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

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

· Luke. 14: 23 ·



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

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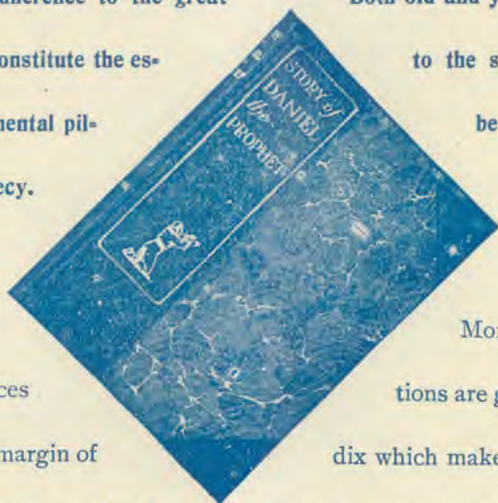


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"Go out into the highways and hedges, and compel them to come in that my house may be full"

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

VOL. VI SOUTH LANCASTER MASS., NOVEMBER, 1907 No. 6

AN AUTUMN SONG

THE song-birds are flying,
And southward are hieing,
No more their glad carols we hear.
The gardens are lonely,—
Chrysanthemums only
Dare now let their beauty appear.

The insects are hiding,
The farmer providing
The lambkins a shelter from cold.
And after October
The woods will look sober
Without all their crimson and gold.

The loud winds are calling,
The ripe nuts are falling,
The squirrel now gathers his store.
The bears, homeward creeping,
Will soon all be sleeping
So snugly, till winter is o'er.

Jack Frost will soon cover,
The little brooks over;
The snow-clouds' are up in the sky
All ready for snowing;
Dear Autumn is going,
We bid her a loving good-by.

—*Emilie Poulson, in "Every Other Sunday."*

TRUE WISDOM

MRS. E. G. WHITE

LET the youth make the Word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the

daily experience in practical life. So will the Saviour become to the youth a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ.

The students in our schools should aspire to higher knowledge. Nothing will so help to give them a retentive memory as a study of the Scriptures. Nothing will so help them in gaining a knowledge of their other studies. Let us go to the Word of God for guidance. Let us seek for a "Thus saith the Lord." We have had enough of human methods. A mind trained only in worldly science fails to understand the things of God; but the same mind, converted and sanctified, will see the divine power in the Word. Only the mind and heart cleansed by the sanctification of the Spirit can discern heavenly things.

He who has a knowledge of God and His word through personal experience is prepared to engage in the study of natural science. Of Christ it is written, "In Him was life; and the life was the light of men." When Adam and Eve in Eden lost the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. But for those who receive the light of the life of Christ, nature is again illuminated. In the light shining

from the cross, we can rightly interpret nature's teaching.

He who has a knowledge of God and His word has a settled faith in the divinity of the Holy Scriptures. He does not test the Bible by man's ideas of science. He brings these ideas to the test of the unerring standard. He knows that God's word is truth, and truth can never contradict itself; whatever in the teaching of so-called science contradicts the truth of God's revelation, is mere human guesswork.

To the really wise, scientific research opens vast fields of thought and information. The ways of God as revealed in the natural world and in His dealings with man, constitute a treasury from which every student in the school of Christ may draw.

REMEMBRANCES

J. N. LOUGHBOROUGH.

WHILE a remembrance of the Lord's dealing with and for us individually is calculated to inspire confidence in Him, and a love for Him, so a consideration of His leading in the establishment of His messages of truth in the earth will eradicate all questions like that of Israel when, trouble having arisen in their way from a lack of water, they inquired, "Is the Lord among us or not?" Ex. 17:7.

In the gospel age the Lord has said to His people, "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward, for ye have need of patience, that,

after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." Heb. 10:32-37.

The experience of the apostles in going forth to bear witness of the gospel and work of Christ is here linked with the situation of those looking and watching for His second coming. This is because there is a similarity in their experience. As calling to mind the facts respecting the Lord's leading and fulfilling His word in apostolic experience strengthened their faith, so we conclude a declaration of the Lord's leading and fulfilling His word in the great second advent movement of Christ's second coming will lead to living faith in the fact that the Lord's hand is set to His work, which is rapidly moving forward to prepare a people to meet Him in peace at His coming.

The apostles said of their special work, "We can but speak the things which we have seen and heard." Acts 4:20.

"That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:1-3.

The great object of this rehearsal of the establishment of the gospel work under the direct personal presence of Christ is thus stated by Luke: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou

mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:1-4.

In fulfilling their commission the apostles set before the people the exact fulfillment of the prophecies concerning the first advent of Christ, as also the special providences of God in the establishment of the gospel church. So in the setting forth of the facts respecting the rise and progress of the great second advent movement, it will be our purpose to heed the words of the Apostle Peter, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19. Pursuing such course we shall see the prophetic word fulfilled at every step in the rise of the message of the near coming of the Saviour.

Backbone

WHEN you see a fellow-mortal
 Without fixed and fearless views,
 Hanging on the skirts of others,
 Walking in their cast-off shoes,
 Bowing low to wealth and favor,
 With abject, uncovered head,
 Ready to retract and waver,
 Waiting to be turned or led—
 Walk yourself with firmer bearing,
 Throw your moral shoulders back;
 Show your spine has nerve and marrow;
 Just the things which his must lack!

—Public Opinion.

OUR ENGLISH BIBLE

Tyndale's Translation

STRANGE as it may seem, England, the country that has done more than any other nation during the last century to give the Bible to the world, in the sixteenth century hunted Tyndale like a wild beast, until he fled to Germany for protection. Sheltered in Germany Tyndale toiled night and day, in cold and hunger, to give the Bible to his native land.

As soon as the translation of the New Testament was finished, he began printing in Cologne an edition of 3,000 Testaments; but soon the spies were on his track. Gathering together his manuscript and paper he started for Worms. From there about the end of 1525, Tyndale dispatched 1,500 copies of the New Testament into England. These were received by loyal hands and widely circulated.

The enemy awoke to the fact that the Word of God, so long kept by them chained was free and proclaiming freedom to others. They at once began burning the Bibles, and in 1526 a mandate was issued against the Bible, or any book containing so much as *one* quotation from it. But inquisitors and mandates were alike fruitless. As the cloud floats aloft beyond the reach of man, depositing its rain drops on the thirsty earth, clothing it with verdure; so the Bible passed over England diffusing light and joy.

The source from whence the Bibles came was soon discovered and a messenger was sent to buy out the whole edition. The Bibles were brought triumphantly to England, and publicly burned. The high price paid for the Bibles by the enemy enabled Tyndale to speedily prepare a much better edition which was soon circulated widely in England.

Wicliffe's Bible existed only in manuscript, and cost so much that only the wealthy could buy it, a single copy costing about fifteen dollars. But God rules, and before Tyndale began his work the art of printing had been invented and his Bibles were sent out from the printing presses by the thousands and were sold for about eighty cents each. Others beside Tyndale began printing Tyndale's Bible and circulated them throughout England. "The Scriptures sowed the seed and the blood of martyrs watered it."

Tyndale was arrested and placed in prison. Every effort was made for his release. But all of no avail. No account of

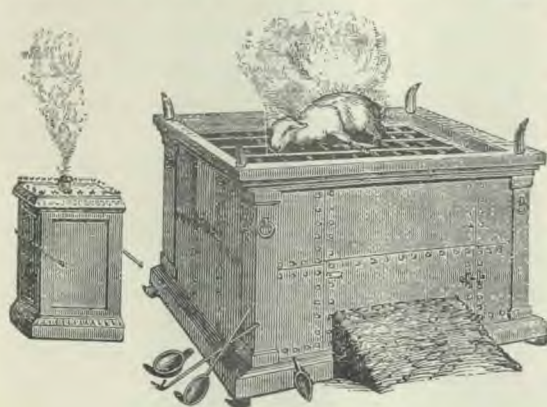
his trial remains, but after reasoning with him he was condemned to death. He was a man who had no timid doubt nor any fear of man, no faithless fear was found in him. He was first strangled and then his body was burned. Death could only come to him as a blessing from God. The toils, the sorrows of life were over. He had fulfilled his mission. He had given the word of God to the worldⁱⁿ the English language. Then he sealed his own testimony with his own life. Tyndale, like Wicliffe, lived to be about sixty years of age; but Tyndale died a martyr's death. His dying prayer was, "Lord, open the King of England's eyes." His ashes were thrown upon the water and widely scattered; fitly representing the scattering of the Word of God, through his life work. The judgment alone will reveal the seed sown by those mighty men of God. It is well for us to remember that our "open Bible" has cost the cause of God many a noble life. We should prize it more highly and be willing to make sacrifices that we may help to diffuse its precious rays more widely in the earth.

Truth in Rhyme

I am a pilgrim stranger,	Heb. 11:13	I turn to Revelation,	1 Tim. 3:16, 17
And often far from home,	Heb. 11:9	And there I find that man	Gen. 2:7
I pass through toil and danger,	1 Peter 1:17	Was dust at his creation,	Gen. 3:19
Wherever I may roam.	1 Peter 2:11	And turns to dust again.	Eccl. 3:20
I meet with opposition	2 Cor. 2:8, 9	The serpent said in Eden,	Gen. 3:1
And trials on every hand.	1 Peter 1:7	Ye shall not surely die;	Gen. 3:4
While publishing salvation	Rom. 10:10	And men of every nation	1 Tim. 4:2
As Jesus gave command.	Mark 16:15	Believe the same old lie.	John 8:44
And while I am proclaiming	Rom. 10:15	Although God said to Adam	Gen. 2:16
Good tidings from the word,	Luke 2:10	That "Thou shalt surely die,"	Gen. 2:17
Some understand its meaning,	Matt. 13:23	Yet few dare to believe Him,	John 5:40
And start to serve the Lord.	Isa. 55:67	Or on His word rely.	Mark 7:13
While others will reject it	John 12:48	Man, then, is not immortal,	1 Tim. 6:16
And turn their ears away,	2 Tim. 4:4	But patiently must strive	2 John 6:53
Although God's holy spirit	Eph. 6:17	To gain a life eternal	Rom. 2:7
Has plainly shown the way.	Rev. 22:17	Through Christ, who makes alive;	John 3:36
I teach that man is mortal,	Job 4:17	In Him we have redemption,	1 Peter 1:18
But this some will deny,	John 3:19	And may be saved to-day,	Mark 16:15
And think such teachings sinful	Luke 10:16	By seeking for salvation	John 5:39
Although I tell them why;	1 Thes. 5:21	Through Christ, the living way.	John 14:15
		It has been man's opinion	Mark 7:8
		That when a good man dies	Job 14:10
		He enters into heaven	John 3:13
		Beyond the stars and skies;	Acts 2:24
		Yet there's no promise given	John 13:24
		That they shall thus receive	John 14:13
		A home with Christ in heaven,	John 7:33
		Tho' many thus believe.	1 John 5:10-12
		The Saviour once ascended	Acts 1:11
		To dwell at God's right hand.	Heb. 1:3
		When Gentile times have ended	Luke 21:24
		Descends to take command;	Dan. 7:13
		He now is interceding	1 John 2:1
		For vain and sinful man,	John 2:1
		But soon He'll finish pleading	Rev. 22:12
		And come to earth again.	1 Thes. 4:16
		The promise is recorded	Rom. 4:13
		That when he comes again	Heb. 9:28
		The saints will be rewarded	Matt. 16:27
		And in the kingdom reign.	Dan. 7:27
		They then will be immortal	1 Cor. 15:23
		And roam the plains of light,	Rev. 22:5
		But sinners' death eternal	Rom. 6:23
		Shall share in endless night.	Isa. 1:25
		The times of restitution	Acts 5:21
		He then will usher in,	Dan. 2:44
		Amid great lamentation	Rev. 1:7
		His righteous reign begin.	Isa. 32:1
		He comes to take the kingdom	Ezek. 21:25
		To rule on David's throne,	Luke 1:32
		The kingdom and dominion	Dan. 7:14
		He then will rule alone.	Ps. 110:1, 2

Tho' Israel has been scattered	Ex. 22:15
Yet from the Word we learn	2 Tim. 4:8
They surely will be gathered	Ex. 34:11-38
And to their Land return.	Ex. 37:21-28
It's then the restoration	Rom. 11:26
Of Israel will take place,	Acts 1:6
They are a chosen nation,	Deut 10:15
And of a royal race.	Ps. 72:1

—E. A. Marsh, in the Manchester, England Press



THE TWO ALTARS

IN the typical sanctuary service the two altars occupied a very important part.

Fire was kept constantly burning upon these altars.

The golden altar was in the first apartment of the sanctuary, and typified the golden altar before the throne of God in heaven.

The brazen altar was in the court and typified a work done in the earth, the antitypical court.

The fragrant incense was constantly ascending from the golden altar and as the priest entered to present the sin offerings of penitiant sinners before the Lord the fragrant incense was mingled with the sinner's offering; thus beautifully illustrating the real work in the heavenly sanctuary. Christ our heavenly priest as he offers our petitions upon the golden altar before the Father, adds to the prayers the fragrance of His own sinless life, which makes our prayers acceptable to the Father.

The altar of incense was called the altar of "perpetual intercession." The brazen altar in the court was called the altar of continual atonement, for upon it was constantly burning the fire which consumed the portions of the various offerings that typified sin. Sin separates us from God, when our sins are put away we are at one with God, or at-one-ment with Him.

The brazen altar was in the court so all the sins ever committed will finally be burned in the antitypical court, the earth.

I Know

I KNOW thy sorrow, child; I know it well
Thou need'st not try with broken voice to
tell—
Just let Me lay thy head here on My breast;
And find here sweetest comfort, perfect rest
Thou need'st not bear the burden, child,
thyself;

I yearn to take it all upon Myself!

Then trust it all to Me, to-day—to-morrow—
Yes, e'en forever; for I know thy sorrow.

Long years I planned it all for thee,
Prepared it that thou mightest find need of Me.
Without it, child, thou would'st not come to find
This place of comfort in this love of Mine.
Had'st thou no cross like this for Me to bear,
Thou would'st not feel the need of My strong care;
But in thy weakness thou did'st come to Me;
And thus, through this My plan, I have won thee.

I know thy sorrow and I love thee more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.
So, resting here, my child, thy hand in Mine,
Thy sorrow to My care to-day resign;
Dread not that some new care will come to-
morrow—

What does it matter—I know all thy sorrow.

And I will gladly take it all for thee,
If only thou will trust it all to Me.
Thou need'st not stir, but in My love lie still,
And learn the sweetness of the Father's will.
That will was only planned for the best;
So, knowing this, lie still and sweetly rest—
Trust Me. The future shall not bring to thee
But that will bring thee closer still to Me.

—Selected.

THREE STEPS

MRS. S. N. HASKELL

THERE were three steps in making the Sabbath. God *rested, blessed and sanctified* the seventh day, and the work was complete. Gen. 2:1-3. Then the day stood forth as a blessed rest day set apart for a holy use.

As there were three steps taken in making the Sabbath, so there are three steps to be taken in making a true Sabbath keeper.

The first step is to rest upon the seventh day in obedience to the command "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-11. The Lord says "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it." The second step in Sabbath keeping is, that a blessing comes to the one that rests upon the holy day.

The Lord also says, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord, that *sanctify them.*" Eze. 20:12. Here the third step is clearly stated. The individual who rests upon the Sabbath of the Lord and receives the promised blessing is sanctified by the Lord, or, in other words, is set apart for God's service. He is a servant of God, a worker in His vineyard. If we realize that as the days go by we are not working to win souls for the kingdom of the Lord, there is some question about our Sabbath keeping; for a true Sabbath keeper will rest, upon the seventh day, receive a blessing thereby and be sanctified by the Lord, or set aside for His service. Any one who claims to be a Sabbath keeper and is not a soul winner had better investigate his Sabbath keeping and be sure and take the third step by fully surrendering himself to the Lord to be used in His service. When the three steps are taken then indeed the Sabbath becomes a sign

whereby we may know the Lord is indeed our God.

DIVINE CREDENTIALS

GOD gives credentials to those whom He calls to his work. His work is very broad and there is a place for every one who desires any part in the cause of God. Sometimes he calls men to do a work who have no practical knowledge of God at all. The most wonderful decree in behalf of the people of God was issued by Cyrus of whom the Lord said, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." He also calls him "His anointed whose right hand I have holden." Yet He says of Him, "I have even called thee by thy name: I have surnamed thee, though *thou hast not known me.*" Isa. 44:28; 45:1-5. Because God has a work to do and some one is carrying the burden of it before the Lord as Daniel did, it does not always follow that the one whom God raises up to do that work is himself a servant of God in the sense of a believer. It was Daniel's prayers that brought Gabriel and Christ from heaven to move upon a heathen general and king to do a work, and the work itself bore the credentials of the work of God. Dan. 10:1-13.

The credentials of the minister engaged in soul-saving, are the souls saved. "Need we as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, (i. e., a written document) but with the spirit of the living God." The souls who have turned from darkness to light bears testimony of the divine calling of the laborer, whether it be in the Bible work or preaching the gospel.

The same evidence follows the printed pages containing the truth. If the work brings souls to Christ, if it builds up the cause of God and brings unity to the household of faith, it bears the right kind of fruit. "By their fruit ye shall know them." Some are reckoned as faithful on account of the instructions they have received. It is based on the character of their instructors. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." God counts on the pedigree in some cases. 2 Tim. 1:5.

RECONCILIATION AND WHAT IT COST

C. P. HASKELL

IN 2 Cor. 5:18 we read "that all things are of God who hath reconciled us to himself by Jesus Christ and hath given unto us the ministry of reconciliation;" and again Paul prays in Christ's stead, "Be ye reconciled to God."

A reconciliation is necessary and can be effected only where an estrangement has taken place. At the time Paul spoke these words, the world had already become so wicked that there was ample reason why he should express them. But, dear reader, did you ever stop to think that there was a time away back in the history of the world when this admonition would not have been appropriate or needed?

In the second chapter of Genesis we read of the preparations and provisions for man's perfect happiness in the earth of which Isaiah says, "He created it not in vain; he formed it to be inhabited." Chap. 45:18. His design was to have this home occupied by pure, holy children, and in order to have it thus it was necessary that all the inmates of this home should recognize the father as head of the family. This is an essential principle in every home today. Where it is recognized properly, there we see peace and happiness.

God found it necessary to test this pair which he had just created and so he told them he had made everything necessary to their happiness and pleasure and they were at liberty to use them all except one tree, and that he reserved for himself—this they must not touch.

This was the final act on God's part to complete this home and family. If Adam and Eve failed to recognize this principle, they forfeited all that God had given them.

It evidently had been God's custom to come and talk with His children about the hour of their evening devotion. God had given them wisdom to name the beasts and creatures of His creation and Gen. 2:19 shows the kindly relation existing between them by His bringing them to Adam and their communing together in regard to naming them.

There had no estrangement taken place, but all was harmony until Satan (or the serpent) beguiled Eve into the desire to become like God, and not be subject to parental authority.

Oh, if parents could only realize the necessity of willing obedience how much unhappiness would be avoided. But instead of becoming wiser they lost wisdom and were shorn of that beautiful dress of character which made them fit to come into God's presence.

We see from Gen. 1:28-30 and 2:19, 20, the friendly and interested relationship between the Father and these children.

But on this evening as God visits them they do not appear as usual but avoid Him and try to hide themselves: They have disobeyed and an estrangement has taken place. God's voice calls out "Where art thou?" Oh what feelings of remorse must have come to them as the evening twilight echoes back the words "Where-art-thou?" Oh the terribleness of that disobedience.

Everything that man has to do with, or that in any way comes in contact with, the

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earth still retains the effect of sin. The serpent was cursed, man's holy covering which was in God's likeness was taken away, he became mortal, the ground was cursed and even the hours in which God revealed to man his lost condition were surcharged with an atmosphere different from any other hours.

There is something about the hours of evening twilight that gives us a sad and solemn feeling, a more meditative disposition, a keener sense of our sorrow, a keener realization regarding the loss of loved ones, and if away from home, a longing for our own fireside. Even the birds sing in subdued notes and the pasture herds congregate and seek shelter for the night.

We all feel it and we all recognize it but perhaps have never known why it was so. My dear reader, it was at that hour that God made these children realize the enormity of their sin, and that there was now an estrangement between them and him; a great gulf, as it were, had in this short time come between parent and children.

Now my text begins its application. God and His Son Jesus in council together had bridged that chasm. God became reconciled to us by the death of His Son and now Paul prays that we also may be reconciled to Him. He has given to us the ministry of reconciliation.

I wish that these words of God to Adam might come home and sink deep into our hearts, "Where art thou?" Not in the eyes of the church, nor even in the sight of our family and friends—but where in the sight of God? If we should hear Him speak to us as he did to Adam and Eve would we try to get away and hide ourselves? Are we estranged from Him? Are we estranged from any one?

What is more touching and pleasant than to see two persons who have been estranged become reconciled. In Gen. 32 and 33 we have such a beautiful pen picture of two brothers becoming estranged. Most ter-

rible threats were indulged even to the taking of life. But when the true spirit of reconciliation came into their hearts what a change we see. (See Gen. 33:10). Why! as Jacob meets Esau, instead of seeing anger, hate and revenge he sees as it were "the face of God."

Dear reader, do you see in the face of your so-called enemy "the face of God?" Or do you see the face of anger and hate? Do we indulge in criticism, backbiting or tale bearing? Do we enjoy tearing away the mask or covering of some scar in our friend's or neighbor's character?

It is said that "after the exploits of Alexander the Great, his friends desired to honor his memory by a statue of himself. During some of his battles he had received a wound that left an ugly scar on his face. This would mar the figure if exposed, yet would not be a true likeness without it. The artist had a happy thought and made the figure resting on his hand in such a way that the scar was covered with the extended index finger." It was now a true likeness, yet the ugly scar did not appear. This is what the ministry of reconciliation will do for us. We can describe our brother or sister who may have been unfortunate at some time and received a scar truly without exposing it to the view of others.

We are living in momentous times—a time when the same agency that caused the first act of disobedience and all its results, is working with the same deceptive power, but with six thousand years of experience, to bring in an estrangement between God and His children; to lead them to disregard His power to create and redeem, to exalt self and man's creation, "To put no difference between the holy and profane, the clean and the unclean, and to hide their eyes from God's sabbath."

With these past experiences in our mind and the possibilities of an eternal life of happiness before us, let every one "be reconciled to God."



THE MOON

THE moon bears an important place in nature; it like the sun was created for signs and for seasons and for days and years.

In the Levitical service the new moon was celebrated by feasts, and on the new earth the redeemed of the Lord throughout eternity will assemble in the city of God, at the time of each new moon, and partake of the fruit of the tree of life. Isa. 66:22, 23; Rev. 22:2.

When we have a new heaven, an atmosphere free from all impurities, the moon will be as bright as the sunlight on this earth. Isa. 30:26.

The moon was worshiped by the heathen from ancient time. Job the oldest book in the Bible mentions it. Job 31:26.

The moon should be an object of especial interest to the Christian; for God has established the moon in the heavens as a "*faithful witness*" of His everlasting covenant. Psa. 89:34-37. The sight of the moon in the heavens should remind us of the time when in the stillness of the night God "confirmed by an oath," to Abraham His willingness to fulfill His part of the everlasting covenant.

The ancients confirmed their oaths by dividing the body of some animal and both parties repeating as they passed between the divided body of the victim, "May I be divided as this victim if I fail to keep this oath."

When Abraham begged for some visible token as a confirmation of his faith, he was told to bring three animals used for sacrifices and divide their bodies and lay them a short distance apart. "This being done he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience."

Abraham watched the divided bodies of the animals until night came, and then "a smoking furnace and a burning lamp, symbols of the divine presence, passed between the severed victims, totally consuming them." This was a wonderful event, God condescended to carry out the human custom of confirming the oath to satisfy a man who clung to His promise.

Well might the psalmist speak of the moon, as a faithful witness of the everlasting covenant, after it had witnessed that scene. When we see the moon rising in beauty, let us remember that night when God confirmed His covenant by an oath, and remember that every trusting child of faith is included in the covenant. Heb. 6:16-18; Gen. 15:8-18.

MELCHISEDEC AGAIN

WAS MELCHISEDEC a real person, or simply a representative of a certain priesthood? The Scriptures plainly say he was both. He was the king of Salem, and, he was a priest of the Most High God. He was king priest. He represented a king priesthood. This was fulfilled in Christ. Zech. 6:12, 13. "Melchisedec king of Salem brought forth bread and wine: and he was priest of the Most High God." Gen. 14:18; Heb. 7:1. He blessed Abram and said, "Blessed be

Abram of the Most High God, possessor of heaven and earth," "and he, (Abram), gave him tithes of all." Gen. 14:19, 20; Heb. 7:2, 4, 6, 7. Here are several terms used, all are literal. "Abram," "Salem," "tithes," "bread and wine," and "priest of the most High God." These were as real as the battles fought by Abram and the spoils taken. The victorious triumph of the gospel is also indicated.

Melchisedec was of a priesthood that existed before the giving of the law. He represented this priesthood. Christ was a priest after this order. "The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." Psa. 110:4; Heb. 5:6, 9, 10; 6:20; 7:11, 17, 21. It will be noticed that Christ is priest "forever" after this order. It is an order that always has and always will exist. The particular work of the priest may change, but the order exists. It was this priesthood that was represented by Melchisedec. A priest is one that offers and intercedes for others. Who is it that ever has, and ever does do this? Rom. 8:26, 27.

Salem was the home of Melchisedec. It was the ancient site of Jerusalem, the same as Mount Zion. "In Salem also is His tabernacles, and His dwelling place in Zion." Psa. 76:2. The place, the priest, the order of priesthood, his being also a king, and his bringing forth "bread and wine," represented something. He was "king of Salem, priest of the Most High God," "being by interpretation King of Righteousness, and after that also, king of Salem, which is king of peace." Heb. 7:2. But why does the Lord say, "without father, without mother, having neither beginning of days nor end of life?" The next clause explains it, "Made like unto the Son of God abideth a priest continually." The order abideth continually, Heb. 7:3. If I understand it correctly, it

is simply this: God takes a king priest, to represent an order of a priesthood, that has no beginning or ending, and therefore does not reckon his pedigree, or in the words of the margin, His is "without pedigree."

The priesthood of Aaron was known by his pedigree. Ex. 6:16-27. The reason that tribe was chosen for the priesthood, is given in Deut. 33:8-29; Ex. 32:25-29. This explains why Moses' prophecy concerning Levi is so different from the one given by Jacob. Gen. 49:5-7.

Elijah the Tishbite, represented the work of John the Baptist and the work of the third angel's message, and he is only mentioned as a Tishbite of the inhabitants of Gilead. With this simple introduction, without any pedigree given, he is represented as locking heaven and going to the wilderness with the key. 1 Kings 17:1-6. When individuals are mentioned in the Bible representing an office or work, little is said about their pedigree. This must be apparent to every Bible student; so when an order of priesthood is represented that has no beginning or ending, an individual is selected to represent it, without giving their pedigree, or any particulars concerning him except that which pertains to the work represented.

HEALTH AND TEMPERANCE

THE Lord's standard of temperance is quite different from man's standard.

The sin of the antediluvians was in "eating and drinking." "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8. Six centuries later the same God inspired Paul to write, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth within you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which

temple ye are." 1 Cor. 3:16, 17. Daniel understood this and therefore refused to eat of the meat and drink of the wine that came from the king's table. Eating and drinking certain things will therefore unfit a person for the kingdom of God. When Melzar objected, fearing that Daniel's countenance would "be worse liking" on account of the simple diet, Daniel said, "Prove thy servants I beseech thee, ten days; give us pulse to eat and water to drink." Dan. 1:10-12. Water and pulse was according to the original diet God gave to man. Gen. 1:29. God set His seal to Daniel's course in the following ways:

1. Physically. "At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Dan. 1:15.

2. Intellectually. After a three years' course at the king's university. "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Dan. 1:20.

3. Spiritually. "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Dan. 1:17.

4. Ability to manage worldly affairs. Daniel was made "chief of the governors over all the wise men of Babylon. And he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king." Dan. 2:48, 49.

5. Responsibility. God placed upon them the responsibility of warning the world of a work the Jews had failed to do ever since their existence as a nation. After their trial and deliverance the king issued the following decree: "Every people, nation, and language, which speak anything

amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort." Dan. 3:29.

6. Through Daniel God also warned the world by his being cast into the lions' den, and the king making a decree, "That in every dominion of my kingdom men tremble and fear before the God of Daniel." Dan. 6:26.

The Golden City

FROM the days of St. John's Revelation

The marvelous story is told,

And down thro' the ages has come the song,

The song of the City of Gold.

To the innocent hearts of the children,

To the toilers who faint 'neath earth's sun,

To the old who have fought out its problems,

To the dying whose journey is done,

Comes the dream of the mystical City,

With color and loveliness rife,

Iridescent its jewelled foundations,

Flower-bordered its River of Life;

And the streets of the City are golden,

And the sea as of crystal appears,

And the sound of the harpers is in it,

And it knows not of sorrow or tears.

Like a mirage far out in the desert,

Like the fabric that fashions our dreams,

Like some many-hued mirrored reflection

The heavenly Jerusalem seems.

We grope 'mid the types and the shadows,

We fret at its veiling disguise;

But our hearts cannot grasp nor conceive it—

Its glory is hid from our eyes.

We catch but a note of the music,

A glimpse swiftly passing and faint,

A hint of its wondrous perfection,

Low whispered to seer and to saint.

Yet the glow of it shortens the journey,

And our feet tread more bravely the road

Which leads to the sorrowless City

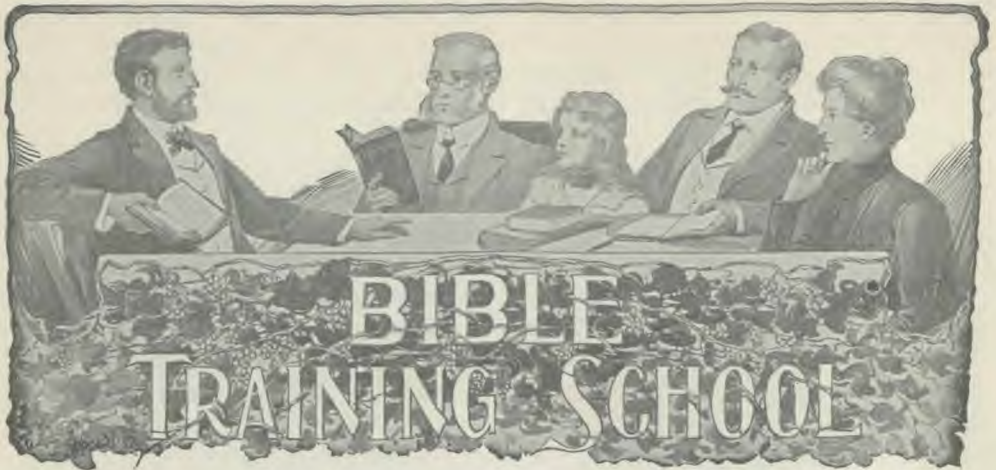
Whose Builder and Make is God.

And thus as a gift to the ages

The marvelous story flows on,

And the heart of man rests on the vision

That illumined the eyes of St. John.



BIBLE READERS' CLASS

TO John the Lord opened the subjects that He saw would be needed by His people in the last days. The instruction that He gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.

The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people.—*Mrs. E. G. White.*

The Book of Revelation

CAN IT BE UNDERSTOOD?

- Rev. 1:1. God gave the title to this book, "The Revelation of Jesus Christ." Compare with that placed at the head of the book.
- Deut. 29:29. That which is revealed belongs to us and our children that we may do the words of the law of God.
- Rev. 1:1. The object of this book is to show God's servants things which must shortly come to pass. To say it cannot be understood is virtually saying we are not God's servants.
- Rev. 1:19. John was told to write the things which were, "and the things which shall be hereafter."
- Rev. 1:11. He was to write all that he saw in a

book and send it to the seven churches. The period of seven churches covers from the first to the second coming of the Lord, and embraces all the Christian churches in the world.

Rev. 2:7, 11, 17, 29; Rev. 3:6, 13, 22. Seven times God calls upon all who have ears to hear, to hear what the spirit says to the seven churches.

Rev. 1:2. John testifies that he bare record of all things he saw. So this is a complete book of itself, and not a compiled book, like the four evangelists from the life of Christ. John 20:30, 31. Most other books in the Bible are compiled from inspired writings of the prophets. Prov. 25:1. Not so with the book of Revelation.

Rev. 1:1, 11. There are five parties who act a part in giving this book to the Church: "God," "Christ," "His Angel," John the prophet, and the servants who receive it. The treatment this book often receives reflects dishonor upon God, its author, Christ the Mediator, the angel who brought it, and the prophet who wrote it. To treat this book lightly places one in an unenviable position in the day of Judgment. Matt. 10:40, 41; Luke 9:26.

Rev. 22:10. The prophet was charged to "Seal not the sayings of the prophecy of this book; for the time is at hand." Surely this book is a revelation and can be understood.

Some of the Ways Christ is Revealed in the Revelation

Rev. 1:5. He is revealed as a "faithful witness," "the first begotten of the dead," "the prince of the kings of the earth." The One who

- "washed us from our sins in His own blood."
Most precious Saviour!
- Rev. 1:7. He is revealed as He will come the second time in the clouds of heaven.
- Rev. 1:13-17. As He personally appears in the heavenly sanctuary.
- Rev. 1:20; Rev. 2:1-3. As He is revealed in His relationship to His ministers and churches.
- Rev. 2:15-19. In His relation to the lukewarm who do not repent.
- Rev. 3:20. 21. In His relation to those who heed His counsel and repent.
- Rev. 4:1-6. Christ is seen seated upon His throne in the first apartment of the heavenly sanctuary; for that was where the seven lamps were located, and in the shadow of the heavenly sanctuary the lamps were in the first apartment. Ex. 30:1, 6-8; 25:40.
- Heb. 12:1, 2. The question is sometimes asked, "How could Christ be in the first apartment when He sits as king priest on His Father's throne (Zech. 6:12, 13), when God's throne was located in the most holy place between the cherubims?" Ps. 80:1; Lev. 16:2.
- Eze. 1:4-27. God's throne is a movable throne, composed of angels.
- Psa. 68:17; Psa. 18:9, 10. His chariots are angels.
- Deut. 33:2, 3. This will explain how God came down upon Mt. Sinai.
- Ex. 29:41-44. In the type, God met the sinner at the door of the first apartment of the sanctuary, when he came with his sin offering.
- Dan. 7:9-14. In 1844, at the opening of the investigative judgment, the Father's throne was placed in the most holy place, and He sat upon it. Christ entered the second apartment at this time escorted by the clouds of heaven, clouds of angels. Daniel was given a view of this judgment.
- Dan. 7:14; 1 Cor. 15:23-28. In the second apartment of the heavenly sanctuary Christ receives the kingdom.
- Rev. 11:19. Since the opening of the investigative judgment, the ark containing the law in the most holy place in the heavenly sanctuary has been seen by the eye of faith.
- The above subject is worthy of the most careful consideration. Rev. 4:1-5 furnishes a key to the whole question.
- His Angel**
- Rev. 1:1. God sent the book of Revelation by "His angel" unto His servant John.
- Rev. 22:16. Christ speaks of the angel as "Mine angel," His particular angel.
- Rev. 22:6. "The Lord God of the holy prophets sent His angel."
- Rev. 22:9. This particular angel declares himself to be the servant of John, and of the prophets, and of those who keep the sayings of the book of Revelation.
- Rev. 19:10; 22:9, 10. Twice John was forbidden to worship this angel. The Father, Son, and the Holy Spirit are one, and receive worship. Each one represents all the other members of the Trinity. 1 John 5:7; John 10:30; John 5:23; Psa. 139:7-13; Luke 1:35. Gabriel was only an angel bearing a message from the great Trinity of heaven, and could not receive worship.
- Dan. 8:16. Gabriel was the angel sent to the prophet Daniel.
- Can. 9:21, 22. He revisited Daniel to further explain what he had not understood.
- Dan. 10:21. He is the only angel associated with Christ in communicating messages to the prophets.
- Luke 1:19, 26, 27. He is the one who stood in the presence of God and visited Zechariah, and Mary who was looking for the first advent of Christ. He therefore is not only the angel who is associated with Christ in giving the prophecy, but associated with Christ in the fulfillment of the prophecy. Those who give their lives to extend an knowledge of the fulfillment of the prophecies of Daniel and Revelation will therefore secure the interest of this "His angel" Gabriel. It is a good business to be found engaged in when the Lord comes.
- Doctrines Taught in the Book of Revelation
Not Given in any Other Part of the Bible**
- Rev. 20:1-7. The millennium or thousand year period. This is mentioned six times in these verses.
- Rev. 20:4, 5. That the judgment of the wicked continues for one thousand years. 1 Cor. 6:2.
- Rev. 20:1-3. Satan will be bound.
- Rev. 20:4, 5. There will be a period of one thousand years between the two resurrections.
- Rev. 5:8, 9. There are saints in heaven looking forward with joyful anticipation to the time when they shall reign on the earth. Rom. 8:29, 30; Matt. 27:51-53; Eph. 4:8.
- Rev. 14:6-12. The three angels' messages.
- Rev. 16:1-21. A description of the seven last plagues.
- Rev. 6:13. *How* the stars would fall.
- Rev. 7:4, 9, 13-17; 14:1-4. There will be a spe

cial company of one hundred and forty-four thousand, who will follow the Lamb wheresoever He goeth.

Rev. 21:9, 10. The New Jerusalem is called the Lamb's bride.

Rev. 21:11-27. A description of the New Jerusalem is given.

Rev. 2:7; 22:14. The saints will again eat of the tree of life.

Rev. 22:2. A description is given of the tree of life.

The Second Coming of Christ

What did Christ promise the disciples?

"Let not your heart be troubled," says He; "*I will come again.*" See Jno. 14:1-3.

Does the apostle also say that Christ will come again?

"Christ was once offered to bear the sins of many; and unto them that look for Him *shall he appear the second time* without sin unto salvation." Heb. 9:28.

In what three-fold glory will He come?

"He shall come in His *own* glory, and in his *Father's*, and of (*all*) the holy *angels*." Luke 9:26; See Matt. 25:31.

Who will see Christ come?

"All the tribes of the earth . . . shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Will Christ reward His people at His coming?

"Behold I come quickly," says Christ, "and my reward is with me to give every man according as his work shall be (*is*, R. V.)." Rev. 22:12.

How does the Psalmist describe the Lord's coming?

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3.

To what is Christ's coming compared?

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

In what manner will Jesus come?

"This same Jesus which is taken up from you into heaven," said the angels to the disciples, "shall so come in *like manner* as ye have seen him go into heaven." Acts 1:11.

How many shall see Jesus come?

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7.

Will all the righteous be caught up to meet the Lord at His coming?

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

ARTHUR L. MANOUS.

How, When, Where, Why!

You ask me how I gave my heart to Christ?

I do not know.

There came a yearning for Him in my soul
So long ago.

I found earth's flowers would fade and die—
I wept for something that would satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—I can not tell you how;
I only know He is my Saviour now.

You ask me when I gave my heart to Christ?

I can not tell.

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart so clouded o'er with sin;
I think—I think—'twas then I let Him in.
I do not know—I can not tell you when;
I only know He is so dear, since then.

You ask me where I gave my heart to Christ?

I can not say.

That sacred place has faded from my sight
As yesterday.

Perhaps He thought it better I should not
Remember where. How I should love that spot!

I think I could not tear myself away,
 For I should wish forever there to stay.
 I do not know—I can not tell you where;
 I only know He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply;

It is a wondrous story; listen while I tell you why:
 My heart was drawn, at length, to see His face;

I was alone, I had no resting place;
 I heard how He had loved me, with a love
 Of depth so great—of height so far above
 All human ken! I longed such love to share,
 And sought it then upon my knees in prayer.

You ask me why I thought this loving Christ
 Would heed my prayer?

I knew He died upon the cross for me—

I nailed Him there!

I heard His dying cry, "Father, forgive!"
 I saw Him drain death's cup that I might live;
 My head was bowed upon my breast in shame!
 He called me—and in penitence I came.
 He heard my prayer! I cannot tell you how,
 Nor when, nor where: I only know I love Him now.

There are three kinds of people, the wills,
 the won'ts, and the can'ts. The first accomplish everything;
 the second oppose everything; the third fail in everything.

What Jesus Is to Me

HE is my Strength. Ps. 77:14; 86:16.
 He is my Righteousness. Ps. 23:3;
 119:144.

He is my Counselor. Isa. 9:6; Rom.
 11:34.

He is my Way. John 14:6.

He is my Saviour. Isa. 60:16.

He is my Helper. Ps. 46:1.

He is my Friend. Prov. 18:24.

He is my Refuge. Ps. 62:7.

He is my Rock. Verse 2.

He is my great Provider. Matt. 6:30-33.

He is my Salvation. Ps. 18:2.

He is my Defense. Job 22:25; Ps.
 59:9.

He is my High Tower. Ps. 18:2.

He is my Redeemer. Isa. 49:26.

He is my Commander. Isa. 55:4.

He is my Leader. Verse 4.

He is my Burden-bearer. Ps. 55:22.

He is my Shepherd. 1 Peter 2:25.

He is my Beloved. Cant. 7:10, 11.

He is my Truth. John 14:6.

He is my Life. Verse 6.

He is my all and in all. Col. 3:11.

—Freeman Ramsey.

AMONG THE HINDUSTANI PEOPLE OF INDIA

DURING July Amar Nath sold about a thousand copies of the Hindi Booklet *Sanatan Susamacher* with which he has been canvassing in Dehra Doon and Hardwar. As Hardwar is a stronghold and much respected city of Hindus he met with some opposition, but notwithstanding he sold a goodly number of the Booklets there. Brother Nath has since gone to Meerut to work among his people there.

Brother Last has sent encouraging reports of his work in Patiala. He hopes that his wife will soon accept of the truth and be able to encourage and help him in giving the message.

Brother K. S. Hardy after spending about a month in the study of Present Truth has gone to the Bijnor district to work for a time with the Hindi Pamphlet. We are encouraged at the readiness with which this can be sold at one price, but as about half of the people read Urdu instead of the Hindi character, in these districts we hope soon to have an edition of these gotten out so as to reach all.

The following is an extract from a letter from brother Lall Mohammad, of Agra, who accepted of the truth some months ago mostly through reading, and since that time has been faithfully giving the light to others although he expects next month to be obliged to resign his position in the —, in order to be able to preach the truth without restraint. He says: "I am now quite prepared to preach the present truths openly among my native brethren that their hearts may be enlightened by the heavenly

light. I was since a long time out of my station to visit the out-stations' work and to present the living words of my Saviour which give a great rest to the sinners who come to Him. I request you further to remember me in your prayers."

Brother Henry Scott came to us about a month ago to study the truth for these times. He seems to be making good progress and is seeking earnestly to become established on every point, which he studies carefully from the scriptures. He has also been helping us in some translation work.

Sister Kurtz is of good courage and is diligently pursuing her study of the Urdu language. She is trying to lay a good foundation for future work, and she feels that as her knowledge of the language increases, her interest and love for the people is becoming stronger in proportion. This love for the people and desire to give them the message combined with persevering effort is sure with the help of the Lord to conquer. After putting the hand to the plow to learn the language one should never turn back. After having once begun, believing that it was the Lord's will, you will find it much easier to conquer by a continued effort. If the language is neglected a few times other things will come in to crowd out the study.

We are all of good courage. We hope you will remember us at the throne of Grace.

L. J. BURGESS.

WE feel confident that the readers of the BIBLE TRAINING SCHOOL who have helped to open up this work among the Hindustani-speaking people will be glad to read the above report which we have copied from the "*Eastern Tidings*."

If there are any who would like to help in this work but feel they can not donate money, they can send for special numbers of the BIBLE TRAINING SCHOOL, and sell them to their neighbors and friends and

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Be sure and state when sending for papers that you are selling them for India. Send for some papers and have a part in carrying the light of a soon coming Saviour to the millions that sit in darkness.

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And honor will honor meet;

And a smile that is sweet will surely find

A smile that is just as sweet.

For life is the mirror of king and slave;

'Tis just what we are and do;

Then give to the world the best you have,

And the best will come back to you.

—*Madeline S. Bridges.*

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EVERY one sending in to this office before the first of January *twenty new yearly subscriptions for the BIBLE TRAINING SCHOOL, will receive as a premium the new illustrated "Story of Daniel the Prophet."*

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