

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: 23 •



"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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Bible Training School

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

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

VOL. IV

SOUTH LANCASTER MASS., SEPTEMBER, 1905

No. 4

Denial

NOT only Peter in the judgment hall.

Not only in the centuries gone by,
Did coward hearts deny Thee, Lord of all,
But even in our time, and constantly;
For feeble wills, and the mean fear of men,
And selfish dread, are with us now as then.

To-day we vow allegiance to thy name;
To-day our souls, ourselves, we pledge to thee,
Yet if a wind-storm of reproach or blame
Rises and beats upon us suddenly,
Faltering and fearful, we deny our Lord,
By traitorous silence or by uttered word.

We close our lips when speech would wake a sneer;
We turn aside and shirk the rougher path;
We gloss and blink as if we did not hear
The scoffing word which calls for righteous wrath.
All unrebuked we let the scoffer go,
And we deny our Lord and Master so.

Come Thou, as once of old thou camest in
And "looked on Peter" in the judgment hall;
Let that deep, grieved gaze rebuke our sin,
Questioning, recalling, wakening, pardoning all,
Till we go out and weep the whole night long,
Made strong by sorrow as he was made strong.

—Susan Coolidge.

OUR HOPE

MRS. E. G. WHITE

IT is in looking to Jesus and beholding His loveliness, having our eyes steadfastly fixed upon Him, that we become changed into His image. He will give grace to all that keep His way, and do His will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey His word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to pre-

sent truth to these souls; the one cannot see, and the other will not see.

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not.

The words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all His appeals, His warnings and reproofs, were resisted! At the time He brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting His Holy Spirit, and reluctantly it left them. On the crest of Olivet, as He beheld the city, He wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace"! Here he paused; He was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed His sentence, "But now they are hid from thine eyes." On another occasion He lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen

doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." The Lord forbid that this sentence should now be repeated in the experience of God's professed people! "My Spirit," He says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone."

In the Shadow of His Wings

IN the time of bitter trouble

When the heart is grieved with loss,
And o'er rough, hard ways we stumble,

'Neath the burden of our cross,
Then a thought comes, sweet with comfort,
And the heart's disordered strings
Lose their discord in its music—
"In the shadow of His wings."

Just to think! God is so near us
That His hand our hand may find,
If we reach out in the darkness,
When our tears have made us blind.
Close beside us! Oh, the comfort
That the thought of nearness brings!
Earth becomes the gate of heaven
In the shadow of His wings!
Love of God that faileth never,
Following all the wandering feet,
Hating sin, but seeking sinners
With a pity strange as sweet,—
Follow, follow, ever follow
Till Thy patient pleading brings
All Thy children to the shelter
In the shadow of Thy wings!

—Eben E. Roxford.

My Three-fold Prayer

DEAR Lord, of Thee three things I pray:
To know more clearly,
To love more dearly,
To follow more nearly,
Every day.

Morning

HOW CAN I tell, as the new day wakes
What its hours may hold for me?
I can not know, whatsoe'er my plans,
What my Father's plans may be!
I can only fall on my knees—and pray,
"O, help me, Lord, to please Thee to-day."

—Mary D. Brine.

DIVINITY OF CHRIST

H. W. COTTRELL

EVER since Satan's criticism of God as recorded in Gen. 2:4, the deceived have continued to criticise the truth of God. We have in our midst to-day those who are proud of their claims that they are *higher critics* of the Bible, which is the Word of God. Hence we must conclude that their work is a similar work, if not the same work, as that introduced into the human family six thousand years ago. The trouble with the devil *then* was that he was not pleased that Christ should have more power and receive greater honor than he. He said, "I will be like the Most High." But he was not, he is not, neither will he ever be, as he said, "like the Most High"—the Christ of God.

Jesus said, "I and My Father are one." He was one with the Father in creation, and is one with Him in the redemption of the penitent. The worship of all men has been due them from the beginning until now; and they will receive throughout eternity the adoration of the redeemed. While frail humanity is subject to changes, said the Father, "I am the Lord, I change not." And it was said of the Son, "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. "Yesterday" has reference to past time; "to-day" to present time; "forever" to the eternity of the future.

When God the Father placed Christ the Son in a cloak of human flesh, or, "When He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him." Angels and men were still under obligation to worship the Christ, notwithstanding He had, for man's better comprehension of Him as the only source of never-fading life, taken upon Him the garb of human flesh. The wise men of the East were guided by the mysterious star to the place of His birth to worship Him. Angels sang His praises to the reclining

shepherds as they kept watch of their flocks by night. All this agrees with the recorded duty of man to-day as set forth by Christ in John 5:23,—“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.” He who *pretends* to honor the Father, and honors not the Son, honors neither.

It is no honor to heaven for a man—a critic—to say the Christ of God, the Jesus of Nazareth, was only a man. Man has not the power to save himself, much less power to save his fellow-men. But the Divine Teacher said, “I am the door, by Me if any man enters in, he shall be saved.” “I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.” “I am the way, the truth, and the life: no man cometh unto the Father but by Me.” “There is none other name under heaven given among men, whereby we must be saved.”

Reader, notice the similarity between *then* and *now*. *Then* Satan said he would be like the Most High. *Now* man says he is like the Son of the Most High. Our heavenly Father would not have commanded angels to worship a man. “Thou shalt have no other gods before Me.” “I and My Father are one.” His children *should* be one as they are one.

THE KEYS OF THE KINGDOM OF HEAVEN

W. A. SPICER

WHAT did Christ mean when he said, “I will give unto thee the keys of the kingdom of heaven”?

We well know the priestly interpretation, by which a certain class of men assume the power to open or to shut heaven to the sinner.

There was just such a priestly caste in Christ's day. He pronounced the woe upon

the scribes and Pharisees: “Because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.” Matt. 23:13.

How did they shut the kingdom of heaven against men?—Luke's report of this same woe tells us: “Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.” Luke 11:52.

Of what knowledge, then, had they taken away the key?—The knowledge of the kingdom of heaven.

What gives us the knowledge of that kingdom?—The Word of God, the Scriptures, received by faith.

How had the priests and doctors of the law taken away the key from the people, seeing that they had the Scriptures in every synagogue?—Christ told them: “Ye have made void the word of God because of your tradition.” “Why do ye also transgress the commandment of God by your tradition?” Matt. 15:3.

The word of God had been covered by the traditions of men, by church customs of human invention. Christ swept these aside and gave the people again the simple word of God, the holy Scriptures, the keys of the kingdom of heaven.

Thank God we have the key! It is the word of the living God, with no admixture of human tradition. Use this key. There are treasures of truth for this day, and God entrusts every soul with the key to all that heaven has to give now, and the same key is the way into the eternal kingdom to come. Yes, this blessed word of God supplies the key to every problem of the soul.

Is it a question as to where we stand in the world's history?—“There shall be signs.” Luke 21:25. “Ye, brethren, are not in darkness, that that day should overtake you as a thief.” 1 Thess. 5:4.

What is the work for Christians in these

times when the spirit of war is filling all the nations?—In Rev. 14:6-14 is the key to the situation—the message that all Christians ought to be giving in all the earth.

Has God an answer for the spirit of lawlessness in these last days?—It is indicated in the prophecies of God's word, showing that to meet latter-day lawlessness, the gospel workers in these times will be lifting up the standard of the commandments of God and the faith of Jesus, and calling upon the people to turn from tradition to the plain word of God. Rev. 12:17; Rev. 14:12; Isa. 56:1, 2; 58:12-14.

The Pharisees thought Christ was bringing in new ideas, and that they themselves were standing for the old. It was exactly the reverse. They stood for the traditions and the commandments of men that had covered over the word of God. Christ swept these all aside, and stood for the word and the commandments of God. He thus gave the keys of the kingdom of heaven to His followers, and His word to us to-day is to take the same key and enter in. What a treasure of truth His holy Word unlocks to the one who will but use the key!

Cast Thy Burden Upon the Lord

PSALMS 55:22

CHILD of my love, lean hard,
 And let me feel the pressure of thy care;
 I know thy burden, child. I shaped it;
 Poised it in my own hand: made no proportion
 In its weight to thine own unaided strength.
 For even as I laid it on, I said,
 "I shall be near, and while she leans on me,
 This burden shall be mine, not hers.
 So shall I keep my child within the circling arms
 Of my own love." Here lay it down, nor fear
 To impose it on a shoulder which upholds
 The government of worlds. Yet closer come:
 Thou art not near enough. I would embrace thy
 care
 So I might feel my child reposing on thy breast.
 Thou lovest me? I know it. Doubt not then:
 But loving me, lean hard.

—Selected.



THE CROSS OF CHRIST

JUSTICE and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord, our Redeemer, clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven, approached the cross. There it saw one equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed with reverence at the cross, saying, "It is enough."

By the offering made in our behalf we are placed on vantage ground. The sinner, drawn by the power of Christ from the confederacy of sin, approaches the uplifted

cross and prostrates himself before it. Then there is a new creature in Christ Jesus. The sinner is cleansed and purified. A new heart is given him. Holiness finds it has nothing more to require.

The work of redemption involved consequences of which it is difficult for man to have any conception. There was to be imparted to the human being, striving for a conformity to the divine image an outlay of heaven's treasures, and excellence of power, which would place him higher than the angels which had not fallen. The battle has been fought, the victory won. The controversy between sin and righteousness exalted the Lord of heaven, and established before the saved human family, before the unfallen worlds, before all the hosts of evil workers, from the greatest to the least, holiness, mercy, goodness, and wisdom. Christ's sacrifice exalted the law, proved that it was from the beginning, and would be through all eternity, from everlasting to everlasting.

The truth of Satan's position, and his efforts to overthrow God and assume His place, when he took with him vast numbers of angels who might have been a happy family in heaven, flashed before him. Never had the arch-deceiver such an appreciation of God and His holiness, His justice, and His goodness, His amazing love as when Christ hung on the cross. Mercy and truth had met together, righteousness and peace had embraced each other.—*E. G. W.*

Tears

NOT in the time of pleasure
Hope doth set her bow;
But in the sky of sorrow,
Over the vale of woe.

Through gloom and shadow look we
On beyond the years;
The soul would have no rainbow
Had the eyes no tears.

—*John Vance Cheney.*

THE WEAKNESS OF INFIDELITY

GEO. I. BUTLER

INFIDELITY is a system of negation. "I don't believe the Bible;" "I don't believe Jesus is what He claims to be;" "I don't believe in heaven or hell;" and so on ad infinitum.

A system of unbelief; lack of faith; doubting everything; criticizing the holiest aspirations of the heart, and with no faith in a higher power, are not elements of strength. It is impossible that they should be. Such views tend to chill the nobler impulses of the heart.

The belief in a God of purity, benevolence, tenderest love, infinite justice, mercy, and compassion, such as the Bible teaches, uplifts the hearts of mortals to a higher, nobler plane, purifies and spiritualizes the tendencies of the human heart, and invigorates the moral nature.

Should this doubting, unbelieving spirit be carried into the business of this world, what degree of success would attend human effort in any branch of life work? Everybody knows that nothing important can be done in any sphere unless hope, confidence, and high expectations prevail in the heart of the worker. These are always present in successful human effort. The doubting, fault finding, criticising spirit always chills successful effort. When courage and hope are gone, the spirit corrodes, effort dies away, and failure takes the place of success. The spirit of unbelief, if carried into our worldly undertakings, would wreck and ruin all the great enterprises of humanity.

The Bible sets before us the only sensible scheme of human life. It teaches us that there is a life to come; a judgment day where wrongs will be righted and iniquity punished. It sets before us a glorious reward for virtue, honesty, love of truth, and true nobility of character. It thus presents an aim worthy of the acceptance of reasonable creatures. It teaches that un-

ruly passions should be checked, evil habits overcome, and a godly life manifested, and that there is a God above us to punish wickedness and reward the well-doer. What a premium is thus placed upon good over evil!

Infidelity here utterly fails to meet the demands of human nature. It says, in substance, that the good and evil meet with one reward. Death enters, and both go down to utter forgetfulness and oblivion. The God of nature has placed in us higher and nobler instincts, which reach out for better results.

The great French infidel said, as death approached, "It is taking a leap into the dark." Think for a moment of that awful situation, standing on the brink of a precipice, and springing off into the blackness of midnight.

Poor Col. Ingersoll, one of the most talented of men, see him standing by his dead brother, with no hope of ever seeing his face again, and the agony of that final parting. Contrast these with St. Paul's blessed words, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day: and not to me only, but to all them also which love his appearing." One is the language of infidelity, the other the language of faith. Dear reader, which would you rather be able to say in that dread hour when you stand on the brink of eternity?

Again, the religion of the Bible will do wonders for a man in this life. Take John Bunyan, a drunken, profane, filthy-minded tinker, foul-mouthed, without self-respect or the respect of anybody. But the Spirit of God revealed in that Bible gets possession of that filthy, besotted creature. It cleanses him, body and soul, purifies his speech, praises to God take the place of oaths and foulness. He studies his Bible. He be-

comes a martyr, lying twelve long years in jail for his faith. He there writes a book which has charmed to virtue its myriads, and become a household word, and been translated into many tongues, one of the classics of the English language. Can infidelity do that for a man?—Never.

The writer, once a skeptic, for years without hope or God in the world, proud and rebellious, and profane, brought at last to feel and sense his need of a Saviour, found him to the joy of his soul. A new life dawned from that glad day. The blessed Bible became his delight. Its hopes became the anchor of his soul. Then, and not till then, the true idea of life spread out bright and beautifully, and the hope of a glad eternity dawned upon a renewed nature. The love of Christ entered, and the icy chilliness of infidelity fled away, and the joys of a better world than this, became a living reality. The wealth of the Indies would not purchase that hope to-day.

Can infidelity do that for a man?—No, never. Dear skeptical friends, try it. "O, taste and see that the Lord is good; blessed is the man that trusteth in Him." Seek the blessed Saviour for yourself, and tell us how blessed you find Him.

Be Strong!

BE strong!

We are not born to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong;
How hard the battle goes, the day how long;
Faint not—fight on. To-morrow comes the song.

—M. D. Babcock.

"THE Lord is the strength of my life; of whom shall I be afraid?"



WALK IN THE LIGHT

THE above picture represents the mass of humanity. Some have confessed their sins and *know of a surety* that the blood of Jesus Christ cleanseth them from all sin. They walk in the light as Christ is in the light. 1 John 1:7. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." Psa. 89:15. The one that faces the light and walks towards the light does not encounter shadows. Every object in this world casts a shadow; but as long as an individual faces the light the *shadow is always behind him. It never falls athwart his pathway*; but the individual that turns away from the light immediately encounters shadows.

Many individuals have read a plain command of God, the light of God's Word has shone upon them; they have heard the still small voice saying, "This is the way, walk ye in it," but they do not obey.

The writer was once asked to pray with an individual who wished to know she was accepted of God. The Lord came especially near by His Spirit as we prayed, and after prayer I asked the sister if she did not feel the peace of God in her heart. She

replied, "I seem to be in a shadow all the time. I do not feel free in God." I asked, "Are you obeying the law of the Lord?" "I try to obey it," was the answer. Again I asked, "Do you obey the fourth commandment and keep the Sabbath of the Lord?" "No," came the reply, "I know it is right, but I never obeyed it." I replied, "that is the reason of the shadow.

God has caused light to fall upon your pathway but you have turned away from it and are walking in your own shadow; face about, obey God, walk in the light, and the shadow will no longer fall in your pathway."

The sister realized her condition, and decided to face the light. When I next met her she was rejoicing in the Lord, walking in the light. If you feel you are walking in the shadow, search for the cause. It may be a neglected duty toward your children, or home. Whatever it is, lift the cross (Luke 9:23, 24) and face the light, and the shadow will flee and you will bask in the sunlight of the Saviour's love and walk in the light of His countenance.

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shone
In which is perfect day.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God Himself is light.

—Bernard Barton.

A GREAT NOISE

MRS. S. N. HASKELL

THE divine record states, "Our God shall come and shall not keep silence."

Psa. 50:3. Every created intelligence will know about it; for "He ariseth to shake terribly the earth." Isa. 2:17-21. Every mountain and island will be moved out of their places. Rev. 6:14-17. "The earth shall reel to and fro like a drunkard." Isa. 24:20. "For the Lord Himself shall descend from heaven *with a shout, with the voice of the archangel and with the trump of God.*" Picture the scene! No wonder the earth reels to and fro. Sections of the earth now are made to tremble by the noise of great explosions, but no earthly noise can compare with the combined sound of the "shout" of the Lord, the "voice" of Christ, the archangel, and the "trump of God." The voice of Christ will speak the words, "Awake and sing, ye that dwell in dust" (Isa. 26:19); and obedient to the call an innumerable multitude will spring from their dusty beds, clad in glorious immortality. 1 Cor. 15:51-54. In the graves they will hear His voice and "come forth." John 5:28, 29. Ah, that will not be a silent time, for the host of the redeemed arise from their graves with a shout of victory on their lips. 1 Cor. 15:53-57. For the same voice that bade them awake said "*awake and sing, ye that dwell in dust.*" What a song that will be; the very foundations of the old earth will vibrate with the melody of that song. Methinks the angels cannot refrain from uniting in the glad strain, and the mighty chorus will swell to the remotest realms of the universe of God. Silence when the prey of the mighty is taken and the lawful captive delivered? Isa. 49:24, 25. No, NO!

Even frail mortals shout over petty victories; think ye the whole universe of God will be silent when Christ ransoms all the subjects of His kingdom from the prison

house of Satan? We can scarcely refrain from shouting praises to God, when we only think of the glad day; but to *know of a surety that we are forever free from sin and death* will be bliss beyond compare.

There will be other sounds mingling with the shouts of triumph. The heavens will pass away with a great noise. The atmosphere is often called heaven in the Bible. Jer. 4:25; Zeph. 1:3. The heavens where the birds fly is the first heaven; the starry heavens is the second heaven; while Paul calls God's dwelling place the third heaven. 2 Cor. 12:1-4. God's throne endures forever. Psa. 89:36, 37. Also the sun, moon, and stars. Psa. 148:3-6. But the first heaven, the atmosphere surrounding this earth, rolls together like a scroll. Rev. 6:14. The atmosphere is composed of gases. We all are familiar with the records of the dreadful noises and ruin when gases explode in some mine or factory. No explosion of the past can compare with the sound of the mighty explosion when the great belt of gas over forty miles in depth, extending around the whole earth, explodes with a "great noise." 2 Pet. 3:10.

Ah! other sounds will mingle with these: wails of agony wrung from the lips of the lost will be heard calling for the mountains and rocks to fall on them, and hide them from the "face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

Who will be able to stand in that day? "He that hath clean hands, and a pure heart." Psa. 24:4. Will you?

"'It requires pluck to be patient.' Perhaps you do not believe this, but just try it the next time a tedious task is before you or a wearisome pain to be borne. Patience is not a tame, colorless virtue. It is born of courage and will-power. There is a pluck to bear as fine as any pluck to do."



CHILD WIDOWS OF INDIA

A NOBLE WORK

MRS. G. A. BURGESS

ABOUT seventy-five miles from the city of Bombay is Poona, celebrated as the home of many learned Brahmins. In this place is located the school of Pundita Ramabai, the friend of Indian widows. Having been left a widow herself at an early age, her heart went out to her suffering sisters and she decided to dedicate her life to their cause. Regardless of all rules of custom and caste, a Hindu woman and a stranger, she left her country for England, where she learned the language and found her Saviour. From there she crossed the Atlantic, and traveled throughout the United States, lecturing and collecting funds with which to establish a home and school for these poor outcasts.

In this home which has been in successful operation for a number of years, hundreds of poor widows have found refuge and been rescued from a life worse than death. No constraint in religious matters is brought to bear in the home, but the

Word of God is studied, and a decided Christian atmosphere pervades the place, exerting a silent though powerful influence, which has resulted in leading many of the inmates to give their hearts to the Saviour.

WHAT WILL BECOME OF SATAN?

THIS question is often asked; but the Creator alone is able to give an answer. In Heb. 2:14 the Lord tells us that Christ partook of flesh and blood that "through death He might destroy him that had the power of death, that is, the devil." If in due time the devil is not destroyed, Christ shed His blood in vain. We know that precious blood was not shed in vain, and that true to His word God will destroy the devil. Ezekiel describes Satan and his work. Through this prophet the Lord says to Satan, "I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more.*" Eze. 28:12-19. The divine fiat, "The soul that sinneth, it shall die" (Eze. 18:4, 20), will be executed upon the devil, as well as upon his followers. "The wages of sin is death," Rom. 6:23, and Satan will be paid honest and just wages for his life's work. The fires of the last day will burn up the originator of sin and all sinners, and God will have a clean universe. Mal. 4:1-3.

THE MILLENIUM

S. N. HASKELL

MILLENIUM signifies one thousand, and when applied to time it means one thousand years. The twentieth chapter of Revelation is the basis of the doctrine of the millenium in all its phases. It is the only chapter in the Bible that measures off one thousand years between the two resurrections. The first six verses state plainly what takes place during the one thousand years.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them: and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 1-6.

From the above the following facts are prominent:

1. At the beginning of the one thousand years an angel comes down from heaven with power to bind Satan.

2. He shuts him up in the bottomless pit and binds him there for one thousand years. The Bible explanation of pit is a waste, void place. Ezek. 26: 15-21; 32: 18-24.

3. During this time the saints sit in judgment with Christ upon the wicked and evil angels. 2 Pet. 2: 3, 4; Jude 6. See 1 Cor. 6: 2, 3; Matt. 19: 28; Luke 22: 28-30.

4. The first resurrection takes place at the beginning of the one thousand years. See 1 Thess. 4: 14-18; 1 Cor. 15: 51, 52.

5. The wicked are given life at the end of the thousand years.

The coming of Christ ushers in the one thousand years, then the righteous dead are raised, and the atmospheric heavens are no more, for they pass away with a great noise

Job 14: 12; 2 Pet. 3: 7-12. The sun shining on the atmosphere diffuses the light, but when the atmosphere is destroyed it is dark, and all that hath the breath of life, animals, birds, man, and beast die. During the thousand years the earth is "without form and void, and the heavens have no light, there is no man, and all the birds of the heavens are fled." Jer. 4: 23-28. For the Lord hath consumed all things from the land, man and beast, fowls of the heaven, and the fishes of the sea, and the stumbling blocks, with the wicked. Zeph. 1: 2, 3.

It is upon this earth, in the above condition, that Satan is bound for one thousand years. He and his angels can meditate upon the ruin he has wrought, the souls he has ruined. But the saints are with Christ in heaven, examining the records of unrepented sins of the wicked, preparatory to their receiving their final punishment, at the end of the thousand years.

A PROMISE REPEATED TEN TIMES

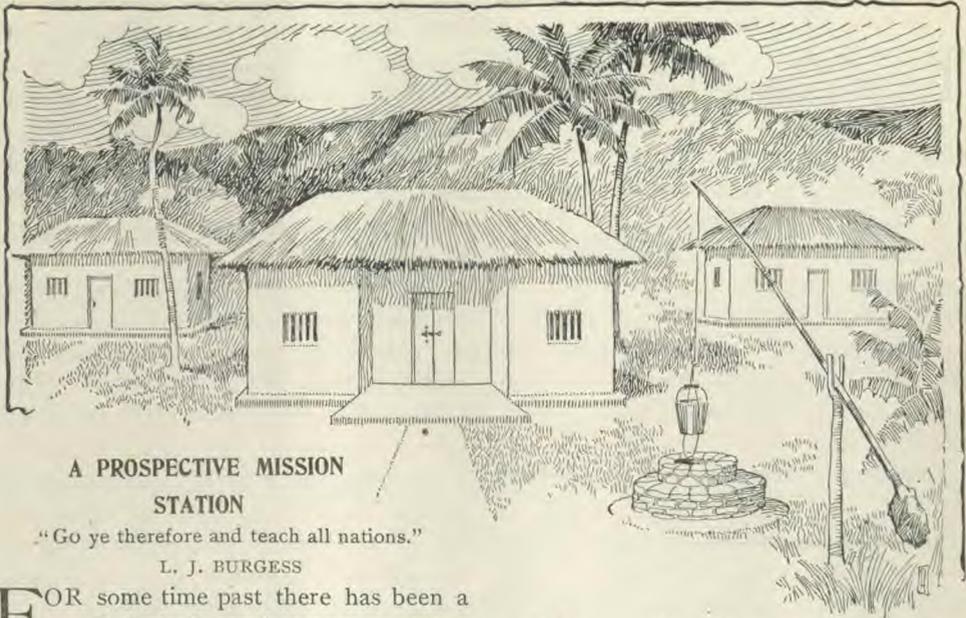
I SAY unto you, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he shall ask a fish, will he give him a serpent? or if he shall ask an egg, will he offer him a scorpion?

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11: 9-13.

Notice that in the above scriptures:— Three times the promise is made. Three times the assurance is given that if we ask, or seek, or knock it will be answered. Three illustrations are given showing that there is no parent but would do that much. And the assurance that our heavenly Father would do more than any earthly parent. The above is worthy of more than ordinary meditation and thought.



A PROSPECTIVE MISSION STATION

"Go ye therefore and teach all nations."

L. J. BURGESS

FOR some time past there has been a great desire in our hearts to go among the Hindustani-speaking people of India with the present truth, and we believe the Lord will soon open the way. These people number eighty-one millions, or more than the population of the entire United States, and yet up to the present time they have had no opportunity of hearing the message that God is now sending to the world of the soon coming Saviour. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

The plan would be to get a small piece of land in the mountains in a location as favorable as possible for health, and there erect a few small houses after the native pattern as shown in the above illustration, to be used for school and living purposes. These houses are not expensive, the walls being built of clay, with roofs thatched with grass or leaves of the palm tree, yet they make a good protection from the summer's heat and heavy rains. A well must be dug to supply water during the dry season and to irrigate the garden and fruit trees.

The proceeds of the sale of twenty thousand or more of the special issue of the "Bible Training School" will be used in starting this first Mission Station among the children of Ishmael in far-off India.

If the readers of this journal desire to assist in the work by taking a quantity of the special number at ten cents a copy to circulate in their immediate neighborhoods, we would be glad to receive orders for any quantity they wish to use. Or if they wish to donate towards the work, all donations, whether in cash or by the sale of the paper will be thankfully received.

In sending orders to the *Bible Training School* direct, please mention the India Mission Fund, that due credit may be given.

Notice

THE article "A Safeguard Against Bubonic Plague," by J. H. Kellogg, M. D. will be printed in the form of a leaflet together with full directions for giving hydropathic treatment to those afflicted with the bubonic plague. All profits on the sale of the leaflet will go to the Indian Mission. Price five cents each or six for twenty-five cents. Address BIBLE TRAINING SCHOOL, South Lancaster, Mass.

A SAFE-GUARD AGAINST BUBONIC PLAGUE

J. H. KELLOGG

THE plague, or the black death, that terrible malady which destroyed so many millions in Europe, during the middle ages seems to have gotten a new start in these days in spite of the vigilance of quarantine officers with all their germicides and disinfectants. And the plague has come to stay, for rats and fleas harbor the germs as well as human beings, and it is quite impossible to quarantine the rats and fleas; so it is important that every person should learn how to win a personal victory over this dread foe.

First, it is important to keep out of reach of the plague. "But," you say, "how can one do this when his duties require him to live in a country where the plague is always prevalent, or an outbreak threatening?" Even under such circumstances it is possible to keep out of reach of the plague. The secret is to live above it. High living is the one thing that will afford protection from this dread disease. By high living we do not mean what is commonly known by that term—the luxurious life, so-called rich food, abundance of meats, condiments, curries, confectionery, pastry, and other unwholesome things,—but high living in the true sense,—living in accordance with the principles of a natural and wholesome life, eating simple natural foods, the products of the earth, avoiding meats of all kinds, and all indigestible, clogging, and heating food-stuffs.

The Bible says, "The life is in the blood." It is this fact that makes the blood the defender of the body against disease. When the blood is pure, it is able to destroy germs of all sorts, and to defend the body against all-comers in the shape of contagious maladies. When the blood becomes impure through sedentary habits, the use of tea and coffee, curries, rich pastry, highly seasoned viands, especially the use of pork

and other flesh meats, the system becomes filled with impurities and waste matters, and the defensive powers of the body are exhausted by the excessive demands made upon them each day through the results of overeating and other gross indulgences. The use of tobacco, beer, and other narcotics, rapidly deteriorates the blood and destroys its defensive power.

There was never yet an epidemic of the plague in which everybody suffered from the disease. This shows that some are able to resist it. Outbreaks of the plague always occur among those who most grossly disregard the laws of life and health. There is no doubt that one may live so closely in accord with nature's laws that he will not be subject to the attacks of this dread disease; that is his system will be able to resist the invading microbes, destroy and expel them.

Such an one, if possessed of proper knowledge and skill, may render immense service in the case of an outbreak of the plague by rescuing the victims of the pestilence. The special characteristic of the disease which gives it its name, bubonic plague, is the inflammation and often enormous enlargement of the lymphatic glands in various parts of the body. There is great visceral congestion, and, as a result, very great suffering.

We Are His

"AND every virtue we possess
And every victory won,
And every thought of holiness
Are his alone."

The Unfailing God

SHOULD life's storm-clouds o'er me gather,
Still it shall be, must be, well,
Though I may not see the reason,
Nor expect Thee now to tell.
Still I have this sweet assurance
That Thou dost make no mistake;
That Thou never canst grow weary,
That Thou never wilt forsake.

—Charlotte Murray.

THE BOOK OF EZRA

(Continued)

WHEN Israel returned from Babylonian captivity the record states they "dwelt in their cities." There is no record of having to rebuild any city except Jerusalem.

Jerusalem had been built by the children of Israel, and had been destroyed by the Babylonians, but the other cities were built by the people that lived in the land long before the children of Israel came out of Egypt. While in the wilderness before they reached the promised land, the Lord told Israel He had promised Abraham under an oath that He would give them "great and goodly cities," which they had not built. Deut. 6:10. After they were established in the promised land the Lord said, "I have given you a land for which ye did not labour, and *cities which ye built not.*" Josh. 24:13. Travelers state that in some portions of Palestine the ancient cities still remain. Mr. Porter, in "Giant Cities of Bashan," speaks of one of these cities as follows: "Salcah is one of the most remarkable cities in Palestine. It has been long deserted; and yet, as nearly as I could estimate, *five hundred* of its houses are still standing, and three or four hundred families might settle in it at any moment without laying a stone, or expending an hour's labour on repairs."

These houses have thick stone walls. The roofs are formed of great slabs of stone. The doors are made of solid stone swung on great stone pivots.

A period of seventy years had no effect upon these cities which had stood for thousands of years, and when the Jews returned from Babylon they were soon settled again in their cities, "and when the seventh month was come . . . the people gathered themselves together as one man to Jerusalem." Ezra 3:1. The autumnal feasts came in that month. They erected

the altar and offered the offerings required by the law. They must have kept the day of atonement on the tenth day of this month for the record states that they kept "all the set feasts of the Lord." Ezra 3:5. They began the services on the first day of the month; this was the day of blowing trumpets. In the next year they began to build the temple of the Lord. The laying of the corner stone of that building was a very interesting ceremony. The priests dressed in their gorgeous robes stood with trumpets in their hands. The Levites were arranged in order, each with a cymbal. "They sang together by course in praising and giving thanks unto the Lord." In other words it was responsive singing. One can imagine how the old ruins of Jerusalem must have rung with the sound of the trumpets, cymbals, and songs of praise.

Amid the shouts of praise and thanksgiving were voices of weeping. Among the company were old men who had seen the beauty of Solomon's temple and they wept to see the contrast between their work and the structure that had been destroyed on account of their sins. If they could have realized the fact that Christ, the Anointed of God, would walk in that very temple, that within its walls He would heal the sick, there would have been only shouts of rejoicing.

THE SLEEP OF DEATH

THE Lord declares, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. Much time and thought has been expended trying to determine the condition of those who have closed their eyes in death. God does not wish us to be ignorant, and in His Holy Book He has plainly stated the condition of the dead. In the above verse the dead are said to be "asleep." This is repeated

many times in the Bible. Jesus said of Lazarus, "Our friend Lazarus sleepeth." John 11:11-14. Death is called a *sleep* (Psa. 13:3), and those who come forth in the resurrection are called to "*awake*." Isa. 26:19.

In sound sleep we are unconscious of all surroundings. So "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*." Psa. 146:3, 4. While the dead lie unconscious in death, there is a promise of a glorious resurrection for those that sleep in Jesus. 1 Cor. 15:51-53; 1 Thess. 4:16, 17. The wicked also will come from their graves to receive punishment for the deeds done in the body. Rev. 20:12-15.

FOR BIBLE STUDENTS

THE subject of the Sabbath is receiving attention in the world to-day, and will no doubt become more prominent in the future. The following Bible studies upon the subject will be helpful to all who wish Bible proof for the Sabbath of the Lord.

The Bible Sabbath

1. What did God do on the seventh part of time called "day," measured from eternity? "And He rested on the seventh day from all His work which He had made."

2. Did God rest because He was weary? No. "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28.

3. Why did God rest? It was a rest of satisfaction in the completion of this world for man; for He said, "And God saw everything that He had made, and, behold, it was very good." Gen. 1:31.

4. For what purpose did He make this world? "God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

5. What does God's presence do to that in which it is placed? It makes it holy and blessed, as when He appeared to Moses in the burning bush, He said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:2-5. See also Josh. 5:13-15.

6. What did God do to the seventh day after He had rested upon it? "And God blessed the seventh day and sanctified it." Gen. 2:3.

7. Why did God bless and sanctify the seventh day? "Because that in it He had rested from all His work which God created and made." Gen. 2:3.

8. How did this affect all the other created intelligences? "The morning stars sang together, and all the sons of God shouted for joy." Job. 38:4-7.

The Fourth Commandment

1. What does God enjoin by the fourth commandment? "Remember the Sabbath day to keep it holy." Ex. 20:8.

2. Which day is the Sabbath of the fourth commandment? "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

3. When are men told to do their work? "Six days shalt thou labor and do all thy work." Ex. 20:9.

4. What are these six days called? "Working days" for the gate "shall be shut the six working days; but on the Sabbath it shall be opened." Eze. 46:1.

5. How shall men and women observe the Sabbath? "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10.

6. Why did God require this cessation of labor? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11.

7. What other reason is given? "The Lord blessed the Sabbath day and hallowed it." Ex. 20:11.

8. What will men know who observe the Sabbath according to the fourth commandment? "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

9. With whom then shall we become acquainted if we hallow the Sabbaths? "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The Way that Christ Kept the Sabbath

1. What did Christ do on the Sabbath? "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

2. What other work did He do on the Sabbath day? "There was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her: and immediately she was made straight, and glorified God." Luke 13:11-13.

3. How did this affect the ruler of the synagogue? He "Answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not in the Sabbath day" Luke 13:14.

4. What did the Saviour say to him? "Thou hypocrite."

5. How did Christ show that he was a hypocrite? "Doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:15, 16.

6. How did this question affect the people? "His adversaries were ashamed: and all the people rejoiced." Luke 13:17.

7. What did His disciples do, those who followed Him for three and one-half years? "Rested the seventh day according to the commandment." Luke 23:56.

8. Where was Christ resting on that Sabbath day? "In a sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

How Christ Taught the Sabbath

1. In referring to the time the disciples would have to flee from Jerusalem, what instruction did He give them concerning the Sabbath? "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. Jerusalem was destroyed in A. D. 70, and Christ gave this instruction in A. D. 31, thirty-nine years before Jerusalem was destroyed.

2. What would happen to them if they were in Jerusalem at the time of its destruction? "Thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee." Luke 19:43, 44.

3. What would they have done had Jerusalem been surrounded with armies on the Sabbath? They would have "rested the Sabbath day according to the commandment." Luke 23:56.

4. What did Christ say about the law that contained the Sabbath? "Verily I say unto you, Till heaven and earth pass, one jot (the smallest letter in the Hebrew alphabet) or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

5. What does the word "fulfilled" mean when used thus? "Love is the fulfilling of the law" i. e. the keeping of the law, in every commandment. See Rom. 13:8-10.

6. Is there a Sabbath law in the New Testament? "Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

7. What is said of those who keep the whole law and offend in one point? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10, 11.

8. What is the fourth precept in the law? "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

SERVICE

I WAS longing to serve my Master,
And lo! I was laid aside
From the party of busy workers
Who toiled in the fields so wide.
They were few. Yes, few in numbers,
And I could not understand
Why I should be kept inactive—
'Twas so different from what I had planned.

I was longing to serve my Master,
I knew that the work was great;
To me it was easy to labor,
But oh! it was hard to wait;—
To lie quite still and be silent,
While the song was borne to my ear
Of the reapers with whom I had mingled
In the work to my heart so dear.

I was longing to serve my Master,
Ah! this was my one fond thought,
For this I was ever pleading
When His footstool in prayer I sought.

And the seasons of sweet communing
Were few and far apart!
Not of *Him* so much as *His service*
Were the thoughts that filled my heart.

I was longing to serve my Master.
He led to a desert place.
And there as we stopped and rested
His eyes looked down in my face.
So full of tender reproaching,
They filled me with sad surprise.
Did He think I had grudged my service,
And counted it sacrifice.

"Oh, Master, I long to serve Thee.
The time is so short at best.
Let me back to the fields," I pleaded,
"I care not to stay and rest."
I knelt at His feet imploring,
I gazed in His face above.
"My child,"³ He said gently, "your service
Is nothing without your love."

I was longing to serve my Master,
I thought that His greatest care
Was to keep all His workers busy
In reaping the sheaves so fair.
But there in the lonely desert,
Afar from the busy scene,
It dawned on me slowly and sadly,
Where the awful mistake had been.

My mind was so full of service,
I had drifted from Him apart,
And He longed for the old confiding,
The union of heart with heart.
I sought and received forgiveness,
While my eyes with tears were dim,
And now, though *the work* is still precious,
The first place is kept for *Him*.

—*A King's Messenger.*

Can He Care?

AMONG so many can He care?
Can special love be everywhere?
A myriad homes, a myriad ways,
And God's eye over every place?
Over, but in. The world is full,
A grand Omnipotence must rule.

From the great spaces, vague and dim,
May one small household gather Him?
I asked. My soul bethought of this:
In just that very place of His,
Where He hath put and keepeth you,
God hath no other thing to do.

IMMORTALITY

MRS. S. N. HASKELL

ARE we immortal? is a question often asked. The Bible says that *only one* being naturally possesses immortality. "In His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who ONLY HATH IMMORTALITY, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 6:15, 16. The *only one possessing immortality* is the Father, the one whose person no man hath seen. The Father hath given this same life to the Son. "AS THE FATHER HATH LIFE IN HIMSELF; SO HATH HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF. John 5:26. From this last text we find there are two beings that have life in themselves. The same life the Father hath, and that is immortality,—eternal life.

God calls man *mortal*, not immortal. Job 4:17. Man does not of himself possess immortality; but "thanks be to God which giveth us the victory through our Lord Jesus Christ," there is a way by which "mortal man" may finally be clad in the glorious robes of immortality, and even *in this life have within him eternal life*. "This is the record, that *God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and HE THAT HATH NOT THE SON OF GOD HATH NOT LIFE.*" 1 John 5:11, 12.

None but the righteous have the promise of eternal life, and they possess it just as long as they have Christ within them the hope of glory. Col. 1:27. If they reject Christ and turn from Him they have no *eternal life*; for no one that cherishes sin has eternal life. "Whosoever hateth his brother is a murderer: and ye know that *no murderer hath eternal life abiding in him.*" 1 John 3:15.

"THE cardinal principle of life is truth."

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SOUTH LANCASTER, MASS., SEPTEMBER, 1905

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IT is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One little sin indulged makes a hole you could put your head through.—*Charles Buxton.*

THERE has not for these thousand years been started a more mischievous, pestilential notion, than that God does not demand a perfect fulfilling of all His laws. God never altars His perfect law, though He pardons when we break it.—*Luther.*

"BE cheerful. Give this lonesome world a smile. We stay, at longest, but a little while. Hasten we must, or we shall lose the chance To give the gentle word, the kindly glance. Be sweet and tender—that is doing good; 'Tis doing what no other good deed could."

"O GIVE thanks unto the Lord; for He is good: for His mercy endureth for ever."

Shine Just Where You Are

DON'T waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rush light,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The *humblest deed is ennobled*
When it is *worthily* done;
You may never be called to brighten
The darkened regions afar:
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow,
Instead of the sunlit land;
You may carry a brightness with you
That no gloom or darkness can mar,
For the light of a Christlike spirit
Will be shining wherever you are.

—Exchange

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