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HOUSE TO HOUSE BIBLE WORK.

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and compel them to come in"

• Luke 14: 23 •



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Bible Training School



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

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

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No. 6

LEAN HARD

CHILD of My love, *lean hard*,
And let Me feel the pressure of thy care.
I know thy burden, child, I shaped it,
Poised in My own hand, made no proportion
In its weight to thine unaided strength;
For ever as I laid it on I said,
"I shall be near, and while she leans on Me
This burden shall be Mine, not hers;
So shall I keep My child within the circling arms
Of Mine own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come,
Thou art not near enough; I would embrace thy
care
So I might feel My child reposing on My breast.
Thou lovest Me? I know it. Doubt not, then,
But, loving Me, *lean hard*

—Mrs. Charlotte Ward.

GOD'S LOVE FOR MAN

MRS. E. G. WHITE

MANY conceive of the Christian's God as a being whose attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. The Creator has been pictured as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgment upon them. In the minds of thousands, love and sympathy and tenderness are associated with the character of Christ, while God is regarded as the law-

giver, inflexible, arbitrary, devoid of sympathy for the beings He has made.

Never was there a greater error. Nature and revelation alike testify of God's love. It is from Him that we receive every good gift. He is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who brings the bud to bloom, the flower to fruit. It is He who supplies the daily needs of all His creatures as brought forth in the beautiful words of the Psalmist:—

"The eyes of all wait upon Thee,
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing."

God made man perfect and holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay nor shadow of the curse. It is transgression of God's law that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. The thorn and the thistle,

the difficulties and the trials that make his life one of toil and care, were appointed for his good, as a part of the training needful in God's plan for his uplifting from the ruin and degradation. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistle, and the thorns are covered with roses.

"God is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to His desire to make His children happy.

THE ADVENT MOVEMENT No. 5

J. N. LOUGHBOROUGH

WE have learned from the words of the apostle Peter that those who follow the "sure word of prophecy" concerning Christ's coming, will find that word like a light illuminating our pathway amid the darkness. Under the necessity of travel in a dark night, it is of the utmost importance to have a light shining at our feet, so that we may take a safe step every time. The Psalmist has said concerning the scriptures; "Thy word is a lamp unto my feet and a light unto my path." Psa. 119:105. And of our pathway Solomon said, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

We would naturally conclude from the statement made by Peter that the sure word of prophecy must point out the way, step by step, revealing the events to transpire down to the second coming of Christ. This we shall find is emphatically true as the different features of the advent message are delineated in prophecy.

The time *when* the proclamation of the judgment and Christ's coming is to go forth is marked by words in Matthew, chapter twenty-four. The Saviour called attention to the signs that should appear immediately following the great tribulation on the church—the 1260 years of papal rule—saying, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Verse 29. These are specific signs of His near coming. The shaking of the powers of heaven is connected directly with His coming.

After the fulfillment of the above signs of His coming He says, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [margin, He] is near, even at the door." Verses 32, 33. So as we are past these signs, the last of which was the falling of the stars (Nov. 13, 1833), it is time to *learn* the parable of the fig tree, of this we may inquire, as Paul did of the gospel message, "How shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10:14, 15.

When the Lord commands a thing to be done, He provides a way that it may be done. His time came to learn the parable of the fig tree, and it is just as true that His time came to raise up His teachers to *teach* the parable. When we come past 1833, it is the time when the Lord was to raise up teachers to teach that parable. Now what were the facts? In a score of different parts of the world, in countries distant and remote from one another, He began to raise up, and send forth teachers, not only announcing that His coming was "at the door," but using the words of Rev. 14:6, 7, and claiming to be giving the message, "The hour of his judgment is come."

It is a rule with all true expositors of

prophecy that no false fulfillment of prophecy comes in the time for the true fulfillment, but the genuine event is accomplished every time. So the advent message that went forth just following the signs must be the true first angel's message of Rev. 14:6, 7.

If we apply the same rule in the case of this proclamation that D'Aubigne did to the rise of the Reformation of the 16th century, the work must be the Lord's work. He shows how that work started in Germany under Luther, in Switzerland under Zwingli, in France under Farrel and Le Feovre, in England under Tyndale, Bilney, and others. The Reformation thus starting in these different countries, without knowledge of, or communication with one another was, as he claims, a positive proof that it was the work of the Lord.

This reasoning of this historian is quite correct, and sound. Let us apply the same principle to the Great Second Advent Movement and it is even more forcible still, as it started from five times as many different sources as the Reformation. It stands thus. God's time came for the message of the coming of the Lord and the judgment to go forth; here then the time message must come. Just then God moved upon men in a score of places to go forth and give this message. It was a Heaven-sent message, given in the Lord's time for such a message to go forth.

Work For All

"We can not all be preachers, and sway with voice and pen,

As strong winds sway the forests, the minds and hearts of men;

But we can be evangelists to souls within our reach;
There's always love's own gospel for loving hearts to preach.

"We can not all be heroes, and thrill a hemisphere
With some great, daring venture, some deed that mocks at fear;

But we can fill a lifetime with kindly acts and true;
There's always noble service for noble souls to do."

THE TWELVE TRIBES OF ISRAEL

Reuben

MRS. S. N. HASKELL

THE history of the twelve sons of Jacob and their descendants is an interesting one; especially, as the tribes of Israel are taken as an object lesson of the one hundred and forty-four thousand, who will finally enter the city of God marshaled in twelve companies, each bearing the name of one of the twelve tribes of Israel.

Reuben, the first-born, by right of birth was entitled to a double portion of his father's estate; and, what was of far more value to every true Israelite by birth, he inherited the spiritual "birth-right," and might have become the progenitor of the Saviour. But, like his Uncle Esau, he lightly esteemed the "birth-right," and in an unguarded hour committed a sin that forever barred him from all the spiritual rights of the first-born. He committed adultery with his father's wife, a sin which Paul said was not even "so much as named among the Gentiles," or heathen. 1 Cor. 5:1.

Because of his sin the double portion of Jacob's earthly inheritance, or temporal birth-right, was given to Joseph. Although the inspired record has recorded no sins in the character of Joseph, yet no doubt, on account of his close relationship with the Egyptians, the Lord did not see fit to give the spiritual birth-right to him; but it was given to Judah and he became the progenitor of Christ.

There were many good traits in Reuben, as shown by his bringing mandrakes home to his mother, Gen. 30:14; and trying to save the life of Joseph when his brethren determined to kill him. Gen. 37:21, 22, 29; 42:22.

Reuben was a vacillating character, "unstable as water." Gen. 49:3, 4. He could not be depended upon; this was shown when his brethren wished to take Benjamin down into Egypt; Jacob did not seem to

pay any attention to Reuben's pledge to safely return Benjamin to his father; but, when Judah promised to stand as security for the lad, Jacob accepted the offer. Gen. 42:37; 43:3.

Jacob's last words to Reuben were not very encouraging, "unstable as water, thou shalt not excel." Gen. 49:4. The history of the tribe of Reuben is varied. The same selfish, unstable character was shown in their wishing to take possession of the first land conquered, and, although Moses seemed to read their motive in the request, yet he granted them their portion on the other side of Jordan. As the result they were among the first to be carried captive into Assyria by Tilgath-pilneser, king of Assyria, B. C. 740. Num. 32:1-33; 1 Chron. 5:26.

Dathan and Abiram, the renowned rebels, were of the tribe of Reuben. Num. 16:1; Deut. 11:6.

The record thus far is not encouraging; but in Moses' parting blessing we find a ray of hope for Reuben. Of him Moses said, "Let Reuben live, and not die; and let not his men be few." Deut. 33:6.

We might wonder how a character "unstable as water," could "live and not die"; but the course pursued by Reuben in the time of a great crisis in Israel explains how a character like Reuben could be an over-comer. At the time of the great battle of Megiddo, which is a type of the final battle of Armageddon, it is stated that "In the divisions of Reuben there were great searchings of heart." Judges 5:16 (margin). Here is the secret of the whole matter.

There are multitudes of men and women in the world to-day with characters like Reuben; they are as "unstable as water," with no power in themselves to do any good thing; but, if they will begin earnestly to search their own hearts and thus discover their own weaknesses and turn to God, He will come to their rescue and pronounce

over them, as He did over Reuben of old, "Let such an one live and not die."

Twelve thousand of the one hundred and forty-four thousand will be of this class and will enter the kingdom of God under the name of Reuben.

MY MOTHER

INTO the valley of the shadow,—
'Twas hard to give thee over to its' gloom,
And yet that sweet, contented smile
Speaks of the Saviour's "little while"
When He shall call thee, ransomed, from the tomb.

Into the valley of the shadow,—
But this my rock amid the shifting sand,
Through Him who is our open door
I know I'll see thee, dear, once more,
Though captive in the enemy's dark land.

Into the valley of the shadow,—
Planted as seed before the harvest day.
Yet thou shalt come forth glorified,
Triumphant through the crucified,
Through whom all sin and death will pass away.

Into the valley of the shadow,—
But O, I know the day will quickly come
When we, victorious through His grace,
Shall see our Saviour face to face,
And meet to part no more in heaven, our home.

—Isabel McDonald.

QUESTIONS ON THE HUNDRED AND FORTY-FOUR THOUSAND

BIBLE questions should be answered from the Bible. To answer scriptural questions by the opinions of men is to cast ones self upon the sea of uncertainty without chart or compass. For, there is no Bible doctrine concerning which there is not some diversity of opinion, even with the best of men.

Who are the one hundred and forty-four thousand referred to in the seventh chapter of Revelation?

John saw the one hundred and forty-four thousand stand with Christ on Mount Zion, having His Father's name written in their foreheads. Rev. 14:1. This was before the throne of God. Rev. 7:15-17.

The sealing message arises from the East, or as the the rising of the sun, before the time of trouble, when the winds are being held. Rev. 7:1-3. When the servants of God are sealed and stand upon Mount Zion, they sing a song that none can learn, except the one hundred and forty and four thousand. Rev. 14:3. The two expressions, "which were redeemed from the earth" and "these were redeemed from among men," show who compose this company. Thus one important question is settled. They are the remnant people of God; the last of the church of Christ on earth. Yet, while on the earth and when in heaven, they are distinct from the innumerable company of the saved who stand before the throne and before the Lamb.

Do the one hundred and forty-four thousand mean a definite number?

All we know of the exact number of the one hundred and forty-four thousand is what John heard. "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand." Rev. 7:4. To say there were more, would be speculation; to say there were less, would be to contradict the testimony.

Will there be a partial resurrection before the general resurrection of the righteous, to help make up the one hundred and forty four thousand?

The sealing message is given in this life before the ending of probation, and in view of this God gives a special promise to those who die under the third angel's message. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from *henceforth*: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13, 14. This is according to the statute and ordinance made by God, through David, over a thousand years before. 1 Sam. 30:21-25.

The prophet Daniel, *at* the time of trouble, announces a partial resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2. A representative class is here raised from the dead; and Caiaphas, the high priest who condemned Christ, and those who pierced Him, will be of this number. Matt. 26:62; Rev. 1:7. They are raised by the voice of God to hear His everlasting covenant.

Thus we conclude that those who die under the third angel's message of Rev. 14:9-14, being sealed with the seal of the living God, will share with those who gain the victory over the beast, his image and his mark, and will stand upon the sea of glass. Rev. 15:2, 5.

THE SECOND COMING OF CHRIST

S. N. HASKELL

IN connection with the second coming of Christ there will be a fearful state of affairs upon the earth. Luke says that there will be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken." Luke 21:25-27.

David says, "Clouds and darkness are round about Him. . . . A fire goeth before Him and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." Psa. 97:2-5.

Jesus says, "there shall be famines, and pestilences, and earthquakes in diverse places. Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:7, 30.

"There was a mighty earthquake. The graves were opened, and those who had died in the faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.

Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses, when he came down from Sinai. The wicked could not look upon them for the glory. And, when the never ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and his image."—*Early Writings*.

When Christ arose from the dead "the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose and came out of the graves, after His resurrection, and went into the holy city and appeared unto many." Matt. 27:51-53. "The thing that hath been is the thing that shall be."

BUTTER AND HONEY SHALL HE EAT

MRS. S. N. HASKELL

OVER seven hundred years before Christ was born the prophet Isaiah spoke the words given as the subject of this article as a prophecy of the Saviour; and what may to some seem very strange the prophet said, "Butter and honey shall He eat, *that He may know to refuse the evil, and choose the good.*" Isa. 7:15.

The fourteenth and sixteenth verses of the same chapter refer to the childhood of Christ; hence we would infer that there was a connection between His diet and His strength of character to "*know to refuse the evil and choose the good.*" We know the Saviour's life from infancy to the cross was in perfect harmony with the Word of God; therefore we will turn to

the Bible for instruction in regards to partaking of butter and honey. In Prov. 24:13 we read, "Eat thou honey because it is good." In Prov. 25:16 we find the caution, "Hast thou found honey? *Eat so much as is sufficient for thee.*" In Prov. 25:27, we find a warning, "*It is not good to eat much honey.*" The Saviour's life was the embodiment of the written Word, therefore He ate not only honey, but butter and all other food according to this rule. He did not eat more than was good for Him of any food simply because He was fond of it and it was pleasant to His taste. From childhood to manhood His appetite was under perfect control. His taste and fancy never ruled His life. This perfect control of appetite in childhood the prophet said enabled Him "*to refuse the evil and choose the good.*"

Mothers if you wish your baby boy or girl to grow up with a strong character that will "refuse the evil and choose the good," teach them to control their appetites and wills while in infancy. Do not remove every tempting dish out of their sight at the table; but teach them to let it set even within their reach, and leave it alone, if it is not good for them or if they have had sufficient. In so doing you will help them "to refuse the evil and choose the good," when they wander out into the wicked world beyond your parental care.

THE sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all who choose him as their leader. He fell forever from the sympathy of the heavenly angels. Whatever attitude he should assume, he could no longer await them as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness, the defilement of sin.

—Mrs. E. G. White.



WORK IN INDIA

IN one of the late letters received from Brother and Sister Burgess, they wrote that there was a demand for a church school for the Hindustani-speaking children.

We have above a picture of a school for children in India. Desks and chairs are not needed in an Indian school-room. We are pleased to receive some responses from the calls for those who would support this work for one month this year.

Sister Burgess writes that their own expenses have been about \$5.00 a month for each. These faithful workers have left their homes and gone into the midst of heathen darkness and are denying themselves every luxury that they may have means to support the native workers in the field. We are in our homes surrounded with the comforts of life; can we not help to sustain these faithful souls and deny ourselves some of the luxuries of life that these faithful workers may have the necessities.

SABBATH

MRS. S. N. HASKELL

THE very word, "Sabbath" has become a synonym for rest and peace. Although the word originally meant simply rest, yet it has become forever linked with God's holy rest day, until the word "Sabbath" has become the name of the rest day.

The first rest day on this earth was the first seventh day of time; when the great Creator of the Universe who never grows weary, rested after the work of creating this world. Gen. 2:2, 3.

After He had rested upon that first seventh day of time, "*God blessed the seventh day, and sanctified it*; because that in it he had rested from all His work which God created and made," and what the Lord blesses is "blessed forever." 1 Chron. 17:27.

About twenty-five hundred years later we hear the same voice which blessed the first

seventh day of time in thunder tones proclaiming from Mount Sinai, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 8-11.

Coming down the stream of time about fifteen hundred years later we find the faithful followers of the lowly Jesus, quietly resting on "the Sabbath day according to the commandment." Luke 23: 54-56.

After the dreadful scenes of the crucifixion the blessed rest of the holy Sabbath came like balm to their souls. It gave them time to consider the meaning of all they had seen. But just as God on the first seventh day, rested as well as Adam and Eve, so upon that first Sabbath after the cross of Christ had forever assured salvation to every one who would accept cleansing in the blood of Christ, Jesus with folded hands lay resting in Joseph's new tomb.

As the sun was descending the western sky on that Friday of the crucifixion, we hear the Saviour say, "*It is finished.*"

What is finished? Christ's work on earth for fallen man. The work of redemption is complete. Salvation is assured for all who will accept. And just as the Creator finished His work upon the sixth day and rested upon the seventh day, so our blessed Redeemer finished His earthly work upon the sixth day and rested sweetly in the tomb upon the seventh day. He came forth upon the first day of the week to active service. Luke 24: 1-6.

How can any true follower of the blessed Master, keep from loving that blessed rest day. The day is doubly blessed since Jesus pronounced His work finished "and rested the Sabbath day according to the commandment."

The seventh day sabbath of the Lord is not only a memorial of the creation of the earth; but also a memorial of the finished work of redemption.

Do you wonder why God calls it, "My holy day," Isa. 58: 13; or that the Saviour should say, "The Son of man is Lord also of the Sabbath day?" Mark 2: 28.

THEY tell us of lands that are sunk in shame,
And souls that faint and tire;
But I know of a Name, a Name, a Name,
That can set those lands on fire;
Its sound is a brand, its words are a flame
To set those lands on fire;
Let us kindle that flame, let us give them the Name
That will set the world on fire.

—Selected.

SOME FACTS ABOUT THE TITHE

S. N. HASKELL

GOD reserved all the tithe of the land. It was of the seed of the land or the fruit of the tree and it was declared to be holy unto the Lord. God was so particular that the tithe, no more or no less, should be paid, that, when they drove their sheep through the gate, every tenth sheep was marked. God said, "Concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad." Lev. 27: 30-33.

Concerning this first tithe, we read, "I have given the children of Levi all the tenth in Israel, for an inheritance." Num. 18: 21. This was because the Levites were not to give their attention to any business, except that of the priest of God.

The tithe of the children of Israel was given to the Levites. The following instruction was given them: "Of the tithes which I have given you . . . ye shall offer up a heave offering of it for the Lord, even a tenth part of the tithe. So the Levites were to give tithe of what they received from Israel. The second tithe was also required at their hands, and this was to be used in the religious feasts in which the

Levite, the stranger, the fatherless, and the widow should participate. Every third year this second tithe was to be used at home in entertaining the Levite and the poor. This tithe would provide a fund for charitable uses.

Our Saviour makes mention of this when he says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

Liberality was enjoined on the people of God, and God regarded this. Paul said to those who supported him, "Ye did communicate with my affliction." To the Philippians he wrote, "No church communicated with me as concerning giving and receiving, but ye only." Then he assured them, it was not because he desired a gift, but he desired fruit, that he might abound to their account. He speaks of their offering as "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." He then assured them that God would supply all their need, according to his riches in glory. Phil. 4:14-19.

Cornelius, the Roman centurion, was a just man and one that feared God, and the angel of God appeared to him and said, "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4.

Thus, it is clearly shown that, should the people of God give the first tithe for the support of the ministry and the second tithe for the poor and other uses, as they might see fit, they would bring to themselves, heaven's choicest blessings.

"SCATTER your flowers as you go; for you will not pass this way again."

Only God is Great

Psalms LXXXIX:VI.

THERE are two springs, from whence flows out
The all of good, the all of ill;
Each source is ample well, to fill
All minds with either good or ill.
God is good's author,
O'er ill He is victor;
Only God is great.

Great genius, covering earth and time—
The highest laud of carnal man—
Entrances and ensnares, deceives,
The one who worships, who believes
That this is great—
And this its fate,
Only God is great.

Tho' mortals, great in station, great by birth,
By gift have knowledge, wisdom, faith and love,
And minds great depths to see; and vast
In words to picture future, present, past;
'Tis all a glory vain—
Solomon's, Paul's refrain.
Only God is great.

Creation's work, all heaven and earth,
Attest that Israel's God is great;
Thence follows God's redemptive love,
That act that most doth greatness prove.
Learn then this truth,
Old age and youth;
Only God is great.

—H. C. Balsbaugh.

THE BIBLE

S. N. HASKELL

THE Bible is the greatest educational book in the world. Every religious reformer testifies to this fact.

Truth is taught in two ways in the Bible, by precept and by character illustrations. The lives of individuals are recorded, who have obeyed the instructions given, and the results are seen. Record is made, also, of some who have disobeyed God's precepts and the results are shown. For this reason, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

There are also mathematical problems in the Word of God, such as determining all

the dates connected with the event of the twenty-three hundred days of Dan. 8:16.

God teaches us how to read the Bible so as to get the most out of it. Neh. 8:8. The Bible also gives the reader instruction in regard to studying it, so as to obtain the truth. 1 Cor. 2:13; John 5:39. It lays down principles by which the deep things of God may be discovered. 2 Tim. 2:15. These particular instructions are also taught by precept and example.

By applying the mind to the study of the Scriptures, men may become intellectual giants. The Bible will instruct in doctrine, in reproof, in correction, in righteousness, for we read that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The words of God are a complete representation of the character, power, and intelligence of God, Christ, and the Holy Spirit. "The Word was with God, and the Word was God." "The Word was made flesh and dwelt among us; (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Also, "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." Again, "The flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

There is a mysterious, unspeakable, oneness between the Father, the Son, and the Holy Ghost, that the written Word of God represents. "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these

three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." 1 John 5:6-8.

Such are a few of the testimonies that God has used concerning His own word. It is described as being quick, or living; "sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

THE BATTLES OF THE BIBLE

Singing Warriors

S. N. HASKELL

THERE are many strange things recorded in the Bible, and one is, that good king Jehosaphat, who had an army of over one million warriors, did not dare trust them to go out to battle without *first* being directed by the Lord. He realized that his strength was not in human agencies, that victory was "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Jehosaphat had an army of five divisions. The first division of 300,000 men was under Adnah; they were mighty men of valor. The next was under Jehokanan, who was captain over 280,000 men. Then came "Amasiah, the son of Zichri, who willingly offered himself with two hundred thousand mighty men of valor." Then came "Eliada, a mighty man of valor, and with him armed men with bow and shield, two hundred thousand." Then came "Jehozabad, and with him one hundred eighty thousand prepared for war." These waited on the king, besides those whom the king had in the fenced cities throughout Judah. Here was an army of 1,160,000, besides many more in the cities who would defend their homes; yet, with all this army, he dared not go out to battle without special direction from the Lord. 2 Chron. 17:12-19.

Jehosaphat's prayer on this occasion is recorded in 2 Chron. 20:1-13. It shows, that while he had this vast army, his entire dependence was on the Lord God of heaven, who rules over the kingdoms of the earth, and in whose hand is everything; and that there is nothing that can withstand God.

In answer to this prayer the Spirit of the Lord came upon Jahaziel, who arose and gave specific instructions as to how to conduct the battle. He told them *when* to go to battle, and just *where* they would find the enemy: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you." 2 Chron. 20:14-18. A man that did not believe the prophet gave the message from God, would have ridiculed the idea of not fighting after they had gathered such a great army; but the prophet's directions were followed.

Jehosaphat's last words to his army before the battle were, "Believe in the Lord your God, so shall ye be established: believe His prophets, so shall ye prosper."

He arranged the singers to go before the army and gave them these words to sing: "Praise the Lord for his mercy endureth forever!"

"When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten."

Not a man of Jehosaphat's great army did anything save to go out and gather up the spoils. "They were three days in gathering of the spoil, it was so much." And on the fourth day they had a praise meeting and went home singing praises to God. This is one of the greatest victories recorded in the Bible. 2 Chron. 20:20-34.

The account of this battle can be studied with a great deal of profit, as there are

many practical lessons taught in it. One, and perhaps the most important, is that there is more power to prevail with God in prayer and praise, than in the mightiest army ever assembled on earth. It is nothing with God to help, whether with few or many, and to his people He says, "Be of good courage and I will strengthen thine heart."

TWO IMPORTANT CLAIMS

S. N. HASKELL

GOD placed in man at the time of the fall a desire to worship a supreme being. This desire is so strong, that, in some countries where they have no knowledge of the true God, they worship everything that the eye beholds, from the planets in the heavens to snakes and monkeys. India is noted for this, and in Benaries alone, there are said to be fifty thousand different gods.

God placed this desire to worship in man, and, at the same time, He has laid out two outward claims upon mankind that they might recognize Him as the true object of worship. One is the Sabbath; and had the Sabbath always been observed, and the lessons it brings to mankind always taught, idolatry would never have been known.

The Sabbath is a memorial of the creation of the world; it is the Lord's reminder of the fact that He is the Creator of the heavens and the earth. This is the reason God gave the Sabbath to mankind, and this fact is plainly stated in the fourth commandment. "The seventh day is the Sabbath of the Lord, thy God; . . . for in six days the Lord made the heaven and earth, the sea, and all that in them is, and rested upon the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

It is this fact that the prophets and the apostles used when trying to convince idolators of the existence of the true God.

Had the Sabbath been observed as God designed that it should be, Jerusalem would never have been destroyed. See Jer. 17:24, 25.

The apostle Paul used this same argument when appealing to the heathen on Mars Hill. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands," was the being whom they should worship instead of idols. Acts. 17:22-31.

Another claim which God has laid upon man, and which is equally important, is that every man, woman, and child, should render unto Him a tithe of all their increase.

This is not a Jewish institution although the Jews paid tithe to Levi. The first record of any tithe being paid was when Abraham paid tithes to Melchisedec hundreds of years before there was a Jew. Gen. 14:17-20. The next mention of tithe paying we find when Jacob, Abraham's grandson, vowed a vow, saying, "If God will be with me and will keep me in this way that I go, and give me bread to eat, and raiment to put on, . . . of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:16-22.

Those who withhold the tithe rob God, for it was never given to man. In Mal. 3:8 the Lord asks a question and answers it Himself, "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings." Then God makes them a special promise that, if they would bring all the tithes into the storehouse, He would pour out a blessing upon them until there would not be room enough to receive it; also, there would be no destruction of crops by drouth; and He would rebuke the devourer for their sakes. If man had always strictly paid tithe these promises would have been fulfilled.

The tithing system is a part of the gospel. The Saviour says we ought to pay tithe. Matt. 23:23. The apostles were to teach it. Matt. 28:20. The apostle Paul makes a special point on paying tithe in the seventh chapter of Hebrews, and bases his argument on the fact that Abraham paid tithes.

If these two principles had always been observed, idolatry would never have found a place in the world, and mankind would ever have acknowledged God as the One from whom comes every blessing that we receive, temporal, as well as spiritual and physical.

TRUE indeed, is the saying: "One who can not serve Christ in the home can not serve him anywhere else."

A GOOD WORK

TRULY, "Blessed are ye that sow beside all waters," and the faithful sister that took up her cross and sold the BIBLE TRAINING SCHOOL on the streets of Oakland, will feel thankful when she reads the following letter:—

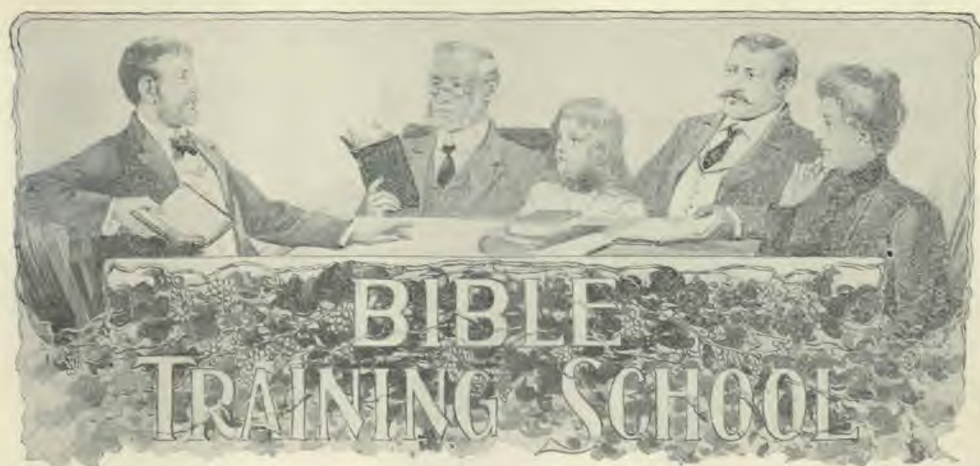
Gentlemen:—

Inclosed you will find twenty-five cents for which send me the BIBLE TRAINING SCHOOL for a year.

I bought one copy of your paper on the street in Oakland, Calif., and I think it is a very good paper. I have read it about a dozen times. I am working in the woods, twenty-seven miles from town, and I think it will be a very good paper to have.

Yours truly,

This letter shows the advantages of selling papers on the streets in our great cities. Thousands are thus reached who would never be met in house-to-house work. We have two elderly sisters, mothers of sons in the prime of life, who have been selling the BIBLE TRAINING SCHOOL on the streets of Oakland for more than a year. The Lord will abundantly bless all such work done in His name.



BIBLE READERS' CLASS

WE are admonished to "consider the Apostle and High Priest of our profession, Christ Jesus." In our Bible readings for this month, we have given one of the many phases of the work of Christ for fallen man.

I

The Daily Service of the High Priest in the Earthly Sanctuary

- Ex. 30:1-3. The golden altar of incense was in the first apartment of the earthly sanctuary.
- Ex. 30:7. *Every morning*, Aaron the high priest offered incense upon this altar.
- Ex. 30:8. *Every evening*, Aaron offered incense upon the golden altar.
- Ex. 30:8. The incense was a perpetual offering renewed every morning and evening by the high priest.
- Heb. 9:1, 2. The golden candlestick was in the first apartment of the earthly sanctuary.
- Ex. 30:7, 8. *Every morning and every evening*, Aaron the high priest trimmed the lamps and lighted them.
- Ex. 27:20. These lights were renewed *every morning and evening* by the high priests and were kept *constantly burning*.

From the above texts we find that the high priest *alone* had charge of the incense on the golden altar and the lamps on the golden candlestick. At least *twice every day in the year the high priest officiated in*

the first apartment of the earthly sanctuary, doing work which the other priests could not do.

II

The Daily Service of Our High Priest in the Heavenly Sanctuary

- Heb. 8:5. The earthly sanctuary was a pattern of the heavenly sanctuary and the work of the earthly high priest a shadow of the work of Christ in heaven for us.
- Rev. 8:1-3. There is a golden altar in the heavenly sanctuary, before the throne of God.
- Rev. 8:3, 4. Upon this golden altar the heavenly priest offers the *real* incense of which the fragrant smoke in the earthly sanctuary was a type.
- Rev. 8:3 [margin]. This heavenly incense is offered with, or added to the prayers of *all* saints.
- Rev. 8:4. Every time a trusting child of God on earth sends up a prayer to God, this precious heavenly incense ascends up before God, out of the hand of the heavenly priest; the Father beholds the precious incense and accepts and answers the prayer, not for any worthiness in us; but because of the precious incense mingled with prayer.
- Acts 4:12. The name of Jesus is the only means of access to the throne of God for sinful man.
- 2 Cor. 5:21. Christ's righteousness is given to the pardoned sinner.

HEAVENLY INCENSE

Christ accepts the surrender of the soul. He has pledged Himself to be our substi-

tute and surety, and He neglects no one. *There is an inexhaustible fund of perfect obedience accruing from His obedience.* How is it that such an infinite treasure is not appreciated? In heaven the merits of Christ, His self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of His people. As sincere humble prayers ascend to the throne of God, Christ mingles with them the merits of His life of perfect obedience. *Our prayers are made fragrant by this incense.* Christ has pledged Himself to intercede in our behalf, and the Father always hears His Son. Pray then without ceasing; an answer is sure to come. But let me speak in warning. "If any man regard iniquity in his heart the Lord will not hear him."—*Mrs. E. G. White, in General Conference Bulletin, 1899.*

III

The Daily Service of Our High Priest in the Heavenly Sanctuary

- Rev. 4:2-5. There are real lamps of fire before the throne of God in the heavenly sanctuary of which the earthly lamps were a type.
- Rev. 4:5. The real lamps are the Spirit of God; the light which guides the true child of God.
- Luke 11:13; Rom. 8:26, 27. The Holy Spirit is given in answer to prayers, and when it comes into our hearts it takes our feeble broken prayers and presents them before the Father in such a manner, that they are mingled with the precious heavenly incense.
- Luke 1:10. God's people anciently prayed while the priest offered the morning and evening incense and dressed the lamps.
- Psa. 141:2. David understood that in order for his prayers to be accepted they must ascend with the incense. As the earthly service was a shadow of the heavenly, Christ's work in heaven for us is the antitype of the earthly service. While the incense and light of the lamps was continual, yet there was a special renewal every morning and evening.

PRAYER

The angels who offer the smoke of the fragrant incense are ministering for the praying saints. Then let the evening prayers in every family rise steadily to heaven

at the sunset hour, while these divine ministers are speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. The blood alone is efficacious. It alone can make propitiation for our sins. . . . Morning and evening the heavenly universe beholds every household that prays; and the angel with the incense representing the blood of the atonement finds access to God.—*Mrs. E. G. White, in Week of Prayer Readings, Dec. 23, 1897.*

IV

The Service of Our High Priest in the First Apartment of the Heavenly Sanctuary

- Heb. 9:24. Christ entered the heavenly places of which the earthly places were a figure.
- Heb. 9:6, 7. The priests went "always," or daily into the first apartment but into the second apartment only on the last day of the yearly service.
- Heb. 8:5. All of this earthly service was a "shadow" of the heavenly service.
- Rev. 1:13-18. John the beloved saw Christ officiating in the first apartment of the heavenly sanctuary, in the midst of the heavenly golden candlesticks.
- Rev. 8:3, 4. He also saw the service at the golden altar of incense in the first apartment of the heavenly sanctuary.
- Heb. 7:25. Christ ever liveth to make intercession for us.
- Heb. 9:7. As the earthly service was a shadow of the heavenly service, Christ entered upon His work in the first apartment of the heavenly sanctuary when He entered heaven, and near the end of the service entered the second apartment.
- Dan. 7:9. Daniel was permitted to see in vision the change of service from the first to the second apartment of the heavenly sanctuary. He saw the thrones placed and the Father take His seat.
- Dan. 7:13, 14. Escorted by the hosts of heaven Christ was ushered into the presence of the Father.
- Dan. 7:10. This change of position of the Father and Son in the heavenly sanctuary was at the opening of the judgment.
- Rev. 11:18, 19. John the revelator was also shown the second apartment of the heavenly sanctuary open at the time of the judgment.

Answers to Questions

ANSWERS to ten questions in regard to women, given in the October number of the BIBLE TRAINING SCHOOL.

1. The ages of Sarah and Anna are recorded in the Bible. Gen. 23:1; Luke 2:37.
2. Esther was given permission to sign her husband's name to legal documents. Est. 8:7, 8.
3. Jezebel wrote letters under a false signature. 1 Kings 21:8.
4. Michal despised David for dancing before the Lord. 2 Sam. 6:16.
5. Abimelech received a fatal wound from a piece of millstone cast down by a woman. Judges 9:53, 54.
6. The city of Abel was saved by a wise woman. 2 Sam. 20:15-22.
7. Jael killed Sisera the captain of the Lords host. Judges 4:18-21.
8. There is no record to indicate that Miriam was ever married.
9. Jezebel sent a threatening message to Elijah. 1 Kings 19:2.
10. Twice the Lord said Jael was blessed above women. Judges 5:24.

TRIANON SERIES OF BIBLE STUDIES

VI

The Four Universal Monarchies of the Eighth and Ninth Chapters of Daniel

DANIEL saw three symbols.

1. Winds, meaning wars. Jer. 25:32, 33; 23:20. "In the latter days ye shall consider it perfectly,"—just what we are now doing.
2. The great sea, representing "peoples and multitudes and nations and tongues. Rev. 17:15.
3. Four beasts. Beasts represent kings or kingdoms. Dan. 7:17. They arise from among the nations; by means of war.

The Scriptures name the first of these three great empires.

1. Babylon. Dan. 2:38.
2. Medo-Persia. The bear of Daniel 7, and the ram of Daniel 8 come next to Babylon; God calls them Media and Persia. Dan. 8:20.

3. Grecia. The leopard of Daniel 7, and the he-goat of Daniel 8 are identical. The Bible names them Grecia. Dan. 8:21.

Three specifications regarding these kingdoms.

1. The lion is the king of beasts. So Babylon stands at the head of universal empires. The eagles wings represented the height of Nebuchadnezzar's "towering ambition," his unwavering purposes, and the rapidity of his conquests. The flight of the eagle is exceeding high, unwavering and swift.
2. The two horns of the ram denoted the union of the two nations, Media and Persia. The Persians came to the throne last, but rose highest. The ribs in the mouth signified peculiar cruelty toward three provinces, Babylon, Lydia and Egypt. Isa. 13:17, 18.
3. The leopard is a fleet animal. As this did not fully represent the rapidity of Alexander's movements,—marching his army more than fifty-one hundred miles in less than eight years,—four wings of a bird were given to the leopard.

Three illustrious men were at the head of these universal empires.

1. Nebuchadnezzar, king of Babylon. He was a brave, successful, but sometimes cruel general; he was wise in statesmanship, in science and art. Despite his pride and self-will, Nebuchadnezzar had a principle of moral integrity, which was receptive to divine teachings. God gave him three very impressive lessons. (a) His dream of Daniel 2. The dream accomplished three things. It exposed the false systems of his so-called "wise men"; it revealed the true God; it taught the infinite superiority of the kingdom of heaven over earthly governments. (b) God convinced the monarch that there was a higher King than himself, in the case of the three Hebrew children whom he cast into the fiery furnace. Dan. 3. (c) The Lord made him feel his utter weakness in the hands of the supreme God when He deprived him of his reason for seven years. Dan. 4. We may well believe that henceforth Nebuchadnezzar acknowledged and worshiped the true God, to the end of his life.
2. Cyrus, king of Medo-Persia. There are three interesting things about Cyrus. (a) By his sagacity he conquered Babylon. (b) The prophet Isaiah called him by name and mentioned his great acts, a hundred and fifty years before he was born. Learning of this,—Josephus says

by reading Isaiah,—Cyrus believed in the true God, and contrary to oriental usages, he gave the Jews permission to return to their own land, and furnished out of his own revenues means for rebuilding Jerusalem and the temple. (c) Cyrus was a vegetarian; he was brought up in a shepherd's tent, on bread and cresses, and despised the luxuries of the table.

3. Alexander, king of Greece. He was the reverse of Cyrus. He was called "great" on account of his military achievements. But he was very cruel in war, and he was so intent on self-gratification that "he who conquered the world, was himself conquered by wine." He drank to excess, and died of a resilient fever in his thirty-second year. At Alexander's death, his kingdom was divided between his four principal generals, symbolized by the four heads of the leopard and the four notable horns of the goat.

M. E. STEWARD.

"NO VOICE can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Saviour of mankind."

The Returning Christ

NOT by proxy, but in person; for "the Lord Himself shall descend from heaven." Not in silence, but "with a shout—a signal-shout." 1 Thess. 4:16. Not in weakness, as at His first advent, but "with power." Not in humiliation, but with "great glory." Matt. 24:30; Luke 9:26; Titus 2:13. Not alone, but attended by "all His holy angels." Matt. 25:31; 24:31. Not to be despised and forsaken, but "to be glorified in His saints and to be admired in all them that believe." 2 Thess. 1:6-10. Not to be given a cross, but a throne. Not to be judged and condemned, but to judge and reign forever on earth renewed and redeemed. Not when everybody is expecting Him, but "suddenly"—"as a thief in the night" to a careless world, and when the cry of "peace and safety" is heard. Matt. 24:37-44; Mark 13:33-37; 1 Thess. 5:1-6. It is thus the Bible affirms He will

come. Should He come now, how would it be with you? Are you ready? Remember the parable of the ten virgins: "And they that were ready went in with Him to the marriage, and the door was shut." Matt. 25:10. It will make a great and eternal difference which side of the door we are on in that day.—*Light Bearer.*

"He"

"AND *he* gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:16.

Does the pronoun "he" of this verse refer to Christ as some think? We think not. It seems that Rev. 16:15 is a parenthetical verse, and that the sixteenth verse is a continuation of the fourteenth verse. The various translations render Rev. 16:16 as follows:—

"And *the spirits* gathered the kings together at a place called in the Hebrew Armageddon.—*Wakefield's Translation.*

"And *the spirits* collected the kings at the place called in Hebrew Har-Magedon.—*Twentieth Century New Testament.*

"And *they* gathered them together into the place which is called in Hebrew Har-Magedon.—*American Revised Version.*

"And *they* collected them together in a place called in Hebrew Armageddon.—*Syriac Translation.*

"And *they* assembled them in the place called in Hebrew Armageddon.—*Sawyer's Translation.*

"And *they* gathered them together to the place which is called in the Hebrew Armageddon.—*Wesley's Translation.*

"And *they* gathered them into a place called in Hebrew Armageddon.—*Whitling's Translation.*

From the above it is very evident that the pronoun "he" of Rev. 16:16 does not refer to Christ, but to the spirits of Rev. 16:13, 14.

ARTHUR L. MANOUS.

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S. N. HASKELL,

FOR

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SOUTH LANCASTER, MASS., NOVEMBER, 1908

SISTERS LACKEY and Macdonald spent a few days attending the convention held at Madison, Tennessee, and have now entered upon a tour of the cities in the Southern States. These two sisters for over three years have spent their entire time selling the Special BIBLE TRAINING SCHOOL in the great cities of this country. They are doing a noble work and the Lord is blessing their efforts.

BROTHER W. T. VAUGHAN is doing faithful work on the Pacific Coast. He has a good company of assistants and together they have placed many thousands of the Special BIBLE TRAINING SCHOOL in the hands of the people of the cities and towns. These faithful workers will receive their reward.

IF you wish to place a few thousand or a few hundred of the October Special BIBLE TRAINING SCHOOL in your locality, you will need to be prompt in sending in your orders: for the paper is a great favorite and orders are coming in rapidly. The price of the new Special is as follows:—

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The Little Dog's Victory.

A LITTLE dog barked at the big, round moon,
That smiled in the evening sky,
And the neighbors smote him with rocks and shoon,
But still he continued his rageful tune,
And barked till his throat was dry,
The little dog bounced like a rubber ball,
For his anger quite drove him wild,
And he said, "I am a terror, although I am small,
And I dare you, you impudent fellow to fall."
But the moon only smiled and smiled.
Then the little dog barked at a terrible rate,
But he challenged the moon in vain,
For as calm and slow as the workings of fate,
The moon moved along in a manner sedate
And smiled at the dog in disdain.
But soon 'neath a hill that obstructed the west,
The moon sank out of his sight,
And it smiled as it slowly dropped under the crest,
But the little dog said as he laid down to rest:
"Well! I scared it away, all right!"

THE most valuable asset in the world is character. The noblest character in the universe is the character of Christ. The character of Christ is a possible possession for all, in the gift of life and righteousness in Christ. "If you give your life to Him, and accept Him as your Saviour, then sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." This is the simple and wonderful truth of the gospel.

—Selected.

NEVER mind where your work is. Never mind whether it be visible or not. Never mind if your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you can not see results here in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased Him."

—Alexander Maclaren.

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