

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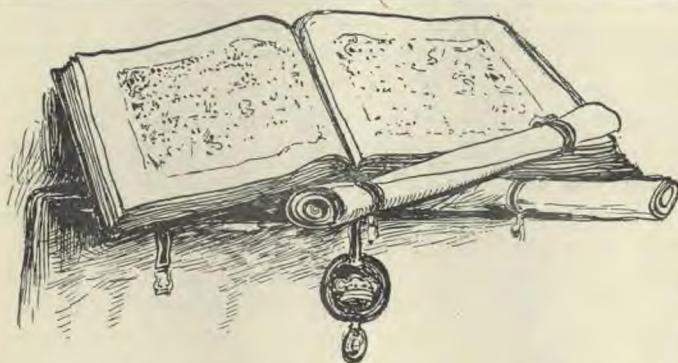
A Monthly Journal Devoted to the Interest of House to House Bible Work

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

VOL. IV

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WAITING

"Not *now*, my child—a little more rough tossing,
A little longer on the billows' foam;

A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not *now*—for I have wand'ers in the distance,
And thou must call them in with patient love;

Not *now*—for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not *now*—for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?

Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not *now*—for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing:

Not *now*—for orphans' tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Go with the name of Jesus to the dying,
And speak that name in all its loving power;
Why should thy fainting heart grow chill and weary?

Canst thou not watch with me one little hour?
One little hour!—and then the glorious crowning—
The golden harp-strings and the victor's palm;
One little hour!—and *then* the Hallelujah!
Eternity's long, deep, thanksgiving psalm!"

USE OF TALENTS

MRS. E. G. WHITE

THE Lord has called,
and He still calls
for those who are
apparently blind to their
deficiencies, the self-com-
placent ones, who plan
and devise how they can
best situate themselves.
God help the spiritually

blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Jesus Christ. Thousands who are now spiritually useless should be digging up their buried talents and putting them to the exchangers. Many have written for themselves their resolves to do as little as possible, and these have sealed their resolutions for the judgment of that great day when every talent will be required by God that He may see how much each one of His servants has gained by trading. Those who think they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire, "What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school His meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ?" "Why am I not a decided and

"ADVERSITY is the trial of principle."

earnest Christian, employing all my powers in laboring for the salvation of souls who are perishing all around me? Saith not the Word, 'We are laborers together with God; ye are God's husbandry, ye are God's building'? Shall I not, with my Saviour's help, build a character for time and eternity, and promote godliness in myself and in others the sanctification of the truth?"

Come, my brethren and sisters, and seek conversion of soul, body, and spirit. Unfold your napkin and begin to trade with your Lord's goods. In so doing you will gain other talents. Every soul entrusted with talents is to use his talents to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy money in the earth; lo, there thou hast that is thine"? To such the Lord will answer, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

Man is only required to do according to his ability. But his ability will surely grow if it is exercised. Wake up, brethren, for your own soul's sake, wake up. Without the grace of Christ you can do nothing. Work while you can. Be not deceived into thinking that your lot in life is to be constantly favored, that you can shirk the path of self-denial and self-sacrifice, which Christ bids all share with Him. You will gain a valuable experience in being partakers of the self-denial and self-sacrifice of Christ.

A Child's Philosophy

"THERE is no God!" exclaims the weary sage,
 Low bending o'er the philosophic page,
 And on the volume sadly falls a tear.
 A child with sunny hair is standing near;
 "I will not be a man," with flashing eyes
 And eager look the voice of childhood cries:
 "I've mother now. 'No God,' you say; why, then,
 There is no one to care for grown-up men!"

—*Harper's Weekly.*

DIVINITY OF CHRIST

H. W. COTTRELL

WHEN Christ was upon earth, many of the people failed to discern divinity under the veil of human flesh which He wore. Some said He was "John the Baptist," others declared Him to be "Elias," and still others said He was a risen "prophet." Some of the Jews maintained that He was simply a man, the son of Joseph and Mary, in proof of which they said, here are His "brothers and sisters." John the Baptist claimed to be only a "voice." John 1:23. But of Christ He said, "Behold the Lamb of God, which taketh away the sin of the world." "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. He is "the way, the truth, and the life." John 14:6.

History repeats itself. Many are saying to-day Christ was only a man, and compare themselves to Him. To do this is to deny the One who hath bought us. He who makes himself equal to Christ makes a fearful mistake, and is classed with them who deny both Father and Son. Read 1 John 2:22, 23.

When in heaven Christ was clothed with glory and adored by angels; but when on earth He laid aside His outward heavenly glory, clothed Himself with humanity, and was still worshiped by "all the angels of God." Heb. 1:6. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." John 5:23. "Without Me" said Christ, "ye can do nothing." Beneath the "veil" is the gift of salvation. He can remove the guilt of sin from the seared conscience. He will heal the sin-sick soul. His life and His only, can cleanse the stains that sin hath made, and make the soul as white as snow. He it is that maketh the crooked places straight, and smooths out the wrinkles in the characters of men, made by the enemy in the struggle of life for the souls of men. "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8.

Prayer's Grace

ROUND holy Rabbai's suffering bend

The wise men gathered, gazing gravely,
"Daughter of God!" the younger said,

"Endure thy Father's chastening bravely;
They who have steeped their souls in prayer
Can any anguish calmly bear."

She answered not, and turned aside,

Though not reproachfully nor sadly,
"Daughter of God!" the eldest cried,

"Sustain thy Father's chastening gladly.
They who have learned to pray aright
From pain's dark well draw up delight.

Then spake she out: "Your words are fair;

But, oh, the truth lies deeper still.
I know not, when absorbed in prayer,
Pleasure or pain, or good or ill.
They who God's face can understand
Feel not the workings of His hand."

—*Monckton Milnes.*

THE SAINT'S INHERITANCE

J. N. LOUGHBOROUGH

BLESSED are the meek; for they shall inherit the earth." Matt. 5:5. This scripture applies to the future, and is not confined to this present world. It does not say the meek *do* inherit the earth, but they *shall* inherit it. If a meek man wants a home, even in this world, he must buy it. The inheritance mentioned in the text is fulfilled in the day of final reckoning, when the Saviour shall say, "Come ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world." Matt. 25:34. We read of that dominion prepared at the foundation of the world, in these words: "God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

When Satan, with his temptation, overcame the happy pair in Eden, they were brought in bondage to him, (2 Peter 2:19) and he usurped the dominion of his cap-

tured slaves. When he came to Christ offering Him all the kingdoms of the world, he could truly say, "That is delivered unto me; and to whomsoever I will I give it Luke 4:6. In the book of Job we read "The earth is given into the hands of the wicked: [other translations read, "the wicked one"] he covereth the faces of the judges thereof; if not, where, and who is he?" Job 9:24.

We further read of this first dominion, "Thou, O Tower of the flock; [Christ] the Stronghold of the Daughter of Zion, unto Thee shall it come, even the first dominion," Micah 4:8. Peter speaks of the time when this dominion shall be given, as "the times of restitution." Acts 3:21.

In the promise to Abraham and his seed, the Lord said, "All the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. 13:15-17. Of this promise made to Abraham, Paul said, "The promise, that he should be *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Although Abraham was the heir of the world, he did not receive his inheritance in this life. Stephen said of him, "He [the Lord] gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him as a possession, and to his seed after him." Acts 7:5.

Still further we read of Abraham and his natural descendants, "These all died in faith, not having received the promises. . . . Abraham was called to go out into a place which he should *after* receive for an inheritance." Heb. 11:8, 13, 39, 40. "He looked for a city which hath foundations, whose builder and maker is God." Verse 10.

Of the real seed we read, "Now to Abra-

ham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one and to thy seed which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3. 15, 29. The fulfilment of this promise is at the time of which Peter speaks, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. The promise to which Peter refers is found in Isaiah, chapter sixty five. Referring to the new earth it says, "The voice of weeping shall no more be heard in her, nor the voice of crying." And "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." Verses 19, 25. This inheritance is again introduced in the eleventh chapter of Isaiah in these words, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Verse 6.

The Seer of Patmos, after speaking of the fire that comes down from heaven and destroys Satan and all the ungodly, angels and men, gives a description of the new earth with the holy city, the New Jerusalem—the city that Abraham looked for—with its buildings and streets of pure gold. The walls of jasper with a foundation (a base) of the twelve precious stones. Of the color of these stones Prof. Stuart says, "A mixture not dissimilar to the rainbow, with the exception that it is more complex." It is written of the twelve gates that, "every several gate was of pearl." And of those entering the city he said, "God shall wipe away all tears from their eyes; and there

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Again, "The city hath no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:4, 23.

No wonder the poet, captivated by this description, gave expression to his thoughts in these beautiful words:

"Her walls are all of precious stones,
Most glorious to behold;
Her gates are richly set with pearl,
Her streets are paved with gold.

"Her gardens and her pleasant walks,
My study long have been;
Such dazzling views by human sight,
Have never yet been seen."

Why He Bought Tracts

AN American captain, who had been sailing about among the islands of the Pacific, landed at Singapore, and rented a little room for himself in the house of a Malaysian merchant.

One day the merchant came to him and asked him to sell him several English tracts.

"What do you want with them?" asked the American in surprise. "You can not read English, what good will they do you?"

"It is true," answered the Malaysian; "I can not read the tracts, but they will be very useful to me in my business."

"You do not think of selling them, I hope," exclaimed the captain.

"O, no, indeed," replied the Malaysian. "But when an Englishman or an American comes to me on business, I am particular to place one of these tracts in his hand, and then notice the effect of his reading it. If he seems to be interested, I conclude that I need have no fears in dealing with him. If, on the contrary, he thrusts it aside, then I do not care to transact any business with him. I have no confidence in such a person."—*Selected.*



The Lion

THE lion has been termed the king of beasts. The Lord has used the lion as a symbol of many things. The kingdoms of Babylon and Assyria were represented by the lion. Jer. 50:17. Dan. 7:4. The Saviour is called the Lion of the tribe of Judah. Rev. 5:5. The strength and power of the lion very fitly represents the power of Christ to rescue and save His people.

Strange as it may seem, the lion is also taken to represent the devil. 1 Pet. 5:8. As a roaring lion he goes about seeking whom he may devour. The very gifts which if consecrated make efficient workers for God, perverted make the most dangerous tools of the devil.

Alone

"ALONE with God!" the keynote this
Of every holy life,
The secret power of fragrant growth,
And victory over strife.

"Alone with God!" in private prayer
And quietness we feel
That He draws near our waiting souls,
And doth Himself reveal.

"Alone with God!" earth's laurels fade,
Ambition tempts not there;
The world and self are judged aright,
And no false colors wear.

"Alone with God!" true knowledge gained,
While sitting at His feet;
We learn life's greatest lessons there,
Which make for service meet.

—E. M. Exton.

WHICH DAY WOULD JESUS KEEP?

G. B. THOMPSON

THERE is much controversy in the world concerning the Sabbath question. The majority of professed Christians observe the first day of the week, while the only divine Sabbath commandment in existence says: "The *seventh day* is the

Sabbath of the Lord thy God." Ex. 20:10. Which is right? the people or God's holy law? I think I hear you say, "I guess the law must stand." Amen, Read Ps. 111:7, 8.

But, you ask, which day would Jesus keep if He were on the earth to-day? This is a proper question, and the Bible tells us. What, says one, does God's word tell us which day the Master would observe if He was on the earth *now*? Certainly, the Bible is a wonderful book.

But as to the text,—well, there are several. You will notice first, that when Jesus was on the earth *He kept the seventh day*. Luke 4:16; Mark 1:21. Yes, that is plain. Well, in Heb. 13:8, we read, "Jesus Christ *the same yesterday, and to-day, and forever*." Yesterday covers all the eternity of the past; to-day is present; forever includes all the future eternal ages. *Jesus is unchangeable*. Bless His name! Heb. 1:10-12; Mal. 3:6. He is the same compassionate, loving Redeemer as when He walked on the shores of Galilee, and being unchangeable, if on the earth to-day He would observe the same day He kept when here, and every seventh day He would wend His way to some humble place of worship where those who observe His holy day were assembled. Sunday He would doubtless go about His work as usual.

Dear reader, are you keeping the day Jesus would keep if on the earth? If not, will you not turn your feet into the way of His precept, and receive His gracious approbation?

I WILL SAVE THY CHILDREN

E. A. SUTHERLAND

A GENTLEMAN was once walking over a beautifully kept farm with a friend, the owner, when his attention was attracted particularly to a flock of magnificent sheep. With earnestness the visitor asked his friend how he had succeeded in rearing such a flock. "I TAKE CARE OF MY LAMBS, SIR," was the simple answer.

And the great Master when here upon earth, a man among men, taught his followers that the Church which took his name should look after the lambs in its fold.

The Bible teaches that the Christian's first mission is to educate the children, not the children of the wealthy only, and those able to pay, but the poorest and most helpless, and it shows moreover, that the proper education of the children will be the strongest factor of the church in building up a great work in the earth.

Through the prophet Isaiah the church is thus instructed, "All thy children shall be taught of the Lord." Emphasize the *all* as you read it.

The home and the school are the two places in which the children are educated. Should not the church be as zealous in maintaining Christian schools for the children as it is in preaching the gospel to the rest of the world.

We speak of a hungering for truth on the part of the multitudes. Do we realize that there is as great a call for reform in methods of teaching as for new life in word and doctrine?

We have watched the workings of the old system of education. It has turned the minds of hundreds of promising young people from simple, happy, country homes to the complex life of the city. It has led away from honest manual labor combined with healthy mental and spiritual growth to a life of physical idleness.

It is typified in Bible history by Lot who reared his children in Sodom, whose "pride, fulness of bread, and abundance of idleness" led to the city's destruction.

We speak of it as modern education, but it is a system which has been long in vogue, and which by nature fits its students to enjoy paganism in its varied forms. For paganism has divorced labor and learning. It is paganism in education which seats learning on the throne to rule labor with a rod of iron, whereas Christian education dignifies labor by uniting headwork with handwork. Christian education is built upon that solid foundation given in the third chapter of the book of Genesis that man shall earn his bread by the sweat of his face in tilling the soil.

Christian education puts the student in possession of a trade which renders him independent; it gives him a love for the country and the simple natural life of the country; it reaches the whole man, making him in head, hand, and heart a colaborer with God.

There is life and power for any organization which accepts the principles of Christian education. If money is freely spent to evangelize the heathen world, it should be as freely spent to educate the rising generation. Many thinking men now advocate industrial training for children in the primary schools, for boys and girls, and for the young men and women in our colleges and universities. Let us take the schools into the country where there is land to cultivate. Let us educate teachers who shall be capable of gaining a support from the soil, and these will teach our children to love the country. This is missionary work indeed.

Are there Christians who, seeing these principles, believe the success of God's work depends largely upon carrying them out? Let them join the little band that is working on this line. In this way we can claim the promise, "I will save thy children."

Flowers

FLOWERS, flowers, beautiful flowers,
Unfolding to brighten this dark world of ours:

The pale, sweet blossoms of early spring,
Bright clusters the days of summer bring,
And the gifts of princely autumn, too,
Stately and tall, of richest hue:

No painter's skill can e'er portray
The countless beauties they display.

Some white and pure as the falling snow,
And some reflecting the sunset's glow;
In raiment borrowed from heaven's blue,
Or robed in morning's golden hue;
The queenly rose in her rich array,
The red cup-moss, the flowering spray,
The pansy in royal purple dressed,
Or the fragrant lily in spotless vest.

Dost marvel how, from the cold, dark earth,
Such beauty of color and form has birth?
On the green hillside, in the sunny glade,
In the mossy depths of the forest shade,
Upspringing fresh from the breathing sod,
They tell of the wisdom and love of God.
His hand has tinted each blossom fair;
We know not which the loveliest are.

They gladden alike the palace hall
And the humble cotter's lowly wall;
There fragile blossoms greet the sight
Where glaciers flash in the Arctic light,
Or in gorgeous clusters of brilliant dye
Unfold their wealth 'neath a tropic sky;
Where'er the feet of man may roam,
Their lovely forms have found a home.

MARIAN DAVIS.

TYRE

HELEN MC KINNON

THE Tyrians looked upon the destruction of Jerusalem as so much gain to them, "Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste." Eze. 26:2; Psa. 83:1-7. "He that seeketh mischief, it shall come unto him." Prov. 11:27. The punishment of Tyre for this was such destruction that the very dust would be scraped from her until she would become like the top of a rock, and for a place for the spreading of nets. Eze. 26:3-5, 14.

The Lord sent Nebuchadnezzar, king of

Babylon, against Tyre. He laid siege to it 585 B. C. It was thirteen years before he was able to take it, and when he did he received no wages (Eze. 29:18), for the people had moved with all their valuables to an island nearly half a mile from the mainland. The soldiers' heads were made bald by the constant wearing of the helmet for so many years, and their shoulders were peeled by working the battering ram.

Tyre was rebuilt on the island, and in the year 332 B. C., when Alexander besieged it, it was called a "mighty city." He used the ruins of old Tyre to build a mole to reach the island, he took everything until the very dust was scraped from old Tyre, and thus was fulfilled the prophecy given two hundred and fifty years before.

All nations were terrified at its destruction. Eze. 26:15-18; 27:29-36. Tyre gradually recovered its prosperity even after this, but between the years 1144 to 1291 A. D. in the time of the Crusades it was utterly destroyed and deserted, and is to-day a living example of the sure fulfillment of that Word that endures forever.

In Psa. 45:12, we have a promise that the people of Tyre would participate in the gospel. In the time of Christ we find among the multitudes that followed Him those from Tyre. Mark 3:7, 8; Luke 6:17-19. "They came to hear Him, and to be healed of their diseases," "and He healed them all." Matt. 15:21-28. Christ visited Tyre, and found there a woman of great faith. Paul found disciples there. Acts 21:3-5. They multiplied until it became the seat of the bishop in the second century.

And so in that great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, will be found some from Tyre, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rev. 7:9.

THE SANCTUARY SERVICE

S. N. HASKELL

A GLORIOUS high throne from the beginning is the place of our sanctuary." From eternity the heavenly sanctuary has existed, but "the way into the holiest of all was *not yet made manifest*, while as the first [or earthly] tabernacle was yet standing." Heb. 9:8. It is vain for any man to conjecture what the service in the heavenly sanctuary may have been, prior to the time when the veil of the earthly sanctuary was rent assunder by heavenly hands. God plainly says it was not made manifest.

When God's presence departed from the earthly temple, then He revealed the work in the heavenly sanctuary, that by faith, man might follow Christ in that service.

The gift of Christ is an infinite sacrifice, therefore one goat or one lamb was not sufficient to represent it in its fullness. It took every sacrifice commanded in the law to fully represent the power of the blood of Christ.

The service consisted of two divisions, the yearly round of service, and the work on the day of atonement.

The blood shed during the year removed the sins from the individual to the sanctuary. The blood of the goat on the day of atonement *did not remove sin from the individual*, but removed the sins from "before the Lord." Lev. 16:30. The individual that depended on his sins being removed from him on the day of atonement would be lost; for that blood only removed sin, that through the merits of the blood of sin offerings, had been transferred from the sinner to the sanctuary during the year. The blood of the goat only completed the work begun by the blood of the sin offerings. It took every sin offering and the Lord's goat to represent the complete work of Christ.

Blood was shed before the first service could be held in the sanctuary for the re-

moving of sin. Let us, in imagination, go back to the *first day* of the yearly round of service. A sinner comes with a lamb. He enters the court, and at the door of the tabernacle, lays his hands on the lamb and confesses his sins. In type his sin passes to the lamb, and as it stands there waiting for the death stroke, it fitly represents Him who "bare our sins in His own body on the tree." 1 Pet. 2:24. The lamb is slain, and with that blood the priest enters the sanctuary, and as he presents that blood before the Lord, the sinner goes away free from sin. Throughout the year, this work was repeated over and over. In the type the individuals were free from sin through the blood of the sin offerings offered throughout the year. In the anti-type we are free from sin through the blood of our sin offering, "the Lamb of God that taketh away the sin of the world." If we have unconfessed sins that are not covered by the blood of Christ, when our name comes up in review on the day of atonement, the blood of Christ will not cleanse us from sin then.

Sin offerings were offered by individuals on the day of atonement, and sins carried into the sanctuary; but all this was done before the blood of the goat was sprinkled on the mercy-seat, otherwise, the individual's sins were not placed upon the scape-goat. Lev. 16:11-14; Num. 29:7-11. The blood of Christ will cleanse every record of the sins of the faithful from the books of heaven, and those sins will be laid upon Satan, and all sin will be burned up in the lake of fire.

THE OFFERINGS IN THE TYPICAL SERVICE

THERE are several kinds of offerings in the law of Moses. These offerings had many different ceremonies. Each ceremony and each offering had a special significance that met its fulfillment in Christ and His ministry. There was the

heave, or thank offering, the peace offering, which was also a thank offering, but with entirely different ceremonies; the meat offering, which was a food offering, the sin offering, and the trespass offering. These offerings shadowed forth the work of Christ, from His humble birth, life, death, resurrection on the third day, ascension up to heaven, His ministration in the outer apartment of the heavenly sanctuary, His ministration in the inner apartment, His second coming, the judgment during the thousand years, and finally the destruction of the wicked in the lake of fire, and the new heavens and the new earth.

No one offering could typify all of this so the human mind could comprehend it. It required more than fifty ceremonies to reveal the entire work. Not one of the ceremonies was meaningless. Every one of them was studied by the scribes, and it was their duty to teach them to the people. Every doctrine of the Bible was understood by the intelligent student of the law of Moses. It was the gospel veiled. It was more important for the disciples to understand this than it was for them to see Christ; for on His way to Emmaus it would have been an easy matter for Him to have convinced them that He was Christ by their sight, but instead of that, He began by saying, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27. It was not until they reached Emmaus that He revealed Himself to them by their eyesight in the breaking of the bread.

While there was salvation in every offering and ceremony, no one offering could reveal it all so man could understand it. So while there is salvation in every truth re-

vealed by Christ, in every act of His life, in every word He spoke, it would be unsafe to make everything out of one act, or one word in this history. Each has its place, and is essential to the salvation of the soul.



A Library Burned

MANY years ago there was a very interesting bonfire kindled in the city of Ephesus. Paul had been laboring in the city for months, and as the result of his teaching, people awoke to the fact that the books they had been reading were filled with error. They did not give them to their neighbors, nor put them on the back shelves of their libraries, but they brought them out and burned them. It was no small bonfire, for \$8,500.00 worth of books were converted into smoke and ashes. Acts 19:1-20.

There are many homes to-day filled with books of fiction containing poison of the worst sort. There are papers and magazines filled with records of crime and wickedness. Innocent minds are being ruined by reading these things. Parents, why not follow the course of the people of Ephesus, and make a big bonfire of all such reading matter, even if it does represent many dollars and cents?

THE BOOK OF EZRA

DARIUS, the Median, came to the throne of Babylon two years before the expiration of the seventy years' captivity. Notwithstanding the fact that Gabriel stood by Darius in the first year of his reign to confirm and strengthen him (Dan, 11:1), yet Darius did not have strength of character sufficient to carry out the plan of God. Darius' counselors ruled him. This was shown by Daniel being thrown into the den of lions. Darius longed to deliver Daniel, but the king was ruled by those under him in authority. As the time drew near for the deliverance of God's people, Darius was taken away and Cyrus, a man of strong character, placed on the throne.

The deliverance of the children of Israel from ancient Babylon was a type of the deliverance of God's people from spiritual Babylon, and just as God used Cyrus, a heathen king (Isa. 44:28; 45:1-5), so in the last days, men in high positions who do not themselves obey the truth will be used many times of God to deliver His people. Jeremiah (Jer. 25:12) had prophesied at the beginning of the captivity that in seventy years Israel would be delivered. The Word of the Lord can not be broken, and God "stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing." Ezra 1:1-4. This proclamation was a call to *every* believer in "the Lord God of heaven" to forsake Babylon and return and build Jerusalem. It was truly the call "Come out of her, my people." Isaiah gave the call, Isa. 48:20, Jeremiah sent the warning to "flee out of the midst of Babylon." Jer. 50:6; 51:6, 45. These warnings had been sent to Israel many years before, warning them to be ready to heed the call, when it came, but the warning fell on deaf ears, only a few responded to the call. Zechariah later repeated the

warning, saying: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zech. 2:7. Everything favored the return of Israel. Cyrus made abundant provision for the return of the poor by commanding that the men living near the poor were to help them "with silver, and with gold, and with goods, and with beasts." Ezra 1:4. One hundred and sixty-two years before this Isaiah had prophesied, "They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." Isa. 66:20.

The second chapter of Ezra records the sad fact that with all these warnings and the abundant provision made by Cyrus hardly fifty thousand people returned to Jerusalem at this time. Ezra 2:64-67. Why were they so loath to leave Babylon? At the beginning of their captivity, the Lord had sent word to the children of Israel to "build houses and dwell in them" in Babylon. Jer. 29:4-7. The mass of the people had obeyed this command and overlooked the prophecy that they were all to return to Jerusalem. Their heart's affection was all centered in Babylon, and they looked upon the return to Jerusalem as a greater sacrifice than they could make. Thousands of professed Sabbath-keepers at the present time are bringing up their children in Babylon. The daily association and conversation is all with and of the things of Babylon. Instead of instilling in the hearts of the children a longing desire for the city of God, the New Jerusalem, their minds are filled with thoughts of Babylon, and when the loud "cry, of the loud cry," comes, and the angels try to hurry them out of fated Babylon, like Lot's wife, their hearts will be in Babylon, and they will perish in the judgments poured out upon modern Babylon. Parents, where are your children growing

up? Where is their heart's affection? What is the theme of conversation in your homes? Is it the language of the heavenly Caanan? or is it of the earth earthy? Remember Lot's wife, and profit by her sad experience. Luke 17:28-32.

The experience of ancient Israel coming out of Babylon, is an object lesson of the work of gathering out a company from the last generation to go with Christ to the heavenly Jerusalem. We trust that those who follow these studies through Ezra, "the book of the decrees," will see the practical side of the study and be better prepared to respond to the call, "Come out of her, my people."

The following questions are prepared for those who wish to make a thorough study of the book of Ezra:

Who was Darius the Mede? What is said of his character? What recorded event reveals his character? Describe Cyrus' character? What reason does the Lord give for issuing the decree? When was the decree given? To what class of people was the decree addressed? How extensively was it circulated? What provision was made for the poor? How many years before had Isaiah prophesied of this? What call had Jeremiah given? What message was sent through Zechariah? Of what was Israel's coming out of Babylon a type? What is the danger to-day? Who will escape?

The Spirit I Covet

PRAYING spirit of my Saviour,
In my heart, O, find a place;
Help me when the night is darkest,
When upon the desert waste.
When the day seems drear and cloudy,
And sweet hope her powers resign,
Blessed Saviour, be thou near me;
Prayerful spirit, be thou mine.

Peaceful spirit of my Saviour,
Canst thou find a place with me?
Give me power to calm the tempest,
While upon time's billowy sea.
I would have my words and actions
Bend subservient to thy will;
That, should wrath my bosom enter,
I can whisper, "Peace be still."

Steadfast spirit of my Saviour,
Let me feel Thy scepter's sway,
Then, like Thee, I'll tread with firmness
Duty's path in trial's day.
Like thee, I will stand unyielding
To the lurking charms of ease;
Over self will reign triumphant,
Seeking God alone to please.

Forgiving spirit of my Saviour,
Take possession of my heart;
When offenses grieve my spirit,
Wilt Thou then Thy balm impart?
Aid me to recall Thy sorrows
On the crucifixion day,
When in sweet and tender accents,
"Forgive them, Father," Thou didst
pray.

Loving spirit of my Saviour,
Let me in Thy fountains bathe,
Ready to renounce all pleasure
Which a selfish heart would crave.
With Thy influence for my guardian,
I can for all others care;
Joy with them when joy aboundeth,
Likewise of their sorrows share.

Healing spirit of my Saviour,
O could I possess Thy power,
Gladly every pain I'd banish,
Frail humanity restore;
Though I fail to heal the body,
May I not the spirit soothe?
Touch the wounded, broken spirit,
Healing with the tones of love?

Blessed Saviour, Thy example
E'er shall be my "polar star,"
Guiding, though 'mid trackless waters,
Pointing on to realms afar.
Prayerful, Peaceful, Steadfast, Healing,
Loving and Forgiving ever,
Blessed spirit of my Saviour,
O, I pray thee, *leave me never.*
—*Amelia Calver.*

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BIBLE READERS' CLASS

The Nature of Man

THE Bible gives a very plain testimony in regard to the nature of man. The first recorded lie (Gen. 3:1-5) was told by the devil in regard to the nature of man. God had said disobedience would bring death and the devil claimed it would bring life.

- Job 4:17. The Lord says man is mortal.
 1 Tim. 6:15, 16. God only hath immortality.
 John 5:26. The Father hath given the Son the same kind of life that He Himself possesses.
 1 John 5:11, 12. God hath given us eternal life, but the only way to obtain it is to accept of Christ.
 Rom. 6:23. It is a gift from God and comes through Christ.
 John 17:3. Eternal life comes through a knowledge of the Father and Son.
 Rom. 2:6, 7. While immortality and eternal life is a gift from God, it is given *only to those who seek for it* by doing the will of God.
 Col. 3:3, 4. This eternal life is hid in Christ and will be fully given when Christ appears.
 1 Cor. 15:51-53. Immortality is not given until the second coming of Christ.

Condition In Death

- Psa. 13:3. Death is called a sleep.
 John 11:11-14. The sleep of death is quite different from taking rest in sleep.
 1 Thess. 4:13. God would not have us ignorant in regard to the condition of the dead.
 1 Thess 4:14. The righteous sleep in Jesus.

- Psa 115:17. The dead praise not the Lord.
 Isa. 38:18. The dead can not praise the Lord.
 Psa. 6:5. In death there is no remembrance of God.
 Eccl. 9:5, 6. The dead know not anything, they are unconscious. They sleep.
 Psa. 146:3, 4. When breath leaves the body, all consciousness ceases.
 Job. 14:12. Man continues in this unconscious state until the heavens pass away.
 Rev. 6:14-17. The heavens roll together when Christ comes.
 John 5:28, 29. All the dead will awake when Christ calls them.

Condition In Death (Continued)

- Eccl. 9:5, 6. The dead do not know what is being done on the earth.
 Job 14:14, 21. The dead know nothing of the welfare of their own children.
 This is a blessed thought. Parents that live and can guide and counsel their children have many a heartache; but what sorrow it would give parents who have died if they knew all that befell their orphan children.
 2 Peter 2:9. The wicked dead are not in punishment, but are quietly sleeping in death.
 Job 21:30. They will be brought forth from their graves to receive their punishment.
 1 John 3:15. A wicked person never has eternal life.
 John 5:28, 29. The resurrection of the wicked is not to eternal life; but to damnation.
 Rev. 20:12-15. The wicked suffer the second death.
 Rev. 20:14. The second death comes in the lake of fire.

Rev. 20:9. The fire devours the wicked.
 Matt. 25:41. The fire was prepared for the devil and his angels.

Punishment of the Wicked

Isa. 4:3. [margin] The righteous are written to life.
 Luke 10:20. It is a source of rejoicing to have your name written in heaven.
 Rev. 3:5. Only the faithful will have their names retained in the book of life.
 Rev. 20:15. All who are not found written in the book of life suffer the second death.
 Jer. 17:13. The wicked are written in the earth.
 Mal. 4:1. All the wicked will be burned up.
 Heb. 2:14. The devil will also be destroyed.
 Eze. 28:17-19. The devil will be brought to ashes upon the earth.
 Mal. 4:1-3. All that will remain of the wicked and the devil will be ashes on the new earth.
 Psa. 37:9, 10. It will be impossible to find any trace of the wicked, even their place will not be found.
 1 John 3:8. Christ came to the earth to destroy Satan and his works.

RESURRECTION OF THE DEAD

TWO resurrections are plainly taught in the Bible: one of the just and the other of the unjust. Acts 24:15. The apostle bases the hope of the church upon the resurrection of the dead, and the proof of the resurrection of the dead, lies in the fact that Christ was risen. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:14-19. Then the apostle draws the conclusion: "But now is Christ risen from the dead, and become the first fruits of them that slept." The resurrection is to redeem man from what he lost by eating of the forbidden tree; for

it was by man that death came into the world, and by man, that is, Christ, the second Adam, came also the resurrection of the dead. "For as in Adam all die, even so in Christ shall all be made alive." This takes place at the end, when the kingdom is delivered up to God the Father. The dead are raised,—the righteous dead to eternal life, and the wicked dead unto condemnation, for all will appear at the judgment seat of Christ.

This second resurrection takes place at the end of the thousand years, the first resurrection at the beginning of the thousand years. All that are in their graves will hear His voice, and live. Both small and great will stand before God, and the books will be opened, and those whose names are not in the Book of Life, will be judged out of the books according to their works, and then death and hell will be cast into the lake of fire, and this will be the second death. "And whosoever was not found written in the Book of Life was cast into the lake of fire." Rev. 20:11-15.

The Way

What does the Lord say has been destroyed from His people in Isa. 3:12?

In what kind of path are they now walking? Jer. 18:15.

What does one find in these forbidden paths? Job. 19:8.

Darkness is not pleasant. Individuals have been lost, and perished in sight of home because of the darkness in the way.

Then what prayer should come from the heart at this time? Job 38:19, first clause; Psa. 25:4.

Will one be shown the way? Isa. 30:21.

What is God's way? Psa. 119:1. The law.

What is it called in Jer. 6:16?

What experience do we have in this path? Prov. 4:18; 6:23. We also receive instruction. What is the way called in this text?

By walking in this shining way, to what will we be led? Matt. 7:14; Rev. 22:3, 4. Live in God's presence.

Is it something to be desired to live in the presence of God? Psa. 16:11; Zech. 3:7.

L. JANIE DAVID.

The First Day of the Week

Gen. 1:1-5. God began the work of creation upon the first day of the week.

Eze. 46:1. The prophet speaks of "the six working days" and of the Sabbath, hence the first day of the week is here called a "working day."

Matt. 28:1. The Sabbath had passed when the first day of the week came.

Mark 16:1, 2; John 20:1. The women were at the sepulchre at the rising of the sun, on the first day; but the Sabbath day had already passed. One cannot rise early enough Sunday to find the Sabbath, for the Bible says "the Sabbath is past" before the first day comes.

Luke 23:56; 24:1. The holy women had kept the Sabbath before the first day of the week dawned.

Mark 16:9. The Saviour appeared to Mary Sunday morning, but He never told her to keep it holy.

John 20:19. The disciples were afraid of the Jews and locked themselves in their room the evening of the first day of the week and the Saviour appeared to them, but never said one word about keeping the day as a Sabbath.

Acts 20:7-12. Although there is a record of Paul preaching upon eighty-four Sabbath days, (Acts 13:42, 44; 16:13; 17:2; 18:4, 11) there is only a record of one Sunday service, and it was held in the evening.

1 Cor. 16:1, 2. On the first day of the week *every one* is commanded to look over his business and find how he has been prospered, and decide upon a portion for the Lord. He is not to give this on that day; but lay it by, at home, ready to give at the proper time.

The above are all the texts in the Bible where the first day of the week is mentioned, and in no place is it referred to as a rest day or a holy day.

THE LESSON IN THE HEAVENS

THE heavens have a mission to declare the glory of God. Psalms 19:1. Moses prayed, "I beseech thee, show me thy glory. And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Exodus 33:18, 19. In God's name is all of His goodness, and this is His glory, and

the glory is taught by the heavens. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Exodus 34:5, 6.

This is the gospel of Jesus Christ. The Messiah's life on earth was a revelation of these names of God, to the children of men, "For in Him dwelleth all the fulness of the Godhead bodily." Colossians 2:9. Every day and every night is this speech declared, and "there is no speech or language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun." Psalm 19:2-6. This is the gospel prophesied by Isaiah and preached by the apostle Paul. Compare Romans 10:15-19.

Jesus gives the language of the sun as follows, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:44, 45. Even Christ's attitude towards the devil is a revelation of this principle. "Yet Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. He lets the devil live, work his own works and finally his own sins, and those he has led others to commit, and all "his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Psalm 7:16. This brings an end to the devil, for sin is a living death, which will terminate in a final extinction with those who commit the same.

Eze. 28:18; Rev. 20:12-15. While those who learn the lessons of the sun in his relation to humanity, which is the character of our Lord Jesus Christ, receiving from Him life and power, will shine forth in the kingdom of their Father. Matt. 13:40-43.

Bible Reading on the Fourth Commandment Exodus 20:8-11

1. What is the first word in the fourth commandment? "Remember."
2. What should we remember? "The Sabbath day."
3. Why should we remember the Sabbath day? "To keep it holy."
4. How many days are we to labor? "Six days shalt thou labor."
5. How much of our work should be done during the six days? "All thy work."
6. Which day is the Sabbath? "The seventh day is the Sabbath of the Lord thy God."
7. What are we forbidden to do? "In it thou shalt not do any work."
8. How much of the family is embraced in this requirement? "Son, daughter, man-servant, maid-servant, cattle, and the stranger that is within thy gates."
9. Why is the seventh day Sabbath enjoined? "For in six days the Lord made heaven and earth; the sea, and all that in them is."
10. What day did the Lord rest? "He rested on the seventh day"
11. What did He then do to it? "He blessed the Sabbath day."
12. What is the conclusion? "And hallowed it."

THE JUDGMENT

THE day of judgment is a truth most clearly taught in the Bible. The Ancient of Days will sit, and thousand thousands minister to Him, and ten thousand times ten thousand will stand before Him. Christ then comes with the clouds of heaven to the Ancient of Days, and there will be given Him dominion, glory, and a kingdom that all people, nations, and languages should serve Him. Dan. 7:9-14. Neither can any escape this day of judgment, "for we shall all

stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. 14:10-12.

This day of judgment did not exist in the early days of the apostles; for the apostle reasoned before Felix "of righteousness, temperance, and judgment to come." This caused Felix to tremble. Again the same apostle declares that God "shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4:1.

The law of God will be the criterion in the day of judgment. "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matt. 12:36. Nothing is secret, that shall not be made manifest; neither anything hid, that shall not be made known and come abroad." Luke 8:17.

It is God that judges men. He only knows their thoughts and their motives, and He only can render just judgment. Let all men, therefore, fear before Him, and do justice and love mercy, and walk humbly with God, as this will be the only safe passport in the day of judgment.

Light of God

- UPON what conditions are sins forgiven? 1 John 1:7.
- Where do we get light? Ps. 119:105.
- When Christ was in the world what was He? John 8:12.
- What does He say we should be? Matt. 5:14.
- How can we be this? Phil. 2:15, 16.
- Whose light is this? Ps. 36:9. 1 Peter 2:9.
- Will the Christian receive all the light he will need to know when first converted? Prov. 4:18.
- What promise is made to those who raise their voices in warning against sin? Isa. 58:8-10.
- What do these people do? Isa. 58:12, 13.
- Can we get light from God's law? Prov. 6:23.

To what is it compared in Prov. 7:2.

How did the Light of the world regard the law? Ps. 40:7, 8.

What does the Lord say of those who understand the nearness of Christ's coming? 2 Thess. 5:4, 5.

What have they in their hearts? Rev. 14:12; 12:17.

What other portion have they evidently been studying? 2 Peter 1:19.

When the law which is light, and prophecy which also is light are discarded by the teachers, what is their condition? Matt. 15:14.

As God has given us light on His law and on the prophecies, what should we do with it. Matt. 5:14-16. Isa. 60:1.

What will be the result? Isa. 60:2, 3.

In view of this for what should we pray? Ps. 43:3.

G. T. WILSON.

Bread Cast Upon the Waters

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Faith

Zech. 2:8 (last clause); Ps. 56:8.
JESUS knows all of the sorrows,
Storeth the blinding tears,
Noteth the rayless to-morrows
Freighting the years.

He is thy Helper forever,
Tender, loving and true;
No edict from Him can sever
Under His Blue.

Only transgression can bar us
From One who loves to hear;
Having all power to help us,
Ever so near.

Suns in their orbits may falter,
Stars of heaven may fall;
But nothing can swerve or alter
Ruler of all.

Deeply His hands are engraven
With names of faithful ones;
He cares for lilly,—for raven;
He makes *us* sons.

Not a thoughtless thrust oppresses
But also hurts His heart;
Ever, He soothes and blesses,
Bearing a part.

Minions of evil may shatter
'Till lamps of life grow dim,
In failing the links to batter
Binding to Him.

Long, eternal, high as heaven,
The faith of trusting soul!
Hope is merged in glimpses given,
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