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and compel them to come in"...

· Luke. 14 : 23 ·



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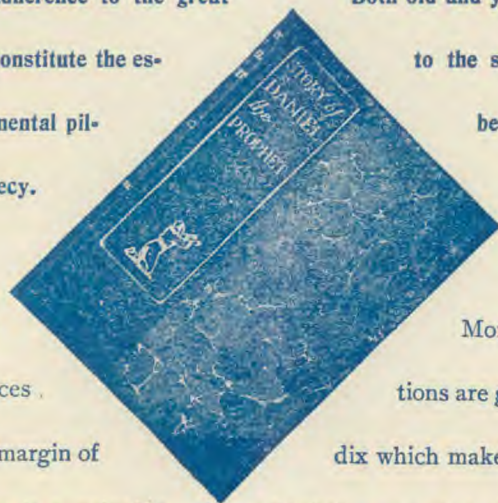


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"Go out into the highways and hedges, and compel them to come in that my house may be full"

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

VOL. VI

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No. 7

TRUST

SOMETIMES the day may seem dreary,

Sometimes the pathway be steep,
And our poor, aching limbs may be weary,
And the way may be rough to our feet;

'Tis then that we feel the soul yearning
For comfort and solace and rest,

Little thinking and little discerning
God knows what for us is the best.

Though the day may bring suffering and sorrow,

Though the night may be crowded with pain,
Blessed hope comes to cheer with the morrow,
And the sunlight is streaming again.

Every cloud has a silvery lining,
Every trial a glad victory,

When we think that beyond us is shining
The light of the ages to be.

Then why be discouraged and fearful?

God's way is always the best.
We'll trust Him with hearts that are cheerful,
And lean on His strong arm for rest.

Our Saviour has marked out the pathway;
He has conquered sin, death, and the grave;

We'll follow His leadings till some day
He'll come all His loved ones to save.

—Clifford A. Russell.

WONDERFUL LOVE

MRS. E. G. WHITE

THE working out of the great plan of redemption, as manifest in the history of this world, is not only to man, but to angels, a revelation of the Father. Here is seen the work of Satan in the

degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against divine government. Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy. This is set forth in the touching and beautiful words of the apostle Paul. He says that "we are a spectacle unto the world, to angels, and to men." 1 Cor. 4:9. "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . that in *the ages to come* he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:4-7.

And the apostle declares, "to make all men see what is the fellowship of the mystery, . . . to the intent that now unto the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God." Eph. 3:10 R. V.

Through the eternal ages the offensive character of sin will be seen in what it cost the Father and the Son, in the humiliation,

suffering, and death of Christ. All the worlds will behold in Him a living testimony to the malignity of sin; for in His divine form He bears the marks of the curse. He is in the midst of the throne as a Lamb that has been slain.

Not only man but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of un-fallen worlds have been guarded from apostasy. It is this that has effectually unveiled the deceptions of Satan and refuted his claims. Not only those that are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world. God's dealing with the rebellion of Satan is justified before the universe. The justice and mercy of God are fully vindicated, so that, through all eternity, rebellion will never again arise. Such is the import of His own words when for the last time teaching in the temple He said, looking forward to His approaching sacrifice, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Will draw all unto me—not only earth, but heaven; for of him "the whole family in heaven and earth is named." Eph. 3:15.

Thus God has "made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself; that . . . he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1:9, 10.

THE friends of the BIBLE TRAINING SCHOOL will be glad to know that the subscription list is steadily growing. We wish to double our subscription list this winter. Will you help us?

THE GIFT OF PROPHECY

A PROPHECY is a gift God placed in the church through which He can communicate directly to His people, hence it is said "the prophet speaking from the mouth of the Lord." 2 Chron. 36:12. God cannot talk directly to His people because of sin. It is the sins of mankind that separate God from His people and were there no direct means by which God could speak to His people, then Satan would take them captive.

The object, therefore, of a true prophet is to make known to God's people the snares and deceptions that Satan lays for His people at the present time. An illustration of this is given when there was war between Assyria and Israel. The prophet Elisha told the king of Israel that the king of Assyria had planned to take the army captive and by the information given through the prophet, God saved Israel "not once nor twice." God revealed to the king of Israel that which the king of Assyria had planned in his own bedchamber. 2 Kings 6:8-12.

The relation that a prophet sustains to God is illustrated by Moses and Aaron. Said the Lord, "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Ex. 7:1. He then states this relation in very distinct language. He said to Moses, "Thou shalt speak unto him (Aaron) and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:15, 16. Then God would not only reveal the matter to the prophet but would take possession of the mouth of the prophet when he uttered the testimony that God had given him. This would save any mistakes. Aaron was familiar with the language of Egypt, and Moses

had partially lost the language, so God assured Moses that He would be with his mouth that he might give the information correctly, and He would be with Aaron's mouth in communicating that information correctly to the people. So with the spirit of prophecy, we have the promise that God will not only reveal the matter correctly to his prophet but He does not even then leave the prophet to use his own words, but promises to be with the mouth of the prophet when he communicates that information to the people. It is this voice that Satan hates, consequently the gift of prophecy is the most desirable gift to the church (1 Cor. 14:1), and it is a gift that Satan hates the most.

"As flows the river calm and deep
In silence toward the sea,
So floweth ever, and ceaseth never,
The love of God to me.

What peace He bringeth to my heart,
Deep as the soundless sea!
How sweetly singeth the soul that clingeth
My loving Lord to Thee!

How calm at even sinks the sun
Beyond the clouded west!
So, tempest-driven into the haven,
I reach the longed-for rest."

ANGELS

THERE are more than one hundred million of angels. "Ten thousand times ten thousand and thousands of thousands" is the number given by the prophet. Every one of them are ministering spirits to this planet. "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They form a very intimate and interesting relationship between heaven and earth. Every heir of salvation has a ministering angel." "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psa. 34:7.

There are different orders of angels. There are the seraphims and the cherubims. All the angels do not have the same office.

There are seven who have the vials of wrath to pour out upon the wicked during the seven last plagues. They administer judgments on the wicked. It was an angel who smote Herod, "and he was eaten of worms and gave up the ghost."

Some have power over fire; others over water. Angels have charge of nations, and when a people or nation or even a ruler of the nation has filled up the cup of his iniquity the word comes from the holy watcher, "Hew the tree down and destroy it." So it is God that "Increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth and causeth them to wander in the wilderness where there was no way. They grope in the dark without light, and He maketh them to stagger like a drunken man."

It was angels that opened the prison doors for the disciples, while their keepers were asleep, and led them forth. Angels that had charge over beasts preserved Daniel in the lions' den. The angel of the Lord closed the lions' mouths. They answered the prayer of the prophet when he sought the Lord for an understanding of the vision. The angel in the cloud led Israel out of Egypt and through the wilderness. They preserve a record of men's lives, even of every word they speak; and by this record men will be justified or condemned in the day of Judgment.

There are fallen angels. These become the messengers of Satan to counterwork the work of God. There are more than fifty millions of them. But the angels of God excel in strength, hearkening to the words of God. At the day of Judgment everything will be made to appear as recorded in the books by the angels. How important then that our lives are such that good angels accompany us in all the walks of life.

THE CEDARS OF LEBANON

Ps. 104: 16

O cedars of God on the mountains,
 With coronet white of snow;
 O trees of life, ye were planted
 By Him who can life bestow,—
 Imperial monarchs with scepters,
 Ye giants of race most gone,
 Thy odor is Lebanon's sweetness,
 Thy freshness the breath of morn.

Defying the storms of winter,
 Surviving the summer sun,
 And grappling the snows in triumph,
 These cedars give place to none;
 And all through the Bible their branches,
 And foliage green are cast
 As symbols of things enduring,
 Withstanding the whirlwind's blast.

Our lives should be strong as the cedars,
 And not like the willows bent,
 Nor yet like the trembling aspen
 In truths that we represent.
 When cedars of God on the mountains
 With a mighty crash go down
 With sorrow our hearts should be laden,
 For lost is their shining crown.

ELIZA H. MORTON.



REMEMBRANCES

J. N. LOUGHBOROUGH

IN a former article we noted how the Lord, through Moses (Deut. 8:2), admonished Israel to remember the way in which he had led them, seeking thus to draw them nearer to himself. They were at the same time told of their danger if prospered of forgetting the Lord, and attributing all their success to their own efforts.

Happy had it been for them had they ever heeded this counsel; but they did not, and for this reason they failed to carry out the Lord's direction to them. Of this we read: "They did not destroy the nations, concerning which the Lord commanded them; but they mingled among the heathen, and learned their works. And they served their idols which were a snare unto them. Yea, they sacrificed their sons and daugh-

ters, unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols Canaan; and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, inasmuch that he abhorred his own inheritance." Psa. 106: 34-40.

How different this from the song of triumph of the 107th Psalm, as Israel called to remembrance the Lord's merciful dealings with them in redeeming them "from the hand of the enemy," when he had "broken the gates of brass, and cut the bars of iron in sunder." They sing, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." This is four times repeated in this psalm of rehearsal of God's

dealings with them, and closes with this impressive statement, "Whoso is wise, and will observe these things [the merciful dealings of the Lord with them] even they shall understand the loving kindness of the Lord." Verse 43.

There is much force in the injunction found in Psalm 30:4, and 97:12, "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness." Thus doing brings a moulding influence into our lives. This is made apparent in the case of Isaiah, as recorded in chapter six of his prophecy. As he beheld the *glory* of the Lord, seated upon His throne, he exclaimed, "Woe is me; for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King the Lord of hosts." But the sequel showed that this humble view of himself, in contrast with the majesty of the Lord was a preparation for his cleansing from sin, and a dedication to the service of the Lord.

Even so the apostle Paul presents the case in New Testament times, when he says, "We all, with open face beholding as in a glass the *glory* of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." 2 Cor. 3:18.

The *glory* of the Lord is His character. This is made clear in the case of Moses when he plead with the Lord, "I beseech thee, show me thy *glory*." The answer to this was, "I will make all my goodness pass before thee." Ex. 33:18, 19. In the next chapter it is recorded the fulfillment of this promise in these words: "And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin." Ex. 34:6, 7.

Such a remembrance of His holiness

and contemplation of His loving character (the goodness of the Lord) leads to repentance, and places us where, with the beloved John we can from the heart say, "We love Him because he first loved us." Let us then not only remember His merciful dealings with His people in all ages, "His wonderful works to the children of men," but also cultivate a realizing sense that we are invited individually to accept His love extended to us in the gift of His Son to us, and *for* our sins.

OUR ENGLISH BIBLE

TYNDALE'S TRANSLATION AND RESULTS

TYNDALE'S TRANSLATION in connection with its effect is worthy of more than a passing notice. No one event since the death of Christ stirred Satan's ire more than Wm. Tyndale's translation of the Scriptures into the English language. It created a storm of wrath such as had not been manifested before since Satan was cast out of heaven. The common people had the word of God in their own tongue. In the simplicity of the pure word of God is salvation. As long as this word is hidden from the people, and men's opinions are taken in its stead, Satan exults, and the devil controls men, but he cannot control the effect of the word of God on the human heart. The Holy Spirit prepares the heart for its reception and, when it reaches all classes of people, God talks directly with the soul, and Satan's anger knows no bounds. That which is greater than all miracles is a firm reliance upon a "Thus saith the Lord." Any system or human device that would prevent the light of God's truth coming direct to the people is condemned by the word of Christ Himself. John 3:20. Wicliffe's translation stands by itself, it was one event in a life of reform. But in Tyndale's translation we enter upon a succession. He was the Patriarch in no remote ancestry of the author-

ized version of the Scriptures. He began in 1502 to translate portions of the Scripture. He devoted his whole life to this one work; through dangers and difficulties, amid enemies and treacherous friends, in exiles and loneliness, he accomplished his work. He was the true hero of the English version of the Scriptures. Cramner and Ridley and others acted a part, but they watched the court winds and moved slowly. But Tyndale felt there would be no permanent reformation until all classes of people had the word of God in its simplicity and purity. His ruling desire was to make the Bible a people's book, given in the simplicity of heaven's own inspiration. This kept him from writing for scholars and not for the people. No scholar could dispute that the Bible was translated from the original. Smith in his unabridged dictionary says, "Throughout (his translation) there is the pervading stamp, so often wanting in other like works, of the most thorough truthfulness. No word has been altered to court a king's favor, or to please bishops, or to make out a case for or against a particular opinion. He is working freely and not in the fetters of prescribed rules. With the most entire sincerity he could say, "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would I this day, if all that is in this world, whether it be pleasure, honor or riches, might be given me." Of the Hebrew, Tyndale says: "The properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of speaking is in both one, so that in a thousand places thou needst not but to translate it into English word for word." Spalatin describes him in 1534 as well skilled in seven languages and one of these was Hebrew.

It was in the end of the year of 1525

that the first copies of Tyndale's Bibles came into England, and that secretly. His friends at first distributed them. As soon as the people obtained a taste of the pure word of God, it went by leaps and bounds, like a prairie fire. Its sparks kindled a blaze here and there. Edict after edict was issued against its circulation, but on it went. While its enemies would seek to put it out in one place it would break out in another. As long as the people demanded it, publishers would publish it, and printers would print it. The Bible proved to be like a caged lion; when secured by the learned few, it had to be cared for and watched closely; but as soon as it was let out of its cage, it took care of itself. Every reform built upon the word of God has had a similar experience. Rules and regulations cannot prescribe its circulation. This will be the case until the whole world will be lighted up with the knowledge of the Lord as the waters cover the sea.

Just for To-day

LORD, for to-morrow and its needs,
 I do not pray.
 Keep me from stain of sin and wrong,
 Just for to-day.
 Let me both diligently work
 And duly pray.
 Let me be kind in word and deed,
 Just for to-day.
 Let me be swift to do Thy will,
 Prompt to obey.
 Help me to sacrifice myself,
 Just for to-day.
 Let me no wrong or idle word,
 Unthinking say.
 Set thou a seal upon my lips
 Just for to-day.
 So for to-morrow and its needs
 I do not pray.
 But keep me, guide me, hold me Lord,
 Just for to-day.

— *Selected.*

THE Christian on his knees sees more
 than the philosopher on tiptoe.

SEVENTY TIMES SEVEN

H. A. NIERGARTH

THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven," Matt. 18:21-22, being a total of 490 times.

Peter came to Christ with this question, supposing he was carrying out Christ's teaching, if he extended the number to seven signifying perfection, because the rabbis limited the exercise of forgiveness to three offences. But Christ taught that we are never to become weary of forgiving. Back of Christ's reply was a thought, or a truth which is discerned by very few. When Christ led the children of Israel to Canaan, and had them established in the land, he commanded them to let the land rest every seventh year. Exodus 23:11. But we learn that the children of Israel did not carry out that command for a certain period, and that period can be figured out in 2 Chron. 36:21: "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years." According to this prophecy, that land was robbed of seventy sabbaths; one for every seventh year. Multiply seven by seventy, and we have four hundred and ninety years the Lord bore with them. The average life of man is three score and ten years. Psalms 90:10. We learn that the longsuffering of God bore with their disobedience through seven generations. Brethren and sisters, when we have forgiven for that length of time God will forgive every trespass against us.

Now let us look at the prophecy of the 2,300 days in Dan. 8:14. The interpretation in Dan. 9:24 gives the first division as "Seventy weeks are determined upon my people." Seven days to the week is

490 days, or a day for a year is 490 years. This was another period of seven generations that He bore with their obstinacy. Jesus, when he replied to Peter, knew that this last seventy times (years) seven was fast drawing to a close. Let us, dear reader, draw from this a lasting lesson of long-suffering and forgiveness.

CHRIST AND HIS OWN

H. W. COTTRELL

JESUS said, "I am the way." "Father and I are one,"—one in motive, desire, and purpose. Neither can do anything without the other for their cause is one. The worlds were made as the result of their counsel. Gen. 1:26; Heb. 1:2. "By whom also He made the worlds." "By Him (Christ) were all things created, that are in heaven, and that are in earth . . . and by Him (Christ) all things consist"—hold together. Col. 1:16, 17.

Christ "was the Lamb slain from the foundation of the world." Rev. 13:8. Christians are followers of Christ. There is salvation in Christ's name, but in no other; not even in one's own name through good works. Therefore all who have known this and have followed *the Christ* from the earliest dawn of time until now, were, and are Christians in the truest sense.

Christ, under the Father, is not only the Creator of this world, the worlds, and all things therein, but is the *author* of Christianity as well. Christianity extends as far back through the dim vista of the past as its author, for He has always had followers.

Christ is the author of the Sabbath and the Sabbath institution. He made the Sabbath out of the seventh day. All the other six days of that first weekly cycle had been used in the work of creation, leaving that day only out of which He could make the Sabbath—on which He could rest.

The work was done. Christ, the Creator,

then chose the only day remaining of the cycle, rested upon it; then he blessed it, and sanctified it. His choosing the seventh day, His rest, His blessing, and His sanctification made it the Sabbath; made it the Sabbath of the Lord (Ex. 20:8-11); made it the Christian Sabbath, as He, its author, was the Christ.

Christ's rest *instituted* the Sabbath, as Sabbath means rest. It instituted the *seventh day* the Sabbath, and not another day of the week as one may choose, or as may be decided by earthly courts. The Sabbath institution was dependent upon Christ's rest for an existence; therefore the Sabbath institution and the rest of Christ on the seventh day, at the close of His creative work, are inseparably blended, woven together for all time. Like the Father and the Son, they are one. Mark 2:27; Gen. 2:2, 3.

Christ observed the seventh day all through His earthly life, and designed and desires that we do likewise. Luke 4:16; 1 John 2:6 His earthly disciples were careful to obey the Master's precept and example in this respect. Mark 16; Luke 23:56; 24:1. Paul was a believer in and an observer of the seventh-day Sabbath in A. D. 60. Acts 24:14. He *believed all things* written in the law. Acts 17:2.

THE SABBATH ON A ROUND WORLD.

Some contend that the Sabbath cannot be observed on a round world; but as a matter of fact, there is no greater danger of losing the Sabbath on a round world than there is in a man who travels around the world losing his existence as the result of his trip. The statement is made that there is a day lost in making the westward circuit, and a day gained in going eastward around the world; and therefore it is useless to try to keep the Sabbath on the earth.

To prove that this argument is unfounded let us take three children who are triplets. At the moment of birth place each in the cradle of time, and at that moment permit one to go westward with the velocity of time on the earth, and it will encircle the world

in just twenty-four hours (one day), to a second. Having taken one day to encircle the earth, if it lost a day, it would be compelled to lose the day it went in, and that would set the child back to the moment of its birth; thus having made his trip around the world in no time.

The triplet child who was cradled at home, would be, beyond question one day old.

The triplet child going eastward would also make its journey in twenty-four hours, one day, and according to the theory, gain a day while making his journey. How could a child live forty-eight hours in twenty-four—two days in one—which it would be compelled to do if the theory were true?

If these triplets should continue the journey of life, until, in the natural course of events, the one remaining at home should become as old as Methuselah—nine hundred and sixty-nine years—the triplet going eastward who, each day, gained a day, would be just twice as old as the one remaining at home, which would make it nineteen hundred and thirty-eight years of age; while the other triplet going westward, making his circuit of the earth in a day, and each day losing the day in which he went, would ever at the completion of each trip, be brought back to the moment of birth, without age: and yet these three children are TRIPLETS! Ah, it cannot be! There cannot one moment of time be lost on a round world. It is only an *apparent* loss or gain in traveling with or against time, and is corrected by the simple count of the mariner in crossing the dayline.

"The seventh day is the Sabbath of the Lord." It is "the Lord's day." It is the Christian Sabbath, and will be observed as such through the eternity. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before me, Saith the Lord." Isa. 66:22, 23.

Signs of the Times

CHARLOTTE ELIZABETH

When from scattered lands afar Matt. 24 : 6-8
 Speeds the voice of rumored war, Luke 21 : 25
 Nations in tumultuous pride Haggai 2 : 7
 Heaved like ocean's roaring tide ; Heb. 12 : 20-29
 When the solar splendors fail, Matt. 24 : 29
 And the crescent waxeth pale, Rev. 6 : 12
 And the powers that star-like reign, Matt. 24 : 29
 Sink dishonored to the plain ; Joel 2 : 10, 31
 World ! do thou the signal dread ? Luke 21 : 26, 36
We exalt the drooping head, Luke 21 : 27, 28
We uplift the expectant eye, Eph. 1 : 14
 Our redemption draweth nigh. Rom. 8 : 17, 23
 When the fig-tree shoots appear, Matt. 24 : 32, 33
 Men behold their summer near ; Luke 21 : 29, 31
 When the hearts of rebels fail, Isa. 2 : 18, 19
 We the coming Conqueror hail. Rev. 19 : 11, 15
 Bridegroom of the weeping spouse, Rev. 19 : 7, 9
 Listen to her longing vows, Rev. 6 : 10.
 Listen to her widowed moan ! Luke 18 : 3, 7, 8
 Bid, O bid Thy trumpet sound, 1 Thess. 4 : 16
 Gather Thine elect around ; Matt. 24 : 31
 Gird with saints Thy flaming car, Jude 14
 Summons from the climes afar ; Isa. 24 : 13-15
 Call them from life's cheerless gloom,
 Matt. 24 : 40, 41
 Call them from the marble tomb, Rev. 20 : 4-6
 From the grass-grown village grave, Luke 14 : 14
 From the deep dissolving wave, Psa. 49 : 14, 15
 From the whirlwind and the flame, 1 Thess. 4 : 17
 Mighty head ! thy members claim. Col. 1 : 5
 Where are they whose proud disdain Luke 19 : 12, 37
 Scorned to brook Messiah's name ? Matt. 13 : 41, 42
 Lo ! in waves of sulphurous fire Luke 17 : 27, 30
 Now they taste his tardy ire, Rev. 19 : 20, 21
 Fettered till the appointed day, Rev. 18 : 3, 5, 9
 When the world shall pass away. 2 Peter 2 : 9
 Quelled are all Thy foes, O Lord ! Rev. 19 : 15, 21
 Sheathe again Thy dreadful sword, Psa. 110 : 5, 7
 Where the cross of anguish stood, Isa. 53 : 3, 5, 12
 Where thy life distilled in blood, Mark 15 : 27
 Where they mocked Thy dying groan, Mark 15 : 29
 King of nations, plant Thy throne ; Isa. 24 : 23
 Send Thy law from Zion forth, Zech. 8 : 3
 Speeding o'er the willing earth— Dan. 2 : 35, 44
 Earth whose Sabbath glories rise, Isa. 11 : 1, 9
 Crowned with more than paradise. Psa. 67 : 6
 Sacred be the impending veil, 1 Cor. 13 : 12
 Mortal sense and thought must fail, 1 John 3 : 1
 Yet the awful hour is nigh, Luke 21 : 31
 We shall see Thee eye to eye. Rev. 1 : 7
 Be our souls in peace possessed, 2 Thess. 3 : 5
 While we seek Thy promised rest ; Heb. 4 : 9
 And from every heart and home, 2 Tim. 4 : 8

Breathe Thy prayer, O Jesus, come ! Rev. 22 : 20
 Hasten to set the captive free, Isa. 49 : 9
 All creation groans for Thee. Rom. 8 : 19

Selected by J. N. LOUGHBOROUGH.

This poem was first published in a tract in
 Edinburg, Scotland, and republished by Elder
 J. V. Himes, in Boston, in March, 1848.

THE PROPHECY GIVEN IN THE SECOND
CHAPTER OF DANIEL

OVER twenty-five hundred years ago
 Nebuchadnezzar, king of Babylon,
 one of the mightiest kingdoms this
 earth has ever known, fell asleep, wonder-
 ing what would come after he had passed
 away. While he slept God answered his
 thoughts by presenting to him a wonderful
 dream. But the dream was of heavenly
 origin, and the king knew only of earthly
 things, and while he longed to know the
 meaning of the dream, he was unable to
 bring it to mind.

He called his wise men, but they too
 were unfamiliar with heavenly themes and
 could not tell the dream to the king. In
 his anger he commanded that they all should
 be slain. As officers went forth to slay the
 wise men, they "sought Daniel and his fel-
 lows to be slain," for they were counted
 among the wise men of Babylon. Daniel
 desired time. He then went before the
 king of Babylon and promised if time was
 given him he would tell the king the dream.
 Daniel and his companions then earnestly
 besought the King of Heaven "concerning
 this secret." "Then was the secret revealed
 unto Daniel," and after gratefully thank-
 ing God for answered prayer, he was presented
 before the king. With earnest words he
 informed Nebuchadnezzar that none but the
 God of Heaven could reveal the dream.
 Then he told the dream as follows: "Thou
 O king, sawest, and behold a great image.
 This great image, whose brightness was
 excellent, stood before thee; and the form
 thereof was terrible. This image's head
 was of fine gold, his breast and his arms of



silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

The king at once recognized the dream as the one he had seen and listened attentively while Daniel gave the interpretation. The head of gold represented the Babylonian kingdom over which Nebuchadnezzar reigned. Over one hundred years before Isaiah had prophesied that Media and Persia (ancient Elam) would rise up against Babylon, and overthrow it. Isa. 13:17-22; 21:3. Media and Persia was represented by the breast and arms of silver. Daniel was shown that the sides of brass represented a third universal kingdom that would arise. To no prophet, at that time, had the name of the third universal kingdom been revealed; but fifty years later when Babylon had about run its course, the name of this third kingdom, Grecia, was revealed to Daniel by the angel Gabriel. Dan. 8:20, 21. It was to follow Media and Persia.

The legs of iron represented the fourth great universal kingdom that was to bear rule over the whole earth. No name is given to this fourth universal kingdom in the Old Testament although it is often described; but after Babylon, Media and Persia, and Greece had ruled the earth in their turn we find a fourth universal kingdom, with power to tax "all the world." Luke 2:1. This power which bore sway while the Saviour was on earth is the Roman power, or Rome. John 11:48. The clay mingled with the iron in the feet Daniel

said indicated that the kingdom would be divided. The ten toes of the image would suggest ten divisions. This was plainly taught in Dan. 7:24. The great Roman kingdom was divided into ten divisions between the years 351 and 483 A. D. These ten divisions form the framework of the nations of Europe today as indicated by the map of Europe under the feet of the image.

In the days of this division God will set up His everlasting kingdom, and earthly kingdoms with their history of war and bloodshed will be no more. Only a glance at this great outline of earth's history (the image) reveals the fact that we are living near the close of time and Christ is soon coming in the clouds of heaven to set up His everlasting kingdom,—a kingdom free from sin and death. Will you be ready to meet the Saviour and share in the glories of His kingdom?

When Jesus Comes

WHEN priestly robe aside is throne,
And Jesus comes to claim His own,
O may I then quite ready be,
That He may say, "Come home," to me.

O Father, through the troublous time
Keep Thou my hand clasped close in Thine,
And grant my plea, that I may be
In garments fair, awaiting Thee,

Signs in the earth, and sea, and sky,
All speak Thy glorious coming nigh;
And tell to me I soon shall be
With joyous love caught up to Thee.

—Isabel McDonald.

Some Questions on Old Testament Prophets

1. THE writings of how many prophets have we in the Old Testament?
2. Which are the four great prophets?
3. What are the names of the minor ones?
4. What is Isaiah called?
5. What is Jeremiah called?
6. Under what king did Hosea prophesy?
7. Which of the prophets was carried away captive to Babylon?

8. Which of the prophets was a herdsman?

9. Who was the last prophet?

10. Concerning whom is the last prophecy in the Old Testament?

11. Who was the prophet of Israel in the time of Saul?

12. What prophets reproved David?

13. What prophet was confined in a dungeon?

14. Which of the prophets did John the Baptist resemble?

15. In what respects?

16. Who read the writings of a prophet while riding in a chariot?

17. What prophet bound his feet and hands with a girdle?

18. What vision did Ezekiel see by the river Chebar?

19. Who hid a linen girdle in a rock by the Euphrates?

20. Who beheld in vision the valley of dry bones?

21. What prophet put bonds and yokes on his neck, and why?

22. Who broke them off?

23. Which of the prophets was called from the plow?

24. Which was a gatherer of sycamore fruit?

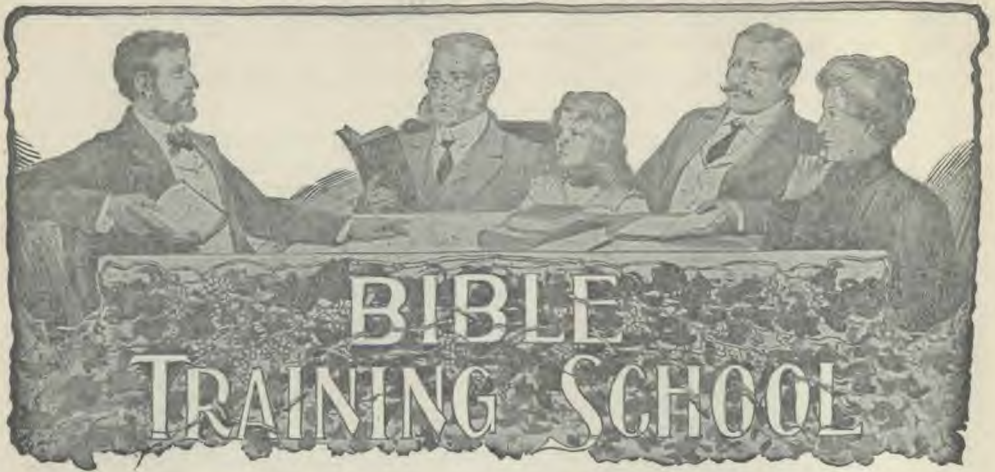
The answers to these questions will be given in the January "BIBLE TRAINING SCHOOL."

Why?

"BROTHER," said Ruth to Teddie, one day,
As the children were out in the yard at play,
"I don't see how the little plants know
They should send their leaves up, and their roots
below."

"How do you know," he scornfully said,
"You should stand on your feet and not on your
head?"
—Selected.

When God says, "Come," he goes out to meet us; when he says "Go," he goes with us.—A. E. Lawrence.



BIBLE READERS' CLASS

EVERY chapter and every verse of the Bible is a communication from God to man. We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed it would lead God's people, as the Israelites were led, by the pillar of cloud by day and pillar of fire by night.

I

The Magnifying of God's Word

- Phil. 2:9, 10. At the name of Jesus every knee in heaven and earth shall bow.
- Psa. 138:2. The Lord hath magnified His word above all His name.
- Psa. 119:89. God's word is forever settled in the heavens.
- John 1:1, 2. It is synonymous with God Himself.
- Psa. 12:6. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."
- Matt. 4:4. It is as essential as our daily food.
- Psa. 119:133. The steps of God's people are to be ordered by the word of God.
- 2 Cor. 3:1-3. Unbelievers read the Bible in the lives of God's people.
- 1 Pet. 3:1. Unbelievers "may without the word" be converted by the goodly lives of earnest Christians.

II

The Power of the Word Illustrated

- Heb. 4:12. All the power of God is in His word.
- Psa. 119:11. God's word hid in the heart will shield from sin.

John 1:14. The Word and Christ are synonymous.

Deut. 10:4 [margin]. Each one of the commandments is a word. A complete thought is a word.

Rom. 10:4-8. The righteousness of Christ is the same as the word. We do not need to do any great thing to find it, for it is in the heart. To believe it is to appropriate it in the life.

Deut. 8:3. When deprived of every earthly resource we learn to live upon the word of God.

John 6:63. The Spirit of God is also the same as the word. The one who thus receives it draws by his faith the living power of God into his own soul.

1 John 5:7. "The Father, the Word (which is Christ), and the Holy Ghost are one."

1 John 5:4. "This is the victory that overcometh the world, even our faith." Faith in the word as the word of God, received in the heart, carries the transforming power of God to the soul.

III

Daniel's Life Magnifies the Word

- Dan. 1:3, 5. Daniel was of the royal family and chosen to attend the king's university.
- Dan. 1:5. Daniel was given food from the king's table.
- Dan. 1:8. Daniel purposed he would not defile himself with the king's food and wine.
- Dan. 1:10, 11. Daniel, Hananiah, Mishael, and Azariah were the only ones who stood firm on the question of diet.
- Dan. 1:12. They chose pulse, legumes and water.
- Dan. 1:15. God vindicated them physically at the end of a ten days' trial.

Dan. 1:20. He blessed them intellectually so that they were ten times wiser than all the students who ate of the king's food.

Dan. 1:17. God blessed them spiritually so that they had skill in learning, wisdom, visions, and dreams.

IV

God Further Honors These Four Men

Dan. 2:46-49. Daniel became head over all the wise men. He stood next to the king and the others were promoted next to him.

Dan. 3:19-23. Shadrach, Meshach, and Abednego were counted worthy to enter the fiery furnace.

Dan. 3:25. The Son of God was not ashamed to walk with them.

Dan. 3:2, 3. This was in the presence of the representatives of the whole world.

Dan. 3:28, 29. As a result of this the king issued one of the most wonderful decrees ever issued.

Dan. 6:1-7. Nearly half a century later Daniel was again tested on his loyalty to God.

Dan. 6:18-28. As a result of Daniel's steadfastness, a knowledge of the true God was again proclaimed to the ends of the earth.

The lessons drawn from the above are:

1. Their standing the test on the point of appetite became a stepping-stone to all that followed.
2. We would not have had the book of Daniel if they had not stood the test.
3. God honored them physically, intellectually, and spiritually so they became instructors by their example and teaching, not only to Babylon but for the last generation.
4. The whole world was warned twice in their living out those principles at the risk of their lives. It is a warning to the last generation on the point of appetite. Adam fell on the point of appetite and the first temptation of Christ in the wilderness was on the point of appetite. He redeemed man from his fall by withstanding the temptation. Whenever God has found men true to principle He has honored them above those who have stood the test. It is thus that God magnified His word in their lives, and it is thus that He will magnify His word in the lives of the remnant, for He is the same God yesterday, to-day, and forever.

Elijah the Tishbite

1 Kings 17:1-3. Elijah the Tishbite appeared before Ahab, locks heaven that it rain not, and goes away with the key.

1 Kings 17:4-7. He was miraculously fed by unclean birds with bread and flesh twice a day

1 Kings 17:8-16. When the brook Cherith dried up, God sent him to board for a full year with a poor widow. She fed him on meal and oil.

1 Kings 17:17-23. The widow's son died and Elijah restored him to life.

1 Kings 18:1-4. During this period of famine Obadiah fed and protected one hundred prophets.

1 Kings 18:7-16. Elijah met Obadiah, who informed Ahab of his presence.

1 Kings 18:17-40. The test of the true God and the reform on the commandments took place on Mount Carmel, and resulted in the slaying of the false prophets.

1 Kings 18:41-46. Elijah unlocks heaven by a seven-fold prayer, and then ran before the chariot of Ahab.

1 Kings 19:1-8. He flees to the wilderness from the wrath of Jezebel, and is fed by the angel on bread and water.

1 Kings 19:9-14. God reproves him for fleeing by the wind, earthquake, fire, and still small voice, which he recognizes.

1 Kings 19:15-21. Among the last acts of his life he anointed Hazael and Jehu to visit the judgments of God on the rejectors of light and truth, and also to anoint Elisha to fill his place.

1 Kings 21:17-29. The next record of Elijah is where he pronounced judgments upon Ahab and Jezebel for their wickedness.

2 Kings 1:1-8. Some four years are passed in silence, then we hear him fearlessly reproving Abaziah for seeking help of worldly physicians instead of the Lord.

2 Kings 1:9-17. Two companies of men that sought to take Elijah were destroyed by fire; he went with the third company to the king.

2 Kings 2:1-11. Elijah was translated. The whole record of his work only covers about fourteen years.

Matt. 3:1-4. Elijah's work was a type of the work of John the Baptist.

Matt. 17:9-13; Mal. 4:5, 6. The work of John the Baptist ceased; but the same work of reform carried on by Elijah will be carried forward by others before the coming of Christ. It is well to become familiar with the life and work of Elijah.

They That Wait On the Lord

I HAVE no time to wait," I said;
 "My life is full of tasks.
 I grudge a moment from my work
 To give the help one asks;
 My burdened heart and weary brain
 Have scarcely time for prayer;
 I am a servant all day long,
 And wanted everywhere.
 Not half is done I ought to do,
 And the time is very late—
 Lord, give Thy blessing while I work,
 And bid me not to wait."

Through weary days I struggled on,
 But the light was faint for me;
 How could I do the finest work
 With eyes too tired to see?
 At last I cast my burdens down.
 "Lord, do Thy will," I said;
 Then a great peace came over me,
 And I was not afraid.

My Lord had waited patiently
 Through the long time. And He
 Was kind and very merciful
 And gracious unto me.
 I did not even try to work,
 I sought not any quest;
 He laid His hand on heart and head,
 And I was glad to rest;
 For all the rush and haste were gone,
 And I was stilled at length;
 Then, rising, took my work again,
 And a new gift of strength.

—Marianne Farningham.

The Faith Once Delivered Unto the Saints

How many faiths does Paul say there are?
 "There is . . . *one* faith." Eph.
 4:4, 5.

Were the apostolic churches established
 in this faith?

"They delivered them the decrees for to
 keep, . . . and so were the churches
established in the faith, and increased in
 number daily." Acts 16:4, 5.

From what did the sorcerer seek to turn
 the deputy?

He withstood the apostles, "seeking to
 to turn away the deputy *from the faith*."
 Acts 13:8.

To what were many obedient in apostolic
 times?

"A great company of the priests were
 obedient *to the faith*." Acts 6:7, last part.

In what did the apostles exhort the early
 Christians to continue?

"They returned, . . . confirming
 the souls of the disciples, and exhorting
 them to *continue in the faith*." Acts 14:
 21, 22.

What did Paul say he had kept?

"I have," says he, "fought a good fight,
 I have finished my course, I have *kept the*
faith." 2 Tim. 4:7.

For what faith should we earnestly con-
 tend?

"Contend earnestly for *the faith which*
was once for all delivered unto the saints."
 Jude 3, R. V.; Ps. 50:5; Rev. 14:12.

Is it God's desire that we should be
 united in the faith?

God has set gifts in the church to con-
 tinue, "till we all come in the *unity of the*
faith." See 1 Cor. 12:1, 28; Eph. 4:8-13.

What have some done while coveting
 after money.

"The love of money is the root of all
 evil: which while some coveted after, they
have erred from the faith." 1 Tim. 6:10.

What does Saul say of those who resist
 the truth?

"Now as Jannes and Jambres withstood
 Moses, so do these also resist the truth:
 men of corrupt minds, *reprobate concerning*
the faith." 2 Tim. 3:8.

What does the Spirit of Inspiration say?

"Now the Spirit speaketh expressly, that
 in the latter times some shall *depart from*
the faith, giving heed to seducing spirits,
 and doctrines of devils." 1 Tim. 4:1.

"Romanists have persisted in bringing
 against Protestants the charge of heresy,
 and willful separation from the true church.

But these accusations apply rather to
 themselves. They are the ones who laid
 down the banner of Christ, and departed
 from 'the faith which was once delivered
 unto the saints.'"—*Great Controversy*, p. 51.

ARTHUR L. MANOUS.

Reminders

The German watchmen have a very pretty song, a verse of which they sing at every hour of the night, as that hour reminds them of some Scriptural truth or fact. The first lines are:

"Hark, ye neighbors, and hear me tell,
One now strikes from the belfry bell."

By the different hours you may thus be reminded of Scriptural incidents:

Of what way of access to God might *one* remind you? 1 Tim. 2:5.

What *one* event will happen to us all? Eccl. 9:2, 3.

Of what choice would *two* remind you? Josh. 24:15; Deut. 30:19.

Of what covenants? Heb. 8:6-13.

Of what incident in Peter's life would *three* remind you? Acts 10:19.

Of what in the life of Jonah? Jonah 1:17; Matt. 12:40.

Of what meeting on the plain of Tabor? 1 Sam. 10:3.

Of what visit to one of the patriarchs? Gen. 18:1, 2.

Of what exploit of three mighty men? 1 Chron. 11:16-19.

Of what fiery trial? Dan. 3:24.

Of what house of entertainment near Rome? Acts 28:15.

Of what period in the early history of Moses? Ex. 2:2.

Of what incident in the life of Daniel? Dan. 6:10-13.

Of what vision beheld by one of the apostles? Acts 11:12.

Of what choice offered to David? 1 Chron. 21:10-12.

Of what walk of Isaiah? Isa. 20:2, 3.

Of what vision of Daniel would four remind you? Dan. 7:2, 3.

Of what vision of Ezekiel? Eze. 1:4-6.

Of what lepers? 2 Kings 7:3-10.

God expects of us not *the* best, but *our* best.

Easily Given

It was only a sunny smile,
And little it cost in the giving,
But it scattered the night
Like morning light
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of light and love,
And the angels smiled as they watched above,
Yet little it cost in giving.

It was only a kindly word,
And a word that was lightly spoken,
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a fate beset by fears
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing,
But its clasps were warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angels' wings,
But it rolled the stone from the hidden spring
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word, or a touch,
And each is easily given,
Yet one may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the failing heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily each is given!

—Selected.

The Ear

The ear has an office, that is, to hear. Mark 4:9.
It is a sin to hear some things if we never utter them. They pollute the mind and darken the intellect. Lev. 5:1; Isa. 33:15.

We ought never to listen to a reproach against our neighbor. Psa. 15:1-3.

If we never hear a reproach we will never imagine evil against our neighbor. Zech. 7:10; 8:17.

We will then have only thoughts of peace towards our neighbor. Zech. 8:16.

This will make us Christ-like. Jer. 29:11; Phil. 4:7; Col. 3:15.

Controversies, reproaches, and such things the mountains, hills, and stones hear. Micah 6:2; Josh. 24:27.

In the judgment God calls from the heavens that contain the records of the deeds, and from the earth that witnessed the deeds. Psa. 50:3, 4.

Stones and timber will witness against the unprincipled builder. Hab. 2:9-11.

The destruction of cities is God witnessing to their testimony. Hab. 2:12-14.

The man deaf to all evil is the most perfect man before the Lord. Isa. 42:19, 20.

To such an one God speaks. Isa. 42:18.

In the consecration of the high priest his ear was touched with blood. Ex. 29:20.

God's people belong to a royal priesthood. 1 Pet. 2:9.

If a servant loved his master and gave himself to him forever, his ear was bored through with an awl. Ex. 21:5, 6. By this act he signified that he would listen to nothing against his master.

Christ in prophecy is represented as having His ears opened, or digged, to hear the words of His Father. Psa. 40:6-9; John 3:31, 32; Heb. 9:14; 10:5-7.

To those who have their ears thus trained God can speak in their sleep and warn them of danger. Job 33:14-18.

God will awaken them in the morning and give them instruction so they can speak words to those who are weary. Isa. 50:4, 5.

It is as wicked for you to think you can do nothing as it is for you to think you can do everything.

Christ is Coming

HAVE you heard that Christ is coming

To call His people home?

We long for that glad moment

When we no more shall roam.

The world is full of startling tokens;

To us they come as words of cheer,

For we long to meet our Saviour;

His love casts out all fear.

The earth is groaning, sighing

To see a better time

When its storms and pains all ended,

There'll come a milder clime.

Oh, why do you not want to see Him?

Has sin your heart and life ensnared?

Go to Jesus, do not linger;

He all your sorrows shared.

Speak a word to that poor sinner;

Condemn him not we pray.

In the night of sin he is wandering.

Oh! lead him into day.

'Tis hope and peace that he is needing;

Can you not point to him the way,

That his soul from sin all cleansed

May rest the Judgment day?

We have loved ones who are sleeping

In the dark and silent ground;

But the voice of Christ will wake them,

They'll hear the trumpet's sound.

The world is filled with dead and dying;

God does not make it thus to be:

Lead us trust His living promise

For soon our Lord we'll see.

H. G. THURSTON.

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