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and compel them to come in"...

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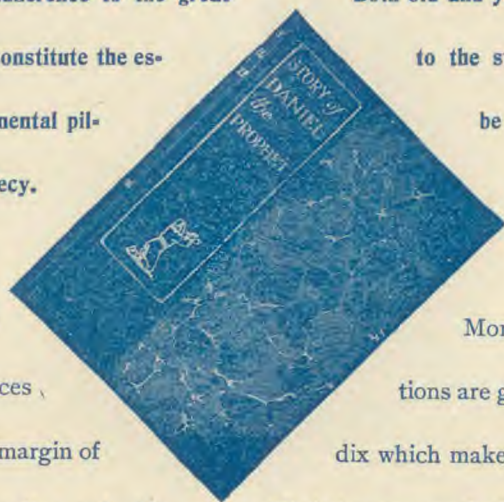
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"Go out into the highways and hedges, and compel them to come in that my house may be full"

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

VOL. VI

SOUTH LANCASTER MASS., AUGUST, 1907

No. 3

HIS MOTHER'S SONG

BENEATH the hot midsummer sun
The men had marched all day;
And now beside a rippling stream
Upon the grass they lay.

Tiring of game and idle jest,
As swept the hours along,
They called to one who mused apart,
"Come, friend give us a song."

"I fear I cannot please," he said;
"The only songs I know
Are those my mother used to sing
For me long years ago."

"Sing one of those," a rough voice cried,
"There are none but true men here;
To every mother's son of us
A mother's songs are dear."

Then sweetly rose the singer's voice
Amid unwonted calm;
"Am I a soldier of the cross,
A follower of the Lamb?"

"And shall I fear to own His cause?"—
The very stream seemed stilled,
And hearts that never throbbed with fear
With tender thoughts were filled.

Ended the song; the singer said,
As to his feet he rose,
"Thanks to you all my friends; good-night,
God grant us sweet repose."

"Sing us one more," the captain begged
The soldier bent his head.
Then glancing 'round, with smiling lips
"You'll join with me?" he said.

"We'll sing the old familiar air,
Sweet as the bugle call,
'All hail the power of Jesus' name
Let angels prostrate fall.'"

Ah! wonderous was the old tune's spell
As the singer sang;
Man after man fell into line,
And loud the voices rang.

The songs are done, the camp is still,
Naught but the stream is heard;
But, ah! the depths of every soul
By those old hymns are stirred.

And up from many a bearded lip,
In whispers soft and low,
Rises the prayer the mother taught
The boy long years ago.

HEALTHFUL DIET

MRS. E. G. WHITE

EVERY housekeeper should feel it her duty to educate herself to make good sweet bread and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour, for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour and is not healthful for the stomach. In every line of cooking the question that should be considered is, "How shall the food be prepared in the most natural and inexpensive manner?" And there should

be careful study that the fragments of food left over from the table is not wasted. There are many poor families, who, although they have scarcely enough to eat, can often be enlightened as to why so many jots and tittles are wasted.

The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that very few animals are free from disease, and that the practice of eating largely of flesh is contracting diseases of all kinds,—cancers, tumors, scrofula and tuberculosis, and etc. If man will subsist on the food that God has so abundantly provided without having it first pass into the animal organism and become sinew and muscle, and then take it second hand by eating of the corpse, his health would be much better preserved.

The ministers in our land should become intelligent upon Health Reform. They need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws that govern physical life and their bearings upon the health of mind and soul. Then they will be able to speak correctly upon this subject. In their obedience to physical laws they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

having your conversations honest amongst the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." All who claim to be teachers should urge, both by precept and example the necessity of abstaining from fleshly lusts, which war against the soul.

Failure

WHAT is failure? It's only a spur

To a man who receives it right,
And it makes the spirit within him stir

To go in once more and fight.

If you never have failed, it's an even guess
You never have won a high success.

What is a miss? It's a practice shot

Which we often must make to enter
The list of those who can hit the spot

Of the bull's-eye in the center.

If you never have sent your bullet wide,
You never have put a mark inside.

What is a knock-down? A count of ten

Which a man may take for a rest.

It will give him a chance to come up again

And do his particular best.

If you've never been bumped in a rattling go,

You never have come to the scratch, I know!

—Edmund Vance Cook, in *Saturday Evening Post*.

A LITTLE SEASON

J. N. LOUGHBOROUGH

AND set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished; and after that he must be loosed a little season." Rev. 20:3.

The question is asked, "What is the length of the little season?" we would not suppose the expression to indicate many years. Time in the scripture, when not expressed in figures is sometimes spoken of as *long*, or *short*, or *little*, etc. We may gain some idea in this case by comparing it with like expressions elsewhere.

This mode of studying the Bible is mentioned in the *Signs of the Times* of May 1, 1907, in these words, "There are many

portions where the meaning can not be seen at a glance. In order to understand the meaning of such passages, scripture must be compared with scripture." *E. G. W.*

A few quotations where time is given by word instead of figures will serve to illustrate our subject. "And it came to pass a *long* time after the Lord had given rest unto the children of Israel." Josh. 23:1. By comparing the chronology of this text with that of chapter twenty-two, where the "rest" was given, we see that the "*long* time" was seventeen years.

Joshua said of Israel, "Ye dwelt in the wilderness a *long* season." Josh. 24:7.

In many other texts it is plainly stated that their sojourn in the wilderness was forty years. So forty years was a "*long* season." Another case is stated in 1 Samuel 7:2, "And it came to pass, while the ark abode in Kirjath-jearim, that the time was *long*; for it was twenty years: and all the house of Israel lamented after the Lord."

Still another case, "Now for a *long* season I-rael hath been without the true God, and without a teaching priest, and without a law." 2 Chron. 15:3. The chronology of this text is B. C. 941. By reference to 1 Kings chapter ten, B. C. 992 we have an account of the visit of the Queen of Sheba to Jerusalem to hear the wisdom of Solomon, with Israel, lapsed into idolatry. So in this case the *long* season did not exceed fifty years.

In the book of Ezra, after the complete decree restoring Jerusalem, B. C. 457, speaking of their departure from the Lord, and His deliverance granted them, the prophet said, "Now for a *little* space grace hath been showed from the Lord our God to leave us a remnant to escape." Ezra 9:6-8. Their worship, and the restoration of Jerusalem being just fairly under way is called "*A little* space."

Comparing these modes of expressing Bible time we would hardly conclude that

the "*little* season" of Rev. 20 could be twice as long as the apostasy of Israel, which was called "*A long* time," or five times as long as the "*long* time" that the ark abode in Kirjath-jearim.

Of the movements of Satan and his hosts, at the end of the one thousand years we read, "They lay their plans to take possession of the riches and glory of the New Jerusalem. All *immediately* begin to prepare for battle. Skillful artisans construct implements of war. Military leaders favored for their success, marshal the thousands of warlike men into companies," etc. *Great Controversy*, page 664.

Such artisans, seventeen men of them, built the great rail road bridge in Central Africa in two years. Another set of them, in "two years" constructed the Japanese-Cruider Tsukhba "complete, hull, engines, guns, and all equipments." That kind of artisans, under the unrestrained guidance of Satan, will not need a century to prepare an attack on the New Jerusalem. This "*little* season" must indeed be a very short space of time.

And why should the Lord *long* tolerate Satan and his hosts in sight of the city, when their doom has already been decided in the judgment passed on them during the one thousand years?

Rover in Church.

'Twas a Sunday morning in early May,
A beautiful sunny, quiet day,
And the village, old and young,
Had trooped to church when the church bell rung.
The windows, were open, and breezes sweet
Fluttered the hymn books from seat to seat.
Even the birds in the pale-leaved birch
Sang as softly as if in church!
Right in the midst of the minister's prayer
There came a knock at the door. "Who's there,
I wonder?" the gray-haired sexton thought,
As his careful ear the tapping caught.
Rap-rap, rap-rap—a louder sound,
The boys on the back seat turned around.
What could it mean? for never before
Had any one knocked at the old church door.

Again the tapping, and now so loud,
The minister paused (though his head was bowed).
Rappety-rap! This will never do,
The girls are peeping, and laughing too!
So the sexton tripped o'er the creaking floor,
Lifted the latch and opened the door.

In there trotted a big black dog,
As big as a bear! With a solemn jog
Right up the center isle he pattered;
People might stare, it little mattered.
Straight he went to a little maid,
Who blushed and hid, as though afraid,
And there sat down, as if to say,
"I'm sorry that I was late to-day,
But better late than never, you know;
Beside, I waited an hour or so,
And could n't get them to open the door,—
Till I wagged my tail and bumped the floor.
Now, little mistress, I'm going to stay,
And hear what the minister has to say."

The poor little girl hid her face and cried!
But the big dog nestled close to her side,
And kissed her, dog fashion, tenderly,
Wondering what the matter could be!
The dog *being large [and the sexton small]*.
He sat through the sermon, and heard it all,
As solemn and wise as any one there,
With a very dignified, scholarly air!
And instead of scolding, the minister said,
As he laid his hand on the sweet child's head,
After the service, "I never knew
Two better list'ners than Rover and you!"

—James Buckham.

TEARS OR PRAISE, WHICH?

THE following question has been asked:
Will the redeemed weep when they
see the destruction of their friends in
the lake of fire?

Every Bible truth is taught in two ways;
by precept and example. The Bible
teaches a resurrection, and records the
fact that many bodies of the saints came
from their graves when the Saviour came
forth a mighty Conqueror over death. The
Bible teaches that the saints will be trans-
lated, and Enoch and Elijah are examples.
In the same way every truth can be taught,
by the one who is familiar with his Bible.

We will answer the above question in the
same way. In Psa. 149:5-9 the Lord
states the facts in regard to the time when
the wicked are destroyed as follows: "*Let
the saints be joyful in glory; let them
sing aloud upon their beds. Let the high-
praises of God be in their mouth, and a two-
edged sword in their hand; to execute ven-
geance, upon the heathen, and punishment upon
the people; to bind their kings with chains,
and their nobles with fetters of iron; to
execute upon them the judgment written:
this honor hath all his saints. Praise ye the
Lord.*" God says the execution of the judg-
ments written will be a source of rejoicing;
to the saints and not of sorrow.

We find an example where individuals
were forbidden to mourn when God exe-
cuted vengeance upon sinners and more than
that, death was the penalty for *showing any
signs of grief*. The tenth chapter of Leviti-
cus gives an account of Nadab and Abihu
offering strange fire, and they were both
slain before the Lord. Moses called for men
to carry the dead men out of the camp, and
then turning to Levi, their father, and to
their brothers, he said,—"*Uncover not your
heads, neither rend your clothes; lest ye die,
and lest wrath come upon all the people.*"
Levi was not allowed to leave the sanctuary
under penalty of death. He was to go a-
head about his work with out any signs of
grief. Any manifestations of grief on the
part of the father would have given the im-
pression that God was harsh and His judg-
ments were not just. God is love, and is
Justice itself, and when He pours out His
punishments upon the wicked instead of the
saints being in tears the high praise of God
will be in their mouths.

"Thy people shall be willing in the day
of Thy power . . . the Lord at thy
right hand shall strike through kings in the
day of His wrath."



THE TWO COVENANTS

MRS. S. N. HASKELL

THE words of the Apostle. "If that first covenant had been faultless, then should no place have been sought for the second," are just as true to day as when first spoken. If man could save himself there would be no need of a Saviour. The old covenant is a covenant to save by works of obedience. The new covenant is a covenant to save through the merits of the blood of Christ.

A careful reading of Heb. 8 : 6-13 reveals the following: the terms, New Covenant, Second Covenant and My Covenant are applied to the one that still has power to save; while the terms, Old Covenant and First Covenant are applied to the covenant made with Israel when the Lord brought them out of Egypt. The Lord says the old covenant was broken because they continued not in "My Covenant."

When Noah came out of the ark, the Lord said to him, "Behold, I will establish 'My covenant' with you," etc. By reading carefully Gen. 9 : 9-17 we find that the term Everlasting Covenant is used interchangeably with "My covenant." In

Heb. 13 : 20-21, we find that the everlasting covenant is connected with the blood of Christ which is able to make "you perfect in every good work, to do His will working in you that which is well pleasing in His sight

through Jesus Christ." In Gen. 9 : 13 God says he has placed the rainbow in the clouds as a token of this same everlasting covenant. Gen. 9 : 16 states that when ever there is a rainbow in the cloud God will look upon it, that He may remember the everlasting covenant. Wonderful truth ! When ever we see a rainbow in the clouds we may be sure that God is looking upon it and that He is thinking of that everlasting covenant, and since the everlasting covenant is connected with the blood of Christ shed to make us perfect in every good work etc., every rainbow in the sky is a pledge that God has not forgotten the plan laid for our salvation and is willing to send us help through Jesus Christ. If we are discouraged in the warfare against sin the beautiful rainbow is a pledge of God's willingness to save.

Gen. 9 : 14 states that there is a rainbow in every cloud brought over the earth, we may not see the bow but God is looking upon it and thinking of the blessed terms of the everlasting covenant, where by we may be made perfect in every good work through Christ.

We may see only dark clouds but God sees the rainbow, and his thoughts toward us are thoughts of peace, and not of evil.

(Continued)

Don't Let the Song Go Out of Your Life

DON'T let the song go out of your life;
 Though it chance sometimes to flow
 In a minor strain, it will blend again
 With a major tone, you know.
 What though shadows rise to obscure life's skies
 And hide for a time the sun;
 They sooner will lift, and reveal the rift,
 If you let the melody run.
 Don't let the song go out of your life;
 Though your voice may have lost its thrill,
 Though the tremulous notes should die in the
 throat,
 Let it sing in your spirit still.
 There is never a pain that hides not some gain,
 And never a cup of rue
 So bitter to sup but what in the cup
 Lurks a measure of sweetness too.
 Don't let the song go out of your life;
 Ah! it never would need to go,
 If with thought more true and a broader view,
 We looked at this life below.
 Oh, why should we moan that life's springtime has
 flown,
 Or sigh for the fair summer time?
 The autumn hath days filled with pæans of praise.
 And the winter has bells that chime.
 Don't let the song go out of your life,
 Let it ring in the soul while here,
 And when you go hence it shall follow you thence,
 And sing on in another sphere.
 Then do not despond, and say that the fond,
 Sweet songs of your life have flown,
 For if ever you knew a song that was true,
 Its music is still your own.

—*Boston Transcript.*

WAY MARKS AND HIGH HEAPS

THE second letter is from Elder Fleming of Portland:

"Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems to be agitated. Brother Miller's lectures have not the least effect to affright; they are far from it. The great alarm is among those that did not come near. But those who candidly heard are far from excitement and alarm. The interest awakened by the lectures is of the most deliberate kind, and

though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this: Brother Miller simply takes the sword of the spirit, unsheathed and naked and lays its sharp edge on the naked heart, and it cuts! That is all. Before the edge of this mighty weapon infidelity falls and universalism withers. False foundations vanish, and babel merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

April 6th he writes again: "There has probably never been so much religious interest among the inhabitants of this place generally, as at the present, and Brother Miller must be regarded directly as the instrument, although many no doubt will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. At some of our meetings since Brother Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion, by coming forward for prayers, and probably between one and two hundred have professed conversion at our meeting and now the fire is being kindled through this whole city, and all the adjacent country. A number of rumsellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Infidels, deists, and universalists, and the most abandoned profligates have been converted. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour. I was conducted into a room over one of the banks, where I found from thirty to forty men of different denominations, engaged with one

accord in prayer, at eleven o'clock in the day time. In short it would be almost impossible to give an adequate idea of the interest now felt in this city. One of the principal booksellers informed me that he had sold more Bibles in one month, since Mr Miller came here, than he had in any four months previous."

We might go on multiplying accounts of the like nature from other places if it were necessary; but we think this will suffice to convince the honest hearted.

The second conference was another glorious gathering, in the city of Lowell, June 15-17, 1841. This was another time of deep interest, and gave a new impulse to the cause here. Brother J. Litch gave the history of the Ottoman empire, which closed up the sounding of the sixth angel and the second woe, as he had stated would take place on the eleventh day of August, 1840, some two years previous, by calculating the prophetic numbers in Rev. 9:15. The attention of most all classes had been turned to the proceedings in the East, to see if this prediction would be fulfilled. Here then was where the flying messengers began to make their message tell, and faith in the Advent was much strengthened, and the believer's ranks hourly increased. In the spring of this year, Father Miller, Elder J. V. Himes, and Elder Cole, visited the southern part of Massachusetts and Rhode Island. In Fairhaven and New Bedford the subject had been previously presented, but now it seemed to be fanned up to a flame that the luke warm and cold hearted professors could not withstand. The clergy were called upon to hold a meeting to canvass this subject. A large majority of them met and organized; read and prayed and undertook to examine the visions of Daniel. Adjourned for further consideration; reassembled the next day; and closed their convention by giving the vision to a dead man, even Antiochus Epiphanes. "And so

they wrapt up the matter." Opposition from various quarters began to arise; but the cause was hourly increasing and spreading through the land among the honest and faithful. In October the third conference was held in Portland, Me. Here a new impulse was given to the cause in that section of the country. Conferences were held in other places during the winter particularly in New York City, Ct., N. H., Vt., etc.

In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting Brother Chas. Fitch and A. Hale of Haverhill, presented us the visions of Daniel and John which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Brother Fitch in explaining the subject said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Habakkuk two thousand four hundred and sixty-eight years before, where it says, "And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it." This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those that felt the message may read and run with it.

A camp-meeting was also appointed for the first time, and convened the last week in June, at East Kingston, N. H., where an immense multitude assembled to hear the glad tidings of the reign of Christ. Now, to use a figure, the Advent ship was making such rapid onward progress under her cloud of well trimmed sails, and all the opposition of currents and adverse winds, (traditions of men) could not check her career. Camp-

meetings and conferences were being multiplied throughout the middle and northern States and Canada, and the flying angels or messengers of this "judgement hour cry" were seen moving, with all the speed of locomotives, on railroads and in steamboats, passing from place to place, "saying with a loud voice, the hour of His judgement is come." Here too, God, "looking down from the height of His sanctuary, "fulfilled His promise, and multiplied earthquakes in divers places, and fearful sights, and great signs in the heavens. Also, as said the apostle Peter, they should prophecy, dream dreams, and see visions. I believe it was generally admitted on all hands, that history had never recorded the like within the compass of so few years, since the days of the first Advent. Who among the many thousand that crowded the camp and great tent meetings about this time, at East Kingston, Littleton, Taunton, Salem, etc., does not distinctly remember the crowded steamboats, the overflowing cars, the jammed stage coaches, and almost all kinds of traveling vehicles, filled with men, women and children; besides foot passengers crossing and recrossing from every cross road, and almost every by-path, pressing into the great thoroughfares, all making their way to, or from, the second advent camp-ground; many of them probably to gratify their vain curiosity, while thousands of others were filled with anxiety to learn the truth of this (said to be) new doctrine, by listening to these flying messengers of God, who were "saying with a loud voice, fear God and give glory to Him, for the hour of His judgment is come," in other words, "the end of all things is at hand." We believed that Christ would come in 1843. It was also called the "midnight cry." And who does not also remember the thousands of happy converts to this glorious doctrine, who began immediately to purify themselves (as said the angel Gabriel) by breaking off

from all their sins and turning to God, so that not only from the camp ground, but from the highways, stages, steamboats and rail cars, the songs of "Alleluia" to the Lamb, and shouting to the most high God, resounded and filled the air as we passed along. Were these people mad or crazy? Why were they not afraid or ashamed so to disturb their fellow passengers, who had paid their fare for quiet and respectable accommodations? Because they believed the Message was true. It said "fear God and give glory to Him," and as they obeyed the fear of man departed. Some said we were crazy, but we heeded them not. Many say we are not only crazy but fools for the position we have taken, since the time past, but it does not trouble us much. We believe this will soon be tested and we fear not the result. How was it that the city authorities, and the railroad directors at the Salem depot allowed so many hundreds of these crazy fanatics to fill up their buildings and re-commence their meetings, in shouting and praising the Lord, for about two hours, while waiting for the cars that had been detained on the track? One reason no doubt was, they did not see that we were so much out of the way, as they were reaping such a harvest from our fare; and another perhaps more powerful reason was, that they were convicted of the truth of this doctrine. For according to accounts from there soon after, it appeared that the whole city was shaken by the power of these truths. Here I might go on and multiply facts of a similar nature in various places, but my limits will not admit of it.—*Joseph Bates, in. "Second Advent Way Marks and High Heaps." Published 1847.*

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God."

"Sure Word of Prophecy"

'Tis not a fable cunningly devised,
'Tis not a dream by shallow mind surmised,
'Tis not a tale that babbling lips repeat,
'Tis not a story told where idlers meet;
They testified who saw their Saviour's face,
Who shared His wanderings from place to place,
Who saw His works, His miracles of love,
Who heard the Father's voice from heaven above,
As blinding glory crowned the Holy One,
Declaring; "This is My beloved Son."

This much they saw, this much they felt and heard,
And testified of Him they knew, the Word;
Yet more than sense of hearing, touch, or sight
Of faithful men, whose love would but indite
A record sure and true of Him whom they
Had learned to love and follow and obey,
An evidence more strong, as of a light
That shineth in the darkness of the night,
Than which naught else more surely true can be,
'Tis God's own true, sure word of prophecy.

Not by the word of man the message came,
Not for the praise of men or earthly fame,
Not for a selfish end or human pride;
But fearlessly, vainglory cast aside,
The prophets spake in burning words and bold,
The page of future history foretold,
The course of time, the awful judgment hour,
The coming Saviour, heralded with power;
Nor quailed though threatened by the foe's mad
host,

But spake God's word, moved by the Holy Ghost.

—Max Hill.

OUR ENGLISH BIBLE

The Earliest Translations

TILL the seventh century we meet with no attempt to give the Bible to the people of England in their mother-tongue, Caedmon, an Anglo-Saxon monk, was the first to give the English people a taste of what the Bible contained. We cannot call his performance a translation. Caedmon appears to have possessed a poetic genius, and deeming the opening incidents of inspired history well fitted for the drama, he wove them into a poem, which, beginning with the Creation, ran on through the scenes of patriarchal times, the miracles of the Exodus, the journey through the desert till it terminated at the gates of Pales-



tine, and the entrance of the tribes into the promised land.

Such a book was not of much account as an

instruction in the will of God and the way of life. Others followed with attempts at paraphrasing rather than translating portions of the Word of God, among whom were Alfric and Alfred the Great. The former epitomized several of the books of the New Testament, the latter in the ninth century summoned a body of learned men to translate the Scriptures, but scarcely was the task begun when the great prince died, and the work was stopped.

The attempt of Bede in the eighth century deserves our notice. He is said to have translated into the Anglo-Saxon tongue the Gospel of John. He was seized with a fatal illness after beginning, but he vehemently longed to finish before breathing forth his spirit. He toiled at his task day after day, although the malady continued, and his strength sank lower and lower. His life and his work were destined to end together. At length the morning of that day dawned which the venerable man felt would be his last on earth. There remained yet one chapter to be translated. He summoned the amanuensis to his bed-side. "Take your pen," said Bede, who felt that every minute was precious, "quick, take your pen and write." The amanuensis read verse by verse from the Vulgate, which, rendered into Anglo-Saxon by Bede, was taken down by the swift pen of the writer. As they pursued their joint labour, they were interrupted by the entrance of some officials, who came to make arrangements to which the assent of the dying man was required. This over, the loving scribe was again at his task. "Dear master," said he, "there is yet one verse." "Be quick,"

said Bede. It was read in Latin, repeated in Anglo-Saxon, and put down in writing. "It is finished, said the amanuensis in a tone of exultation. "Thou hast truly said it is finished," responded in soft and grateful accents the dying man. Then gently raising his hands he said, "Glory be to the Father, and to the Son, and to the Holy Ghost," and expired.

From the reign of Alfred in the ninth century till the age of Wicliffe there was no attempt—if we except that of Richard Roll, hermit of Hampole, in the same century with Wicliffe—to give a literal translation of any portion of the Bible. And even if the versions of which we have spoken had been worthier and more complete, they did not serve the end their authors sought. They were rarely brought beyond the precincts of the cell, or they were locked up as curiosities in the library of some nobleman at whose expense copies had been made. They did not come into the hands of the people.—*J. A. Wylie.*

My Work.

"Let me but do my work from day to day,
In field or forest, at desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When the vagrant wishes beckon me astray,
'This is my work, my blessing not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way.'"

THE GREATEST MIRACLE

S. N. HASKELL

ON the part of some there is a great desire to have miracles performed to establish the calling of certain individuals. All such should remember that Satan has come down with great power, if possible, to deceive the very elect. Signs will follow them who believe, but Christ never taught us to pray, for some great demonstration as an evidence of our calling. The first temptation of Christ in the wilderness was to work a miracle. "If

thou be the Son of God command that these stones be made bread." Jesus met Satan with "It is written." In every temptation of Christ He appealed to the word of God, as though it was equal to if not more important than the working of miracles. Satan demanded this miracle as a sign of Christ's divinity. But that which is greater than all miracles, is a firm reliance upon a "thus saith the Lord." This is a sign that cannot be controverted; neither can it be counterfeited.

The highest evidence of Christ's mission was that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles. The change of the human heart, the transformation of human character is a miracle that reveals an ever living Saviour. Such a life will rescue souls. In the preaching of the word of God, the sign that should be made manifest, now and always, is the presence of the Holy Spirit, to make the word a regenerating power in those who hear. This is God's witness, before the world, to the divine mission of His Son, "Ye are our epistle written in our hearts, known and read of all men."

Christ's testimony regarding John the Baptist can be studied with profit. "Among those that are born of women there is not a greater prophet than John the Baptist." "He shall be filled with the Holy Ghost from his mother's womb." And yet, "John did no miracle." The fulfilling of prophecy was the mission of John. Of himself he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet *Isaiah*." Those who think there must be some miracle of healing, or any other miracle, wrought to establish a divine calling, are preparing themselves for one of Satan's last day deceptions. Let no reader of these lines be ensnared by this deception of Satan. It may be argued, "O, you don't understand the matter." But if we understand the warning sufficient to be saved from the snare, it is enough to save the soul.

LION

THE first mention of the lion in the Bible is in connection with the prophecy that the Saviour would come in the tribe of Judah. Judah was called a "lion's whelp." Gen. 49:8, 9. In the close of the Bible the Saviour is called the "Lion of the tribe of Juda." Rev. 5:5.

The lion is the "strongest among beasts and turneth not away for any." Prov. 30:30. But simple childlike faith can stop the lion's mouth. Heb. 11:33.

The Bible mentions several mighty men who overcame the lion in a hand to hand struggle. Judges 14:5, 6; 1 Sam. 17:34-37; 2 Sam. 23:20.

The face of the third of the living creatures around the throne of God in heaven resemble the face of a lion. Eze. 10:14.

The lion was used as a symbol of Assyria and Babylon. Jer. 50; 17.

"The righteous are bold as a lion," (Prov. 28; 1.) and "the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts, of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth, in pieces, and none can deliver." Mic. 5; 8.

"Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

AT THE NORTH POLE

HOW can time be reckoned at the North Pole; where it is six months day, and six months night? In the first place no one has ever visited the North Pole. At Hammerfest, Norway one of the most northern towns in the world, the sun shines in the summer for over six weeks without going out of sight. Here, there are a company who observe the seventh day as the Sabbath, and a

Baptist Church who observe the first day.

Those who get into trouble over the difficulty of observing the seventh day in that portion of the world, are those who have never been there and know nothing of the conditions. The position of the sun in the heavens determines when it is night, the same as it does on the equator or any where else in the world.



"HAND in hand with angels
Through the world we go;
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf will own;
Never, walking heavenward,
Can we walk alone."

THE dear Christ dwelleth not afar,
The King of some remoter star,
Listening at times with flattered ear,
To homage wrung from selfish fear;
But here amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives to-day.

—Whittier.

When I Began to Observe the Sabbath

WHEN I was a young man I went to Canada to preach, on my way I met an individual who gave me "Elihu on the Sabbath" to read. I read it and became convinced that the seventh day was the Sabbath. I examined every text bearing on the subject in the New Testament. From a child my parents taught me to obey the word of God and reverence Sunday. My prejudice was so strong in favor of my early education, that a great conflict arose in my mind between the word of God and my early Sunday education, but I decided to keep the seventh-day Sabbath until I saw some scriptural light in favor of the first day of the week. That was fifty-four years ago and I have not found it yet, I am now nearly four score years old and I shall never change back to the first-day observance.

S. N. HASKELL.

A Seed

"A WONDERFUL thing is a seed,
The one thing deathless forever;
Forever old and forever new,
Forever faithful and utterly true,
Fickle and faithless never.

"Plant lilies, and lilies will bloom;
Plant roses, and roses will grow;
Plant hate, and hate to life will spring;
Plant love, and love to you will bring
The fruit of the seed you sow."

Result of Canvassers' Prayer.

TWO YOUNG ladies had just attended a canvasser's institute and were going to their appointed territory to canvass. Both were from the country, strangers to city life. It was with trembling they started out. Both were extremely timid in meeting strangers. Many times they had been unable to go through the whole canvass of the book before the class. They found a secluded corner in a hedge fence near the town they intended to canvass, and there knelt in prayer and tears. The burden of their hearts was the salvation of souls, and strength to do

the work of selling the book. A gardener heard them asking the Lord to bless every one in the town and that the book "The Life of Christ" might prove a blessing to every one who read it. He told what he heard. In a short time most every one in the town was looking for the canvassers. One of the canvassers went to the home of the minister and knocked at the door. He was the editor of the "*Semine Religieuse*" (Religious Weekly.) He looked down upon Sister D.—with a look of importance and said, "What can I do for you?" She managed to say "I have a good book to show you Sir," but her heart grew faint when he answered "A book! what do you know?" In child-like simplicity she answered, handing him the book, "I don't know anything, but it is a good book to point souls to Christ, I will sit here on the steps while you examine it." Her answer was so earnest and her face so expressive of true humility, that it touched his heart. He extended his hand to her and said "Come in, you are a Christian." He looked the book through gave her his order for the best binding, and said he hoped she would sell one in every family. He questioned about her reasons for doing this work and was pleased to such a degree that he wrote an article on Christian Humility, giving Sister D.—'s interview with him as one example. He described her book and asked everybody to buy a copy. That week one sister took fifty-one and the other fifty-two orders in the town. This experience shows the importance of praying, also of humility. These two sisters were members of my second canvassing class in Switzerland, at Chand-de-Fond.

E. P. AUGER.

"WHICH made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever."

A Thunder-shower

THE sultry afternoon drew near its close,
 When heavy clouds of threat'ning hue arose;
 The lightning seemed a harbinger of war;
 The thunder sent its challenge from afar;
 The rolling clouds hung low above the trees,
 And yet more darkly gathered, while the breeze,
 Which fled on fitful wing, returned again,
 And with it came the first few drops of rain.
 Then with a roar the o'ercharged clouds gave way,
 And rain dashed like the angry ocean's spray.
 The clouds soon broke away; their strength was
 spent;
 Across the eastern sky a rainbow bent;
 The dripping leaves were decked with jewels rare;
 The little birds poured forth their evening prayer;
 But soon the rainbow faded, and the sun
 Sank to his rest; his daily task was done.
 Erelong, the full-orbed moon, with unveiled face,
 Looked down with smiles the summer night to
 grace.

—Ella Cornish.

Some Thoughts on Nebuchadnezzar

NEBUCHADNEZZAR was a large-hearted, liberal-souled man, who desired intelligence among his counselors rather than a blind submission to his will. He sought even among his captives as counselors those "in whom was no blemish, but well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." Dan. 1:4.

He was highly educated and examined his own pupils individually. He stood at the head of the greatest seat of learning there was in the world at that day. Dan. 1:18-20.

He was an idolater, and enforced his religion on the whole world. Chapter 3.

He was strictly conscientious, and would labor with his army without price or reward. Eze. 29:18.

For this God gave him the wealth of Egypt. Eze. 29:19, 20.

When he saw the wisdom and power of God made manifest he acknowledged God. Dan. 2:47-49; 4:1-3, 34, 37.

He believed in Christ and that He was a real, personal being. Dan. 3:25.

He believed in the ministration of angels. Dan. 3:28.

He believed in the spirit of prophecy that existed among the people of God. Jer. 40:1-4.

God calls him His servant. Jer. 27:6.

When we consider how God regards conscientiousness above knowledge, as set forth in 1 Cor. 8, it is not hard to believe that Nebuchadnezzar will be with the saved in the kingdom of God, especially so with his last testimony on record in Dan. 4. The above facts are well to consider when we draw lines on people because they do not do just as we think they ought to do.

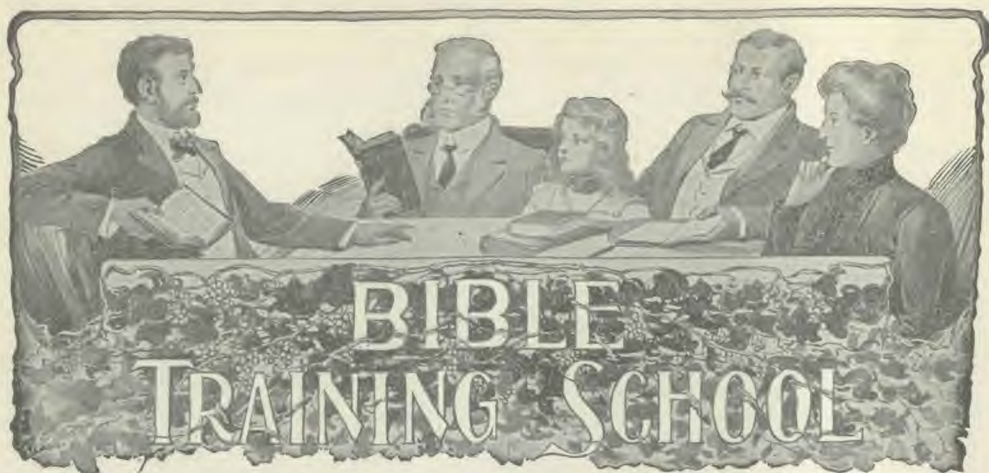
Forgiveness

THE attitude we sustain towards our enemies is the attitude God sustains towards us. The way we forgive our enemies, is the manner we ask God to forgive us. "Forgive us our debts as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

"When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." Even after the Lord has forgiven if we hold a grudge in our hearts then His forgiveness towards us is made null and void. "So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

But what is it to forgive their trespasses? It is not to impute them unto them. It is not to mention them. It is not to even think of them, but take the blame upon ourselves. 2 Cor. 5:19, 20. This makes us ambassadors for Christ representatives of God's government.

"It takes an empty head to rise to the heights of fashion."



BIBLE READERS' CLASS

THE living voice of God is essential for the spiritual life of the people of God.

As a parent talks to his children, so the Lord talks to His people. As there is peace, harmony, and happiness in a family who listens to the good counsel of the parent, so there is peace and happiness in the church of God when God's counsel is regarded. A well regulated family is the highest type of heaven. Eph. 4:22-33.

The Living Voice of God

- 2 Tim. 3:16. All scripture is inspired by God.
- 2 Tim. 3:16. It is profitable for four things; viz, doctrine, reproof, correction, and instruction in righteousness.
- Dan. 10:17. Inspiration of God is the breathing of God. Men do not breath while in vision, a state of mind God places them in while He talks to them.
- Num. 12:6. He talks directly to them in visions and dreams.
- Dan. 7:1. A dream of a prophet is the same as a vision.
- Ecc. 5:3. An ordinary dream cometh through a multitude of business.
- Jer. 23:26-28. False prophets will have a multitude of dreams, but their dreams are as chaff compared to the word of the Lord.
- Jer. 23:29. God's word is compared to a fire and a hammer that breaks the rock in pieces.
- Jer. 23:30-32. God is against all false prophets who mingle with their words the words of the true prophets.

The Manner of God's Speaking

- Num. 12:6. He speaks through visions and dreams.
- 2 Cor 12:1-3. While in vision the prophet is wholly unconscious of surroundings.
- Num. 23:8, 12, 23. Balaam could only speak the words of God while in vision.
- 2 Cor. 12:4 [margin]. Sometimes it is difficult to express in human language all that the Lord reveals to the prophet while in vision.
- 2 Peter 3:16. Because of this some that are "unlearned and unstable" wrest the message of the prophet to their own destruction.
- Jer. 36:16-18. Some "wrest" the message by questioning the literal reading of the words.
- Luke 10:25, 26. Eternal life depends upon *what* is written, and *how* we read it.
- Neh. 8:8. We are to read *distinctly* and understand *the reading*.
- 2 Tim. 2:7. If we consider what the prophet says, the Lord will give the understanding.
- 1 Pet. 1:10, 11. The Spirit of Christ speaks through the prophets.
- 1 Kings 14:5, 6. Sometimes the prophet receives the message at the time he is to deliver it.
- 2 Chron. 21:12 [margin]. It is often written out beforehand.
- 1 Cor. 1:11. Sometimes a report coming to the ears of the prophet will show him that it is time to send out the messages previously given him.
- 2 Kings 8:10-12. Seeing an individual often recalls to the mind of the prophet what he has been shown in regard to that person.
- 2 Peter 1:21. The prophets speak as they are moved by the Holy Ghost.

Ex. 4:15, 16. God promised to be with the mouth of His prophet while delivering His messages.

2 Peter 1:21. Prophecy comes not by the will of man.

2 Chron. 36:12. A prophet is one who speaks from the mouth of the Lord, whether in vision or by direct revelation.

Importance of the Gift of Prophecy

Gen. 3:8. When Adam was in the garden of Eden God could talk with him face to face.

Rev. 22:3, 4. In the new earth the same fellowship and communion will be restored.

Gen. 3:22-24. Sin separated man from his Maker.

Eph. 4:4-6. There is one body, one faith, and one baptism.

1 Cor. 12:4-12. Spiritual gifts were designed to restore this oneness.

1 Cor. 14:1. The spirit of prophecy is a very important gift.

Eph. 4:8-10. A preparation for the coming of Christ will restore all the spiritual gifts to the church.

Eph. 4:11. Prophets in the church is one of these gifts.

Eph. 4:12. The object of all the gifts is to perfect the saints, and purify the church.

Eph. 4:13. The gifts will continue until the church is perfected.

Do Prophets Contradict Themselves?

Jer. 18:7-10. God changes His attitude toward the sinner if the sinner changes his attitude toward God.

1 Cor. 9:20-22. God meets His people where they are and as they are.

2 Kings 7:17-20. He who doubted because of the apparent inconsistency could see, but not share in the blessing.

Luke 1:18-21. He who believed but asked for evidence because of the apparent inconsistency of the testimony, was dumb for nine months.

1 Kings 21:25-29. Because one of the wickedest of men repented, God changed the testimony towards him at once.

2 Kings 20:1-6. Because a good man prayed, the Lord changed the testimony toward him before the prophet even got out of the court. What an excellent opportunity for those who did not understand to say these testimonies contradicted themselves.

Mark 9:17-23. To the father who asked, "If thou canst?" the Saviour replied, "If thou canst believe." Our relation to God changes His relation to us. He meets those who come to Him in faith.

2 Sam. 22:25-28. God meets all classes of people where they are.

Who Persecutes the Prophets

Acts 7:51, 52. It was the professed people of God who persecuted every prophet.

2 Kings 6:8-12. One reason was they revealed the secret plottings of the enemy.

Luke 13:33. Jesus said it could not be that a prophet perish out of Jerusalem.

2 Kings 5:20-27. A prophet revealed to one man what was in his heart to obtain before he had ever openly expressed a desire for it, and brought a judgment upon him.

Rev. 19:10. The testimony of Jesus Christ is the spirit of prophecy.

1 Kings 8:39. God only knoweth what is in the hearts and purposes of men.

John 2:25. Christ knew what was in the heart of every man.

Jer. 17:9, 10. It is God who tries every man's heart, for man does not know what is in his own heart.

Rev. 12:17. The reason why Satan hates the remnant so much is because this gift is in the church. The "testimony of Jesus," "the spirit of prophecy," and prophets are synonymous expressions. See Rev. 12:17; 19:10; 22:8, 9.

Paper Work

THERE are about 7,859 Sabbath keepers in the German Union Conference, and they used last year regularly fifty thousand copies of their German, paper in missionary work. This averages a little more than six copies to a member. It is astonishing to the laborers here how rapidly the membership is increasing. Is it not largely due to the faithfulness in the distribution of literature?

England, with a membership of about 1,700, sells regularly two thousand four hundred copies of "Present Truth."—*The Worker's Record*.

It is a law of nature if we reap a good harvest we must sow plenty of seed. What is being done in American cities? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2. Cor. 9:6.

How are you sowing in your home city or town? What will the harvest be?

Shadow and Sun

STAND with your back toward the sun
And 'tis a well-known fact
You cast the shadow of yourself
Before you by the act.
It falls upon the things you grasp,
Upon the path you tread,
And everywhere, instead of light,
It flings a shade instead.

So when you turn your stubborn back
Upon the heavenly Sun,
The light that lightens all the world
And shines for every one,
At once the ugly shade of self
Darkens your pathway o'er,
The shadows fall before.

But turn and face the Light; and lo,
Under the sunlit air
The world lies wide before your feet,
No selfish shadow there;
Sunshine upon the daily path,
Sunshine that shall attend
Each onward step, each forward look,
Unto the journey's end!

—Selected.

Are You One of Them?

AN elderly woman who has spent many years in God's service has a *valuable talent* in her Christian experience. Her words have more power than the words of the young. Many old people waste the most valuable years of their life, simply because they have not the physical strength they once had. The following report is the work done in one month by a sister over seventy years of age. Some of her friends thought she was too old to do house-to-house work. But she goes on with her work. She is not able to work every day; but while kept at home by bodily weakness she can pray and God gives His approval by giving her souls for her hire.

Missionary letters written,	18
Tracts given away,	pages 692
Hours work,	123
Visits made,	56
Pages books sold,	9192
Bible readings given,	49
Papers given away,	50
Present at Bible readings,	54
Friday evening Bible Study, at home, number present from 3 to 8. This is not counted in the above figures.	
Pages loaned,	800
I have not counted time spent in church work as deaconess.	

There are many aged sisters who are doing nothing really to spread the message who could do a valuable work for God if they would go to work. The following quotation from a late letter from the one who sent in the above report speaks volumes: "I am so thankful that you encouraged me to take up the work again. I did so, with fear and trembling, but now I am happy, my mind is clearer, my thoughts quicker and the Lord is blessing my work."

A Study on Letters in Bible Times

WHAT animals bore letter-carriers in old time? Esther 8:10.

What letter was sent by a fugitive servant? Phil. 1:1-25.

What was the name of this messenger? Phil. 1:10.

What request did this letter contain? Phil. 1:12, 15-17.

With what expectation was this request made? Phil. 1:22.

What gave this letter an especial interest? Phil. 1:9.

What gave the writer an especial interest in the bearer of this epistle? Phil. 1:10, 11.

In what book of the Bible do we find two letters written to kings? Ezra.

Who wrote the first of these letters? Ezra 4:8-10.

To whom was it written? Ezra 4:11.

For what purpose?—To hinder the rebuilding of Jerusalem. Ezra 4:15, 16.

Was the object for which it was written accomplished? Ezra 4:24.

What was the king's answer? Ezra 4:18-21.

By whom was the second letter addressed to a king? Ezra 5:6.

What king? Ezra 5:7.

With what object? Ezra 5:8-11, 17.

With what success? Ezra 6:6, 7.

What search did the king make? Ezra 6:1.

What decree did he discover? Ezra 6:2-5.

What decree did he make? Ezra 6:8-12.

Unto whom were given letters to governors and to the keepers of the king's forest? Neh. 2:7, 8.

By whom were they given? Neh. 2:1.

Who sent Nehemiah an open letter? Neh. 6:5.

Why was this an insult?—Letters sent to chiefs and governors in the East are carefully folded up and put in silken bags which are sealed.

With whom did the nobles of Judah carry on a treasonable correspondence?—With the Ammonites. Neh. 6:17.

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PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

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SOUTH LANCASTER, MASS., AUGUST, 1907.

A LATE letter from Brother and Sister Burgess, reports that John Last, the educated native who recently accepted the truth has been baptized and began working for his people.

A Question for the Curious

IN sailing around the world a day is either lost or gained. If we go east a day is gained, if we go west a day is lost. If twins should start to go around the world and one go east, and the other west, when they met which would be the oldest?

Important

It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. We are inexcusable if we allow God-given talents to rust from inaction. Christ asks, "Why stand ye here all the day idle?" Let us consecrate all that we have and are to Him, believing in His power to save, and having confidence that He will use us as instrumentalities to do His will and to glorify His name.—*Mrs. E. G. White.*

From a Missionary's Bible

SEVERAL years ago I visited a missionary family that had seen long pioneer service in the heart of Africa. From the title of the mother's Bible I copied the following:—

"A Sevenfold Consecration.

"1. My eyes are to be upon Jesus. Heb. 12:2.

"2. My feet are to be in the race-course. Heb. 12:1.

"3. My hands to minister to others. Eph. 4:28.

"4. My mind to be set on things above. Col. 3:2, margin.

"5. My heart to be established in grace. Heb. 13:9.

"6. My body to be a living sacrifice. Rom. 12:1.

"7. Myself—spirit, soul, and body—blameless at the coming of Christ. Thess. 5:23."

I pass on this outline to our young people; for this sevenfold consecration described is what we all need for service, whether at home or abroad.—*W. A. Spicer.*

Attention!

ARRANGEMENTS have been made so that those who wish to earn their way through school, can secure a scholarship for one year in South Lancaster Academy by selling the BIBLE TRAINING SCHOOL. Quite a number of young people are now selling papers for the scholarship and are meeting with good success.

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