

BIBLE TRAINING SCHOOL

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

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

· Luke. 14: 28 ·



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

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

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

VOL. III

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No. 7

Over It All

OVER it all—the care and the fret,
The mixture of joy and sad regret,
The anxious thought and the burdened heart,
The bitter loss and the cruel smart—
Over it all—this puzzling dream—
His glad love shines with holy beam.
Over it all—the hope and the fear,
The struggle for right, when wrong is near,
The kind intent, tho' the words be cold,
The prayer for patience and love's sweet hold—
Over it all His justice lies,
Unchanged by sudden or dark surprise.
Over it all—the day and the night—
The hours of dark, the seasons of light,
Mistakes and blunders and faults and all,
The pitiful cries from those who fall—
His kindness waits to help and bless
With a Father's touch of tenderness.

—Anna Wilson Simmons.

EARNEST STUDY NECESSARY

MRS. E. G. WHITE

AS students you are to be learning in the school of Christ; you are to bring your entrusted capital of physical and mental energy into your work. God will not accept of a divided heart. There are men and women who should be educating themselves for canvassers, and for Bible readers. They should put away every unholy thought and corrupting practice, that they may be sanctified through the truth. They should be partakers of the divine nature, having escaped the corruption that is in the world through lust. Nothing less than the power of God will make and keep you right. You are to offer to God nothing less than your best. You should do better and better work as you put in practice what you learn. You should

seek to fathom every subject requiring your investigation, comparing not only the ideas and thoughts of men concerning the matter, but also comparing scripture with scripture, that you may know that you do know every point of the faith. The taxation of your mind will only strengthen your mental powers for greater effort. If you are content with superficial knowledge, if you fail to investigate the Scriptures for yourselves, if you depend on the assertions of others, you will become incapable of searching out any matter for yourselves. Your mind will become accustomed to superficial exercise, and be unfitted to appreciate the value of hidden gems of truth, to obtain which, it will require effort. You will think yourselves well advanced when your attainment is of an inferior order.

Unless the mind is used, it will cease to expand; unless the taste is cultivated to love the Bible, it will cease to relish the truths of God's word. The student can see only to the depth of what he has explored, and he cannot appreciate that which lies beyond the compass of his own narrow boundaries. But his very ignorance will make him conceited, talkative, and boastful. What can I say to you, young men and young women, to arouse you to vigor in your efforts to overcome obstacles? Mental effort will become easier and more satisfactory as you put yourselves to the task of understanding the deep things of God. You should each decide that you will not be a second-class student, that you will not allow others to think for you. You should say, "That which other minds have acquired

in the sciences and in the word of God, I will obtain for myself through painstaking effort." You can rally the mind's powers, and with a sense of your accountability to God, you can do your best, and you will not cease to advance, and to conquer difficulties do not settle down in slothful ease, making no special effort to accomplish your work. Make a choice of some part in the large vineyard of the Master, and do a work that will require the exercise of tact and talent. As much as possible, place yourselves in the society of those who are intellectual, who will be able to detect your mistakes, and to put you on your guard against indolence, pretension and surface work. A blusterer will be recognized and set down for just what he is worth and no more.

A Worker's Prayer

GIVE me a word in season, Lord,
 Dear Master, straight from Thee;
 Graven on heart and life and lip,
 Let Thy royal mandates be.
 Give me a word in season, Lord,
 The tide of woe to still;
 To point the sin-stained unto Thee,
 And teach the meek Thy will.
 Give me a word in season, Lord,
 The precious golden seed;
 That to Thy glory may redound,
 In thought, and word, and deed.
 Give me a word in season, Lord,
 Glad chords of heaven's own psalm;
 Sweet breaths from the enraptured air,
 Of love's eternal balm.
 —*Harriet Julia Evans, in the Christian.*

FORMER DAYS

J. N. LOUGHBOROUGH.

CALL to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb. 10 : 32, 33.

Continuing the reading to the close of the

chapter it will be seen that the apostle connects the experiences of apostolic times with that of those who will at last be found watching and waiting for the second coming of Christ. A similarity in the experience of the two classes is why the comparison is made. The disciples of Christ expected their Lord to immediately establish a kingdom and redeem them from all their oppressors (Luke 24 : 21 ; Acts 1 : 6), but in this they were sadly disappointed. So in the great second advent movement the believers looked for the immediate coming of Christ which event would bring to an end all earthly woes and usher in the eternal kingdom and bestow upon God's people immortality. In this they met with a disappointment in kind to that of the disciples. They like the early followers of Christ heralded the truth, but did not fully understand the nature of the event which they had conscientiously announced, namely "The hour of his judgment is come."

Because of the disappointment of the disciples of Christ, the world supposed the whole matter a total failure, and so reproached, afflicted and persecuted the followers of Christ. After the close of the period of 2,300 days, October 22, 1844, and the great disappointment of the Advent people, the worldly professors and the wicked world conjectured their theory to be wrong and the whole thing an absolute failure, scoffed and ridiculed those who still dared to proclaim the near coming of Christ, even refusing in their bitterness to hear an explanation of the matter, they stung the souls of the believers with such taunting phrases as, "I thought you had gone up," and at other times pertinently inquired, "When are you going up?" Again when not personally addressed the believers would hear the remark concerning themselves, "There he goes, that is one of the regular every day *go uppers*."

In the early church, even in Paul's time

there were those teaching that the resurrection had already occurred. Whether this grew out of their wrong conception of the nature of Christ's kingdom, and they took this position to justify their views of his coming, I know not. Some of the Adventists who had seen so evident tokens of God's presence and power with the first angel's message, and who had not as yet received the explanation of the disappointment, concluded that in some spiritual sense Christ had already come. Until the clear light of the sanctuary and the third angel's message was proclaimed the people were much perplexed.

The writer having heard the Advent message sixty-one years ago last December (1843), and knowing personally some of the trials of the Advent people, thought it well to call attention to some of the early experiences for the instruction of those in younger years who know not of this experience, but have become companions of them who were so used.

While Elder Bates, as mentioned in former articles, was earnestly laboring to bring the people to the observance of the seventh-day Sabbath of the fourth commandment, the Lord had other servants laboring equally as hard in the State of Maine and other New England States, correcting those who were in danger of drifting into false ideas of Christ's coming and kingdom, or renouncing their faith in the past movement. Miss Ellen G. Harmon (now Mrs. E. G. White), with whom it was evident the Lord was working in an extraordinary and powerful manner was sent by the Lord from place to place to correct the erroneous teachers and to say to the Advent people, "Hold fast your faith in the past movement. It has been in God's order. In due time all will be made plain. The Lord has yet a work to be done, another message is to be given." Her work was of this character, holding as it were the people in readiness

for the third message, while Elder Bates was making a specialty of the importance of obedience to the fourth commandment. And thus the work went on until the summer of 1846, when Miss Harmon herself accepted the Sabbath truth under Bible instruction given by Elder Bates.

Onward

THIS is the second month of the great missionary campaign, and we trust every reader of the BIBLE TRAINING SCHOOL is doing something to advance the cause of the blessed Master. In missionary work we need to heed the old adage, "If you do not first succeed, try, try again." The Saviour will never fail nor be discouraged. Why should we, when we have all the angels of heaven to co-operate with us? One soul saved in the kingdom of God will more than a thousand times repay you for all your efforts. Persistent labor united with a firm trust in God *will always be crowned with success.*

WHAT WILL BECOME OF THE WICKED?

S. N. HASKELL

SAGES and philosophers have queried, reasoned and drawn their conclusions.

Yet, What is the final fate of the wicked? is a live question. David, the king of Israel, said, "I was envious at the foolish." Psa. 73:3-12. Judging from what he saw he was led to exclaim, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say I will speak thus, behold I should offend against the generation of thy children. When I thought to know this it was too painful for me." Psa. 73:13-16. But he adds, "Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction." Psa. 73:17, 18.

He saw in the service of the sanctuary a solution of this question, something that showed to him that they stood in slippery places. They were cast down to destruction. The Levitical system was the gospel veiled. It was God's kindergarten method for instructing humanity. *Psa. 77:13*; It revealed a Christian experience after which the soul of David longed and thirsted. *Psa. 63:1, 2*.

But what was there in the rites of the sacrificial system that particularly revealed the end of the wicked? In *Psalms 37*, we have a key that solves the problem. David says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him but he could not be found." *Psa. 37:35, 36*. Again he says, "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be." *Psa. 37:9, 10*.

Let us examine the process as revealed in the Mosaic economy. When an individual sinned he was to bring an offering and kill it. The priest then presented either the blood or the flesh before the Lord. Then the sinner separated all the fat from the offering and the priest took it and burned it upon the brazen altar. *Lev. 4:27-29*. It was a sweet savor to the Lord, for it represented the sin destroyed while the sinner was saved. If the sin is not separated from the sinner, the sinner will burn with the sin.

My Best

I WOULD not bring Thee what is lame,
Unseemly, torn, what cost me naught.
But by their patient grace besought,
Would mark my best with Thy dear name.

—*M. Woolsey Stryker.*

"Ask, and ye shall receive."

NEAR TO CHRIST

WITH joyous haste along the busy street,
Close in the Master's steps Anselmo went;
But, seeing one in need, he stayed his feet,
And words of cheer with kindly service blent.
"Thanks, brother, for thy help!" the stranger cried;
"May He who loveth thy soul reward!"
But searching near and far, Anselmo sighed,
"Alas! in tarrying, I have lost my Lord!"
Yet while he spoke his heart within him burned,
For, lo! apart, beneath the palm tree's shade,
The Master, waiting, toward his follower turned
And gracious answer to his grieving made:
"For know," he said, "not thus shall hindrance be;
For loving deeds but draw thee nearer me."

—*Mary B. Sleight.*

REHOBAM

HELEN MCKINNON

AND he did evil, because he prepared
Not his heart to seek the Lord."
2 Chron. 12:14. We might look at
some of the influences surrounding the life
of Rehoboam, and see if we can not find in
them a reason for this attitude toward God.

His mother we find was an Ammonitess,
1 Kings 14:31, a descendant of Lot, *Gen. 19:38*, always a wicked and idolatrous nation that worshiped the god Molech, which the Lord calls "the abomination of the children of Ammon." *1 Kings 11:7*. Solomon built a place of worship for this god on a hill facing Jerusalem, so Naamah could go there and burn incense and sacrifice to her god. No doubt she took her son with her, and thus Rehoboam would be taught to despise the Lord and his worship. His father's heart also was turned away after these gods, *1 Kings 11:4, 5* so although Rehoboam lived in Jerusalem,—“the city which the Lord did choose out of all the tribes of Israel, to put his name there,” *1 Kings 14:21*,—he was brought up an idolater, and the results of this are seen in his reign, high places, images, and groves were built on every high hill and under every green tree, so that Judah did evil in

the sight of the Lord above all that their fathers had done. 1 Kings 14:22, 23. Thus we see that the wickedness of Solomon in bringing idolaters among the people of God finally led the whole nation to apostasy and ruin.

Rehoboam was not without some knowledge of Jehovah, for during the first three years of his reign there was an exodus from the kingdom of Jeroboam of the Levites and such as set their hearts to seek the Lord God of Israel. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years. 2 Chron. 11:13-17. When he finally considered himself established in his kingdom, "he forsook the law of the Lord, and all Israel with him." 2 Chron. 12:1. Then came the king of Egypt against him and carried away the treasures out of his house and also from the temple. When he saw these calamities he humbled himself and acknowledged the righteousness of the Lord, and He who "delighteth in mercy" accepted this confession, and granted him *some* deliverance. He wanted to teach Rehoboam the difference between his service and that of the world. 2 Chron. 12:2-12.

But the last that is said of Rehoboam is that he "fixed not his heart to seek the Lord." 2 Chron. 12:14 (margin). There was no stability about him. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22.

Sunshine and Music

A LAUGH is just like sunshine,
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it,
And feels its courage strong;
A laugh is just like sunshine
For cheering folks along.

—A. R. T.

"A merry heart doeth good like medicine."

THE NAMES OF THE TWELVE TRIBES OF ISRAEL

MRS. S. N. HASKELL

THERE are few names given in the Bible that are honored as these twelve names. No one can read carefully the parting blessing Jacob gave his sons (Gen. 49:1-27) and compare it with Deut. 33:6-25, where Moses pronounced his parting blessing upon the tribes, without recognizing the fact that they are character names.

These names were written upon two stones and borne upon the shoulders of the high priest. They were also engraved upon the twelve stones of the wonderful breastplate of judgment worn by the high priest. Ex. 28:12, 29.

These same names will also be seen written upon the twelve gates of the New Jerusalem on the new earth. Rev. 21:12. More than this, these twelve names will be perpetuated forever in the one hundred and forty-four thousand who follow the Lamb wheresoever He goeth. This company will be made up of twelve divisions, each bearing one of these twelve names. Rev. 7:4-8.

All who accept the last sealing message and enter the kingdom of God will be classed under one of these twelve divisions which form the honored company of the one hundred and forty-four thousand. As we perfect a character which will entitle us to a part in the eternal inheritance we are formed into the one of these twelve divisions with which our character corresponds.

Why did the typical high priest bear "their names before the Lord upon his two shoulders for a memorial"? He was a type of the one of whom Isaiah wrote, "Unto us a child is born, unto us a son is given: and the government shall be *upon His shoulder*, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9:6. Are you struggling under heavy

temptations? Remember the name under which you are enrolled is borne upon the shoulders of your Saviour in heaven. If you accept Him it is your privilege to let the government of all your affairs rest upon His shoulder. If you do this and simply trust Him, He will go before you in so many wonderful ways that you can appreciate why the prophet should call Him by the name of "Wonderful." When you have learned the significance of the name "Wonderful" by letting your burdens rest upon His shoulders, then He will be to you a "Counsellor," "The Mighty God," "The Everlasting Father," "The Prince of Peace."

Why in the type were the twelve names written upon the breastplate of the high priest? The high priest who served unto an example and shadow of heavenly things (Heb. 8:5) was to "bear the names of the children of Israel in the breastplate of judgment *upon his heart*, when he goeth in unto the holy place, for a memorial before the Lord continually." Ex. 28:29. We are not living in the days of types, but under the real service of the heavenly sanctuary. Our High Priest bears our names *upon His heart* as He pleads His precious blood before the Father in our behalf. He cannot forget us. We may say, "The Lord hath forsaken me and my God has forgotten me," but He says, "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Then He calls our special attention to what follows by saying, "Behold," and adds, "I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:14-16. Do not let the devil deceive you. Christ will never forget you for one moment. Your name is borne *upon His heart* continually, and He will sustain you.

WHENCE CAME CHRISTMAS?

CHRISTMAS is an illegitimate child born of wrong parents. It had its origin long before the Christian era, and was a festival celebrated among the heathen, at that precise time in the year, "in honor of the birth of the son of the Babylonian queen of heaven." This was an effort to meet paganism half way by professed Christians at comparatively an early date. "In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, about the time of the winter solstice. The very name by which Christmas is known among ourselves—Yule day—proves at once its Pagan and Babylonian origin. 'Yule' is the Chaldean name for an 'infant,' and as the 25th of December was called by our Pagan Anglo-Saxon ancestors, 'Yule day,' or the 'Child's day,' and the night that preceded it 'Mother's night,' long before they came in contact with Christianity that sufficiently proves its real character." The moon was the male and the sun the female divinity. The Arabians also worshipped the moon on the 24th of December. It was celebrated in Rome by Pagans by a feast of revelry and debauch.

The Christmas tree so common among us was also common in Babylon and Egypt. In Egypt it was the palm tree and in Rome the fir. Every form of celebration of the Christmas in this country or any other is traceable to the Babylonian and Egyptian origin, although men have lost sight of its origin in antiquity. And when it is celebrated by Christian or heathen it is a tribute paid to heathenism. This kind of worship is referred to all through the Bible as a heathenish practice and condemned in the word of God. It is by various writers traced back to the worship of Nimrod when he rejected God and was left by the Lord. It is one of Satan's links to connect Christians with the worship and idol-

atry he led mankind into thousands of years ago. But the remnant of God's people are "not defiled with women [Babylonian or Egyptian relationship], for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and the Lamb." Rev 14: 4.



"MORDECAI BOWED NOT, NOR DID HIM REVERENCE."

THE BOOK OF ESTHER

Haman

Esther 3:1. Haman, the son of Hammedatha the Agagite, is made prime minister of the Persian empire. He is introduced as an Agagite. Since the divine writer has seen fit to mention his family connection there must be some importance attached to it. We will give the Bible record of Haman's family.

1 Sam. 15:8. Agag was king of the Amalekites therefore Haman being an Agagite was of royal descent.

Num. 24:20. The Amalekites were the first among the ancient nations.

Num. 24:7. Agag was used by inspiration as an illustration of the height of greatness.

Gen. 36:12. Amalek from whom the Amalekites sprang was grandson of Esau.

Ex. 17:8-11. The Amalekites seemed to inherit

the same feelings toward Israel that Esau possessed, and made war with them.

Deut. 25:17, 18. They showed a mean, treacherous spirit, following and destroying the weak and faint who were unable to keep up with the company.

Matt. 9:36 [Margin]. This spirit is directly contrary to Christ for His soul is drawn out to help the weak.

Deut. 25:19. For this reason God declared that as soon as His people were established in the land they should destroy Amalek. They were told not to forget it.

Ex. 17:14. Lest they should forget, the command was to be written in a book and rehearsed to the leaders of Israel.

Haman (Continued)

Ex. 17:16. The Lord Himself declared war with Amalek from generation to generation.

1 Sam. 15:2. When the first king of Israel was

established on the throne, the Lord reminded him of how Amalek "laid wait for him [Israel] in the way when he came up from Egypt."

- 1 Sam. 15:3. Saul, the king, was commanded to utterly destroy every trace of the Amalekites.
- Gen. 15:16. The Lord destroys no nation until they have filled up the cup of their iniquity and shown themselves unworthy of an existence.
- 1 Sam. 15:6. God delighteth in mercy, and the Kenites who showed mercy to the Israelites in their wanderings were bidden to separate from the Amalekites lest they be destroyed with the evil doers.
- 1 Sam. 15:7-9. Saul like many at the present day, thought he knew what the Lord meant. He did not *obey* the words of the Lord as the Lord spoke them, but put his own construction upon them and destroyed the vile but saved all that was good, and took the king captive.

1 Sam. 15:11. The Lord said Saul had turned back from following Him, when he disobeyed the command of God. The road of disobedience leads in the same direction to-day.

1 Sam. 15:20. Saul flattered himself that he was obeying the Lord.

1 Sam. 15:22, 23. He was shown that real obedience is taking God's words as they are and not according to our own construction of them.

Some may say, What has this to do with Haman?—Much every way. If Saul had obeyed the Lord and utterly destroyed the Amalekites there would have been no descendants, and Haman would never have existed.

Haman (Continued)

Haman is introduced into sacred history five hundred and sixty-nine years after Saul was commanded to destroy the Amalekites.

Esther 3:2. The king commanded all to bow and reverence Haman, but Mordecai bowed not, nor did him reverence.

Esther 3:3. On every side Mordecai was met with the question, "Why do you not bow to Haman?"

Esther 2:20. It was not known that Esther and Mordecai were Jews.

Esther 2:6. Mordecai had been in that country eighty-nine years, and had grown up from a child accustomed to the manners of the Babylonians and Persians, and his Jewish birth was not noticeable.

Esther 3:4. When they daily pressed Mordecai for a reason why he did not bow to Haman, he told them he was a Jew.

Why would his being a Jew prevent his bowing down and reverencing Haman?

Ex. 17:16. God was at war with the descendants of Amalek, therefore Haman was the Lord's enemy. Mordecai could not be true to God and bow to Haman.

Deut. 25:17-19. The Lord had told him never to forget what Amalek had done. Mordecai could not be true to God and bow down and reverence a man whom God declared to be His enemy and had commanded His people to destroy.

Esther 3:5. The true character of the Amalekite was shown when Haman found a Jew would not bow to him. He was "full of wrath."

Esther 3:6. In the course of the discussion growing out of Mordecai's course, Haman's attention was called to the fact that there were many Jews scattered throughout the whole kingdom.

Haman (Continued)

Haman being of the royal line of Agag must have known of the decree of the God of the Jews to utterly destroy the Amalekites, also of the death of his royal ancestor at the hands of Samuel. 1 Sam. 15:32, 33. He knew that a true child of God was fearless, and that as long as there were Jews who were true to their God, he and his family were doomed to destruction.

Esther 3:6. Therefore Haman determined to utterly destroy all the Jews and save himself and family from any danger from that source in the future.

Esther 3:7. For one whole year lot was cast before Haman from day to day and from month to month, to see how the Jews might be destroyed. It took some time to get the public sentiment wrought up to the state where a decree to destroy law-abiding citizens would be tolerated.

Esther 3:8. When Haman thought the plot was sufficiently developed, he went in before the king and complained that the Jews did not keep the king's laws and that their laws were diverse from the laws of the king, therefore it would be for the profit of the king to destroy them.

Esther 3:9. The Jews were a thrifty people and brought much revenue into the king's treasuries, therefore Haman offered to pay 10,000 talents (\$19,200,000.00) into the public treasuries if the king would consent to kill them. He was willing to sacrifice a fortune to forever rid himself of the Jews.

Esther 3:10. Then the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the Jew's enemy or oppressor.

Esther 3:11. Everything was placed in the hands of Haman to do as he desired. The way was open for him to fully demonstrate that the Amalekites were worthy of destruction, that the evil nature had not changed, and that God was just in destroying them.

ETERNITY

7,000 Years

Eternity ————— Eternity
All Humanity Knows of Time

HE that ruleth in the heavens sees the end from the beginning. The mysteries of the past and the future are alike out-spread before Him. He sees beyond the ruin sin has wrought, the accomplishment of His own purpose of love and blessing. "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Psa. 90:4. Gen. 1:1: "In the beginning God created the heaven and the earth."

Psa. 33:6-9: "By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth. . . . For He spake and it was done; He commanded and it stood fast." His word contains creative power. Abraham "believed God, who quickeneth the dead, and calleth those things which be not as though they were." It was thus the heavens and earth came into existence.

Faith is a gift of God (Eph. 2:8), to be exercised by man in this creative power, and it brings to the heart salvation, through our Lord and Saviour Jesus Christ. Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Heb. 11:6, 1-3.

From the above scripture we learn that

the word "create," (Gen. 1:1) contained all the meaning of the word *make*, Psa. 33:6, and also of the word *framed*, Heb. 11:3; that the world was not made from anything that appears, consequently the very matter out of which the world was made, or framed, was brought into existence by the word of God at the beginning. The faith which God accepts believes this.

FRUITION

WE scatter seeds with careless hand,
And dream we ne'er shall see them more;

But for a thousand years

Their fruit appears,

In weeds that mar the land,

Or helpful store.

The deeds we do, the words we say,

Into still air they seem to fleet;

We count them ever past,

But they shall last

To the dread Judgment Day,

And we shall meet.

I charge thee by the years gone by,

For the love's sake of brethren dear,

Keep thou the one true way,

In work and play,

Lest in that world their cry

Of woe thou hear.

—Selected.

WHEN WAS CHRIST BORN?

IT is evident that Christ was not born in December. December was a winter month. It was a "time of snow" and ice and none "could stand before the cold." 2 Sam. 23:20; Psa. 147:16, 17. "Now the king sat in the winter house in the ninth month (this corresponds with our December) and there was fire on the hearth burning before him." Jer. 36:22.

Alexander Hislop says, "Though the heat of the day be considerable, the cold of the night from December to February is very piercing, and it was not the custom for the shepherds of Judea to watch their flocks in the open fields later than about the end of October. It is in the last degree incredible then that the birth of Christ could have

taken place at the end of December." The Saviour recognizes the inclemency of the winter in Matt. 24:20.

Gill, in his commentary, says, "The first rain falls in the month Marchesvan, which answers to the latter part of our October and the former part of November. . . . From whence it appears that Christ must be born before the middle of October, since the first rain was not yet come."

Archdeacon Wood says: "It seems improbable that they should celebrate Christ's nativity when they disagreed about the month and the day that Christ was born." The early Christian fathers and commentators are generally agreed in the above.

This is also the Bible view of it. At the time of Christ's baptism He began to be about thirty years of age. This was three and one-half years before His crucifixion. Six months before would give the time of His birth in the year, that would be some time in October as the passover when He was crucified corresponds with our April. While it is impossible to determine the day of our Lord's birth the season of the year is quite certain to be sometime in October.

If the winter was not a proper season for the Church to flee from Jerusalem, it certainly was not a proper time for Mary to go up to Jerusalem to be enrolled on the occasion of the birth of Christ.

Who Will Study?

THE series of studies on the book of Esther that began in the November BIBLE TRAINING SCHOOL will be found excellent for young people's meetings during the winter. They are just as profitable for older students. Let every family entered by the BIBLE TRAINING SCHOOL form a circle for Bible study in their own home. Invite in your friends and neighbors and devote one evening in each week to the study of the book of Esther. Who will go to work?

Don't Whine

SOME one has said: "Whining is poor business; it identifies you at once with the under dog, and does not get you any sympathy at all." The man who whines confesses his weakness, his inability to match his environment. He cannot command the situation. It is too much for him: all he can do is to kick and complain. The whiner never gets anywhere; never accomplishes anything.

The man or woman who uses up vitality in complaining, finding fault with circumstances, kicking against fate; who is always protesting that there is no justice in the world, that merit is not rewarded, that the times are out of joint, and that everything is wrong, is put down—and rightly—as a weakling, with a small, narrow mind. Large-minded men and women do not spend their energies in whining; if they meet an obstruction they go through it and pass on about their business. They know that all their time and strength must be concentrated on the work of making a life. The whiner not only wastes his time and strength, but he prejudices people against him. No one feels inclined to help a man who is always complaining of conditions and blaming his "hard luck." Somehow we get the feeling that he does not deserve help, so much as a good scolding.

The practical business man has no sympathy with the man who complains that he "cannot get a job." A great many employers object to having people around who complain that "luck has always been against them; they fear, perhaps, not without reason, that they will create evil conditions. The complaining person, the whiner, by his own conduct, places himself at a fearful disadvantage with a possible employer—nobody wants the man who poses as a victim of "hard luck," who says he cannot get a job. Everybody wants the man who is in great demand.—*Success*.

THE LORD WILL COME

A Divine Commentary

"THE mighty God even the Lord hath spoken." Psalms 50:1.

Psalms 50:3-6. "Our God shall come and shall not keep silence;

A fire shall devour before Him,

And it shall be very tempestuous round about Him.

He shall call to the heavens from above, and to the earth,

That He may judge His people.

Gather My saints together

unto Me;

Those that have made a covenant with Me by sacrifice.

And the heavens shall declare His righteousness:

For God is judge Himself."

"I will come again, and receive you unto myself," John 14:3.
"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

"He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

"Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

"Who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4:1.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect." Matt. 24:31.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17.

"These are they which came out of great tribulation." Rev. 7:14.

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:19.

"For he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psa. 96:13.

"Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:13.

MRS. J. WILSON.

The First Verse in the Bible

MANY inquiries have been made respecting Gen. 1:1, as to the word "create." We give below a few of what are considered the best criticisms on the first verse of this chapter,—the first verse in the Bible.

Dr. Adam Clarke says, on Gen. 1:1: "Caused that to exist which previous to this moment had no being."

Learned Jewish Rabbis say "Bara" expresses the commencement of a thing, or its egression from nonentity to entity, and should be rendered, "God in the beginning created the substance of the earth," that is, the prima Materia or first elements out of which the heavens and the earth were formed.

Wickliffe's translation reads, "In the first made God of naught, heaven and earth."

Purchase's Pilgrimage, B. 1, chapter 2,

says, "Nothing but nothing had the Lord Almighty whereof, wherewith, whereby to build this city the world."

Dr. Gill, on Gen. 1:1: "Creation must be the work of God for none but an Almighty power could produce something out of nothing."

John Calvin says, "His meaning is, the world was made out of nothing, hence the folly of those is refuted who imagine that unformed matter existed from eternity."

The testimony of Biblical writers is equally conclusive. The writer of the book of Maccabees in his second book, chapter 7:28, "I beseech thee, my son, look upon heaven and earth, and all that is therein, and consider that God made them of things that were not." Again, 2 Esdras 6:38: "O Lord, thou spakest from the beginning of the creation, even the first day,

and saidst thus: Let heaven and earth be made; and thy word was a perfect work." Again, Psa. 33:6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him, for He spake, and it was done; He commanded and it stood fast." Heb. 1:3. "Upholding all things by the word of His power." With this array of testimony which is not a tithe of that which might be given, let all honest inquirers say amen, and skeptics hold their peace. And we add, If weak thy faith, why choose the harder side?

From House to House

THE following letter received from one of our home workers opens up a work that lays at everybody's door if they will open their eyes, and walk in it:

"Enclosed find order for one or more yearly subscriptions. I have one subscription now, but hope to get two more on my way out so I will not state number just now. I have started to go to each house in this village and if I cannot get their order for the paper I will leave a sample copy any way, and in that way we can get a ray of truth in homes almost impossible to reach otherwise. I have left the BIBLE TRAINING SCHOOL at six homes now, and have only one yearly subscription yet; but trust to get several after awhile. I have given away all the papers I have. Please send eleven or twelve back numbers. Enclosed find twenty-five cents.

"I so long to see this little inexpensive paper, so full of truth, in as many homes as I can this winter. May God help us each one to do our share in this great move."

There is not a village in the land where the same work could not be done. Are you going out to your neighbors with the printed page? If not, why not?

"GO SCATTER beside all waters,
Nor sicken at hope deferred.
Let never a soul by thy dumbness
Be lost—for want of a word."

Bible Reading

1. WITH whom does the Bible invite us to become acquainted? Job 22:21. (Margin)
2. What is the declared result? Ib.
3. What is the great good that shall come through an acquaintance with him? 2 Pet. 1:2; John 17:3.
4. How do we become acquainted? John 5:39; Psa. 19:1. (Through the book of nature and revelation.)
5. What is the evidence of our acquaintance with him? 1 John 2:3.
6. If to know him is eternal life, and this acquaintance is manifest in keeping the commandments, then has the keeping of the commandments anything to do with our entering into life? Matt. 19:17; Rev. 22:14.
7. If we profess an acquaintance and do not keep the commandments what are we? 1 John 2:4.
8. Is the world acquainted with God? John 17:25.
9. How does the world regard one who is acquainted with Him? John 17:14.
10. As a result of its hatred what will the child of God experience? 2 Tim. 3:12.
11. To what length will the persecution be carried? Matt. 10:36.
12. What does the Lord declare He will do when our father and mother forsake us? Deut. 31:6; Psa. 27:10.
13. Then can we experience peace in the face of tribulation? John 16:33.
14. What precious promise has the Lord left those who are persecuted? Matt. 5:10.
15. What further blessing is pronounced upon them. Verses 11, 12.
16. Is the kingdom of heaven sure to all such? Rev. 7:13-15. (Jesus promised it and John saw it fulfilled.)
17. What then should be our determination? 1 Cor. 15:58.
18. My prayer for all is found in 1 Thess. 5:23.

CHAS. THOMPSON.

CHRIST said of the Spirit, "He shall glorify me." As Christ glorified the Father by the demonstration of His love, so the Spirit was to glorify Christ by revealing to the world the riches of His grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people.

E. G. W.



BIBLE READER'S CLASS

Sanctuary

How the Sinner is Saved

THE subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or lose. Each has a case pending at the bar of God. Each must meet the Great Judge face to face. How important then that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when with Daniel every individual must stand in his lot at the end of the days.

E. G. W.

THERE were various offerings such as the sin offering, trespass offering, peace offering, thank offering, etc., with many more and different ceremonies. Each of these offerings represented some particular phase of the gospel of Christ. Taken all together they represented the entire gospel. It revealed how the sinner could approach Christ and God through His mediation.

Lev. 1:3. Every offering brought was to be voluntary.

Lev. 4:29. He was to lay his hand upon the head of the offering.

Num. 4:6, 7. He was to confess his sin on its head.

Lev. 4:29. The sinner was then to slay the animal.

Lev. 4:31. He was to remove all of the fat.

The sinner of his own voluntary will was to bring his offering, he was to confess his sin on the head of the animal, when he had brought a trespass for his sin. Then he was to remove all the fat, after he had slain the animal. Christ is the Lamb of God which taketh away the sin of the world. John 1:29. It is His name only that brings us into the presence of God. Acts 4:10-12. The fat represents sins. Psa. 37:20. These must be confessed by the sinner. 1 John 1:9. To neglect to bring the fat was to make the Lord serve with our sins. And such will never have their sins blotted out. Isa. 43:24, 25. The work of the priest was to burn the fat which was acceptable God. 2 Cor. 2:14-17. Some of the blood was sprinkled on the altar of incense. Lev. 4:7. The balance of it was poured on the ground at the bottom of the altar. The ashes of the offering were carried out to a clean place. This represented Satan and the sinner, and sin being finally burned (Eze.

28:18; Rev. 20:14, 15), and becoming ashes on the new earth. Mal. 4:3. The Lamb also had two natures, he had a sinless nature as when he was upon the mountain side, and the transferred nature of the sinner when he confessed his sin on its head. So Christ had His divine nature, which never sinned, and received our imputed sin and died for us, the just for the unjust. 1 Pet. 3:17, 18. He also bare our sins in his body on the tree. 1 Pet. 2:24.

The Antitypical Work

We have seen there were seven steps the sinner was to take if he would have his sin conveyed into the sanctuary, all of which are met in the Gospel.

1. John 1:29. He must bring an offering.
2. Rev. 22:17. It must be voluntary on his part.
3. Acts 4:12. He must lay his hand upon its head.
4. 1 John 1:9, 10. He must confess his sin.
5. 1 Peter 3:18; 2:24. The sinner must take its life.
6. Psa. 37:20; Heb. 4:12. He must separate all the fat.
7. Heb. 8:1, 2; 9:25. Then it must be given to the priest.

The priest then performs his part, which consists in,

- 2 Cor. 2:14-16. Taking the fat and burning it upon the altar for a sweet savor.
 Heb. 12:29. Also he burns the offering upon the altar.
 Heb. 9:22; Eph. 1:14. He pours out the blood at the bottom of the altar.
 Matt. 10:32, 33. He sprinkles a portion of it on the altar of incense in the sanctuary.
 Mal. 4:3. He then takes the ashes of the sin offering and puts them in a clean place.
 Rev. 19:16. Then he changes his garments.

Day of Atonement

Atonement is an at-one-ment, an at-one-ment with God. Sin is what separated man from God. It is spoken of in the Bible as a separate entity that ever destroys soul, body, and spirit. But sin and its author, the devil, are to be destroyed. The process is, First, removing it from the sinner, Sec-

ond, transferring it to the sanctuary, Third, bringing it and its author to an eternal end. We have seen in a previous lesson how it was transferred to the sanctuary. Christ first bore our sins in His body on the tree and then by His blood to the sanctuary.

Acts 3:19. Our sins will be blotted out of the heavenly sanctuary at the times of refreshing after men have repented. So repentance is not blotting out.

Acts 3:20, 21. This will be in connection with, but prior to, His second coming.

1 John 1:7-10. None but those who repent and confess them will be forgiven.

Psa. 7:14-17. They will come back on the pate of the devil.

Rev. 20:12-15. Eze. 28:18, 19. He will finally be burned to ashes and never will be any more.

Lev. 16:2, 29. In the type this was on the tenth day of the seventh month.

Lev. 16:30, 33, 34. On this day the people and the sanctuary were cleansed from sins.

Lev. 16:7-9. The first act on that day was bringing two goats, one for a sin offering, and one for Azazel, or the devil.

Lev. 16:10, 20-22. The scape goat was not slain, but sent into the wilderness.

Lev. 16:23. Then Aaron was to change his garments.

Isa. 63:1-6; 34:8; Rev. 19:11-16. When Christ finishes His work of mediation, He changes His priestly garments for garments of vengeance.

Day of Atonement (Continued)

While Christ is doing His work in the heavenly courts there must be a co-operation of His people on the earth.

Luke 21:34. They are warned against surfeiting, drunkenness, and the cares of this life.

Luke 12:33, 36. Instead of a spirit to purchase they are to sell.

Lev. 23:28. In the law they were to do no work at all.

Lev. 23:27. They were also to afflict their souls, spend the day in prayer, fasting, and deep searching of heart.

Lev. 23:29, 30. He who failed to do this was cut off from the people.

Lev. 23:32. It was to be a sabbath of rest to them.

Lev. 23:27. They were to have a holy convocation.

Heb. 10:25. Its counterpart is in the Gospel.

Joel 2:15-17. Instead of feasting there should be fasting.
 Joel 2:23-25. Their rejoicing is in receiving the Holy Spirit.
 Isa. 44:3-5. This will result in a harvest of souls.
 Micah 5:7-9. It will make the people courageous in the Lord.

For sixty years we have been in this time, and would it not be well to inquire, "Am I ready?"

Notice

THOSE wishing quantities of BIBLE TRAINING SCHOOLS to use in missionary work can obtain them at the following rates:

Current numbers, postpaid, \$2.00 per hundred; back numbers, postpaid, \$1.00 per hundred; ten or more current numbers to one address will be sent postpaid at the rate of two cents per copy.

Send early in the month for a quantity, and place them in the hands of your neighbors.

Ceremonial Sabbaths

WHAT happened in the earthly temple when Jesus died? Matt. 27:50, 51.

When the ordinances of the typical system were no longer to be used, what did God do with them? Col. 2:14.

If then used what would the service be? Ibid. (against) Verse 16.

Since it was taken away what ought man to do?

What kind of service and days are referred to here? Verse 17.

To what did the Sabbath of the fourth commandment point? Back to creation. Ex. 20:8-11.

Was it against us? Mark 2:27, 28; Deut 5:29; 6:24, 25; Isa. 56:4-7; 58:13, 14; Ex. 31:13-17.

With what were the Sabbaths spoken of in Col. 2:16 connected?

Were any such Sabbaths spoken of in connection with the sacrifices that pointed forward to Christ? Lev. 23:7, 24, 39.

How many ceremonial Sabbaths were there? Seven.

How often did they come? Verses 37, 39, 41. Once a year.

With what were they connected? Verse 13. Meats and drinks.

Were any meats connected with God's Sabbath? Ex. 20:8-11.

With what was the Sabbath of the fourth commandment written? Ex. 24:12; 31:18.

Would a blot remove characters written in stone? Then to what must the *hand* writing of ordinances spoken of in Col. 2:14-17 refer? Yearly Sabbaths.

Are they separated from the weekly Sabbaths? Lev. 23:38.

On what was the ceremonial law written? Ex. 24:4, 7; Deut. 31:23.

This could be blotted out. Psa. 69:28.

How long does God say His weekly Sabbath will continue, and what is said of those who keep it now? Isa. 56:2, 1. G. T. WILSON.

Life's Scars

THEY say the world is round, and yet

I often think it square,

So many little hurts we get

From corners here and there.

But one great truth in life I've found,

While journeying to the West,

The only folks who really wound

Are those we love the best.

The man you thoroughly dispise

Can rouse your wrath 'tis true;

Annoyance in your heart will rise

At things most strangers do:

But those are only passing ills,

This rule all lives will prove;

The rankling wound which aches and thrills

Is dealt by hands we love,

The choicest *garb*, the sweetest *grace*,

Are oft to strangers shown;

The careless mien, the frowning face,

Are given to our own.

We flatter those we hardly know;

We please the *fleeting* guest;

And deal full many a thoughtless blow

To those who love us best.

Love does not grow on every tree,

Nor true hearts yearly bloom.

Alas for those who only see

This but across a tomb!

But soon or late the fact grows plain

To all, through sorrow's test:

The only folks who give us pain

Are those we love the best.

J. L. WHITE.

Curtis, Neb.

"PLEASANT words are as an honey comb, sweet to the soul, and health to the bones." Prov. 16:24.

An Example

THE faculty of Dunscombe Hall Missionary College, London, England, seem to be awake to the needs of the time. The students are trained to sell publications while pursuing their regular course of studies.

From the *Missionary Worker*, of October 26, we collect the following:—Sunday, September 11, twenty-seven students sold 1,803 copies of *Present Truth* and *English Good Health*. September 18, thirty-two students sold 2,062 copies of the same papers. September 25, the report was about the same. October 2, twenty-five students sold 2,196 copies. October 9, thirty sold 1,777, and October 16, thirty-three sold 2,174.

Through the efforts of these few students spending a few hours one day in each week, in five weeks 10,012 individuals had the periodicals containing the truth of God's Word placed in their hands. The students received a rich spiritual blessing from the work, and also received financial aid to defray their school expenses.

This is as God would have it. All of our leading educational institutions in this country are within easy access to large towns or cities where thousands of *Signs*, *Southern Watchman*, *Good Health*, *Life Boat*, and BIBLE TRAINING SCHOOL could be sold every week if they would only awake to the fact that the Saviour is soon coming, and time to work is short.

Greysville, Tenn.

THE following received October 31 from the Southern Training School, Greysville, Tenn., shows that they sense the importance of training their students to do missionary work: "Please send us five hundred copies of the BIBLE TRAINING SCHOOL for November (the one on the book of Esther), as soon as they are out. The school here desires to do some missionary work during the winter and will start out in this way."

May God richly bless their efforts.

"THAT day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content."

"If your lips you'd keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how and when and where."

"The Time Is At Hand"

BROTHER GEORGE W. RICH, one of the most successful State agents and canvassers in this country, writes in a recent letter regarding "Story of Daniel," as follows:

"The Story of Daniel the Prophet," written by S. N. Haskell, is a most timely book. There is no book in the Bible more important than the book of Daniel. It was not to be understood until a certain time,—the time of the end. We are now in the time of the end, and God has fulfilled His promise through His servant.

"There is no book that can take the place of this 'Story of Daniel,' and no book that will sell like it; for the time has come. The attractive binding, the size of the book, its cheapness, and the untold value of its contents, sell it to every one. Where there is one in the field selling this book, there ought to be one hundred. . . . We want more canvassers right away.

"In order to get an understanding of anything, we ask questions. In this book there are over two thousand questions, which greatly assist in making the meaning of the book of Daniel so clear and simple that even a child can understand it. May the Spirit of God move upon the hearts of many to take up the sale of this book, for the time is at hand."

It seems evident that "the time is at hand" as some of the best records made this summer in certain localities were made with "Story of Daniel." The simple story form in which the book is written interests many who would not be interested in a more argumentive and exhaustive treatise on the book of Daniel. It has a number of important features not found in any other publication. Territory that has been gone over with some of our other works can now be entered with this new book. A canvasser has been prepared and will be sent on request by addressing your State tract society, Review & Herald Publishing Association, Washington, D. C., Pacific Press Publishing Co., Mountain View, California, or Southern Publishing Association, Nashville, Tenn.

"EVERY word of God is pure; he is a shield unto them that put their trust in him."

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

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SOUTH LANCASTER, MASS., DECEMBER, 1904

Notice

The edition of the "Story of Daniel the Prophet" has been purchased by the publishing houses. These houses are prepared to fill all orders from tract societies or private individuals: Read the article, "The time is at hand:" also note advertisement on cover of this paper.

Papers for Edmonton

One subscriber has paid for ten and another for three papers, making a club of thirteen to send into that destitute northern field. Are there others to help increase the club to fifty papers?

Do you wish to preserve your BIBLE TRAINING SCHOOLS? If so, send us five yearly subscriptions to the BIBLE TRAINING SCHOOL and we will send you a binder.

THE December *Life and Health* is full of interest. Send fifty cents to *Life and Health*, 222 N. Capitol St., Washington, D. C., and become a yearly subscriber.

If you have an infidel neighbor, send to *Life Boat*, Hinsdale, Ill., for an Anti-Infidel copy of the *Life Boat*, and ask him to read it.

Important

If you are near a large city you can earn good wages, selling the BIBLE TRAINING SCHOOL. When ordered by the hundred, one thousand papers will cost you \$20.00, and selling them at five cents a copy you receive \$50.00 with a profit of \$30.00.

When you gain an experience, you can buy them by the thousand which will yield you a greater profit. Many find no difficulty in selling from sixty to one hundred a day.

Send for some and begin to work. If you do not succeed at first, keep at it persistently and you will be blessed and find you can reach thousands of souls in this way. Will you do it?

Songs for Jesus

SINGING songs for Jesus,

Sing them all the day;

They will lighten labor,

Drive your gloom away.

Singing songs for Jesus

Keeps you sunny, bright,

Helps you to be pleasant from

Early morn till night.

Sing a song for Jesus

When the tempter's near;

He will ne'er stay with you

Jesus' songs to hear.

Singing songs for Jesus

Gives you peace of mind;

Makes you feel contented,

Helps you to be kind.

Singing songs for Jesus

Makes the old feel young,

Seems to act like magic

When they're being sung.

"No use trying," some will say,

"Can't sing anything,"

But if you try Jesus' songs

You can't help but sing.

—Henry DeFluiter.

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