

VOLUME VI

OCTOBER, 1907

NUMBER 5

# BIBLE TRAINING SCHOOL

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

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

• Luke 14: 28 •



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# Bible Craining School



"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., OCTOBER, 1907

No. 5

## LIFE'S LESSON

THERE isn't a blossom under our feet,  
But has some teaching, short and sweet,  
That is richly worth the knowing;  
And the roughest hedge, or the sharpest thorn,  
Is blessed with the power to guard or warn,  
If we will but heed its showing.  
  
So do not spoil your happy looks  
By poring always over your books,  
Written by scholars and sages:  
For there's many a lesson in brooks or birds,  
Told in plainer and prettier words  
Than those in your printed pages.  
  
And yet, I would not have you think  
No wisdom comes through pen and ink,  
And all books are dull and dreary;  
For not all of life can be pleasant play,  
Nor every day a holiday,  
And tasks must be hard and weary.  
  
And that is the very reason why  
I would have you learn from earth and sky  
Their lessons of good, and heed them:  
For there our Father, with loving hand,  
Writes truths that a child may understand.  
So plain that a child can read them.

—Phoebe Cary.

## TEMPERANCE

MRS. E. G. WHITE.

WE as Christians should stand firmly in the defence of temperance. There is no class of persons capable of accomplishing more and effecting the object more readily than the God-fear-

ing Bible youth. In this age, the young men of our cities should unite in a firm, decided army to set their faces as a flint against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized because they visit the halls and gardens fitted up with music and every attraction to allure the youth.

*Intemperance and licentiousness and profanity are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every pledge presented, to give influence to temperance, and to induce others to sign the pledge. Let no feeble, weak excuse be offered to refuse to put your name to the temperance pledge. Work for the good of your own souls and for the good of others.*

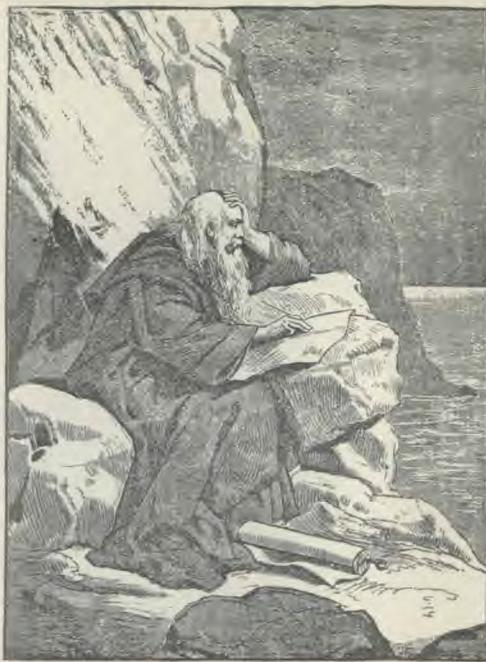
We thank the Lord that a victory was gained upon these points, and we hope to carry our brethren and sisters up to a still higher standard to sign the pledge to abstain from coffee and the herb that comes from China.

Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, and the effect is prostration, sadness, exhaustion of the mental, moral, and physical forces. The mind becomes enervated,

and unless through determined effort the habit is overcome, the activity of the brain is greatly lessened. All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, becomes a warring element against spiritual progress. Shall not those who advocate temperance and reform awake in regard to these injurious things? *And shall not the pledge paper embrace coffee and tea as hurtful stimulants?* In some cases it is as difficult to break up this tea and coffee habit as it is for the inebriate to discontinue the use of liquor. The money used for tea and coffee as a common drink, is worse than wasted. It does the user, be it man or woman, harm, and that continually. Shall Christians bring under the control of reason this appetite, or will they continue its practice because they feel so let down without it, like the drunkard without his stimulant?—“*Review and Herald*,” April 15, '87.

#### A VISION BY THE SEA.

‘TWAS Sabbath, and the holy seal of rest  
Was stamped on earth and sky. Afar from homes  
Of men, no discord mars the harmony  
Of peace. The humble worshipper there finds  
That nature holds communion with his heart  
And joins with him in songs of grateful praise.  
  
Upon a barren wind swept, rocky isle  
An old man sat alone, deserted, doomed  
To live secluded from his kind, but not  
Because of sin. Oppression long had ruled  
This earth, and left its purple stain along  
The narrow pathway trod by holy men.  
The waves crept softly up the shining beach  
And kissed the shore and murmured of God's love,  
The sun looked down upon the waters bright,  
And gently touched with gold the silvery locks  
Of him who gazed afar out o'er the sea,  
Who felt its dreamy beauty in his soul,  
And read God's poetry written on the scroll  
Of earth and sky. The rugged rocks and hills  
But told of strength,—the strength of Israel's God.  
The cooling breeze that fanned his aged brow  
Was but a symbol of the Spirits power  
Upon the hearts of men.



The surging sea

Brought back the thoughts of long ago, when One  
He loved upon the waters walked, and stayed  
The tempest with a word. The clouds above  
All tinged with purple, blue and gold, seemed like  
A pathway leading to a land of rest;  
And as he mused, his heart grew warm, and all  
His soul held converse with the world unseen :  
Thus wrapt in high and holy thoughts, and lost  
In meditation sweet, a heavenly voice  
Awoke no fear, for it seemed but a part  
Of songs angelic from the heavenly choir ;  
But as he turned to see the voice, his eye  
Beheld a wondrous sight—seven candlesticks  
Of gold, and in their midst a being bright,  
So like the Friend beloved in days of old,  
So like the One the parting clouds received,  
So like, and yet so kingly in his looks,  
So nobly grand, so far removed from earth  
And sin, that “that disciple” trembling stood  
With mingled awe and fear so great that all  
The blood within his veins stood still, and all  
His strength departed, as he fell before  
His Lord.

But soon the sweet familiar words,  
“ Fear not,” fell on his ear, and he arose  
To bask within the light of Jesus' love,  
To see upon that barren ocean-isle  
Strange scenes, to look adown the vistas long

Of ages yet to come,—to see the church  
 In conflict with the powers of earth and air,  
 To see the hate of wicked men displayed  
 Against the just, to see the martyrs' faith,  
 To see the patience of the saints, and all  
 The long oppression of the passing years.  
 And as he gazed, the stars of heaven fell,  
 The sun grew black as night, the moon as blood,  
 The heavens departed as a scroll, and all  
 The mountains and the isles were moved afar,  
 And all the dead arose, and stood before  
 The great white throne, and angel hands brought  
 forth

Great books, in which were written all the deeds  
 Of all the world; and judgment just was given.  
 And then the vision changed, and o'er the earth  
 The glory of the Lord was shed in floods  
 Of light. The curse of sin departed, and  
 Edenic beauty reigned, while God's soft hand,  
 With tender touch of pity and of love,  
 From off all faces wiped all tears; and as  
 The watcher gazed, all tremulous with joy  
 And faint with awe, he seemed transported far  
 Away,—to stand where Moses stood, upon  
 Mount Nebo's lofty crest, and there to view  
 The land of song, the land of love, the land  
 From sorrow free. And down a shining path  
 Of light, Jerusalem, so long foretold,  
 In glory clad, descended from her God,  
 Reflecting all the hues of precious stones,  
 Of amaranth and pearl, and needing not  
 The light of sun or moon; and all the saved  
 With shouts of praise, marched through those  
 gates and stood

Before the throne and sang redemption's song.  
 O vision blest! Thrice blest the mortal eyes  
 That saw beyond the veil that hides the years  
 To come, and seeing, made the vision plain,  
 That all through faith, earth's future may behold:  
 And blest are those who read and ponder well  
 The words of "holy writ"; and blest will be  
 The souls who find that city through the maze  
 Of earthly doubts and fears, and through the blood  
 Of Jesus find an everlasting home.

ELIZA H. MORTON.

#### THE BOOK OF KINGS AND CHRONICLES

S. N. HASKELL

**T**HE question has often been asked, "Who wrote the books of Kings and Chronicles?" The matter contained in these books was written by a large number of prophets. The books contain a

a consecutive history of the kings of Judah and Israel from the days of David to that time Israel was carried into captivity,—a space of about four hundred years.

These kings possessed different characters; some were men "after God's own heart," the best of men; while others were the wickedest of men. Some of them were at first good men and became wicked; others were wicked and repented, and God accepted them.

These kings were warned, admonished, and instructed by the Lord through prophets; as their characters, circumstances, and conditions required. Records were made of the lives of these kings, and much of the instruction given them by the prophets was written in books which have not come down to us. The books of Kings and Chronicles were compiled out of these books. There are about forty prophets referred to in the books of Kings and Chronicles some of them are mentioned by name as, Elijah, Elisha, Nathan etc. While others are spoken of as "A man of God," "The man of God," or "One of the sons of the prophet," or like expressions to distinguish them from other men.

The first book of Chronicles is different from the others as it contains a genealogy of the race back to Adam. As the books of Kings and Chronicles contain a brief history of the kings, their characters and the warnings of God to them, they become deeply interesting to the Bible student. They show the relationship that God sustains to His people, and the use and importance of the gift of prophecy. This gift is God's ordained means of communicating to mankind. The prophet spake from the mouth of the Lord. 2 Chron. 36:12. The prophet's testimonies were regarded and studied by the devout as the commandments of the Lord. 2 Chron. 29:25; 2 Peter 1:21. They were called "Scriptures." 2 Peter 3:16.

When Adam was first placed in the garden of Eden, God could talk with Him face to face; but after sin had formed a barrier between God and man, then God manifested His interest in mankind by the gift of prophecy as a means of direct communication to man. The books of Kings and Chronicles illustrate this truth—the gift of prophecy, in personal testimonies more than any other books of the Bible. All the Bible came through the Spirit of Prophecy, but these in particular contain the history of about fifty kings and many leading men, who in all conditions and under all circumstances received personal testimonies from the Lord.

The books of Chronicles are referred to over twenty times in the books of Kings. Some things are mentioned that are not found in either of the books of Chronicles as we have them to-day. The "Chronicles of king David" are mentioned. 1 Chron. 27:24; also compare 2 Kings 4:32, Prov. 25:1. A careful reading of these texts show that there were portions of the books of Chronicles that were never handed down to us. There are many other books referred to in Kings and Chronicles that have not been handed down to us, as:—"The book of Samuel the Seer," "The book of Nathan the Prophet," "The book of Gad the Seer," 1 Chron. 29:29; "The book of Jehu," 2 Chron. 20:34; "The book of Shemaiah," 2 Chron. 12:15; "Book of the acts of Solomon," 1 Kings 11:41; "The prophecy of Ahijah," "And in the visions of Iddo the Seer," 2 Chron. 9:29. This reveals the fact that each living prophet gives much instruction that is local for that particular time and not for future generations.

The books of Kings and Chronicles were evidently compiled by Ezra the scribe.

"COMMIT thy works unto the Lord, and thy thoughts shall be established."

### THE URIM AND THUMMIM

**T**HREE were two features of the garments worn by the high priest that are worthy of more than a passing notice. The Breastplate of Judgment and the Urim and Thummim. Christ is represented by the high priest, while the ordinary priests more fully represented the church. Heb. 8:1, 1 Peter 2:9.

The Breastplate of Judgment, was worn by the high priest when he entered in the most holy place on the day of atonement, the tenth day of the seventh month. Ex. 28:29, 30. On this Breastplate of Judgment were three rows of precious stones, the same that form the twelve foundations of the city of God. And upon each stone the name of one of the twelve tribes of the children of Israel. "Aaron shall bear the names of the children of Israel in the Breastplate of Judgment upon his heart, when he goeth in before the Lord." So our great High Priest pleads His own blood in the sinner's behalf, and bears upon His heart the name of every repentant soul. Says the Psalmist, "I am poor and needy, yet the Lord thinketh upon me." Psa. 40:17. When Christ pleads His obedience, our disobedience sinks therein. Pointing to us, He pleads in our behalf, "Withhold not thy tender mercies from Me." "He identifies us with Himself. We are in the glorious Me. Ps. 40:1. Me, My and Mine, are mentioned twenty-four times in this psalm.

Upon the right and left of this Breastplate were two large stones of great brilliancy. These were the Urim and Thummim. Urim means "lights" just as the sun and moon are called "lights." Psa. 136:7. Thummim means perfections. The terms would be appropriate to express revelations of God's mind and directions from Him. By these the will of God was made known through the high priest. When questions were brought before the Lord, a

halo of light encircling the precious stones at the right was a token of divine consent or approval; a cloud shadowing the stone at the left was an evidence of denial or disapproval. He was ready to be consulted at any time. David when pursued by Saul was accompanied by Abiathar who carried the ephod containing these stones, the Urim and Thummim. When he was in perplexity and doubt he would say to Abiathar "Bring hither the ephod," and by this he would learn the will of God. 1 Sam. 23:9, 10.

The onyx stone is the first precious stone mentioned in the Bible. It is also mentioned as being in heaven when Satan was there before he fell. Ezek. 28:13.

Moses was to take two onyx stones and "grave on them the names of the children of Israel." Ex. 28:9-12. Each stone was to bear the names of six tribes, the stones were set in ouches of gold, and placed upon the shoulders of the ephod. God said: "Aaron shall bear their names before the Lord upon his two shoulders for a memorial," Ex. 28:12, truly typifying He of whom it is said, "The government shall be upon His shoulder." Isa. 9:6. One writer has said: "The shoulder pieces being all onyx, exhibited the likeness of the saints in beauty; whereas the Breastplate stones by being so various, exhibited diversity of gifts and glory in the saints."

There were onyx stones in the Garden of Eden and onyx stones in heaven. The onyx stones on the garments of the high priest seemed to be a beautiful connection between paradise lost and paradise restored.

#### He Helps Us

THE work which we count so hard to do,  
He makes it easy, for He works, too;  
The days that are long to live are His,  
A bit of His bright eternities,  
And close to our need His helping is.

—*Susan Coolidge.*

#### WAY MARKS AND HIGH HEAPS

##### Tarrying of the Bridegroom

**M**ATT. XXV:5. "While the bridegroom tarried they all slumbered and slept." In overhauling our dead reckoning, and re-examining our past observations, we could discover no mistake. But we did discover one thing which was to us a clear explanation of our text, at the same time so simple that the most we could say about it was, that God had withholden our eyes from this point as he did the two disciples in company with Jesus at his resurrection. And this was that six months had yet to be added to the prophetic period before we could make them out full and complete. For instance we now could see clearly that it would take every hour of 457 B. C., and 1843 years after, to fill up 2300 days or years.

That the ten virgins, a company of Second Advent believers, had been out with their lamps (Bibles) to meet the Bridegroom (Christ) in 1843, was not doubted. That He tarried, that is, came not so soon as they expected Him, was also clear. That this company became drowsy and fell asleep, and consequently lost a great part of their interest in the doctrine, and especially on time, was afterwards fully demonstrated, first by the publication of a letter from one of our leading messengers (Wm. Miller) in the Advent papers, which stated that we must now look for the Bridegroom (Christ) every day until He came. This was generally admitted, but was soon proven to be a great mistake; but it was about the best we knew at that time (May, 1844), for while we were in this stupid, dark and still time, (Midnight) a cry was raised, which clearly proved that the Bridegroom could not come until at least three months.

Secondly, by the tens of thousands of confessions which these very same virgins made, at private and general conference, and camp meetings, after they were aroused

by a cry at midnight. So clearly was this part of the parable fulfilled, that I can now hardly remember an individual among the virgins, that did not confess (and many with pugnant sorrow) their stupidity and loss of interest in the doctrine and time of the Advent. It may answer for individuals who seldom visited our general meetings, to deny the fact, but any one that frequented them at this crisis, must have had their ears closed, and been fast asleep, not to have witnessed the multiplied and continual cases of this kind, in all parts of the meeting. But why need I labor any further to prove what almost every living virgin in that company know as their experience. I think it would be as easy to prove that we never had any meetings after 1844. I think this, with what further additional evidence we shall offer in another place, will sufficiently demonstrate the second way mark in our pathway, during this judgment hour proclamation. For we did clearly and literally, according to the representation of an Eastern marriage, fulfil the text in the 5th verse, viz.; became drowsy and fell asleep, while the Bridegroom tarried.—*Joseph Bates, in "Second Advent Way Marks and High Heaps."*

#### THERE SHALL BE SIGNS

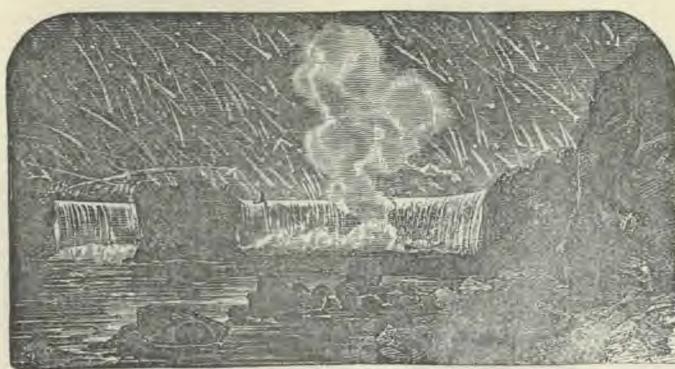
**T**HE sacred record does not say “there may be signs; but it positively states “There shall be signs,” revealing the fact that the second coming of Christ is near at hand. Neither are we left in doubt as to the location of these signs, for we read, “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations” etc. Luke 21:25, 26. We are not left in doubt as to the character of these signs for the beloved John says the sun “became black as sack-cloth of hair.” Rev. 6:12.

Isaiah tells us the time of day when this sign would be seen, “The sun shall be

darkened in his going forth.” Isa. 13:10. Amos had previously prophesied that it would be dark at noon, and that this darkening of the sun would take place on a clear day. Amos 8:9.

While four different old Testament writers speak of the sun being darkened, it remains for the Saviour Himself to reveal when this sign would be displayed in the heavens. In the twenty-fourth chapter of Matthew the Saviour speaks of the great period of persecution that would come upon His people, then He adds, “Immediately after the tribulation of those days, shall the sun be darkened.” Matt. 24:29. Again in Mark 13:24 He states, “In those days, after that tribulation the sun shall be darkened.” Every student of prophecy knows of the twelve hundred and sixty years of persecution, known as the dark ages, extending from 538 to 1798 A. D. From the testimony recorded by Mark we learn that the darkening of the sun would take place after the persecution, and “in those days.” The persecution ended about 1776 hence we learn that the darkening of the sun would be between about 1776 and 1798 A. D.

History records that upon May 19, 1780 the sun was darkened in fulfillment of the prophecies mentioned above. This darkening occurred on a clear day, the darkness beginning about ten o'clock in the forenoon, and continuing through the day, and the following night the moon hung as a ball of blood in the heavens. Rev. 6:12, Joel 2:31. The prophecy also states that the stars of heaven would fall to the earth as a fig tree casteth her green figs when shaken of a mighty wind. Rev. 6:13, [margin]. There have been many showers of falling stars; but the great meteoric shower of Nov. 13, 1833 differs from all others in the fact that the stars all came from one place in the heavens and were cast in all directions, just as green fruit would be cast from a tree violently shaken.



METEORIC SHOWER AS SEEN AT NIAGARA FALLS.

The signs have been displayed in the heavens declaring that the Saviour is soon coming and the end of all earthly governments is near at hand but:—

"We know not *the hour* of the Master's appearing, Yet signs all foretell that the moment is nearing, When He shall return,—'tis a promise most cheering.—

*But we know not the hour.*"

#### A Negro's Prayer

PRAYER of James Theodore Holly (colored), bishop of Hayti, 1874, in closing a sermon preached in Westminster Abbey, London, based on a tradition that Simon the Cyrenian was a negro, Cyrene being in Africa:

"O Thou Saviour Christ, Son of the living God, who when Thou wast spurned by the Jews of the race of Shem, and delivered up without cause unto death by the Romans of the race of Japheth, hadst Thy heavy cross borne to Calvary's summit on the shoulders of Simon the Cyrenian of the race of Ham: remember the forlorn, despised and rejected race whose son that day bore Thy cross, in the day when Thou shalt come in the power and majesty of Thy kingdom to bestow crowns of eternal glory: and give to me then a place neither at Thy right hand nor at Thy left, but by the gate of the holy city, the new Jerusalem, that I may have the joy of seeing my poor brethren, the redeemed of the Lord, enter in." —*The Institute Tie.*

#### AT THE DOOR

AFTER the Saviour had spoken of the darkening of the sun and moon and the falling of the stars as signs of His second coming, He then told His disciples to "learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is

nigh; so likewise ye, when ye shall see all these things know that He is near, even at the door." Matt. 24:32, 33 [margin]. And then lest some would still be in doubt He added: "This generation shall not pass, till all these things be fulfilled." Matt. 24:34. He did not refer to the generation living when He spoke the words; for He said that generation would have no sign except the sign of Jonah the prophet. Luke 11:29. The generation that beheld the signs in the heavens as tokens of the coming of the Lord would not pass away until they would see the Saviour coming in glory.

The last of these signs, the falling of the stars, was witnessed in 1833. Between the years 1833 and 1844 these signs were preached to the world as signs of the coming of Christ. Those who beheld them as signs at that time are now gray-headed men and women, but the Saviour says, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away." Matt. 24:34, 35.

"There is light for the wise who are seeking salvation,  
There's truth in the book of the Lord's Revelation,  
Each prophecy points to the great consummation,—  
But we know not the hour."

I HAVE never found a thorough, pervading, enduring morality but in those that feared God.—Jacobi.

**An Arab Saying**

REMEMBER, three things come not back ;  
The arrow sent upon its track—  
It will not swerve; it will not stay  
Its speed; it flies to wound or slay.

The spoken word so soon forgot  
By thee; but it has perished not;  
In other hearts 'tis living still,  
And doing work for good or ill.

And the lost opportunity,  
That cometh back no more to thee,  
In vain thou weepest, in vain dost yearn,  
Those three will never more return.

—Constantina E. Brooks.

**THE WORLD'S ANNIVERSARY IN OCTOBER**

**T**HE Bible record speaks of both the civil and sacred year. The sacred year began when after two hundred and fifteen years of servitude, God brought His people out from the land of Egypt. It was in the month Abib which signifies "Green ears." The Lord said, "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Ex. 12:2. Again, "Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib, the Lord thy God brought thee forth out of the land of Egypt." Deut. 16:1. "In the fourteenth day of the first month at even is the Lord's passover, and on the fifteenth day of the same month is the feast of the unleavened bread." Lev. 23:5, 6. These feasts pointed forward to Christ's death, "For even Christ, our Passover is sacrificed for us." 1 Cor. 5:7.

In the autumn the feast of the Tabernacles was celebrated; it was also called the "feast of ingatherings." It was "in the end of the (civil) year." Ex. 23:14-17 or "at the years end" or as given in the marginal reading "at the revolution of the year." Ex. 34:22. The antitype of this feast is still in the future, for it comes after the final harvest of souls. The day of atone-

ment came on the tenth day of the seventh month and the feast of ingatherings on the fifteenth day of the same month. Those types that shadowed forth the close of this world's history came in what would nearly correspond with our October. It was evidently about this season of the year that the world was first created; for all vegetation was created laden with fruit for the food of man. Gen. 2:4, 5. Therefore, the seventh Jewish month is the anniversary of the creation of the world. Just how many years the world has stood we can not say; just when probation will end, and when the Lord will come is not revealed. But one thing is certain, the Lord's coming is right upon us, and the end of all things is near at hand. The coming of the Lord draweth nigh. And much sooner than many expect the world's drama will close, Christ will come and take His children home.

**A Poisonful Herb**

THE Lord pronounced special curses upon one that persisted in the use of poisonous herbs, herbs that created a thirst. Deut. 29:18-21. Tobacco, tea and coffee are all injurious herbs that create a thirst. When the habit is once formed, there is the same craving for them that the drunkard experiences.

Tobacco especially is a rank poison to the system, and besides being poisonous is a most filthy habit. We all know the ruinous effect of a smoky stove, when the ceiling, and walls of a room are discolored by the smoke. Imagine the condition of the nasal cavities and lungs of a "smoker." If a room is filthy after a stove smokes a few days or weeks, what must be the condition of the lungs of one who has smoked for years? It is truly a filthy habit, and God says: "Dearly beloved, let us cleanse ourselves from *all filthiness of the flesh* and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

**Fret Not**

Why this waste of worry  
 In the yielded soul?  
 All life's fevered hurry  
 Doth not God control?  
 Why, in foolish blindness,  
 Chafe and fume and fret?  
 Hath His lovingkindness  
 Ever failed us yet?  
 Is the summer shortened?  
 Think of harvests won!  
 Are your friends disheartened?  
 He is Light and Sun!  
 Always deeper blessing  
 Follows His delays;  
 Soon, His truth confessing,  
 Life shall ring with praise.  
 Fretting tends to evil,  
 From its downward snare.  
 Keep your courage level  
 By the might of prayer.  
 Many a sin besetting  
 Springs from anxious thought;  
 Fretting is forgetting  
 What the Lord hath wrought.  
 Think of One above you  
 Grieved when you despair;  
 Think how He must love you  
 All your moods to bear!  
 And when fear and murmur  
 Clamour to be heard,  
 Let your grip be firmer  
 On His conquering Word.  
 Know, when troubles gather,  
 Angels take your part;  
 God, your heavenly Father,  
 Hath you in His heart.  
 Give your doubts denial,  
 Bid misgiving cease,  
 And the path of trial  
 Shall be light and peace.

—*Mary Rowles Jarvis.*

**OUR ENGLISH BIBLE**

**W**ICLIFFE was laid to rest and in spite of the untiring efforts of the enemy to check the circulation of the Bible, the light was steadily increasing. Over a hundred years after Wycliffe's death, Erasmus, the noted scholar, translated the New Testament into the Greek language.

This was the first printed copy of the New Testament. In 1515, two years before Luther nailed the "Thesis" on the church door at Wittemburg, Erasmus' New Testament was printed privately, and the following year publicly. Some may say, "What had this to do with our English Bible?" Very much indeed; it prepared the way for a greater work than had yet been accomplished.

This New Testament was the result of combined labor and scholarship. The Greek was beautifully pure. Copies were immediately dispatched to London, Cambridge, and Oxford. Erasmus laid his New Testament at the feet of England. He believed it to be a message of peace; but it was blowing the trumpet of war;—such a battle as had never been experienced in England. It was hailed with enthusiasm by the scholars of these institutions. While Erasmus retired from the field, the Word of God remained, and where it was received there also came Protestantism. Thomas Bilney of Cambridge was instantly converted by opening the book and reading, "This is a faithful saying, Jesus Christ came into the world to save sinners, of whom I am chief." William Tyndale was at Oxford, spoken of as a blameless young man. He was drawn to the study of the New Testament in pure Greek. He soon felt the marvelous power of the word, which he had found in no other book he had ever studied. He at once began to give public lectures on this pure book. This was more than Oxford could bear, so he quitted the bank of Issis, and joined Bilney at Cambridge. These two were soon joined by John Fryth and became champions for the word of God. They almost immediately were perfectly emancipated from the yoke of the papacy, and it had been accomplished by the word of God alone. No church or class of Christians had interpreted the Word to them. They read,

believed, and began to declare the wonders they had found.

Tyndale ever carried his book with him. Some of his associates were amazed and charmed by his teaching, others scandalized him. "That is a book that makes heretics," said the priests. "It is the church that gave the Bible to men, and it is only her priests that can interpret it." "Do you know who taught the eagles to find their prey?" said Tyndale. "That same God teaches His children to find their Father in His word. Far from having given us the Scriptures, it is you who have hidden them from us." The cry of heresy was raised against Tyndale. He extended his labors to the adjoining villages, while the enemies sought to destroy the effect of his labors. "O," said Tyndale, "if the people of England had the word of God in their own language. Without this it will be impossible to establish the laity in the truth." The battle waxed warm. But he waxed exceedingly bold. "If God spares my life," said this man who had tasted the power of the Word, "I will, before many years have passed, cause the boy that driveth the plow to know more of the scriptures than the priests." He summoned his friends to his aid, Bilney and Fryth. But seeing what the result would be, his friends advised him to withdraw from London. He expected, as the truth to him was so clear, that others would help him in his work. The fire of opposition was kindled. There was no rest for him in England. He stepped on board a vessel for Hamburg, Germany, taking with him his Greek New Testament. It looked as if the enemy had triumphed, and that the truth was banished from England; but God's hand was at the helm, and out of this very move came great victory. Germany sheltered this man of God while he translated the Bible into the English language.

### October

SIXTY-THREE years ago, on October 22, 1844, the long prophetic period reaching to the cleansing of the heavenly sanctuary closed. Dan. 8:14. At that time the Father's throne was placed in the most holy place of the heavenly sanctuary, and the Saviour was brought in before Him. "The judgment was set and the books were opened." Dan. 7:9-14. Since that time the investigative judgment has been in session, and the time is near when the work will close and the Saviour pronounces the awful sentence:—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still; and, behold, I come quickly, and My reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

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### "Such As I Have"

THE little maid sat in the high-backed pew,  
And raised to the pulpit her eyes of blue;  
And the prayers were long, and the sermon grand,  
But, O, it was hard to understand!  
But the beautiful text sank deep in her heart,  
Which the preacher made of his sermon a part:  
"Silver and gold have I none," read he;  
"But such as I have give I to thee."  
And the good old pastor looked down and smiled  
At the earnest gaze of the little child.

The dear little maid carried home the word,  
Determined to use it as chance might afford.  
She saw her mother unceasingly  
Toil for the needs of the family,  
So she cheerily helped, the long day through,  
And did with her might what her hands found to do.  
"Silver and gold have I none," said she;  
"But such as I have give I to thee."  
And the joyful mother tenderly smiled,  
As she bent to kiss her little child.

On her way to school at early morn  
She plucked the blooms by the wayside born;  
"For my teacher is often tired, I know,  
For we're sometimes naughty, and sometimes slow;  
Perhaps these may help to lighten her task,"  
And she laid the flowers on her teacher's desk.

"Silver and gold have I none," said she,  
 "But such as I have give I to thee."  
 And the weary teacher looked up and smiled  
 As she took the gift of the little child.  
 As she played with her sisters on the grass,  
 She saw a dusty traveler pass.  
 "Poor man," she said, "he is tired I think.  
 I'll go and get him a nice, cool drink."  
 And he hastened to fetch her little cup,  
 And dip the sparkling nectar up.  
 "Silver and gold have I none," said she,  
 "But such as I have give I to thee."  
 And the thirsty, dusty traveler smiled  
 As he took the cup from the little child.



Sweet and innocent, clad in white,  
 She knelt by her little bed at night.  
 With a childish trust she longed to bring  
 Some gift to her Saviour and her King.  
 "So much from thee every day I receive;  
 But my heart is all that I have to give.  
 'Silver and gold have I none,'" said she,  
 "'But such as I have give I to thee.'"  
 And our Father looked down and tenderly smiled  
 As he took the gift of the little child.

—Elisabeth Rosser.

EACH day is a new life and an abridgment of the whole. I will so live as if I began to live but then, and should live no more afterwards.—*Bishop Hall.*

## THE TWO COVENANTS

MRS. S. N. HASKELL

**W**HY should the covenant which began at Eden and extends to the New Earth be called the old or second covenant, while the one made twenty-five hundred years later is called the new or first covenant? Where there is a covenant or testament there must be the death of the testator, as no covenant can be dedicated without blood. Heb. 9:16, 18. The covenant made with Israel when they came out of Israel was dedicated with blood at the time it was made, while the everlasting covenant was not dedicated or sealed with blood until Christ hung upon the cross fifteen hundred years later. The dedication or sealing was what completed the covenant, and the everlasting covenant is called "new" because it was not sealed by the blood of Christ until long after the other covenant was made, sealed, and broken, and had "waxed old".

The everlasting covenant can not "wax old" for, it is based upon obedience to the law of God, through the merits of the blood of Christ. The Lord illustrates this by comparing it to the last will and testament of an individual as follows: "I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15 [margin]. "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth," Heb. 9:17. In other words a man may change his will as often as he chooses while he is alive; but after he is dead no one can make any changes. No additions made to a will after the death of the testator will stand in any earthly court. If this is true with earthly wills how much less can there be any changes made in the covenant or will of Christ after the testator has sealed it with His precious blood.

For this reason the Saviour instituted

baptism in the Christian church before His burial, of which baptism was a memorial. John 4:1; Rom. 6:3, 5. He also instituted the Lord's Supper in commemoration of His broken body and shed blood before His body was broken or the precious blood shed. Matt. 26:26-28. The Saviour was with His disciples forty days after His res-

| New, or Everlasting,  Covenant. |   |
|--|---|
| Eden   | Sealed by the precious blood of Christ. |
| <u>Old Cov.</u>  | Baptism                                 |
|  | Lord's Supper                           |
|  | Sabbath Sunday                          |

urrection. Could He not then have instituted these ordinances? Would they not have discerned the object of them much clearer after His death and burial? "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Gal. 3:15. Much less could anything be added to the everlasting covenant after it was confirmed by the death of Christ. Every institution or ordinance of the Christian church must come in before the cross is set up or it is spurious and has no part in the covenant and will not stand in the courts of heaven. Before the Saviour died He told His disciples to pray that they might not break even one Sabbath. Matt. 24:20. He made it plain that the Sabbath was indeed a part of that law which is the basis of the everlasting covenant. Since the death of Christ man has attached the observance of Sunday as the Sabbath to the covenant, "Though it be but a man's covenant, yet if it be confirmed no man disannulleth or addeth thereto," and this addition is spurious and will not stand in the judgment, any more than an addition to a man's will, written after his death, will stand in an earthly court. If Sunday was to be in the covenant Christ would have instituted it before His death as He did baptism, and the Lord's Supper,

and the Sabbath of the law. It comes in on the wrong side of the cross of Christ to stand in the courts of heaven.

### THE MARK OF CAIN

MANY people have marveled about the mark set upon Cain after he killed his brother. God has never revealed what this mark actually was; but there was a mark placed upon every one that sinned.

Isaiah says; "The show of their countenance doth witness against them; and they declare their sin as Sodom; they hide it not." Isa. 3:9. The hand of the vilest murderer and the hand of the purest saint may be placed side by side and there is nothing in the appearance of the hand to mark the sinner; but if their faces are placed side by side one glance reveals the sinner.

God has placed a mark in the face of every individual that reveals the character. Cain bore this mark and it is not unreasonable to suppose that God may have chosen this time to place that mark in the face of every child of Adam that chose a sinful life.

### The Drama of Drink

A Kansas newspaper briefly tells a long story thus:

"The distiller, from a bushel of corn, makes four gallons of whiskey (with the aid of various harmful products and adulterations). These four gallons of whiskey retail for \$16.40. The farmer who raises the corn gets from twenty-five to fifty cents. The United States Government, through its tax on whiskey, \$4.40. The railroad company gets \$1. The manufacturer gets \$4. The drayman who hauls the whiskey gets fifteen cents. The retailer gets \$7. The man who drinks the whiskey gets drunk. His wife gets hunger and sorrow. His children get rags and insufficient food."

## FOR BIBLE STUDENTS

**T**HE religion of Jesus Christ affects every portion of the life. It means much to be a Christian. It makes a separation complete and entire from the past life of sin and worldliness.

## Genuine Religion

Rom. 12:1. Genuine religion affects the body as well as the spirit. It will cleanse the body.

Zech. 3:3. A Christian will not be clad in filthy garments. A clean heart will show itself in a clean body.

Psa. 53:2, 3. A filthy condition of the body is a token of a departure from God.

Col. 3:8. A Christian is not to indulge in any filthy conversation.

Eph. 4:29. Conversation should be free from all corrupt communications.

Jude 8. Filthy thoughts defile the flesh. Only the pure in heart shall see God. Matt. 5:8.

2 Peter 2:7. The Lord will regard the individual that cannot endure the presence of those who engage in filthy communications.

Isa. 3:9. The face reflects the thoughts of the heart.

Dan. 1:8. Improper food will defile the body.

1 Cor. 3:16, 17. God will destroy those who defile their bodies.

1 Cor. 6:19, 20. We belong to God. Our bodies should be kept clean, that Christ may dwell within us.

1 Thess. 5:23. 2 Cor. 7:1. Genuine religion cleanses the "whole spirit, soul and body." Nothing short of this will fit an individual to stand in the presence of Christ when He comes in glory.

## The Dress of a Christian

Num. 15:38, 39. The dress of the Christian should not be like the worldly person. After we turn to the Lord we should not desire the same style of garments that the worldly person delights in.

Josh. 7:21. Achæn coveted the Babylonish garment, and thus hindered the work of the Lord.

Eze. 23:12. A Christian should not covet the gorgeous clothing of the worldly person.

Gen. 35:1-5. After Jacob's only daughter was ruined, Gen. 34:1-2, and he wished to separate his family from the contamination of the world, they changed their garments and laid aside their ornaments.

Isa. 3:16-23. It has ever been the custom of the world to spend much time and money on the decoration of the body.

Isa. 3:16, 26. When God's people indulge in these worldly fashions and follies it causes the church to be in a condition which God describes as sitting upon the ground desolate.

1 Tim. 2:9, 10. God would have His followers arrayed in modest apparel, free from all useless ornaments.

1 Pet. 3:3, 4. A true Christian will never wish to make themselves conspicuous by careless or untidy apparel. They should be models of neatness. A Christian's ornaments should be "a meek and quiet spirit, which is in the sight of God of great price."

1 Pet. 3:5. A firm trust in God enabled holy women in olden times to shun the fashions and follies of the world, and the same power to-day will enable Christians to dress as "becometh women professing godliness."

## Diet of the Christian

Gen. 1:29. In these verses we have the original meaning of the word "meat." It did not originally mean flesh, but fruits, grains, and nuts.

Gen. 9:1-5. For over sixteen hundred years there is no mention in the Bible of flesh being used as an article of diet. The first instance is after the flood.

Gen. 9:5. With the permission to eat flesh was the announcement that man's life would be required for the life of the beasts.

Before the flood the average age of man was over nine hundred years. After the permission was given to eat flesh the average age quickly dropped to about two hundred years.

Gen. 9:4. Man was never allowed to eat the blood with the flesh.

Acts 15:29. This command is enjoined in the New Testament as well as in the Old Testament.

Those who eat flesh with the blood in it are breaking a plain command of the Lord.

Lev. 17:10-13. There are two reasons why blood should not be eaten. Physically it is not good food; if the animal is diseased in any way the blood is impure. Spiritually the blood was a type of the blood of Christ.

Lev. 11:13-28. All living things that fly are divided into two classes,—clean and unclean, or scavengers and those that ate clean food. All that fed upon dead carcasses, as vultures, owls, etc., are not good food for man.

Lev. 11:9-12. The life in the sea is divided the same. Some are scavengers and hence their flesh cannot make pure blood.

Lev. 11:2-8. The animals are also divided into

clean and unclean. Scavengers are needed to keep the earth clean.

The swine is one of the best scavengers; a hog will eat anything. It has been recognized as a filthy scavenger for so long that the words "hog" and "swine" are synonyms for filth.

**Isa. 66:15-17.** As long as the world stands scavengers will be needed, and their flesh will always be defiling food. Those who persist in eating swine's flesh will be destroyed when the Lord comes.

### Temperance

**1 Cor. 6:10.** No drunkard can enter heaven. The blood of Christ can cleanse the drunkard and remove the taste for strong drink; but as a drunkard he cannot enter heaven.

**Hab. 2:15.** A woe is pronounced upon the individual that furnishes intoxicating drink to any one. Is not the one who voles for a licensed saloon just as guilty as the saloon-keeper that pays his license and "giveth his neighbor drink?"

**Isa. 28:7.** Intoxicating drinks are debasing. They cause the one who uses them to "err in vision and stumble in judgment."

**Prov. 31:4, 5.** The use of intoxicating liquors cause one to forget the law, and not feel a sympathy for the afflicted. It makes people hard-hearted.

**Hos. 4:11.** It takes away one's self-respect until they have no interest in life.

The use of intoxicating liquors leads to:

Poverty—**Prov. 21:17;** **Prov. 23:21.**

Strife—**Prov. 23:29, 30.**

Woe and Sorrow—**Prov. 23:29, 30.**

Error—**Isa. 28:7.**

Contempt of God's Works—**Isa. 5:11, 12.**

Scorning—**Hos. 7:5.**

Loss of Chastity—**Gen. 9:20-22.**

Rioting and Wantonness—**Rom. 13:13.**

### Are the Dead Conscious?

"The living know that they shall die: but the *the dead know not any thing*, neither have they any a reward; for the memory of them is forgotten, . . . neither have they any more a portion for ever in any thing that is done under the sun." **Eccl. 9:5, 6.**

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth;

*in that very day his thoughts perish.* Ps. 146:3, 4.

"*The dead praise not the Lord*, neither any that go down into silence. Psa. 115:17.

"His [the dead person's] sons come to honor, and he *knoweth it not*; and they are brought low; but he perceiveth it not of them." Job 14:21.

### Baptism

CHRIST was baptized but once, hence but one way. Below is His way from His word. Read it prayerfully, "For there is no other way but His way."

#### ACT

|                                  |               |
|----------------------------------|---------------|
| Much Water,                      | John 3:23     |
| Going Up out of the Water,       | Matt. 3:16    |
| Going to the Water,              | Acts 8:36     |
| Going Down into the Water,       | Acts 8:38     |
| Coming Up out of the Water,      | Acts 8:39     |
| A Burial,                        | Rom. 6:4      |
| A Planting,                      | Rom. 6:5      |
| A Resurrection,                  | Rom. 6:1-5    |
| A Birth,                         | John 3:5      |
| Bodies Washed,                   | Heb. 10:22    |
| A Burial,                        | Col. 2:12     |
| Under the Cloud and Through Sea, | 1 Cor. 10:1-4 |

#### PURPOSE

|  |                     |
|--|---------------------|
| Cleansed by the Washing of Water,        | Eph. 5:26           |
| Into the Name of the Trinity,            | Matt. 28:19         |
| Into Christ,                             | Rom. 6:3; Gal. 3:27 |
| For Remission of Sins and Gift of H. S., | Acts 2:38           |
| Saved by Baptism,                        | 1 Pet. 3:21         |
| Good Conscience Answered,                | 1 Pet. 3:21         |
| Go on the Way Rejoicing,                 | Acts 8:39           |
| Wash Away Sins,                          | Acts 22:16          |
| Into the Name of Christ (R. V.),         |                     |

Acts 10:48; 10:5

|                                    |            |
|------------------------------------|------------|
| Walk in Newness of Life,           | Rom. 6:4   |
| Be in Likeness of His Resurrection | Rom. 6:5   |
| Seek those Things Which are Above, | Col. 3:1   |
| Saved,                             | Mark 16:16 |

### God Sees

WHERE we but see the darkness of the mine,  
God sees the diamond shine;  
We only see the rude and outer strife,  
God sees the inner life;  
Where we our voice in condemnation raise,  
God may see fit to praise.

—A. E. Hamilton.



#### A WORKER

MANY of our readers remember Brother W. T. Vaughan, one of our BIBLE TRAINING SCHOOL workers whose picture is given above.

He lost his right leg and the use of his left hand some time ago. While repairing electric wires a cleat gave way and he fell upon the live wires and two thousand and eighty volts of electricity passed through his body until his brother ran two blocks and cut off the current. He is thankful to be able to work for the Lord. Being an orphan and a cripple his heart goes out to

wards those cripples that have no home, and he is now selling the BIBLE TRAINING SCHOOL intending to use the profit on the sale of the paper to establish a home for homeless cripples. He loves to quote the Saviour's words: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14.

Brother Vaughan took a large order of papers last year and has made a good beginning toward securing funds for his home. He has now ordered ten thousand of the new special BIBLE TRAINING SCHOOL to sell this coming year to carry forward his good work.

If any one wishes to help Brother Vaughan sell his papers and thus help him secure funds for his cripples' home, they can send their orders to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and he will receive the money. Send full price, ten cents each for the special, and state that it is for Brother Vaughan.

---

#### A Thankful Song

For air and sunshine pure and sweet,  
For grass that grows beneath our feet,  
For flowers that all around us bloom,  
For birds that sing in joyful tune,  
For leafy trees with fruit and shade,  
For things of beauty He has made,  
For daily blessings full and free,  
And all thy goodness unto me—  
But most of all for thy dear Son,  
That for my sins he did atone,  
That if I love him when I die  
He'll take me home to live on high—  
I thank thee, heavenly Father.

—Selected.

### Two Years of Valuable Work

SEPTEMBER 13, 1905, Sisters Ida Lackey and Edith Macdonald began selling the special BIBLE TRAINING SCHOOL in the interest of the work in India; as the result of several months' hard work they secured five hundred dollars. This money came just as the new mission was being opened among the Hindustani-speaking people of India, and was a great help to that work.

These sisters then turned their attention to helping the Training School for Christian Workers being established at Loma Linda, and sold thousands of special BIBLE TRAINING SCHOOL in the interest of that work, securing over six hundred dollars, which was greatly appreciated by the patrons of the Loma Linda school.

They have been selling papers the past summer in the interest of an orphanage for colored children in connection with the Oakwood Training School at Huntsville, Ala., and were able to secure a nice sum for that needy enterprise.

They have now engaged a large order of the new special BIBLE TRAINING SCHOOL, intending to sell them to help establish schools where needed in the South, especially among the mountain white people, who need our help, as much as the heathen in foreign lands.

May God bless these faithful workers as they go forth placing the BIBLE TRAINING SCHOOL filled with Bible truth in the hands of the people, and unselfishly devoting the profits to the advancement of the work of the Lord in the earth.

OUR field is the world; whether sowing or reaping;

Or gleanings the handfuls that others have passed,  
Or waiting the growth of the seed, that with weeping

On rocky and desolate plains we have cast.  
Yet each for his toiling, and each for his mourning,  
Shall sometime rejoice when the harvest is won,  
Ard know in the flush of eternity's morning,  
That the toil, the reward, and the glory are one.

—Selected.

### The End of the Wicked

What is the wages of sin?

"The wages of sin is death." Rom. 6:23.

What will God do with the wicked?

"The Lord preserveth all them that love him: but all the wicked will he destroy." Ps. 145:20.

What is said of the destruction?

"The transgressors shall be destroyed together: the end of the wicked shall be cut off." Ps. 37:38.

Where will the wicked be punished?

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

Into what will the wicked be cast, and what is this called?

The wicked shall be "cast into the lake of fire. This is the second *death*." Rev. 20:14.

Will the wicked exist through all eternity in this lake of fire?

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. See also Obadiah 15, 16.

Into what will they be reduced?

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

What will be rained upon the wicked?

"Upon the wicked He shall rain quick burning coals, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. 11:6, margin. See Rev. 20:9, 10.

To what will this lake of fire and brimstone reduce the wicked?

"Ye (righteous) shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of host." Mal. 4:3. See also Eze. 28:18.

ARTHUR L. MANOUS.

## BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

### THE HOME BIBLE TRAINING SCHOOL

[Entered July 1, 1902, as second-class matter,  
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**SOUTH LANCASTER, MASS., OCTOBER, 1907**

SISTERS ETTA CORNISH and Louise Scholtz, are selling BIBLE TRAINING SCHOOL in New Hampshire with good success.

SISTER MACDONALD writes: "I received the packages safely, and thank you for sending them so promptly. I sold one hundred BIBLE TRAINING SCHOOLS, to-day in Boston. The first fifty I sold in the State House in two hours, and had a good experience." In two days she sold two hundred and fifty.

BROTHER W. T. VAUGHAN, who has just finished selling ten thousand BIBLE TRAINING SCHOOLS in the interest of his home for cripples, has ordered another ten thousand Special BIBLE TRAINING SCHOOLS, and expects to spend the winter selling papers in California.

MANY an arm is weak because it has never been raised for the right; many feet are too tender for the ground because they have not been running to carry help to the needy; many a heart throbs faintly because it has not been exercised with sympathy. All the spiritual food that can be provided for a man will not alone make him a strong Christian. He must take exercise.

### A Letter

DEAR BROTHER HASKELL:

We can never tell how great and far-reaching our efforts may be that are fully given in a spirit of love for the truth. In my correspondence with your publishing house I inquired what you could do to encourage me in obtaining subscribers to the BIBLE TRAINING SCHOOL. You kindly informed me that when I had sent you twenty new subscribers you would send me one of three books as a premium.

- 1st. The Story of the Seer of Patmos.
- 2nd. The Story of Daniel the Prophet.
- 3rd. Practical Lessons.

On my first list of twenty names I chose "The Seer of Patmos," and this is the very book loaned to Brother —, the reading of which was the final means of bringing him into the truth and to proclaim the third angel's message. Can not others do the same to help lead some friend into the truth? The harvest truly is plenteous; but the laborers are few.

DR. S. S. WAKEFIELD.

Bangor, Me.

### The Weakened Magnet

"EVERY principle of the gospel, it would seem, is written in some natural object or physical law by the Creator of all things, He who knew the end from the beginning. The parable of the talents teaches that if a person fails to improve or use his talent, he finally loses it. This truth is written everywhere in nature, in the plant world, in our own bodies, and also in the magnetic field. It is a well-known fact that an unused magnet deteriorates. Often physicists take magnets that have been weakened by non-use and put them through a course of treatment that restores their initial power. After suspending such magnets they are loaded heavily with weights hung upon an armature, a new weight being added each succeeding day, until the restoration is complete.

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