

# BIBLE TRAINING SCHOOL

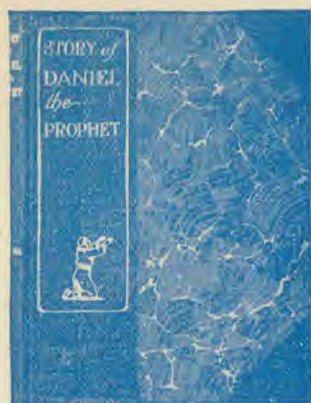
A MONTHLY JOURNAL DEVOTED TO THE INTEREST OF HOUSE TO HOUSE BIBLE WORK

"GO OUT INTO THE HIGHWAYS AND HEDGES AND COMPEL THEM TO COME IN  
THAT MY HOUSE MAY BE FULL."



"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.





The NEW EDITION  
of the  
**Story of Daniel the Prophet**

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contains

**THREE DISTINCTIVE FEATURES**

NOT FOUND IN THE OLD EDITION.

**First.** Over 2300 questions have been arranged covering the contents of every chapter in the book. These are not intricate questions, yet will require study. The simple reading of the book will answer every question.

**Second.** There is a diagram of the Sanctuary, with references and notes, showing that every gospel truth centers in the Sanctuary.

**Third.** Included in the one hundred additional pages are eleven original illustrations, prepared expressly for this book.

**T**HERE are hundreds of people who desire to do something to interest their own families and their neighbors in the study of the Bible, and would, if they knew how. The "Story of Daniel the Prophet," with the additional questions furnishes a means of doing this without arousing controversy.

Gather the family together. Let one read the questions and the others read the book, giving the answers to the questions from the book. If further investigation is desired, study the references given on the margin of the book. These references, 4040 in number, are quoted from every book in the Bible except II John and the book of Jude. The marginal references contain one-eighth of the entire Bible, and treat upon every subject of Bible truth. In this way families will become interested not only in the book of Daniel, but in a general knowledge of the Scriptures.

Neighbors can be invited to join your family study, or the study may be held at their homes. Thus the book becomes a self-educator to the one who asks the questions, and gives them an experience in holding Bible readings.

Every family should have the book, and begin a regular course of reading at once in their families, and in their neighborhoods.

The "Story of Daniel the Prophet" is a subscription book, price one dollar, postpaid, It can be secured from agents, from your Tract Society, or

**S. N. HASKELL,**

**South Lancaster, Mass.**



# Bible Training School

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

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

VOL. II

SOUTH LANCASTER, MASS., MAY, 1904

No. 12

## HAVE WE ?

"HAVE we been ashamed of Jesus ?  
Sought to keep His banner furled ?  
We, who own the name of "Christian "  
'Mid the people of the world ?

Have we tacitly denied Him  
By a look, a deed, a word ;  
Though we felt that we were traitors  
To a faithful, holy Lord ?

If we really loved our Saviour,  
We should love to work for Him,  
Caring not though feet grew weary,  
Hands were weak, and eyes waxed dim.

We should sometimes speak for Jesus ;  
Sometimes tell of His dear love,  
How He died instead of sinners,  
That we all might reign above.

Have we said this word for Jesus  
In the past of bygone years ?  
Have we made some hearts grow lighter,  
That before were full of fears ?

All may not be highly gifted ;  
But we each our best might bring ,  
To the feet of our Redeemer,  
Who deserves to be our King.

Then, dear Lord, if proof is wanting  
That we now abide in Thee,  
O, unite us with Thee quickly,  
That we yet may live for Thee.

Make us love to do Thy bidding ;  
Make Thy service our desire ;  
Warm our cold and earth-chilled nature  
With the glow of heaven's fire !"

THE day is dead, and Egypt's night returning,  
Is dark and still in death's prophetic gloom,  
The world sleeps on, but Israel's lamp is burning ;  
At midnight sounds the oppressor's note of doom,

"I will pass over you, when I see the blood ;"  
I will pass over you,—'tis a saving flood.  
"I will pass over you, when I see the blood,"  
The precious blood of Jesus.

## LABORERS NEEDED

MRS. E. G. WHITE

MANY fields are open for the proclamation of the gospel of truth. One thing is certain. We must have more laborers. I know of no other way of obtaining them than by praying most earnestly to our heavenly Father. I am satisfied that God's people need the impartation of the Holy Spirit. When they receive the Spirit they will go to work to do what needs to be done. They need to awake to a realization of their half-hearted way of working. I cannot see how they dare stand in their present position,—a position of spiritual indifference. Is not the warning in the Word of God of sufficiently grave import to lead them to make an unreserved consecration of themselves to God's service ?

"These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name, that thou livest and art dead. Be watchful and strengthen the things which remain, that are ready to die ; for I have not found thy works perfect before God. Remember therefore how that thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments : and they shall walk with Me in white ; for they are worthy. He that overcometh, the same shall be clothed with white raiment, and I will not blot his name out of the book of life, but I will confess his name be-



fore My Father, and before His angels."

We need more zeal and animation in the Lord's work, more genuine interest in matters of eternal importance. When we know that the Lord cannot be glorified in us unless we surrender all to Him, why do we not cast our helpless souls upon Him? Why do we not abide in Him, that He may abide in us? When we do this, we shall be a living power in the world. The change in our spiritual experience will witness to the power of the truth. We shall be bright lights, shining amid the moral darkness of the world. Since the Lord has declared that He is more willing to give the Holy Spirit to those who ask Him, than parents are to give good gifts to their children, why do we not accept the promise so freely made? Why do we not consecrate ourselves to God? Entire surrender to the Lord is something that is revealed in the daily life, and it exerts an influence upon other lives.

In the sermon on the mount, Christ has given a definition of true sanctification. He lived a life of holiness. He was an object lesson of what His followers are to be. We are to be crucified with Christ, buried with Him, and then quickened by His Spirit. Then we are filled with His life.

### THE THIRD ANGEL'S MESSAGE

J. N. LOUGHBOROUGH

AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Attention has been called in previous articles to the first and second of the three messages, as fulfilled in the great second advent proclamation to Oct. 22, 1844. The

text above relates to a message that follows the first two; for we read, "The third angel followed them." That is, followed the two preceding angels. So, since the close of the period in October, 1844, the third of these three messages is to be fulfilled. It is evident that the burden of the third message is the proper observance of *all* of God's commandments, and that it is designed to correct some practices not in harmony with the law of the ten commandments.

During the "midnight cry," in 1844, the Lord began to lead the minds of His people to the keeping of the seventh-day Sabbath. This doctrine among Adventists arose on this wise; A lady by the name of Rachel Preston, a Seventh-day Baptist, moved to Washington, N. H., where there was a church of Adventists. She accepted the Advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. This led to inquiry and an investigation of the subject. In an editorial found in the *Midnight Cry* of Sept. 5, 1844, we read that "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." In this issue a faint effort was made by the editor to establish the claims of Sunday-keeping. The subject was continued in the number for September 12, where we find the following significant statement, which led to serious and close study by many:

"We last week found ourselves brought to this conclusion: There is no particular portion of time which Christians are required by law to set apart as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law."

After the close of the 2300 days, and the disappointment of the Adventists, their attention as a body was called to the Sabbath question by an essay upon the subject from



T. M. Preble, dated Feb. 13, 1845, published in the *Hope of Israel*. (Portland, Maine), Feb. 28, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed only by human power, he remarked that thus we see Dan. 7:25 fulfilled in the changing of times and laws by a power contrary to that of the Lord's power, and that those who keep the first-day sabbath are "God's Sabbath-breakers."

Soon after this there appeared another article from J. B. Cook, in which he showed that there was *no* Scriptural evidence for keeping Sunday as the Sabbath, and said, "Thus easily is *all* the wind taken out of the sails of those who sail, perhaps unwittingly, under this false sabbatic-flag."

The attention of Elder Joseph Bates, of Fairhaven, Mass., was called to the subject by these articles, and having heard of the company in Washington, N. H., that were keeping the Sabbath, he concluded to visit that church, and learn more fully what it all meant. He accordingly went, and on studying the subject with them, he saw clearly that they were correct, and he at once began (in 1845) its observance and to teach the binding obligation of the Sabbath of the fourth commandment. On returning to New Bedford, Mass., he met on the bridge between New Bedford and Fairhaven, a prominent brother in that place, who accosted him thus, "Captain Bates, what is the news?" Elder Bates replied with emphasis, "The news is that the seventh day is the Sabbath of the Lord our God." "Well," said the man, "I will go home and read my Bible, and see about that." And so he did, and when next they met, this brother had accepted and was obeying the Sabbath truth. So we may mark this case as the first of Elder Bates' numerous converts as he went from State to State to spread before the people a knowledge of the Sabbath message. And so this message began, which, as you shall see, from that

small beginning has already circled the earth in strategic points, from which it is destined to radiate till God's purpose respecting it is accomplished in its "loud cry."

### IT IS BETTER

KEEP a smile on your lips; it is better  
To joyfully, hopefully try  
For the end you would gain than to fetter  
Your life with a moan and a sigh.  
There are clouds on the firmament ever,  
The beauty of heaven to mar,  
Yet night so profound there is never,  
But somewhere is shining a star.

Keep a song in your heart; it will lighten  
The duty you hold in your hand;  
Its music will graciously brighten  
The work your high purpose has planned.  
Your notes to the lives that are saddened  
May make them to hopefully yearn,  
And earth shall be wonderfully gladdened  
By songs they shall sing in return.

Keep a task in your hands; you must labor;  
By toil is true happiness won;  
For foe and for friend and for neighbor,  
Rejoice, there is much to be done.  
Endeavor, by crowning life's duty  
With joy-giving song and with smile,  
To make the world fuller of beauty  
Because you were in it awhile.

—Nixon Waterman.

### ENOCH

G. B. THOMPSON

FOUR Bible writers—Moses, Luke, Paul, and Jude—make brief reference to the life and remarkable experience of this godly man. Gen. 5:18-24; Luke 3:37; Heb. 11:5; Jude 14. He was the "seventh from Adam,"—Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch—being the genealogy as given by Moses. (Gen. 5:1-18), and by Luke (chap. 3:37, 38). He was the son of Jared, and the father of Methuselah who lived for nine hundred and sixty-nine years, and died the same year the flood came upon the earth, and the great-grandfather of Noah. He was born six hundred and twenty-two years after the creation of man (Gen. 5:1-18),



and as Adam lived for nine hundred and thirty years, dying only fifty-seven years before Enoch was translated, he lived for three hundred and eight years contemporary with the father of the race. From Adam he doubtless learned the sad story of the temptation and fall, and his expulsion from the Garden; and as Eden remained on the earth till the contemplated destruction of the earth by a flood, he saw with his own eyes the Garden, and the flaming cherubim which guarded the way to the tree of life.

Enoch was the first of all the family of Adam to enter the paradise of God. He lived for three hundred and sixty-five years, and through three long centuries "walked with God," and then "he was not, for God took him." "By faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Heb. 11:5. The expression "walked with God" is used concerning but two men in the Bible—Noah and Enoch—and implies the closest fellowship with Jehovah it is possible to attain unto. Yet God is "no respecter of persons." We, too, can "walk with God." Enoch had the same sinful tendencies that we have, and lived in a wicked age, but by daily communion with God he lived in a heavenly atmosphere, and one day while walking with God he stepped over the threshold into heaven. It will be like this with the righteous living when Jesus comes.

Enoch was a prophet, and to him was revealed the scenes connected with the coming of Christ and the end of time. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against

Him." Jude 14:14, 15. There seemed to Enoch to be no difference in the death of the righteous and the wicked and he was troubled concerning their future, and in vision the Lord made the matter clear. He saw the Redeemer come and ransom them from the grave, and destroy the wicked in the lake of fire. Faithfully this holy man reproved the sinners around him, and sought to stem the terrible tide of iniquity prevailing in the earth, and when his work was done the Lord signified His approval of his labor by taking him to Himself, and leaving the wicked to perish, as He will when Jesus comes to reap the harvest of the earth. How unutterably sad it will be to be left in that terrible hour!

"I was taken to a world which had seven moons. There I saw good old Enoch who was translated. On his right arm he bore a glorious palm, and on each leaf was written 'Victory.' Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written 'Purity,' and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written 'Holiness.' Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, 'It is not; the city is my home, and I have come to visit this place.' He moved about the place as if perfectly at home."—*Early Writings*, pages 32, 33.

If faithful a little longer we will be permitted to see Enoch, and to view all the handiwork of God.

DO NOT throw the BIBLE TRAINING SCHOOL aside, but send for a year's subscription and also interest your neighbors to subscribe.





#### ASCENSION OF CHRIST

**I**N the glorious springtime eighteen hundred and seventy-three years ago, the Saviour walked out as far as Bethany with His beloved disciples. Luke 24 : 50, 51. Many times He had walked by their side over mountain and plain ; but this was the last time He ever walked visibly with them. While their eyes rested upon Him as He conversed with them, "He was taken up and a cloud received Him out of their sight." How their hearts yearned after Him as the cloud grew less and less until it faded from their sight. Still they gazed intently into the heavens hoping to once more see Him whom they loved.

Suddenly the silence was broken by an angel's voice asking the question, "Ye men of Galilee, why stand ye gazing up into heaven?" Before they had time to answer, the assurance was given them by the angel, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Blessed assurance! It has come ringing

down through the ages to us full of hope and comfort. The "same Jesus" will come ; the One that healed the sick, comforted the weary, and O, blessed thought, the One that "receiveth sinners"; He who hates the sin but loves the sinner, and gave His blood to cleanse us from our sins.

He will come in the clouds of heaven, a real tangible being, possessing a real body ; for the angel said, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1 : 9-12.

#### TILL HE COME

BRETHREN, work ! the field is large ;  
Gather the harvest home ;  
Go, sow and reap : that is the charge  
Of Jesus—"till He come."

Brethren, haste ! the time is short,  
The work not nearly done ;  
The heathen dark must still be taught  
Of Jesus—"till He come."

Brethren, pray ! for only so  
Can precious souls be won ;  
To Jesus every moment go,  
To Jesus—"till He come."

Brethren, come ! the table's spread,  
Jesus would have us one ;  
Drink of the wine, and break the bread,—  
In memory—"till He come."

Brethren, hark ! Catch ye the sound  
Of trumpet's distant tones ?  
Brethren, watch ! that ye be found  
Ready, when Jesus comes.

—Selected.

#### WILL WE RECOGNIZE OUR FRIENDS IN HEAVEN ?

S. N. HASKELL

**S**HALL we know our friends in the kingdom of God? is a question often asked by those who have had the tenderest ties broken in this life by cruel death. It should ever be remembered that death is an enemy. It came into this world as the result of sin. Satan is the father of sin, therefore he is the grandfather of death. It has bad parentage. It belongs



to a bad family. Sin and sorrow of every kind are members of the same family. Christ was "manifested to take away sins." "For this purpose was the Son of God manifested, that He might destroy the works of the devil." Of death He says: "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

Christ is the author of life and happiness. He restores to the individual who accepts Christ as his Redeemer what has been lost by sin. He is the author of the affections that make a happy home. What was lost in Adam, Christ, the second Adam restores. He came from heaven for that purpose, and He will not fail or be discouraged until it is accomplished.

The promise is given that the babe torn from its mother's arms will come from the land of the enemy. The assurance is given "That thy children shall come to their own border." Jer. 31:15-17. Christ was the author of families, and by His own blood they will be restored. Husbands and wives, parents and children will meet, but "Shall we know each other there?" is the question. Should this not be the case, then that which gave the enjoyment pure and devoted here will be wanting there.

Christ was the great example of all who come forth from the grave to inherit eternal life. As He was, so will we be; for we shall be like Him. The promise is, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." "Christ was the first fruits" and represents the harvest. Did His disciples recognize him? Jesus said unto Mary, "Woman why weepest thou? She [whose eyes were blinded with tears], supposing Him to be the gardener, saith

unto Him, Sir if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself and said unto Him, Rabboni, which is to say Master." John 20:15, 16. It was by the tone of His voice that she recognized her Lord.

Again, Thomas had declared, "Except I shall see in His hands the print of the nails, . . . and thrust my hand into His side, I will not believe." After eight days when the disciples were together, Jesus again appeared to them and said to Thomas, "Reach hither thy finger and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless but believing." He did not wait to do this, but as soon as his eyes fell upon his Lord he exclaimed, "My Lord and my God." His recognition was in the personal appearance of his Lord.

Again, on His way to Emmaus with His disciples, "their eyes were holden that they should not know Him," but in the breaking of bread "their eyes were opened and they knew Him." Their report to the other disciples was, "He was known of them in breaking of bread." See Luke 24:16, 30-35.

Here are three distinct ways Christ was recognized; by His voice to Mary, by His appearance to Thomas, and by His peculiar way of breaking bread, to the two disciples. Is Christ our example in these things? If so, we will recognize our friends by their voice, by their appearance and by the habits peculiar to themselves. Angels will bring children to their mother's arms and their prattling voices will be recognized by the mother. Husbands and wives will hear the same kind words. They will recognize them by their appearance, all over glorious. Their natural peculiar ways that were free from sin, and which gave them their individuality while on earth, will be a means of recognition.



"When the holy angels meet us,  
 As we go to join their band,  
 Shall we know the friends that greet us  
 In the glorious, happy land?  
 Shall we see the same eyes shining  
 On us as in days of yore?  
 Shall we feel the same arms twining  
 Fondly round us as before?"

### LIGHT THAT FLASHED UPON LEVITICAL LAWS AND SACRIFICIAL OFFERINGS

#### Life-long Service

MRS. S. N. HASKELL

THE Levitical laws taught the simple story of salvation. "The entire system of Judaism was the gospel veiled." Often the veil was so thin that it only helped to add beauty to the precious truth beneath. If a Hebrew was sold as a slave he could only be held by his owner six years. On the seventh year he was to go out free. If he married during the six years he must leave his wife and children if he received his freedom. The record states: "If the servant shall plainly say I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever." Ex. 21:5, 6.

Seemingly a strange ceremony, and yet it meant much. It was a free-will, life-long service of love. No one forced him to place his ear against the door-post to have it pierced with an awl. He did it out of pure, unfeigned love. The pierced ear was an evidence to every one he met that he had given his life service to his master. His ear was consecrated to his master's service. It could no longer listen to complaints or murmurings against that master. As he passed out of the door of his room in the morning to wait upon his master, the door-post was a reminder of his pierced ear. It brought to mind the day when he consecrated the remainder of his life to the

master that he loved, and the thought of that scene strengthened him for greater faithfulness.

Have you entered upon a life-long, free-will service of love for the Master who has bought you with His precious blood? All will come to the day when they must decide whether they will consecrate their lives to His service or leave His tender care. If you, through love to your Master, have given Him your life's service, remember He that day, pierced your ear. It was consecrated to him. You cannot be true to your Master and listen to doubt and unbelief. Slander and evil-speaking cannot enter a love-pierced ear. The true servant of God will be deaf to many things. Isa. 42:19, 20. The consecrated ear will receive the words from the mouth of the Master. Jer. 9:20. It will be inclined unto wisdom. Prov. 2:2.

This is in direct contrast to the "itching ears" of the one who does not accept the service of love, but "turn away their ears from the truth, and shall be turned unto fables."

#### To Whom Are The Thanks Due?

THE following letter received at the office of the BIBLE TRAINING SCHOOL explains itself:

DEAR SIR: I took from the rack in the depot at Leroy, Mich., one of your books. I saw it was a grand book to read, so I took it home with me. I was up in the woods at work. You know what kind of a rough place that is. I thank the one that put it in the rack, and I will put reading matter in the depot if I can have permission.

Please send me your BIBLE TRAINING SCHOOL one year. Inclosed find stamps for the same.

Yours, \_\_\_\_\_

Why could there not be reading racks in every railroad station, scattering the truth of God broadcast over the land? Will you see that there is one in the station near you? Don't pass the question lightly. Take it as a request to work for your Master, and respond, "Yea, Lord I will attend to this work of Thine for Thee."





"Did not our hearts burn within us, as He talked with us by the way.?"



## THE JOURNEY TO EMMAUS

It happened on a solemn eventide,  
 Soon after He that was our Surety had died,  
 Two bosom friends, each pensively inclined,  
 The scene of all those sorrows left behind,  
 Sought their own village, busied as they went  
 In musings worthy of the great event:  
 They spake of Him they loved, of Him whose life,  
 Though blameless, had incurred perpetual strife;  
 Whose deeds had left, in spite of hostile arts,  
 A deep memorial graven on their hearts.  
 The recollection, like a vein of ore,  
 The farther traced, enriched them still the more;  
 They thought Him, and they justly thought Him,  
 Sent to do more than He appeared t' have done;  
 T' exalt a people, and to place them high  
 Above all else, and wondered He should die.  
 Ere yet they brought their journey to an end,  
 A stranger joined them, courteous as a friend,  
 And asked them with a kind, engaging air  
 What their affliction was, and begged a share.  
 Informed, He gathered up the broken thread,  
 And, truth and wisdom gracing all He said,  
 Explained, illustrated, and searched so well  
 The tender theme on which they chose to dwell,  
 That reaching home, "The night," they said, "is  
 near,  
 We must not now be parted, sojourn here."  
 The new acquaintance soon became a guest;  
 And made so welcome at their simple feast,  
 He blessed the bread, but vanished at the word,  
 And left them both exclaiming, "'Twas the Lord!  
 Did not our hearts feel all He deigned to say?  
 Did not they burn within us by the way?"

—Cowper.

## THE JOURNEY TO EMMAUS

**T**HERE are many things worthy of careful thought in the narrative of this evening walk. The disciples were thinking and talking about Jesus. This was the reason why "Jesus Himself drew near and went with them." If you wish Jesus to walk with you, think and talk about Him, and He will fulfill His promise, "Lo, I am with you alway."

They were sad and one word from Jesus by which they would have recognized Him would have sent them on their way bounding with joy; but He did not speak it. He considered an understanding of His Word more valuable to them than a happy flight

of feeling. When in a sorrowful frame of mind one is more apt to be thoughtful, and the Word of God has more effect. That is the reason so often we need to pass under the rod of affliction before we seek the Saviour's blessed presence. When our dear ones are laid low by death, how precious the Word of God becomes.

Christ gave them a Bible study, tracing through all the Old Testament "the things concerning Himself." They ever loved to think of that Bible study, and said, "Did not our hearts burn within us while He talked with us by the way?" A study of the Word of God brought them into a state of mind where it could be said that "they knew Him." Happy is the one who can say truthfully, "I know God." Acquaintance with God comes through studying His Word. "Acquaint now thyself with Him and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from His mouth and lay up His words in thine heart." Job 22:21, 22.

## THE BIBLE SABBATH

**W**HICH day of the week is the Bible Sabbath?

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10

Is the New Testament Sabbath, Sunday or the day before the first day of the week?

"The Sabbath was past" when the morning of the first day of the week came. Mark 16:1, 2; Matt. 5:17, 18.

Was it the practice of Christ to keep the Sabbath?

"As His custom was He went into the synagogue on the Sabbath day and stood up for to read." Luke 4:16.

What day did the apostle preach to the Thessalonians?

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

What day was it he preached to the Gentiles?

"And when the Jews were gone out of the syna-



gogue, the Gentiles besought that these words might be preached the next Sabbath." Acts 13:42.

Upon what day did he preach where there was no synagogue?

"And on the Sabbath day he went out of the city by the river side . . . and spake unto the women which resorted thither." Acts 16:13.

Did Paul ever teach the Christians to leave the seventh-day Sabbath and keep the first day of the week as the Sabbath?

"I have committed nothing against the custom of my fathers." Acts 28:17.

Are you sure the New Testament Sabbath is not the first day?

"In the end of the Sabbath as it began to dawn toward the first day of the week." Matt. 28:1.

Did the first disciples keep the Sabbath?

"And they rested the Sabbath day according to the commandment." Luke 23:54-56.

Did they keep the first day?

"Upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

NOTE.—The disciples had purchased their spices on Friday night, and then kept the Sabbath according to the commandment, and now on Sunday morning they came to perform the work that would have been a violation of the Sabbath the day before.

#### BIBLE READINGS ON GREAT EVENTS IN THE WORLD'S HISTORY

**M**AN'S estimate of what constitutes a great event is not always correct.

The Creator of the earth, He who controls all things, is the best judge of great events. The Bible is not confined to the narration of events that are past; for the future and the past are alike spread out before the gaze of the Infinite One.

#### The Greatest Event in the First Fourteen Hundred Years of Earth's History

Over three millions of people were gathered together to witness this scene.

Ex. 19:10, 11. Three days were spent in preparing the people to witness it.

Ex. 19:12, 13. The mountain upon which the great display of power and glory was to be made, had to be especially guarded.

Ex. 19:16-20. The scene was ushered in by a

majestic display of lightning, thunder, and massive clouds rolled together; to this was added the tones of the mighty trumpet of the Lord.

Deut. 4:9-12. From the midst of this glory the voice of God was heard.

Deut. 4:13. God spake the ten commandments in the hearing of the people.

Deut. 5:22. Nothing was spoken in the hearing of the people except the law of God.

Heb. 12:18-26. That voice shook the whole earth.

Deut. 4:32, 33. From creation until that time there had never been seen anything like it.

Ex. 31:18. God then wrote the ten commandments upon tables of stone.

Deut. 10:1-5. After Moses broke the tables (Deut. 9:16-17) the Lord wrote them a second time.

Matt. 5:17-19. Christ said the law could not be changed.

Rev. 22:14. Those who obey it will enter heaven.

#### Human Beings Pass from Earth to Heaven Without Dying

Heb. 11:5. Enoch was the first one translated.

Gen. 5:22-24. He lived a godly life for three hundred and sixty-five years.

2 Kings 2:9. Elijah, the prophet, had evidence that he would be translated.

2 Kings 2:11. He was taken up in a chariot of fire.

2 Kings 2:16-18. Some were skeptical, and could hardly believe he was translated.

1 Cor. 15:51, 52. There will be a company of people who will never die.

1 Thess. 4:15. Those who live until the Lord comes will not be gathered without the righteous dead.

1 Thess. 16-18. The righteous dead are raised from their graves and all go to heaven together. Every one is taken bodily into heaven.

Phil. 3:20, 21. The body is made glorious before the saints are translated.

Hos. 13:14. The majority of the redeemed host are ransomed from the grave.

Rev. 14:1-4. One hundred and forty-four thousand are redeemed from among men. They are gathered out of the last generation.

Rev. 15:1-3. They are victorious over all earthly powers.

Rev. 14:12. This company keep the commandments of God.

Rev. 12:17. The saints of God are persecuted because they keep the commandments of God.



**A Great Event Still Future**

Acts 3:20, 21. Every prophet has prophesied of the second coming of Christ.

Psa. 50:3-5. When He comes for His People He will not "keep silence."

Jer. 25:30. The Lord will come with a mighty shout.

Jer. 25:31-33. The noise will be heard all over the earth. Everybody will know when He comes.

Rev. 1:7. Every eye shall see Him.

Rev. 16:17-20. There will be a mighty earthquake.

Rev. 6:14-17. Every mountain and island will be moved out of its place.

Isa. 2:17-21. The wicked will try to hide themselves from the glory of the Lord.

Jer. 25:33; 2 Thess 2:8. But they will all be slain by the brightness of Christ's glory.

Matt. 24:30, 31. The angels of God gather the righteous from the reeling earth.

1 Thess. 4:16-18. They are caught up to meet the Lord in the air.

**The Crowning Event in Earth's History**

Rev. 20:4-6. One thousand years after the righteous dead are raised, the rest of the dead are called forth.

John 5:28, 29. Christ calls them forth to "the resurrection of damnation."

Zech. 14:4. Christ will stand upon the Mount of Olives.

Zech. 14:5. All the saints will be with Him.

Rev. 21:1, 2. The holy city will come from heaven.

Rev. 20:8, 9. Satan will then marshal the countless hosts of the resurrected wicked, and attempt to take the city.

Rev. 20:9. When they surround the city, fire will come from heaven and devour them.

2 Pet. 3:7-13. This fire also melts the earth, and from the molten mass will come forth a new earth.

Mal. 4:1-3. Ashes under the feet of the righteous is all that will remain of the wicked.

Rev. 21:3-5. All things are made new.

Rev. 22:1-3. The curse is removed and the tree of life restored to the earth.

Matt. 5:5. The meek will inherit the earth.

Isa. 65:17-19. God will have joy in His people in the new earth.

Isa. 65:20. "There shall be no more thence" any sinners, none upon whom the curse rests; for all marks of the curse, sin and sinners will be burned up before that time in the fires that

purify the earth. There will be no "infant of days," for time will not be reckoned there; it will be eternity. From "thence," from the time the earth is made new, there will be no more sinners, or anything upon which the curse rests.

Isa. 65:21-25. The redeemed will have pleasant homes in the new earth. Nothing will destroy.

**JOAB**

HELEN MCKINNON

THE first mention we have of Joab is after David's accession to the throne at Hebron, when he led the army of Judah against the rival kingdom of Israel. 2 Sam. 2:12-17. He had two brothers, 2 Sam. 2:18, all men of renown, during David's reign. 1 Chron. 11:20, 21, 26. They were nephews of David, being the sons of his sister Zeruah. 1 Chron. 2:15, 16.

Joab was general of the armies of Israel, 1 Chron. 27:34, which position he received for being the first to smite the Jebusites in the stronghold of Jebus, which afterwards became the city of Jerusalem. 1 Chron. 11:4-8.

Asahel, the brother of Joab, was killed by Abner, commander of the armies of Israel. 2 Sam. 2:18-24. Soon after this, Joab killed Abner, 2 Sam. 3:17-27, thus avenging himself of his brother's blood, and ridding himself of a rival. Their punishment, Num. 35:30-33, (Joab's brother was connected with him) was left to the justice of God, 2 Sam. 3:28-30, as on account of their position and standing David acknowledged he could not punish them. Verse 39.

Again Joab committed murder to rid himself of a rival. 2 Sam. 20:4-10. This time it was his own cousin. 1 Chron. 2:15-17; 2 Sam. 17:25. The baseness of Joab in thus shedding the blood of war in peace is mentioned by David and Solomon. 1 Kings 2:5, 32.

It was to Joab that Uriah carried his



death warrant from David. In this act David placed himself still more under the power of Joab, for while the death of Uriah would appear to others as the chance of war, yet Joab knew it was by the direct command of David. 2 Sam. 11:14-25.

Joab was the peacemaker between Absalom and his father. 2 Sam. 14. The tender and touching words that he put into the mouth of the woman of Tekoah, 2 Sam. 14:14, shows how familiar he was with the plan of redemption. "God doth devise means that his banished be not expelled from him," the same thought as expressed in John 3:16. He knew the "whosoever" for does he not say, "Neither doth God respect any person." He must have understood the resurrection, for although when we die we are as water spilt on the ground, yet God will bring home his banished.

When David fled for his life from Absalom, Joab went with him, and was one of the three that led the army against Absalom. 2 Sam. 18:1, 2. As they started for the war he was the first to hear the words of entreaty from David, "Deal gently for my sake with the young man, even with Absalom." 2 Sam. 18:5. How well he heeded this is told in 2 Sam. 18:9-17, and he dared to reprimand the father for mourning for his son. 2 Sam. 19:1-8.

Although he was always loyal to David, yet he joined the conspiracy against Solomon. In this the king seems to think that he has filled up the measure of his iniquity, and so leaves the command with Solomon, "Let not his hoar head go down to the grave in peace." He was afterwards killed while clinging to the altar of God. 1 Kings 2:28-34.

In looking over the character of Joab we see that he was brave, loyal, ambitious, and unscrupulous. He had worldly power and honor, but it ended in disgrace and death, for "he served his king better than his

God." We see fulfilled in his life, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

### RICHES OR POVERTY

MRS. J. WILSON

ALL should understand the contrast between the riches of Christ, and the poverty of sin.—*E. G. W.*

#### Riches of Christ

In Prov. 13:8, we learn that "the ransom of a man's life are his riches."

Prov. 10:22. "The blessing of the Lord it maketh rich."

Rom. 9:23. God desires to "make known the riches of His glory."

Rom. 10:12. These blessings are for all, "For the same Lord over all is rich unto all that call upon Him."

2 Cor. 8:9. It cost heaven something to have these riches brought to us. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

Col. 1:27. The riches of the glory of this mystery is Christ in you, the hope of glory. There is no poverty connected with the "hope of glory."

Col. 2:2, 3. In these riches "Are hid all the treasures of wisdom and knowledge."

Eph. 3:8. There is no limit to this mine of wealth, "The unsearchable riches of Christ."

Rom. 11:33. Paul, the tried servant of the Lord breaks forth in the sublime language, "O the depth of the riches both of the wisdom and knowledge of God!"

#### The Poverty of Sin

In Prov. 10:15, we are told that "the destruction of the poor is his poverty."

Jer. 5:4, tells us who are poor. "Surely these are poor, they are foolish; for they know not the way of the Lord, nor the judgment of their God."

Psa. 119:1, 35. The way of the Lord is the path of His commandments.

1 John 3:4. "Sin is the transgression of the law."

Rom. 6:23. The end of such a course is death.

1 Tim. 6:17. Some trust in uncertain riches.

Rev. 6:15. These cannot help them in the day of the Lord and they call on the rocks for a covering.

Isa. 2:20, 21 (margin). The uncertain riches of silver and gold will all be thrown away in the day of the Lord and every man will meet his fate as a poor man.



Jer. 5:4. "Surely these are poor . . . for they know not the way of the Lord."

Let us not be thus poor, but through the merits of Christ obtain eternal riches.

### A CHRISTIAN, WHO IS HE?

**T**O be a Christian is to be Christ-like. "The disciples were called Christians first in Antioch." They talked about Christ so much and sought to follow His example so closely that the unbelievers called them Christians. Christ became the example of His followers under all conditions and circumstances. A Christian shines the brightest in trials and afflictions; he is like a lamp that shines the brightest in the greatest darkness.

When Christ stood before Herod, "he questioned Him in many words: but He answered him nothing." Luke 23:8-11. When insultingly questioned by Pilate, He gave no answer. John 19:8, 9. When many false witnesses testified against Him in court, He held His peace. Matt. 26:59-63. So marked was His silence under provocation they marvelled. He was different from others. When placed under oath by the high priest, He answered, for He respected authority, but His kingdom was not of this world. When expiring upon the cross under the cruel treatment, He prayed for His enemies, "Father forgive them, for they know not what they do." "When He was reviled, He reviled not again, when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." "This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow His steps: Who did no sin, neither was guile found in His mouth." 1 Pet. 2:19-24. None others are Christians. Are you one?

### ASCENSIONS

**T**HE Christian religion is a reality. The Christian's hope is not a vague theory but a stronghold of power. We know that Christ will come a second time to the earth, and when that day comes some will be living and will be caught up to meet the Lord in the air, without seeing death. 1 Cor. 15:51-53. There will be an hundred and forty-four thousand in this company.



There have been ascensions at different times to give confidence to the Christian's hope. Enoch was the first we have any record of that entered heaven without tasting death. Gen. 5:24. Elijah, the faithful prophet of God, was borne to heaven in a flaming chariot of fire. 2 Kings 2:11, 12; Psa. 68:17.

Forty days after the Saviour's cruel death on the cross He ascended to heaven. Acts 1:3, 9-11. It must have been in the Jewish month Zif, which corresponds to our month of May. The word Zif signifies "blossom days." The earth was clothed in robes of beauty, as if it too was rejoicing



that Christ had finished His earthly work and entered the heavenly sanctuary to officiate in man's behalf.

The grandest scene ever witnessed on earth will be when the redeemed host of all ages are caught up to meet the Lord in the air and are escorted into heaven by myriads of angels. 1 Thess. 4:16, 17; Matt. 24:30, 31. Will you be among the number?

## STUDY OF THE BOOK OF JAMES

### Chapter 2: 1-7

BY D. A. BALL

**M**Y brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." There are two ways to read this verse, declarative and interrogative. I am inclined unto the latter rendering, although the former is true. If it is a declarative sentence it is a very serious charge, and to respect a person because he possesses wealth is certainly contrary to the words and actions of Christ. Man looketh upon the outward appearance, but the Lord looketh upon the heart. Man weighs by action but God measures by the motive. If the Pharisees ever stated a truth it was when they said to Jesus, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men." His faith in God would not allow it, so James could truthfully say that the brethren that were guilty of this did not have the same kind of faith that the Saviour possessed.

You will notice that he honors the Lord by calling Him the Lord of glory. The people that received the respect of those early brethren, (and the same is true to-day) is seen in that which follows: "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth

the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?" Money itself is not an evil, but it is the love of it that the Scriptures condemn. If money is procured honestly, and is not hoarded and worshiped, it may prove a great blessing. It is a useful medium of exchange. James was addressing these words more immediately unto the Christian Jews, as we infer from the marginal reading where we have the word "synagogue" instead of assembly, and we know that this pertained to the Jewish form of worship.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?" This verse contains a fountain of consolation for the poor of every generation; it also shows that the kingdom is still future and is yet to come into the possession of its rightful owners. While they are poor in the sense that the heir is poor, their faith makes it a reality and anticipation yields real joy, and they feel as did Abraham when he sojourned in a land of promise as in a strange country, content to live in a tent and endure its inconveniences, knowing that it was of short duration. No matter what form of speech was intended in the former verses, we certainly have a declarative sentence in the sixth verse where he says, "But ye have despised the poor. Do not the rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by which ye are called?" It seems strange that any one should be so blinded as to despise those that are to be co-owners of so rich a home, and to blaspheme that name by the which they were called. No doubt this name was the Lord Jesus Christ, and they



were known as Christians, or Christ's followers. Let us look to it that so grave a charge cannot rightly be applied to us.

### The Purpose of God in Creating This Earth

THIS earth was created for mankind. Isa. 45:18.

He was made out of it, adapted to it, and his home was in it. 1 Cor. 15:47. Gen. 2:7-15.

Everything created during the six days of creation was for him; for he was to rule over everything on the earth. Gen. 1; Psa. 8:4-8; Heb. 2:6-8.

It is now under the control of the wicked one. Job 9:24; 1 John 5:19. "In the embrace of the wicked one."—*Clarke*.

Christ did not dispute Satan when he told Him that it had been delivered to him. Luke 4:6, 7.

All the righteous who are prisoners in the grave are precious in God's sight. Psa. 116:15; Isa. 24:22; Rev. 14:13.

Christ has purchased the world and its treasures. Luke 19:10; Matt. 13:44-46; Isa. 53:12; Eph. 1:13, 14.

He will purify it by fire. 2 Pet. 3:10-12. This fire was kindled in the days of Sodom's destruction. Deut. 32:22; Jude 7.

The fire is now where the waters were before the flood. Gen. 1:9; Job 38:6-8; Gen. 7:11; 2 Pet. 3:6, 7; Psa. 33:7; Rev. 20:10, 15.

Satan and the wicked will be reduced to ashes. Eze. 28:18; Mal. 4:1-3.

All wickedness and sin will be as though it had not been. Obadiah 16.

Former things will not be remembered or come into mind. Isa. 65:17.

It will be a new heaven and earth where the righteous will dwell. Isa. 66:22; Rev. 21:1; 2 Pet. 3:13.

The righteous will inherit it eternally. Dan. 7:18; Matt. 13:41-43.

Christ's death was to destroy sin, Satan, and the effect of sin. 1 John 3:5, 8; Heb. 2:14.

The inhabitants will never say they are sick. Isa. 33:24.

There will be no more tears, death, sorrow, or crying. Rev. 21:4, 5.

Every one will keep the Sabbath and have monthly meetings. Isa. 66:23; Rev. 22:2-4.

### WHY THE SANCTUARY WAS BUILT

S. N. HASKELL

WHY must Israel build a Sanctuary in order that God could dwell among them? It was not because He had not espoused them as His people; neither was it because they had not designed Him to be their God. For two hundred and fifteen years they had been in Egypt where they worshiped the sun, as the source of all good, and the author of all blessings. They were to build a dwelling-place for God, and God promised to walk in their midst, to destroy their enemies, and magnify His power in their behalf, but He desired a special dwelling-place, where they could see the visible manifestations of His glory.

All of this was to teach them of the personality of God. God had dwelt with Abraham, Isaac, and Jacob without a building. It was not therefore the building that was so necessary, but the erection of the building, and the services connected therewith, were designed to destroy the last vestige of pantheism that had lingered in their midst, the existence of which excluded the personality of God, for he that cometh to God must believe that He *is*, and that He is the rewarder of them that diligently seek Him.

Then from this we learn that there was a dwelling-place for God in heaven after the pattern of the building which Moses made upon the earth, and in this dwelling-place the character of God was known. "Thy way, O God, is in the sanctuary." "Thou art a God that doest wonders." "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." "He hath looked down from the height of His Sanctuary, from heaven did He behold the earth." "A glorious high throne from the beginning is the place of our sanctuary."

Such is God's testimony concerning the sanctuary built upon the earth, and His own dwelling-place in heaven.



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PUBLISHED MONTHLY BY

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[Entered July 1, 1902, as second-class matter, Post Office at New York, N. Y., act of Congress of March 3, 1879. Application for entry at South Lancaster, Mass., made November, 1903. Act of Congress of March 3, 1879.]

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