

BIBLE TRAINING SCHOOL

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

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

• Luke 14: 23 •



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

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Bible Training School



"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. VII

SOUTH LANCASTER MASS., AUGUST, 1908

No. 3

A Wish

Do you wish the world were better? Let me tell you what to do:
Set a watch upon your actions, keep them always straight and true;
Rid your mind of selfish motives, let your thoughts be clean and high.
You can make a little Eden of the sphere you occupy.

Do you wish the world were wiser? Well, suppose you make a start,
By accumulating wisdom in the scrap-book of your heart.
Do not waste one page on folly; live to learn and learn to live.
If you want to give men knowledge, you must get it ere you give.

Do you wish the world were happy? Then remember day by day
Just to scatter seeds of kindness as you pass along the way;
For the pleasure of the many may be oftentimes traced to one,
As the hand that plants the acorn shelters armies from the sun.

—Selected.

THE FORMATION OF A NOBLE CHARACTER

MRS. E. G. WHITE

THE education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. This

education was a help to him in many respects, but the most valuable part of his fitting for his life work, was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains, and into the green pastures of the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he learned lessons of humility, meekness, faith and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him; simple unwavering faith, and constant trust in the Lord.

Moses supposed that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Was not he learned in all the things necessary for a general of armies? Had he not had the greatest advantages of the best schools of the land? Yes, he felt that he was able to deliver them. He first set about his work by trying to gain the favor of his own people by redressing their wrongs. He killed an Egyptian who was imposing upon an Israelite. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to repre-

sent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he then immediately lost his confidence in God, and turned his back upon his appointed work; he fled from the wrath of Pharaoh. He concluded that because of his mistake, his great sin in taking the life of the cruel Egyptian, God would not permit him to have any part in the work of delivering his people from their cruel bondage. But the Lord permitted these things that he might be able to teach him the gentleness, goodness, longsuffering, which it is necessary for every laborer of the Master to possess; for it is these characteristics that constitute the successful workman in the Lord's cause.

A knowledge of the attributes of the character of Jesus Christ can not be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the Great Teacher alone. The lessons of Christ-like meekness, lowliness of heart, reverence for sacred things, are taught nowhere effectively except in the school of Christ. Moses had been taught to expect flattery and praise because of his superior abilities; but now he was to learn a different lesson. As a shepherd of sheep Moses was taught to care for the afflicted; to nurse the sick; to patiently seek after the straying; to bear long with the unruly; to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His life became so closely linked

with heaven that God talked with him face to face.

Thus prepared, he was ready to heed the call of God to exchange his shepherd's crook for the rod of authority, to leave his flock of humble sheep to take the leadership of more than a million idolatrous, rebellious people. But he was to depend upon the Invisible Leader. Even as the rod was simply an instrument in his hand, so was he to be a willing instrument to be used by the hand of Jesus Christ. Moses was selected to be the shepherd of God's own people, and it was through his firm faith and abiding trust in the Lord that so many blessings reached the children of Israel. The Lord Jesus seeks the co-operation of such men as will become channels through which the riches of heaven may be poured out upon the people of His love. He works through man for the uplifting and salvation of His chosen.

Moses was called to labor in partnership with the Lord, and it was the simplicity of his character, combined with a practical education that constituted him such a representative man. In the very height of this human glory, the Lord permitted Moses to reveal the foolishness of man's wisdom, the weakness of human strength, that he might be led to understand his utter helplessness, and his inefficiency without being upheld by the Lord Jesus.

"IS THIS the time, O Church of Christ, to sound
Retreat? to arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their
ground?

No! rather strengthen stakes and lengthen
cords!

Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth, with all its fullness, is the Lord's;
Great things attempt for Him, great things expect,

Whose love imperial is, whose power sublime."

Three Gates

If you are tempted to reveal
 A tale some one to you has told
 About another, make it pass,
 Before you speak, three gates of gold.
 These narrow gates: First, "Is it true?"
 Then, "Is it needful?" In your mind
 Give truthful answer. And the next
 Is last and narrowest: "Is it kind?"
 And if, to reach your lips at last,
 It passes through these gateways three,
 Then you may tell the tale, no fear
 What the results of speech may be.

"YOUR success in life depends not on
where you are, but on *what* you are."

THE ENGLISH BIBLE

S. N. HASKELL

GOD has wrought no miracle to preserve the text of the Scripture as it came from the inspired writers, neither did the Lord inspire the expressions used by the different writers of the Bible when the same thought is conveyed. Each inspired writer expressed the ideas that God had given him in the words that he thought would best express it.

When the prophet was in vision, God spoke to him in the language of heaven; they "heard unspeakable words which it is not possible for man to utter." When the Father spoke to the Son, he said, "I have both glorified it and will glorify it again. The people therefore that stood by and heard it, said that it thundered, others said that an angel spake to him. John 12: 28, 29.

The people could not understand the words of God until they were put into the language of the people. Yet God promised to be with the prophet's mouth in giving utterance to the words of God. See Ex. 4: 15, 16; 2 Sam. 23: 2; 1 Pet. 1: 21.

It is the same with the different translators in translating the Scriptures. Those who translated from the original put it into

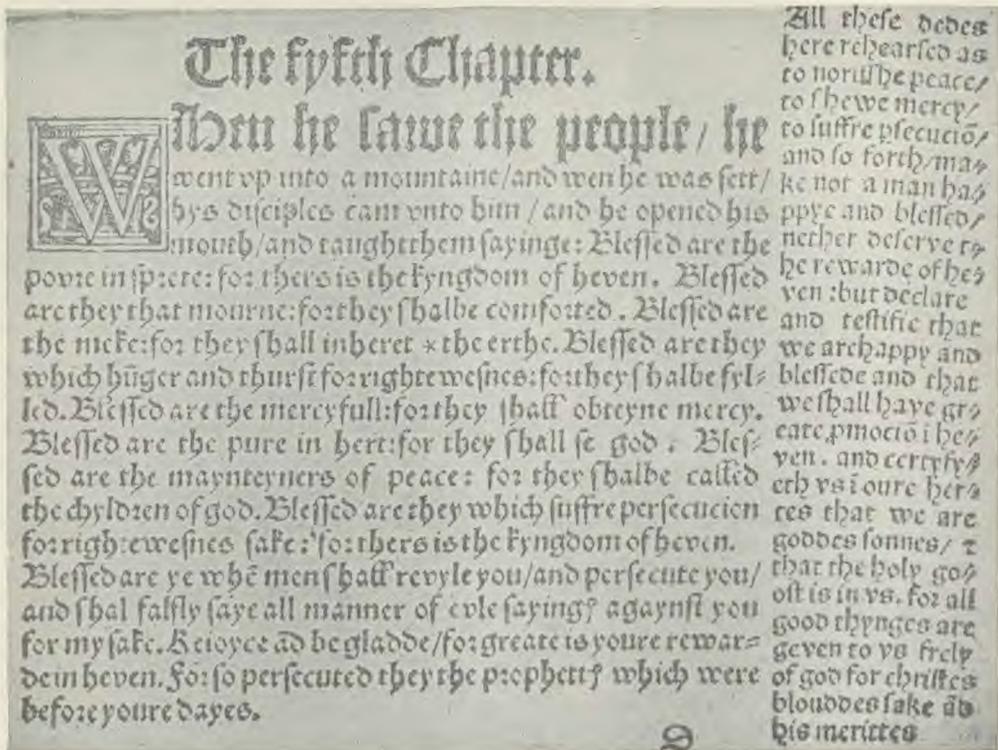
the words that they evidently supposed would best express the thought contained in the original.

Another fact worthy to be remembered is that more copies of the sacred volume have come down to us in manuscript form than of any other ancient writings. The best authorities say no fewer than one thousand seven hundred fifty manuscripts of the New Testament in whole, or in part, are known to be in circulation in our day.

The following verse in English characters will give the reader some idea of the appearance of the Greek in the ancient manuscripts: THEBOOKOFTHEGENERATIONSOFFJESUSCHRISTTHESONOFDAVIDTHESONOFABRAHAM. Matt. 1: 1.

It was not until about the tenth century that divisions into words, verses, and chapters began to be made. It was in the fourth edition of Stephen's translation that was published in Geneva, in 1551, that the New Testament was first divided into verses.

The art of printing was unknown until the fifteenth century and it is well known that the first book ever printed was the Bible, and that from the press at Mentz in 1452. The Hebrew Bible was printed by the Jews in 1458. This marked a new era in the circulation of literature, the Bible taking the lead. Translators multiplied, and the continual changes in the meaning of words has been one cause of the different translations. Yet, it is a fact that God has not seen fit to preserve the words by a miracle with infallible translators, or infallible transcribers, or infallible printers and proof-readers. Yet, in all these translations the special providence of God has been over the translations of the inspired volume. Another singular fact is that in all of these translations no remarkable change has been made in the thoughts expressed in the original. It is generally ac-



knowledge that of all the translations of the Bible into the English language, no translation has given greater evidence of the inspiration of God, as to the true understanding of the original language, than Wm. Tyndale's.

God seemed to especially endow this man with wisdom, and knowledge of the original tongues, and his translation from the Protestant standpoint has become the basis of all other translations since that time.

He aimed to reach the common people by simple words that they would understand. This accounts for the simplicity of the Authorized Version.

That the reader may form some idea of how his translation appeared as first printed in 1525 we present herewith a copy of one page, unreduced in size, from Matt. 5. This we take from "Our Bible, and the Ancient Manuscripts."

In Tyndale's translation there are some words such as "love," instead of "charity," that are more in harmony with the common use of that term.

In nearly all of the translations, the translator has aimed more for classical terms than for simplicity. Where words occur in the Authorized Version different from that of Tyndale's, this has been the reason: Tyndale's object was to place the thoughts in such simple language that the most unlearned might comprehend them.

"I will make the plow-boy know more of the Scriptures than you do," said Tyndale to a Romanist. This he endeavored to do. It was to reach the common people in common words. As Tyndale's version was the basis of the Authorized Version it is quite evident that no translation will ever take its place with the common people. There is a richness in its simplicity.

A WORD TO PARENTS

EVERY act of the parents tells on the future of the children. In devoting time and money to the outward adorning and the gratification of perverted appetite, they are cultivating vanity, selfishness, and lust in the children. Mothers complain of being so burdened with care and labor that they can not take time patiently to instruct their little ones and to sympathize with them in their disappointments and trials. Young hearts yearn for sympathy and tenderness, and if they do not obtain it from their parents, they will seek it from sources that may endanger both mind and morals. I have heard mothers refuse their children some innocent pleasure for lack of time and thought, while their busy fingers and weary eyes were diligently engaged on some useless piece of adornment. Something which could only serve to encourage vanity and extravagance in the children. "As the twig is bent, the tree is inclined." As the children approach manhood and womanhood, these lessons bear fruit in pride and moral worthlessness. The parents deplore the children's faults, but are blind to the fact that they are but reaping the crop from seed of their own planting.—*Mrs. E. G. White.*

SECOND ADVENT MOVEMENT—No. 3

J. N. LOUGHBOROUGH

THE great second advent movement has a sure foundation in the word of God. It was to be developed in the period of increased light which was to follow the prophesying of the two witnesses for a thousand two hundred and three-score years "clothed in sackcloth." The two witnesses for the Lord are the Old and New Testament Scriptures. For the period from 538 to 1798, called "the Dark Ages," they were kept from the common people, and hence were said to "prophesy in sackcloth." In the end of that period,

from 1793–1795, during the French Revolution called "the Reign of Terror," war was made on these witnesses by the attack which was made on all religions. The French people, in their mad revelry even dragged the Bible through the streets of Paris, attached to the tail of a jackass. Then, in burlesque, they administered the bread and wine to the same beast, and made a speech to the silver communion vessels of the sacrament, saying, "O you instruments of fanaticism, blessed saints of all kinds, be at last patriots; rise *en masse*, and serve the country by going to the mint to be melted."

The Lord declared that the other nations would not suffer the witnesses to be buried. After three days and an half—three and one-half years—life was to come to these witnesses, they were to ascend to heaven in a cloud while their enemies should behold them. See Rev. 11:7–12. How truly this was fulfilled. The Bible was no longer to be read in obscurity, but was to come to a situation compared to a cloud in mid-heaven that all might see.

During that revolution, Voltaire, in Paris, made the statement that "in one hundred years the Bible would become obsolete, *efete matter*." Now mark what happened. In 1804 the British and Foreign Bible Society was organized which has issued millions of copies of the Scriptures in nearly five hundred languages and dialects. Numerous other societies have been formed which have engaged in like work. During the one hundredth year from the time that Voltaire made that statement concerning the Bible, there were more Bibles circulated in France than were known to be in existence in the world when Voltaire made his statement, and the very house in which he uttered those words was a Bible house.

Look again, and see how the Lord causes that even those whose wrath is kindled against him, shall be agents in defeating

their own teachings. The infidel agitators of the French Revolution discarded the Bible records of the past; but that very nation was the one which, in 1798, the very period which the Lord had said by His prophets would mark the era for increasing knowledge of the Scriptures, discovered the *key* to the hieroglyphics, and cuneiform characters on ancient tablets. As stated not long since by one writer, "The pick and shovel that is unearthing these tablets is now doing more to establish ancient Bible records than any other outside testimony."

In the year 1798, the French army, when making an excavation at Fort St. Julien, on the Rosetta branch of the Nile, dug up what has since been called "the Rosetta Stone." This stone was placed in the British Museum in the year 1802. In my half dozen visits to that museum I have always made it a point to see that stone, and once placed my hand upon it. It is a black basalt block about two inches in thickness, and some eighteen by thirty inches in size, with an irregular contour of the edges.

On this stone are three kinds of characters: first, hieroglyphics, the writing of the priests; second, Demotic, or cuneiform characters, the writing of the common people; third, Greek. On reading the Greek it was found that this stone was thus inscribed 198 B. C. and that it contained a record that a certain king required to be placed on the stone in these three forms. There were parenthetic clauses in every form, so they knew these clauses must be the same thing. In the hieroglyphic clauses were all the hieroglyphics used on the stone. The Greek was read, and unravelled the hieroglyphics. So this stone became at once the *key* that unlocked these hitherto mysterious writings.

The unearthing of tons of the cuneiform tablets is revealing in their records, such a confirmation of ancient Scripture statements of facts that the archeologists now say with great boldness to those who would discount ancient Bible records, "*Hands off.*"

What one Word Did

My neighbour met me on the street,
 She dropped a word of greeting gay;
 Her look so bright, her tone so sweet,
 I stepped to music all that day.
 The cares that tugged at heart and brain,
 The work too heavy for my hand,
 The ceaseless underbeat of pain,
 The tasks I could not understand,
 Grew lighter as I walked along,
 With air and step of liberty,
 Freed by the sudden lilt of song
 That filled the world with cheer for me.
 Yet was this all? A woman wise,
 Her life enriched by many a year,
 Had faced me with her brave, true eyes,
 Passed on, and said: "Good morning dar!"

—*Word and Way.*

RICHES

DOES the Bible condemn the rich man barely because he is rich?

No. Does it make it a sin to gather or to hold great possessions? No. Does it say that money is the root of all evil? No. Does it throw contempt upon the inventions of genius and the decorations of art? No. Does it say that the heart can be better fixed on God when the body is clothed in sackcloth and the home has the least amount of comfort? No.

The Bible makes little of all earthly riches and splendors only when they come into competition with the far more exceeding and eternal weight of glory which is the true kingdom and inheritance of the soul in the better life. The Bible makes little account of the earthly house only when it holds back the temporary tenant from the desire to attain everlasting habitations. It is the *love* of money which the Bible denounces as the root of all evil. Money itself it describes as a precious gift of God, to be received with all thankfulness to the Giver, and to be used in His service with all fidelity.

It is named as one of the tokens of the divine favor to Abraham, that he became very rich in cattle, in silver and in gold. It

is recorded as a precious memorial of David and Solomon and Jehosaphat and Hezekiah that God gave them exceeding much riches and honor. It is promised as a great blessing to the man that feareth the Lord. When the rich man of Jericho stood forth before a great company, and declared his intention to deal justly and bestow the half of his goods to feed the poor, Jesus said, "This day is salvation come to this house."

In common language we sometimes call money filthy lucre. But it only soils the hand of him who gets or gives or hoards it wrongly. It is filthy only to him who stains God's gift with pride, lust, covetousness.—*March.*

THE LAW AFTER THE CROSS

ALL unrighteousness is sin (1 John 5:17). Sin is the transgression of the law (1 John 3:4). The wages of sin is death (Rom. 6:23).

We must keep the commandments in order to have eternal life (Matt. 18:16, 17; also Rev. 22:14). *All* the commandments are sure, they stand fast forever and ever (Psa. 111:7, 8). Jesus did not destroy them (1 John 3:8), or leave any out (Matt. 5:17, 18). We must keep each one of them (James 2:8-11). We will be judged by them (James 2:12, also Eccl. 12:13, 14). We must not break one of them, or teach others to break them (Matt. 5:19). God spoke the ten commandments (Deut. 4:12, 13), and He will not alter the thing that has gone out of His lips (Psa. 89:34), because He changes not (Mal. 3:6). With Him is no variableness, neither shadow of turning (James 1:17, also Eccl. 3:14). His law is perfect (Psa. 19:7), and holy, and just and good (Rom. 7:12). He has magnified His word above all His name (Psa. 138:2). And He declares that the word that goeth forth from His mouth shall not return to Him void. Isa. 55:11.

First Commandment. 1 Cor. 8:4-6.

Second Commandment. 1 Cor. 8:4-6; 6:9; 10:7, 19, 20.

Third Commandment. Col. 3:6-8; Rev. 13:5, 6.

Fourth Commandment. Luke 4:16 with 1 Pet. 2:21.

It was Christ's custom and example. Christ recognized the Sabbath law (Matt. 12:12); disciples kept the Sabbath law (Luke 23:56). It was in force as late as A. D. 70 (Matt. 24:20). In Rev. 1:10, it tells us that the Lord has a day. In Mark 2:27, 28, it tells us that it is the Sabbath. The Sabbath is the day before the first day of the week. Matt. 28:1; Mark 16:1, 2, and compare Luke 23:54-56 with Luke 24:1. It was Paul's custom and example to keep it (Acts 17:1, 2; Acts 18:1-4; 1 Cor. 11:1). See also Acts 9:15; Acts 22:21; Rom. 1:1-5; Phil. 3:17; 2 Thess. 3:7, 9; 2 Tim. 4:6-8; Acts 25; 7, 8 and Acts 28:17.

Fifth Commandment. Eph. 6:1, 2; Col. 3:20.

Sixth Commandment. Rom. 13:9; Jas. 2:11.

Seventh Commandment. Rom. 13:9; Jas. 2:11.

Eighth Commandment. Rom. 13:9; Eph. 4:28.

Ninth Commandment. Rom. 13:9; Rev. 21:8.

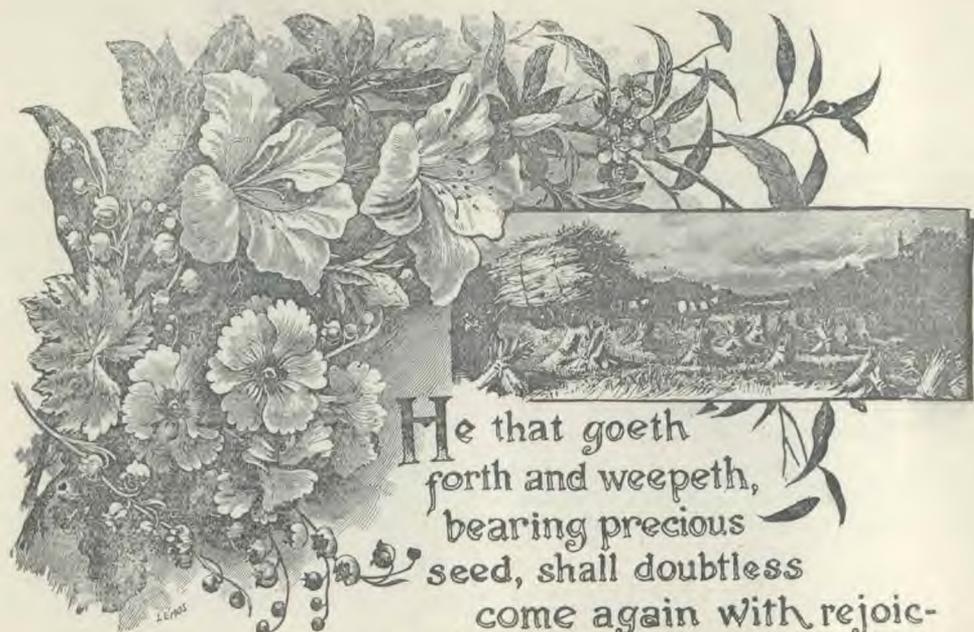
Tenth Commandment. Rom. 13:9; Rom. 7:7.

FLORENCE E. MERRILL.

The Ten Commandments in Rhyme

1. THOU shalt have no other god but Me,
2. Before no idol bend thy knee,
3. Take not the name of God in vain,
4. Dare not the Sabbath day profane,
5. Give to thy parents honour due,
6. Take heed that thou no murder do,
7. Abstain from words and deeds unclean,
8. Steal not though thou be poor and mean,
9. Make not a wilful lie and love it,
10. What is thy neighbour's do not covet.

—*Selected.*



He that goeth
forth and weepeth,
bearing precious
seed, shall doubtless
come again with rejoic-
ing, bringing his sheaves
with him"

PS. 126: 6

IS GIVING PURCHASING?

S. N. HASKELL

SOME people are prone to feel that they can make some kind of return for salvation, or strike some kind of bargain for the purchase of a home in the New Jerusalem.

On the part of God all things that "pertain to life and godliness" are a gift, absolutely a free gift; and those who receive this gift can retain it in no other way than by leading a heavenly life and living for God.

When man gives a tenth of his income he only returns to the Lord that which is His own. An individual making a gift, as a bargain which God is bound to accept, and in return fulfill a certain promise, is greatly mistaken in thinking he can purchase God's blessing by the payment of money. Jacob supposed that he could do this, as we read in Genesis 28:18-22; but he had to learn by a most painful experi-

ence that it was by a change of character that God's favor was gained. God can not be bribed. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

Man may give thousands of rams, and ten thousand rivers of oil; he may even give his first born—the fruit of his body, for the transgression of his soul; he may even go farther and give all his goods to feed the poor and his body to be burned; but all this does not purchase the gift of God. It can not be purchased with money, or by any human effort. God Himself repudiates this idea in the parable of the laborers. Matt. 20:10-16.

Those who try to make a bargain with God must not expect a reward; while they who do good expecting no reward are abundantly blessed. This truth is reitera-

ted by the Saviour in Matt. 25:40-46, where the givers had forgotten what they had given. Paul, also, agrees with this in 1 Cor. 3:13. And yet there are special promises made to those who give; they are promised blessings in this life and in the world to come.

God gives men prosperity that they may give. It is a privilege to give; and, if actuated by the same spirit that actuated God when He gave His only Son to die for a lost race, the reward is sure. There can be no failure, for you can not run in debt to God. He pays all bills and does it promptly. A "hundred-fold in this life, and in the world to come eternal life." Mark 10:30.

SOME Christians are like the well of a man I know. The well is all right, with two exceptions—it freezes up in winter and dries up in summer.—*Moody.*

CHRIST comes to satisfy every human want, to make it possible for every man to find good in everything, and to be content in every condition here and look forward to the possession of infinite good hereafter. Christ comes to exalt, to purify, to redeem our whole physical and spiritual nature. He would make and save our whole body and soul and spirit. He would make our earthly homes bright and beautiful by the very process of preparing us for a higher and better state. The wants of an impoverished and suffering world can all be satisfied by the unsearchable riches of Christ. The poverty and misery, the sin and sorrow, of the great human family, are not beyond the reach of His healing and helping power. The one great practical lesson which the world has yet to learn is this: the poor, the suffering, the sinful, can find all they want in Christ. The cries of woe will be changed to songs of joy when all the needy come to him.—*Selected.*

Sunshine

WHENEVER you're lonesome or weary,
Whenever you're heart-sick or sad,
Just drop your own troubles behind you,
And try to make other folks glad.
If it's only a loving word spoken,
Or only a kind act done,
It will make the day seem brighter,
The burden a lighter one.
For like the sunshine gleaming
After the tempest is passed,
Is the cheery word that's spoken;
It will find its reward at last.

—*Lila Vincent.*

WHY I HATE THE LIQUOR TRAFFIC

THE following arraignment of the saloon is taken from the speech of Governor Hanly of Indiana, delivered at the Republican State Convention in Indianapolis on Wednesday afternoon, April 1, 1908. The years of his service as Chief Executive of Indiana forced upon Governor Hanley the truth which his denunciation of the saloon contains. Here are his words, as published in the *Indianapolis News* of Thursday, April 2, 1908:—

Personally, I have seen so much of the evils of the traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws.

I bear no malice towards those engaged in the business, but I hate the traffic.

I hate its every phase.

I hate it for its intolerance.

I hate it for its arrogance.

I hate it for its hypocrisy.

I hate it for its cant and craft and false pretenses.

I hate it for its commercialism.

I hate it for its greed and avarice.

I hate it for its sordid love of gain at any price.

I hate it for its domination in politics.

I hate it for its corrupting influence in civic affairs.

I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men.

I hate it for its utter disregard of law.

I hate it for its ruthless trampling of the solemn compacts of State institutions.

I hate it for the load it straps to labor's back; for the palsied hand it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

I hate it for the human wrecks it has caused.

I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

I hate it for the crimes it has committed.

I hate it for the homes it has destroyed.

I hate it for the hearts it has broken.

I hate it for the malice it has planted in the hearts of men; for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

THE Lord is good,
And all things show it,
I thought so once,
But now I know it.

Childhood

It is a sad thing in the full-grown man, never to have been a child; never to have enjoyed the freedom, and wonder, and freshness, and curiosity of budding life. And yet such is the hard lot of some. They are so constantly checked and re-proved and scared and scolded in their tender age that they are old before they are young. The lines of caution and distrust and anxiety are ploughed deep into faces that should bloom with the freshness of the opening flower. The guileless innocence and the trustful simplicity of the child are exchanged for the duplicity and the suspicion of the worldly-wise man. And the consequence is that the beauty and joy of childhood are lost, and the grace and strength of manhood are not gained. Life becomes a dull and droning service, and death is both desired and dreaded as the sleep of a drudging and thankless slave. Say not to the boy, "Be a man," when you would inspire him with noble purposes. Teach him what is greater and better—to be a child, with the trust and simplicity that men must have before they can enter the kingdom of heaven.—*Selected.*

SUN-WORSHIP

S. N. HASKELL

THE stronghold of Satan on the human mind has been sun-worship ever since "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east side of Eden."

"We worship fire, air, and water," said a Parsee to the writer, "as they are the fullest representations of God's goodness in nature." The sacred fire is ever kept burning on their altars. Hundreds of devoted Parsees sit on the seashore reading their prayers at the rising of the sun at Bombay, India. It is not uncommon for a Parsee to stop in the middle of the day, and fac-

ing the scorching sun, repeat his prayers.

There is many an innocent practice of the present time that had its origin in some ceremony of sun-worship. The throwing of a kiss by the hand was once a token of sun-worship. "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above." Job. 31:26-28. To do this knowingly was once denying God, for it was a token of sun-worship.

In the days of Jeremiah the mother, father, and the children, all participated in the worship of the sun. "Seest thou what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven." Jer. 7:17, 18. They made groves, reared altars to Baal, and worshiped the sun, moon, and stars; they caused their sons and daughters to pass through the fire to Molech. 2 Kings 23:3-10. It is even now the custom in some of the South Sea Islands to build a fire over stones until they become red-hot, then cause their children to run over them; and if burned, their god is displeased with them; if not burned, the gods are pleased with them. This is devil-worship.

The ancient Egyptians had houses for images to the sun where they worshiped the sun. Jer. 43:12, 13, margin. These were Satan's sanctuaries, a counterfeit of God's sanctuary in the heaven.

Even the pictures in the houses of worship, to say nothing of the images themselves, had their origin in a method of sun-worship. Facing the east while worshipping God, also had its origin in sun worship. This is still practised by the High Church of England, the Roman Catholic and others. It is the height of abomination in God's

sight, for it is a relic of sun-worship. See Eze. 8:13-18.

At a more recent date even the sun's day, (Sunday) has become the sacred day of worship among Christians of all classes. The seventh day is the only Sabbath of the Bible. Sunday is a counterfeit and its name betrays its origin. These facts are worthy of serious study by every Christian.

Gethsemane

"SLEEP on and take your rest, 'tis now too late:
The wakeful hours of sympathetic prayer
Were lost in sleep." For when He would confer
With kindred souls, they slept; 'twas Satan's bait.
Oh! dark Gethsemane, could we but weight
The agony of all He had to bear;
Nought to their thoughtlessness could we compare
Who left the Christ to struggle desolate.

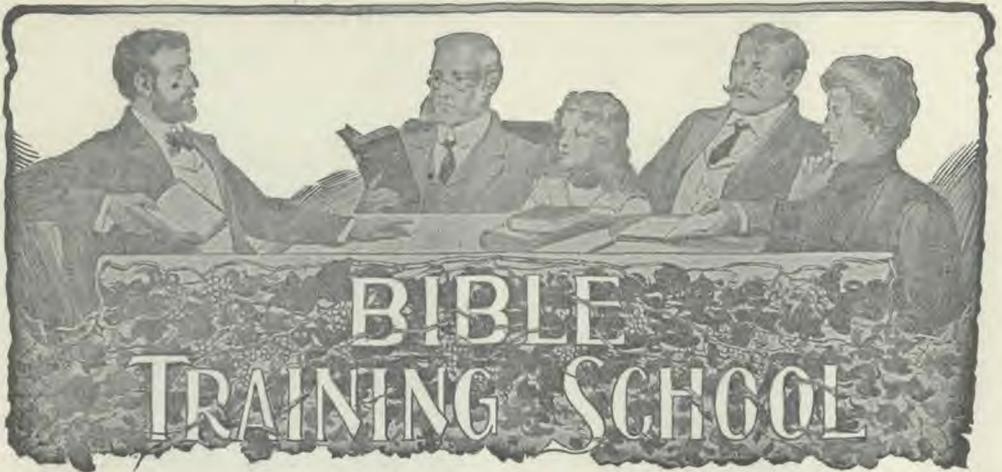
And we sleep, too, while half the world is bound
In cruel chains, and dark, revolting creeds,
And all the horror that their teaching breeds.
Yet could the Gospel message but resound
Throughout the heathen world, it would confound
Deceitful falsehoods and show men their needs.

—James Graham.

To Whom it May Concern

DIED.—In Laodicea, the PRAYER-MEETING, aged one year. The health of this meeting was poor most of the year, and its life was despaired of. But anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed, and the meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done for them. Two-thirds of the forty might have been there, had they been so disposed, but they were not, and the prayer-meeting died.

—Selected.



BIBLE READERS' CLASS
A Series of Bible Studies on
Rev. 14: 6-14

I

IT should ever be remembered that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever; that we may do all the words of this law." Deut. 29: 29.

From the time that the gospel was first announced in the Garden of Eden, the different writers of the Bible have never given a new gospel, or a single truth, that was not originally contained in Gen. 3: 15. But the object of their writing has been a further unfolding of the gospel, to make known the impending judgments, and to reveal what would be necessary for a people to be prepared for these judgments. This is called "Present Truth." 2 Pet. 1: 12; Amos 3: 6-8.

What expression has God used which shows that the three messages of Rev. 14 are consecutive?
 "The third angel followed them." V. 9.

What shows that they are a world-wide message?
 (a) The angel flew in the midst of heaven. V. 6. (b) It was to go to every nation, kindred, tongue, and people. V. 6. (c) The expression, "loud voice." Rev. 19: 17. (d) If *any man* worship the beast, or his image. V. 9.

What will be the first event that will take place

after they close? The Son of Man takes His seat upon the white cloud. V. 14

What will be the character of those who heed the warning of the three angels? They will keep the commandments of God and the faith of Jesus. V. 12.

How many classes will be developed by these messages? Two: commandment keepers, and beast worshippers. Vs. 9, 12.

What is the result of receiving the mark of the beast? Drinking the wine of the wrath of God. V. 10.

What will be the final end of every such person? They will be tormented with fire and brimstone in the presence of the Lamb, and in the presence of the angels. Vs. 10, 11.

What are these three messages? The everlasting gospel. V. 6.

What is the first message? "The hour of His judgment is come." V. 7.

What is the second message? "Babylon is fallen is fallen." V. 8.

What is the third message? A warning against the worship of the beast. V. 9.

These three messages constitute one grand warning of Christ's coming.

II

Nature of the Judgment

The great day of judgment consists of three parts: first, the investigation, to find out who is guilty and who is innocent; second, deciding the reward due each individual; third, the final execution of that decision.

From this it is evident that the Investigative Judgment takes place before probation ends. The Day of Judgment has always been proclaimed, but in different ways by different writers.

How did Paul speak of the day of Judgment?

"He reasoned of righteousness, temperance, and of judgment TO COME." Acts 24:25.

How does the First Angel's Message speak of the judgment? "The hour of His judgment IS COME." Rev. 14:7.

Upon whom will this judgment begin? "At the house (or church) of God." 1 Pet. 4:17.

What shows that every case will have been decided when the Lord comes? The righteous, "in a moment, in the twinkling of an eye; . . . shall be changed." 1 Cor. 15:52.

Who is the only law-giver, and by whom will the final decision be rendered? God. James 4:11, 12.

Who is our intercessor, or mediator? The Man, Christ Jesus. 1 Tim. 2:5, 6.

What does He plead in our behalf? He pleads the merits of His own blood, and the marks in His hands. Isa. 49:16.

Where do we find a description of the Investigative Judgment? Dan. 7:9-13.

Who sits as Judge? "The Ancient of Days." Dan. 7:9, 10.

While this judgment is in session, to what event on earth is the attention of the prophet called? The voice of the great words, which the horn spake. Dan. 9:11.

What position is Christ represented as taking when the Ancient of Days sits in judgment? "And they brought him (Christ) near before Him." Dan. 7:13.

In this judgment what does Christ receive? "Dominion, and glory, and a kingdom." Dan. 7:14.

Christ then comes bringing His reward with Him, to give every man according as his work shall be. Rev. 22:12.

III

The Second Angel's Message

THE FALL OF BABYLON

What follows the announcement of the Investigative Judgment? Another angel, saying, Babylon is fallen, is fallen. Rev. 14:8.

What takes place after the announcement of the fall? Babylon becomes the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Rev. 18:2.

What shows that this Babylon is apostate Christianity? The nature of the Message, which is, "Come out of her, my people, that ye be not partakers of her sins." Rev. 18:4, 5. After the moral fall of professed Christianity God calls His people out, that they may not receive the judgments that will fall upon Babylon. So Babylon must be where the people of God are.

Where are these devils said to come from, and what is their character? From three sources; the dragon, the beast, and the false prophet. Rev. 16:13.

What is the work of these devils? To gather the whole world to the battle of the great day of God Almighty. Rev. 16:14.

When men accept these lying spirits, what have they done? Departed from the faith. 1 Tim. 4:1, 2.

What does God declare to be an abomination in His sight? Divination, an observer of times, an enchanter, a witch, a charmer, a consulter of familiar spirits, a wizard, or a necromancer. Deut. 18:9-14.

What did Saul do with those who had familiar spirits when God was with him? He put them out of the land. 1 Sam. 28:3.

What did he say to his servant when the Lord left him? "Seek me a woman that hath a familiar spirit." 1 Sam. 28:7-9; 16.

What destroyed the last ray of hope for Saul? Asking counsel of one who had a familiar spirit, to enquire of it. 1 Chron. 10:13, 14.

From the above it would appear that the whole world, except those who believe the truth concerning the nature of man, will finally be given over to the delusion of the enemy; and will be divided into three classes represented by the dragon, or paganism; the beast, or the papacy; and the false prophet, or apostate Christianity.

It is worthy of note that Buddhist temples are built in some of the large cities of America, and heathen missionaries are working as actively in our country, as Christian missionaries are working in heathen lands.

IV

Third Angel's Message

What does the Third Angel warn us against? The beast, his image, and the reception of his mark, in the forehead, or in the hand. Rev. 14:11.

What did the beast resemble? The leopard, the bear, and the lion. Rev. 13: 2.

In worshipping the beast who else do they worship? The dragon, which gave power to the beast. Rev. 13: 4.

How does this beast speak, and how long does he continue? He speaks blasphemies, and continues forty-two months, or 1260 years. Rev. 13: 5, 6; 12: 6, 14. Thirty prophetic days to a month, and twelve months to a year, 30x42=1260.

How many will worship this beast? All whose names are not written in the book of life. Rev. 13: 8.

What does the two-horned beast do? He causeth those that dwell upon the earth to worship the first beast. Rev. 13: 12.

How does he deceive the people? By the means of those miracles which he had power to do. Rev. 13: 13, 14.

Why is Satan so angry with the church? Because they keep the commandments of God and have the testimony of Jesus Christ. Rev. 12: 17.

What day of the week is the Sabbath according to commandment? The seventh day. Ex. 20: 8-11.

Which day does the Christian world keep? The first day of the week, or Sunday.

Who has thought to change the Law of God? The beast that speaks great words against the Most High? Dan. 7: 25.

On what particular commandment will the final issue be? It is the one concerning which the laws of our land will enforce commands contrary to the Bible,—the Sabbath commandment.

The three angel's messages is a resetting of all gospel truth in a frame work of truth; so that each truth sustains its proper relation to every other truth.

Any questions that may naturally arise upon the above lessons, may be sent to the BIBLE TRAINING SCHOOL Office, South Lancaster, Mass.

TRIANON SERIES OF BIBLE STUDIES

I

Authenticity of the Bible

THREE evidences in favor of the Bible are universally accepted:—

1. The week. The week has been known by all nations from the beginning of time. Nature

does not give it to us. It can be traced back to nothing but the first week of creation; and its existence proves the first chapter of Genesis to be literal fact.

2. The dates of the years. "Before the birth of Christ, the point of reckoning was A. U. C. (ante-urbis-conditum, before the foundation of Rome.) All historians, the world over, have written B. C. and A. D. since the birth of Christ," proving that there was such a person as Jesus Christ.

3. The monuments. For thousands of years people passed up and down through the land of Egypt, wondering what the hieroglyphics on the monuments signified. The time came that God had set to vindicate the Bible. Just then, 1798 a stone was discovered at Rosetta, near the mouth of the Nile, bearing the inscription in three languages; the Greek, the common Egyptian, and the sacred language of Egypt. By comparing this writing with the hieroglyphics, the monuments were read; and lo! they corroborated *Scriptural narrative*

There are three internal evidences that the Bible is genuine:—

1. Perfection. "The law of the Lord is perfect." Psa. 19: 7. The character of Christ is also perfect. Heb. 7: 26. The human mind is incapable of forming a conception of anything that is perfect; consequently man could not have originated the Bible.

2. The influence of the Bible. One has but to mark the changes in the whole character of a man who gives up the Bible, and in a degraded being who accepts it, to be convinced that the Bible is a power for good in men's lives.

3. Prophecy, the ability to know the future. Isa. 41: 23. The Bible abounds in prophecies, not one item of which has ever failed of exact fulfillment. None but a divine being can "know what a day may bring forth."

The origin, object and value of the Bible are found in 2 Tim 3: 16, 17.

II

The Law of God

There are three periods in this world's history:—

1. From Adam to Moses.
2. From Moses to Christ.
3. From Christ to the end of the world.

The law of God was and is in force in these three periods.

See Rom. 5:13, 14; Ex. 20:2-17; Rom. 3:31.

Three texts on the nature and perpetuity of the law of God.

Rom. 7:22; Psa. 19:7; Psa. 111:7, 8.

Three important considerations:—

1. The law is the ten perfect principles of right. Being perfect, they can not be changed without becoming imperfect or wrong.
2. If the law could have been changed, Christ need not have died. Therefore, faith in Christ establishes the law and makes it binding. Rom. 3:31. Faith also establishes God's law in our lives, for the Saviour saves us from transgressing it. "He shall save his people from their sins." Matt. 1:21. And "sin is the transgression of the law." 1 John 3:4.
3. He who offends in one point is guilty of all. James 2:10. He violates the principle of obedience which embraces every commandment. He is also guilty of all, in that every offense weakens his moral nature so that he has less power to keep the rest of the law inviolate.

III

The Sabbath

Three Scriptures explain three things: the origin, obligation, and nature of the Sabbath.

Gen. 2:2, 3; Ex. 20:8-11; Eze. 20:12.

The Sabbath was observed in each of the three periods of the world's history:—

1. It is found both at the beginning and the end of the patriarchal age. Gen. 2:2, 3; Ex. 16:22-30.
2. It was written on stone for the Mosaic dispensation. Ex. 20:8-11.
3. It was kept in the Christian dispensation. Matt. 24:20.

Three passages prove the Bible does not change the Sabbath:—

1. The holy women kept it after Christ's crucifixion. Luke 23:56; 24:1.
2. Paul, the apostle to the Gentiles, did not change it. Acts 13:42, 44; 20:21; 28:17.
3. The last writer of the Bible speaks of it as the Lord's day. The seventh day is the Lord's day, the Christian Sabbath. Proof; Christ was the Creator of the world, John 1:3; hence he made the Sabbath at creation, and the seventh day is Christ's day.

Three interesting facts regarding the Sabbath:—

1. "The Sabbath was made for man." Mark 2:

27. Man, without a modifier, means the whole human race, from Adam to the last man who lives.

2. One can not rest before he works, hence the Sabbath can not be changed to the first day of the week. The Bible says plainly that God worked six days and rested the seventh day. Ex. 20:11.
3. The Sabbath is both a memorial and a sign. It commemorates both creation and redemption; that is, re-creation in Christ Jesus unto good works. Thus God's holy Sabbath represents the Creator's right to the supreme love and loyalty of his creatures, body, soul and spirit.

M. E. STEWART.

From Nazareth

Comes any good from Nazareth?

The scornful challenge as of old
Is flung on many a jeering breath,
From cloistered cells and marts of gold.

Comes any good from Nazareth?

Behold, the mighty Nazarene,
The Lord of life, the Lord of death,
Through warring ages walks serene.

One touch upon His garment's fringe

Still heals the hurt of bitter years.
Before Him yet the demons cringe,
He gives the wine of joy for tears.

O city of the Carpenter,

Upon the hill-slope old and gray,
The world amid its pain and stir
Turns yearning eyes on thee to-day.

For He who dwelt in Nazareth

And wrought with toil of hand and brain,
Alone gives victory to faith
Until the day He comes again.

—Margaret E. Sangster.

Comparing Scripture With Scripture

1 Cor. 2:13

Offend all. "In many things we offend all." Jas. 3:2. That is, "in many things we all stumble." R. V.

Living soul. "And man became a living soul." Gen. 2:7 "Adam, the first man, became a human being." Twentieth Cen. Trans.

The wicked. "God is not in all his thoughts." Psa. 10:4. "All his thoughts are, There is no God." R. V.

Not all. Christ said unto Peter, "Ye are clean, but not all." That is, "Ye are not all clean. For He knew who should betray Him." John 13:10, 11.

Drink ye all. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." That is, each of you take some. "And they all drank of it." Matt. 26:27; Mark 14:23.

Tithe of all. "He gave him tithes of all." "He gave the tenth of spoils." Compare Gen. 14:20 with Heb. 7:4.

Circumcision. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. Twentieth Cen. Trans.: "Circumcision is nothing; the want of it is nothing; but to keep the commands of God is everything."

The number of his name. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:17. "So that no one is able to buy or sell, except those that bear this brand—either the name of the beast or the number indicated by the letters of his name." Twentieth Cen. Trans.

The seal of God. "And I saw another angel ascending from the east, having the seal of the living God: And he cried . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. . . . And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:2-4. The Douay Version reads: "And I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried . . . saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel."

"Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign (seal, Rom. 4:11) between Me and the children of Israel for ever." See Ex. 31:12-18; Eze. 20:12, 20; Rev. 7:2-4.

ARTHUR L. MANOUS.

Peter, the Orthodox

"PETE, you're a common laughing-stock,
You are the village butt.

Your hair is so outrageous long.

"Why don't you have it cut?"

"Bekase dere ain't no barber, sah,

Dat's good ernuff foh me;

Dere ain't no barber in dis town

Dat's up to my idee."

"Why, there is 'Rastus Graham. Pete,
A barber up to par."

"La! yes; but den I kain't hev him

Foh he's a Baptis', sah,

No low-down Baptis' heretic

So bigotty ez he

Shall never cut de ha'r upon

A Meferdis like me."

"But Pratt's a barber just as good
As any on the list;

A splendid barber, and besides

An earnest Methodist."

"He am a Meferdis, I know,

But I kain't train wiv Pratt

Bekase I am a 'Publican

An' he's a Dimmerkrat."

"But there is Bangs, a Methodist,
A very righteous man,

A Methodist in high repute,

A good Republican."

"But he's a homerpaff, the wretch!

Ez bad ez he can be,

An' he kain't cut de wool on sich

An' allopaff ez me."

"I stan's foh righteousness, I does,

Foh troof and nuffin' less;

No Baptis' trash an' homerpaff

Can suit my piousness.

W'en some good barber comes to town,

A Meferdis fair an' squar',

An' allopaff an' 'Publican,

W'y, he can cut my ha'r."

—Sam Walter Foss.

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"It is easy enough to be pleasant
When life goes by like a song,
But the one worth while
Is the man who will smile
When everything goes dead wrong.

For the test of the heart is trouble
And that always comes with years,
And the smile that is worth
All the praises of earth
Is the smile that shines through tears."

JESUS, the Son of God, in laboring with His hands at the carpenter's trade, gave an example to all youth.

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A Few Things

WE do not have to do a *great* work in the world, but if we ever see the inside of the kingdom of God, we will have done a *good* work, however small it may have been. The Master may never say to you, "Well done, good and faithful servant, thou hast done *great* and *wonderful* things in the world." He needs only to say, "Well done, good and faithful servant, thou hast been faithful over a *few* things." So don't worry because you do not have a chance to do great things.—*Lifeboat*.

Study the Scriptures

THE Word of God is the water of life; the more ye lave it forth, the fresher it runneth: it is the fire of God's glory; the more ye blow it, the clearer it burneth: it is the corn of the Lord's field; the better ye grind it, the more it yieldeth: it is the bread of heaven: the more it is broken and given forth, the more it remaineth: it is the sword of the Spirit; the more it is scoured, the brighter it shineth.—*Bishop Jewel*.

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