father's right hand, wearing His kingly crown, and royal robes; but He chose to exchange all the rights of honor and glory and high command in heaven, for the poverty of humanity, and leave His high station for the horrors of Gethsemane and for the humiliation and agony of Calvary. Wondrous, incomprehensible thought for the selfish heart!

The Red Heifer (Continued.)

Christ, after shedding His precious blood, entered into the most holy place to cleanse the sanctuary. There the crimson current is brought into the service of reconciling God to man.

Num. 19:3. The heifer was to be slain without the camp.

Deut. 21:4. It was to be in a rough valley that had never been plowed or sown.

Heb. 13:12. Christ suffered without the gate.

Heb. 13:13. So we are to go forth without the camp bearing the reproach.

Rom. 15:20. Paul sought to preach the gospel where Christ was not named, so that he might not build upon the foundation of others.

2 Cor. 5:20, 21. We are ambassadors for Christ, to pray men in Christ's stead to be reconciled to God.

Num. 19:6. The priest burned the cedar wood, hyssop, and scarlet in the fire with the heifer.

Psa. 51:7. Hyssop is a symbol of cleansing from sin.

Isa. 1:18. Though our sins be as scarlet and crimson, they can by the blood of Christ, be made white as snow, and be like wool.

Num. 19:7. When the priest had burned the red heifer, he changed his clothes.

Isa. 59:16, 17. When Christ's work of intercession is over, He puts on the garments of vengeance.

Rev. 19:15. This is when He treads the fierceness of the wrath of the Almighty God.

Rev. 22:11. This is when the destiny of all is irrevocably fixed.

The heifer was conducted without the camp, and slain in the most imposing manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that Christ did not die for the Hebrew people alone, but for all mankind. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished by the repenting sinner. All that he has must be consecrated to God. Not only should his own soul be washed clean and pure, but he should strive to have his family, his property, and his entire belongings consecrated to God.

The Red Heifer (Concluded.)

All who came in contact with death in any way were considered ceremonially unclean. This was to forcibly impress the mind with the fact that death came in consequence of sin, and therefore is a representative of sin.

Num. 19:7. He that performed the ceremony was unclean until even.

Isa. 63:3, 4. In the day of vengeance, Christ is represented as having blood on His raiment.

Rev. 19:11-14. When He comes He is represented as coming on a white horse and the armies in heaven follow on white horses.

Num. 9:9. The last ceremony was to gather up the ashes, and put them in a clean place.

Eze. 28:18. Satan will finally be brought to ashes.

Rev. 20:9, 10. This will be in the lake of fire with all the wicked.

Mal. 4:1-3. After this burning, the saints in the new earth go forth and tread down the wicked under the soles of their feet.

Num. 19:14. The tent where a man died was to be cleansed by the blood of sprinkling.

Heb. 2:14. Christ tasted death for every man.

Num. 19:17. Running water was used in this cleansing.

John 19:34. Blood and water came from the side of Christ when He died.

1 John 5:5-8. It is faith in Christ, the Father, and the Word, that is borne witness to by the Spirit, water, and blood.

The offering of the red heifer therefore em-

braces the entire plan of redemption. Missionary work is taught in the highest sense. Those who are benefited by the blood of the offering, will go forth in the most unpromising fields, and there make known the death and resurrection of Christ. A great change must take place in the training of the mind, instead of choosing to work in the most promising fields, it will lead us to choose the hardest fields. Every day brings us nearer the final reckoning, when all must give an account.

If you wish to study this subject more thoroughly, read "Testimonies for the Church," Vol. 4, pp. 121-123.

The Red Heifer

OF all the offerings of the Levitical service, none taught the lesson of missionary work so forcibly as the offering of the red heifer. It was to cleanse from the defilement of touching the dead. Death is the result of sin, and therefore this offering like many others was to remove from sin. The sin offerings were slain in the temple court, but the red heifer was to be slain away from the temple in a valley that had never been plowed or sown.

In this valley the blood was shed and the priest, faced toward the temple in Jerusalem, sprinkled the blood toward the temple. What could better teach the lesson of going out into the highways and byways of this wicked world with the offering of salvation for a lost world? As the priest was to face toward the temple, so the workers going forth must keep their faces turned towards the heavenly sanctuary. The one who will go forth into the most difficult fields with the message will often meet with seemingly unsurmountable difficulties. When brought face to face with difficulty, remember the red heifer never was yoked. It was free as the birds of the air, and taught that nothing could bind Christ; no difficulty daunts Him. He loves to part the sea of difficulties and let His faithful workers go forward. Let us go forward into the valleys of this wicked world that have never received the truth, remembering Christ is held by no yoke, and that as long as we keep our faces toward His holy temple and are sprinkled with the blood, Satan is powerless to hinder our work.

THE CLOCK MAKER'S SHOP

WHEN I was a boy I would frequently stop
At a window or door of a clock-maker's shop;
Indeed it is very amusing to see
How even the clock-maker's clocks disagree.
Now some would be quite in a hurry to chime,
Regardless of discord to tell you the time:
While others as tardy as these were too fast,
Would tell you the hour when some minutes were
past.

Yet each appeared certain that he was correct,
And none showed his neighbor a grain of respect;
While another proclaimed with a clamorous tongue,
"I am right, and you, all put together, are wrong."

Now, midst such a jargon of hammer and bell,
What the time really was no one surely could tell;
—And hence it gave rise to a positive doubt,
Whether any were right,—whether all were not out.

But there is a standard to which I apply
With perfect reliance—the sun in the sky;
But if the shade of his majesty fall
On the face of a dial it silences all.

So if true religion we're anxious to know,
And seek counsel only from mortals below,
Their views and opinions may lead us astray,
As much as the clocks in the hour of the day.

To whatever party a man may belong,
He is sure he is right and all others are wrong;
And if we depend on the wisest and best,
Though right in the main they are wrong in the
rest.

Then go to the rule,—the Bible alone,—
Where the way of salvation so clearly is shown;
Be this blessed book for age or for youth,
Like the sun in the heavens—the standard of truth.

—Selected.

The Loud Cry

FOR over fifty years many have looked forward to the closing work of the gospel. It will not close with less power, than on the day of Pentecost. Souls will be gathered from "every nation, and kindred, and tongue, and people." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." As at the first advent, so will Christ's disciples go "into all the world, and preach the gospel to every creature." Without the facilities to carry it that exist at the present day within thirty years it went to every creature under heaven. It will go with greater power before the end.

The Way Prepared

IF we judge from the way the scriptures are received by those who have had no knowledge of them in the past, God is preparing the way for a large harvest of souls in the closing work of the gospel among those who sit in darkness. The following we gather from the *Bible Society Record*:

In a report from Mr. C. B. Hibbard, who is at Antung, Manchuria, he writes: "The men do not care much for the tame variety of tracts. They like the Gospels. Within a few days we have placed fifteen hundred Scriptures in the hands of men who actually wanted them, and we could easily have used as many more. I wish all the friends at home could see just what this work means, and realize our tremendous and practically unlimited opportunities."

A worker from South Africa reports the following:

"I heard a roomful of girls in the Inanda Seminary laughing and rejoicing in such a manner that I wanted to know what had made them so happy. When I opened the door I saw a very happy sight: more than a dozen girls were seated on the floor, with their Bibles and Testaments in their hands, pointing at 1 John 4:19, repeating in chorus: "We love him *because he first loved us.*" This verse they repeated over and over several times, with tears of joy and happy laughter, asking me if it was not "too wonderful." "How could He love us when we were ashamed to say we loved Him, and we did not want to be His followers?" "We loved sin." Then they hugged each other, laughing and saying, "He loved us before we loved Him. Yes! He loved us before we loved Him." It was a great pleasure to see their great joy in believing these words. They showed that their cup was running over. They sang of His love in forgiving their sins. They trusted wholly in that Word."

A letter has just been received from a man in Tokyo, saying: "I was a believer in Buddhism, as were all my ancestors, until I read a New Testament which you have published. This led me to believe in Jesus, and now I am a worshipper of the Heavenly Father"

God will remember such souls, and He calls upon His people to give them the knowledge they possess of that sacred Word, that they may accept the last warning message and prepare for Christ's coming.

Some Things to Talk About

JUST so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children.

* "HAUD YOUR TONGUE AND SHOVE"

Three boys were wheeling a barrow

Through Glasgow streets one day,
Wi' one in front and two behind

They merrily pushed away.

But the two behind got on the clack,

Which all boys dearly love—

Till a sharp voice rang frae the boy in front,

"Come haud your tongue and shove!"

I liked to hear that sound advice,

Much wiser than it seems,

Which tells that life was made for work,

And not for idle dreams;

And I trust that every one who hopes

To get to heaven above,

Will faithfully follow the boy's advice,

And haud his tongue and shove.

It's a weary clack, the clack o' the tongue,

When a man should working be,

To open the mouth, and pour oot talk,

Like a woman pouring tea.

Far better to steek his gab for awhile,

And shut the sluice above,

And follow the Glasgow boy's advice,

To haud his tongue and shove.

Oh, work is a grand and useful thing

For an honest man alway,

To put the shoulder to the wheel,

And cheerily heave away.

But talk is a vain and a useless thing,

Which never a load could move;

Sae, let us tak' the laddie's advice,

And haud oor tongue and shove.

—R. L.

* Scotch words in the above:—

Wi, with; frae, from; haud, hold; oot, out; steek, stop; sae, so; tak', take; oor, our.

"LET the righteous be glad."

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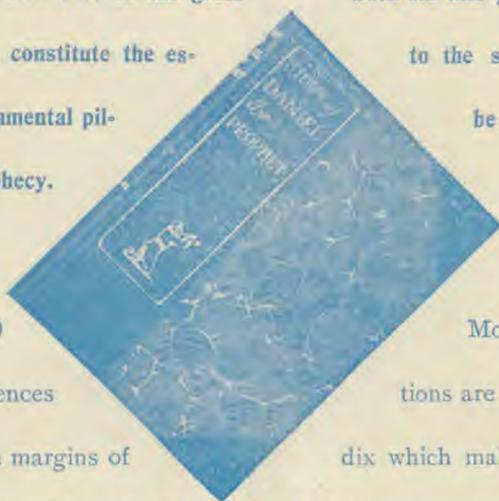
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