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

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

• Luke 14: 23 •



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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. VII

SOUTH LANCASTER, MASS., DECEMBER, 1908

No. 7

LIVE FOR SOMETHING

LIVE for something, be not idle,

Look about you for employ ;

Sit not down to useless dreaming ;

Labor is the sweetest joy.

Folded hands are ever weary ;

Selfish hearts are never gay ;

Life for thee hath many duties ;

Active be, then, while you may.

Scatter blessings in thy pathway ;

Gentle words and cheering smiles

Better are than gold or silver,

With their grief-dispelling wiles.

As the pleasant sunshine falleth

Ever on the grateful earth,

So let sympathy and kindness

Gladden well the darkened hearth.

Hearts there are oppress'd and weary ;

Drop a tear of sympathy,

Whisper words of hope and comfort,

Give, and thy reward shall be

Joy unto thy soul returning,

From this perfect Fountain-Head ;

Freely, as thou freely givest,

Shall the grateful light be shed.

—Selected.

REDEMPTION

MRS. E. G. WHITE

GOD so loved the world, that He gave His only begotten Son." He gave Him not only to live among men, to bear their sins, and die their sacrifice: but He gave Him to the fallen race. Christ

was to identify Himself with the interests and needs of humanity. He who is one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren"; our sacrifice, our advocate, our brother, bearing our human form before the Father's throne, and through eternal ages, one with the race He has redeemed,—the Son of man. And all this was done that man might be uplifted from the ruin and degradation of sin, that he might reflect the love of God, and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted views of what we may become through Christ. As the inspired apostle John beholds the height, the depth, the breadth of the Father's love toward the perishing race, he is filled with adoration and reverence; and failing to find suitable language in which to express this love, he calls upon the church and the world to behold it. "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." What a value this places upon man! Through transgression, the sons of men become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may be-

come the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial, and are placed where, through connection with Christ, they may indeed become worthy of His name, "sons of God."

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The amazing love of God for a world that did not love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness, blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child.

"Every human tie may perish,
Friend to friend unfaithful prove,
Mother's cease their own to cherish,
Heaven and earth at last remove;

—but no change, can attend Jehovah's love.

But to make known to man the love of God and to bring them to share His grace, — even this was not the only purpose of the Saviour's life of suffering and death of shame. Results of yet deeper significance, of infinitely greater extent, flow from the sacrifice of the Son of God. By the death of Christ not only man is set free from Satan's power, and uplifted from the pit of ruin, but the justice and mercy of God, and the immutability of His law, are vindicated before the universe.

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together," is the Creator's invitation to the beings He has made. Isa. 1:18. God does not force the will of His creatures. He can not ac-

cept an homage that is not willingly and intelligently given.

He desires that all the inhabitants of the universe shall be convinced of His justice in the final overthrow of rebellion and the eradication of sin. He purposes that the real nature and direful effects of sin shall be clearly manifested to the end that all may be assured of the wisdom and justice of the divine government.

IRRIGATION

GOD'S original plan for watering the earth was not by rain. During the first fifteen hundred years of this world's history, rain was unknown; for "the Lord God had not caused it to rain upon the earth" before the flood. "There went up a mist from the whole face of the ground." Gen. 2:5, 6.

When the Lord planned the garden of Eden, as a home for Adam and Eve, "a river went out of Eden to water the garden; and from thence it was parted into four heads." Gen. 2:10.

Here we have the first irrigating system this world ever knew. The river was parted into branches that carried water to the different parts of the garden, thus supplying the trees with abundance of moisture. Why God changed this order and sent the rain from heaven after the flood, we are not told; but there is good reason to suppose it was for the same cause that the great wealth of gold was not left upon the surface of the earth but buried deep in the rocks of the mountains. Irrigated land yields much greater returns than land watered by rains, and if the original system of watering the earth had remained, greater wealth would have been in the hands of the wicked to use to their ruin.

The ancient Egyptians understood irrigation as shown by Deut. 11:10. Solomon also understood the value of watering

the land from reservoirs. Eccl. 2: 6. While modern science has done wonders, and by means of irrigation has made "the desert rejoice and blossom as the rose," yet the plan originated with God.

"Is there any thing whereof it may be said, see, this is new? it hath been already of old time, which was before us." Eccl. 1: 10.

Science Bids the Desert Drink

OLD SCIENCE one day was walking 'round
With a thoughtful brow and a mien profound,
When he came to a place where the Desert lies
All gray in the glint of the turquoise skies;
And the Desert was parched, and the Desert was
dry,

For the scurrying clouds e'er passed it by;
Then Science, the merciful, bade it drink.
"Now what'll you take?" he said, and what do
you think—

The Desert murmured "WATER."

Then Science, the merciful, waters stored,
A shimmering, glimmering, glistening hoard,
He took from the streams where they kiss the land
And held their wealth in his giant hand;
In canyons lost in the mountains' fold
He bound the waters' wealth untold,
Bound them and stored them and held their cheer
For the great wide world as it swingeth here,
And gave the Desert—WATER.

Oh, the fruitage rare that the Desert knows!
The wilderness blossoming as the rose!
The million homes where the cacti grew,
And the sheen of the green 'neath the turquoise
blue!

The blossoming flowers, the bloom of peach,
And the lesson, the lesson it aye doth teach,
That the desolate places may still rejoice,
And the gray, turned green, lift a grateful voice,
When we give the Desert—WATER.

—Anon, in "The Earth."

"THE greatest want of the world is the want of men, men who will not be bought or sold; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

THE SECOND ADVENT MOVEMENT No. 6

J. N. LOUGHBOROUGH

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth. . . . And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware. . . . that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:1-7.

This open book from which time is proclaimed must be the book containing the time that was sealed up in the days of Daniel, to be made plain when we should come to the "time of the end." We have already seen *how* and *when* the sealed-up time was made plain, and when God raised up His messengers to go forth proclaiming the time of the judgment. The above language refers to the period when that message shall swell to its mighty cry, by sea and land, all over the earth.

This tenth chapter of Revelation is placed between the record of the sounding of the sixth and seventh trumpets, and the time spoken of, carries us to the sounding of the seventh trumpet. When the seventh trumpet begins to sound we read, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19. In the typical sanctuary the apartment containing the ark was opened for only one service. That was the cleansing of the sanctuary. So the time proclaimed when the seventh angel was about to sound must be the twenty-three hundred days that led to the cleansing of

the heavenly sanctuary. This period of twenty-three hundred days, as we have already shown, terminated in 1844.

The first four of the seven trumpets were fulfilled in the breaking of the Western Empire of Rome into the ten kingdoms. The fifth and sixth trumpets relate to the warfare against, and the capture of the Eastern Empire of Rome. The sounding of the fifth trumpet is from the time that the Mohammedans, whose false doctrine was represented by a "smoke that arose out of the bottomless pit," and whose warriors were compared to destructive "locusts," "had a king over them." The Ottoman Empire really started with the appointment of Othman as king in the territory of Nicomedia.

Othman founded that empire July 27, 1299. The period of time during which this power should "torment" the Eastern Empire was to be "five months"; thirty days to the month would make one hundred and fifty days. Counting a day for a year, which is the rule in symbolic prophecy (Numbers 14:34; Ezek. 4:6), would be one hundred and fifty years. That would carry us to July 27, 1449. Now it is a fact that the warfare of the Turks for that period was more in skirmishes, marauding, and pillage, rather than in a pitch battle that should settle the fate of the Eastern Empire.

At the end of the fifth trumpet's sounding there was a change of affairs. Those tormentors who had been restrained in their work hitherto, were now loosed to close the life of that Eastern Empire. The "four angels"—four chief sultanies that were "bound in the great river Euphrates"—were loosed "for an hour, and a day, and a month, and a year, to slay" that which they had only previously tormented. When we come to 1449 the affairs of the Ottomans were in charge of four sultanies, who were located on the Euphrates, at Aleppo, Iconium, Damascus, and Bagdad.

At this date the vast army of the Turks was marshaled for final conflict around the walls of Constantinople. Here for the first time fire arms were used on horseback. These in the vision appeared to the Revelator as fire, and smoke, and brimstone coming out of the horse's mouths. Rev. 9: 18. Just at this time John Paleologus, who is put down as the last Greek emperor, died. Constantine Decozez was a rightful heir to the throne. Amurath the Turkish sultan, with a ponderous cannon was firing immense rocks against the walls of Constantinople. Constantine Decozez sought Amurath's permission to ascend the throne. Such an act, of course, stimulated the Turks, who soon had possession of the city and the reins of the empire in their own hands. Thus at the predicted date they "killed" that which they had previously "tormented."

THE BATTLES OF THE BIBLE

Jonathan's Victory

S. N. HASKELL

SAMUEL had anointed Saul as king according to the choice of the people, but not the choice of God. But God had converted Saul and given him another heart; he had endowed him with the spirit of prophecy.

After Saul had reigned two years the Lord sent him out to battle against the Philistines. He "chose him three thousand men of Israel; whereof two thousand were with Saul at Michmash and Mount Bethel, and a thousand were with Jonathan at Gibeah." 1 Sam. 13:1, 2.

Samuel had made an appointment to meet Saul after seven days to offer a peace offering, as was customary before they went into battle. "The Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore for multitude." Israel saw that they were in a great strait. Only

three thousand, with this vast army on the other side! So the people began to scatter and they "did hide themselves in caves, and in thickets, . . . and in pits," until, when "Saul numbered the people, there were present with him about six hundred men." Saul became greatly frightened, and so he forced himself to offer a burnt offering; and, when Samuel came he said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the Lord, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after His own heart." 1 Sam. 13: 5-16. The battle was not a failure. Jonathan did not believe that it was a failure, and said to his armor-bearer,

"Come, let us go over into the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." 1 Sam. 14: 1-6.

They watched for the providences of God. Said Jonathan to his armor-bearer, "We will discover ourselves unto them. If they say unto us, Tarry until we come to you; then we will stand still in our place and will not go up to them. But if they say, Come up unto us, then we will go up; for the Lord hath delivered them into our hands: and this shall be a sign unto us." 1 Sam. 14: 8-23.

They were met by a taunt from the enemy, but they went forward trusting in God, and the Lord gave these two men the victory over that great host.



JONATHAN AND HIS ARMOR-BEARER

This battle was not after Saul's arrangement, for he had commanded the people not to eat anything until the battle was fought and the victory won. But Jonathan's faith gained the victory; God fought the battle. "Every man's sword was against his fellow and there was a very great discomfiture." Saul was prepared to chase the enemy after the faith of Jonathan had gained the victory.

Then, because everything had not been done after the order of Saul, he commanded that Jonathan be put to death. But the people rose up *en masse* and "said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." 1 Sam. 14: 45.

This demonstrates that the "race is not to the swift, nor the battle to the strong;" but it is God that fights the battles for the man who believes in Him and trusts in Him. While those who reason against God and devise their own means and methods, trusting in their own ability and wisdom, will make a failure; not only of their own personal salvation, but of the position that they may hold.

HE always wins who sides with God;
To him no chance is lost.
God's will is sweetest to him when
It triumphs at his cost.

Ill that He blesses is our good,
And unblest good is ill,
And all is right that seems most wrong,
If it be His sweet will.

—Faber.

THE TWELVE TRIBES OF ISRAEL

Judah

MRS. S. N. HASKELL

NAME or pedigree, separated from character, have no weight in the records of heaven. Because Reuben failed to cultivate a character worthy of the first-born,—the one entitled to both the temporal and spiritual birthrights,—they were taken from him and given to individuals who had developed characters worthy of them.

Joseph, who had become a noted business man, was given the double portion, the temporal birthright; but it required more than an ability to control great wealth to be entitled to the spiritual birthright, and become the progenitor of the Saviour.

The record states that Judah the fourth son, "prevailed above his brethren, and of him came the chief ruler." 1 Chron. 5:2. Jacob, upon his death-bed, pronounced the prophetic words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto

Him shall the gathering of the people be." Gen. 49:10.

How did Judah prevail above his brethren, and thus inherit the spiritual birthright? It is a subject worthy of careful study by every one who desires a part in the great spiritual birthright by which we today may become heirs of the eternal inheritance. We have no record of Judah ever prevailing over his brethren by force of arms.

A careful study of the lives of the twelve sons of Jacob reveals the fact that Judah was a leader. When Judah offered to stand surety for Benjamin, Jacob consented to let him go into Egypt, although Reuben's offer had been refused. Gen. 43:8-11; 42:37, 38. When Jacob and his family came into Egypt, Jacob "sent Judah before him unto Joseph, to direct his face unto Goshen." Gen. 46:28. This shows that Judah, by strict integrity of principle, had won the respect of his father and brethren. They had confidence in him.

The whole story is told in the blessing pronounced over Judah by the aged father just before his death. "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." Gen. 49:8. His brethren bowed down before Joseph; but the circumstances were different. Joseph's wealth and position acquired in a foreign land gave him the pre-eminence; but Judah won it in every-day contact in the home life. The confidence of his brethren in Judah was not born in a moment, but day by day his Christian character won their respect, until they of their own free will, not from force of circumstances, praised him and bowed down to him. A life of conflicts and victories is bound up in the words, "Judah, thou art he whom thy brethren shall praise."

Twelve thousand of the one hundred and forty-four thousand will enter the holy city under the name of Judah,—individuals who

will be recognized by their brethren as leaders in times of perplexity. "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" Gen. 49:9. Jacob gives the impression that it would be as easy to conquer a lion as to overcome one with the

character of Judah; that it would be as safe to rouse up an old lion as to contend with one who stood fast in his integrity in God.

It is a character we may well covet; that firmness that will not surrender Christian integrity when we know the Lord is with us, even if assailed by Satan and all his hosts.

PRAISE DUE

HAVE you ever praised the Lord because He had given you such a wonderful mechanism as a human body?

The Psalmist says, "I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well." *Psa. 139:14.*

A careful reading of the following poem will help one to better appreciate the intricate mechanism of the human body.

NOT in the world of light alone,
Where God has built his blazing throne,
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,—
Eternal wisdom still the same!

The smooth, soft air with pulse-like waves
Flows murmuring through its hidden caves,
Whose streams of brightening purple rush,
Fired with a new and livelier blush,
While all their burden of decay
The ebbing current steals away,
And red with Nature's flame they start
From the warm fountains of the heart.

No rest that throbbing slave may ask,
Forever quivering o'er his task,
While far and wide a crimson jet
Leaps forth to fill the woven net
Which in unnumbered crossing tides
The flood of burning life divides,
Then, kindling each decaying part,
Creeps back to find the throbbing heart.

But warmed with that unchanging flame,
Behold the outward moving frame,
Its living marbles jointed strong
With glistening band and silvery thong,
And linked to reason's guiding reins
By myriad rings in trembling chains,
Each graven with the threaded zone
Which claims it as the Master's own.

See how yon beam of seeming white
Is braided out of seven-hued light,
Yet in those lucid globes no ray
By any chance shall break astray.
Hark, how the rilling surge of sound,
Arches and spirals circling round,
Wakes the hushed spirit through thine ear
With music it is heaven to hear.

Then mark the cloven sphere that holds
All thought in its mysterious folds,
That feels sensation's faintest thrill,
And flashes forth the sovereign will;
Think on the stormy world that dwells
Locked in its dim and clustering cells!
The lightning gleams of power it sheds
Along its hollow glassy threads.

O Father! grant Thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor Thy mercy warms,
And mold it into heavenly forms!

—*Oliver Wendell Holmes.*

Perpetual Youth

'Tis yet high day; thy staff resume
 And fight fresh battle for the truth.
 For what is age but youth's full bloom,
 A riper, more transcendent youth?
 A weight of gold
 Is never old.
 Streams broader grow as downward rolled.

At sixty-two life has begun,
 At seventy-three begins once more;
 Fly swifter as thou near'st the sun
 And brighter shine at eighty-four.
 At ninety-five,
 Should thou arrive,
 Still wait on God and work and thrive.

—*Oliver Wendell Holmes.*

THE OBJECT OF GOD'S BLESSING MEN TEMPORALLY

S. N. HASKELI

IN Deut. 8:17, 18, the Lord warns His people against forgetting that the power to acquire wealth is a gift from God; and the object of this gift is that man may use what he acquires in a way that will insure to him the promises of God that pertain to his future reward.

In Luke 12:33, 34, Jesus teaches that this world's goods may be deposited where riches will never fail; and in this way man may save all of his acquired wealth, by simply making the transfer to the heavenly treasury.

In Prov. 3:9, 10, those who thus honor the Lord with their substance and the first-fruits of all their increase, have the promise of Jehovah that their barns shall be filled with plenty, and their presses burst out with new wine.

Jesus promises, in Mark 10:28-30, that those who forsake all in this life, of friends, lands, and money, shall receive a hundred fold in this world, and in the world to come "eternal life." So a man may be poor in this world's goods and have great riches;

and rich in this world's goods and have nothing. Prov. 13:7.

According to Phil. 4:10-19, when the Philippians sustained Paul in Thessalonica, they laid up fruit in the kingdom and it was a sweet odor to God, and secured to them one of the most precious promises in the Bible.

In Prov. 19:17; 22:9, we are instructed how to lend to God and have as security a promisory note from Him, thus securing special blessings from the Lord.

In Acts 10:3-7, we are assured that those whose prayers and alms are continually mingling, are visited by the angel of God, and angels work for their salvation.



In 1 Chron. 29:10-18, is recorded a model thanksgiving prayer after the people gave silver, and gold, and precious stones. And in Luke 16:13-15, we learn that no person who makes the accumulation of this world's goods his main object in life, can be saved in the kingdom.

“WE may keep so close to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun.”

A MAN, so to speak, who is not able to bow to his conscience every morning is hardly in a condition to respectfully salute the world at any other time of the day.—*Douglas Jerrold.*

GREATER THAN A PROPHET

S. N. HASKELL

THE gift of prophecy is a gift placed in the church the same as the gift of healing, wisdom, discerning of spirits, or any other gift. 1 Cor. 12:4-10.

Individuals who have this gift will have visions and dreams. Num. 12:6. When God speaks to them in vision, they are instructed to write out the messages and send them to the churches. Rev. 1:10, 11.

While in vision prophets have no control over their minds. Paul could not tell whether he was really in heaven, or on the earth, while in vision. 2 Cor. 12:1-3.

Balaam declared he could not reverse the message God gave to him. Num. 23:19, 20.

The gift of prophecy is more beneficial in bringing unity into the church than any other one gift. This is one reason why God has placed this gift in the church. 1 Cor. 14:1, 22; Eph. 4:11-13.

But there is another gift greater than the gift of prophecy. We read, "But what went ye out for to see? A prophet? Yea, (that is, John was a prophet) I say unto you, and much more than a prophet." How can that be? The next verse explains it. "This is He of whom it is written; BEHOLD, I send My messenger before Thy face, which shall prepare Thy way before Thee." Luke 7:26, 27. An apostle is God's messenger. Phil. 2:25.

When John was asked, "Art thou Elias?" he saith, "I am not. Art thou that prophet? And he answered NO. Then said they unto him, Who art thou? that we may give an answer to them that sent us. . . . He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:21-23.

John was a prophet; "much more than a prophet." He was God's messenger.

He had given up a life of ease, and it was his joy to echo the voice of the prophet. His unselfish joy in the ministry of Christ represents the highest type of nobility ever revealed in man.

It was the same with the apostle Paul, and it was the same with Moses: they offered their lives for others. Rom. 9:3; Ex. 32:32, 33.

Some of God's messengers are both apostles and prophets; and some are not. John refused to accept honor for himself and it was his joy to turn the attention of all to Christ, saying, "A man can receive nothing except it be given him from heaven." John 3:27-30. With all his greatness in the sight of God, John wrought no miracles. John 10:41.

SABBATH AND FIRST DAY

S. N. HASKELL

THE first mention of the first day of the week in the Bible is found in Gen. 1:5. "And the evening and the morning were the first day." This refers to the first twenty-four hour period measured out of eternity.

The first mention of the seventh day, is the seventh day from the beginning of creation. Gen. 2:1-3. It was blessed and sanctified by the Lord; because God rested from all His works that He had created and made. Ex. 20:11.

This weekly period came from nothing in nature: in fact, it was purely an arbitrary measurement of time by divine appointment, and marks the weekly cycle. It is the rest-day of God, and this alone marks the weekly cycle. The Sabbath from the creation of the world has bounded the week; It has preserved it for six thousand years, and will mark the weekly cycle throughout all eternity. Isa. 66:22, 23.

The second allusion to this weekly cycle is found in Gen. 4:3 [margin]: "At the

end of the days," when Cain and Abel came up to the gates of Paradise to offer their sacrifices. This shows that they met for worship on the Sabbath as early as before the death of Cain.

In every instance that the Sabbath is mentioned from this time onward it is spoken of as a *day*, separate from all the other days of the week. The prophet Ezekiel distinguishes this day from other days by the expression, "Six working days." Ezek. 46:1.

There are eight other instances in the New Testament where the term, "first day of the week" occurs. Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19. These all refer to the day that Christ arose from the dead, and it is expressly stated that the Sabbath was the day before it. The two remaining instances are found in Acts 20:7, 8; 1 Cor. 16:1, 2. A careful reading of the first two verses show that this was an evening meeting. In 1 Cor. 16:1, 2, the individual members of the churches were required to "lay by him in store as God hath prospered him. "This was not at the church; but he was to lay by himself; that is, at home where he could look over his accounts.

On the other hand the seventh day is called the Sabbath, or rest day of Jehovah; and the reason for its observance is given in the fourth commandment as follows: "For in six days the Lord made the heaven and earth, the sea, and all that in them is; and rested on the seventh day; wherefore, the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. Four times it is said to be a sign between God and His people, and the reason for this is, "that I am the Lord that doth sanctify them," and "that ye may know that I am the Lord your God." Ezek. 20:12, 20. Another reason is given in these words, "For in six days the Lord made heaven and earth and on the seventh day He rested, and was refreshed." Ex. 31:17.

The Bible does not give one single instance of the observance of the first day, neither is it mentioned as a day of worship by the Lord; yet men call it the "the Christian Sabbath." Surely there has been a change and in our next issue we will give the authority as to who has brought about this change.

"TO KNOW God, and to make Him known is our business here."

Three Steps

REV. 2:5.

LOOK back to the time when the Saviour
Was precious and chiefest of all;
But now thou hast wandered in darkness,
Remember from whence thou didst fall.

The day of the Lord is approaching,
Probation is now nearly spent;
Soon will the cry sound, "It is finished,"
Awake thee and haste to repent.

Gird on once again the full armor,
The helmet, the breastplate, the shield;
Grasp firmly the sword of the Spirit;
Go work in the Lord's harvest-field.

—Isabel McDonald.

HEALTH AND DIET

S. N. HASKELL

GOD regards the health of His children, and His message to us is, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." } John 2.

The forgiveness of sins and the healing of the body were closely associated in the Saviour's work. He used the healing of the body as an evidence of His power to forgive sins. "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Matt. 9:5, 6.

The mother's habits before the birth of the child have much to do with the creation of the child's appetite, and the appetite in childhood has much to do with the character in after years. God knowing this has given in the Scriptures special instruction to mothers, both before and after the birth of the child.

About three thousand years ago the angel of the Lord appeared unto the mother of Sampson, and gave special directions as to her diet. "Behold," said the angel to the woman, "thou shalt conceive and bear a son, and now drink no strong wine, neither eat any unclean thing." When further interrogating the angel Manoah said, "How shall we order the child, and how shall we do unto him?" The angel replied, "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine, or strong drink, nor eat any unclean thing; all that I commanded her let her observe." Judges 13:12-24.

Sampson was raised up for a special purpose; he was to accomplish a certain work, and it was necessary, in order for him to do this, that he have certain strong traits of character: a clean mind, and physical strength. His mother's habits before his birth would have much to do with the formation of his appetite, and his appetite in childhood might unfit him for the work that God had for him to do.

John the baptist, the forerunner of Christ, is another example of this kind. Said the angel to Zacharias, the priest, "Fear not, Zacharias; for thy prayer is heard; and thy wife, Elizabeth, shall bear thee a son and thou shalt call his name John. . . . and he shall drink neither wine nor strong drink." Luke 1:13-16.

John the baptist was the forerunner of Christ; he was voice of the prophet concerning the reform that was to take place to prepare the way for Christ. John 1:

21-23. He represented the work of Elijah, and his work represents the work of the people of God in the last days. Isa. 40:3-5.

Elijah, although a flesh-eater when he was called to his work (1 Kings 17:6), in the time of famine ate bread and oil (1 Kings 17:1-16), and, when driven into the wilderness by the decree of Jezebel, ate nothing but cake baked on coals, and drank nothing but water. 1 Kings 19:4-8.

Is it not then reasonable to conclude that, in the preparation for the second coming of Christ, there will be a reform among the people of God along the lines of eating and drinking? And, that an individual who does not regard the habit of diet, will not be prepared for that solemn event!

MUSIC

THE Reformers early enlisted music in their service, and it exercised a powerful influence in extending the new movement among the people.

"Music," said Luther, "is the art of the prophets. It is one of the most magnificent and delightful presents that God has given us. Luther was a poet as well as a musician; his "*Ein feste Burg ist unser Gott*" (one of the themes of Meyerbeer's *Huguenots*), which rang through all Germany, was the "Marseillaise" of the Reformation.

Luther had revised both the words and the music two days before his appearance at the Diet of Worms. As he was journeying towards that city, he caught sight of its bell-towers in the distance, upon seeing which he rose up in his chariot and sang the noble song.

The French Reformers also enlisted music in their service at an early period. The Psalms were translated by Clement Marot and Theodore de Beza, set to attractive music, and sung in harmony in family worship, in the streets and fields, and in congregational meetings. During a lull in the

persecution at Paris in 1558, thousands of persons assembled at the Pre-aux-Clercs to listen to the Psalms sung by the men of "The Religion" as they marched along. But when the persecution revived, the singing of the Psalms was one of the things most strictly interdicted, even on pain of death.

Calvin also, at Geneva, took great care to have the Psalms set to good music. He employed, with that object, the best composers, and distributed printed copies of the music throughout all the churches. Thus psalmody in which all the people could join, everywhere became an essential part of the service of the Reformed Church.—*The Huguenots*.

GOD'S CLAIM

THE Sabbath is the oldest of all our institutions,—older than civil governments, older than the family. It was ordained at the culmination of creation. If God out of eternity formed time, has he not a right to claim a portion of that time? He can, and shall till time shall be no more. At Sinai this institution was secured by more direct enactment. Objectors say this was only a local law, of only local and temporary force. What an absurdity! Was the prohibition of stealing of only local application, or of killing, or of adultery? Then the foundations of all society are resting on a basis of exploded ideas. If the decalogue applies to all people, and governs to all time, so does the fourth commandment.

People of lax ideas and laxer practice, are very ready to quote the Saviour's saying, "The Sabbath was made for man, and not man for the Sabbath," and think that authorizes all manner of self-indulgence. In all my study, however, of the utterances of Christ I find nothing which by any fair and honest interpretation could tend to lessen the sanctity of the first divine com-

mand. True, the Sabbath was intended for our benefit, for our rest, for our recreation, but the question is, "Which part of man do you propose to recreate, the animal or the spiritual, the body or the soul?" We are commanded to keep the Sabbath day holy, but divine wisdom has so accommodated matters that in keeping the day holy we find our highest happiness and truest recreation.—*Dr. Guylar, in N. Y. Witness, Jan. 9, 1875.*

SPIRITUAL GIFTS

THERE are ten special gifts placed in the church as innumeraled in 1 Cor. 12 : 28 and Eph. 4 : 2, as follows : first apostles, second prophets, third teachers, fourth evangelists, fifth pastors, sixth miracles seventh healing, eighth helps, ninth governments, tenth diversities of tongues.

Because one possesses one of these gifts is no sign that he possesses any other one of them. A man may be a strong apostle and lead out in the work of the Lord in a wonderful way, and not be a teacher. Another man may be a first class teacher and a very poor preacher.

Some individuals have possessed several of these gifts. Moses was an apostle, a prophet, and an organizer. He possessed the gift of government in such a strong degree that he could govern the Israelites as they passed through to the promised land. Deborah was a prophetess, also a judge and leader in Israel.

We do not read of Elisha preaching to great crowds, like Paul ; or leading an army, like Deborah ; but, with the gift of prophecy he must have possessed the gift of teaching in a marked degree, for much of his life was spent in the schools of the prophets.

Elisha and Elijah both possessed the gift of healing to such a marked degree that they could even raise the dead.

There were many other leading prophets like Isaiah, Ezekiel, and Jeremiah, who did not apparently possess any leading gift except the gift of prophecy. While many prophets like Paul and Nehemiah were apostles and evangelists, as well as prophets.

One individual may possess many gifts; but because they have one gift is no reason that they possess any other gift. "The manifestation of the Spirit is given to every man to profit withal."

ONE REPENTED

IN the records of the crucifixion as given by Matthew and Mark, we learn that both of the thieves reviled Christ. "The *thieves* also, which were crucified with Him, cast the same in His teeth." "And *they* that were crucified with Him reviled Him." Matt. 27:44; Mark 15:32 (See context).

But from Luke's record we learn that *one* of these two thieves *repented*. The record says, "And *one* of the malefactors which was hanged railed on Him, saying, If thou be Christ, save Thyself and us. But the *other* answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we received the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, *Lord, remember me when Thou comest into thy kingdom*. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Luke 23:39-43.

"At first both railed at Jesus."—*Bible Cyclopaedia*, art. "Thieves."

They catch at first the prevailing tone of scorn. But over one of them there came a change."—*Smith's Bible Dict.*, art. "The Two Thieves."

"They joined with the rabble in upbraiding Jesus for a time; but one of them repented later (Luke 23:39-43)."—*Warrell's note on Matthew 27:44*.

"Tradition calls the penitent thief Demas, or Dismas; the impenitent, Gestas. It is probable that at first they both reviled him, but his noble courage softened the heart of 'Dismas' into admiration, love, and belief. Luke 23:32, 39-43."—*Schaff's Bible Dict.*, art. "Thief."

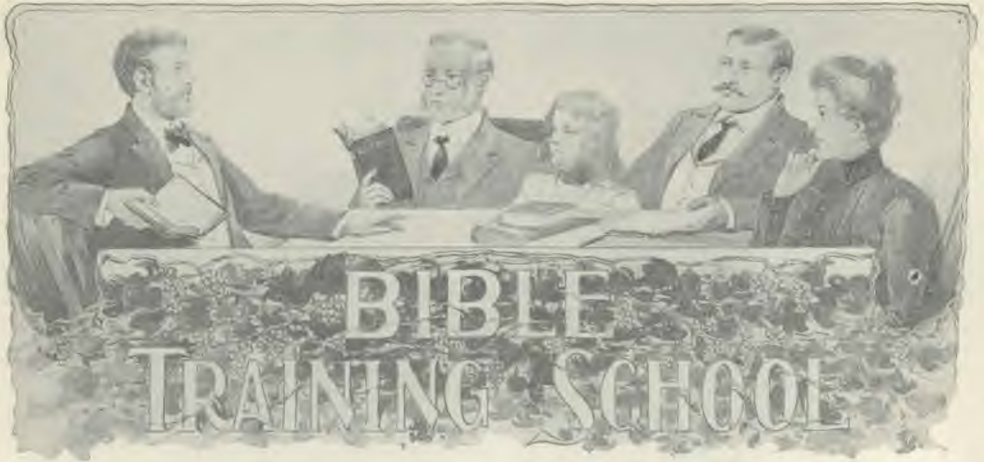
"St. Matthew says, 'The robbers'; St. Mark, 'They that were crucified with him, reviled him.' Therefore either St. Matthew and Mark put the plural for the singular (as the best authors sometimes do), or both reviled him at first, till one of them felt the overwhelming power of saving grace."—*Wesley's note on Luke 23:39*.

"To Jesus in His agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. Both the men who were crucified with Jesus had at first railed upon Him; and one under his suffering, only became more desperate and defiant. But not so with his companion."—*Desire of Ages*, p. 898, *trade ed.* For we hear him crying, "Lord, *remember me* when thou comest into thy kingdom."

Dear reader, let us take courage and come boldly unto the throne of grace remembering that we have a merciful Saviour who will hear us when we, indeed and in truth, come to Him.

ARTHUR L. MANOUS.

"THE prayer for daily bread includes both physical and spiritual food. We are equally dependent upon God for both. Both are given that we may have strength for service. Those who refuse to serve forfeit the right to receive these gifts. 'If any man will not work, neither let him eat.' The more earnest the service, the greater need there is of food. Those, therefore, who desire to receive the Living Bread in the fullest measure should seek most earnestly to impart spiritual blessing to others. Daily toil is the price of daily bread."



BIBLE READERS' CLASS

THE Bible teaches that the angels are deeply interested in the work of rescuing souls from this world of sin. As they are so deeply interested in our salvation, we ought to be familiar with what is given us in regard to them.

I

Angels of God

- Rev. 5:11. There are more than one hundred million of angels.
- Heb. 1:13, 14. Every one of this vast host is interested in the salvation of souls.
- Ezek. 1:13, 14. They run to and fro like lightning from the heavenly courts.
- Jude 6. Evil spirits are fallen angels "which kept not their first estate."
- John 8:44. Satan was once in the "truth" in heaven.
- Isa. 14:12. He was called day-star, or son of the morning.
- Isa. 14:13, 14. Sin originated with him through self-exaltation.
- Rev. 12:9. Satan and his angels were cast out of heaven by Michael—Christ.
- Luke 10:18. He fell like lightning from heaven.
- Gen. 3:1-6. This was before death came into this world. Angels therefore existed before man was created.

II

The Power of the Angels

- Psa. 103:20. The angels of God "excel in strength."

- Rev. 16:14. Even evil angels have power to work miracles.
- 2 Chron. 32:21. One good angel slew every leading man in the Assyrian army.
- 2 Kings 19:35. There were one hundred eighty-five thousand men slain at that time.
- Acts 12:23. It was an angel that smote Herod with an incurable disease.
- Acts 5:19; 12:7-11. An angel opened the prison doors for God's people.
- Acts 8:26. They direct God's servants where to go.
- Psa. 34:7. The angels of the Lord encamp about God's people and deliver them.
- Dan. 6:22. They control the most powerful animals.
- Dan. 3:28; Rev. 14:18. They have power over fire.
- Matt. 18:10. They always behold the face of God.

III

Order Among the Angels

- Joshua 5:14. The hosts of God have a captain over them.
- Rev. 19:14. They are marshaled in armies.
- Isa. 6:2. The seraphim compose one order of angels.
- Ex. 25:16-20. In representation of God's work in heaven, cherubim of gold were placed upon either end of the mercy seat over the ark.
- Ex. 25:20; Lev. 16:2. They stretched their wings over the mercy seat where the shekinah, or visible presence of God was manifested.
- Psa. 80:1. This represented God's real throne in heaven. These cherubim are nearest the throne and catch the first rays of light.

Ezek. 28:14. Satan, before his fall, was one of these covering cherubs.

Rev. 10:5. Some angels are given charge over the water.

Rev. 14:18. Others have charge over fire.

Rev. 14:6-14. Angels have oversight of the gospel work in the earth.

IV

The Angel Gabriel

Luke 1:19. The angel Gabriel stands in the presence of God.

Luke 1:13, 14. He was sent to answer Zacharias' prayer.

Luke 1:26, 27. It was Gabriel that was sent to Mary to announce the birth of Christ.

Dan. 8:16. He was sent to make Daniel understand the vision.

Dan. 9:21-25. It was the same angel that appeared to Daniel the second time to explain the time of Christ's second advent.

Dan. 10:21. This is the only angel that "holdeth" with Michael in giving prophecy.

Rev. 1:1. Christ speaks of him as "His angel."

Rev. 19:10. He was John's servant.

Rev. 22:9. In the same sense he is the servant of all the prophets.

Rev. 22:9. He is also a servant of those who keep the sayings of the book of Revelation.

The spirit of prophecy as manifested to Daniel, Zachariah, and John will be manifested in the remnant church. Who can say that the spirit of prophecy in the remnant church is of any less importance than that given the former prophets?

Scriptures Speaking of the New Earth

God said to Abraham when "Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For *all the land* which thou seest *to thee will I give it*, and to thy seed forever." Gen. 13:14, 15.

Paul speaks of this promise in Rom. 4:13: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Again he says in Heb. 11:8-10, 13, 14, "By faith, Abra-

ham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a *country*."

The reason why it was confirmed to his descendants is thus stated: "Sojourn in this land, . . . and I will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; . . . Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:3-5.

Stephen, another inspired man, said that God gave him (Abraham) "none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

Again in Gal. 3:29, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

David bears the following testimony: "The meek shall inherit the earth; . . . The righteous shall inherit the earth and dwell therein forever. . . . Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." Psa. 37:11, 29, 34.

In Matt. 5:5 Christ says, "Blessed are the meek; for they shall inherit the earth."

We read in Prov. 11:31, "Behold the righteous shall be recompensed in the earth."

The apostle in Rom. 2:7 says, "To them who by patient continuance in well doing seek for glory and honor and immortality, *eternal life*" is given.

In 2 Pet. 3:11-13, the apostle Peter says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Hence, it follows that the saints will spend eternity on this earth.

In Isa. 66:22, 23, we have the following promise: "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 new moon to another, and from one Sabbath to another, shall all flesh come to worship me saith the Lord."

Again we have the words of Christ in Matt. 25:34: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

From the above we learn:—

First:—That this earth will be the home of man, whom God created.

Second:—Both the Old and the New Testament writers believed that the righteous would inherit it forever and ever.

Third:—It is the only home ever promised to man.

Fourth:—The wicked will not be there.

Fifth:—It will be purified by fire.

Sixth:—Those who inherit it will keep the Sabbath.

Seventh:—When man is redeemed he will sustain the same relation to God, the earth, and the Sabbath, as when placed in the Garden of Eden.

Hoeing and Praying

SAID Farmer Jones in a whining tone,
To his good old neighbor Gray,
"I've worn my knees through to the bone
But it ain't no use to pray.

Your corn looks just twice as good as mine,
Though you don't pretend to be
A shining light in the church to shine,
An' tell salvation's free.

I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' why yourn beats it so an' climbs
I'd give a good deal to know."

Said Farmer Gray to his neighbor Jones,
In his quiet and easy way,
"When prayers get mixed with lazy bones
They don't make farmin' pay.

Your weeds, I notice, are rank and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall,
If you don't dig up the tares.

I mix my prayers with a little toil,
Along in every row;
An' I work this mixture into the soil,
Quite vigorous with a hoe.

An' I've discovered, though still in sin
As sure as you are born,
This kind of compost well worked in,
Makes pretty decent corn.

So while I'm praying I use my hoe,
An' do my level best,
To keep down the weeds along each row,
An' the Lord, He does the rest.

It's well for to pray, both night an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

You must use your hands while praying though
If an answer you would get,
For prayer-worn knees an' a rusty hoe
Never raised a big crop yet.

An' so I believe, my good old friend,
If you mean to win the day,
From ploughing, clean to the harvest's end,
You must hoe as well as pray."

—Home Circle.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

[Entered July 1, 1902, as second-class matter, Post Office at New York, N. Y., act of Congress of March 3, 1879. Application for entry at South Lancaster, Mass., made November, 1903. Act of Congress of March 3, 1879.]

Single copy, per year - - - - - 25 cts.
To foreign countries and Canada, per year 40 cts.

Address all communications and make all checks or P. O. money orders payable to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

SOUTH LANCASTER, MASS., DECEMBER, 1908

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Who is it goes from door to door,
Repeats his story o'er and o'er,
And takes the orders by the score?
The canvasser.

Who is it tramps through storm and shine?
Not knowing how, or where he'll dine;
Of troubled tho'ts he gives no sign.
The canvasser.

Who is it meets the stern and rude?
With pleasant smile and cheerful word;
By no ill-treatment he's disturbed,
The canvasser.

With book and tract he trudges on;
The message gives to everyone;
While unseen angels guard from harm;
The canvasser.

Oh may thy faith and courage be
Unfailing as the boundless sea;
We pray God's blessing upon thee,
Dear canvasser.

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