

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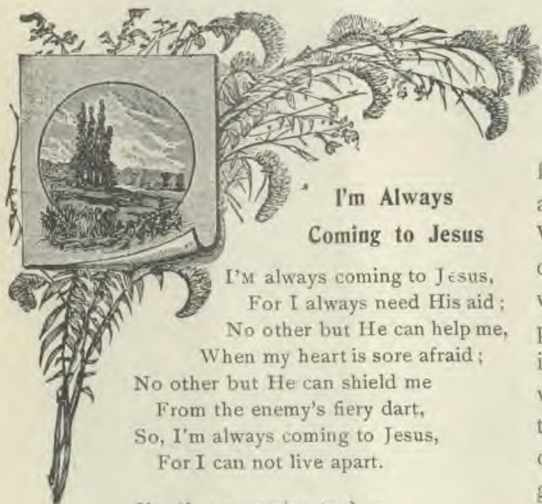
A Monthly Journal Devoted to the Interest of House to House Bible Work

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VOL. IV

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No. 5



I'm Always Coming to Jesus

I'm always coming to Jesus,
For I always need His aid;
No other but He can help me,
When my heart is sore afraid;
No other but He can shield me
From the enemy's fiery dart,
So, I'm always coming to Jesus,
For I can not live apart.

I'm always coming to Jesus,
For I always want His love;
To nestle close in His bosom
Like the weary, timid dove;
And to hear Him softly whisper,
"Thou art my loved—my own :"
So I'm always coming to Jesus,
For He is my soul's true home.

—E. A. E. K. in *British Messenger*.

FAITH

MRS. E. G. WHITE

BY faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer; but it is our part to lay hold upon this hope by faith in Him that has promised. We may expect to suffer; for it is those who are partakers with Him in His

sufferings who shall be partakers with Him in His glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in Him we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently expect God's favor, not only in this world, but in the heavenly world, since He paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and unmovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it.

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves, we are to look unto Jesus who is the author and finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others; but the only sin-bearer is Jesus Christ. He alone can be my substitute and sin-bearer. The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sins of the world." Shall we not give up our sins, and let them go? Shall we not turn

from them, and hate them, and still remember that Christ regards His human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off of yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in Him who has entered within the veil. Talk of the blessed hope, and the glorious appearing of our Lord Jesus Christ.

THE SEVENTH MONTH

J. N. LOUGHBOROUGH

THE seventh month in Jewish reckoning was an important period in their religious service. Their natural year began in the spring, at the time of the first new moon following the equinox. The tenth day of the seventh month of the natural year was the close of their religious year. The seventh month was ushered in by the blast of trumpet, the "shofar." We have a command concerning it found in Leviticus 23:24. The same is also mentioned in the Psalms, "Blow up the trumpet in the new moon [the month began with the new moon] in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob." Ps. 81:3, 4.

Beginning with the first day of the seventh month the trumpet was blown until the *solemn feast day*, which was the tenth day of the month, the day of atonement, the most solemn day of the whole year. On the day of atonement in the year 1869 a Jew said to the writer, "This is the day of judgment. A Jew that would break every Sabbath in the year would not dare to perform any labor on this day."

In the *Jewish Exponent*, of 1892, a paper published in San Francisco, in the issue of the sixth Jewish month, the rabbi stated, "The month of *Elul* is here, and the monitory sounds of the 'shofar' [the trumpet] are to be heard every morning in the ortho-

dox synagogues, advising preparation for the day of memorial, and the final judgment of "yom kippur." "Yom kippur" meaning the day of atonement.

That statement was in the September number of their paper, and the seventh month, *Tishree*, would begin before another paper would be issued. So they were told that *Tishree* was coming, and for the ten mornings they would be admonished by the sound of the trumpet that the day of atonement was at hand, and to be ready for it.

As intimated above, the Jew regards the day of atonement as a day of judgment. Here is another statement, made by Rabbi Isadore Meyer, of San Francisco. When announcing the day of atonement in the year 1902, he said of the Jew, "He is also summoned by the voice of the same trumpet or 'shofar' to scrutinize retrospectively his actions of the past year while he stands tremblingly before the all seeing eye of Eternal Justice sitting upon the throne of judgment."

The tenth day of the seventh Jewish month varies from year to year with our reckoning, for the reason that their regular year consists of twelve months of thirty days each. The extra time is made up by an occasional leap year with an eleventh month of just sufficient time to bring the beginning of their first month to the first new moon following the spring equinox. In 1892 the day of atonement was October 1. In 1902 it was October 2. In 1903, a leap year coming in, the date was shifted to September 22.

In 1844, when those giving the first angel's message proclaimed the termination of the 2300 days, of Daniel 8:14, and the cleansing of the sanctuary to begin on the tenth day of the seventh Jewish month, the date of its occurrence was October 22. Those declaring that message proclaimed that "the hour of God's judgment" would come at the close of that period of time,

and so it came to pass. Now for sixty-one years we have been in the period of the investigative judgment of the righteous dead.

In the typical service of the high priest the trumpet was blown for ten days announcing the day of atonement. Letting these days stand for years in the antitypical service, and we have a message for ten years, from 1834 to 1844, declaring the time for that judgment to begin.

While we remember October 22 as the anniversary of that tenth day of the seventh month, the memorable period of the termination of the "midnight cry" of the parable of Matt. 25. Let us, one and all, realize that we are rapidly nearing the time when the judgment of the righteous dead will close, and the cases of the living saints come in review before God. May we be found with sins all confessed "before hand" to judgment, that they may be blotted from the books of God's remembrance, and we hail with joy our soon-coming King.

IN THE BOOKS

AN idle word at random dropped,
I fain would call it back.
But it is gone, and others swift,
Still follow on its track.
O angel with the pen of fire!
How many idle words
Have been set down against my name,
Thy book of truth records.
And angry words, a bitter train,
And unkind, sinful, vain,—
How black the list grows as I gaze,
How filled my heart with pain!
The angel's eyes are sad to know
The record he must keep—
Nothing left out—a fearful list
With which my God to meet!
O Heavenly Father! For His sake
Who loved humanity,
My sinful words, my every act
Of dark iniquity,
Blot from thy books! and in their place
Write "Pardoned," O my God!
So shall I know, not guilt, but grace,
Saved by His precious blood.

FRIENDSHIP

S. N. HASKELL.

IT is truthfully said "If you will have friends, you must show yourself friendly." To be friendly is to become interested in that in which others are interested. The most valuable of all friendships is friendship with God the Father, and with His Son Jesus Christ, and with angels. Then you have a friend indeed, a friend at the court of heaven. But how can I have Christ my friend? is the most important question that can be asked. It is not a hard question to answer, for the principles are the same as make friends on earth. It is to become interested from the heart in those things in which Christ is the most interested. The following are some of the things that Christ is interested in:

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Deut. 10:17, 18; Psa. 68:5, 6. To be a friend of the poor and helpless is to be a friend of God. To enter heartily into this work is to become acquainted with God. It creates in the heart a love for those principles that brought Christ to this world to save a lost race. "Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then was it well with him? He judged the cause of the poor and the needy; then it was well with him: was not this to know Me? saith the Lord." Jer. 22:15, 16.

The Lord looks upon this earth and He sees His people fast and pray, and afflict their souls in doing penance, and bowing down their heads as a bulrush, which of itself contains no salvation, (See Isa. 58:1-5.) He then suggests the following, "Is

not this the fast I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" To seek the happiness and joy of every one is Christ-like. Drop no word by voice or pen that will oppress or cast a shade of gloom upon others. This spirit draws the soul away from sin to lead a holier, happier life.

The prophet continues: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer." What will He say? "Thou shalt cry, and He shall say, Here I am." Isa. 58:7-9. I am by your side, what is your request? I am ready to answer. You have relieved the sorrowing ones. You have removed the oppressive yoke of criticism, and in its place have put on the bowels of compassion and tenderness. Now make your request and I will answer.

Such a friendship in the court of heaven is worth more than the palace of kings. It is obtainable by every one. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." "If thou draw out thy soul to the hungry and satisfy the afflicted soul, . . . the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:9-11.

THE CLEANSING OF THE SANCTUARY

OVER twenty-four hundred years ago, in answer to the prayers of the prophet Daniel, the angel Gabriel was sent from heaven with a special message. He was commissioned to fly swiftly. The burden of the message was that the going forth of the commandment to restore and rebuild Jerusalem (Dan. 9:20-27), which took place in 457 B. C. (Ezra 7:11-26) would usher in the period of twenty-three hundred years. At the close of this period the "sanctuary would be cleansed." Dan. 8:14. The command to restore Jerusalem went forth in the middle of the year, which would bring the close of the twenty-three hundred years into the year of 1844 A. D. Ezra 7:9.

All the service of the earthly sanctuary was but a type and shadow of the real service of our High Priest in the heavenly sanctuary. Heb. 8:1-5. In the earthly sanctuary the sins in type were all brought forth from the sanctuary and laid upon the scape goat in the day of atonement. The sanctuary was then said to be cleansed. Lev. 16:29-34. For many hundred years this typical service continued and in the autumn of every year the sins were all removed from the sanctuary. Lev. 16:15-22. The types ceased when Christ died upon Calvary and when we come to the end of the twenty-three hundred days in the autumn of 1844 it is the real sanctuary, the heavenly one, that is to be cleansed.

Some may ask, What is there in heaven that needs cleansing? God says all our sins are marked before Him, Jer. 2:22, and that before the Saviour comes again to this earth all these sins will be blotted out. Acts 3:19, 20. The blotting out or cleansing of the sin records must necessitate an investigation, or judgment. This work begun at the close of the twenty-three hundred days in 1844. When every case is decided for life or death, Christ will come to claim His own.

WARNING GIVEN

ANCIENTLY ten days before the day of atonement the trumpets were blown throughout the land announcing that the day of atonement was drawing near. Lev. 23:24, 25. The command was also given: "In the day of atonement shall ye make the trumpet sound throughout all your land." Lev. 25:9. In the typical service the people were duly warned before the important service of the cleansing of the sanctuary took place. In the antitypical service the Lord caused the first angel's message to be proclaimed announcing that the hour of God's judgment was at hand, and since the investigative judgment opened in 1844 the third angel's message has been sounding through the land. Rev. 14:6-14. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.



LEVITICAL TRUMPETER.

The Use

It is hard to shout when things go wrong,
 And the world seems a heartless place;
 It is hard, indeed, to whistle a song,
 Or go with a smiling face;
 It is hard, I know, to endure, ah, me!
 When we feel the javelin;
 But if all things went right, there would be
 No victory to win.
 And so, I think, 'twere better to take
 The bitter, as well as the sweet,
 And bravely bear, though the heart must ache,
 And sore must be the feet;
 For, were life all felicity,
 With never a cross for men,
 Oh, where would be the victory,
 Or need of heaven, then?

—Success.

ANNIVERSARY

THE day of atonement, or the cleansing of the sanctuary, in the type always came in the autumn, usually in the month of October.

The twenty-three hundred years of Dan. 8:14 closed in the month of October, 1844, hence the wonderful scene of the opening of the judgment as described in Dan. 7:9, 10 took place in October, 1844. Since then the investigation of heavenly records has been going on.

October, 1905, is the sixty-first anniversary of the opening of the investigative judgment in the heavenly court. It is well to consider these things, and prepare to meet the Saviour when He comes in the clouds of heaven.

JERUSALEM

HELEN MCKINNON

AS Jerusalem was honored above all the cities of the earth by being the dwelling place of the Most High, we would expect to see her people correspondingly higher than all the people of the earth; and indeed that is what the Lord designed they should be. Deut. 4:5-8. But instead of this they so far forgot the Lord and His ways that they fell lower than the heathen around them, until they estranged themselves and the city from the Lord. Jer. 19:4, 5; 23:9-14. "Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." 2 Kings 21:10-16. "And will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." 2 Kings 23:26-28.

Before the Lord sent all this evil upon

them. He sent His messengers to warn them, and to plead with them to repent, "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord rose against His people, till there was no remedy." 2 Chron. 36:14-16.

Nebuchadnezzar came and destroyed Jerusalem and it lay desolate seventy years. 2 Chron. 36:17-21. The Lord retaineth not His anger forever. Micah 7:18, 19. "His thoughts toward us are thoughts of peace and not of evil." Jer. 29:10, 11. The Lord raised up a deliverer for them in the person of Cyrus. Isa. 44:28. At the appointed time he sent forth the proclamation that gave them liberty to return to Jerusalem and build the temple again. Ezra 1:1-4.

The Lord wanted Jerusalem to remain on the earth forever, and He stated the conditions in Jer. 17:24-27. As long as they kept the Sabbath they would never want a king to sit on the throne at Jerusalem. After their return from their captivity we find them going back to the old sins that caused their destruction before, breaking the Sabbath and withholding the tithe. Neh. 13:10-22; Hag. 1:1-11.

In the time of Christ they had so far rejected the Lord and His servants that He said that He must give their kingdom to others. Luke 20:9-19. Christ, in His touching appeal, shows how earnestly He desired that they should be saved, and how He longed to shield them from the wrath to come, but, "Ye would not"! Matt. 23:34-39. Christ told His disciples that Jerusalem was to be destroyed again. Matt. 24:1, 2. That was fulfilled A. D. 70. Also at that time Micah 3:10-12 met its fulfillment. The city was ploughed as a field.

Because of her sin Jerusalem is in bondage. John 8:33, 34; Gal. 4:25. But the Lord has provided another Jerusalem to take its place. This city is above and it is

free. Gal. 4:26. It is to be the capital of the new earth, for it comes down here, and the Lord establishes His throne in it. Rev. 21:1-3; 22:3. All the nations of the saved living in the new earth keep the Sabbath, and bring their glory into it. Isa. 66:22, 23; Rev. 21:24-26.

"WHAT MAN CANNOT REVERSE"

CHAS. THOMPSON

WHEN Balaam was called upon to curse Israel, instead of cursing he blessed them. He uttered a great truth to Balak when he said, "God hath blessed and I cannot reverse it." Num. 23:20. And in 1 Chron. 17:27 we read "For thou blessest O Lord, and it shall be blessed forever." So we see that God's blessings are as permanent as the ages; and man can neither reverse nor obliterate them.

We read in Gen. 2:3, that "God blessed the seventh day." It was the day He blessed. "The seventh" is a definite statement. So after God blesses a thing, "it shall be forever," and He blessed the seventh day, therefore it will forever be His blessed day. And what He blesses man cannot reverse, therefore man can never change the blessing from the seventh day to a day God never blessed. No, not even the "man of sin," although he exalts himself above God, and thinks himself able to change the time in God's law. The fact remains, "That what God has blessed man cannot reverse."

Again God says, "Blessed are they that do His commandments." Rev. 22:14. Man cannot reverse this blessing. The faithful commandment-keepers of past ages, have been followed and persecuted by the "sleuthhounds" of the "man of sin," but they have never been able to reverse the blessing pronounced and enjoyed by those that keep the commandments of God. And what God blesses it shall be forever, there-

fore, man will everlastingly enjoy a blessing by observing God's blessed Sabbath day. Therefore, "Remember the Sabbath day, to keep it holy." Ex. 20:8.

BLESSINGS TO THE CHURCH THAT EDUCATES THE CHILDREN

E. A. SUTHERLAND

THE educational problem and its relation to the church are two questions with which the history of the children of Israel deals clearly. And it is reasonable to think that this part of the history of the people of God has been put on record because conditions in the church near the close of time will be similar to conditions which existed in Israel. And as the education of the children made or marred the history of the nation, so it will strengthen or weaken, build up or destroy the church to-day.

Periodically in Israel there arose reformers. Elijah and Elisha were two. They were prophets and teachers. King Jehoshaphat was another, and King Hezekiah still another.

Of Jehoshaphat we read that he commissioned teachers,—faithful, God-fearing teachers,—to all parts of his kingdom. They went everywhere, inspiring in the hearts of parents a love for God's word, and awakening them to the necessity of training their children for service.

The results were startling. The kingdom gained in strength, tribute flowed in from other nations, business of all kinds greatly increased. The record states, "The Levites [or teachers] taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. And also some of the Philistines brought Jehoshaphat presents, and tribute

silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

"And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. And he had much business in the cities of Judah."

That history is left on record for our admonition upon whom the ends of the earth are come.

Had Jehoshaphat King of Judah waited until each separate family in his kingdom awoke to the necessity of schools for its children, he would have died without witnessing any reform in governmental affairs or in spiritual matters either. The nations of the earth would never have bowed to him, and his life would have gone out in obscurity.

God intended that His people, Israel, should be an aggressive people, the leaders of the world. There is no place for passiveness, nor for a negative experience on the part of the individual, or the church that lives up to the law of God. Israel as a nation should always and at all times have led all other nations. The church to-day should be the leader in all good things.

For the church to lead, it must look to its children as Jehoshaphat looked to the children of his kingdom. The church cannot wait for individuals or small groups of individuals to take the initiative in training children and youth as workers for Christ. The church cannot afford to wait for people of the world to come to it begging for instruction in Christian principles. The very fact that the church has been entrusted with truth should put it on the aggressive.

Like Jehoshaphat, the church should to-day send teachers throughout the length and breadth of the land. The results which the church doing this will reap will be as great and as clearly defined as were the blessings which this course brought to Jehoshaphat.

This is the work, and we have been told the *first* work, of the church. Our first step is to take God at His word. Believe what He says and begin at once to do what He has commanded.

If teachers are to be sent out, teachers must be trained. If teachers are to go into all the world (Matt. 28:19) many must be self-supporting. They must themselves be educated to love the country, and must know how to till the soil from which their support is largely to be obtained. In cultivating the soil they must love God's principles of farming as laid down in the Old Testament, and they will then make them a part of the instruction they give to others. Christian farmers will be teachers and Christian teachers will be farmers.

As God brought peace, prosperity, wealth, and favor among nations, to Jehoshaphat, so He will bring these same to the church that obeys the command to educate the children. Isaiah 54:13 tells how many children are to be reached, and Isaiah 60:3-17 gives the results when the church does arise to its duty in this matter.

So be ours the faith that saveth,
 Hope that every trial braveth,
 Love that to the end endureth,
 And, through Christ, the crown secureth.

—George W. Doane.

HORNETS

S. N. HASKELL

THE Lord made nothing in vain, and there is nothing in all of His creation but what He can utilize when necessary to accomplish His purpose. The most wicked man on earth can be used by Jehovah to accomplish His own purpose. Even Cyrus, who never gave his heart to God or knew the Lord (Isa. 45:4), was God's servant to issue one of the most wonderful decrees on record for the deliverance of God's people.

So lightning, floods, and storms, and

great hail are agencies in God's hand to bring destruction upon the wicked. The wicked are His sword. Nature itself bows in submission to God's will, for He created it. So God had a use for hornets. The Amorites lived in the mountains, and because of their strong holds, the ten spies said, "The Amorites dwell in the mountains." "We be not able to go up against the people; for they are stronger than we." Forty years before God had said, "I will send hornets before thee, which shall drive out the Hivite, and the Canaanite, and the Hittite, from before thee." Ex. 23:28. "Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed." Deut. 7:20. But Israel had forgotten this promise, and saw only difficulties, mountain high.

Because they did not believe, they failed to enter the promised land. They wandered in the wilderness when it was only eleven days' journey from Sinai to Kadesh-barnea, that was on the border of the land of Canaan. Joshua, with the rising generation that out-lived him, believed, and God fulfilled this promise to them: "And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive yards which ye planted not, do ye eat." Josh. 24:12, 13. Hornets were simply the agents in the hand of God for giving the promised inheritance to the Israel of old. But the generation that came out of Egypt all died in the wilderness because of unbelief save Joshua and Caleb. They believed that particular promise, so to them and the children of Israel it was fulfilled. Many will fail of the kingdom because of unbelief of some particular promise. "Let us therefore fear lest a promise being

left us, any of you should seem to come short of it." Are you discouraged? Look over the promises in God's Word. There is one some where that just fits your case. If you fail of the kingdom, it is because you have failed to believe some particular promise, for there is a promise for every emergency, one that will defeat every scheme of the devil.

Success

IT is not enough to get on in life—we must get on in a way that will please God, in a righteous way. When we see a man rising to prominence, growing rich, achieving power or fame, before we can commend him as worthily successful we must know by what steps he has climbed to his high eminence. There are those who, in making a living, or in winning worldly success, wreck and lose their life.

Our first aim should ever be to build a life that will appear spotless and beautiful before God. No other success is worth achieving. A man may make a splendid living, robing himself in purple and fine linen, and faring sumptuously every day; but if meanwhile he is not making within himself a noble and Christlike manhood, he is losing all that is worth while.

"If some things were omitted
Or altered as we would,
The whole might be unfitted
To work for perfect good."



Where Flower Colors Go

WHEN your sweetest blooms have faded,
If you watch the summer sky,
You will see their colors shaded
Through the rainbows set on high,
Or where dawn is softly breaking
All their beauty richly glows.
While the clouds in turn are taking
Tints of violet, pink, and rose.

—*Summer Songs in Idleness.*

The Burden of the Hour

GOD broke our years to hours
and days,
That hour by hour,
And day by day,
Just going on a little way,
We might be able, all
along,
To keep quite strong.
Should all the weights of life
Be laid across our shoulders,
and the future, rife
With woe and struggle, meet
us face to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every
day,
And never, I believe, on all
the way
Will burden bear so deep,
Or pathways lie so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—*George Klinge.*

A Thankful Song

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

Selected.

THE BOOK OF EZRA

THE fourth chapter of Ezra opens the record of trials which hindered the work of rebuilding Jerusalem. A careful study of these experiences may help us to hasten the work of preparing a people for the coming of the Lord. James quotes the prophecies referring to the rebuilding of Jerusalem and applies them to the work of the gospel as follows: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name, *and to this agree the words of the prophets*; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15:14-16.

The fourth chapter of Ezra opens with the record of the Samaritans offering to assist in the work of building the temple. Men less spiritually minded than Zerubbabel and Jeshua, might have prized numbers and influence more than Godlike characters, and allowed a union to be formed. But Zerubbabel knew the history of the Samaritans. They had always only served God for policy. Their forefathers had been brought from Babylon to occupy the land left desolate when the children of Israel were carried into captivity and because judgments of God were visited on them for their wickedness, and the lions troubled them, they sent for an Israelitish priest to teach them. The record states, "*They feared the Lord and served their own gods.*"

Men of this class have been the ruin of the cause of God, all through the ages. Individuals who "fear the Lord," but *serve* the god of this world, can never build up the work of the Lord. They may make a show of doing it but it will not stand. Only men and women who both "*fear*" and "*serve*" the true God can do acceptable work for God.

Zerubbabel's course did not bring peace

to Israel; for when the Samaritans found they could not unite with Israel they showed plainly that they did not *serve* the Lord, for "They weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose." Ezra 4: 4-6. Some may have reasoned that the leaders of Israel made a mistake in not allowing the Samaritans to unite with them when they came saying, "Let us build with you: for we seek your God, as ye do, and we do sacrifice unto Him." Ezra 4:2. True spiritual leaders will never unite with those who do not "*serve*" God; for this class will always cause trouble and it is much better to have them fighting on the outside of the church than causing dissension and trouble within the church.

These Samaritans kept up this warfare for about fifteen years; "until the reign of Darius, king of Persia." Ezra 4:5. They did all in their power to hinder the work, and wrote to Ahasuerus "an accusation against the inhabitants of Judah and Jerusalem." Ezra 4:6. This Ahasuerus was Cambyses, the son of Cyrus. He sent no reply and through his reign of seven and a half years the work of building went on slowly and the Samaritans did all in their power to hinder the work. The work of building up the spiritual house, the church of God, was also hindered. The people became weakened spiritually until when Artaxerxes issued his decree to stop the work all the work ceased.

Work of the Holy Spirit

THE office of the Holy Spirit is to so change the heart that it may bear fruit of a different nature than that born by the un-renewed heart. "I will make with them a covenant of peace . . . they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing: and

I will cause the shower to come down in his season; there shall be showers of blessing." Eze. 34:25, 26. "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you: a new heart also will I give you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:25-27. This is what the Spirit of God does for a man who accepts it and receives it.

Having received the Holy Spirit, it bears fruit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22-24. Often the first manifestation of the Holy Spirit is to cleanse the temple. So it comes as a reprover, of righteousness, and of judgment. It is also a comforter, but it does not comfort in any wrong doing. Let us welcome the Holy Spirit.

Holy Spirit, Come

At the feet of God, I fall:
 Holy Spirit, come.
 For the Comforter I call;
 Holy Spirit, come.
 Dwell within me and abide;
 O'er my purposes preside;
 By Thy providence provide;
 Then shall faithless fear subside;
 Holy Spirit, come.
 Fain would I Thy fulness know:
 Holy Spirit, come.
 Into thy perfection grow;
 Holy Spirit, come.
 Peace shall o'er my passions reign,
 Righteousness shall wrath restrain,
 Joy each drooping sense sustain,
 When Thou comest to remain;
 Holy Spirit, come.

—Llewellyn A. Morrison.

THE INFALLIBLE PREACHER

J. B. BLOSSER

THERE always has been those who preached error instead of truth, from the time that "notable preacher" said "thou shalt not surely die," until the present time; and there always will be until the devil, the "father of lies," goes "into the lake of fire," and is destroyed. Not only has there been those who preached lies deliberately, but many have been honest in preaching error, thinking they were giving God's truth. But good intentions will not save the life of him who takes poison by mistake, and unless an antidote is administered, death will result. So with those who imbibe error, as soon as it is known to be error, the blood of Christ must wash it away, and God's truth take its place or the soul will be lost. "Ye shall know the truth, and the truth shall make you free."

"Error, once wedded fast,
 Holds its victim till the last."

There is only one infallible preacher, and that is Him who says, "I am . . . the truth." John 14:6. He said, "We testify that we do know." Therefore being the truth, and knowing the truth, when He spoke it was the infallible truth. No one who has not the mind transformed by the grace of Christ, can speak from the heart the truth. He may repeat the words of Him who speaks the truth; but unless the love of that truth is in his heart, his repeating words does not make them the truth any more than the words of a parrot who only imitates a sound. The tempter repeated the scripture of truth when he asked Christ to cast Himself down from the pinnacle of the temple. He said, "It is written, He shall give His angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." But he failed to quote to Him the whole of the truth, and so turned what he did quote into a lie. The part he

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

left out was, "to keep thee in all thy ways." It was only as the angels were allowed, "to keep thee in all thy ways," that it was possible for them to exert their power to "bear thee up, lest at any time thou dash thy foot against a stone." So, instead of the words of truth being the truth, as they came from the lips of one whose heart was sinful, they were a lie clothed in the robes of truth. There being "no truth in him," John 8:44, he could only speak of his own, for "he is a liar and the father of it."

It is evident, therefore, that Christ is the only infallible preacher, who, of Himself, can tell the truth. His word, either spoken directly, or by those who "spake as they were moved by the Holy Ghost," 1 Pet. 1:21, is the only infallible word of truth. So, also, one's heart must be transformed by the grace of God, or, as the apostle puts it, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," 1 Pet. 1:23, and then "preach the word," in order to be an infallible preacher of truth.

As it is necessary for one's heart to be right in order to speak the truth, so it is equally necessary for one's heart to be right in order to hear the truth aright. The true hearer must be willing to acknowledge that "God be true, but every man a liar." Rom. 3:4. It is just as impossible for the carnal mind to hear the truth as it is to speak it. Of the abundance of the heart the mouth will speak, so the words of truth are transformed by the carnal mind, which hears so that they are no more the truth, unless the Holy Spirit is allowed to have its way with the mind. Said Jesus, "Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do." John 8:43-44. The man who tests God's message by his own ideas of truth, will never learn the truth nor listen to it. The wisdom of this world will crucify

the truth of God, even as it did its Author. 1 Cor. 2:7, 8.

The truth of God, received AS the truth of God, and in the *love of it*, is the only thing that will save the soul. The world is perishing for the lack of messengers who can present the word of life, and because the truth cuts across the path of their own ideas, the world is turning away from those who do preach it.

He Leadeth Me

IN "pastures green?" not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkness night;
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand;
So, whether in the green or desolate land,
I trust, although I may not understand.

And "by still waters?" not always so;
 Oftimes the heavy tempests round me blow,
 And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I heard Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway leads,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—Selected.

He fails who climbs to power and place
Up the pathway of disgrace.
He fails not who makes truth his cause,
Nor bends to win the crowd's applause.
He fails not—he who stakes his all
Upon the right, and dares to fall.
What though the living bless or blame,
For him the long success of fame.

—R. W. Gilder.



BIBLE READERS' CLASS

Ministration of Angels

THE study of the character and work of the angels of God is delightful, and fills the heart of the Christian with courage and faith in God's protecting care. Their work is as real to-day as in the past.

What Are They?

- Psa. 8:4, 5. Heb. 2:2, 7. Man was made lower than the angels, therefore angels are not men.
 Heb. 1:7. Angels were made spirits.
 1 Cor. 15:45, 46. Luke 24:39, 40. Because they are made spirits it does not mean that they do not have bodies.
 Eze. 10:12. [margin] Angels have flesh, backs, and hands. They are real, tangible bodies.
 Gen. 19:1-3. They ate and drank with Lot in Sodom.
 Gen. 3:22-24. They were sent to guard the way of the tree of life before the first man died, therefore they are an entirely different order of beings from man.
 Num. 22:22-27. While they are invisible to the naked eye, yet God has opened the eyes of even animals to see them.
 Num. 22:31-35. When God opens the eyes of men they can see the angels.
 Rev. 1:1. Angels are sent to communicate God's messages to prophets.
 Rev. 19:10. Could men see and sense the sacredness of these messengers of God they would worship them.
- #### The Work of Angels
- Heb. 1:14. They are all ministering spirits sent

to minister for those who shall be heirs of salvation.

- Gen. 21:16-20. They are sent to comfort and direct the lonely traveler.
 Acts 12:5-11. In answer to prayer they are sent to deliver God's servants from prison.
 Acts 12:12-15. The disciples believed each saint had a ministering angel.
 Psa. 34:7. The angel of the Lord encampeth about those who fear Him and delivereth them.
 Acts 8:26, 27. An angel instructed Philip where to go and find a person who wanted light.
 Acts 8:32-39. Philip held a Bible reading with him, and he was converted and baptized.
 Gen. 16:7-9. When persons repent and are in trouble, angels are sent to direct them,
 Ex. 23:2, 3. God promised that His angels should go before His people and drive out their enemies.
 Ex. 23:28, 20-23. He used hornets as agents to do this.

The Position of Angels

- Luke 1:19. Angels are in the presence of God.
 Psa. 103:20. They excel in strength and hearken to the voice of God.
 Matt. 18:10. They are always beholding the face of God in heaven.
 Eze. 1:13, 14. They go and return like a flash of lightning.
 Rev. 5:11. There are more than one hundred millions of angels.
 Isa. 6:6. Eze. 10:19. There are different orders of angels, the Seraphim, and Cherubim.
 Psa. 68:17. God's chariots are twenty thousands of angels.
 2 Kings 6:17. Heaven would be emptied of these angels before one of His children would fail.



Psa. 78:24, 25. Angels prepared food in heaven and sent it down on earth for God's people.

Isa. 37:36. An angel in one night slew one hundred and eighty-five thousand men of war. This was in answer to the prayer of the king and the prophet.

Angels Have a Work in the Judgment

Dan. 7:9, 10. When the judgment sets thousands of angels are there.

Mal. 3:16. They have kept the book of remembrance.

Matt. 12:36, 37. Every idle word men have spoken has been recorded.

Dan. 9:23. Acts 10:1-7. They answer the prayers of God's people.

Acts 12:23. Eccl. 5:6. Angels administer the judgments of God.

Psa. 56:8. All our wanderings and tears of repentance are put down in the book.

Eccl. 12:13, 14. Every act of our lives is recorded and will come to light in the judgment.

Luke 8:16-18. The most secret hidden things of our lives will then be laid open.

Jude 6. Angels who kept not their first estate will be judged at that time. All the angels both good and bad will be present.

1 Cor. 4:9. Our entire lives have been a spectacle to angels. Not an angel God ever created either good or bad will be missing in the judgment, neither any human being who has lived on the earth. The unerring record will then for the last time be laid open and every knee shall bow and every tongue confess to the glory of God the Father. Rom. 14:11, 12.

"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom; and before honor is humility."

The New Creature

WHAT is said of those who are in Christ? 2 Cor. 5:17.

How does Paul make this plain in Gal. 2:20?

How does Christ dwell in our hearts? Eph. 3:16, 17.

What does this require the new creature to do? Eph. 4:22-25.

When we put on Christ, for what must we make no provision? Answer, For the fleshly lusts. Rom. 13:14.

What must we put off to be new creatures? Col. 3:8, 9.

What should we put on in their place? Eph. 4:24; 6:11; Col. 3:10-17.

What above all else should we put on? Answer, Charity. Col. 3:14.

How do we put on Christ? Answer, By baptism. Gal. 3:27.

In Christ Jesus what avails? Answer, Faith. Gal. 5:6; 6:15.

Who works in the new creature? Answer, Christ. Phil. 2:12, 13.

What language does the Lord put in the mouths of his people? Answer, "Thou hast wrought all our work in us." The Lord does the work. Isa. 26:12.

If the Lord does the work who should get the glory. Answer, The Lord. Psa. 29:1, 2.

What is it that worketh effectually in us who believe. Answer, The Word of God. 1 Pet. 2:1-3. 1 Thess. 2:13.

What should dwell richly in Christians? Col. 3:16.

What can be said of the new creature? 2 Cor. 5:17.

When we have put on Christ to what are we debtors. Answer, "To live after the flesh." Rom. 8:9-13.

Will the new creature live to the lusts of the flesh? Answer, No, "old things are passed away." 2 Cor. 5:17. Gal. 5:24.

Whose will is the Christian to obey, God's will or the will of the Gentiles (Gentiles or heathen)? 1 Pet. 4:1-3.

What will the unconverted think of you? 1 Pet. 4:4; 3:15, 16.

Seeing we know these things, of what does the Lord say to beware? 2 Pet. 3:17.

In whose grace and knowledge are we daily to grow? 2 Pet. 3:17, 18.

—G. T. WILSON.

The Baptism of Jesus

- Matt. 3 : 15. Jesus said baptism was necessary to fulfill all righteousness.
- Matt. 3 : 16. Jesus went down *into the water* and came up out of the water.
- Rom. 6 : 4. We are to be buried with Him. The burial in the watery grave is a most fitting memorial of the Saviour's burial and resurrection.
- Acts 8 : 38, 39. Phillip understood this and he and the eunuch *both went down into the water*, and the eunuch was buried beneath the water and raised up to walk in newness of life.
- John 3 : 23. It requires "much water" to baptize in this manner.
- Rom. 6 : 4, 5. To be buried in the watery grave and raised up from the water, is a pledge of the resurrection as well as a memorial of the Saviour's resurrection.
- Rom. 6 : 6, 7. No one is a fit subject for baptism until he is dead to sin, and alive unto righteousness.
- Matt. 28 : 19. Baptism is the outward sign of the adoption into the family of heaven. The name of God is pronounced over the candidate and ever after he is expected to cherish the family name and do nothing to bring reproach upon the family, for he is a Christian,—belongs to Christ.
- Gal. 3 : 27. "For as many of you as have been baptized into Christ have put on Christ."

JONATHAN

HELEN MCKINNON

THE soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." 1 Sam. 18 : 1-4. Such was the friendship between the "Crown Prince" of Israel and the humble shepherd lad David.

The beauty and unselfishness of this love of Jonathan's is better understood when we know that he knew that David was his rival to the throne of Israel. He had been set

aside when the Lord said to his father, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." 1 Sam. 15 : 28. That Saul knew who this neighbor was is evidenced in his taunt to Jonathan at the time he was trying to shield David. "Do not I know that thou hast chosen the son of Jesse to thine own confusion. . . . For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom." 1 Sam. 20 : 30, 31. And Jonathan said to David the last time he saw him, "Fear not : for the hand of Saul my father shall not find thee ; and thou shalt be king over Israel, and I shall be next unto thee ; and that also Saul my father knoweth." 1 Sam. 23 : 16-18. He said this and was willing it should be so when he had every opportunity in the world to put his rival to death.

When Jonathan stripped himself of his apparel and gave it to David as a token of his love, that was simply an outward manifestation of what was in his heart ; for he was willing to be stripped of all earthly honor that his friend might be first. Such a spirit of self-abnegation is so rarely met that we might perhaps think of the character of Jonathan as being weak and servile, but such was not the case. He was a man of great strength and activity, alone with his armour-bearer he attacked the whole host of the Philistines, and was willing to risk his life to save his friend. 1 Sam. 14 : 6-16. And David in his elegy says of him, "The bow of Jonathan turned not back." He was swifter than an eagle and stronger than a lion. 2 Sam. 1 : 22, 23.

It was the same spirit that was manifested by another when he said, "He must increase, but I must decrease." And the gospel presents the same to us in the words, "Be kindly affectioned one to another with brotherly love : in honour preferring one another."

The Wonderful Pearly Gate

I HAVE heard a wonderful story told
 Of a city prepared of God,
 Of its jasper walls, and its streets of gold,
 To be by the ransomed trod.
 Crowning with glory the evergreen hills,
 Where the angels watch and wait,
 Free from all sorrow, or shade of ill,
 Where the heart of the ransomed with joy
 shall thrill,
 Is the wonderful pearly gate.
 Oh, wonderful gate that shall open wide
 For the ransomed to enter in,
 Washed, in the blood of the Crucified,
 From the stain of earth and sin.
 Robes that are white as the driven snow,
 Brows that their crowns await,
 With life eternal, and rapturous glow,
 They'll leave the darkness of earth below,
 And enter the pearly gate.

L. D. Santee.

Eyes Opened

AN amusing story has been told recently of a little boy of ten, who young as he was, felt that a portion at least of the burden to support his widowed mother, rested upon his own tender shoulders.

He started out one morning with a basket on his arm containing some kittens about a week old, hoping to realize something from the sale of them. He called first upon a Methodist minister. The minister in his conversation with the boy, asked, "What kind of kittens are they?" Quick as a flash the little fellow, thinking to gain the favor of the minister, replied, "They are Methodist kittens." The minister laughed, and gave the boy five dollars, telling him to keep the kittens.

About a week afterward the little fellow, encouraged by his interview of the week before, started out with the same kittens for the home of an Adventist minister. Now, it happened that the Methodist minister was calling on the Adventist minister on that very day. The boy again offered the kittens for sale, when the Adventist minister good-naturedly asked, "What kind

of kittens are they?" This time the answer came "They are Adventist kittens." "But," interrupted the Methodist minister, "you told me last week they were Methodist kittens." "Well," said the boy, "they were, but since then they have had their eyes opened."

It is said a hearty laugh followed in which both ministers joined, as the boy walked proudly away with his basket of kittens on his arm, and a nice little sum in his pocketbook.—*Mabel Casamer.*

A Letter

THE following letter from a home worker explains itself:—

"I wish to write to you and tell you that I am still in the Lord's work, and that He is blessing me in His work. I took a subscription for the BIBLE TRAINING SCHOOL and I wish to send it in, and also take this opportunity to tell you how much I love the BIBLE TRAINING SCHOOL, and what it is doing here. I am out in the country, but three weeks ago the Lord put it into my mind to go and ask some of our neighbors to come and have a prayer-meeting every Friday night, and I did so and several have been coming, and God is blessing us and giving us some good experiences. There are several interested, and we are using the BIBLE TRAINING SCHOOL to help us, and one of the ladies that attends wishes the paper for herself."

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"DAILY, with souls that cringe and plot,
 We Sinais climb and know it not."

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Wherefore Murmur?

SINCE God doth will that some shall dwell at ease,
And others shall know hardness; this is sure,
The lot that fits each nature He forsees;
And wherefore murmur when we must endure?
Some day His loving wisdom will be plain
As the sweet sunshine following after rains.

—Mary Bradley.

"He that keepeth his way preserveth his soul."

Success

"SEE how they toil," the angels said—
The curious host looked down on men;
"What is this thing they call 'success,'
For which they strive, and strive again?"
There one appeared surpassing rich,
With ships afloat on many seas;
Yet anxious care sat on his brow,
His eyes showed not a mind at ease.
Another pressed up fame's steep cliff,
Amidst applause of human speech,
Unsatisfied, for still there rose
Before him, other heights to reach.
And some sought this, and some sought that,
But one and all, they sought success;
The angels said, "Whatever 'tis,
It's plain it is not happiness."
The heavenly watchers turned away—
"Earth's riddles are not ours to prove;
Our ways are smooth, our lives are led
Along the pathway of His love."
Yet still they pitied mortal men,
The road so oft in failure trod;
"We wish, we wish our brothers knew
That happiness is pleasing God."

—Helen A. Hawley.

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Oh Hear Ye the Call

OH! hear ye the call of the Master!

Go work in my vineyard to-day.

Go bring in the fruits you would gather,
The harvest is passing away.

Tarry not till the day beams have faded,
And at evening hath sunk the bright sun,
Nor meet the dear Lord empty-handed
When there is so much to be done.

Go work with a hand that is willing
And a heart that is loving and true,
In the field of the blessed Redeemer
You all can find something to do.

In caring for those who would perish,
Or fainting, be lost by the way,
But for someone to tell them of Jesus
And keep them from going astray.

Go forth with a balm for the weary,
And carry a smile to the sad,
Sing sweet songs of hope to the mourner,
And anthems of peace to the glad.
E'en tho' but a cup of cold water,
Or the poor and the hungry to feed,
O, go, and do something for Jesus,
And thou shalt be blest in the deed.

Go, bearing kind words to the wayward,
Who are wandering out in the cold,
Go bring in the lost ones to Jesus,
And shelter them safe in the fold.
With your armor, the "sword of the Spirit,"
In the name of your Master and Lord,
Toil on till the harvest is ended,
And abundant shall be thy reward.

Oh! hear ye the call of the Master!

Go work in my vineyard to-day,

Go bring in the fruits you would gather
Arise! and no longer delay.

Give the Saviour your time and your talent,
No matter how small it may be,
Linger not till the shadows have gathered,
For the Master hath need e'en of thee.