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

• Luke. 14 : 28 •



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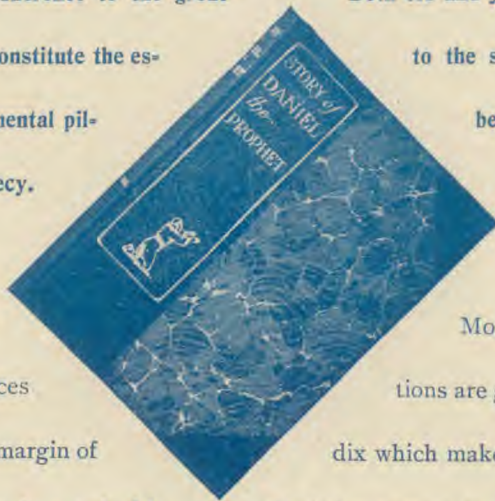


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Bible Training School

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

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

VOL. V

SOUTH LANCASTER MASS., NOVEMBER, 1906

No. 6

Names and Titles of Christ

IN one cluster now we gather
The sweet names of CHRIST OUR KING,
And with humble, grateful reverence
Would the fragrant tribute bring.
First, to prophet's favored vision
The Atoning Lamb was shown,
Saviour, High-Priest, Mediator,
Prince of David's house and throne.
Root of David, Branch, Messiah,
King, whose reign should never cease,
Mighty God, the Counsellor,
King of Salem, King of Peace,
Lion of the tribe of Judah,
Daysman between us and God,
Our great Captain and Example,
David's Off-spring, Jesse's Rod.
Wonderful, the Eternal Father,
Our Forerunner, Corner Stone,
Blessed Author of salvation,
Name that saves, the only one,
Man of Sorrows, Elder Brother,
Hope of fainting Israel,
Tender Plant, Divine Redeemer,
God with us, Immanuel.
Faithful Witness to Jehovah,
First-begotten of the dead,
Prince of Life of earthly kingdom,
Christ, the Crucified, our Head,
King of Righteousness, th' Appointed,
Thou, the Bright and Morning Star,
Glorious Ensign, Rose of Sharon,
Lily of the Valley, fair.
Polished Shaft, and Stately Temple,
Resurrection, Stronghold, Tower,
Covenant Angel, Coming Bridegroom,
Haste, O Christ, thine advent hour,
As our sins' Propitiation,
Offering, Surety, shielding Veil,
Jesus, Lord, we crave thy favor,
Help us, while all else doth fail.
Thou, the Altogether Lovely,
Lord of Life and Mercy mild,

Chiefest of ten thousand thousand,
Thou, the Incarnate, Undeified,
Brightness of the Father's glory,
Spiritual Rock and Word,
Image of the Father's person,
Living Water, Son of God.
Son of Man, Just One and Holy,
Advocate in heaven now,
Lord of Lords shall all confess thee,
To thee every knee shall bow.
Glorious Sun of Righteousness,
Let thy bright beams on us fall,
Day Star, rising in our darkness,
Ever be our All in All.
Master, Light, our Hope of Glory,
We, the branches, Thou the Vine,
Open Fountain, Hidden Manna,
Bread of Life, the heavenly Wine,
Jesus Christ, the Only Righteous,
Word of Life, Eternal, Sure,
Lover, of our souls, we own thee,
Keep us by that love, so pure.
Of thy flock both Friend and Shepherd,
In thy fold safe evermore,
Well thou know'st how far we wandered,
Ere we found the heavenly Door,
Now the Hiding Place we make thee,
Covert from the tempest's shock;
In a weary land we rest us
In the Shadow of our Rock.
Thou the Father's Well-Beloved,
("Hear ye him," the Spirit saith),
Way, and Truth, and Life, most precious,
Author, Finisher of faith,
Ancient of Days, Uncrested,
Sharer of the heavenly plan,
Promised Shiloh, Perfect Ransom,
Human Lord, the God in Man.
Christ was slain for our Passover,
For our sins a Sacrifice,
Soon our Judge, by hosts surrounded,
Lo, He sweeps the opening sky,
On a cloud of flame He rideth,
Clothed in vesture dipped in blood:

Hear the attending angels name Him,
 "Faithful, True, the Word of God."

Unto us no Stone of Stumbling,
 None Offense can Jesus be,
 If as gracious Intercessor
 From our sins he sets us free.
 Praise him, then, who ever liveth,
 Who hath lived through ages past,
 Glorious Alpha and Omega,
 End, Beginning, First and Last.

—Miss Jennie G. Avery, in "Watchman and Reflector."

A SOLEMN WARNING

MRS. E. G. WHITE.

THE Lord has seen our backslidings, and He has a controversy with His people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in His sight, and grieve His heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of Thy way, O God; we choose our own way." These are things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to accept evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.

Is it proof that such men need? Is it evidence that is wanting?—No. The parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof." The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and

the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Why is it that men do not believe upon sufficient evidence?—Because they do not want to be convinced. They have no disposition to give their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in His word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.

A BEAUTIFUL TYPE

IN the peace offerings in the Levitical service the right shoulder and the breast were to be given to the priest, and, after presenting them before the Lord, they were to be eaten by the priest. Thus, the right shoulder and breast became inseparably

connected with the priest who stood as a representative of Christ. Lev. 7 : 28-34.

Isaiah seemed to have this typical service in mind when he said, "The government shall be upon his shoulder," in his beautiful prophecy of the Saviour. Isa. 9 : 6, 7.

The breast, waved and eaten by the priest, was evidently also in the mind of the prophet when he wrote, "He shall gather the lambs with His arm, and carry them in His bosom." Isa. 40 : 11.

What Wilt Thou Have Me To Do ?

JESUS, Master, whom I serve,
 Though so feebly and so ill,
 Strengthen hand and heart and nerve
 All thy bidding to fulfill;
 Open Thou mine eyes to see
 All the work Thou hast for me.
 Lord, Thou needest not, I know,
 Service such as I can bring
 Yet I long to prove and show
 Full allegiance to my King;
 Thou art light and life to me,
 Let me be a praise to Thee.
 Jesus, Master, wilt Thou use
 One who owes Thee more than all?
 As thou wilt, I would not choose,
 Only let me hear thy call;
 Jesus, let me always be
 In Thy service, glad and free.

—Frances Ridley Havergal.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

WHEN king Nebuchadnezzar had taken of the Israelites captives to Babylon from Jerusalem, he selected from their number some of the fairest and most intelligent to be placed in training for *three* years under the wisest tutors of the kingdom. At the expiration of this period they were to come before the king. Daniel and three of his companions—Hananiah, Mishael, and Azariah—were chosen for this purpose. They requested to be allowed to follow their temperate mode of living instead of partaking of the luxurious foods from the

king's table, knowing that the Lord had said, "When thou sittest to eat with a ruler, consider dilligently what is before thee : and put a knife to thy throat [later translations, you put a knife to thy throat], if thou be a man given to appetite. Be not desirous of his dainties : for they are deceitful meat." Prov. 23 : 1-3. At the end of the three years Daniel and his fellows, being tested by the king, were found to be ten times wiser than those who had been in the same school but who had fed on the fare furnished them from the king's portion.

So proficient was Daniel that under the rule of Medo Persia, when it pleased the king to appoint *three* presidents over the affairs of the kingdom, Daniel was preferred to the first place among the three. Dan. 6 : 12. This aroused jealousy among the rulers under him, and they sought occasion against him, but so exact were all his transactions in the affairs of the kingdom that no flaw could be detected. Then they devised a plan for his removal on the ground of his religious practices. They persuaded the king to pass a decree that no one should ask a petition of any god or man for thirty days save of the king of Persia, and any one violating that law should be cast into the den of lions.

The king not perceiving that this was a scheme on the part of these men to dispose of Daniel whom he loved, signed the decree.

Daniel, undaunted by this law, and willing to submit to the consequences of a violation of it, "went into his house and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees *three* times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6 : 10. This he did notwithstanding he knew that the den of lions might be his fate. But it pleased the Lord to send His angel to deliver him from the power of the lions,—to show His favor to one who manifested such constancy toward Him.

The Lord revealed to Daniel great afflictions and persecutions that should come upon His people the children of Israel. Daniel was searching "what, or what manner of time the Spirit of Christ which was in him did signify." He was "mourning three full weeks." God regarded his mourning and intercession and sent His angel, first to the king of Persia where he remained the twenty-one days of Daniel's supplication. Another angel had joined this one, and the two had influenced the king of Persia to favor the captive Israelites. This being accomplished, the angel came to Daniel, informing him that he started on this mission when he commenced his intercession, and that he had been working with the king of Persia for the whole three weeks. Now he could tell him that which was "noted in the Scriptures of truth." Dan. 10 : 2, 12, 13, 21.

Daniel had the assurance that the Lord heard his petitions that had been ascending heavenward for the three weeks, but he did not realize at the time an answer until the angel came to him. Now he learns that the Lord through this angel had been working in harmony with his petition during the whole time of his supplication. So it may be now with our petitions. Even though like Jacob it may seem as though outward circumstances are against us, yet the Lord may be working out a glorious purpose for us. So He says, "faint not."

"Judge not the Lord by feeble sense,
But trust Him in His grace;
Behind a frowning providence,
He hides a smiling face."

If you would lift me up, you must be on higher ground.—*Emerson.*

"THE worldly-wise man turns his back on the Bible, and then imagines that the Bible is behind him, and that he is far ahead of it in knowledge; when in fact he is only getting further and further behind the Bible."

The Groaning Earth

This groaning earth is too dark and drear,
For the saints' eternal home;
But the King from Heaven will soon appear,
We know that the moment is drawing near,
When he in his glory shall come.
The gates of pearl we soon shall see,
And the music we soon shall hear,
Joyous and bright our home shall be,
And we'll walk in the shadow of life's fair tree,
With our Saviour forever near,
We'll gladly exchange a world like this,
Where death triumphant reigns,
For a beautiful home in that land of bliss,
Where all is happiness, joy and peace,
And nothing can enter that pains;
There is no more sorrow and no more night,
For darkness shall flee away;
The crucified Lamb is its glorious light,
And the saints shall walk with him in white,
In that happy, eternal day.
O there the loved of earth will meet
Whom death has sundered here,
The prophets and patriarchs there we'll greet,
And all shall worship at Jesus' feet,
No more separation to fear.
Though trials and grief await us here,
The conflict will shortly be o'er,
This glorious hope our hearts doth cheer,
We know that our Saviour will soon appear,
And then we shall grieve no more.

THE SECRET OF THE NORTH

THE magnetic needle points to the north. Everybody knows the fact, but nobody knows why. There is a mysterious attraction in the north. Mysterious, indeed; for the Hebrew word for "north" means "concealed, hidden." What is this power which men arbitrarily call "magnetism," which fills the whole earth, and by which matter is kept from becoming a chaotic mass and going to destruction?

God's secret dwelling place is "Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." Psa. 48 : 2, 3. Lucifer, in his mad ambition to set his throne above the stars of God, and to be like the Most

High, said: "I will sit also upon the mount of the congregation, in the *sides of the north*; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 12-14.

The table of shew-bread, upon which the "bread of His presence" was to be always, was placed on the *north side* of the sanctuary.

A SEARED CONSCIENCE

THERE are different kinds of consciences spoken of in the Bible. It is utterly impossible for Satan to eradicate the conscience from the soul, for God placed it there at the fall of man. It has been Satan's effort, however, to so pervert that conscience that man will call right wrong, and wrong right, will think that certain things are right, and then be governed by his conscience. But the word of God should be the test. Men can, however, by rejecting light and continuing in their own course regardless of their conscience and the divine agency that God uses to enlighten it, have their conscience seared. Then it can not respond to light. It is not susceptible to God's voice. Such a conscience will lead men to easily depart from the faith, for they do not see in it that importance or sacredness which God would have them see and feel.

The evidences of a seared conscience are given in 1 Tim. 5: 1-5. A seared conscience will lead one to give heed to seducing spirits, to speak lies in hypocrisy, and to lightly regard the marriage institution. It will not discern any difference in the food that God created to be received with thanksgiving, and that which will ruin their health. A person with a seared conscience can not feel the force of scriptures directing us to eat and drink to the glory of God. These are some of the fruits of a seared conscience. God speaks of those "that can not cease from sin; beguiling unstable souls: an heart they have exercised with

covetous practices." Of such it is said that they are cursed of God. Balaam was of such a character. He was a prophet of God among the heathen when called by Balak to curse Israel; but so earnest was he to get the reward offered by Balak that he sought over and over again to unite heathen worship with the true worship. When failing to do this, and sent back to his own place because he blessed Israel, he again sought Balak, the king of Moab, and was his counselor, and counseled the Moabites to induce the Israelites to sin for by so doing they would be easily conquered. But the end of Balaam was that of a soothsayer destroyed by Israel in the final battle with the Moabites. Josh. 13: 22.

Is It You?

I know a lady in this land
Who carries a Chinese fan in her hand,
But in her heart does she carry a thought
Of her Chinese sister who carefully wrought
The dainty, delicate, silken toy
For her to admire and enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were woven with curious art—
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not one little thought—ah, me! ah, me!
For the comfortless homes that lie over the sea.

My lady in gown of silks arrayed
The fabric soft was in India made.
Will she think of the country whence it came,
Will she make an offering in His name
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness
To those that are poor, and sad, and forlorn,
To those that know not that Christ is born?

—Helen Walker.

THE way to heaven—turn to the right
and keep straight on.—*Spurgeon.*

A Choice

"If all love's gifts of grace and power
Lay spread before my choice this hour,
What should I claim as life's best dower?"

Dear God, how should I know?

Unfailing love from sun to sun?
Unfailing wealth, in honor won?
Unfailing health—all gifts in one?

Nay, all of these may go.

For love that comes our lives to bless
Must evermore be counted less
In grace and might and tenderness,
Than gifts that from us flow.

And health the tender soul may drain
Of power to share the sufferer's pain,
And strength is weakness, power is vain,
That soothes no human woe.

And wealth of treasure, land, or gold,
Is only sweet to have and hold
When streams of mercy manifold
In ceaseless gifts o'erflow.

So from the dazzling, tempting three,
How can I choose? Choose thou for me:
Give or withhold, but let me be

Content God's will to know.

Give love until I love outpour,
Give pain till those whose hearts are sore
May know for them I suffer more
Than for my own small woe.

Give wealth, but not for selfish greed,
But for the sad world's pain and need,
Give thou thyself, then, rich indeed;
All else may come and go."

ANGELIC VOICES AND EARTHLY RESPONSES

S. N. HASKELL

IN the unfolding of the gospel there have been four times when all the angels in glory have shouted, and at these times there have been those on earth whose hearts were so in tune with heaven, that they responded to the angelic voices. "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6.

The angel of the Lord came upon the shepherds and brought the tidings of the new-born King. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to

God in the highest, and on earth peace, good will toward men." Luke 2:8-14. Simeon and Anna gave a hearty response to the message borne by the angels.

Again at the death of Christ there was "a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10; John 12:31-33.

Again at the resurrection and ascension of Christ there was a shout of glory that rang from world to world. And as the escorting angels accompanied the Lord of life up to the heavenly courts, they sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." "Who is this King of glory?" came from the angels inside the gates. "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Ps. 24:7-10.

Christ and the escorting angels passed into the city of God, and in the presence of God, again was heard by the angelic throng, "Let all the angels of God worship him." Representatives of other worlds were there to bid the Son of God, who had gained the victory over Satan, death, and sin, a hearty welcome. These three times there was a victory gained for man upon which his salvation depended, and which every fallen being recognizes in order to be saved. They were victories over Satan and all the powers of darkness. They had placed the triumphs of the cross on the eternal heights, and from that day forward heaven has known only that victory, and those who are saved recognize the same.

The fourth shout of victory by the angels in glory was under the sounding of the seventh angel when Christ entered the most

holy place in the heavenly sanctuary to close up the work of atonement, to receive the kingdom and bring it to his people. "There were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19.

Some Day

SOME day the skies will brighter be;
Some day no gloom we 'll ever see;
We shall be happy then and free,
Some day!

Some day in deserts now so bare,
Fountains will flow; and flowers rare
Will grow and blossom everywhere—
Some day!

Some day: let us in patience wait!
Borrow no care, nor mourn our fate;
We 'll reach with joy the golden gate—
Some day!

—A. L. Hollenbeck.

CHRIST'S EXAMPLE ON THE SABBATH QUESTION

MANY are interested to know what was Christ's example regarding the Sabbath day. Christ died on the cross eighteen hundred and sixty-eight years ago. We have but one infallible record of His example, and that is the Scriptures. Two things we read of Him respecting the law and the Sabbath. A prophecy states His relation to the law as follows, "The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honorable." Isa. 42:21. Of His teaching we read, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass

from the law, till all be fulfilled." Matt. 5:17, 18.

Regarding His example on the Sabbath we read, "And He came to Nazareth where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read." Luke 4:16. From this we learn that He was accustomed to go to the synagogue on the Sabbath day. He also healed the sick on the Sabbath. His disciples plucked the ears of corn, or the heads of the wheat, and rubbed them out in their hands and did eat them on the Sabbath. This evidently was while either going, or returning from the synagogue. So it is perfectly right to eat on the Sabbath day, or care for the sick.

His teaching regarding the Sabbath is as pointed and conclusive as upon any other point in the gospel. "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. This instruction the Saviour gave to the disciples, and it related to the time when Jerusalem would be destroyed by the Roman army as late as A. D. 70, nearly forty years after He uttered these words. The disciples were to constantly pray for all these years that they might not be obliged to flee on the Sabbath. In other words, they were to pray for years that the Roman army might not come around Jerusalem at the time they were to flee, and they be obliged to break one single Sabbath. This is a summary of Christ's teaching, and example regarding the Sabbath day. "The seventh day is the Sabbath of the Lord thy God," and "The Son of man is Lord also of the Sabbath." He therefore honored the seventh-day Sabbath both by His example and by His teaching. The change of the Sabbath from the seventh to the first day of the week was an event which took place this side of A. D. 70.

"WE can not be at home with God if we are at enmity with our brethren."

TWO SYNAGOGUES

ARRANGED BY WM. WARD SIMPSON - LOS ANGELES, CAL.

FUNDAMENTAL DOCTRINES OF THE SYNAGOGUE of CHRIST

COMMANDMENTS of God Rev. 14:12
Health reform. 3 John 2
Righteousness by faith Gal. 3:24
Immortality only through Christ 1 John 5:11
Second coming of Christ John 14:1-3
Testimony of Jesus Rev. 12:17 14:10
 Earnestly contend for the faith that was once delivered
 to the saints Jude: 2

FUNDAMENTAL DOCTRINES OF THE SYNAGOGUE of SATAN

Doctrines of Devils 11:14-15
Spiritualism Gen. 31:5
Abolition of the law Jer. 7:8-10
The Atonement a fable 2 Pet. 2:1 Jude 1:4
Another chance after death Jer. 8:3-20
No personal Devil 2 Cor. 11:13-15

AT WHICH SYNAGOGUE DO YOU WORSHIP?

THE WOMEN OF THE BIBLE

Anna

MRS. S. N. HASKELL

WE have but a glimpse of the life of this godly woman; but the few words recorded reveal volumes, and are like the fragrance from hidden violets.

The divine record makes no mention of this faithful woman until she had entered her eighty-fourth year. She had lived with an husband seven years in early life, but for many years she had been a widow.

Anna was one of the few women that God chose as a mouth-piece for Himself. She was a prophetess, and served God day and night. Her love for God was so ardent that she dwelt in His house continually. Her soul longed for the promised Saviour. Many times in the visions of the Lord she had been shown the work the promised Messiah was to do. Acts 3:19-21.

As she entered the temple one day, she saw the aged Simeon lifting a babe towards heaven, rapturously saying, "Lord, now letest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation." Instantly the fact was revealed to her that the babe was the long-promised Saviour. For years she had fasted and prayed, pleading with God that He would fulfill the promise of the Saviour; and now, as she realized that she actually beheld the promised One, her face lighted up with the glory of God and she added her testimony to that given by Simeon.

Although of great age, yet the joy of her heart gave her strength as she sped with the glad news from group to group of those that "looked for redemption in Jerusalem."

It was a blessed work. Well could she wait eighty-four years for the precious privilege of carrying the news of the advent of her Lord.

Women have had some precious experiences in the work of the Lord. Anna carried the news of the first advent of our

Lord, and Mary was the first messenger to proclaim a risen Saviour.

Would to God there were more faithful Annas and Marys to day, who would sit at the Saviour's feet, fasting and praying for strength to do the will of God. Those who will live as Anna did will have a part in the work of the Lord to-day, as truly as she did nineteen hundred years ago. Luke 2:36-38.

"Lean Upon My Arm, Mother"

(A gentleman coming out of a church one Sunday with an aged lady on his arm, was heard to say, "Pray lean upon my arm, mother; I am well able to bear your weight." This sentence suggested the following lines.)

PRAY lean upon my arm, mother;
 Your form is feeble now,
 And silvery are the locks that shade
 The furrows on your brow.
 Your step is not so strong now, mother,
 As in the days gone by;
 But strong as ever is the love
 That beams within your eye.
 When I was a babe, mother,
 With tender love inspired,
 You carried me for many an hour
 Until your arms were tired.
 From childhood up to manhood's years,
 Through every pain and ill,
 You watched me with a loving eye;
 You watch my welfare still.
 And shall I fail you now, mother,
 When all your strength has fled—
 Neglect to guide your feeble steps
 As through life's vale you tread?
 Your eyes are dim with age, mother,
 Care's lines are on your brow;
 The little feet you guided once
 Are strong to guide you now.
 Then lean upon my arm, mother;
 Henceforth life's journey through,
 What you did so long for him
 Your boy will do for you.

—Selected.

House Blessings

THE beauty of the house is order.
 The blessing of the house is contentment.
 The glory of the house is hospitality.
 The crown of the house is godliness.

—Selected.

LAND RESTORED

SAMUEL the prophet originated the schools of the prophets. It was to meet a demand in Israel. These schools were first situated in the country where the ark of God was. A site was sought out; the prophet had seen it in vision, but when they found it there was no water and the ground was barren, and yet the selection was made by the prophet. They appealed to the prophet for help, and he said, "Bring me a new cruise, and put salt therein." There was a spring of water upon the ground, but it was not fit to drink. Then the prophet took the salt and cast it in the spring, and uttered these wonderful words, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day according to the saying of Elisha which he spake." 2 Kings 2: 19-22.

The historian records that this site was one of the most fruitful places in the days of the first advent of Christ, and had the Jewish people at that time accepted the Saviour, it doubtless would have borne its testimony to the wonderful power of God manifested as the result of faith on the part of those who sought a site for a school.

The lessons drawn from this were: 1st, the prophet recommended the place; 2nd, those that were interested believed it because they believed God had spoken through the prophet; 3rd, they found barrenness in the land and poor water; 4th, they still believed God and did not complain over the condition of things, but simply sought advice of the prophet; 5th, the Lord directed the prophet to a sure remedy; 6th, this remedy when applied brought deliverance. Here was a lesson of faith on the part of those who sought the situation. They believed in God and in His prophets, and they verified the promise: "Believe in the Lord your God, so shall ye

be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

When I Stand on the Streets of Gold

THE burdens of life may be many,

The frowns of the world may be cold,
To me it will matter but little,

When I stand on the streets of gold.

With joy I shall enter the city,

The face of my Saviour behold;
And I shall be changed and be like him,
When I stand on the streets of gold.

What wonderful visions of beauty;

What glorious scenes shall unfold;
What dazzling splendors surround me,
When I stand on the streets of pure gold.

I'll see the white throne of his glory,

The names of the saints there enrolled,
The mansions that Christ is preparing,
When I stand on the streets of gold.

Earth's sorrows will all be forgotten,

And I shall be safe in his fold;
Shut in with my Lord and his angels,
When I stand on the streets of gold.

For ages on ages I'll praise him,

And never grow weary nor old,
Love-crowned, I'll abide in his presence,
When I stand on the streets of gold.

—Mrs. Annie Wittenmyer.

SANCTIFIED EARS

HEARING is an important gift of God. It is as important to hear aright as it is to speak aright. Our salvation depends upon what we say: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Yet not less important is the use of our hearing. God seven times over calls upon his people, "He that hath an ear, let him hear what the Spirit saith unto the churches," and yet He speaks of his servant, "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but

thou observest not; opening the ears, but he heareth not." Isa. 42:18-20.

Those who are God's servants should have their ears closed to many things, and yet open to hear the words of God. They should be quick to discern between the voice of God and the voice of the enemy. Hearing makes an impression on the mind; for there is nothing "secret that shall not be made manifest; neither anything hid that shall not be known and come abroad. Take heed therefore *how* ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Luke 8:17, 18. So we are not only responsible for what we hear, but how we hear. There are many whose ears are open to idle tales and to gossip, which repeated only lays up for them sorrow; but when God speaks, the ears should always be open to hear, no matter to whom He may speak. The first time that the plan of salvation was opened to man, the words were spoken to Satan. Gen. 3:13-15. And yet man was responsible for what God said.

The condition of the mind has much to do with hearing or reading correctly. God spoke unto Moses saying, "Speak ye unto the rock." Either Moses did not hear those words aright because of the state of mind he was in at that time, or else he soon forgot them; for he "lifted up his hand, and with his rod he smote the rock twice." Num. 20:7-11. His soul was annoyed with Israel on account of their continual rebellion. He felt he could endure it no longer, so he said, "Hear now, ye rebels, must we fetch you water out of this rock?" In this Moses sinned, and because he did not believe to sanctify God in the eyes of the children of Israel, therefore he could not bring the congregation into the land which God had given them. This was because he did

not hear the words of God, but had heard the complaining of Israel.

If men and women live with the importance of hearing God's words aright ever in view, the ear will be cultivated or sanctified to hear the words of God, and it will be trained to be closed to those things that would only be disastrous to their souls.

The Lost Sheep

JUST one among a hundred sheep
Had wandered far away.
The shepherd could not eat or sleep
Because it went astray.
He waited not to count the cost,
But went in haste to find the lost.
He traveled many a weary mile
The rocks and thorns among;
And ever called its name the while
His heart with grief was wrung.
At last he heard a feeble bleat,
The wounded one was at his feet.
He pressed it to his loving breast
And gladly bore it back
From whence it came, that place of rest
Where it would nothing lack.
He called his friends, the sheep to see,
And said to them, "Rejoice with me."
Since Jesus left His home above
The lost of earth to seek,
Can we not go to them in love,
And words of comfort speak?
The holy angel choir would sing,
Should we to Christ a sinner bring.
MRS. DORA BRORSEN.

FORGIVENESS OF SIN

THERE is no god who forgives sin as the God of the Christians. When He forgives sin, He forgets it. He does not remember it any more against us. If we continue in sin, then He remembers it, for we keep it continually before Him. But He does not remember it when we turn from it and do not sin any more. This is repentance that brings forgiveness. It is to cease from our sins and remember them no more forever. To all such the Lord says, "The iniquity of Israel shall be sought for, and there shall be none; and the sins of

Judah and they shall not be found : for I will pardon them whom I reserve." Then when God pardons, their sins no more exist. He says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." It is a wonderful thing to have God forget. In this God is different from all gods. It is a characteristic of Himself. It is as great a mark of infinity and divinity for God to forget as it is for him to see the end from the beginning and know all things. It was in view of this the prophet exclaimed, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy;" (That is, He delights to forgive and to forget sin.) "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

There is a strong under current in the bottom of the sea. Sometimes when a ship has sunk to the bottom of the ocean and men go down in a diving-bell for it, it can not be found for it has been carried away by this under current. So it is with the blood of Christ; it is a current that carries away the repented sins of the people. This forgiveness and repentance toward God is shown by our forgiving one another, for He taught us to pray, "Forgive us our debts as we forgive our debtors." So we can always tell whether the Lord forgives our sins or not by the way we forgive those who have wronged us. If we never think of them again, but forget them, then the Lord forgives us the same way; but if we say that we will forgive, but remember it, and so look out for those who have wronged us, that is the way the Lord does to us. This is no forgiveness at all. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Let us then forgive one another, and the Lord will forgive us.

JACOB BLESSED PHARAOH

THE contrast between Jacob and Pharaoh was very great. Jacob was a farmer. Pharaoh was the king of the mightiest kingdom then on the face of the earth. Jacob had never attended school where the sciences were taught as in the ancient land of Egypt. Egypt at this time was the head of every nation in the sciences. "Moses was learned in all the wisdom of the Egyptians." Acts 7:22.

Jacob's life had been one of sorrow, so he said, "Few and evil have the days of the years of my life been," and Jacob blessed Pharaoh. Jacob was not embarrassed in the presence of this august person. He possessed something that the educated king on the throne was a stranger to. He had received his training from nature with the God of nature. He had cared for his family and trained them in the fear of the Lord. He pointed them through nature up to nature's God. His son, Joseph, who was but seventeen when he went to Egypt, was made lord of Pharaoh's house and all of his substance. Joseph taught the Egyptian senators wisdom. Psalms 105:21, 22. This man, Jacob, who had been trained by God, and in the same manner had educated his children, had a dignity and freedom that book education can never give a person. He was acquainted with God. There is something in the country life that is not found in city life, which purifies the soul, ennobles the spirit, and elevates the character. There was a purity and a dignity in the words of Jacob before Pharaoh. He was master of the situation. "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh and went out from before Pharaoh." Gen. 47:9, 10.

A Heritage of Hearts

THEY whose hearts are whole and strong,
 Loving holiness,
 Living clean from soil of wrong,
 Wearing truth's white dress—
 They unto no far-off height
 Wearily need climb;
 Heaven to them is close in sight
 From these shores of time.

Only the anointed eye
 Sees in common things—
 Gleam of wave, and tint of sky—
 Heavenly blossomings.
 To the hearts where light has birth
 Nothing can be drear;
 Budding through the bloom of earth,
 Heaven is always near.

—*Lucy Larcom.*

CARE FOR THE HEALTH A RELIGIOUS DUTY

GOD who created the human body gave special instruction in the law of Moses how to care for that body. He told them what to eat and what not to eat; and for two thousand years the Jews strictly followed the teachings of the Lord. This has left upon them its influence so that individuals finding a Jew in any part of the world recognize him by his features. They are not a consumptive people, neither are they subject to many of the diseases that others are who have not followed the principles of health laid down in the Bible as the Jews have; but the question often arises, Is this brought into the New Testament? It is evident that Paul preached truths that pertained to the body, for when he reasoned before Felix, Acts 24:25, he reasoned not only of righteousness but of temperance and judgment to come, showing that in the judgment that wicked king would have to answer for the use that he had made of his body as well as his soul. The apostle also beseeches the brethren by the mercies of God "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. He also teaches that if we would be sepa-

rate and touch not the unclean thing, and become the sons and daughters of God the Father, that it is necessary to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 11 Cor. 6:17, 18; 7:1. True holiness embraces cleanliness. Without cleanliness none can perfect holiness. The apostle further teaches that eating and drinking is a part of the gospel: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

While Solomon, the wisest man that ever lived, teaches plainly that man is a free moral agent to pursue any course he chooses in this life, yet he adds: "but know thou that for all these things God will bring thee into judgment," and then states: "Therefore (because of this) remove sorrow (anger margin) from thy heart, and put away evil from thy flesh." Eccl. 11:9, 10.

This shows that, in the day of judgment where every person will appear and answer for the deeds done in the body, God will consider how they have cared for their bodies. Man is responsible when he takes alcoholic drinks that dethrone reason so it leads him to commit murder, for no murderer can have eternal life abiding in him. The same is true if he partakes of food which ruins his health and dethrones reason. This, too, he will have to give an account of in the day of judgment.

Good News

ALL sin from the least to the greatest may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as one who has been crucified among us. As servants of God we need to put away all self-importance, and abide in Christ taking not one jot or tittle of credit to ourselves. If we are abiding in Christ we will reveal His character. Thus we become channels through which God can communicate light. We are made workers together with God. —*E. G. W.*



BIBLE READERS' CLASS

NO finite mind is able to comprehend the interest God has taken in fallen humanity that they might be saved. He has many agencies; all heaven and earth are engaged in saving a lost race. Angels form a connecting link between earth and heaven.

Rev. 5:11. There are more than 100,000,000 angels.

Heb. 1:13, 14. Every one of them is God's agent for the salvation of the human family.

Eze. 1:18, 14. Their movements are like lightning.

Jude 6. Evil spirits are fallen angels who kept not their first estate.

John 8:44. Satan, their leader, was once in the truth in heaven.

Isa. 14:12. He was the day star, or Son of the morning.

Isa. 14:13, 14. Sin originated with him in self-exaltation.

Rev. 12:9. He made war with Christ and was cast out of heaven to this earth.

Luke 10:18. He fell like lightning to this earth.

Gen. 3:1-6. This was before Adam, the first man, sinned.

Evil spirits, therefore, could not be the spirits of dead men, for sin caused death, and there was no death till after Satan had tempted man.

The Power of Good and Evil Angels

Ps. 103:20. Good angels excel in strength by keeping God's commandments.

Rev. 13:14; 16:14. Evil angels have power to work miracles.

Job 1:6-19. They have power over the elements to destroy men's lives.

2 Chron. 32:21. 2 Kings 19:35. One good angel slew 185,000 men in one night, including every leading man in the Assyrian army.

Acts 12:23. It was by the agency of an angel that Herod was smitten when he took glory to himself.

Acts 5:19. Angels opened prison doors before God's people.

Ps. 34:7. They watch over and deliver those who fear and serve God.

Dan. 6:22. The most powerful animals are under the control of angels.

Rev. 14:18. Dan. 3:28. Angels have power over fire.

Acts 8:26. They instruct God's people where to go.

From the Bible record none are safe except those who fear God and are under the protection of good angels; for these angels always behold the face of God. Matt. 18:10.

There Are Different Orders of Angels

Isa. 6:2, 6. The seraphim have their special work.

Ex. 25:16-18. On the mercy-seat over the ark were two cherubim.

Ex. 25:20-30. Lev. 16:2. These with their wings covered the glory of God which represented God's throne in heaven.

Ps. 80:1. God dwells between the cherubim.

Eze. 28:14. Satan was one of these covering angels before he fell.

Eze. 28:14, 15. He was created for that very purpose.

Eze. 28:18. Because of sin, God will bring forth a fire that will consume Satan to ashes.
 Eze. 28:19. Then Satan will never be any more.
 Malachi 4:1-3. All that will be left of Satan will be ashes which will help to fertilize the new earth.

The Angel Gabriel

Luke 1:19. Gabriel is the one who stands in the presence of God.
 Luke 1:13. Gabriel was the one sent to answer Zachariah's prayer.
 Luke 1:26. Gabriel was sent to Mary to announce the birth of Christ.
 Dan. 8:16. He was sent to explain the vision to the prophet Daniel.
 Dan. 9:21, 22. Gabriel appeared to Daniel the second time and explained the time of Christ's first advent.
 Dan. 10:21. Gabriel is the only angel that holdeth with Michael, or Christ, in giving prophecy to the prophets.
 Rev. 1:1. He is called "his angel," that is Christ's angel.
 Rev. 19:10. In this sense he was John's servant.
 Rev. 22:9. Gabriel has been the servant of all the prophets of God from Moses down.
 Gen. 24:7, 40. Gabriel went before Abraham's servant when he went to obtain a wife for Isaac.
 Rev. 22:9. In this same sense Gabriel has charge of the interests of all who keep the sayings of the Book of Revelation.

From the above it is evident that the angel Gabriel was Christ's *guardian angel*.

He occupies the place, as a covering cherub, nearest God's throne. He is the only angel of prophecy with Christ. He has special charge of the interests of all who have but one interest, and that is to carry out the prophecy. He is the angel of prophecy to the remnant. Those who devote their lives to the accomplishment of the last message of mercy are binding themselves up in the bundle of the Lord with God, Christ, and the angel Gabriel, a most precious privilege, which is granted to all who love and serve the Lord.

Insects Mentioned in the Bible

ANT. Prov. 6:6; 30:25.
 Bee. Judges 14:8. Psa. 118:12. Isa. 7:18.

Beetle. Lev. 11:22.
 Caterpillar. Psa. 78:46 Isa. 33:4.
 Cankerworm. Joel 1:4. Nah. 3:15, 16.
 Earthworm. Job 25:6. Mic. 7:17.
 Flea. 1 Sam. 24:14.
 Fly. Ex. 8:22. Eccl. 10:1. Isa. 7:18.
 Gnat. Matt. 23:24.
 Grasshopper. Lev. 11:22. Judges 6:5. Job 39:20.
 Hornet. Ex. 23:28. Deut. 7:20.
 Locust. Ex. 10:12, 13.
 Bald Locust. Lev. 11:22.
 Lice. Ex. 8:16. Psa. 105:31.
 Maggot. Ex. 16:20.
 Moth. Job 4:19; 27:18. Isa. 50:9.
 Palmer-worm. Joel 1:4. Amos 4:9.
 Spider. Job 8:14. Prov. 30:28.
 God feeds the insects. Psa. 100:25, 27; 145:9, 15.

Temptation

Jas. 1:13. God tempts no one.
 1 Chron. 21:1. The devil is the author of temptation.
 Jas. 1:14. We are tempted through our lusts.
 1 Tim. 6:9, 10. Covetousness causes many to fall.
 Matt. 4:4, 7, 10. Temptation can be resisted by the Word of God.
 1 Cor. 10:13. God will not suffer His people to be tempted above what they are able to bear.
 2 Pet. 2:9. God knows how to deliver the godly out of temptation.

The One Hundred and Nineteenth Psalm on the Word of God

A MAN'S way is cleansed by heeding the Word. Verse 9.
 By hiding the Word in the heart we shall not sin against God. Verse 11.
 By not forgetting the Word we delight ourselves in the Lord. Verse 16.
 David prays that he might be quickened according to the Word. Verse 25.
 When melted to heaviness, he is strengthened by the Word. Verse 28.
 God's mercy and His salvation is according to His Word. Verse 41.
 If we trust in the Word, we shall have where-with to answer him that reproacheth us. Verse 42.
 David prays that the Word might not be taken out of his mouth. Verse 43.
 The quickening by the Word comforts in affliction. Verse 50.
 Affliction educates a Christian to keep the Word. Verse 67.

Those who fear God will be glad to meet one who hopes in the Word. Verse 74.

God works according to His word unto His servants. Verse 76.

Without the Word, the soul faints. Verse 81.

The eyes fail for the Word and the heart says, "When wilt thou comfort me?" Verse 82.

The Word of the Lord is forever settled in the heavens. Verse 89.

The Word of the Lord is sweeter to His servants than honey is to the mouth. Verse 103.

The Word is a lamp unto the feet and a light unto the path. Verse 105.

The entrance of the Word of the Lord giveth light and also understanding. Verse 130.

The Word of the Lord orders the steps of the righteous. Verse 133.

The Word of the Lord is pure, refined, or tried. Verse 140.

The Word is true from the beginning. Verse 160.

The heart of the righteous will stand in awe of the Word. Verse 161.

When the heart is in awe of the Word, it will rejoice in the Word as one who finds great spoil. Verse 162.

Our understanding will be according to the Word. Verse 169.

Our deliverance will be according to the Word. Verse 170.

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 1:1, 14; 6:63.

It is the Word that is the visible manifestation of God to His people. The one who undervalues it and takes the evidence of his senses in its stead, does not know its sweetness, or its power.

Bible Questions

1. Who was the first prophet mentioned in the Bible?
2. Wherein was Moses like Christ?
3. Were the letters of the Old Testament prophets of the same value as their personal testimony?
4. Were the letters of the New Testament prophets of the same value as their personal testimony?
5. What prophet recognized Paul's writings as a part of the Scripture?

6. What must a new prophet always acknowledge?

7. In what two ways does God communicate with a prophet?

8. What complaint was made against Paul and his personal testimony?

9. Who was the oldest prophet mentioned in the Bible?

10. What one subject has every true prophet spoken of?

Witnesses of Victory

SINCE I was rescued from drifting and death,

I've breasted the wind and the wave;

And given my life, with a joy that is new,

Poor perishing sinners to save.

Lengthen your cable: the anchor will hold,

I've cried to the wrecks as they passed.

Some lengthened their cables, O praise ye the Lord,

And anchored with me from the blast.

It holds! halleluia! It holds! It holds!

My anchor's holding fast.

The Rock of the Ages immovable stands,

My anchor holds at last.

It holds! halleluia! It holds! It holds!

The cable bears the shock!

The waves of temptation dash harmlessly by,

I'm anchored to the Rock.

—Selected.

The Incense

THE incense in the censer smoked as Jesus offered their confessions and prayers to His Father. And as it ascended, a bright light rested upon Jesus and upon the mercy-seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blessed, and their countenances lighted up with hope and joy. They joined in the work of the third angel, and raised their voices to proclaim the solemn warning. But few at first received it, yet the faithful continued with energy to proclaim the message. Then I saw many embrace the message of the third angel, and unite their voices with those who had first given the warning, and they honored God by observing His sanctified rest-day.—*Mrs. E. G. White.*

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"If you have gifts and I have none,
If I have shade and you have sun,
'T is yours with freer hand to give,
'T is yours with truer grace to live.
'T is wisdom's law, the perfect code,
By love inspired,
Of him on whom is much bestowed
Is much required."

—Selected.

Power that Will Convict and Convert Sinners

"THE Lord has given men and women capabilities and tact and skill, to be used to His name's glory. When sincere, earnest efforts are put forth to win souls to God, we shall see of the salvation of God. Those who claim to be Christians should make an unreserved surrender of all they have to the Lord. Their time, their substance, and their influence are required of them by Him who willingly gave Himself to save to the uttermost all who come to Him. Those who claim to be children of God should throw the whole weight of their influence on the side of Christ, for His sake practising self-denial and self-sacrifice. There is need of close communion with God and entire conformity to His will. This is the secret of gaining the power that will convict and convert sinners. The church has failed because she has not come up to the help of the Lord, to the help of the Lord against the mighty influences of the Satanic force,

Church-members have not, as they should, pressed back the powers of darkness. This is the reason of the deficiency in the church to-day. The quickening power of God is needed. Men and women who love God supremely and their neighbor as themselves are needed, men and women who crave the power of God, that they may bear witness to the love of Jesus."—Mrs. E. G. White.

Gleanings from the Mail

THE following comes from one of our subscribers in Gratz in Austria: "I have been a subscriber to the BIBLE TRAINING SCHOOL for one year now. I like it very much. It is 'like unto a man that is an householder, which bringeth forth out of his treasure things new and old.' Matt. 13:52. It contains many good treasures of truth. God bless it further. I send you forty cents for the coming year.

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How Moses Taught the Resurrection

GOD spoke unto Moses at the burning bush as follows: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Here God spoke in the present tense and said, "*I am*" the God of Abraham, Isaac, and Jacob. He calleth the things that are not as though they were, because, in His own mind, He does not see them dead or any hindrance to its being as He said it was. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Luke 20:37, 38.

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