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

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

· Luke. 14: 23 ·



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

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The Need of the Hour

Mrs. E. G. White



WHO, we ask, will follow the example of his Lord in self-sacrifice and disinterested benevolence, to save his fellow-men? There are young men and women and those of middle age who have had experience in the truth, but do not advance in the divine life and increase in the knowledge of our Lord and Saviour Jesus Christ, and they do not know the cause. One cause of their lack of spiritual strength, and of their not being full-grown men and women in Christ is, they are not workers with Christ. If they would work for Jesus, their sympathies would be brought in close union with Christ, and they would grow in Him their living Head, and have a better understanding of the nature of His work and of His sacrifice for man; and would place that estimate upon souls proportionate to the value of the price Christ has paid for man. There are a large number who, if they would come near enough to God by entire consecration, would hear His voice saying, Go labor in my vineyard, and ye shall receive your wages by-and-by.

Many are not sufficiently aroused to their duty to do the work they might do if they would, and that they do not do because they have not the spirit of sacrifice. God will hold such accountable for the souls of their fellow-men. They might have done a good work in union with Christ, and they will be called to render an account for the good to souls they could have done and did not.

We are not, as a people, sufficiently aroused to the short time in which we have to work, and we do not understand the magnitude of the work for the time. The night soon cometh, in which no man can work. Satan is earnest, zealous, and persevering in his work. If he fails to accomplish his work the first time, he tries again. He will try other plans, and work with great perseverance to bring in various temptations to ensnare souls. He never becomes so discouraged as to let souls entirely alone. If the zeal and perseverance of Christ's followers in their efforts to save souls were equal to Satan's efforts to deceive them to their eternal loss, we should see hundreds embracing the truth where we now see one.

God calls for men and women to qualify themselves by consecration, to do His will and earnest study of the Scriptures, to do His special work for these last days. He calls for men now who can work. As they engage in the work in sincerity and humility to do all they can, they will be obtaining a more thorough experience. They will have a better knowledge of the truth and better know how to reach souls and help them just where they need to be helped. Workmen are needed now, just now, to labor for God. The fields are already white for the harvest, and yet laborers are few. There are those among us who could work if they were awake to the wants of the cause, and were willing to bear burdens. God calls for men and women, who are followers of Christ, to volunteer to work under His dictation to rescue souls from ruin. All who engage in the work of presenting the truth to others must have true courtesy, and Christian politeness, and sincere love for souls, so as to make, not general efforts merely, but personal efforts.

AT THE DOOR

H. W. COTTRELL

OPEN the door of your selfish heart, and the promise will be verified, "I will come in to him, and will sup with him, and he with Me." The door is the hindering cause, and that door is your will. When you become willing, the door *will be open* and the great Peace-giver will have entered and be dining with the new man at the new home.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." They saw, they heard, they experienced. "Go thou and do likewise."

"Behold the Lamb of God,"—not a mere man,—“which taketh away the sin of the world.”

PRAYER

WHEN my heart is hard and stony,
Full of doubt and sinful lust,
Lead me, Saviour, then to seek Thee,
Let me in Thy mercy trust.

When my heart is filled with darkness,
Filled with sins that grieve Thy heart,
Saviour, O my Saviour, hear me,
Thy own light to me impart.

When I wander from Thy precepts,
In the dark, forbidden way,
When my heart is void of feeling,
Teach me, Saviour, then to pray.

Let me bow before Thee boldly—
Search my heart, remove the sin,—
At the portal of Thy mercy,
Saviour, bid me enter in.

Welcome in Thy presence give me,
I to Thee my all resign,
Thine for strength and life and keeping—
Fr Thy service wholly Thine.—*Max Hill.*

THE ATONEMENT

(Continued)

MRS. S. N. HASKELL

THE Saviour, in the parable in Matt. 18 : 23-35, clearly taught that an individual who has known the joys of sins forgiven may turn to sin again, and if they do return to sin and remain in sin, they will have to answer for the sins that had been forgiven.

When we confess our sins they are covered by the blood of Christ [Rom. 4 : 7, 8 ; 1 John 1 : 7], and remain covered as long as we abide in Christ. But if we forsake Christ we withdraw ourselves from that covering and have to answer the record of our entire lives without a Mediator. As long as we are in a condition where we are liable, or there is even a possibility, of our returning to sin, we could not be at-one-ment with a pure and holy God.

While the complete work of at-one-ment was typified by the burning of the fat in every sin-offering during the continuous daily service in the sanctuary, yet it was more definitely taught in the work done by the high priest in the second apartment. The

work in the first apartment taught how a sinner could accept Christ and have his sins forgiven and covered; while the work in the second apartment taught how those covered sins were finally disposed of. The blood of the Lord's goat in type removed the trace of sins from the earthly sanctuary just as truly as the blood of the sin-offering throughout the year had in type cleansed the sinner and made his sins white as snow. The blood of Christ does the complete work, but it is such a wonderful work that it took several different offerings to represent it in its completeness. We love to think of Christ as our sin-bearer; but we must remember that He will not carry our sins throughout eternity. Sin must be destroyed and all trace of it removed from the records of heaven before the at-one-ment can be complete.

The work in the first apartment taught how sins could be removed from the hearts of men; while the work in the second apartment taught how all trace of sin will forever be removed from the heavenly sanctuary, and also from the earth. We can daily approach, by faith, the first veil of the heavenly sanctuary, present our offering—the Lamb of God—and receive pardon through His blood; and of the individual who faithfully does this, Christ's says, "I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before His angels." Rev. 3:5.

The name is retained and the sins are blotted out. This was all prefigured in the type by the high priest's entering the second apartment on the day of atonement with the blood of the Lord's goat and cleansing all trace of sin from the sanctuary. The priest in type carried the sins from the sanctuary in person and laid them on the head of the scapegoat, and they were finally destroyed. In the type the Lord says the burning of the fat was a sweet savor unto Him. Lev. 4:31. It represented the burning of the sin without the individual who committed the sin.

When the wicked are destroyed they will be burned with their sins because they will not separate from their sins. But the righteous gave their sins to Jesus; and when He finally lays all those sins on the head of the originator of all sin, Satan, and he is burned up, and nothing but ashes remains of sin and Satan, then the at-one-ment between God and His people will be complete forever, never again to be broken. The death of Christ is the beginning and the ending of the entire work and no part of the great work could be accomplished without it; but we cannot say the work of atonement was complete at the cross, but the cross of Christ formed the bridge, as it were, across the great chasm of sin upon which the work could be accomplished.

Next month we will show from the type how the complete atonement embraced the renewing of the entire earth.

(To be concluded.)

"THE patient heart,
That bears its heavy cross apart,
And still makes known
Its burden unto Christ alone,—
To this one His sweet Spirit brings
Most dear and gracious comfortings."

BEING UNDERSTOOD

E. M. HARRIS

FOR the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20. What other or better way is there to enable us to understand invisible or spiritual things? Christ said, "If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things?" John 3:12. Living things of beauty spring from inert matter in the natural world, and the same Power will make new creatures of those who are dead in trespasses and sins. Eph. 2:1.

As trees and plants draw from the soil

elements necessary for their life, so must the mind of man receive spiritual life through faith in Christ.

"With the mind, I myself serve the law of God," said the apostle Paul. Rom. 7:25. The mind admits of the spiritual nature, designed of the Creator that we might be co-workers with himself, appreciative observers of His works (Psa. 107:43), obedient to His will, and in sympathy with Him in all His revealed purposes.

Aside from His spiritual nature man has no preeminence over the beasts that perish. Eccl 3:19. Unbelief separates us from God and foils His beneficent designs toward us.

Our only hope is to receive spiritual life through faith in the mediatorial work of Christ. Christ, a Spiritual Being, left the glories of heaven to save a perishing world. He left earth and returned to heaven that the minds of men might be directed heavenward, and that He might do His work in their behalf.

Christ said to His disciples, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24."

This law is the law of love, the yielding of selfish interests for the well-being of others.

"So with all who bring forth fruit as workers together with Christ: self-love, self-interest must perish; the life must be cast into the furrow of the world's needs. But the law of self-sacrifice is the law of self-preservation.

The husbandman preserves his grain by casting it away: so the life that will be preserved is the life that is freely given in service to God and man."

Thus the Great Teacher shows that by the study of natural things we obtain a better understanding of spiritual things.

OUR duty is to be useful not according to our desires but according to our powers."



SHIPS

THE first mention of ships in the Bible is in Gen. 49:13. In the days of Solomon there were those that had a knowledge of the sea. Solomon had a navy on the Red Sea which was a source of great wealth to him. 1 Kings 9:26-28. Jehoshaphat tried to follow Solomon's example, but his ships were destroyed. 1 Kings 22:48. At a very early date the navy acted an important part in time of war. Num. 24:24; Dan. 11:30, 40. Merchant ships anciently, as at the present time, sailed to and fro gathering great wealth. 1 Kings 10:11.

While ships have always been an important factor, yet there has never been any period in the world's history when there were so many people going to and fro on the high seas as at the present time. The mammoth ocean steamers with their mass of human freight are like great floating cities, and by means of the wireless telegraphy, the business man can take a pleasure trip on the ocean, and at the same time direct his business at home.

The most important object of all this traffic on the ocean is not the gathering of wealth; but rather the scattering of the greatest wealth man can possess; viz., the knowledge of a sin-pardoning Saviour and of His second coming. God does not forget His faithful messengers as they travel upon the broad ocean; for He controls the waves of the sea, as well as wicked men.

Psa. 107:23-30; 93:4; 89:9; Job 38:11.

The voice of prayer reaches the ear of Jehovah just as quickly from the storm-tossed bark as from the quiet closet retreat. Psa. 107:28, 29; Acts 27:21-24.

GREATER THINGS

JOHN 1:50

"THOU shalt see greater things

Than these," the Saviour said.

Still down the ages rings

The voice that wakes the dead—

The voice of Him who ever lives,

Who to His own all power gives.

Not shortened is His hand,

Not heavy is His ear,

His purposes still stand,

His help is ever near.

"Canst thou believe? All things are thine,"

Eternal is the word divine.

Then, on, in faith and trust;

He knows His people's need;

He can through feeble dust

His work maintain and speed,

Until her day of toil is past,

And glorious stands His church at last.

—T. L. Clemens.

BATTLES OF THE BIBLE

The Amalekites

S. N. HASKELL

THE Amalekites were a cruel race. Amalek, from whom they descended, had a bad pedigree. His grandfather was Esau, his grandmother a Canaanite, and his mother was a concubine of Esau's son. Gen. 36:12. They were born with a hatred in their hearts towards the people of God.

When Israel came up out of Egypt the Amalekites met them in the way and smote the hindmost of them who were feeble and weary; for they feared not God. So God said to Moses, when Israel is at rest in the land, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deut. 25:17-19. These are wonderful words and show that no one who possesses the character of Amalek will ever enter the pearly gates.

They were the most powerful and wicked of all the nations that inhabited Canaan. Num. 24:20. So full of evil was this people in God's sight that He has never recorded one good thing of them or their descendants.

God commanded the Kenites, who were descendants from the father-in-law of Moses, to depart from among the Amalekites; for the Kenites had shown kindness to the Israelites when they came out of Egypt. Should they not depart they would be destroyed with the Amalekites. Although Amalek had sheep and oxen and fat cattle, God would have nothing to do with anything that belonged to them in His service. 1 Sam. 15:1-21, 32, 33.

Haman, who plotted the utter destruction of the Jewish race at one blow, was a descendant of Amalek. When the tide began to turn against Haman, "then said his wise men and Zeresh, his wife, unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." Esther 6:12, 13.

It is a singular fact, that while several battles were fought with the Amalekites, there is only one record where they openly attacked Israel, and the account of this battle is given in Ex. 17:8-16. "Then came Amalek and fought with Israel in Rephidim."

Joshua, with a chosen band of warriors, fought with Amalek, while Moses went to the top of a hill with the rod of God in his hand. Aaron and Hur went up with Moses, and when his hand became tired, they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, one on one side and the other on the other side; for while the rod of God was held aloft Israel triumphed. This continued until the sun went down. Finally, Amalek was discomfited with the edge of the sword. Then "the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly

put out the remembrance of Amalek from under heaven." And Moses built an altar, and called the name of it "The Lord my Banner." "For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation;" because the hand of Amalek was against the throne of God. Ex. 17:15-16 [margin].

Those who question the position of God's people, and say, "Is the Lord among us or not," lay themselves open for an attack of some Amalekite who has a bitter hatred of God's work. These are illustrated by those who lingered behind when Israel came out of the land of Egypt. There are many Amalekites today watching God's people, and in a crisis are ready to make a direct attack upon them.

To save God's people in the time of battle, provision was made in the law of Moses that those whose hearts failed them could return to their homes, lest others be influenced to slacken their efforts by their discouragement and doubting. Deut. 20:8; Judges 7:3.

Those who do the work of Amalek, and attack those who are falling behind the advancing host of Israel today, are placing themselves in a dangerous position; for "the hand upon the throne of the Lord hath sworn that the Lord will have war with Amalek *from generation to generation.*" Ex. 17:16 [margin]. It is far better to be an Aaron or an Hur and hold up the weary hands.

It is better for any man to carry burdens and work hard in shop, or field, or house, and keep a good conscience, than to control the revenues of a kingdom and contend against God. For a while, wrong may seem to win the reward of success. But judgment, however delayed, is sure to come. The wages of sin is never enough for the work done, and the final payment is death. —*March.*

The Last Hour

"Little children, it is the last hour,"
1 John 2:18, R. V.

THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way;
O work while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!

—*Selected.*

WHAT WAS DANIEL'S BILL OF FARE?

F. C. GILBERT

IT is evident from the word of God that the prophet Daniel sought to follow God in every respect. He was a man who did not want his own way, nor to follow the Lord in his own manner; but he desired to do the thing he knew would please the Lord most.

When he entered the Babylonian university the king had prescribed his diet. It doubtless was a part of the university regulations to prescribe what a person should eat. However, "Daniel had purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank;" but he decided with the light of God he had he would follow the Lord. In doing this he did not merely follow the Lord in part, but he made up his mind that he would follow the Lord wholly. He doubtless could have requested that a diet be given him which was in harmony with the fare the Jews in general had been accustomed to, in a way that would have been perfectly proper. Instead of doing this he

asked for an entirely different kind of food.

In the Bible it says that he asked that he and his fellows be given pulse to eat, and water to drink. Now the meaning of pulse, as we understand it, is a kind of food which embraces all legumes, such as peas, beans, and lentils. It is a food of the leguminous order. But the word in the Hebrew is a very interesting one, and doubtless throws some light on the subject. The word in the Hebrew which we have translated pulse is, זרעים, literally meaning seeds, or of the order of seeds. This would include all kinds of seeds.

To make the thought a little more clear, we will call the attention of the reader to Genesis 1. When the Lord first created man, and placed him upon the earth He gave him his diet. This diet consisted of all kinds of seeds which grew upon the face of the earth, and every kind of seed which grew above the earth. Gen. 1:29. If the reader will take the time to look up the text he will find that in the margin of Gen. 1:29, occur the words, "Hebrew, seeding seed;" that is to say that the things which God gave to Adam, and through him to the human race, were those which grew on the ground and all that grew above the ground. But all this kind of food was known as a seed diet. It was the seed of the earth, and the seed above the earth.

Now the word found in Dan. 1:12, 16, translated pulse, is in the Hebrew, זרעים, which literally means seed; not only the seed of food which grew on the face of the earth, but also the seed which grew above the earth; that is, that Hebrew word comprises all that is found in the two kinds of seed diet brought to view in Gen. 1:29. It was not that he asked for a kind of food which was raised from under the earth, nor any food which was raised outside of what the earth produced.

In other words, Daniel asked that he might be given the same kind of diet which

the Lord originally gave to man. This was like Daniel. He wanted the very best there was, and he knew that if he asked for the same things which the Lord originally gave to man he was asking for the best there was. Is it to be wondered at then that God told Daniel he was a man greatly beloved? Is it a surprise that God thought so much of Daniel? He was a man who wanted to do only that which pleased Jehovah.

But the book of Daniel is especially designed for the church in the last days. Is there not then, dear reader, a lesson in this for you and for me? May the Lord help us all to be like Daniel, that we too may become fairer and ruddier than all those around us, and that the Lord will make us all ten times better in skill and knowledge than the world which is following Babylon's diet.

THE TWELVE TRIBES OF ISRAEL

Levi

MRS. S. N. HASKELL

WHEN Leah gave birth to her third son, she said, "Now this time will my husband be joined unto me, because I have born him three sons; therefore was his name called Levi," or "*is joined.*" Gen. 29:34. Little did Leah in her longing for the love of her husband realize that the little babe would fulfill its name in a far broader sense than she anticipated, and help to join the children of Israel with their Husband the Creator. Isa. 54:5.

The name of Levi seemed a prophecy of the life work of the whole tribe of Levi. As Satan by envy and jealousy separated Leah from her husband's regard, so he sought to ruin Levi by persuading him to unite with Simeon, in avenging the wrong done his only sister, by murdering the men of Shechem. Gen. 34:1-31.

The dying words of Jacob reveal the magnitude of the crime and how the Lord re-

garded it. The old father's soul was stirred at the thought of it, and he exclaims, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel." And then, as if he could not bear to think of them ever growing into a strong tribe to perpetuate such crimes, he exclaims, "I will divide them in Jacob, and scatter them in Israel. Gen. 49:5-7. It was more like a curse than a blessing; but thank God when a sinner repents and turns from his sin, our God turns even curses into blessings. (Neh. 13:2); and thus it was with Levi.

When Moses came down from the mount and found the children of Israel worshiping the golden calf, he stood in the gate of the camp and said, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Israel did according to the word of Moses." Ex. 32:26-28. It was a time of a crisis in Israel and Levi thought more of the honor of God's name and cause than of any worldly attachments. Brothers, companions, and friends did not stand between him and his duty to God. Jacob on his death-bed denounced Levi's sins; but Moses in his parting blessing extols him above all others. "Of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant. They shall teach Jacob Thy judgments, and Israel Thy law:

they shall put incense before Thee, and whole burnt sacrifice upon Thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again." Deut. 33:8-11.

Levi was divided in Jacob and scattered in Israel; they had no inheritance but were in forty-eight cities scattered throughout Israel; for the Levites were teachers and priests in Israel; but the scattering of the Levites was a blessing and not a curse.

While the tribe of Levi was tested at the foot of Sinai, Levi's crowning test came when his two sons were smitten down, because they offered strange fire before the Lord. Aaron was not allowed to show any signs of grief; thus teaching the people that God was just in punishing evil-doers, even if they were his own sons. Lev. 10:1-11. This was no small test, and when we allow our minds to dwell upon it we can understand how, notwithstanding the murders committed in Levi's early life, the Lord could speak of him as "Aaron the saint of the Lord." Psa. 106:16.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." Micah 7:18.

One-twelfth of the one hundred and forty-four thousand will be marshaled under the name of Levi, individuals whose sins merited only a curse but who, by turning to the Lord with all their heart, receive rich blessing from the hands of a merciful God.

SPECIAL

We have limited quantities of finely assorted copies of back numbers of the BIBLE TRAINING SCHOOL, which we offer for one dollar per hundred.*

* Each copy of the paper contains sixteen pages of terse articles on Bible themes and is excellent for missionary work. Send for a package and scatter them in your neighborhood.



THE BOY WHO WOULD NOT BE WHIPPED

I MAY as well tell the boys now that my mother was a widow, and a woman of great firmness and decision of character, and of deep piety. When she said anything, she meant it, and yet she was always gentle. One time in the fall of the year, when I was about fifteen years old, I was out in the yard trying to move a heavy stick of timber. I asked my brother, then twelve years of age, to help me; but he stood still and laughed at me, while I almost strained my eye-balls out of my head. At last I lost my temper, and picked up a switch and gave my brother a whipping. That was one thing mother did not allow—she did not permit one child to whip another on her place. When she heard the quarrel, she came out of the house and gave brother a good thrashing, and made him help me put the timber in place, and then said to me:—

“Now, my son, I am going to whip you for whipping your brother.”

I had not had a whipping for a long time, and had begun to feel like a man. I had no idea of taking a whipping. I had violated one of mother's rules, but the provocation had been a great one to a boy. True, if I had gone five steps to the door, and told mother, she would have adjusted matters, and made brother do what I wanted him to do. Instead of this, I had assumed authority, had taken the law into my own hands, and had done what I knew my mother did not allow.

I said, “Mother, you shall not whip me.”

“But I shall do it, my son,” she replied, and started toward me with a purpose in

her eye. I got out of her way; and, bad boy that I was, I turned my back upon home and mother, went off about four miles, and hired myself to a clever, thrifty, well-to-do farmer, for five dollars a month. I told him what had occurred, and how I had been outraged at home, and that, too, by my mother. He told me I had done wrong, and that I ought to go back home; and he proposed to go with me and intercede for me. I was too much like my mother to yield just then. I went to work, but was not happy. I lost my appetite, and could not sleep. I grew worse and worse, but hoped all the time that mother would send for me, apologize, and take me back “scot free”; but I heard nothing from her. I began to feel that I needed mother and home more than mother and home needed me—a lesson some boys do not learn until it is too late. At the end of the week, on Saturday morning, I told my employer I wanted to go home. He approved my purpose, and kindly offered to go with me; but I preferred to go alone. He paid me for my week's work, but I hated the money. It felt like lead in my pocket, and grew heavier and heavier as I got nearer home, till finally I pulled it out and threw it as far as I could send it into the woods. I did not go home in a hurry. It was four miles, and I was four hours on the way. I hesitated, and turned back, and resolved, and re-resolved. The better voice in me said, “Go home, and yield to your mother, and obey her;” but some other thing said, “I would die first.”

Those who have never been in the shoes

of the "prodigal son" do not know what an effort that trip home cost the poor boy, nor how long he was taking it. When I felt that I could go no further, I knelt down and prayed. That always helped me; I felt firmer afterwards. The last hundred yards before I got home seemed a mile long. If it had been night and no light burning, so mother could not see me, how glad I would have been; but there it was, a beautiful, sun-bright day in the calm, cool November. Oh, how black the bright light makes a guilty heart look! The last hour before day is said to be the darkest hour.

When I got near enough to hear, my mother was singing—

"Jesus, lover of my soul,
Let me to thy bosom fly."

Ah, that song! What mingled feelings it stirred in my heart, and how appropriate it was! Hope and shame had a struggle, but hope prevailed just as I reached the kitchen door where mother was setting the table for dinner.

"Good morning, my son," she said, just as pleasantly as I had ever heard her speak in all my life. "Come in," she continued, "have a seat," setting a chair for me. "I hope you are well, my son?" That word "son," it hurt me; I was not worthy of it.

"Very well, I thank you"—I did not venture to say "mother." "Are all well?" I asked.

"Well, thank you, my son," and she went on chatting away just as pleasantly as if I were a neighbor who had called in. I wanted to tell her my sin and shame, but did not know where or how to begin. Dinner was soon ready, and mother asked me to dine with her, with all the politeness and deference due a visitor.

When seated at the table, mother said, "Will you please say grace for us?" That was the worst. The words choked me, though I had been accustomed to asking a

blessing for a year or two. I could not eat; I was too full already. Mother hoped I was well. I told her I was.

When dinner was over, I said, "Mother, what work do you want me to do?"

"None at all, my son; I do not expect visitors to work for me," she answered.

"But, mother, I have come home, and want to go to work and quit this foolishness," I said.

She replied firmly, "Well, my son, to be candid with you, if you will now take a whipping, you can stay; but if not, you can have your clothes and leave."

I jumped up and pulled off my coat and vest, and sat down with my face toward the back of the chair, and my back toward mother, and said:—

"Well, mother, I will take the whipping, and stay at home with you. So get your switch and give it to me."

Then mother burst into tears, caught me in her arms, and said, "That will do, my son," and she dropped on her knees and prayed. Oh, that prayer! It lingers yet like the refrain of some old song, grand with the melody of heaven. I then had a home and a mother, and was about as happy as boys ever get to be in this life. Now, boys, I'm ashamed of my sin to this day, but I am so proud of my mother I thought I would tell you this story.—*Selected.*

WHEN THE KING SHALL COME IN HIS GLORIOUS POWER.

WHEN the King shall come in His glorious power,
Mid the mighty hosts of the seraphim,
Some heart will be glad in that awful hour;
Some one will surely be waiting for Him.
Beautiful crowns shall gleam and shine
On somebody's forehead; shall it be mine?
Somebody's robes shall be pure as snow;
Somebody's hands will be white and clean;
Some one will wander to and fro—
Over the pastures of living green;
Some one will walk in the city of gold,
Never grow weary, nor sick, nor old.

Some one will cry to the rocks to hide;
 Some one will join in the fearful wail;
 Somebody's lips will be white with fear;
 Somebody's brow will be cold and pale;
 Some one, with anguish and woe untold,
 Will see the redeemed in the city of gold.

There will be some in that fearful day,
 Some who will stand in the sinner's lot;
 Some who will quake at the fearful words,
 "Depart, ye cursed; I know ye not?"
 And when the harvest forever is past,
 Some will be weighed and found wanting at last.

When the redeemed of the Lord shall come
 To the glorious hills of Zion fair,
 May I join in the song of the blest at home,
 May I the reward of the ransomed share,
 May I be free from the blight of sin,
 And gain the reward somebody will win.

MRS. L. D. A. STUTTLE.

THE readers of the BIBLE TRAINING SCHOOL will be glad to know that "The Dark Valley Railroad," published some time ago, can now be obtained in tract form. See notice of new tract on inside back cover.

IMPORTANCE OF HEEDING THE SPIRIT OF PROPHECY

S. N. HASKELL

AMAZIAH was twenty-five years old when he began to reign over Judah. His father Joash began to reign when only a child of seven. Joash was the one who made the chest with a hole in the top to receive money with which to repair the house of God. 2 Kings 12:9; 2 Chron. 24:8.

Jehoiada was chief priest at the time, and also a prophet. He was Joash's counselor and died at the age of 130 years. After his death, Zechariah his son, who was also a prophet, reproved Joash for his evil course; "and they conspired against him and stoned him with stones at the commandment of the king, in the court of the house of God." His last words were, "The Lord look upon it and require it." 2 Chron. 24:22. The sequel of Joash's reign shows how God did require it.

At the end of the year a small company of Assyrians came against "a very great host" of Joash and slew them. After this Joash had a great disease upon him. Then his own servants conspired against him and slew him upon his bed, and he was not buried in the sepulchre of the kings. 2 Chron. 24:23-26.

Amaziah, his son, was a great stickler for the law of Moses, and when he came upon the throne he would not slay the children of those who had slain his father; for Moses had said, "The fathers shall not die for the children, neither the children for the fathers, but every man shall die for his own sin." 2 Chron. 25:4. But he did slay the servants who slew his father. 2 Chron. 25:3.

He then gathered his army together of men over twenty years old, and upwards; three hundred thousand choice men, able to go to war, "that could handle the spear and shield." He also hired "an hundred thousand mighty men of valour out of the children of Israel for an hundred talents of silver," and paid them in advance. But God was not with "all the children of Ephraim" who belonged to Israel. 2 Chron. 25:5, 6.

Then came the prophet and warned the king of Judah not to take with him this army of Israel. "But," said the prophet, "If thou wilt go, do it, and be strong for the battle: God shall make thee fall before the enemy; for God hath power to help and to cast down." 2 Chron. 25:8.

The first thing that Amaziah thought of was the money he had paid out; so he said, "What shall we do for the hundred talents of silver which I have given to the army of Israel? And the man of God answered, "The Lord is able to give thee much more than this." Then Amaziah separated them," and sent the army that had come out of Ephraim home;" but "their anger was greatly kindled against Judah, and they returned home in the heat of anger." 2 Chron. 25:5-11.

Amaziah went to battle without them and gained a great victory. Inflated with his victory he took their "gods and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and He sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people which could not deliver their own people out of thine hand?" But Amaziah, unlike David who had prophets for his counselors, said unto the prophet, "Art thou made of the king's counsel? forbare; why shouldst thou be smitten? Then the prophet forbare, and said, I know that God hath counseled to destroy thee, because thou hast done this, and hast not harkened unto my counsel." 2 Chron. 25:16.

From this time Amaziah lost his judgment. He sent Joash, son of Jehoahaz, king of Israel, to make war with him. Joash, king of Israel warned Amaziah, king of Judah; for his heart was lifted up to boast because of his victory, and advised him to "bide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?" But Amaziah would not listen, and by the advice of his counselors he went to war and met with a notorious defeat.

After this they formed a conspiracy against Amaziah in Jerusalem and he fled to Lachish; but the conspirators sent to Lachish and slew him there. 2 Chron. 25:17-27.

Thus two kings, who began a good career, ended their lives in disgrace because they rejected the voice of the living prophet. This is an object-lesson to all who follow the same course. Rom. 15:4.

Socrates and Christ

BEFORE Socrates it was said: "Let us do good to those who love us, and evil to those who hate us." Socrates changed the precept and said: "Let us do good to our friends, and let us do no evil to enemies." Jesus Christ says: "Bless them that curse you." "Love your enemies."

Socrates was in some respects the best of the so-called wise men of Greece. He was more practical in his ideas, more in sympathy with the best instincts and aspirations of humanity. But how inferior was his negative conception of benevolence to that of our Lord. The only hope of this fallen world is in the great divine law of love, of doing good as God does to the unthankful and the evil.—*Ex.*

ALOES, CASSIA AND MYRRH

O who is he that cometh forth,
With stately, kingly tread,
From ivory palaces on high,
To wake the sleeping dead?
O who is he but Christ the Lord
With perfumed raiment fair,—
The aloes, cassia, and the myrrh,
Are in the trembling air.

The aloes is the bitter cup
The Saviour drank alone,
While drops of blood fell from his brow
Upon the hardened stone.
O cruel nails that bruised his flesh!
O death of long ago!
The pain, the awful, sickening pain
Our hearts can never know.

The cassia is the certain cure,
The medicine for sin;
Christ's garment sends its odors forth
To cleanse the heart within;
No more a crown of thorns is pressed
Into His temples white,
But from his wounded hands and feet,
Beam golden rays of light.

The myrrh is sweetness of the life
Beyond our power of thought,
Emblem of riches held in store
For us by Jesus bought;
The raiment, odorous with balm,
Is ready for us now;
But every sin must be confessed,
As low in prayer we bow. —*Selected.*



BIBLE READER'S CLASS

THERE is no subject that should be as dear to every Christian as the Second Coming of Christ. It is well to study it often, and become familiar with all the events connected with it.

I

The Glorious Appearing of Christ

- John 14:1-3. Christ promises to come again.
 Acts 1:9-11. He will come in person, the same Jesus that ascended.
 Rev. 1:7. He will come in the clouds of heaven, visible to every one.
 Matt. 24:30. Christ will come with power and great glory.
 Luke 9:26. It will be a threefold glory, combining the glory of Christ, the Father, and the angels.
 Matt. 17:2. When Christ appeared in His own glory on the mount, His face shone as the sun, and His raiment was white as the light.
 Ezek. 1:28. The glory of God the Father, appeared to the prophet, like the beautiful rainbow.
 Ex. 24:16, 17. To those whose hearts were not right with God, this glory appeared like devouring fire. So at the coming of Christ, to the righteous it will be the most beautiful sight their eyes have ever beheld; while the wicked will view it with dread and terror.
 Matt. 28:2, 3. When an angel appeared clothed with glory, his face looked like the lightning, and his garments were white as snow.
 Matt. 28:4. The wicked soldiers fell as dead men before the revealed glory of one angel.

Matt. 25:31. All the angels of heaven will accompany Christ when He comes.

Rev. 5:11. There are ten thousand times ten thousand, and thousands of thousands of angels. If the wicked men at the tomb of Christ could not stand before one angel, how can any wicked dwell in the presence of Christ and all His angels?

Rev. 6:15-17. The wicked will call to the mountains and rocks to hide them from the presence of Christ.

2 Thess. 2:8. The wicked will be destroyed by the brightness of Christ's coming.

Jer. 25:30-33. The wicked dead, slain by the glory of Christ, will cover the face of the earth.

Luke 17:26-30. It will be like the days of Noah.

Matt. 28:5. While the glory of Christ and the angels will destroy the wicked, it will not destroy those "who seek Jesus"; they can dwell in that glory.

1 Thess. 4:16, 17. The righteous will be caught up to meet their Lord.

1 Cor. 15:51-53. They will be made immortal.

Phil. 3:20, 21. Their bodies will be made like Christ's glorious body.

Matt. 13:43. The righteous will shine as the sun in the kingdom of their Father.

Luke 21:34, 36. We should prepare for Christ's coming.

II

The Effect of Christ's Coming upon the Earth

Isa. 2:17-21. The earth will be terribly shaken when Christ appears.

Rev. 6:14-17. Every mountain and island will be moved.

- Rev. 16: 17-21. It will be the greatest earthquake that has ever been upon the earth.
- Isa. 24: 1, 3-6. The earth will be utterly emptied.
- 1 Thess. 4: 13-17. The righteous will be taken from the earth.
- Jer. 25: 33. All the wicked will be slain.
- Jer. 4: 23-27; Zeph. 1: 2, 3. This will leave the whole earth desolate, with no living beings upon the earth except the devil and his angels.
- Rev. 20: 1-3. This condition of circumstances binds Satan; for he has no one to tempt and can not carry on his favorite work.
- Rev. 20: 4-6. The wicked live again at the end of the thousand years.
- Rev. 20: 7, 8. As soon as there is any for Satan to tempt, he is said to be loosed.
- Rev. 20: 9, 10. The wicked gather about the city of God which comes down from heaven [Rev. 21: 1, 2] designing to take the holy city, and they are destroyed.
- 2 Pet. 3: 7-13. The same fire that destroys the wicked purifies the earth.

III

The New Earth

- Psa. 115: 16. The earth was originally given to the children of men.
- Gen. 1: 27, 28. Adam and Eve were given dominion over the whole earth.
- Gen. 3: 1-6. Man disobeyed God and fell.
- Rom. 6: 16. In yielding to sin, they lost the dominion of the earth.
- John 14: 30. Satan became the prince of this world by overcoming our first parents.
- Gen. 13: 14-17. God opens the way for man to again possess the dominion of the earth, by promising it to Abraham and all the children of faith.
- Rom. 4: 13. Abraham was heir to the whole world.
- Acts 7: 2-5. He never possessed it in this life.
- Heb. 11: 8-13. Abraham's natural descendants did not possess the earth.
- Heb. 11: 13. They fully expected to receive it.
- Ezek. 37: 12-14. The earth will be given to the righteous after their resurrection.
- Gal. 3: 7. The children of Abraham that inherit the earth, are children of faith.
- Gal. 3: 29. It is the one who abides in Christ that inherits this promise.
- 2 Pet. 3: 7-13. The earth will be purified.
- Isa. 65: 17. A new earth is promised.
- Rev. 21: 1. The prophet, in vision, was shown the New Earth.
- Isa. 51: 3. Made like Eden.
- Isa. 35: 1-10. Isaiah describes the New Earth.
- Isa. 65: 21-25. There will be employment on the New Earth.
- Isa. 33: 24. The inhabitants will never say "I am sick."
- Rev. 21: 4. There will be no pain nor death there.
- Isa. 66: 22, 23. The inhabitants of the New Earth will have regular seasons of worship.
- Matt. 5: 5. "Blessed are the meek: for they shall inherit the earth."

IV

The Holy City, the New Jerusalem

- Rev. 21: 1, 2. The heavenly Jerusalem comes down to this earth.
- Rev. 21: 9-11. It is a real city with walls and gates.
- Rev. 21: 12, 13. Angels guard the gates.
- Rev. 21: 18. The wall of the city is of jasper.
- Rev. 21: 18. The city is pure gold.
- Rev. 21: 21. Even the streets of that wonderful city are of gold. Why lose eternal life for the sake of gaining earthly riches, which we can enjoy only a brief time, when if faithful to God we can dwell in the beautiful *golden* city throughout eternity?
- Rev. 21: 16. The New Jerusalem is a real tangible city: it "lieth four square," and measures about three hundred and seventy-five miles on each side.
- Rev. 21: 19, 20. It has twelve foundations of precious stones and these are "garnished," or ornamented, with *all* manner of precious stones.
- Rev. 21: 23. There is no need of the sun to shine on the city, for the glory of Christ far surpasses the light of the sun.
- Isa. 24: 23. The glory of Christ puts the sun to shame.
- Isa. 30: 26. The sun in the New Earth will be seven times brighter than at the present time.
- Rev. 21: 24. From all parts of the New Earth the inhabitants will bring their glory and honor into the holy city.
- Rev. 22: 1, 2. The tree of life grows in the holy city and bears twelve varieties of fruit which ripen every month.
- Rev. 2: 7. One of the promises to the overcomers is that they will be permitted to eat of the tree of life.
- Isa. 66: 22, 23. The redeemed will come up to the city every month to partake of the fruit of the tree of life.
- Rev. 21: 8. Those who are afraid to trust God in this life and do not believe His promises, will never enter the city.

Rev. 22: 14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Will you enter the gates?

"THE SPIRITS IN PRISON"

FOR Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by the water." 1 Peter 3: 18-20.

This Scripture is often used to prove the conscious state of the dead, those so using it asserting that Christ preached to the spirits in prison *after* His crucifixion, and *while* His body lay in the grave. It is also used by the Catholic Church to prove the dogma of purgatory, or an intermediate place of the dead: but we are sure that neither of these positions is correct; and so also are many others sure from whom we shall quote.

When, and through whom did Christ do this preaching to these prisoners? Note carefully the explanation given by able Biblical scholars as follows:—

"*He went and preached,*' by the ministry of Noah one hundred and twenty years."

—*Dr. Adam Clark.*

Dr. Watson, also a Methodist says: "The same Spirit which raised Christ from the dead, is said by St. Peter to have preached by Noah while the ark was preparing."—*Watson's Theological Dict., Art. "Holy Ghost."*

Again Dr. Watson says: "Christ is clearly declared to have preached by the Spirit in the days of Noah; that is, he, by the Spirit inspired Noah to preach."—*Id.*

Dr. Faussett of the church of England, says of this Scripture: Christ "was put to death in the flesh, but quickened in Spirit . . . (as in which distinguished from in person) he went in the person of Noah (compare 1 Pet. 1: 11). 'A preacher of righteousness' . . . and preached unto the spirits in prison; viz., the antediluvian unbelievers."—*Bible Cyclopedia, Art. "Spirits in prison."*

Mr. John Wesley says: "*By which Spirit He preached*—Through the ministry of Noah, *to the Spirits in prison.*—The unholy men before the flood; who were then reserved by the justice of God as in a prison, till He executed the sentence upon them all: and are now also reserved to the judgment of the great day."—*Wesley's notes.*

Of this passage Dr. James Macknight, author and translator, writes: "By which Spirit also, speaking in Noah (2 Pet. 2: 5), He preached to the persons now in prison. . . . Christ is said, by the same Spirit who made Him alive, to have preached to the antediluvians, because His Spirit inspired Noah to preach to them, as is plain from Gen. 6: 3. 'My Spirit shall not always strive with man.' Hence Noah is called 'a preacher of righteousness.' 2 Pet. 2: 5."—*Macknight on the Epistles.*

Dr. Warrell, translator of the New Testament, says: "*In whom:* in the Spirit; the Holy Spirit. *Preached;* through Noah, who preached while building the ark. *To the spirits now in prison;* when Peter was writing, they were shut up in the prison house of Hades, but it does not appear that Jesus preached to the last. He had preached to them when on earth, and through Noah. 'After death, the judgment,' not after death another probation."—*Warrell's note on 1 Pet. 3: 18-20.*

ARTHUR L. MANOUS.

He who has framed and brought us hither
Holds in His hands the whence and whither. . .
—*Palgrave.*

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NOTICE the NEW PREMIUM LIST on inside of the front cover. Your neighbors would be glad to subscribe for the BIBLE TRAINING SCHOOL if you would give them an opportunity.

Blessed are the Pure in Heart

THERE are some things which it is wisdom not to know. It is better to be ignorant than to have the knowledge which comes by debasing the understanding and polluting the soul. When we would exercise liberality, let it be toward those who mean well and yet are mistaken, not toward those who are wrong both in judgment and in heart. It is better to err in the direction of rectitude and strictness for truth and morality, than in the direction of falsity in principle and looseness of life.—*March.*

The Chief Rebel

DEACON (after the service): "Parson, I got in a little late this morning, but I do not think you had any right to abuse me in your sermon."

Rev. Longvoice: "Abuse you? How?"

Deacon: "Yes. Ain't that what you did? I hardly got inside the door when I heard you say; 'And now comes the worst of them all, the chief rebel against the government of Heaven.' And then you went on describing my character, and putting all my

failings in the worst light you possibly could. You didn't mention no names, but I knew who you was driving at, and I must say, parson, that I didn't like the way of—"

Rev. Longvoice: "But, my dear deacon, you totally misapprehend. The subject this morning was 'The Rebellion in Heaven,' and when you came in I was trying to picture the depravity of Lucifer, the arch-apostate. I am truly sorry if I seemed to—"

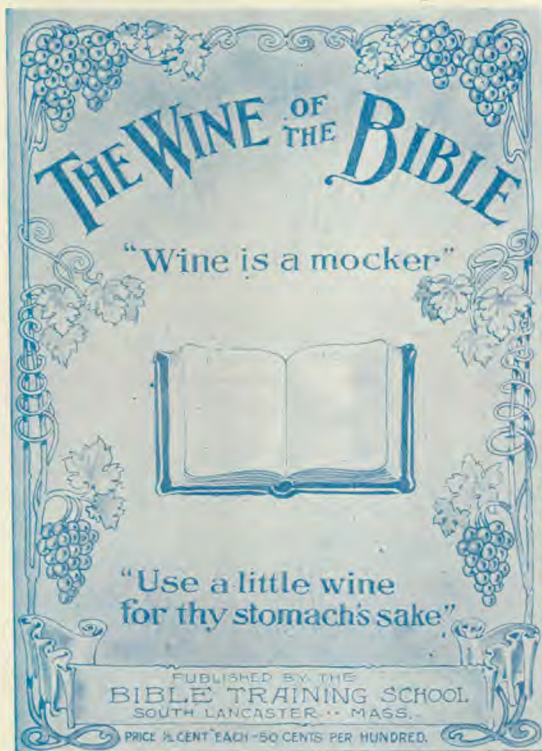
Deacon: "Never mine, parson; never mind. We'll—h'm—we'll say no more about it. Rather a nasty morning, ain't it."

A MOMENT IN THE MORNING

A MOMENT in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day,
With a rare, effulgent glory that will brighten all the way.
When comes a sore temptation, and your feet are near a snare,
You may count them like a rosary, and make each one a prayer.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.
'Tis the gentle dew from heaven, the manna for the day;
If you fail to gather early—alas! it melts away.
So, in the blush of morning take the offered hand of love,
And walk in heaven's pathway and the peacefulness thereof. —*Selected.*



"The Wine of the Bible"

THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5:23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the fifth page is grouped the Bible texts referring to unfermented wine, showing that unfermented wine or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wine and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

The sixth and seventh pages contain the

"Dark Valley Railroad," as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid portrayal of the pathway of the drunkard from youth to the grave.

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LITERATURE FOR THE BLIND

STEPS are being taken to print for the blind, an edition of the thirty-two page tract, "The Sufferings of Christ." It will cost about one hundred dollars. Any one wishing to help in this good work can send in the donation to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and it will be used for that purpose. This is the first of a series of tracts and books that we expect will be printed for the blind.

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If you walk in the narrow way of Christianity, it is quite probable that some people will charge you with narrowness, and if you go in the broad way that leads to destruction, you will no doubt be credited by many with breadth of mind; but there is a kind of narrowness which we must have, and a kind of breadth which we must shun. The Christian's narrow way is the way of God's commandments, and His commandments "are exceeding broad."—*Watchman*.

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