

BIBLE TRAINING SCHOOL

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

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

• Luke. 14: 23 •



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

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

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

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TRUE WISDOM IS FULL OF MERCY

MRS. E. G. WHITE

THOSE who delight to criticise their brethren, make manifest the fact that they pride themselves in their superior wisdom, because they discern stains upon the characters of their brethren that others have failed to see; but "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." The apostle has given us a description of the fruits of pure and undefiled religion, and has also delineated the character of the fruits of that wisdom which descendeth not from above. My dear brethren and sisters, will you consider these truths, noting how opposite in character and tendency they are,

and determine which kind you are cultivating? May the Lord open the eyes of our people to see clearly on which side they stand. Good fruits are without partiality and without hypocrisy.

When the grace of Christ is in the heart, tender compassion will be manifested for one another, and words and deeds of kindness will be done, not merely for the few who extol and favor you, but for those for whom Christ died. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish; for the faithful Witness says, "I know thy works." The thoughts of the heart are not hidden from Him, and by our words and deeds we shall be judged in the last great day. God will not vindicate us if we manifest a harsh, denunciatory spirit, either toward our own brethren or toward those who are not of our faith. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind, to denounce others, to give expression to harsh, severe judgments, to entertain evil thoughts, is not the result of that wisdom which is from above, but is the sure evidence of an unsanctified ambition, after the order of

that which caused the condemnation of Jesus.

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All those who abide in Christ will manifest the kind, forgiving courtesy that characterized his life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, and will exercise the gift of the grace of Jesus. They will be willing and ready to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their Heavenly Father. The enemy has been at work seeking to control the thoughts and affections of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, and pride, and manifest a fierce spirit that leads them to do works like those of the evil one. They have a love of authority, a desire for pre-eminence, a longing for a high reputation, a disposition to censure and revile others, and they wrap about themselves the garment of hypocrisy, calling their unsanctified ambition zeal for the truth.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

IN the days of Eli the ark of the Lord was captured by the Philistines, and many evils came upon them while the ark remained with them. They therefore sent it home by means of their own devising, on a new cart drawn by milch kine whose calves were tied up at home. These cows drew the ark as far as Beth-shemesh, lowing as they went. The men of that place curiously looked into the ark, and for this rash act there was a very great slaughter among that people. 1 Sam. 6:12, 19. The ark was then placed in the house of Abinadab in Kirjath-jerim, where it re-

mained for twenty years. 1 Sam. 7:1, 2.

After this David thought to bring up the ark to Baale of Judah, but instead of following the instruction which the Lord had plainly given as to who and how it should be carried; namely, by the staves thereof upon the shoulders of those of the family specified, they followed the plan of the idolitrous Philistines, and put it on a new cart drawn by oxen. As the oxen stumbled, and apparently the ark was endangered, Uzza rashly put forth his hand to steady it. The Lord smote him that he died. 2 Sam. 6:3, 6, 7.

David then feared to take the ark farther at that time, but "carried it aside into the house of Obed-edom, the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite *three* months; and the Lord blessed Obed edom, and all his household." 2 Sam. 6:10, 11. This blessing did not come on Obed-edom simply because the ark of God was in his house, for plagues had been where idolaters had it. Obed-edom and his household were obedient to the sacred law within the ark. For this reason God's blessing was upon him. This truth respecting the ark is well expressed in the following lines from the late R. F. Cottrell:

"When ancient Israel met the foe,
That aimed at them a deadly blow,
Though oft their prospects seemed most dark,
They triumphed when they had the ark.

"The ark when borne to Jordan's tide,
Caused its deep waters to divide;
They need no boat in which t' embark;
They cross—because they have the ark.

"They march around old Jericho,
Its towering walls are laid full low—
Hear ye that mighty shouting? Hark!
They triumph, for they have the ark.

"Where was the strength by which it wrought,
And to its bearer victory brought?
It was a chest of wood—but mark!
The law of God was in the ark.

"The remnant in these latter days,
Will triumph sure; give God the praise,
They of the beast refuse the mark,
They keep God's law—they have the ark."

In ancient times the Lord manifested His pleasure with those who faithfully regarded their vows to serve Him, as also His displeasure with those who violated promises or oaths, as in the case of the Gibeonites, when by deception they obtained a promise of peace from the Israelites—that promise must be kept. Saul in his zeal thought to destroy the Gibeonites "from remaining in the coasts of Israel," and the Lord brought "a famine in the days of David *three* years, year after year, and David inquired of the Lord. And the Lord answered, It is for Saul and his bloody house, because he slew the Gibeonites." 2 Sam. 21:1, 5.

In the record of David's mighty warriors, out of thirty the first *three*, those who attained the highest position, were the *three* who heard the king express a desire for a drink of water from the well at Bethlehem. The *three* broke through the ranks of the Philistines, drew the water and brought it to David. He regarded it as the blood of those *three*, who, at the jeopardy of their lives, had obtained the water for him. He could not drink it at so great a sacrifice, therefore he poured it out before the Lord. 2 Sam. 23:16, 17. Even so the Lord who gave His life for us, regards in the highest esteem those who yield their lives to His cause and to the salvation of their fellow men.

Fasting

"THE true fasting which should be recommended to all is abstinence from *every* kind of stimulating food, and the proper use of wholesome, simple food, which God has provided in abundance."

BE noble; and the nobleness that lies
In other men sleeping, but never dead,
Will rise in majesty to meet thine own.

—Lowell.

THE LORD'S CLOCK

S. N. HASKELL

J EHOVAH'S unerring time piece is the sun, moon and stars. "And God said . . . let them be for signs, and for season, for days, and years." Gen. 1:14. The weekly cycle is measured by the sun and the moon. The months and recurring seasons are also measured by the sun and moon. The years are measured by the revolutions of the earth upon its axis. These "the Lord thy God hath divided unto all nations under the whole heaven." Deut. 4:19.

The eclipses locate events in the world's history. They can be calculated forward as well as backward with the greatest exactness. We read in Ferguson's Astronomy, page 285, "In chronology, both solar and lunar eclipses serve to determine exactly the time of any past event; for there are so many particulars observable in every eclipse, with respect to its quantity, the places where it is visible, (if it is the sun) and the time of the day or the night, that it is impossible there can be two solar eclipses in the course of many ages which are alike in all circumstances."

The battle of Arbela decided the fate of the Persian Empire. The date of this is settled by an eclipse of the moon September 20, B. C. 331 which was eleven days previous to the battle. It was the same with the battle of Actium when Egypt became subject to Rome. An eclipse twelve days before the battle determined the date of the commencement of the reign of Augustus Cæsar when the sovereignty fell into the hands of the Cæsars. Tiberius Cæsar reigned two years with his father, beginning in A. D. 12. So his fifteenth year, which inspiration declares to be the year that John began to preach, was A. D. 26, Luke 3:1-3. Six months later Christ was baptised, and was thirty years old. This establishes the date of Christ's birth four years before our

era began. It also establishes the date of Christ's baptism, his crucifixion, and the time that the gospel would go to the Gentiles as given in the ninth chapter of Daniel.

HOW SHALL WE STUDY THE BIBLE ?

ONE infallible rule is laid down in the Scriptures. Daniel could not comprehend the vision which he had, recorded in the seventh chapter, or the one in the eighth chapter; and the ninth chapter closes mysteriously for him whose mind was only upon the return of the Jews from Babylon. But when the angel appeared to him in the tenth chapter, he said to him, "O Daniel, a man greatly beloved, understand the *words* that I speak unto thee." Dan. 10:11. Here is divine instruction how that he could understand the vision. He was to fix his attention upon the *words* that the angel spoke, and while the attention is riveted upon the words, seeking to get the words as God speaks them, it is the Lord that gives an understanding of those words. "Consider what I say, and the Lord give thee understanding in all things." 2 Tim. 2:7. Every New Testament writer in quoting from the Old Testament shows that they followed this rule. Paul said to the Galatian brethren, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3:16. Here is an argument based on the singular number, seed, instead of seeds. This refers to Christ as the head of a class or representing a class or a kind of seed. This is the way that God first used the term. "Let the earth bring forth grass, the herb yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." From the first use that God ever made of this term is seen its simple meaning, so that the seed of Abraham, the seed of Noah and the seed of every righteous person is after Christ. The seed of every wicked person

is after Satan. There are two kinds of seed in the world. There are two families. Satan stands at the head of the one, and Christ at the head of the other. The controversy is between Christ and Satan,—between Christ's seed and Satan's seed, and the end of that controversy is mentioned in the third chapter of Genesis, the fifteenth verse: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

There are not two seeds of the righteous, one the literal Jew and the other the Gentile; but Christ stands at the head and those who bear his character are of the seed of Abraham. The distinction of races is nothing in God's sight; for he "hath made of one blood all nations of men for to dwell on all the face of the earth;" and so the prophet exclaims, "Have we not all one Father?"

Something Sure

"What a pity nothing ever
Has a beauty that will stay!"
Said our thoughtful little Nellie,
Stopping briefly in her play.
"All these velvet pansies withered—
And I picked them just to-day!"
"And there's nothing very certain,"
Answered Bess, with face demure;
"When it rains we can't go driving—
I wish promises were truer;
I could rest if I were certain
Of a single thing that's sure!"
Grandma smiled from out her corner,
Smoothing back a soft gray tress:
"Sixty seconds make a minute;
Did you know it, little Bess?
Sixty minutes make an hour,
Never more, and never less.
Though the rose may lose its crimson,
And the buttercup its gold,
There is something, through all changes
You may always surely hold:
Truth can never lose its beauty,
Nor its strength, by growing old."

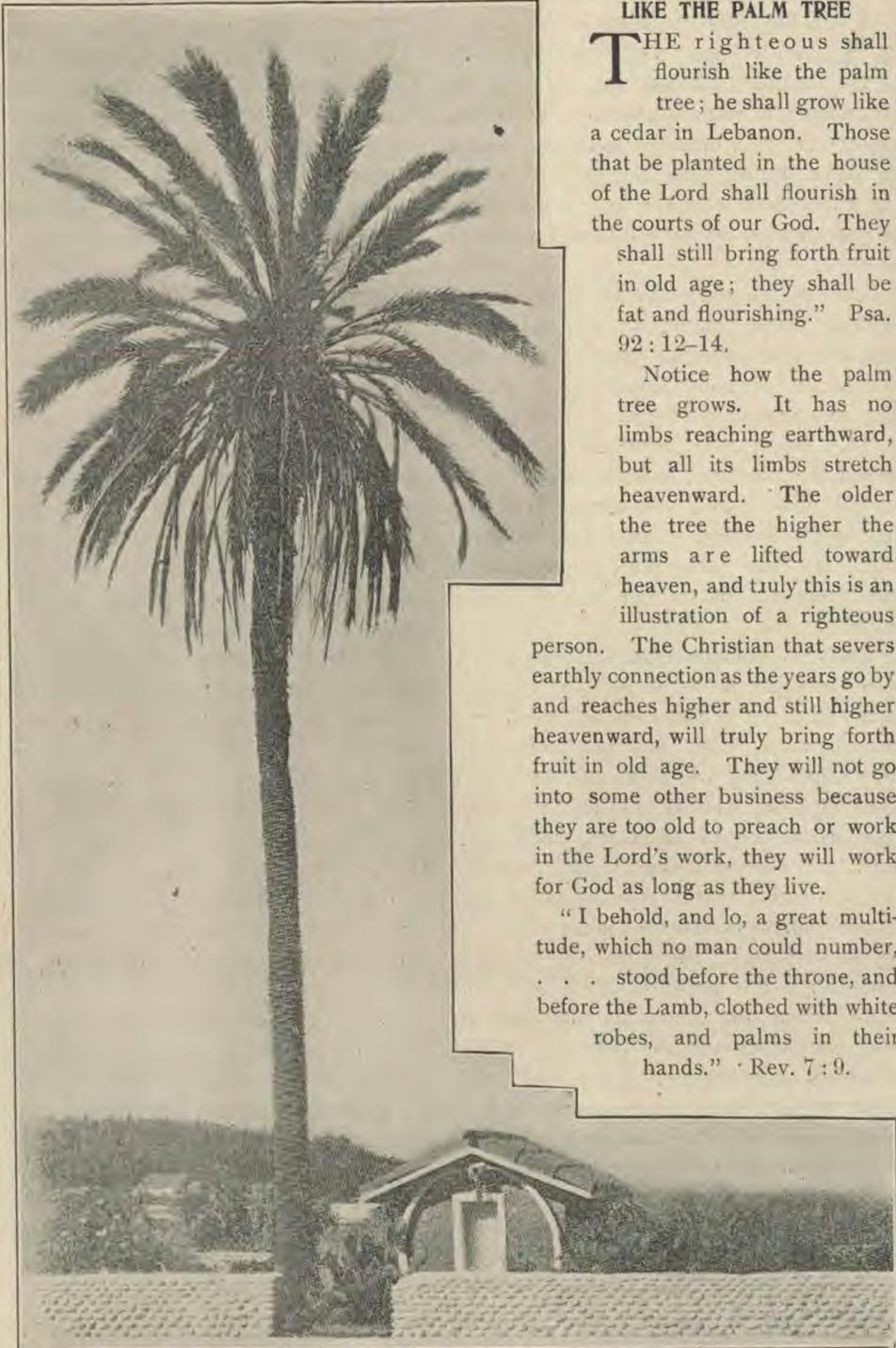
—Selected.

LIKE THE PALM TREE

THE righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Psa. 92:12-14.

Notice how the palm tree grows. It has no limbs reaching earthward, but all its limbs stretch heavenward. The older the tree the higher the arms are lifted toward heaven, and truly this is an illustration of a righteous person. The Christian that severs earthly connection as the years go by and reaches higher and still higher heavenward, will truly bring forth fruit in old age. They will not go into some other business because they are too old to preach or work in the Lord's work, they will work for God as long as they live.

"I behold, and lo, a great multitude, which no man could number, . . . stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.



A DEFILED CONSCIENCE

A DEFILED conscience is a conscience that has been repeatedly violated by known sin. Sin can not be tampered with in any form without a disastrous effect upon the soul. The mind becomes impure, the thoughts unchaste. An atmosphere is created that is unhealthy. A pure-minded person will have a pure conscience.

Solomon felt that with his superior wisdom he could venture on this forbidden ground. He gave his heart to seek and search out wisdom concerning all things that were done under the sun. Ecclesiastes 1:13. So he tried mirth and folly. He investigated idolatry, sampled sin until he turned with disgust and sorrow of heart, having a defilement of conscience as a result. He then commended the wisdom of God, repented of his course and finally found pardon.

Virtue is commendable. Holiness and purity of heart in simplicity is a valuable commodity. A defiled conscience will profess to know God, but in works will deny him. They will be abominable in the sight of God, disobedient, and in every good work void of judgment, unreliable. Such will be gainsayers, vain talkers, greedy for filthy lucre. A good, wholesome rebuke from the word of God is the only remedy for such souls. The rebuke should come from responsible persons. Titus 1:9-16.

Hymenæus and Alexander put away a good conscience and the faith, and made shipwreck of their souls. 1 Tim 1:19, 20. They professed great conscientiousness over some things, and finally lost their sensitiveness. This condition, like gangrene, will destroy the soul. 2 Tim. 2:16-18.

A healthy conscience is not that of an extremist. Neither will he measure others by his own ideas of what is right, but will examine his own self very closely to see whether he be in the faith.

THE VALLEY OF HINNOM

THE word "hell" occurs thirty-one times in the Old Testament and is always translated from the word "Sheol." In the New Testament it is translated from two words, "Hades" and "Hinnom" or "Gehinna," which is the correct term for Hinnom, pronounced in Greek, Geenna. Ten times it is translated from Hades, which corresponds with Sheol in the Old Testament and means the unseen world. Eleven times it is from Gehinna or the Valley of Hinnom. It is referred to as the place of destruction, such as in Matthew 10:28, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell"; and in Matthew 23:33, "How can ye escape the damnation of hell?"; or as in James 3:6, where he connects an unruly tongue with the fire of hell.

In 2 Peter 2:4 is a still different word, Tartarus, only occurring once in the Bible, referring to the darkness that surrounds this earth. Hinnom is a valley that lies on the west and southwest of Jerusalem, in which human sacrifices were offered. It is referred to for the first time in Josh. 15:8, and also in 18:16. In 2 Kings 23:10, it is spoken of as Topheth, a place where the Jews followed the heathen custom of making their sons and their daughters to pass through the fire of Molech. In 2 Chron. 28:1-4, Ahaz burned incense in the valley of the son of Hinnom "and burnt his children in the fire after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree." It was at this place that Israel worshipped their idols in opposition to the command of God. In view of this the Lord uttered a wonderful prophecy in which he said, "It shall no more be called Tophet,

nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet, till there be no place." See Jer. 7: 31-33. Again in Jer. 19: 6-15 is another wonderful prophecy of the same nature.

Isaiah makes direct reference to this place and applies it to the time of the new heavens and the new earth when "they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die; neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. 66: 22-24.

The Romans took Jerusalem and placed the crosses on which the Jewish people were nailed so thick that it is said by the historian, an individual could not walk in between them. Also at this time they ate their children; but there is a still greater fulfillment, the final fulfillment, in the lake of fire in which all the wicked will be cast at the end of the one thousand years in the future. At this time Christ's people will behold the reward of the wicked, and the wicked will behold the reward of the righteous. See Psalms 112: 6-10.

PARAPHRASE OF ISAIAH 65: 20-25.

Isaiah 65: 17-25.

Paraphrase beginning with verse 20.

For behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not

There shall be no more thence, from the time He creates the new heaven and the new earth, an infant of days—that is, there will be no births in the new heaven and the new earth—or an old man that hath not filled his days—that is, man will live for ever and ever; for as the days of the tree of life are the days of my people, and mine elect shall continue long, even for ever and ever. For the child shall die an hundred years old—that is, this side of and not upon the new earth—but the sinner being an hundred years old shall be accursed, or destroyed. (When is it that a child is a hundred years old?

filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass that before they call, I will answer: and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat.

They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Before the flood. Man's average age at that time was over nine hundred years. One tenth of that age would make him a child; so at the present day, one tenth of the age of an old man at seventy would be a child at seven. In the same ratio they would be comparatively children.)

And they shall build houses and inhabit them on the new earth. They shall plant vineyards and eat the fruit of them on the new earth. They shall not build and another inhabit: they shall not plant and another eat; for as the days of a tree are days of my people, and mine elect shall long enjoy the work of their hands. (It does not say how they will build, or in what way they will build, or in what way they will cultivate the soil, or have to do with the earth; neither can we comprehend how it will be, but it is evident that when God told Adam to dress the garden and keep it, He meant they would in some way cultivate the soil, but not as it is cultivated since the curse. So it will be upon the new earth.)

They shall not labor in vain nor bring forth for trouble—the bringing forth has no reference to births, but the bringing forth of the produce from the soil; the reason why is then given—for they are the seed of the blessed of the Lord and their offspring with them.

The offspring of the Lord are those who have been led to a knowledge of the truth through the instrumentality of others. The Apostle calls them his children.

THE WOMEN OF THE BIBLE

Jael

MRS. S. N. HASKELL

THERE are only a few things recorded about this heroic woman; but twice the Lord says that she is blessed above woman. Judges 5: 24.

Heber, Jael's husband was related to Hobab the father-in-law of Moses. Although Heber was a Kenite yet he could not identify himself with them in all their work, and he severed himself from the Kenites before Barak went out against the enemies of the Lord.

Heber was at peace with Sisera the captain of the host of the enemy and when the Lord gave Barak the victory, Sisera fled away on his feet to the tent of Heber. He asked for a drink and Jael brought him milk. Sisera then lay down to rest, telling Jael to stand in the tent door and watch. Being weary from the battle, and flight Sisera soon fell asleep.

It was an opportunity of a lifetime. There lay the leader of the enemy's host asleep. What should she do? If she waited for Barak's forces to return, Sisera might awaken and escape. It was a crisis and the cause of God was at stake. Jael did not stop to reason. What was done must be done at once, and she took a nail and drove it through Sisera's temples and then cut off his head. It took more than ordinary courage to do this. Most women would have feared Sisera would waken and they be slain, but Jael thought only of the honor of God. The cause of God was more to her than her life, and she rose up in the strength of the Lord and slew Sisera. "Blessed above woman shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." The Lord always regards those who rise in a crisis, and in the face of danger turn the tide of victory on the Lord's side.

Jael may be considered by many as of little importance; but she is greatly honored by the Lord. It is a great honor to twice be called "blessed above all women."

We may never like Jael be called upon to slay the leader of the enemy's host; but if we faithfully stand in our God-appointed place, ever ready to sacrifice all for God, we may often turn the tide of victory on the Lord's side in the daily battles between truth and error.

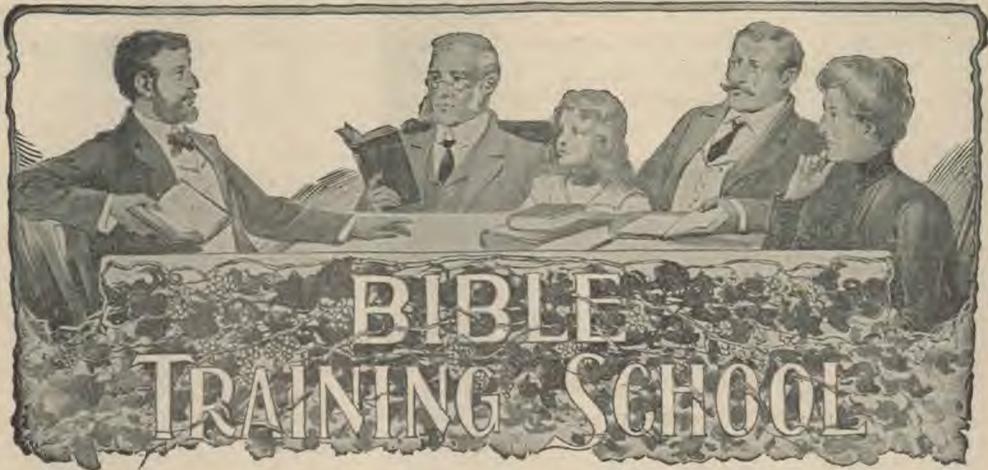
"CURVED is the line of beauty,
Straight is the line of duty:
Follow the latter and thou shalt see
The other always following thee."

WHEN DOES THE LORD HELP?

IT is by God's power manifested through the children of men that He is magnified and gets glory to His name. His hand is not shortened, that He cannot save, neither is His ear heavy, that He cannot hear. When outward circumstances fail to bring results, then He makes manifest His power to help.

Special promises are made to those who are dependent, such as the widow and the fatherless, "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Ex. 22:22-24.

When the Saviour walked by the pool of Bethesda, in the porches were "a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. . . . And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, . . . He saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." This was an argument sufficient. "Jesus saith unto him, Rise, take up thy bed, and walk." He had no helper. The entire Bible illustrates this principle. Those who cannot help themselves, but fall broken upon the Rock, feeling their whole dependency upon a divine power to help, the Saviour appears at their side and renders them the assistance they need. In the hundreds of cases in the Bible where divine power has been manifested to save, it has been under circumstances where the same principle is involved that is illustrated by the above circumstance. Verily there is a God in the heavens whose delight is with the children of men.



BIBLE READERS' CLASS

WE all shrink from the thought of being a slanderer; but there are many different phases of this sin and it is well to study it from the Bible standpoint, that we may learn to shun the least approach of anything akin to slandering.

The Slander Family

- Rom. 1:29; 2 Cor. 12:20. Whispersings.
- Rom. 1:30. Backbiting.
- 1 Tim. 6:4. Evil surmising.
- Lev. 19:16. Tale-bearing.
- Eccl. 10:11. Babbling.
- 1 Tim. 5:13. Tattling.
- Jer. 20:10. Defaming.
- Ex. 20:16. Bearing false witness.
- Jas. 4:11, 12. Judging uncharitably.
- Ex. 23:1. Raising false reports.
- Prov. 17:9. Repeating matters.

Origin and Character of Slander

- Rev. 12:10. A characteristic of the devil.
- Psa. 52:2. A deceitful work.
- Matt. 15:19. Comes from an evil heart.
- Psa. 41:7. Often arises from hatred.
- 1 Tim. 5:13. Idleness leads to.
- Jer. 6:28. The wicked addicted to.
- Prov. 11:9. Hypocrites addicted to.
- Psa. 52:3, 4. The wicked love it.
- Prov. 10:18. They who indulge in slander are fools.
- Jer. 9:4. Those who slander are not to be trusted.
- Titus 2:3. Women warned against it.

1 Tim. 3:11. Ministers' wives should avoid it.

The following are exposed to slander:

- Psa. 35:11; Matt. 26:60. Christ.
- 2 Pet. 2:10. Rulers.
- Rom. 3:8. Ministers.
- Psa. 50:20. Near relations.
- Psa. 38:12. Saints.

Effect of Slander

- Prov. 16:28. Separating friends.
- Prov. 18:8. Deadly wounds.
- Prov. 26:20. Strife.
- Prov. 6:19. Discord among brethren.
- Psa. 31:13. Murder.
- Job. 5:21. The tongue of a slanderer a scourge.
- Psa. 140:3. Is venomous.
- Prov. 11:9. Is destructive.
- Eccl. 10:13. End of, is mischievous madness.
- Matt. 12:36. Men shall give account for.
- Prov. 6:16, 19. An abomination unto God.
- James 4:11. Forbidden.
- Deut. 19:16-21; Psa. 101:5. Punishment for.

Our Duty

- James 3:6-8. The slandering tongue is set on fire of hell.
- James 3:3-5. The tongue must be controlled by God.
- James 1:26. The control of the tongue is a test of a man's religion.
- Psa. 34:12, 13. Keep the tongue from evil.
- Eph. 4:31. Evil speaking should be laid aside.
- Titus 3:1, 2. The people should be warned against this evil.
- 1 Pet. 2:12; 3:10. We should give no occasion for evil speaking.
- Matt. 5:11. There is a blessing in being reviled FALSELY.

- 1 Pet. 2:20. When we do wrong, it is only just that we suffer.
- 1 Pet. 4:14-16. If we have the Spirit of Christ, we will not be downcast by reproaches.
- 1 Cor. 4:13. We should return good for evil.
- Psa. 15:1-4. The one who controls his tongue will dwell with God.
- 1 Sam. 24:9. We should not listen to an evil report.
- Prov. 25:23. We should meet evil reports with an angry countenance.
- Isa. 33:15, 16. We should stop our ears, and never listen to evil.

The Righteousness of God's Character

WHAT is said of the nature of God's character in Deut. 32:3, 4? Answer, "Just and right is He."

Then, "Is there unrighteousness with God?" Psa. 92:13-15.

What does Jehovah love? Psa. 11:7. Answer, "Righteousness."

In what characteristics does the Lord want us to know He delights to exercise Himself? Answer, In "lovingkindness, judgment, and righteousness." Jer. 9:23, 24.

What has God declared to be His true character in Ex. 34:5-7. "The Lord God, merciful and gracious, abundant in goodness and truth, . . . forgiving iniquity and transgression and sin, and that will by no means clear the guilty." "The Lord, whose name is Jealous, is a jealous God" Verse 14.

Seeing He is a jealous God and requires that we worship Him alone, what does He command His subjects to do? Answer, Deut. 6:5. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might."

What reasons does Paul give that show clearly why we should serve God? Acts 17:24-28. Answer, "He giveth to all life and breath and all things; . . . in Him we live and move and have our being." "We are also His offspring."

How does the prophet Jeremiah describe the character of the "King of Eternity" in Jer. 10:10-16? See marginal readings on verse 10, and read also verses 6, 7.

How does the prophet Daniel describe the majesty of the "Ancient of Days" in Dan. 7:9, 10?

With what feelings do beings around God's throne regard the "Lord of Hosts"? Isa. 6:1-3; Rev. 4:8-11.

How does Daniel the prophet describe the character of the Lord in Dan. 9:7? Answer, "Righteousness belongeth unto Thee."

What does the Psalmist say of the continuance of the righteousness of God? Psa. 119:142. Answer, "Thy righteousness is an everlasting righteousness."

Will the "Father of Lights" change His character of which we have been learning? Jas. 1:17. Answer, No. See Heb. 6:18.

Is He sure to fulfil His promises which He has made? Answer, "He is faithful that promised." Heb. 10:23; 2 Pet. 3:9.

Is our God, whom we have found to be so righteous and holy, merciful and just, a respecter of persons? Answer, "God is no respecter of persons," but it seems that He is a respecter of character. See Acts 10:34, 35.

Does He deal impartially with all His creatures? Answer, He says in Eze. 18:24-32; 33:12-16 that His ways are equal.

What is God? Answer, "God is a spirit." John 4:24.

How great is His knowledge? Psa. 139:1-12; Isa. 46:9, 10; Heb. 4:13.

How does the Psalmist and Paul speak of God's understanding? Answer, As unsearchable, "infinite." Psa. 147:4, 5; Rom. 11:33-36. See also Isa. 40:28.

How does Isaiah describe the might, knowledge, and power of God? and with what does he contrast it? Isa. 40:12-18, 22, 23, 25, 26, 28, 29.

What does the Psalmist say of God's character and judgments? Psa. 119:137. "Righteousness art Thou" . . . upright thy judgments.

By what does the Lord teach the wicked righteousness? Answer, By His judgments in the earth." Isa. 26:9, 10.

Will God ever abolish His righteousness? Isa. 51:6.

Who will best know God's righteousness? Isa. 51:7.

In view of God's perfections of character, how ought His intelligent creatures to regard Him? Rev. 15:3, 4.

G. T. WILSON.

Fear Thou God

Eccl. 5:7

WHAT will those understand who seek after wisdom? Prov. 2:3-5.

What is the beginning of wisdom? Ps. 111:10. Prov. 9:10.

Who will teach us wisdom? Ps. 34:11.

What will God put in our hearts? Jer. 32:40.

What is its nature? Ps. 10:9.

What will it cause us to hate? Prov. 8:13.

What will give us confidence and a place of refuge? Prov. 14:26.

What will make its possessor happy though he has but little of this world's goods? Prov. 15:10.

What will give us riches and honor and life? Prov. 22:4.

By what may we get rid of evil? Prov. 16:6.

In what may we find a fountain of life? Prov. 14:27.

What will afford us true satisfaction? Prov. 19:23.

What should be our state of mind all the day? Prov. 23:17.

What did the prophet say Christ would delight in? Isa. 11:2, 3.

What would be His treasure? Isa. 33:6.

What is the whole duty of man? Eccl. 12:13.

MRS. J. E. GREEN.

Lessons from Acts 2:25-36

If the reader will place before him these verses and read them over carefully, and then notice the references given, he will see that the hell here mentioned refers to the grave, and many other truths connected therewith.

1. The record shows that David is a type of Christ in the matter here presented.

2. Twenty-fifth verse. God presented before David a view that Christ would never depart from him. God sees all his people alive before him. Luke 20:38.

3. Twenty-sixth verse. In view of this his heart rejoiced; his tongue was glad; his *flesh* rested in hope. He believed with Job that in his flesh he would see God. Job 19:26; Psalms 17:15.

4. Twenty-seventh to thirty-first verses. This was because Christ's soul was not left in hell and did not see corruption. Soul and flesh are the same. Gen. 2:7.

5. Hell, grave, and pit are the same, and is an unseen place. Eccl. 9:10; Ezek. 31:15-17; Jonah 2:1-4.

6. Thirtieth and thirty-first verses. David and Christ both bodily went to the same place with this difference: Christ saw no corruption, and David did see corruption.

7. Twenty-ninth and thirty-fourth verses. David has not gone to heaven, but is dead and buried, "and his sepulcher is with us unto this day."

8. Thirty-second and thirty-third verses. The resurrection of Christ without seeing corruption is proof that He is the Messiah, and this becomes a pledge to all who sleep in Jesus. 1 Cor. 15:13-18.

9. The apostle, quoting from the Old Testament, identifies the hell of the Old Testament with the hell of the New Testament. Ps. 16:8-10.

10. Paul used the same argument to prove Christ's mission and resurrection. Acts 13:34-37.

The Spirits in Prison

1 Peter 3:18-20.

Paraphrase.

<p>"For Christ also hath once suffered for sins, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is eight souls were saved by water."</p>	<p>For Christ also once suffered for sins that He might bring us to God, being put to death in the flesh, but raised by the Spirit of God: by which the Spirit of God, also He went and preached unto the spirits which are now in prison, but who were disobedient when once the long-suffering of God waited in the days of Noah while the ark was a-preparing, wherein few, that is eight souls were saved by water.</p>
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From the above it will be seen that the Scripture does not teach that the Spirit of Christ went and preached to the spirits in hell after He died.

"ALL who will gather warmth from the coldness of others, courage from their defections, and loyalty from their treason, will triumph with the third angel's message."

—E. C. G.

WHY WAS AN EARTHLY SANCTUARY NEEDED?

ANCIENTLY each family erected its own altars. The father was priest of the household, and was succeeded by the eldest son. At times sin separated the eldest from the family, and character, instead of age, decided who should act as priest.

Jacob knew the character of the one great High Priest; and as he lay with his head upon the stone in Bethel, and watched the angels ascending and descending upon that glorious ladder, he also saw the Lord above it. He beheld His glorious vestments, and in imitation of those garments he made Joseph a "coat of many colors." The other sons of Jacob could not comprehend these beautiful truths. Even the coat was an object of hatred to them. When the brothers sold Joseph, they dipped the coat in blood, and its beauty was marred. The future revealed that Jacob had read aright the character of Joseph, for in the midst of Egyptian darkness he reflected the light of heaven. He was a temple for the indwelling of the Spirit of God.

When Israel came out of Egypt, their minds were so beclouded by sin that they no longer saw the promised Saviour in the simple offerings. God then said: "Let them make me a sanctuary, that I may dwell among them." Six days were spent by Moses on the mountain side in deep searching of heart; then the thick cloud of glory covering Mount Sinai broke forth like devouring fire in the eyes of all Israel, and Moses was ushered into the presence of Deity. Before his wondering gaze was spread out the beauties of the heavenly sanctuary. Forty days the Lord communed with him, giving minute directions in regard to building a shadow of that heavenly structure upon the earth. In the midst of the idolatry of Egypt, Israel had lost the spiritual truth that the body was the dwelling place for the Holy Spirit. Neither could

they form any conception of the work done in heaven for sinful man.

To reach man in his fallen condition, God directed the building of the earthly tabernacle, that humanity might become acquainted with the nature of the work in the heavenly sanctuary. In this building, men divinely appointed were to perform in the sight of the people a shadow of the work that would be done in the heavenly sanctuary by the Saviour of mankind, when He should officiate as our High Priest.

The whole Jewish economy was a compacted prophecy of the gospel. Every act of the priest in the shadowy service, as he went in and out, was a prophecy of the Saviour's work when He entered heaven as our High Priest. "It was the gospel in figures," the Lord's object lesson or kindergarten for the "children" of Israel. They had become children in understanding, and in order to reach them God taught in a way that the senses could grasp the gospel.

Man finally became so depraved that he failed to see light flashing from the Levitical laws and sacrificial offerings, and when the antitype of all their offerings came, they rejected Him.—"*Story of Daniel the Prophet.*"

PERFECTION OF GOD'S WORK

WHATEVER God has done in the past, and whatever he does in the present and will do in the future is perfection in itself. It stands forever. God is not under the necessity of patching up his work because he did not do it right, at first. "Nothing can be put to it nor any thing taken from it; and God doeth it that men should fear before him." Eccl. 3:14. Because of this and because God saw the end from the beginning, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." So no man can find out the work that God maketh from beginning to the end for all of his work has direct reference to the end.

It all points to the end and makes manifest the perfection of God. The history of the Old Testament is lived over in the New, and the principles of all of God's dealings with the human family will be made manifest in his dealings with the righteous and the wicked in the period just preceding the second coming of Christ; for upon the last generation Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." That master mind which was once the nearest to the throne of God, the most intelligent of all the angels of light, whose six thousand year's experience has been bent on making war with God in the destruction of souls, will bring to bear upon the last generation all of this experience. It will be the most terrible conflict that has ever been since man fell; for all of the schemes that Satan has ever practiced, he will practice upon this people. At the same time all the means of grace that God has ever used which has been successful in saving souls, will He reveal for the salvation of the remnant.

How important then that individuals should become familiar with the Bible if they would understandingly cope with the powers of darkness and secure an entrance into the kingdom of God.

THE MAKING AND UNMAKING OF MAN

IT is plainly stated in the Bible how the Lord originally made man. He was made in the likeness of God. He was made to have dominion over the fish of the sea, over the fowl of the air and over every living thing that moveth upon the earth. God formed him from the dust of the earth "and breathed into his nostrils the breath of life; and man became a living soul." This is the way that God made man. The beasts of the field and the fowl of the air

were also made out of the ground. Gen. 2:19. And all the flesh that God created, "both of fowl and of cattle and of beast, and of every creeping thing that creepeth upon the earth, and every man had in their nostrils the breath of life." Gen. 7:21, 22. Consequently all are subject to death and return back to their mother earth.

The prophet Isaiah thus speaks of man: "Cease ye from man, whose breath is in his nostrils." Isa. 2:22. Job speaks as follows: "All the while my breath is in me, and the Spirit of God is in my nostrils;" or, as it reads in the margin, "the breath which God gave him," referring to Gen. 2:7. Solomon speaks of man's dying, which is the unmaking of man, as follows: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

From the above it follows that the breath which God breathed into man was the spirit. And when this breath, or spirit, which was breathed into his nostrils—showing that the nostrils is the proper organ of breathing—returns back to God, then man dies and becomes a portion of the dust of the earth the same as he was before he was created; hence Solomon bears the following testimony: "I said in mine heart concerning the estate of the sons of man, that God might manifest them; and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:18-20.

It is thus we have in the Bible itself the account of the making of man and of the unmaking of man. This is not our opinion, but it is God's own commentary on the nature of man,

MAN'S WILL

IT is right for a man to have a will. None can be saved that do not have a will.

The Saviour said, "If any man will do His will, he shall know of the doctrine." John 7:17. If a person has no will, he has no assurance that he will ever know the doctrine. So many winds are blowing, so many doctrines are being taught, so many "Lo here's!" and "Lo there's!" are heard from every side that unless a person has a will to do God's will, he will not know what is right; but God will never leave a person that has a will to do right to the mercy of the "Lo here's!" and "Lo there's!" In this he can rest with confidence. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." John 6:40.

A person that has a will to do God's will, has his will united with that of God, and all the strength and power of the eternal throne is at that individual's command to do that which is right. Violating the conscience weakens the will. Self-interest comes in to divert the will. Those who desire applause and the favor of others will destroy their will to do right. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. It is individual faith that is acceptable in the sight of God.

THIS IS FOR YOUR HEALTH

THE close relationship between Christ and humanity is as wonderful in man's physical condition as in his spiritual. It is a recognition of this fact that glorifies God. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9:36. It will be noticed that in the margin it reads they "were tired and lay

down." The Saviour feels the least tired feeling in humanity, and His heart is drawn out for all such.

In Moses' prayer for a successor, he asked the Lord for a man that "may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." Num. 27:17.

The Saviour styles Himself the Good Shepherd of the sheep, the one that cares for the people, the one who lays down his life for the people. It is a recognition of this care and of this interest of the Son of God that glorifies God. His heart yearns for sympathy, and when there is a union of sympathy, whether it be in our physical or spiritual relation, God is glorified. "For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that the Son of man hath power on earth to forgive sins." Matt. 9:5, 6.

Had Israel obeyed the instructions in the law of Moses, there never would have been a feeble person in all their tribes, and should the people of God now strictly observe the laws of nature which are the laws of God, God would so add His blessing that His miraculous power would sustain and keep His people, and they would be made to realize that Divinity has the same interest in humanity, physically, mentally, and spiritually that it had in Christ's leaving His royal throne and taking upon Himself human nature with all its liabilities, that He might connect humanity with Divinity.

The Danger of Alcohol

WHOMEVER looks upon wine when it is red and giveth its color in the cup, when it moveth itself aright, will find that its bite is like a serpent and its sting is like an adder.

This evil belongs to a whole family that God has associated together as follows:

1. Winebibbers.
2. Riotous eaters of

flesh. 3. Drunkenness. 4. Gluttony. 5. Poverty. 6. Drowsiness. 7. Rags. 8. Woe. 9. Sorrow. 10. Babblings. 11. Wounds without cause. 12. Redness of the eyes. 13. Whoredom. Prov. 23:20-33. "Whoredom and wine and new wine take away the heart." Hosea 4:11. It destroys the integrity of the soul. He who indulges in drinking will be a mocker. Prov. 20:1. He who uses intoxicating drinks can therefore never enter heaven, neither he "that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." Hab. 2:15, 16. It also destroys a man's judgment. He can not discern between the holy and the unholy; between the clean and the unclean, and God forbade all that drank wine or strong drink to go into the tabernacle lest they die, neither were they to teach the children of Israel the statutes which the Lord had spoken unto them. Lev. 10:9-11.

The first man that God ever gave flesh meat to became drunken and lost his sense of propriety, and his son also lost his sense of propriety; and because of this principle that would be transmitted to his descendants, a curse was pronounced which is seen fulfilled to-day in that race of people. Gen. 9:18-26. These are some of the fruits and terrible consequences of the use of alcoholic drinks.

A Cure for the Drink Habit

SURRENDER your *will* and entire being to God, the Creator of heaven and earth. Lay hold by living faith upon his Son Jesus Christ, who has all power in heaven and earth, and who has said, "Him that cometh to me I will in no wise cast out." Tell him all your sorrows, struggles and desires. Ask him to come into your heart and life, and reign and rule upon the throne of your mind. Confess your sins to him, and ask him to convert, cleanse, and purify you, and to

make you a new creature in Christ Jesus. Ask him to take away your appetite for drink, and to keep you from falling. Do this, then trust him for keeping power each moment and hour, day by day, and victory will be yours.

Thousands who have tested this cure declare that it never fails.—*Selected.*

SIGNING THE TEMPERANCE PLEDGE

THE Lord told Jeremiah to go unto the house of the Rechabites and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. So he set pots full of wine, and cups, and he told them to drink. This was a strange thing for a prophet to do. "But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever." They had taken this pledge and they could not be persuaded by even a prophet to taste of the wine.

They further said, "We obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters." They were faithful to the pledge which they had made although God did not require them especially to make such a pledge as this. Then God said to them, "Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; there shall not a man be cut off from Jonadab the son of Rechab to stand before me for ever." Jer. 35.

Their conscientiousness in doing what they believed to be right, proved their salvation, while the Jewish nation, which had great light were destroyed and went into captivity.

"Bible Training School" in India

THE readers of the BIBLE TRAINING SCHOOL will be pleased to learn that Brother and Sister Burgess, who earned their way to India last season to establish a mission among the Hindustani people, write the most encouraging news of the blessing of God being with them since their arrival in that country. Their wants have been wonderfully supplied by natives even to furnishing a pony on which to ride whenever they need it in their work.

Now they have opened a training school and the first students are a Hindu and his wife, who have been preaching for the Methodist several years, but now have embraced the truth and wish to learn it perfectly before they start out. The expense of this man and his wife for one year, including the time spent in the training school, will be about one hundred dollars. Any reader of the BIBLE TRAINING SCHOOL wishing to support the first native preacher among the 80,000,000 Hindustani speaking people for one year can send their donation to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and it will be forwarded to them.

Answers to Questions in August "Bible Training School"

1. David, Gad and Nathan united in arranging a choir of singers. 2 Chron. 29:25.

2. Heman and Jeduthum prophesied with harps with psalteries and with cymbals. 1 Chron. 25:1.

3. Heman, the king's Seer, had fourteen sons and three daughters. 1 Chron. 25:5.

4. "When the burnt offering began the song of the Lord began also with the trumpets . . . and all the congregation worshiped and the singers sang and the trumpeters sounded, and this continued until the burnt offering was finished. 2 Chron. 29:27, 28.

5. When Hezekiah sent messengers throughout the country urging them to come

before the Lord at Jerusalem, the people laughed them to scorn. 2 Chron. 30:10.

6. The influence of Ephesus was felt throughout the world. Acts 19:27, 28.

7. Hezekiah took away the altars for false worship that were in Jerusalem and cast them into the brook Kidron. 2 Chron. 30:1, 14.

8. Paul sent word to Timothy to bring his cloke and books, especially the parchments. 2 Tim. 4:13.

9. "The sons of Eli were sons of Belial." They would not have sodden flesh but raw. 1 Sam. 2:12-15.

10. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." The curse of God rests upon the business of the saloon-keeper. Hab. 2:15.

Justice

THE unconditional pardon of sin never has been, and never will be. Such pardon would show the abandonment of the principles of righteousness which are the very foundation of the government of God. It would fill the unfallen universe with consternation. God has faithfully pointed out the results of sin, and if these warnings were not true, how could we be sure that his promises would be fulfilled? That so-called benevolence which would set aside justice, is not benevolence, but weakness.

God is the life-giver. From the beginning, all his laws were ordained to life. But sin broke in upon the order that God had established, and discord followed. So long as sin exists, suffering and death are inevitable. It is only because the Redeemer has borne the curse of sin in our behalf, that man can hope to escape, in his own person, its dire results.—"*Great Controversy.*"

"If I regard iniquity in my heart the Lord will not hear me."

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SOUTH LANCASTER, MASS., SEPTEMBER, 1906

OUR hearts are made sad to learn of the sudden death of one of our contributors, Elder S. H. Lane, who died Sunday, at 10:30 A. M., August 19, at West Banger, N. Y., of congested liver with complications. We will miss reading the articles from his pen as well as seeing his smiling face. All feel as one expressed it when he learned that the disease might terminate seriously, "It would hardly seem like the old Advent cause without Brother Lane."

The Lord's Advice on Suretyship

"My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth." Prov. 6:1, 2.

"He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure." Prov. 11:15.

"A man void of understanding striketh hands, and becometh surety in the presence of his friend." Prov. 17:18.

"Take his garment that is surety for a stranger." Prov. 20:16.

"Be not thou one of them that strike hands, or of them that are sureties for debts." Prov. 22:26.

To Mothers

SPEAK gently to the children, nor wound the tender heart,

The time may not be distant when you and they must part;

So just forget the worries and the battles you've to fight,

And in the quiet evening kiss them a warm "Good-night."

They too are swiftly nearing the battle-field of life; And lest they should be worsted in the fight with sin and strife

Oh, gird them with the armor of a mother's perfect love—

A shining, pure example of faith in God above.

The trials that await them in the far-off after years, The happy childish laughter may melt to bitter tears; The bonnie curls that cluster around your darling's brow,

The ruthless hand of sorrow may render white as snow.

Ah! then the recollection of a mother's tender care May smooth life's rugged pathway, may save from many a snare,

And in the hush of even, as in the days of yore, In fond imagination they'll feel your kiss once more.

'T will cool the burning forehead, 't will raise their thoughts to God,

When the loving lips that gave it are cold beneath the sod;

The hardest heart will soften, the tear-dimmed eyes grow bright,

At childhood's happy memories, and a mother's sweet "Good night."

—Selected.

A Sad Fact

Many parents who are called the best of men and women, are educating their children to become the transgressors of the law of God, to be inmates of the prisons and almshouses. They bring them up with passions unrestrained, tempers ungoverned and with but little painstaking effort on their part to educate them in moral principle.—Selected. Prov. 19:18.

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