

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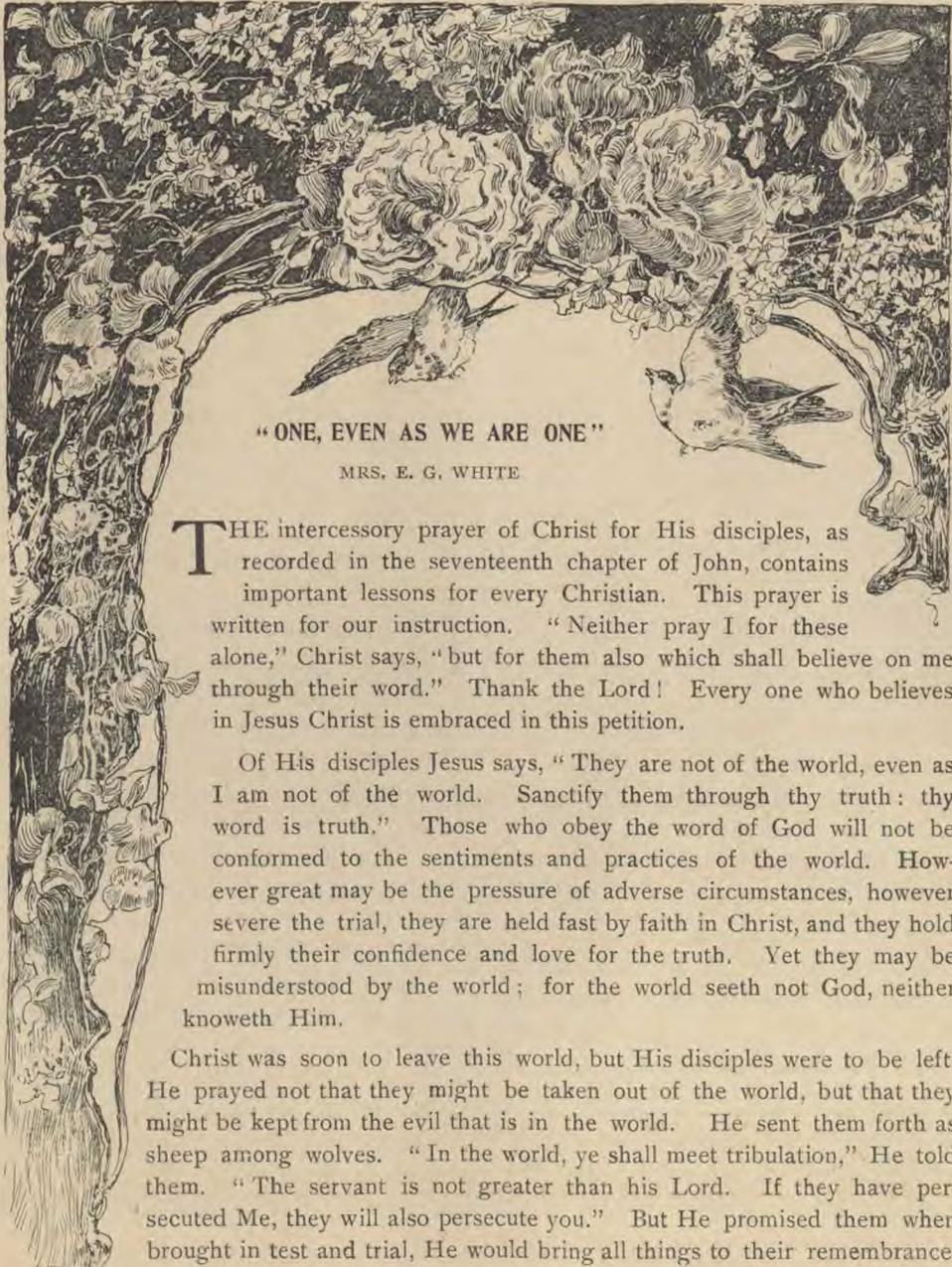
A Monthly Journal Devoted to the Interest of Home to Home Bible Work

"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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"ONE, EVEN AS WE ARE ONE"

MRS. E. G. WHITE

THE intercessory prayer of Christ for His disciples, as recorded in the seventeenth chapter of John, contains important lessons for every Christian. This prayer is written for our instruction. "Neither pray I for these alone," Christ says, "but for them also which shall believe on me through their word." Thank the Lord! Every one who believes in Jesus Christ is embraced in this petition.

Of His disciples Jesus says, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Those who obey the word of God will not be conformed to the sentiments and practices of the world. However great may be the pressure of adverse circumstances, however severe the trial, they are held fast by faith in Christ, and they hold firmly their confidence and love for the truth. Yet they may be misunderstood by the world; for the world seeth not God, neither knoweth Him.

Christ was soon to leave this world, but His disciples were to be left. He prayed not that they might be taken out of the world, but that they might be kept from the evil that is in the world. He sent them forth as sheep among wolves. "In the world, ye shall meet tribulation," He told them. "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." But He promised them when brought in test and trial, He would bring all things to their remembrance.

In our world there are millions of souls who are destitute of the knowledge of God. They are walking in darkness and in the shadow of death. Our duty to them is made plain in the prayer of Christ: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

"I pray for them," Christ continues, "that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

The most convincing argument we can give to the world of Christ's mission is to be found in perfect unity. Such oneness as exists between the Father and the Son is to be manifest among all who believe the truth. Those who are thus united in implicit obedience to the word of God will be filled with power.

If all would completely consecrate themselves to the Lord and through the sanctification of the truth, live in perfect unity, what a convincing power would attend the proclamation of the truth! How sad that so many churches misrepresent the sanctifying influence of the truth, because they do not manifest the saving grace that would make them one with Christ, even as Christ is one with the Father! If all would reveal the unity and love that should exist among brethren, the power of the Holy Spirit would be manifest in its saving influence. In proportion to our unity with Christ will be our power to save souls.

We must watch for souls, as they that must give an account to God. This is our great work, and we are to seek earnestly that we may have wisdom from above to know how this can be most successfully accomplished. Our work is most effective when we act in perfect harmony under the direction of the Holy Spirit. Then let no

separations occur, that would weaken the cause of God.

"And the glory which Thou hast given Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." Can human minds comprehend the Father's love sufficiently to lead them to act in accordance with statements so broad and so full?

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved them, may be in them, and I in them."

THE NUMERAL THREE

J. N. LOUGHBOROUGH

IN reading the Bible through by course fifty-one times my attention was called to the frequent use of the number three. Three parties were involved in the introduction of sin into our world; namely, Satan (using the serpent as his medium of communication), the woman, and the man. When departing from the way of righteousness to the pathway of sin there are three steps, "fearful, unbelieving, and abominable." Rev. 21:8. These three steps once taken and unrepented of lead to a long catalogue of sins which finally end in the lake of fire.

Those who take pleasure in the way of sin find at last that what is called the world is summed up in just three things, 'All that is in the world, the lusts of the flesh, and the lust of the eyes, and the pride of life, is

not of the Father, but is of the world, and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:16, 17.

On the other hand, as one devoted brother said, "It is not far to heaven. It is only three steps. First, Out of self. Second, Into Christ. Third, Into heaven." In taking these steps "the Comforter which is the Holy Ghost" sets before us three things for our instruction: sin, righteousness, and judgment to come. John 16:8. As we yield to the reprovng of the Spirit, three acts are presented for our acceptance: faith, and repentance, and baptism. When we comply with these requirements there are three in earth that bear witness to the righteousness of our course, "The Spirit, and the water, and the blood, and these three agree in one." 1 John 5:8. As we by repentance and faith, put away our sins, the blood of Christ bears witness in cleansing us from sin. The Spirit then bears witness with our spirit as an approver, being an earnest of our inheritance. As the believer is buried with the Lord in baptism, the watery grave from which he rises is a witness of his union with Christ, for "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

The believer thus united to Christ, and treading the pathway heavenward himself becomes a witness for God, a "living epistle" read and known of all men. By his life, and in all lawful ways, like Paul before Felix, he will testify of three things, "righteousness, temperance, and a judgment to come." His course will then be approved by the three that "bear record in heaven, the Father, the Word [Christ], and the Holy Ghost." Thus reconciled to God, and sharing the favor of heaven, he has the abiding graces of "faith, hope, and charity, these three, but the greatest of these is charity." 1 Cor. 13:12.

Our Purpose, Strong

We trust to the future too much for success,
And think fortune will come our way;
Too little we realize the fact that the future
Depends on our deeds of to-day.
We must resolute be and take steps for ourselves,
Not lay back, and expectantly wait;
For he is lost who sleeps at his post,—
He will doubtless awake too late.
We may wish we had money, and leisure, and health,
Few I find that can have all these three;
Of these, health is the most satisfactory to have,
To the lock of Life, it's the key.
If we've health, we can fight any battle there is,
And successfully stand off the foe;
Without it, there isn't much we can do,
For our spirits and chances are low.
Let's do each day the best we can,
The morrow will care for itself;
We will earn what we get, and enjoy what we have,
Dismiss thoughts of riches and pelf.
For he who is rich has a load on his mind,
Men of leisure are apt to go wrong;
So we'll pick up our loads and be off on our way,
And we'll come out just where we belong.
The greatest men that we've ever had
Have started in humble way;
They have seen the light,—tried to do what is right
And kept striving day after day.
So then, let us work for the best in life,
Only rest when our work is done;
Money and leisure others may have,—
What they've lost, we shall have won.
JOSEPH PERCIVAL NICHOLS.

OUR prayer should be for vision. Oh, fools and blind, we do not see, we tremble because we can not see. At the gates of our Dothans we cringe with the hearts of servants, when we might stand erect and invincible, in the attitude of princes. Many a day has the mountain before us been filled with God's horses and chariots, but we did not know it because we had no faith, and we forgot to pray.—*Margaret E. Sangster.*

"MOTHER, I don't have to cry when I fall down," said a little fellow whose brown eyes sparkled with the light of the new discovery. "I can make myself stop. I just say, 'Stop that!' and then I make myself mind."

THE THREE TEMPLES

THREE sanctuaries, or temples, are brought to view in the Bible. The first is the heavenly sanctuary, where God reigns upon His throne, surrounded by ten thousand times ten thousands of angels. This temple was opened to the wondering gaze of the lonely seer on the isle of Patmos, and also to Moses on Mount Sinai.

The second, or earthly, sanctuary was a miniature model of the heavenly one, in which the priests served unto the example and shadow of the service in the heavenly temple. For more than four hundred years, God designed that the service should be in the shadow sanctuary. The time came when those following the shadow reached the substance.

When the words, "It is finished," were pronounced by the Sufferer upon the cross, the veil of the temple was rent from the top to the bottom by unseen hands. Terror and confusion prevailed. The knife raised to slay the sacrifice fell from the nerveless hand of the priest, and the lamb escaped.

Henceforth the sinner need no longer wait for a priest to offer his sacrifice. The great Sacrifice had been made. Every child of Adam could accept His atoning blood. The way into the heavenly temple was now made manifest. The heavenly had taken the place of the earthly sanctuary. Hereafter man's faith was to enter within the veil, where Christ officiated.



THE THREE TEMPLES

The third temple brought to view in the Bible is the temple of the human body. The Jews had lost sight of the fact that their bodies were to be the temples of the Spirit of God; and when the Saviour said, "Destroy this temple, and in three days I will raise it up," they thought only of the massive structure of marble and stone, and replied that it had taken forty-six years to build the temple, not perceiving that "He spake of the temple of His body."

Glorious rays of light shine from the heavenly sanctuary upon those who study the typical work in the earthly. These

rays, when gathered into the temple of the body, reflect the character of our great High Priest in the heavenly courts.

In the beginning the body of man was created to be a dwelling place for the Holy Spirit; but Satan gained possession, and man partook of an evil nature. Before the body can again become a fit temple for the Spirit of God, the evil nature must die.—*“Story of Daniel the Prophet.”*

Heart Promptings

CHECK not the promptings of the heart
That bid you give of self a part,
The helpful word, the cheerful tone;
God thus has made his wishes known,
With still small voice your spirit stirred;
Leave not one kindly deed deferred,
Give him who bids you, loving well;
Aid still his needy ones and tell
The weary and despairing here
Of boundless love that holds them dear;
Then heed the silent mentor's art,
And every prompting of the heart.

—*Ruth Raymond.*

IMPORTANCE OF STUDYING THE SCRIPTURES

S. N. HASKELL

THE Bible is truthfully said to be the Book of books. There is nothing more calculated to strengthen the intellect than the study of the Scriptures. But how will the study of the Scriptures strengthen the intellect? It cannot be done by hastily reading the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep hidden meaning. Yet every person should read the Bible through, not once or twice, but do it continually. Then they will involuntarily begin to compare scripture with scripture. Strength comes by taxing the mind to not only retain, but to compare spiritual things with spiritual; as the blacksmith's arm is strengthened by constant use.

The apostle Peter's words are, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He again in-

structs us as to how we may grow. It is by "laying aside all malice, and all guile, and hypocricies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." There is no growing by the Spirit without the word. For Christ's words "are spirit and they are life." We are begotten by the word of truth. If we are not doers of the word, but hearers only, then we deceive our own selves. We are like the man who beholds his natural face in the glass; for "he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was." We are to be sanctified through the truth, the word of God is truth.

No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is seldom seen in our day. The Bible has in it all the power and intelligence of God. But we cannot derive this from the word of God without taxing the mind, without meditating upon its contents as we read it. My friend, if you would become acquainted with the Saviour, study the Scriptures. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory.

The secret of the apostle Paul's strength was his personal application of the Scriptures to himself. When the prophet Ananias came to him he quoted Isa. 49:6, "I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." In believing that the Spirit of God inspired these words and applying them to himself lay Paul's strength. He lived until he saw the fulfilment of Col. 1:23.

It is when we take the Scriptures and personally apply them to our own heart,

meditate upon them, and act in harmony with them, that they unconsciously impart to us strength of intellect. It is then we will go forward in the strength of God; for it is God that is in the word, and circumstances bow in submission to the will of the soul. One day without food brings physical weakness. One day without taking some scripture to meditate upon brings barrenness of soul. We cannot live spiritually, we cannot grow in grace without meditating upon the word until it becomes the magnet of the soul. It should be the first thought in the morning, the last thought at night. In our waking moments, some rich promise, or some Bible thought, will, like a magnet in the midst of steel shavings, draw us from evil.

" My first thought shall be of Jesus,
To greet the rising day;
My last thought shall be of Jesus,
When twilight fades away."

WHERE SHALL WE LIVE ?

E. A. SUTHERLAND

HAVE you never thought that bad wells and defective sewerage are not the only things to consider in the choosing of an abiding place? The subject is one of such importance that the Bible gives instruction on it.

Not only is temporal life dependent in a measure upon the location of one's home, but eternal interests are at stake in this question. Consequently in that code of laws which Jehovah gave to the children of Israel, there are specific instructions concerning the choice of a home site.

The law was given when the Hebrews were in the wilderness where they had no homes. It was to apply when they reached Canaan, a land which God intended should be the center of civilization and Christianity, and which was to be a model for all parts of the world.

According to that law, the head of each

household was to own a few acres of land from which he should gain a support for those dependent upon him. This law, that all should live in a country place and should own land, was considered of such importance that it was supported by other laws which made it almost impossible for a rich man to deprive his poorer brother of his homestead. According to this divine law, no man could permanently dispose of his land. Each fiftieth year all land reverted to its original owner. Moreover, if a poor man sold his farm, his nearest of kin was in duty bound to redeem it for him. Lev. 25:28. An example of this is found in the beautiful story of Ruth.

But there was a still greater inducement offered to the country dweller. City property was not redeemable. Lev. 25:30. It was therefore in every way to the advantage of a Hebrew to own land in the country. City life was discountenanced in many ways.

It is true that Israel lacked the faith necessary to obey the law of their God. It is equally true, that, as a result, they as a nation, have ceased to exist.

The purposes, the aims of the Hebrew nation as well as its laws, were transferred to the Christian church when the nation ceased to exist, and the church was born to take its place.

If country life and soil cultivation would make of that ancient nation a power which all others recognized and obeyed, is it not true that the same simple, natural life is needed to make men and women of power in the closing days of the gospel?

The brightest lights in Jewish history, men like Samuel, the reformer, Elijah, the teacher, and King David were connected with schools in which young men were taught to love the country. Manual work, work with the soil while in school, was followed by self support by manual labor when out of school.

The school, the industrial school, was the

bulwark of the nation whose laws placed every man on the soil.

We need men of faith to-day who will teach parents the value of country life, who will establish schools where our youth can be taught to love the country. For a generation or two our school system has led boys and girls from simple country homes into the cities. Thousands have been swallowed up in great industrial and commercial enterprises which have their center in the cities. Their lives that might have carried weight, have gone out in a quagmire of vice.

A cry has ascended, "How shall we save our children?" Keep them in the country, on the soil. Place your school houses in the country. Surround them with land. Teach soil cultivation. Let the artificial life of the city give place to the simple, natural life of the country. Let us get back our waning national strength by living as God teaches us to live.

JEREMIAH AND ZEDEKIAH

S. N. HASKELL

JEREMIAH prophesied in the days of Josiah, Jehoahaz, Jehoiachin, and Zedekiah. It was Zedekiah that went into captivity under the hand of Nebuchadnezzar. Zedekiah was vacillating in character. He professed to believe the testimonies of Jeremiah, and would often surrender himself to them, but would afterward swerve to the popular sentiment of the people.

The book of Jeremiah is a compilation of personal testimonies to these rulers and to the people that went into captivity. Often times the curtain would be rolled back before the prophet's mind and he would see the end of this world and the condition of the people of God in the closing scenes of this world's history.

Zedekiah would frequently inquire of the prophet if the Lord had any word for him and his people. On a certain occasion when this inquiry was made, the prophet

told him that there was word from the Lord and that he was not to be deceived, saying, "The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Because of this personal testimony given the king the prophet was put into a dungeon, for there were many that heeded his words.

Through the influence of one Ebed-melech, an Ethiopian, the king repented of what he had done to Jeremiah and ordered him taken from the dungeon. "So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison." Zedekiah repented of the course he had pursued and was anxious to do the will of the Lord, and so he asked the prophet if there was any word of the Lord for him. The prophet said there was, and the king swore unto him secretly, saying, "As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hands of these men that seek thy life." When he thus made a covenant to follow out the words of the Lord, the following promise was made to the king: "If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." "And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

The prophet became exceedingly anxious that Jerusalem might be saved from the judgments that God had threatened would

come upon the city, and he besought the king, saying, "Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so shall it be well unto thee, and thy soul shall live." The prophet assured him that everything that he feared would come upon him if he did not go forth. But Zedekiah was a weak man. He yielded to the popular sentiment and did not go forth, but was destroyed, and so was Jerusalem, and the people went into captivity. Jer. 37:38.

From the above history we learn several important facts. First, The threatened judgments of God are conditional, as are His promises. If we obey God, we live; if we disobey, we die, and bring upon ourselves swift destruction. Second, The testimony of the Lord, in adapting itself to the situation, appeared to be contradictory because the people changed, and what would apply to the king before he repented, would not apply when he repented. And so when the Lord said that Jerusalem would be destroyed, it was on condition that the people continued in their sinful course. Third, The Lord was anxious to save the king and the people from the judgments that He had said would come upon them. The prophet's very soul was drawn out that they might be saved, but the conclusion of it all was that the king feared the people, surrendered to the people, and practically took back the covenant that he made with the prophet, and brought upon himself and upon the people the judgments threatened.

Do we find our hearts lifted up and joyous as we find this or that truth of the Word of God? How often we may have these "finds," these discoveries, as we meditate day by day, some new thought that just lifts up our soul into fuller fellowship with God, and we rejoice as those that find great spoil!

—*W. H. Griffith Thomas.*

"God but tests where the devil tempts."

"THE BEAUTIFUL SNOW"

IN the early part of the American war, one dark morning in the dead of winter, there died in the Commercial hospital, Cincinnati, a young woman over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty; had been, as she herself said, "flattered and sought for the charms of her face;" but, alas! upon her fair brow had long been written that pitiable word—unfortunate! Once the pride of respectable parentage, her first wrong step was the small beginning of the "same old story over again," which has been the life history of thousands. Highly educated and accomplished in manner, she might have shone in the best of society. But the evil hour that proved her ruin was but the door from childhood; and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found in manuscript, the "Beautiful Snow."

Such are the plain facts concerning her whose "Beautiful Snow" will be long regarded as one of the brightest gems in American literature:

Oh! the snow, the beautiful snow,
Filling the sky and earth below,
Over the house tops, over the street,
Over the heads of the people you meet;

Dancing, flirting, skimming along,
Beautiful snow, it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in some frolicsome freak;
Beautiful snow from heaven above,
Pure as an angel, gentle as love!

Oh, the snow, the beautiful snow,
How the flakes gather and laugh as they go
Whirling about in maddening fun;

Chasing, laughing, hurrying by.
It lights on the face, it sparkles the eye;
And the dogs with a bark and a bound
Snap at the crystals as they eddy around;
The town is alive, and its heart is aglow,
To welcome the coming of beautiful snow!



“ONCE I WAS AS PURE AS THE
BEAUTIFUL SNOW.”

How wild the crowd goes swaying along,
Hailing each other with humor and song;
How the galy sleighs like meteors flash by,
Bright for a moment, then lost to the eye;
 Ringing, swinging, dashing they go,
Over the crest of the beautiful snow;
Snow is pure when it falls from the sky,
To be trampled and tracked by thousands of feet,
Till it blends with the filth of the horrible street.

Once I was pure as the snow, but I fell,
Fell like the snowflakes from heaven to hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat;
 Pleading, cursing, dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God! have I fallen so low?
Yet I was once like the beautiful snow.

Once was fair as the beautiful snow,
With an eye like crystal, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face!
 Father, mother, sisters—all,
God and myself I have lost by my fall;
The veriest wretch that goes shivering by
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow,
Should fall on a sinner with nowhere to go!
How strange it should be when the night comes
again;

If the snow and the ice struck my desperate brain,
Fainting, freezing, dying alone,
Too wretched for prayer, too weak for a moan,
To be heard in the street of the crazy old town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again.

Groaning, bleeding, dying for thee,
The Crucified hung on the cursed tree!
His accents of mercy fell soft on thine ear,
"Is there mercy for me? Will he heed my weak
prayer?"

O God! in the stream that for sinners did flow,
Wash me and I shall be whiter than snow.

THE WOMEN OF THE BIBLE

MRS. S. N. HASKELL

MUCH benefit is derived by studying the records of the different characters mentioned in the Bible. It was all written for our learning. During the remainder of this year we shall consider some of the many noted women mentioned in the Bible.

ABIGAIL

1 Sam. 25:1-42

The Lord endowed Abigail with two precious gifts, "a good understanding" and "a beautiful countenance." The two combined form a beautiful character, but beauty without discretion or understanding is a dangerous gift. The wise man says, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion," Prov. 11:22.

Abigail's husband, Nabal, although a man of great wealth "was churlish and evil in his doings." They lived at Maon, but he had large possessions at Carmel where he pastured his flocks of sheep and goats.

David and his force of some six hundred men had taken shelter in the region of

Maon and Carmel while fleeing from Saul, and had helped care for Nabal's flocks.

When David heard that Nabal and his household had come up to shear the sheep in Carmel he sent over for a donation, but Nabal refused his request, and taunted him with running away from Saul. David was indignant and started with his six hundred men to punish Nabal.

Abigail now stepped forward and showed great wisdom and discretion. She hastily prepared a most bountiful supply of different varieties of food and started to meet David. She showed great wisdom in the manner of addressing him. She recognized that David was the Lord's anointed, and addressed him as such. While she said many things that might have been considered flattery, yet mingled with it all was such good counsel that David accepted it as advice, and said, "Blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood." Abigail was a woman of quick judgment. She acted at once, did not council with her husband, for she knew he would oppose her, and in so doing averted a great calamity. Her wisdom was also shown in her manner of dealing with her husband. She waited until he was sober and then told him of his narrow escape, but he was stricken and only lived ten days. When David heard of the death of Nabal, he thought a woman with such discretion and good judgment would make a good wife for a king, and he took her to be his wife. Little is said of Abigail after she became David's wife except that she was the mother of his second son, Daniel or Chileab.

O! SO MANY people place
Love in such a fragile vase,
Soon a thoughtless word is spoken,
And the tender vase is broken;
Thus love's gentleness is lost
From the heart at bitter cost.

E. B.

THE BOOKS OF THE BIBLE

"Holy men of God spake as they were moved by the Holy Spirit."

(The original manuscript was seen on the walls of a Swiss inn and translated by an American lady.)

OLD TESTAMENT.

IN Genesis the world was made by God's creative hand ;
 In Exodus the Hebrews marched to gain the promised land ;
 Leviticus contains the law, holy, and just, and good ;
 Numbers records the tribes enrolled—all sons of Abraham's blood ;
 Moses, in Deuteronomy, recounts God's mighty deeds ;
 Brave Joshua into Canaan's land the host of Israel leads ;
 In Judges their rebellion oft provokes the Lord to smite ;
 But Ruth records the faith of one well-pleasing in his sight ;
 In First and Second Samuel of Jesse's son we read ;
 Ten tribes, in First and Second Kings, revolted from his seed ;
 In First and Second Chronicles see Judah captive made ;
 But Ezra leads a remnant back by princely Cyrus' aid ;
 The city walls of Zion Nehemiah builds again ;
 While Esther saves her people from plots of wicked men ;
 In Job we read how faith will live beneath affliction's rod ;
 And David's Psalms are precious songs to every child of God ;
 The Proverbs like a goodly string of choicest pearls appear ;
 Ecclesiastes teaches men how vain are all things here ;
 The mystic Song of Solomon exalts sweet Sharon's rose ;
 While Christ the Saviour and the King the "rapt Isaiah" shows ;
 The warning Jeremiah apostate Israel scorns ;
 His plaintive Lamentations their awful downfall mourns ;
 Ezekiel tells in wondrous words of dazzling mysteries ;
 While kings and empires yet to come Daniel in vision sees ;
 Of judgement and of mercy Hosea loves to tell ;
 Joel describes the blessed days when God with man shall dwell ;
 Among Tekoa's herdsmen Amos received his call ;

While Obadiah prophesies of Edom's final fall ;
 Jonah eushrines a wondrous type of Christ, our risen Lord ;
 Micah pronounces Judah lost, but again restored ;
 Nahum declares on Nineveh just judgment shall be poured ;
 A view of Chaldea's coming doom Habakkuk's visions give ;
 Next Zephaniah warns the Jews to turn, repent, and live ;
 Haggai wrote to those who saw the temple built again ;
 And Zechariah prophesied of Christ's triumphant reign ;
 Malachi was the last who touched the high prophetic chord ;
 Its final notes sublimely show the coming of the Lord.

NEW TESTAMENT.

Matthew, and Mark, and Luke, and John the Holy Gospels wrote ;
 Describing how the Saviour died, his life and things of note ;
 Acts proves how God the Apostles owned with signs in every place ;
 St. Paul, in Romans, teaches how man is saved by grace ;
 The Apostle, in Corinthians, instructs, exhorts, reproves ;
 Galatians shows that faith in Christ alone the Father loves ;
 Ephesians and Philippians tell what Christians ought to be ;
 Colossians bids us live to God, and for eternity ;
 In Thessalonians we are taught the Lord will come from heaven ;
 In Timothy and Titus a bishop's rule is given ;
 Philemon marks a Christian's love, which only Christians know ;
 Hebrews reveals the Gospel, prefigured by the law ;
 James teaches without holiness faith is but vain and dead ;
 St. Peter points the narrow way in which the saints are led ;
 John, in his three Epistles, on love delights to dwell ;
 St. Jude gives awful warnings of judgment, wrath, and hell ;
 The Revelation prophesies of that tremendous day
 When Christ, and Christ alone, shall be the trembling sinner's stay.

"KEEP thy tongue from evil, and thy lips from speaking guile."

The Life I Seek.

NOT in some cloistered cell
 Dost thou, Lord, bid me dwell,
 My love to show;
 But 'mid the busy marts,
 Where men with burdened hearts
 Do come and go.
 Some tempted soul to cheer
 When breath of ill is near
 And foes annoy;
 The sinning to restrain,
 To ease the throb of pain—
 Be this my joy.
 Lord, make me quick to see
 Each task awaiting me,
 And quick to do;
 O, grant me strength, I pray,
 With lowly love each day
 And purpose true.
 To go as Jesus went,
 Spending and being spent,
 Myself forgot;
 Supplying human needs
 By loving words and deeds—
 O happy lot!

—R. M. Offord.

AN IMPORTANT QUESTION

THE question has been repeatedly asked, Have we positive proof that Christ's work in heaven has changed in character since He ascended? We answer emphatically, YES. This is taught in the law, by the prophets, and the gospel.

In the law of Moses we read, "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. . . . And this shall be a statute forever unto you: that in the seventh month on the tenth day of the month, . . . shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:2, 29, 30, 33, 34.

From the above we learn that there was a work performed by the high priest on one day in the year, which, if performed upon

any other day, the priest would die; that this ceremony was performed within the most holy place before the ark; that this work, was called the atonement. It was the cleansing of the sanctuary from the sins that had been conveyed to the sanctuary during the year. Any individual who did not recognize this fact, and cooperate with this work on that particular day, although he might have been faithful in all other services during the year, was cut off from the people. See Lev. 23:26-32.

The prophet Daniel taught the change of Christ's position and ministration in heaven. "I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Dan. 7:13. Now this must have been either when Christ ascended to heaven or when He comes the second time in the clouds of heaven, or some time between. This could not be when He ascended to heaven, for it is when the Ancient of days sits in judgment. Dan. 7:9, 10. And the judgment was in the future in A. D. 64, thirty years after Christ ascended and took His seat at the right hand of the Father. Acts. 24:25; Heb. 8:1, 2. It cannot be when Christ comes in the clouds of heaven, for He comes *from the Father* to take His children *to heaven*. John 14:1-3. It must therefore be sometime between these two events. It is in connection with the judgment, which is the cleansing of the sins from the sanctuary. Acts 3:19, 20; Dan. 8:14.

The great apostle to the Gentiles states this truth plainly. "The priests went always in the first tabernacle accomplishing the service of God. But into the second went the high priest *alone once* every year." Heb. 9:6, 7. Now it is positively stated, that these earthly priests served "unto the example and shadow of heavenly things." Heb. 8:5. And that this earthly sanctuary was a "figure for the time then present."

Heb. 9:9. It is only by a process of reasoning such as Satan used in the garden of Eden to lead our first parents to sin, that the mind can be confused in regard to these Bible facts.

"ALL LIVE UNTO HIM"

THE Lord represents those who die in hope as living. This is on the certainty of a resurrection, calling the things which are not as though they were, because He sees they will be. He "quickened the dead, and calleth those things which be not as though they were." Rom. 4:17. To Moses God said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Ex. 3:6. Christ gives a divine comment on these words as follows: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Luke 20:37, 38. God sees the dead live in the kingdom of God, and yet they are dead. They will live in flesh and bones as really as at the present time. Job. 19:26; Luke 24:39. They will live as Christ lived. Psal. 17:15; 1 Thess. 4:13. As Mary recognized Christ's voice (John 20:16), so will the saints recognize their friends in the kingdom by their voice. Isa. 25:9. As John recognized it was Christ by the folding of the napkin and the linen clothes wrapped together (John 20:6-8), and the disciples in His manner of breaking bread (Luke 24:35), so will the saints recognize their friends by their familiar habits. As Thomas recognized Christ by seeing Him (John 20:29), so will we recognize our friends when we see them in the kingdom. This is the hope of the resurrection of the dead.

"LET thy mercy, O Lord, be upon us, according as we hope in thee."

SALT

SALT is a valuable article, and is often mentioned in the Bible. When we think that three-fourths of the earth's surface is covered with salt water, and salt is found in many places on the land as well as entering into the composition of so many substances, we can see at once it is a valuable article. While "salt and pepper" are often mentioned together, pepper has no place in the Bible, and ought not to have a place in our food, as it is an irritant.

Salt prevents decay and hence is used to represent the saving power of righteousness. The righteous are called the salt of the earth. Matt. 5:13. In view of this, the Saviour says, "Have salt in yourselves." Mark 9:50. Without the abiding peace and righteousness of Christ in the heart, none are safe.

If we heeded the admonition, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6), we would speak more frequently of the things of the heavenly kingdom. Much of our conversation has no saving power in it because it is not "seasoned with salt"—has none of the righteousness of Christ in it.

Job says, "Can that which is unsavory be eaten without salt?" Job 6:6.

In the typical service in the earthly sanctuary the Lord commanded, "*With all thine offerings thou shalt offer salt*" (Lev. 2:13), thus typifying the saving power of Christ. As the salt makes the unsavory food savory, so the righteousness of Christ can convert the vilest sinner into a saint of the Lord. "If the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing but to be cast out, and to be trodden under foot of men." Matt. 5:13.

When the Christian loses the power of Christ's righteousness, he has only self-righteousness, and will finally be cast into the lake of fire and become ashes under the feet of the righteous. Mal. 4:1-3.



BIBLE READERS' CLASS

IN the fourteenth chapter of Revelation we find three distinct messages, given by three angels flying in the midst of heaven. These all blend into one of the grandest messages ever given to mankind, and will prepare a people to meet the Saviour when He comes in the clouds of heaven.

The Messages

- Rev. 14:9. The expression, "the third angel followed them," shows there are three consecutive messages.
- Rev. 14:14. When the last of these three messages are given Christ comes in the clouds of heaven to gather the harvest of the earth.
- Rev. 14:7, 9. The expression "loud voice" shows it is a world-wide message.
- Rev. 14:12. Those who heed these messages are not Jews for they keep "the faith of Jesus." They are not disobedient for they "keep the commandments of God."
- Rev. 14:6. The angel flying in the "midst of heaven" shows they are as extensively proclaimed in one country as in another.
- Rev. 14:6-12. The three messages together constitute one grand warning of the second coming of Christ.

The First Angel's Message

- Rev. 14:7. The burden of this message is "*the hour of His judgment is come.*"
- Rev. 14:7. For this reason men are to "fear God, and give glory to Him." Isa. 3:11-13.
- Acts 24:25. This message could not have been

given in Paul's day, for he reasoned of "judgment to come," and this message announces "*the hour of His judgment is come.*"

- 2 Tim. 4:1. The time of the judgment and the announcement of the second coming of Christ, are closely connected.
- 1 Cor. 15:51-53. When Christ actually appears there is no time for a judgment.
- Acts 3:19-21. Every case is decided and the sins blotted out before Christ returns to the earth.
- 1 Pet. 4:17. The judgment begins on the church during probationary time.
- Rev. 10:1-3. The proclamation of the judgment message is compared to the roar of a lion.
- Rev. 14:6, 7. The announcement that "*the hour of His judgment is come*" was given to "every nation, and kindred, and tongue, and people." It was not given in a corner. Joseph Wolff preached it in Asia. Edward Irving and more than three hundred ministers proclaimed the message in England, while Wm. Miller and his co-laborers declared the message in America. Those who proclaimed the judgment message supposed that Christ would come to the earth to judge His people, and they preached the second coming of Christ, from 1825 to 1844.

The Second Angel's Message

- Rev. 14:8. This message announces the fall of Babylon, also gives the reason of the fall.
- Rev. 17:5, 6. Babylon is the power that has put to death the "martyrs of Jesus."
- Rev. 17:5. It not only applies to the "mother church," but also to the daughter churches that have come from the mother and partake of her doctrines.

Rev. 18:2, 3. The reason of Babylon's fall is her unlawful relationship with the nations.

Rev. 17:2, 3. She guides and teaches the nations as a rider guides his horse.

John 18:36. God's kingdom is not of this world.

Isa. 21:9. "Babylon is fallen, is fallen" is a borrowed expression, and was first applied to ancient Babylon.

Gen. 11:7, 9 [margin]. The word Babylon means "confusion," and originated when the languages were confused at Babel.

Gen. 11:6. This was the result of the people's determining to have their own way. This brings confusion.

Jer. 18:11. The Lord's instruction is, "Return ye now every one from *the evil of his way.*"

Jer. 31:21. Their hearts are to be turned toward "The high way" from which they have departed.

Jer. 6:16. They are to ask for the old paths, where is the good way.

Rev. 18:4. God calls for His people to come out of Babylon.

Eph. 4:4-6. They are to be brought to a people of "one Lord, one faith, and one baptism." The prominent sin of the churches is, they have departed from their original simplicity. When the second coming of Christ was first preached they received it; but when it called for a separation from the world, they rejected the message. They have grown more and more like the world, until they have sought the aid of the State to form religious laws to enforce the observance of the first day of the week as the Sabbath. God calls for a separation.

The Third Angel's Message

Rev. 14:9-12. This is the most solemn message given in the Bible.

Rev. 14:9. It immediately follows the second.

Rev. 14:9. The third angel warns all against worshipping the beast or its image.

Gen. 22:5. Obedience is the highest type of worship. When Abraham obeyed the Lord in going to offer his only son, he said he was going to "worship." Those who obey the beast are said to worship him.

Rev. 13:1-5. The "beast" is the power that puts to death the "martyrs of Jesus."

2 Thess. 2:1-4. This power "opposeth and exalteth himself above all that is called God." The first day of the week was exalted by this power, and given to the world as a Sabbath, instead of the seventh day, which God had

blessed, thus making laws opposed to God's law.

Rev. 14:10. Those who obey the beast, receive his mark, and drink the unmixed wrath of God.

Rev. 15:1, 7. The unmixed wrath of God is contained in the seven last plagues.

Rev. 14:9, 10. The seven last plagues are poured out in all their fury upon those that worship the beast and his image and receive his mark.

Eze. 9:1-11. The prophet Ezekiel describes the same work.

Psa. 91:1-10. While the wicked are falling on every side, the righteous are shielded, and no plague comes near them.

Rev. 3:10. God says they are shielded from the plagues because they have "kept the word of my patience."

Rev. 14:12. The word of God's patience is the ten commandments. The third angel's message draws a line in the earth. There will be but two parties, those who keep the commandments of God, and those who worship the beast. The conflict will come over the fourth commandment,—the seventh day Sabbath. Those that heed this message become commandments keepers, those that worship the beast are commandment breakers.

Rev. 14:14. When the third angel's message is fully given to the earth, Christ will come in the clouds of heaven to gather his people.

Rev. 22:14. All who have kept the commandments of God will have a right to enter the city of God.

The Latter Rain

When Israel left Egypt for Canaan what difference did the Lord tell them they would find in the way the two lands were watered? Deut. 11:10-12.

On what condition did the Lord promise to give them rain? Deut. 11:13, 14.

For what purpose was the rain thus sent? Deut. 11:14, 15.

What would cause the Lord to withhold it? and what would be the result? Deut. 11:16, 17.

To what is this literal rain compared? Deut. 32:2.

How does the Lord manifest this favor? Ps. 72:6, 7.

What kind of showers has He led us to expect? Eze. 34:26.

Of what do these showers of blessing consist? Isa. 45:8.

How is this outpouring further described? Isa. 44:3.

What results follow it? Isa. 44:4, 5.

At what time in our experience does the Lord send the rain? Isa. 44:3. Ps. 68:9.

When, in the history of the Church, has He promised a special outpouring? Acts 2:17, 18.

How will this latter rain compare with the former rain given on the day of Pentecost? Joel 2:23.

Have we yet seen the fulfilment of this promise? What reasons does the Lord give for withholding it? Jer. 5:23-27.

What other sins does He specify as keeping back the blessing? Jer. 3:1-3. Mal. 3:8-11. Eze. 22:24-26.

What judgments does the Lord send to lead His people to return to Him? Amos 4:6-9, 11.

In view of all these things what does the Lord tell us to do? Amos 4:12.

What do those say who heed this command? Hos. 6:1-3.

What must we do that this may be fulfilled to us? Acts 3:19-21.

What was the attitude of those who desired the literal rain? Job 29:13.

How does the Psalmist express the same desire after spiritual things? Ps. 42:1, 2; 119; 131.

What promise does the Lord give to such? Ps. 81:10.

Having fulfilled the conditions what are we now to do? Zech. 10:1.

How long should we seek the Lord? Hos. 10:12.

What model prayer is given us? Jer. 14:20-22.

Whose experience will then be repeated? Mal. 4:5, 6.

In Elijah's experience what reason is given for withholding the rain? 1 Kings 18:18.

What then was Elijah's work? 1 Kings 18:21.

What was, and still is, the test of the true God? 1 Kings 18:24. Matt. 3:11.

What was the result of Elijah's prayer? 1 Kings 18:38, 39.

What command was then given by Elijah? 1 Kings 18:40.

What did Elijah see in this preparatory work? 1 Kings 18:41.

What other step did he then take to bring rain? 1 Kings 18:44, 45.

What results followed? 1 Kings 18:45, 46.

When we thus wait upon God what will be true? Isa. 40:31.

What will the remnant then become? Micah 5:7.

What effect will the latter rain have upon our lives? Joel 2:23-27.

For what is the Lord still waiting? James 5:7.

G. T. WILSON.

THE LORD'S PRAYER

(THE following is one of the most remarkable compositions ever written. It evinces an ingenuity peculiarly its own. The initial letters spell, "My boast is in the glorious cross of Christ." The words in capitals, when read on the left-hand side from top to bottom, and on the right-hand side from bottom to top, form the Lord's Prayer complete.)

MAKE known the gospel truth, OUR Father King;

Yield up Thy grace, dear FATHER, from above;

Bless us with hearts WHICH feelingly can sing:

"Our life thou, ART forEVER, God of love."

Assuage our grief IN love FOR Christ, we pray,

Since the Prince of HEAVEN and GLORY died,

Take all our sins and HALLOWED I HE display,

Infinite BEING, first man, AND then was cruci-
fied.

Stupendous God! THY grace and POWER make
known;

In Jesus' NAME let all THE world rejoice,

Now labor in THY heavenly KINGDOM own

That blessed KINGDOM, for Thy saints THE
choice.

How vile to COME to Thee IS all our cry;

Enemies to THYself and all that's THINE!

Graceless our WILL, we live FOR vanity;

Loathing the very BEING, EVIL in design—

O God, Thy will be DONE FROM earth to heaven;

Reclining ON the gospel let US live,

In EARTH from sin DELIVERed and forgiven,

O, AS Thyself, BUT teach us to forgive;

Unless IT's power TEMPTATION doth destroy,

Sure IS our fall INTO the depths of woe.

Carnal IN mind, we have NOT a glimpse of joy

Raised again: t HEAVEN; in US no hope we
know.

O GIVE us grace, and LEAD us on the way;

Shine on US with Thy love, and give US peace.

Self, and THIS sin that rises AGAINST us, slay.

O, grant each DAY our TRESPASSES may
cease;

Forgive OUR evil deeds, THAT oft we do;

Convince us DAILY of THEM, to our shame;

Help us with heavenly BREAD; FORGIVE us,
too,

Recurrent lusts; AND WE 'll adore Thy name.

In Thy FORGIVENess we AS saints can die,

Since for US and our TRESPASSES so high,

Thy Son, OUR Saviour, died on Calvary.

"BLESSED are they that dwell in thy
house: they will be still praising thee."

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SOUTH LANCASTER, MASS., FEBRUARY, 1906

THE Bible study in this journal on "The Latter Rain" is worthy of careful study.

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"DON'T worry. Do the best you can,
And let hope conquer care;
No more is asked of any man
Than he has strength to bear.
The back is fitted for the load;
Your burdens all were planned;
And if you sing along the road,
Kind fate will lend a hand."

CHRISTIAN England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going out on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the bishop of India, the head of the Church of England in that land, who bowed his head, and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died, the government dropped all its flags to half-mast, in honor of a man who had done more for India than any of their generals. The universities of England, Germany, and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.—*Selected.*

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

• Luke 14: 28 •



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

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

VOL. IV

SOUTH LANCASTER MASS., FEBRUARY, 1906

No. 9



Come Into the Sunlight

WHY sit in the deepening shadows
When the heavens are aglow for thee?
There's warmth in the brilliant sunshine,
And a promise of things to be.
Each ray in its gorgeous brightness,
As it lingers around thy feet,
Each beam, as it kisses the blossoms,
Is a melody most sweet.

Oh! come where the star flowers blossom,
Where the pinks and the roses grow;
Oh! come where, with faith and courage,
You can look on the vale below.
Oh! come where the sun is beaming,
Till the world with its light is o'erspread;
Oh! come where the angels linger,
And the glory of God is spread.

—*R. M. Brown.*

THE FATHER, SON, AND HOLY GHOST

MRS. E. G. WHITE

THE Father can not be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son

is all the fullness of the Godhead manifested. The word of God declares Him to be "the express image of His person." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio. In the name of these three powers,—the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.

What is the sinner to do?—Believe in Christ. He is Christ's property, bought

with the blood of the Son of God. Through test and trial the Saviour redeemed human beings from the slavery of sin. What then must we do to be saved from sin?—Believe on the Lord Jesus Christ as the sin-pardoning Saviour. He who confesses his sin and humbles his heart will receive forgiveness. Jesus is the sin-pardoning Saviour as well as the only begotten Son of the infinite God. The pardoned sinner is reconciled to God through Jesus Christ our Deliverer from sin. Keeping in the path of holiness, he is a subject of the grace of God. There is brought to him full salvation, joy, and peace, and the true wisdom that comes from God.

Faith in the atoning blood of Jesus Christ is the assurance of pardon. Christ can cleanse away all sin. Simple reliance on that power day by day will give the human agent keen wisdom to discern what will keep the soul in these last days from the bondage of sin. By faith and prayer, through the knowledge of Christ, he is to work out his own salvation.

The Holy Spirit recognizes and guides us into all truth. God has given His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Christ is the sinner's Saviour. Christ's death has redeemed the sinner. This is our only hope. If we make a full surrender of self, and practice the virtues of Christ, we shall gain the prize of eternal life.

"He that believeth in the Son, hath the Father also." He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his comforter, and he never departs from the truth.

MORNING AND EVENING WORSHIP

S. N. HASKELL

THE Sanctuary service was taken from Moses' view of the heavenly Sanctuary, and the counterpart of that service consists of Christian duties which are in

harmony with Christ's work in heaven. The highest type of Christianity is faith and works. Faith without works is dead being alone. These works are to keep step with Christ's work in heaven.

There were three articles of furniture in the first apartment in the earthly sanctuary, the table of shewbread, or "bread of His presence," the candlestick with its seven lamps, and the golden altar of incense. Heb. 9:2; Ex. 40:4, 5. The services connected with each of these articles taught essential, practical truths for every Christian. It is impossible to co-operate with Christ in His work as our High Priest without a knowledge of these truths. In view of this fact the prophet said, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is His treasure." Isa. 33:6.

What lesson was taught by the altar of incense and its service? It was the work of the priest to burn sweet incense upon the golden altar, when he dressed the lamps every morning and evening. Ex. 30:7, 8. During this ceremony the whole multitude of the people were without, praying. Luke 1:9-11. It was at the time of this service that the angel Gabriel appeared to Zacharias and announced the birth of John. Luke 1:11-15.

Several events are associated together, viz., the offering of the morning and evening burnt offering, the offering of incense, the trimming of the lamps, and the morning and evening worship on the part of the people. Here lies the foundation of morning and evening worship in families, with a promise of God's special blessing. The families that neglected family worship in the days of Jeremiah were classed among the heathen, as shown by the following: "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not upon Thy name, for they have eaten up Jacob, and devoured him, and consumed

him, and have made his habitation desolate." Jer. 10:25.

The judgments of the Lord fell upon those who burned strange incense. Lev. 10:1-3. But David prays, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Psa. 141:2. Daniel considered praying three times a day, with his face towards Jerusalem of such importance that rather than compromise this privilege he went into the lions' den. Dan. 6. Over one hundred psalms testify to the fact that David was a man of prayer and praise. "Evening, morning, and at noon will I pray, and cry aloud, and He shall hear my voice." Psa. 55:17. Again, "O come let us worship and bow down, let us kneel before the Lord our Maker." Psa. 95:6.

In heaven there is an altar and censer with incense and a service conducted by our great High Priest answering to this earthly morning and evening prayer. "There was given unto Him much incense, that He should offer it with the prayers of all saints upon the golden altar which was before the throne, and the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4; 5:8. The incense represents the righteousness of Christ that makes our prayers acceptable in God's sight. *Much* incense is added, so when family worship is instituted on earth, the prayers of the family ascend, and Christ adds *much* of His righteousness, which makes them acceptable before God.

Christ rose early in the morning to pray. Cornelius had his season for prayer, and while praying was visited by the angel and instructed to send for Peter. The angel found Peter during his noon time season of prayer. Acts 10. Peter and John attended the regular hour of prayer at the temple. Acts 3:1. Elijah and the prophets of old had their regular seasons of prayer. It was

at the time of the evening oblation that the Lord answered Daniel's prayer. The Lord will hear prayer at all times, but he that regards morning and evening worship will find that the Lord especially regards it, and at such times there is an abundant supply of grace given to impart strength and wisdom to overcome the temptations of Satan.

PROFITABLE GIVING

THE *London Bible Society's Record* tells of a collector who called upon a man for his contribution to the Bible cause. He was not a wealthy man, and did his own work on the farm. He looked over his books, and said his contribution would be fifteen pounds.

"Why this remarkable benevolence?" said the collector. He replied, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to His blessing, and I hit upon this plan: I will give two pence for every bushel of wheat I raise, one penny for every bushel of oats, barley, etc., ten per cent. for the wool, butter, etc., that I sell. The first year I gave four pounds; the second, seven; the third, eight; the fourth, nine; the fifth, twelve; and this year my Bible contribution is fifteen pounds. For twenty years previous, my doctor's bills had not been less than four pounds a year, but for the last six years they have not exceeded ten shillings a year. I tell you, 'There is that scattereth and yet increaseth,' and truly 'the liberal soul shall be made fat.'"—*Selected*.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

IN the scriptural record of the Lord's dealings with man the numeral three occurs frequently. This being a fact may have led the people to think that there was some peculiar sacredness (or luck, as they might call it) attached to this number

We first note that in the arrangement of

the universe there are three heavens. The Lord created a firmament that separated the waters above it from that below it, and called the firmament heaven. Gen. 1:8. He created fowls to "fly in the open firmament of heaven." Verse 20. A second heaven is spoken of by the psalmist, "When I consider thy heavens, the works of thy fingers, the moon and stars which thou hast ordained." Ps. 8:3. Paul speaks of the "third heavens" (2 Cor. 12:2), where, according to David, "the Lord hath prepared his throne." Ps. 103:19.

In speaking of the world itself, Peter mentions three. First, "The earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. . . . The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:5-13.

When the Lord confirmed his covenant with Abraham, respecting the future possession of the earth, he selected three different animals, a heifer, a goat, and a ram, and each of these must be three years old. The animals were cut in twain and laid one part over against the other, and when "it was dark, behold a smoking furnace, and a burning lamp that passed between the pieces." Gen. 15:9, 10, 17. It appears from the testimony of Jeremiah (Jer. 34:18) that that was the ancient manner of confirming covenants: and that the Lord used as His representative on this occasion the smoking furnace and the burning lamp.

In announcing to Abraham the destruction of Sodom, there were three angels sent to him. So also when he was requested to offer up his son Isaac on some mountain

that the Lord would shew him, he went three day's journey before he reached the place. Gen. 22:2-4.

"Three days this father traveled with his son, having sufficient time to reason and doubt God, if he was disposed to doubt. But he did not distrust God. He did not now reason that the promise would be fulfilled through Ishmael; for God had plainly told him that through Isaac should the promise be fulfilled.

"He staggered not at the promise of God; but believed that God, who had in His providence given Sarah a son in her old age, and who had required him to take that son's life, could give him life again, and bring up Isaac from the dead."—*Spirit of Prophecy, Vol. 1, p. 99.*

THE WOMEN OF THE BIBLE

Two Wise Women

MRS. S. N. HASKELL

WHEN David was estranged from Absalom, Joab, his cousin, sought to bring a reconciliation between the king and his son. To accomplish this he sent to Tekoah for a "wise woman." Inspiration has not recorded her name, but her wisdom enabled her to do a work that the statesmen had failed to accomplish.

She came before the king feigning to be in distress because her own son was banished from her home. So adroitly did she present her case that the king's sympathy was fully aroused in her behalf. He gave a very decided sentence in favor of the return of her son from banishment. Then the "wise woman" of Tekoah reminded the king that he had not taken back his own son that was banished. She was acquainted with the plan of salvation, and knew of the plan whereby the Lord could accept and take back into His fold those that had been banished by sin, and when she brought this argument to bear upon the king, the father's heart was touched and he made a way by

which his banished son could return. The record as given in 2 Sam. 14:1-20 is worthy of close study.

There is another woman that inspiration calls "wise," and yet has not seen fit to record her name. She lived in Abel of Beth-maachah at the time that Sheba revolted from David. "Every man of Israel went up from after David, and followed Sheba." The men of Judah only remained true to David. It was a time of great peril to the government. Joab gathered an army of loyal men and pursued after Sheba, who had fortified himself in Abel. Joab "cast up a bank against the city" and "battered the wall to throw it down." The city was in peril, and all the inhabitants would soon be at the mercy of an angry army, if some one did not avert the catastrophe.

There were many men in the city, but none came forward to relieve the situation. Then a woman came onto the wall and cried "Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee, and when he was come near unto her, the woman said, Art thou Joab? and he answered, I am he." Then she asked why he would destroy "the inheritance of the Lord." Joab said that Sheba had lifted up his hand against the king and taken refuge in Abel, and if they would deliver him the city would be spared. "The woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba . . . and cast it out to Joab, and he blew a trumpet, and they retired from the city." 2 Sam. 20:16-22.

It took more than ordinary courage for a woman to call to the general in charge of the enemy and offer to deliver the guilty party. She came forward in the time of a crisis and by her wisdom saved the lives of many and preserved a city from destruction.

Although we may never know the names

of these "wise women" of Holy Writ, yet we can study their characters and admire their courage.

TWO METHODS OF TEACHING

GOD has a method of education and Satan has a method. These both were introduced into the garden of Eden. They have existed side by side ever since. One is what the world calls a broader education, and the other is looked upon by the wisdom of the world as narrow. The key to the Lord's method is contained in four words, "Through faith we understand." Heb. 11:3. It is then illustrated by the next sentence, "That the worlds were framed by the word of God." The next sentence contrasts it with worldly wisdom, "So that things which are seen were not made of things which do appear." Worldly wisdom declares that what is seen of this world, stones, earth, and trees, were made from certain elements that existed thousands of years before the creation recorded in the Bible.

The Lord made "every plant of the field *before* it was in the earth, and every herb of the field *before* it grew." Then comes the first recorded lesson. "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here was a positive command what he should do, and what he should not do. Man was to believe God without questioning how, or why. But how different is Satan's reasoning. Hear him, "Ah! What hath God said, ye shall not eat of *any* of the trees of the garden? Then the woman spake unto the serpent: Of the fruit of the trees of the garden we may eat, except of the fruit of the tree which is in the midst of the garden, of which God spake: Ye shall not eat of it, neither shall ye touch it lest ye

die. And the serpent said unto the woman: Not dying shall ye die [or ye shall not surely die]; but God knoweth that on the day that ye eat thereof, then your eyes shall be opened, and ye shall be like God, understanding good and evil."—*Spurrell*.

Satan first disputes the testimony of God by a method of reasoning. Putting it in other words, "Did God say, so and so? Well, the Lord knows it is not so." Then he explains what the Lord meant, thus substituting an explanation for the positive testimony. This is Satan's method, and it becomes the chief corner stone of higher criticism of the Bible. It makes the reason above, superior to, the plain testimony of heaven. See the apostle's comment on this method of reasoning in 1 Cor. 1:18-31. The success of the Roman Catholic system of education is, the children are taught to believe what is told them. The weakness of the Protestant system is, the children are first taught to reason, and what they see to be true, believe. Let God's word be first, foremost, always to be believed, and then reason to demonstrate it is true, rather than to reason to see if it is true. In this is salvation. Do not drown what God says, by reason. God's method of reasoning will make men strong, ministers successful, the Bible reader intelligent.

Transformed by Beholding

THE great sea lay and looked on high,
When, floating aloft in the lovely sky,
It saw a fleecy cloud, so bright,
So pure, so spotless, and so bright;
And it wondered whence so fleet a form
Arose, the heavens to adorn.

"They say," it whispered, "that came from earth,
And more, that I had given it birth.
But how absurd to think that I
Could ever mount that lofty sky!"
And then the sea heaved such a sigh
As it watched the beauteous thing on high.

'Ah, I could never be like thee;
In the bosom of *God* thou seem'st to be.
Besides"—and the sea was silent now,
As it thought of its wild and fevered brow;

And how oft in its rage it had dealt a blow
That laid thousands dead in its depths below.

And yet I perceived the sea could not rest
As it looked at that beauteous thing so blest.
Then it roused itself, and said, "I will *try*,"
And it borrowed the wind to drive it high;
And, gathering its strength, it curled in its pride,
And dashed itself on the rocks beside;
Then, rearing a column of quivering spray,
It seemed to be borne to the heights away.

But it fell, alas! on the angry breast,
Back with its foaming, whitened crest.
Baffled and beaten it buried its head,
To hide in the depths of its ocean bed.
And it hissed as it did so, "It *can not* be;
I *said* I knew it was not for me."

At length the great sea lay quiet and still,
For fell despair had subdued its will;
When the glorious *sun* looked forth on the scene,
And gleamed on its bosom in silver sheen.
And the great sea looked in the *face* of the sun,
And asked if he knew *what* could be done;

"The moon draws me hither and thither," it said,
"But it can not uplift me from my bed;
Nor can it transform this turbid breast
Into that thing so pure and blest."
"Canst *thou* transform me?" said the sea.
"Oh, yes," said the sun, "if you'll suffer me."
And the sun sent down a noiseless ray,
That loosened and warmed it as it lay,
And lifted it up, how, it never knew,
A fleecy cloud in the heavens blue.

Do you ken the parable, reader fair?
Can you take the lesson that's couching there?
Are *you* that sea with its fond desire,
Sighing and struggling to rise up higher?
Does perfect grace attract thine eye
And to attain it dost thou *try*?
But do baffled efforts mock thy skill,
While sorrow and anguish thy spirit fill,
And thou say'st, "In *God's* bosom that grace *must*
rest;
It never can visit *my* troubled breast?"

Now change thy plan, and behold you *Son*.
Just *rest* and *trust* and the work is *done*.
Transformed by beholding *HIM* thou'lt be,
HIS great salvation thou shalt see.
The process? well, that thou canst not know,
Enough for *thee* it is "even so,"
That lifts thee up and makes thee fit
In the heavenly places with *HIM* to sit.

—Selected.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND

THE one hundred and forty-four thousand are divided into classes called by the names of the twelve tribes of Israel. These are character names, and those who develop the character, will be classed under the tribe bearing a name indicating that character. To illustrate; "Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Burden bearers are here described. Those who, looking forward to the promised future home, are willing to couch often beneath heavy burdens; and like the patient ass, even bear double burdens, that the cause of God may prosper. They are free and happy in this service; and the cause of God would never move forward in the earth if it were not for these loyal burden bearers,—these faithful Issachars, spending their lives "couching down between two burdens," while close by perhaps, are the representatives of Naphtali, who bear no burdens. "Naphtali is a hind let loose: he giveth good words." Free and light hearted, he sees a thousand places where he can speak goodly words, and spring hastily to give a helping hand, that the representatives of Issachar, bowed down under their heavy burdens, would never see, neither does God expect it of them. All are needed to make the number complete. Let not the burden bearer think, that because he bears the heavy burdens he is the most important. He is only one twelfth part of the whole.

One company will represent Levi, whose life seemed a failure through sin; and yet through victory in God, the Levites became teachers in Israel. And of unstable Reuben it is said, "Let Reuben live, and not die." He became the "excellency of dignity, and the excellency of power."

Judah represents the leaders, those before whom the others bow down. Every phase of the work is represented, and the name of each tribe will be placed on one of the gates of the city of God.

The tribe of Dan is omitted in the final count, and two portions are given to the family of Joseph to make up the twelve. Of Dan it was said: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." God purposed that Dan should judge Israel righteously. Keen observation and quick discernment are necessary for a judge. These gifts were given to Dan, but instead of using them aright, he was "a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." In other words, he became a back-biter, a cruel critic. The gift intended for a blessing, when perverted, became an injury, causing others to fall. The cruel critic, the one who always detects the evil in others and speaks of it first, has the gift of judgment misdirected. None who persist in this work can ever enter the kingdom of heaven; for the "accuser of our brethren" was cast out of heaven once, and neither he nor his representatives, will ever enter its shining portals again."—*Story of the Seer of Patmos.*

THE Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered, they would not be the men they are. In silent, dark hours, character of a certain sweet, tender type is matured. God sends all kinds of weather to the soul which He would develop in His likeness.—*Selected.*

"If there was more true abiding in Christ, there would be less selfish abiding at home."



WILLIAM MILLER'S BIBLE

LAST summer, while attending a camp-meeting at Concordia, Kan., the writer had the unexpected privilege of seeing and handling the Bible which William Miller used when giving his famous lectures on the second coming of Christ.

The greatgrandson and namesake of "Father Miller," William Miller Peck, resides at Concordia, and is cashier of the Cloud County National Bank. His twin brother, Charles N. Peck, an attorney by profession, lives just across the street from him.

During the meeting, Mr. Peck told some of the ministers of his relation to William Miller, and invited them to his home to look at some relics of his celebrated namesake. Accordingly the writer, with others, accepted the invitation, and spent a pleasant hour at the home of Mr. Peck, examining the relics, and talking about Mr. Miller's work.

Among the articles shown were a sun-glass and a watch, which were William Miller's constant companions. But that which interested us most was the Bible. It is a plain black Oxford Bible, seven inches long, four and one-half inches wide, and one inch thick, and bears the date 1838. A light

gilt border, now almost obliterated, runs around the cover, and the single word, "Bible," is upon the back.

The book, though much worn, is quite well preserved, save that the leaves after the fourth verse of Revelation 16, are missing. The mar-

gin of the leaves of Revelation are worn almost to the reading in some places, but the leaves of Daniel are not worn so much.

I was surprised to find so few notes in the book. There was nothing, so far as I could discover, except a computation of the twenty-three hundred days on the fly-leaf and a few passages marked with blue ink. Among these, Ps. 69: 3-5, attracted my attention especially: "I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. O God, thou knowest my foolishness; and my sins are not hid from thee."

I could not help thinking as I gazed at the passage, These words must have comforted the good old man in his disappointment after the passing of the time, or when those that hated him without a cause were speaking bitter words against him. How much sorrow of heart, and how much triumph in God, may be read in those faint blue marks that set off these verses from their companions.—*C. C. Lewis, in Youth's Instructor, Jan. 17, 1895.*

What Have You Done To-day?

WE shall do much in years to come;
 But what have we done to-day?
 We shall give our gold in princely sum;
 But what did we give to-day?
 We shall lift the heart and dry the tear,
 We shall plant a hope in the place of fear,
 We shall speak the words of love and cheer;
 But what did we speak to-day?
 We shall be so kind in the after-while;
 But what have we been to-day?
 We shall bring to each lonely life a smile;
 But what have we brought to-day?
 We shall give to truth a grander birth,
 We shall find the hungry souls of earth;
 But this is the thing our hearts must ask,
 "What have we done to-day?"

—Selected.

GEHAZI'S EXPERIENCE

S. N. HASKELL

GEHAZI was a faithful servant of the prophet Elisha for years. He had seen his master perform many miracles and had worked faithfully holding up his hands, but he had become so accustomed to the work done by Elisha that it became a common thing to him. Then he began to question the judgment of his master in different matters that came up for settlement. He became fully convinced that Elisha's judgment was defective, and in his imagination pictured what he thought to be a much better course. He lacked spiritual discernment, as was shown by his attempting to push away the Shunammite whose soul was burdened with deep sorrow.

When Elisha refused a present from the wealthy Naaman, Gehazi was indignant. He thought Elisha was surely devoid of good judgment, and he followed after Naaman, thinking perhaps the "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment" would be given to him. But notwithstanding the fact that Gehazi told a lie to make Naaman believe Elisha had sent him, Naaman evidently remembered the prophet had refused the money and he gave Gehazi only *two* talents

of silver and *two* changes of raiment.

When he returned, he received the following testimony: "Is it time for thee to receive money, and to receive *olive yards*, and *vineyards*, and *sheep*, and *oxen*, and *menservants*, and *maidservants*?" A strange testimony! Gehazi had not received olive yards, vineyards, sheep or oxen; he had received only two talents of silver and two changes of raiment. We can picture the indignation of Gehazi. He had *thought* for some time that Elisha's testimonies and course of action had not been quite correct, and now he knew it, for Elisha said he had received sheep and oxen and a lot of things that he had never possessed in the world.

But God had read Gehazi's heart, which was deceitful above all things, even so deceitful that Gehazi did not know it himself. The love of money that led him to lie to obtain the money, also planted in his heart a desire for olive yards, vineyards, sheep, oxen, etc., and all would have followed if the Lord had not interposed to prevent it. God vindicated His own word by making Gehazi "a leper as white as snow." And the sacred record mentions him no more for several years.

Gehazi was of no ordinary ability, and the next mention of him he is talking with the king. The king said to him, "Tell me, I pray thee, all the great things that Elisha hath done." Gehazi's experience had placed him where he could better appreciate the man of God than when he daily ministered to him, and he began telling of the child that had been brought to life by Elisha. While Gehazi was speaking, the mother of the child appeared and verified the statement. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

—
 "Ponder the path of thy feet, and let all thy ways be established."

THOUGHTS ON THE BOOK OF REVELATION

IN many respects the book of Revelation is unlike every other book in the Bible.

It is a special letter sent from God to His people sixty-five years after His ascension. The title of the book is given by God himself, "The Revelation of Jesus Christ." The object of the book is definitely stated, "To show unto His servants things which must shortly come to pass." Christ sent it by "His angel;" this angel is Gabriel; he is the one who "stands in the presence of God." Luke 1:19. He is the only angel associated with Christ in giving messages to His prophets. Dan. 10:21; 8:16. It came through "His servant John," who is five times called the "disciple whom Jesus loved." John 13:23; 19:26; 21:7; 20:22.

To say we do not understand this book may be true; but to say it can not be understood virtually denies that we are servants of God; for the book was sent to "show his servants" certain things.

It is a complete book in itself; for John was told, "What thou seest write in a book, and send it unto the seven churches."

Christ's personal appearance in the heavenly sanctuary is described. Rev. 1:12-18. And the mystery of the lamps and candlesticks is also explained with a spiritual application to his church and ministers. Rev. 1:20; 2:1. The Lord makes mention of this particular book and prophecy, pronouncing a blessing on him who reads it or hears it read, and keeps the things written therein. Rev. 1:3. He declares that Christ's angel, which is Gabriel, will be a servant to him who keeps the sayings of this book.

He expressly declares the prophecy of this book is not sealed. Rev. 22:10. Four times it is mentioned in connection with the most terrible denunciations found in the Bible, on him that shall take away or add to the things that are written in this book. Rev. 22:18, 19. Seven times He calls

upon everyone "that hath an ear, let him hear what the spirit saith unto the churches." Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

And with all of this, many professed Christians take no interest in the book of Revelation. Let such stop and consider whether there is any meaning to God's own words or not.

Consolation

UNTO those who sit in sorrow, God has sent this precious word:

Not an earnest prayer or impulse of the heart ascends unheard.

He who rides upon the tempter, heeds the sparrow when it falls,

And with mercies crowns the humblest, when before the throne he calls.

—*M. Elisabeth Burns-Howell.*

A FOREIGN MISSIONARY OFFERING

MRS. S. N. HASKELL

MANY of the offerings in the Levitical service were to be slain in the temple court; but lest some poor sinner should think that because he had never been associated with the people of God there was no hope for him, God directed that some of the offerings should be slain away from the precincts of the temple.

Prominent among this class of offerings is the offering of the red heifer. This offering cleansed from the defilement caused by contact with the dead.

Death comes as the result of sin, and this offering was typical of the cleansing power of the blood of Christ to remove the blight of sin from man and the earth.

There were several distinct features in connection with this offering. It must be a female, a heifer. Only one color was accepted, red, without any spots. It must be without blemish, and one which had never drawn in the yoke.

It was taken without the camp to a rough valley that had never been plowed or sown, and there in the presence of the priest the heifer was slain, and the blood sprinkled

seven times before the tabernacle of the congregation. Some take the position that the blood was carried to the temple, while others take a very reasonable view, that as all the offering was made at a distance from the temple in an uncultivated valley, the priest turned his face towards the temple and sprinkled the blood towards the temple.

The heifer was burned, and into the fire was thrown cedar wood, hyssop, and scarlet wool.

Each offering taught some special truth in connection with Christ's work that was taught by no other offering. The cleansing power of the blood of Christ was taught by every offering slain; but the red heifer had some very distinctive features taught by no others. It was the "foreign missionary offering." Slain away from the accustomed haunts of men in a valley that had never been plowed, it taught that the blood of Christ could save the most distant heathen, and as the priest faced towards the temple and sprinkled the blood towards the temple so the most benighted heathen that would turn his face towards heaven and plead the blood of Christ would be accepted.

The heifer was never under the yoke, but had been free to roam as it pleased. So Christ was not under a yoke. He was not forced to come and offer His life for man. He could have wiped the bloody sweat from His brow in the garden and returned to heaven, leaving man to perish in sin, if He had wished to do so. But He chose of His *own free will* to lay down His life to redeem man. This truth was beautifully taught by selecting a heifer that had never been *compelled* to do anything. It was to be a heifer "which hath not been wrought with, and which hath not drawn in the yoke."

The cleansing of the earth was also taught by the cedar wood and hyssop being cast into the burning. The two extremes of vegetation were here represented. Also the animal kingdom by the scarlet wool. The

fires of the last days will cleanse the face of the earth, and again the earth will be covered with vegetable and animal life free from the curse.

Any one wishing to give further study to this important offering will enjoy comparing Num. 19:1-10; Deut. 21:1-9; and pages 121-123 of "Testimonies for the Church," Vol. 4.

Smile Whenever You Can

WHEN things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting
But drive away that frown.
Since life is oft perplexing,
It is the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus spoil your to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you,
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel, health.

Though you are strong and sturdy,
Not full may be your purse
(And earth has many trials
Which I consider worse);
But whether joy or sorrow
Fill up your mortal span,
'T will make your pathway brighter
To smile whene'er you can.

—Selectea.

Real Tainted Money

THOU shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God, for any vow: for even both these are abomination unto the Lord thy God. Deut. 23:18.

UNION

THE doctrine of the trinity is true when rightly understood. They are one in nature, one in purpose, and so perfect is that union, that Christ said, "I and My Father are one." "All things that the Father hath are Mine: therefore said I, that He shall take of Mine and show it unto you." "At that day ye shall know that I am in the Father, and ye in Me, and I in you." "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." No human reasoning can explain this oneness. Certain it is, here is a union that is as much holier, higher, and perfect, as the heavens are higher than the earth. And it is possible for man to attain unto it through Christ.

DANIEL'S PURPOSE

THE prophet Ezekiel presents three men as representative men of those living in the time of trouble. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son or daughter; they shall but deliver their own souls by their righteousness." Eze. 14:20. In this connection these three men are four times referred to. Noah was conspicuous because of his faith. Heb. 11:7. Job on account of his patience. James 5:11. Daniel because of his principles as shown upon the subject of appetite. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Dan. 1:8. The apostle gives the counterpart of this in the following: "Know ye not that ye are the temple of God, and

that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

The Saviour lifts His warning voice to those living in the last days upon this point as follows, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35; see also Matt. 24:37-39; Luke 17:26-28. Surfeiting is over-eating, gluttony. Drunkenness is taking improper food into the stomach. In other words, over-eating, and eating and drinking improper food is one of the sins in the last days. It is a sign of the second coming of Christ. There is not a city or village in the land but this sin is prominent. Thousands upon thousands are being overtaken in this snare and will be lost.

MY LESSON

I AROSE one morning early, and knelt beside my bed,
 And for the grace of patience most earnestly I plead.
 Faith grasped the precious promise, "Lo, I will be with you;"
 And a holy peace fell on me, as gently falls the dew
 All through the early morning my work seemed almost play;
 And my glad heart kept repeating, "I will be sweet to-day."
 But ere the hasting noonday, cares gathered thick and fast,
 And each vexation really seemed more trying than the last.
 Each member of the household brought some grievance new, or loss,—
 'Twas buttons off, and rents to mend, and baby doubly cross.
 And as toward noonday serving my anxious thoughts were turned,
 Some dusty sacks must needs be patched—of course the dinner burned.
 And thus a host of petty things, like messengers of wrath,

Came hurrying, skurrying, as on wings, right in my very path.

And so, in eager, anxious haste, my weary feet sped on,

Now here, now there, and everywhere, doing, but never donè.

At last, in tearful sorrow, "My Father, dear," I cried,

"I trusted you for patience. Why must I be so tried?"

Then quick the Spirit whispered, in accents soft and mild,

"The trial worketh patience, O simple, doubting child!"

"Why, yes, dear Lord, I see it; and oh, it seems so sweet!

You are my great Refiner, and this is furnace heat."

And thus I gained the lesson, God notes our strong desires;

But when we plead for special grace, we may look for furnace fires.

—*Carrie Butcher.*

What All Desire

ONE morning as I was coming into New York on the Hudson River Railroad, I was attracted by the conversation of two gentlemen on the seat immediately behind me. At length one said to the other, "There are three things which all men desire, wealth, happiness and long life."

Turning to them I said pleasantly, "Gentlemen, I possess those three things." They seemed a little surprised, and looked inquiringly at each other and then at me. Encouraged by their looks I proceeded, "As to the first, I am one of the wealthiest persons in the world, for I have Christ, and, having Him, I possess 'all things;' as to the second, I have found the secret of constant happiness, for 'I have learned in whatsoever state I am, therewith to be content;' and, as to the third, no one can live longer than I, for 'I have everlasting life in Christ my Saviour."

They did not seem disposed to question what I said. But I could not fail to feel grateful that I possessed what all men need

and are seeking, wealth, happiness, and long life.

Reader, do you possess them?

—*Selected.*

Sciences as Mentioned in the Bible

ARCHITECTURE, Gen. 4:17; Deut. 8:12; 1 Chron. 29:19.

Arithmetic, Gen. 15:5; Rev. 5:11; Lev. 26:8; 1 Pet. 1:2, 5.

Astronomy, Job 38:31, 32; Isa. 13:10.

Astrology, Isa. 47:13.

Botany, 1 Kings 4:33.

Geography, Deut. 32:8; Gen. 10:1-32; Isa. 11:11.

History and Chronology, 1 Kings 22:39; 2 Kings 1:18; 1 Chron. 9:1.

Mechanics, Gen. 4:22; Ex. 35:30-35; Gen. 6:14-16.

Medicine, Rev. 22:1; Jer. 8:22; Mark 5:26.

Music, 1 Chron. 16:4-7; 1 Chron. 25:6.

Navigation, 1 Kings 9:26-28; Acts 27:12-20.

Surveying, Josh. 18:4-9; Neh. 2:12-16.

Zoology, 1 Kings 4:33.

"PRIDE doeth its own will; humility, the will of God."

A CRANK, my son, is something that makes the wheels go round and insures progress. The thing that goes in for variety and versatility, that changes its position a hundred times a day, that is no crank, my son, that is a weather-vane. Don't thank Heaven that you are not a crank; perhaps you could not be one if you would. Heaven is not very particular when it wants a weather-vane, almost any man will do for that; but when it wants a crank, my boy, it looks very carefully for the best man in the community. Before you thank Heaven that you are not a crank, examine yourself closely and see what it is that debars you from the election.—*Burdette.*



BIBLE READERS' CLASS

PRAYER is the link that connects us with Christ, or as it is sometimes stated, "Prayer is the key that opens heaven." Few realize the mighty power there is in the prayer of faith.

Secret Prayer

Matt. 6:6. If we really grow in grace we must have seasons of secret converse with the Lord.

Mark 1:35. If the day is crowded with cares we can do as the Saviour did, rise before daylight in the morning and spend time alone with God.

Matt. 14:23. The Saviour also spent time alone with the Father after the perplexities of the day were past.

Psa. 55:17. At "evening, and morning, and at noon" there should be special seasons of prayer.

Psa. 88:1, 2. We may pray during the day or night.

1 Thess. 5:17. We should be in a prayerful frame of mind continually.

Job 22:27, 28. It is the privilege of the Christian to believe that his prayer is heard.

Isa. 43:26. The Lord is pleased when we plead the promises He has made.

Isa. 41:21. The Lord invites us to produce our cause, and bring forth our strong reasons.

Luke 11:1. We should ask the Lord to teach us how to pray.

Rom. 8:26, 27. The Holy Spirit presents the prayer of the broken and contrite heart before God in an acceptable manner.

Amos 5:4. There is life in earnest prayer.

Phil. 4:6. We should always thank the Lord for what He has done for us when we present our requests for greater blessings.

Family Prayer

Matt. 18:19. The Lord's word is pledged to answer the united prayer of two or more individuals.

Matt. 18:20. As the family of two or more kneel in prayer, it is their privilege to claim the promise of God's presence with them.

Acts 2:46, 47. A church whose members have daily prayer in their homes will always be a growing church.

Gen. 12:5, 8. Abraham erected a family altar wherever he lived.

Gen. 35:2-4. Jacob gathered his family together for family worship.

Gen. 35:5. A family that is faithful in their worship will be respected by their neighbors.

Joshua 24:15. Every Christian should say with Joshua, "as for me and my house, we will serve the Lord."

Job 1:5. Job made offerings for his family continually.

Jer. 10:25. The families that do not have family worship are classed with the heathen.

Jer. 10:25. The cause of God is "devoured," "consumed," and made "desolate" by families that do not honor God sufficiently to have family worship.

For Whom Should We Pray?

1 Tim. 2:2. Kings and all in authority.

2 Cor. 1:11. Phil. 1:19. Ministers.

Psa. 122:6. Isa. 62:6, 7. The church.

Eph. 6:18. All saints.

1 Tim. 2:1. All men.

Gen. 17:18. Matt. 15:22. Children.
 Gen. 24:12-14. Masters.
 Luke 7:2, 3. Servants.
 Job 42:8, 10. Friends.
 Rom. 10:1. Fellow-countrymen.
 James 5:14. The sick.
 Matt. 5:44. Persecutors.
 Jer. 29:7. Enemies among whom we dwell.
 Num. 12:13. Those who envy us.
 2 Tim. 4:16. Those who forsake us.
 1 Sam. 12:23. Sin of neglecting.

Postures in Prayer

Psa. 95:6. "Let us kneel before the Lord our Maker."
 Luke 22:41. The Saviour "kneeling down and prayed."
 Acts 20:36. Paul "kneeling down and prayed."
 2 Chron. 6:13. Solomon "kneeling down upon his knees before all the congregation" and prayed.
 Matt. 26:39. The Saviour when in agony "fell on His face, and prayed."
 I Chron. 21:16. David when in distress fell upon his face in prayer.
 Joshua 5:14. Joshua fell upon his face and worshipped.
 Num. 16:20-22. Moses and Aaron fell upon their faces and prayed.
 Mark 11:25. "One may stand while praying."
 Isa. 38:1, 2. Hezekiah prayed while lying in bed.
 Isa. 1:15. Some spread forth their hands while praying.
 Psa. 28:2. The psalmist lifted up his hands toward the heavenly sanctuary when he prayed.
 Lam. 2:19. Whatever the posture, the heart must be poured out before God.
 Psa. 66:18. "If I regard iniquity in my heart, the Lord will not hear me."
 Prov. 28:9. "He that turneth away his ear from hearing the law even his prayer shall be an abomination."

The Main Pillars

UPON what two events does the plan of salvation rest?

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

How much sin did Christ bear?

"Behold the lamb of God, which taketh away the sin of the world." John 1:29.

In what way did He bear the sin of the world?

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should

live unto righteousness: by whose stripes ye are healed" 1 Pet. 2:24.

After He died where then did Christ go?

"Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. 9:11.

With what blood did He enter this heavenly building?

"By His own blood He entered once into the holy place having obtained eternal redemption for us" Holy place is rendered HOLIES by other translators. Heb. 9:12.

What will the blood of Christ accomplish for the believer?

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your consciences from dead works to serve the living God." Heb. 9:14.

If we neglect the virtue of Christ's blood, what will be the result?

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace." Heb. 10:28, 29.

How then can sin be overcome?

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

In what way can we overcome sin by the blood of the Lamb?

"Be not overcome of evil, but overcome evil with good." Rom. 12:21.

Justification by Faith that Works

In whom alone can men be justified. Isa. 45:25.

How may we find peace with God? Rom. 5:1.

Being justified by His blood, from what are we saved? (Saved from wrath) Rom. 5:9.

Does our justification cost us anything? Rom. 3:24, 28.

If God justified us by our works would there be any grace in it? Answer, No. Rom. 4:4; 11:16.

Why does God justify and save men by grace instead of by works? Answer, "Lest any man should boast." Eph. 2:8-10.

"Being justified by His grace," what are we made? Answer, "Heirs according to the hope of eternal life." Titus 3:7.

Though justified by grace, what should we be careful to maintain? Answer, Good works. Titus 3:8.

Of what will God's peculiar people be zealous? Titus 2:14.

When we yield ourselves instruments of righteousness, what will God do? Answer, He will work in us. Phil. 2:12, 13.

What is an appropriate prayer for us to pray, if we would have God work for us? 2 Chron. 14:11.

How long will God continue to work in and for us? Answer, So long as we submit to Him. Jas. 4:7, 8. 2 Chron. 15:2.

Whose works will then appear in the life of every true Christian? Answer, God's works. Isa. 26:12. John 15:5.

How is faith made perfect? Answer, By works. James 2:20-22.

What in a Christian's life will prove he has been justified by faith? James 2:23, 24.

How shall the just live a christian life. Heb. 10:38.

What warfare must they fight? 1 Tim. 6:12.

Is He who justifies able to keep us from falling away to perdition? Jude 24, 25.

G. T. WILSON.

Ready for an Emergency

WHEN the temple of Solomon was built, the stones were gotten out in the quarry and all fitted for the building, so that when the building came together, it was without the sound of ax or hammer. This is like the work of God. He prepares one thing to meet another. When the time had arrived for Israel to be delivered from the Egyptian bondage, Moses was prepared. He had been schooled by the providence of God in the land of the Midianite for forty years. When Saul had rebelled and forfeited his claim to the throne of Israel, says God to his prophet, "I have found a man after mine own heart." And while Saul was taking step after step which proved his final ruin, David also was being prepared in the school of affliction to take Saul's place. Thus it is in the work of God. In all emergencies in the cause of Christ, the providence of God prepares the way.

"CONSCIENCE is a sleeping giant. We may lull him to deep slumber, but his starts are terrible in the waking hour."

Questions

THE answers to the following questions will be published in the April BIBLE TRAINING SCHOOL. The names of all who send the correct answers before the first of April will be published.

1. When does the Bible say there was no teaching priest in Israel?

2. Who burned a testimony sent him by a prophet?

3. Name all the sons of King Josiah in the order of their birth.

4. What two prophets gave their first prophecies two months apart?

5. What prophet is spoken of as being especially fond of his wife?

6. Give chapter and verse where the Bible states that rivers come from the sea.

7. What man had his household goods put into the street?

8. Give the Bible definition of Selah.

9. To whom was the first promise of the Saviour spoken?

10. What infant was named by the neighbors?

YOUNG men, let no man deceive you. When you kneel in prayer you kneel in the company of the real men of the world—such men as Lord Shaftesbury, Wilberforce, Livingstone, Washington, Faraday, Sir Isaac Newton, Oliver Cromwell, William Penn and a host of heroes beside. It is the scoffer, he who lounges at street corners, laughing at religion, who is the mere shadow and unreality. For he is in the company of the King Charleses, the Caligulas, the Pilates of mankind. Reality has its home in the religion of Jesus.—*Rev. Dr. Newton H. Marshall.*

SACRIFICE alone, bare and unrelieved, is ghastly, unnatural, and dead: but self-sacrifice, illuminated by love, is warmth and life; it is the life of Christ, the life of God, the blessed and only proper life of man.—*F. W. Robertson.*

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Announcement

FOR the advancement of the Gospel work in the East and the speedy preparation of workers among the Germans for our large cities, it was thought best in council with the chairman of the Foreign Department of the General Conference, to establish a workers' school in New York City. The object of this undertaking is to give to those of our German brethren and sisters, who have a burden to work among their own nationality, a speedy and necessary preparation both in practical and theoretical lines. Men and women of good, sound Christian experience are wanted, who are willing to give their life to the work for the salvation of souls. Those who are under the age of twenty need not apply.

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