

BIBLE TRAINING SCHOOL

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

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



"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." Act 20: 19-21.

SOMETHING TO THINK ABOUT



“O LORD who shall sojourn in thy tabernacle?
and who shall dwell in thy holy mountain?
He that walks blameless, and works righteousness,
who speaks truth in his heart. Who has
not spoken craftily with his tongue, neither has done
evil to his neighbor, nor taken up a reproach against
them that dwell nearest to him. In his sight an evil-
worker is set at nought, but he honors them that fear
the Lord. He swears to his neighbor and disappoints
him not. He has not lent his money on usury, and
has not received bribes against the innocent. He that
does these things shall never be moved.”—Psalm 15.

“The sinners in Zion have departed; trembling
shall seize the ungodly. Who will tell you that a fire
is kindled? Who will tell you of the eternal place?
He that walks in righteousness, speaking rightly, hat-
ing transgression and iniquity, and shaking his hands
from gifts, stopping his ears that he should not hear
the judgment of blood, shutting his eyes that he
should not see injustice; he shall dwell in a high cave
of a strong rock: bread shall be given him, and his
water shall be sure.”—Isa. 33:14-17.

“Come, ye children, hear me: I will teach you
the fear of the Lord. What man is there that desires
life, loving to see good days? Keep thy tongue from
evil, and thy lips from speaking guile. Turn away
from evil, and do good; seek peace, and pursue it.”—
Psa. 34:11-14.—Septuagint Version.

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No. 6

IN THE RIGHT BE STRONG

Go boldly forth and fear no ill,
Though fierce oppressors rise;
Let mental strength abounding still,
Such puny foes despise.
Though stung by many a bitter word,
And persecuted long;
Yet let them pass as if unheard,
And in the right be strong.

The noblest causes ever known,
Have met with scoff and jeer;
The brave tho' journeying alone,
Should never yield to fear.
Go onward up the rugged steep,
Beyond the lagging throng;
Thy own heart's counsel wisely keep,
And in the right be strong.

Although grown weary, strive no less,
No duty leave undone;
Soon will oppressors join to bless,
The deeds thy daring won.
The strife once over then will earth,
Send forth her sweetest song,
To laud and bless the noble worth,
That in the right was strong.

Have faith, have courage, never fear,
The promise is in sight;
The lamp of truth is shining clear,
To banish error's night.
Though trials gather thick and fast,
And all the world be wrong;
Onward, still onward to the last,
And in the right be strong.

—Selected.

GOD HAS GIVEN TO EVERY MAN HIS WORK

MRS. E. G. WHITE

MY mind is drawn out to speak expressly of the duty of church members to draw together in the service of God, though all have not the same office or the same talents. Christ gives

different men different abilities, to be exercised in different lines of work.

Some are strong to carry on one line of work, while others are especially fitted to carry on another line, or to labor in a different way to accomplish the same results. Let no worker feel that his fellow-workers should labor in exactly the same way that he does.

It is by the Lord's order that his servants have varied gifts. It is by his appointment that men of varied minds are brought into the church, to be laborers together with him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit—the spirit that dwells in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament, that they might help each other, through belief in and sanctification of the truth.

It is the righteousness of Christ that goes before us. It is his character that we are to copy. And then what? The glory of the Lord shall be our rearward. Our Leader goes before us, and as we follow him, he imparts to us his righteousness, which is revealed in our lives by a well-ordered life and a godly conversation. It is faith and works that makes us Christians, preparing us to sit together in heavenly places with Christ.

Is Christ divided? No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear

with the peculiarities of those around us. If our will is under the control of Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed.

We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given commandment, we shall give evidence that we are complete in him.

We must have the faith which prophets foretold and apostles preached—the faith that works by love and purifies the soul. If we reach the standard of perfection, our peculiar traits of disposition must be molded into harmony with Christ's will. Then we shall sit together in heavenly places in Christ; brethren will work together, without a thought of collision.

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. But this is not profitable. Let us keep drawing near to God, and he will draw near to us. Then, as one, we shall reach upward to him. The churches will be like gardens of the Lord, under his cultivation. God's people will be trees of righteousness planted by the Lord, and watered with the river of life. And how fruitful they will be! Did not Christ say, "It is my Father's good pleasure that ye bear *much fruit*?"

Shall the vines of Sodom and Gomorrah be permitted to grow in the garden of the Lord? Will the terrible judgments of God be visited upon those who know the truth because they have not formed characters after the divine example? Will God be obliged to say of his people to-day, as he said of Israel, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine?" Let us subdue self. Let us overcome every evil trait of character. Then the graces of the Lord will once more grow on the once

flourishing vine, which will no longer bear the grapes of Sodom and the clusters of Gomorrah.

Hear the words of Christ, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another."

"I AM THAT I AM"

S. N. HASKELL

WHEN God sent Moses to deliver his people he said Israel would ask what was the name of the God who had sent him. And God said unto Moses, say unto them, I AM THAT I AM hath sent me unto you; that he was the God of their fathers, Abraham, Isaac and Jacob. That was his name forever, and that his name was also his memorial unto all generation." Ex. 3:13-15.

I AM is God's "name for ever." "I AM the Lord; that is my name, and my glory will I not give to another, neither my praise to graven images." God's glory is his name and his name is his character. Isa. 42:8.

"Thou shalt cry, and he shall say, Here I AM." That is, I AM at your side. What will you have? I AM is more than simply a name; it signifies God's omnipresence with all of his glory and power. It reveals him as our present personal Saviour. It is not a mere theory but an absolute fact. He who believes this continually walks with God. Isa. 58:9.

Christ is more than even this to the individual. He is a constant memorial. Ex. 3:15. Even in the commonest occurrences of life the individual sees a revelation of Christ. *All* things are working for his good. It takes the devil's poison from every dart, and converts into love, light and peace what Satan designed for evil and our ruin. He *knows all* things work together for his good. Rom. 8:28.

Christ becomes to the individual what he takes him to be in all things.

Isa. 42:8. "I AM the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

Isa. 43:3. "I AM the Lord thy God, the Holy One of Israel, thy Saviour."

Isa. 43:5, 6. I AM with thee: I will bring thy seed from the east and west, from the north and south, and from the ends of the earth.

Isa. 43:10. "I AM he: before me there was no God formed, neither shall there be after me."

Isa. 43:13. "Before the day was I AM he, and there is none that can deliver out of my hand: I will work, and who shall let it?"

John 8:56-58. "Before Abraham was, I AM." He "rejoiced to see my day: and he saw it, and was glad."

Isa. 43:15. "I AM the Lord, your Holy One, the creator of Israel, your King."

Isa. 46:4. "Even to your old age I AM he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

Isa. 43:25 "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Isa. 44:24. "I AM the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth aboard the earth by myself."

Isa. 45:5. "I AM the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me."

To make this more impressive God says, "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Isa. 43:26. God would have his own people stop and consider these promises, and then bring them to him and declare them to him that we may be justified. Should we not be thankful for such a God as this?

God said to Moses, "I AM the God of thy father, the God of Abraham, the God of Isaac and the God Jacob." Ex. 3:6. What was it that made God the God of Abraham, Isaac and Jacob? "And he brought him forth abroad and said, Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, so shall thy seed be. And he

believed in the Lord: and he counted it to him for righteousness." Gen. 15:3-6.

Imagine God telling Abraham that "I have made thee a father of many nations," when he did not have a child for twenty-five years. When men mocked at such a faith, Abraham must have said over and over again, God has said it, I am a father of many nations. See Rom. 4:16, 24. It was this faith that created the fact and proved the resurrection so the Sadducees were silenced. Luke 20:37, 38.

I AM, therefore, means that as we take God, so he is to us. Israel in Egypt, and the disciples at the first advent of Christ, took him as their Saviour, as their deliverer, while the Egyptians and the Jews believed the conditions of things were against them, and he was to them just what they believed him to be, thus bringing destruction upon themselves. May God forbid that any who read these lines will view the circumstances of life as being really against them, but believe in the Great I AM, that he is present, and by his mighty power is working for our good; then we will see and realize salvation at every step. To meditate upon the above scriptures will open the mind to obtain a fuller sense and a more comprehensive view of the meaning of I AM.

"PRAY WITHOUT CEASING"

W. A. WESTWORTH

HOW many times after constant prayer, when failing to see a direct answer to our petition, the enemy would try to persuade us that God has not heard or does not heed our cry. An incident which came to our notice may contain a thought of encouragement to some soul, who has been for a long time wrestling without apparent results.

More than twenty years ago, an isolated sister, in one of the mountainous regions in the eastern part of the country, heard and accepted the truth amid the fiercest

opposition. So bitter was the feeling, that threats to kill the man who brought the truth were only prevented from being carried out, by faithful friends leading him home by ways unknown to those who lay in wait for his life. For over twenty years a married son refused to even enter the home of his father and mother, and every evil name possible was applied to the parent who dared to obey God. Food was refused, and she must obtain it herself or go hungry. But she prayed; she agonized; oftentimes it seemed useless to pray more. Yet still, hoping against hope, she pleaded with Him "who in the days of his flesh" offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death. Years passed and now another child was born, and with the little one, alone she struggled on and thanked God she could even have the privilege of leading this one to know his love.

Twenty-two years thus came and went, and then, in God's providence, the writer went to hold meetings near there. After a few weeks' effort a Sabbath service was arranged and there were present the aged sister and three grown-up sons. After the sermon, a social meeting was held and, imagine, if you can, that mother's feelings, as the most bitter son arose and said: "For twenty years I have fought and cursed my mother and called her the greatest fool on earth. When this series of meetings began I determined to break it all up. I went to raise a row but could not. The next night I took ——— to do that which I could not do alone, but we were helpless. God was in it. Now (turning to his mother), it is your turn to call me a fool, but thank God, I have got the truth and now shall only live to atone for my past life." Then another son and two daughters-in-law followed and gave testimony to the same sentiments. Lastly the man who had gone to "clean us out," and who had been the biggest drunkard

in the neighborhood, joined his voice in praise to God for the truth. A few months after, the father came also and instead of drunken curses and dark mutterings, the songs of praise were heard in the home.

Twenty-two years of prayer! Question—Did it pay?

LIFE ONLY THROUGH CHRIST AS TAUGHT IN TYPES AND SHADOWS

MRS. S. N. HASKELL

THE types and shadows of the Levitical service taught the old, old story of the cross of Calvary and the triumph of a risen Saviour.

Lev. 4: 28-31. Every sin offering slain was a forcible object lesson of two great truths. First, that the wages of sin is death. Second, that there could be a substitute slain, and the death of the substitute would insure life to the sinner. The sinner entered the temple court under sentence of death, but went out with life through the death of the substitute.

Num. 35: 11-14. Not only by the sin offerings which were offered day by day was the truth taught that eternal life was a gift and not an inherent human inheritance; but the cities of refuge were also a constant reminder of this fact. There were six of them, three on each side of the Jordan river.

Deut. 19: 2, 3. The highways leading to these cities of refuge were to be kept in good repair, so that the man fleeing for his life might not be hindered. The avenger of blood was close upon his track and the least stumble might cause him to be overtaken.

Num. 35: 15. The refuge was free to all, every one who discovered that he had committed an offense worthy of death, and that the avenger of blood was on his track, could flee thither. The stranger, and even the sojourner were all alike shielded from death inside the walls of the city.

Num. 35: 16-25. The regulations regarding these cities taught there were degrees in crime, it was possible to go so far in sin that at the gate of the city of refuge they would be delivered over to the avenger of blood.

The last paragraph in Bunyon's "Pilgrim's Progress" expresses the same, "Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of destruction."

Heb. 6: 6;

Matt. 12: 31, 32. It is possible to slight the gentle wooings of the Holy Spirit, until finally when the danger is realized, there is no repentance for the sinner.

Heb. 12: 16, 17. This is illustrated in the case of Esau.

Joshua 20: 4, 5. When the fugitive reached the gates of the city he was received by the elders of the city, who assigned him a place within its walls. Here he was safe from his enemy. Life and not death was his portion. What a forcible object lesson. "This is the record, that God hath given to us eternal life, and *this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.*" 1 John 5: 11, 12.

Num. 35: 26-28. There was death outside the city, and life within its walls. All the responsibility that rested upon the individual, was to keep within the city. If he became careless and presumptuously passed without the city gates, the avenger of blood could destroy him.

Ezek. 18: 24-26. Likewise the one that turns from Christ and dies in sin must die the second death.

Joshua 20: 6. There were two important events to which the dweller in the city looked forward; viz., the judgment and the death of the high priest. The judgment was to decide his destiny. The death of the high priest restored to him the freedom of the land. He could now return to his own city once more. The priesthood of Christ and the new earth were also forcibly taught by this.

When the term of office of our great High Priest expires, then we who have kept within the shelter of our City of Refuge, the Lord Jesus, (while without the adversary was seeking our life) can return to our possession. The avenger of blood will no longer roam over the earth as a roaring lion seeking whom he may devour, but the whole earth will be free, and we can "dwell safely and sleep in the woods,"

with no fear of sin, sickness or death. Only the ones worthy of death, who have remained within the city walls will have the freedom of the earth when the High Priest throws down the censer and closes his priestly work.

Is the highway kept in good repair in your neighborhood? Are the stones of stumbling all removed? Is your life a consistent one so that you stand as a guide-board pointing to the shelter, where eternal life awaits all who will seek shelter from the avenger of blood, the author of death and sin?

THE BOOK OF ESTHER

S. N. HASKELL

GABRIEL, the one who stands in the presence of God, appeared to Daniel on the river Tigris, in answer to prayer, and gave him the key that reveals who the Ahasuerus of Esther is by telling when he reigned, and the part he acted in an important and interesting prophecy. The book of Esther forms a link in this prophecy. It opens up the mission of the Medes and the Persians, and reveals the controversy between Christ and Satan, acted out by both the righteous and the wicked. It was forty years before the days of Ahasuerus that Gabriel uttered the following words, "I will show thee that which is noted in the scripture of truth." "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia." Concerning this prophecy the angel further states, "I am come to make thee understand what shall befall thy people in the *latter* days, for yet the vision is for *many* days." Dan. 10: 5, 21; 11: 2; 10: 14.

Let the reader notice in the above scripture the following: First, the angel particularly mentions the fourth king from the one then reigning. Second, he is to be richer than all the others. Third, by his

strength through his riches, he is to stir up all against the realm of Grecia. Fourth, this prophecy is to show the people of God what shall befall them in the latter days. The lessons drawn from the study of any one of these kings are for the latter days; but since the fourth was to be far richer than they all, it would seem the lessons drawn from his life would have a special significance in the last days.

Cyrus was the reigning king when the vision was given. Dan. 10: 1. Two years before he had issued the most generous edict ever given by any earthly potentate. It was to the intent that every captive Jew in the whole world, whether man or woman, old or young, sick or well, might return to Jerusalem and build a house of worship, at the expense of the government. Ezra 1: 1-5; Isa. 66: 20. For more than seventy years the temple where they had worshiped for nearly fourteen generations, had lain waste. Matt. 1: 17.

Following Cyrus, Cambyses his son reigned only eight years. He seemed totally indifferent to his father's decree to restore the Jews to their native land. He is the Ahasuerus of Ezra 4: 6, who ignored the letter sent in reference to the work of the Jews. After Cambyses, Smerdis, the imposter, reigned seven months. In Ezra 4: 23, we have a record of his stopping all the work at Jerusalem. His Scriptural name is Artaxerxes in Ezra 4: 7. Darius Hystaspes succeeded him. He reissued the decree of Cyrus to rebuild Jerusalem, and reigned for thirty-six years. Ezra 6: 1-12. This brings Xerxes on the throne about half a century after Daniel's prophecy. Xerxes reigned twenty-one years. Daniel said, "He should be far richer than they all." There were many wealthy kings, yet he should be "far richer than they all." Gabriel showed that which was noted in the scriptures of truth. Then some where in the Scriptures there will be an account of this king, whose wealth surpassed all others.

In the first nine verses of the book of Esther, we find an account of a king displaying immense wealth. We find no other such record in either profane or sacred history. This king of Media and Persia, called Ahasuerus, reigned over 127 provinces, from India to Ethiopia. He called his nobles together to show them his wealth and the grandeur of his kingdom. He had prepared a stupendous exposition, lasting for 180 days (six months). Those nobles viewed one phase after another of his great wealth, and at the close of the six months, as a crowning act in the gorgeous display, the whole city of Shushan feasted for seven days; rich and poor, great and small, all shared alike. The palace gardens, with the adjoining courts, were thrown open to the public. There were elegant marble columns from which hung gorgeous draperies of white, green and blue, held in place by silver rings and purple cords. The beds upon which the guests reclined at the feast, were of gold and silver; while the floor beneath their feet was of porphyry and marble, and alabaster, and stone of blue color. Then as if to astonish them further by his wealth, as the throng from the city feasted in the court, it was noticed that every one drank from a cup of gold of a peculiar design; although thousands feasted, no two had cups alike. While this feast was in progress, Vashti the queen was also entertaining the women of Shushan and displaying to them the grandeur of the kingdom. It is quite easy to see in this record of Esther 1: 1-9, the same rich king referred to in Dan. 11: 2. This locates the book, so, as we carefully study it, we can more fully understand what will befall God's people in the latter days.

That the reader may more readily grasp the above facts, we put the leading thoughts in the form of a Bible reading.

What did Christ say to Gabriel when Daniel sought an understanding of the vision?

"Gabriel, make this man to understand the vision." Dan. 8: 16.

When would the vision be understood?

"Understand, O son of man; for at the time of the end shall be the vision," Verse 17.

Did Daniel understand this vision?

"I was astonished at the vision, but none understood it." Verse 27.

In the last recorded vision of Daniel, when the angel made him another visit, what was his special message?

"Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." Dan. 10: 14.

What did Gabriel say he would show him?

"I will show thee that which is noted in the scripture of truth." Verse 21.

What did the angel say further?

"I will show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:2.

The four kings referred to in the above text were Cambyses, Smerdis, Darius Hystaspes and Xerxes.

Who was the then reigning king?

"Cyrus king of Persia." Dan. 10: 1.

For what was Cambyses, known as Ahasuerus in Ezra 4:6, noted?

He was noted for disregarding the letter written against the Jews, and also for carrying 25,000 gods into Syria (Dan. 11: 8), which Engetes returned.

For what was Smerdis, the impostor, known in the Scriptures as Artaxerxes (Ezra 4: 7), noted?

He was noted for his decree against building the temple. Ezra 4: 17-24.

For what was Darius, the third from Cyrus, noted?

For re-issuing Cyrus' decree. See Ezra 6: 1-12.

Who was the only wealthy Persian king of which the Scriptures speak?

The only Persian king that was noted for his riches was the Ahasuerus spoken of in Esther 1:1-7, who was the fourth from Cyrus. He is known as Xerxes in profane history.

Then, should not the experiences of God's people as given in this book be studied?

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Also see Eccl. 1:9, 10; 3:14, 15.

The specifications given by the angel Gabriel of the fourth king, are only given of one king, and that in only one book—the book of Esther. As the Lord says these are noted in the scriptures of truth, then surely this book should be studied.

WHO IS READY FOR WORK?

WE would like to have an experience meeting and hear the reports from those who have been studying and giving out to others the Bible readings given last month. A number have sent in their names, desiring to join the class. There are many who feel a longing desire to be earnest workers. This desire is from the Lord and should be tenderly fostered. Did you ever stop to think that if you ever became a proficient worker you *MUST begin some time*. The sooner you begin the quicker you will be ready to help others. "Do not wait for some one more ready of speech, but do what you can in the meekness of the Great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full." If there are any who have never given Bible readings, and will in the fear of the Lord begin and give one Bible reading each week, we would be glad to enroll your name on our class book, and give you any help we can.

Redemption

Luke 19: 10. "The Son of man is come to seek and to save that which was lost."

The whole story is told in these few words. We can not seek unless something is lost and we must have possession of the object before we can lose it. There

are three steps in redemption. Namely: possession, loss of possession, regaining possession.

Gen. 1: 27. In the beginning man possessed a body in the image of God.

Gen. 2: 7, 16, 17. Life from God, and a right to the tree of life.

Gen. 3: 10-13. Communion with God without a mediator.

Gen. 1: 26. Dominion over the earth.

Gen. 1: 31. The earth was perfect.

All of this was lost through sin.

Gen. 3: 19. The body returned to dust.

Gen. 3: 22-24, 19. Life was taken away.

Isa. 59: 2. Direct communion with God lost.

Luke 4: 6. Dominion given to Satan.

Gen. 3: 17. Earth cursed.

All that was lost will be redeemed through Christ, bought back by his precious blood.

Phil. 3: 20, 21; Rom. 8: 23. The body will be redeemed.

Hosea 13: 14; Rev. 2: 7. Life will be redeemed.

Rev. 22: 4; Matt. 5: 8. Direct communion with God will be restored.

Eph. 1: 14; Matt. 5: 5. The dominion will be redeemed.

Rev. 22: 3; 21: 1, 2. The curse will be removed.

When the body, life, communion with God, and the dominion over a perfect earth, are all restored to man, the earth will far surpass Eden in beauty. It will be as it would have been in the same length of time if sin had never entered. Make the thought very plain that the blood of Christ is the redemption price.

The Office and Work of the Holy Spirit

There are very few who are familiar with the office and work of the Holy Spirit, hence a reading upon this subject is always in place.

John 14: 26. The Holy Spirit is the Comforter, a teacher of all things; is also the memory of the Christian.

John 15: 26. The Spirit testifies of Christ.

John 16: 13. It guides into all truth, and will speak God's words.

Rom. 8: 14. The Spirit of God leads the Christian.

Eph. 1: 13, 14. The child of God is sealed by the Spirit. It is a pledge of the new earth.

Eph. 4: 30. We may grieve the Spirit of God.
1 Thess. 5: 19. Warned not to quench the Spirit.

Isa. 62: 10. It may be vexed.

Luke 11: 13. How may we obtain all these blessings promised through the Spirit, "Ask and ye shall receive."

John 16: 7, 8. How will we know when we receive the Spirit? Not always by a happy flight of feeling. Its first work is to reveal to us our sins. This is not always pleasant, and even after asking for the Spirit, we often grieve and quench it by refusing to acknowledge our sins when they are revealed to us. Self rises to justify itself and the Spirit is grieved. If we say, "Yea Lord, I know it is sin, take it all away," then the Spirit comes to us as a teacher, and guides us in the way of all truth.

The Second Chapter of Daniel

The object of the whole dream is to reveal what will be in the latter days. Dan. 2: 28. Do not lose sight of the objective point, put let the reading teach your readers more of the latter days than of olden times.

Let your readers read Dan. 2: 1-23 without comment while reading. Then by a few questions, show that all of this exalted the true God, and revealed the fact that he holds communication with humanity, and answers the prayers of his people.

Dan. 2: 31-35. The dream.

Dan. 2: 37, 38. The head of gold, Babylon.

Dan. 2: 39; 5: 25-28. Breast and arms of silver, Medo-Persia.

Dan. 2: 30; 8: 20, 21. Sides of brass, Grecia.

Dan. 2: 40; Luke 2: 1. Legs of iron, Rome.

Dan. 2: 41, 42. Rome divided; this took place between the years of 356-483 A. D.

Dan. 2: 43. Never to unite into one kingdom again.

Refer to the prophetic chart or picture of the image to show that we have reached the last days of the earth's history.

Dan. 2: 34, 35. Soon all earthly kingdoms are to be swept away.

- Dan. 2:44. God's everlasting kingdom follows.
 Dan. 2:45. There will be no failure in the fulfillment.
 2 Peter 1:5-11. These verses serve as a guide-board to an abundant entrance into the kingdom.

The Seventh Chapter of Daniel

In this line of prophecy the character of the kingdoms are represented under the symbols of different beasts.

- Dan. 7:2. Striving winds and a turbulent sea.
 Dan. 11:40. Winds denote war.
 Rev. 17:15. Water denotes multitudes and nations.
 Dan. 7:3. Each beast was different from the others.
 Dan. 7:4. Babylon represented a lion.
 Jer. 50:17. Jeremiah, forty years before, had used the same symbol to represent Babylon.
 Hab. 1:6-8. Wings denoted rapid conquest.
 Jer. 17:9. Man's heart is "desperately wicked." When the lion received a man's heart, the nation had filled up the cup of its iniquity and was ready for destruction.
 Isa. 13:17, 18. More than 100 years before, Isaiah had said the Medes who would come against Babylon would be a very cruel nation.
 Dan. 7:5. When Daniel saw the cruel bear emerging from the water, devouring a portion of some animal as it arose he would at once recognize it as the nation of which Isaiah had written.
 Dan. 7:6. Leopard, symbol of Grecia. Long before, in Hab. 1:6-8, wings had been given as a symbol of rapid conquest. The leopard had been used by the prophet Jeremiah to represent evil. Jer. 13:23. 'The spots would seem to indicate a mixture of good and evil.
 Dan. 7:7. The fourth, a great and terrible beast.
 Dan. 7:15, 16. Asks the meaning.
 Dan. 7:17, 18. Four kingdoms, followed by God's kingdom.
 Dan. 9:2, 3. Daniel was a student of the writings of the other prophets and seemed to understand the three first symbols.
 Dan. 7:19-23. He asks about the fourth.
 Dan. 7:23. Fourth beast fourth kingdom.
 Luke 2:1. Rome the fourth kingdom.
 Dan. 7:24. Ten divisions. This took place between the years of 356-483 A. D.
 Dan. 7:24. Another different power arises

after the division and subdues three kings. The Papacy arose 538, Heruli, Astrogoths and Vandals were overthrown to make way for it.

- Dan. 7:25. Character of the power, and length of supremacy.
 Dan. 11:13 [margin]; Rev. 13:5; 12:6; Num. 14:34. Explain the period to be 1260 years.
 Dan. 7:26, 27. All ends in the everlasting kingdom of God.

OUR CHURCH SCHOOLS

GEO. A. KING

OUR church schools are precious institutions, because our innocent children are precious, and if properly trained may take our places in the cause of present truth when our work is done, or stand with us in "the conflict of the ages as helps in the battle of the century."

For a time it seemed to many almost impossible to establish one of our church schools in this great city where so many grand opportunities are offered for acquiring knowledge. People point to the kindergarten, the graded public grammar and high schools; the technical, educational, mechanical and all other sources of instruction. They tell how a business polish may be had for an effort and a theological finish for a song, but forget the necessary moral beginning that develops into a successful ending to stand forever in glory.

In these great places the popular masses move along life's line with more or less of the notion that all which are called moral highways end somewhere in Beulah land; and that rivers of learning will at some future time sweep away the refuge of lies, and this is no wonder, for the newspaper has the place the Bible ought to have, and attractive and fascinating fiction destroys from the mind the love for hard study of either science, history or theology, in the multitudes who dabble about in its muddy stream.

From the developing condition of things

here it becomes more and more evident every hour that the stirring message to us that the time has come to withdraw from the public schools and start independent ones of our own has come none too soon; and that those who would escape the coming storm must move quickly. In moving from popular educational methods, the platform of the Third Angel's Message makes the move one of safety.

The great Master said: "Lo, I come: in the volume of the book it is written of me." Psa. 40:7; Heb. 10:7. The whole book is the Lord's source of education for time and eternity; and for now especially.

Our church school in Brooklyn was started May 19th, 1902, which was the anniversary of the Dark Day, and indeed the dedication was a solemn service. It was made plain enough that in these last days perilous times have come, and that learned ignorance does not love the truth for to-day any better than it did in ages of the past. We all felt that a noble effort in behalf of our precious little ones would meet with final success, however many times we might be weary and perplexed in that effort, and we are not being disappointed. The school is growing in interest. More than thirty are now in attendance; and to those of us who have watched its progress it is evident that the hand of the Lord is in this move and that his word is having a moral power on the minds of those it is intended to benefit.

Remember our school, our precious school, for it is God's plan in meeting the wants of our times, by making moral backbone, to stand for a right use of scientific learning and the development of character, together with a wise appreciation of the Christian's hope which will escape the confusion and avoid the disappointment in the journey's end, when the whole world shall awaken to the bitter fact that all so-called moral highways, excepting the Bible one, end outside the Beulah land.

REFLECTIONS

CHAS. P. WHITFORD

I AM thinking of my Saviour,
I am thinking Lord of thee;
I am longing for thy presence,
Come, that I may dwell with thee.
This is but a world of sadness,
Oft our dearest friends depart,
But in heaven all will be gladness,
There will be no aching hearts.

O, I love my precious Saviour,
He has done so much for me,
I can never cease to love him,
He is "all in all" to me.
Let the world despise, forsake me,
They have left my Saviour too.
Human hearts are oft deceitful,
But the Saviour's love is true.

When the toil of life grows heavy,
My dear Saviour helpeth me.
I can cast my cares up him,
And he's glad as glad can be.
O I know of none so lovely,
None so patient as my Lord
When all else seems dark and dreary,
I find comfort in his Word.

ONE OF THE MANY EXPERIENCES

C. H. EDWARDS

WE have had many very interesting and precious experiences in connection with our tent meetings here in the Bronx. One night a man entered the tent so intoxicated he could with difficulty reach a seat. Through the service he remained a listener, and at the close made in substance the following statement:—

"I am an old man, sixty-two years of age; have drank liquor since a mere youth, and now am a wreck, on the brink of the grave. For six long weeks I have not drawn one truly sober breath. Several times I have been on the borders of delirium tremens; and here I am to-night, an outcast from my family, a penniless wanderer on the face of the earth. I entered the saloon across the way, and begged for a drink, just one drink, but the bartender turned me away, saying, 'There is a tent

over on the other corner where they give free drinks; go over there and get a drink.' Thinking it to be a beer garden, I entered to beg for a drink; but imagine my surprise to find it a gospel tent. I decided to leave at once, but my weary limbs refuse to move, so here I am. Something in your preaching to-night seemed to touch my heart, and gives me courage that there is hope even for me. Tell me, is my case hopeless? Is there one ray of hope?"

Never had I realized with such thankfulness the blessedness of a Saviour. How sweetly and clearly came the scripture, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

There on bended knees, the workers gathered, and offered fervent petitions that a mighty miracle might be wrought in redeeming this poor soul from destruction. The prayers were heard, and a new soul was born into the kingdom of grace.

A few days later we found a temporary home for him where he is tenderly cared for. The following letter received from him tells its own story. We are only grateful for the privilege of helping some poor soul on to the kingdom above.

MOUNT VERNON, NEW YORK.

Dear Brother Edwards:—

I know that you are a very busy man, and cannot make trips to the Crest at all times, but I am very thankful to my heavenly Father that you and the brethren and sisters at the Bronx, were instruments in his hands in leading me to Christ.

As I go on in the only and true way, I am more and more determined to take up my cross and follow him who has done so much for me; and my heart is full of thanksgiving and praise for his great love and mercy to me, and that he did hear the cry of a poor, lost soul; and I know that it was God's hand that led me into your gospel tent. I was without hope and without God in the world. Family and friends had forsaken me; but, praise his name, it was then he took me up, and bade me look and live.

As I read my Bible every day, I find new

promises every time I open it. This one is the best of all, "I will never leave thee, nor forsake thee."

Dear brother, I am gaining in strength bodily, also growing in grace, and in the knowledge of him day by day. I had hoped to spend tomorrow (the Sabbath) with you, but it will be impossible. He says he will care for me and I believe it. I must come to a close for it is nearly mail time. I was much impressed this morning with Luke 10:29-38. You and the brethren standing out boldly as the neighbors. Love to you all. From one who is trusting the Lord for all things.

WHO IS ON THE JUDGMENT SEAT

"SPEAK not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" James 4:11, 12.

What does God command every one?
"Speak not evil one of another."

What does the man do that speaks evil of his brother?

"He judgeth his brother."

What is his relation to the law of God?

"He speaketh evil of the law, and judgeth the law."

If we judge the law, what is our condition before God?

"Not a doer of the law, but a judge."

How many lawgivers are there?

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

How does the apostle describe such an one?

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

What did Christ forbid his disciples doing?

"Judge not, that ye be not judged." Matt. 7:1.

What reason did he give?

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7: 2.

Sin, unless repented of, will always react back on the sinner. Like the Australian boomerang it returns to the sender.

How does Christ compare the sin of the one who judges another with the offense he criticises?

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7: 3.

What does the Saviour call such an one?

"Thou hypocrite." Matt. 7: 5.

VEGETARIANISM IN THE LAW OF MOSES

S. N. HASKELL

WHEN a vegetarian diet is advocated from the Scriptures, it is not infrequent for the flesh-eater to refer to the law of Moses to justify his unnatural appetite for the flesh of dead animals. One argument is based on the eleventh chapter of Leviticus, where a distinction of meats is mentioned, between the clean and the unclean, and it is said concerning the clean animals, "this is the law of the beasts, and of the fowls, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth, to make a difference between the unclean and the clean, and between the beasts that may be eaten, and the beasts that may not be eaten." Lev. 11: 46, 47. A few Scriptural facts may throw some light upon this question as to what it does not mean. And in another reading we will show what it does mean. God never contradicts himself.

Gen. 1: 29. The term "meat" applies to grains and fruits as well as to flesh-meat.

Ex. 15: 23-26. At Marah God told Israel that if they would keep his commandments and do that which was right in his sight, he would be their healer, and that he would put none of the diseases upon them which he brought upon the Egyptians.

Ex. 15: 27 to 16: 3. From Marah they jour-

neyed to Elim, and from Elim to the wilderness of Sin, which was at least thirty days before they came to the wilderness of Sinai, where the ten commandments were given; also the eleventh chapter of Leviticus, which contains the distinction between unclean and clean animals.

Ex. 16: 14-35. It was in the wilderness of Sin, the Lord gave them manna, and in one instance only gave them flesh, but in exchange gave them the "corn of heaven." "Angels' food." Psa. 78: 24, 25.

Ex. 19: 1. Thirty days later they came into the wilderness of Sinai. Here God made them another promise, that he would remove disease from them if they would keep his commandments. Ex. 23: 25.

Ex. 40: 2. It was nine months from this time that they folded the tabernacle to start for the promised land.

Num. 11: 4-9, 31-35. It was only eleven days' journey to Kadesh Barnea (Deut. 1: 2), but on their journey they murmured for flesh to eat. They "fell a lusting;" they "wept." They said, "Who shall give us flesh to eat?" "Our soul is dried away." "Give us flesh that we may eat." God gave them, as he often does, "their request; but sent leanness into their souls." Psa. 106: 14, 15.

Psa. 78: 17, 18. God, having provided the best thing for them, it was "asking meat for their lust," and the flesh became an "evil thing." 1 Cor. 10: 6. If God designed by the eleventh chapter of Leviticus certain kinds of animals for a general article of diet, why did they not eat of the clean animals as they had thousands with them, in the wilderness? Why did he exclude meat as an article of diet? They had plenty of clean animals for sacrifices, but God gave them wild game.

From the above we learn several important truths. First, the eleventh chapter of Leviticus was not designed by God to license the eating of even clean animals as a general article of diet to the Israelites in the wilderness. Second, if he did not design it for them, then he did not design it for any one else as a general article of diet. Third, it also shows that infinite wisdom did not consider the flesh of dead animals the best food for man. Fourth, the diseases of Egypt followed the eating of flesh-meat. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8: 13.

NOT SIMPLY A "FAD"

VEGETARIANISM is not simply a "fad" of modern times; but thinking people advocated it centuries ago. The following from the English poet Thompson gives a very graphic comparison between the motives that prompt the carnivorous beast and men who are flesh-eaters:

And yet the wholesome herb neglected dies;
Though with the pure exhilarating soul
Of nutriment, and health, and vital powers,
Beyond the search of art, 'tis copious blest.
For, with hot ravin fired, ensanguined man
Is now become the lion of the plain,
And worse. The wolf, who from the nightly
fold
Fierce drags the bleating prey, ne'er drunk her
milk

Nor wore her warming fleece; nor has the steer,
At whose strong chest the deadly tiger hangs,
E'er ploughed for him. They too are tempered
high,

With hunger stung and wild necessity;
Nor lodges pity in their shaggy breast.
But man, whom Nature formed of milder clay,
With every kind emotion in his heart,
And taught alone to weep—while from her lap
she pours ten thousand delicacies, herbs,
And fruits, as numerous as the drops of rain
Or beams that gave them birth—shall he, fair
form!

Who wears sweet smiles, and looks erect on
heaven,
E'er stoop to mingle with the prowling herd,
And dip his tongue in gore? The beast of prey,
Blood-stained, deserves to bleed; but you, ye
flocks,

What have ye done? ye peaceful people, what,
To merit death? you, who have given us milk
In luscious streams, and lent us your own coat
Against the Winter's cold? And the plain ox,
That harmless, honest, guileless animal,
In what has he offended? he, whose toil,
Patient and ever-ready, clothes the land
With all the pomp of harvest—shall he bleed,
And struggling groan beneath the cruel hand
Even of the clown he feeds? and that, perhaps,
To swell the riot of the autumnal feast,
Won by his labor?

"Every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat."

The Financial Problem

THE readers of the BIBLE TRAINING SCHOOL may be interested to know how the financial problem is solved in sustaining our mission work here in Greater New York.

During the fifteen months between July 1st, 1901 and Oct. 1st, 1902, we paid out \$999.47 for rent and other expenses on halls where services were held. \$469.17 was paid out for advertising and printing notices of the meetings held in connection with our work. House rent in a respectable part of the city for a family of from fifteen to twenty is no small expense; we paid \$1,272.25 house rent for our family during the fifteen months. \$2,591.62 was paid for the support of the workers in training. These are not all of the expenses we have had to meet; simply some of the heaviest ones.

To offset these, \$762.95 was taken up in collections at the various meetings. \$248.20 was received as private and personal donations towards the running expenses of our halls. Our workers gathered \$819.68 selling books, and \$174.05 in giving treatment to the sick. Soon after we opened our work we organized a church called, S. D. A. Church No. 3. As we were working under the direction of the Atlantic Union Conference, this company was under that conference until they were taken into the Greater New York Conference at the last session. The tithe paid by this company went into the Union Conference fund for the support of our work here in Greater New York. The tithe for the fifteen months was as follows: old Sabbath keepers who joined by letters, \$717.38; new Sabbath keepers who joined by baptism, \$606.28; workers who were connected with the Training School from time to time, \$782.56.

A careful reading will show that the receipts do not equal the expenses. You may ask how this was met. Our friends in different parts of the country sent us

the needed means. The brethren and sisters in New England, "sent once and again to our necessities," as also friends from the west and south. We thank God for this union in the work of the Lord, and in the great gathering day, those who support the work and those who do the work will share together in the reward. When we are in need we earnestly ask the Lord for help and he impresses the heart of some one to send us the needed funds.

Our expenses this coming year will exceed those of last year, as our family is larger; but we go forward, believing God will incline the hearts of those who have means to come up to the help of the Lord against the mighty.

Are You Sitting Under Jonah's Gourd?

JONAH did not think much of the local management, when directed to go to Nineveh, he saw no light in it and started for Tarshish; but God finally brought him to his appointed field. And when he had labored only one day, the spirit of God took those words and repeated them from lip to lip until every body heard the wonderful message: "Yet forty days and Nineveh shall be overthrown."

The people believed God and humbled their hearts and God accepted them. Rumors of the great reformation going forward must have reached Jonah, for he became angry and began to find fault with the character of God. He then went out on the hillside where he could look down upon the city to see what would happen. He knew how fire had fallen upon Sodom and he thought because there was not a great display of heavenly fire poured upon Nineveh, God had failed to work. He could not see that the conversion of all the people of Nineveh was a far greater display of God's power than the destruction of Nineveh would have been.

God did not work in just the way Jonah

had expected, and he failed to recognize the *mighty* work which had been accomplished. Have you got your mind set on the accomplishment of some particular thing, and because you fail to see it accomplished, you are sitting like Jonah, complaining and failing to see the mighty power of God manifested, perchance in a quiet way, in your midst.

Stubbornness

"FOR rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15: 23.

Every one has his weak points, and all have their peculiar besetments, but here we have the words of the prophet Samuel, in proof that rebellion and stubbornness are crying and heinous sins, and Saul, the king of Israel, having added stubbornness to rebellion, was rejected from being king.

Saul was commanded to utterly destroy the Amalekites, and he, failing to do this and having a way of his own which he pertinaciously and stubbornly thought the best, acted accordingly, not imagining that he was passing through a test which was to decide his destiny and future well-being, and that upon this act hung, as it were, his throne and kingdom, as far as he and his family were concerned.

But it is more than probable that Saul had paved the way for this final decisive act, by a long course of obstinacy and self-willed conduct, so that when he failed here, it was, in fact, only one link in the chain of perverseness, which he had been forging for a long time.

Perhaps it might have been a natural besetment, a family trait, not subdued in childhood. No matter for this, he should have taken the more pains to subdue it. God will make no allowance for sin; he requires perfect obedience, he makes no exceptions in favor of natural besetments.

O stubbornness is indeed a hateful sin.

How it closes up the avenues of the heart! How it keeps the angels waiting in painful suspense! Rebellion is its twin sister.

Then, O my brother or sister, if you are tempted with these sins, think of Korah and his company, who added rebellion to stubbornness, and were engulfed in the yawning earth. Think of Saul who lost his kingdom and fell in disgrace. Do not be stubborn, lest good angels should be bid to depart from thee, and attend upon some David instead of thee.—*J. Clarke, Review and Herald, July 24, 1860.*

How we Paid our First Month's Rent

AFTER we decided to move to Brooklyn, our next duty, of course, was to go house-hunting. We found two suitable flats in the "Vendome," 363 Grand Ave., Brooklyn, N. Y., but the rent was ninety dollars a month, in advance. We went home considering how we could pay that much rent. On reaching home we found awaiting us a letter from an old friend, asking if we needed a hundred dollars. She said, that every time she prayed, morning or evening, it seemed to come before her so forcibly that we needed money. We *did* need it—and needed it right away, too; so I went down to talk with her about it. So strong had been the impression that she already had drawn the check for \$100, and it was waiting for me when I arrived. This is only one of the many instances we might cite of the way in which the Lord has impressed men and women to give of their means to carry forward this great work which the Lord has said should go forward just now, "the present *now*" in this wicked city.

Dear readers, we ask an interest in your prayers that we may use the money which the Lord has intrusted to us in a way that will bring honor and glory to his name.

"THE plan of holding Bible readings is a heaven born idea. There are many, both men and women, who can engage in

this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the Word of God has been given to thousands and the workers will be brought into personal contact with the people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. . . . God will not permit this precious work for him to go unrewarded. He will crown with success every humble effort made in his name."—*Gospel Workers, p. 339.*

Notice

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Church Directory

NEW YORK CITY

- Church No. 1, 159 East 112th Street—Sabbath School, 10 a.m. Preaching, 11 a.m.
 Church No. 2, 132 West 23d Street—Sabbath School, 2 p.m. Preaching, 3 p.m.
 Church No. 3, 300 West 58th Street—Sabbath School, 10 a.m. Preaching 11 a.m.
 Church No. 4, Colored, Miller Building, S. W. corner Broadway and 65th Street—Sabbath School, 10 a.m. Preaching, 11 a.m. Preaching every Sunday, Tuesday and Thursday, at 8 p.m.
 Bronx Church, Berean Hall, 1007 Tinton Avenue, Cor. 165th Street—Sabbath School 2 p.m. Preaching at 3 p.m. Bible lectures every Sunday, Wednesday and Friday evenings, at 7:45.
 Carnegie Lyceum, Cor. 57th Street and 7th Avenue—Bible lectures every Sunday evening, at 7:45.
 Geneological Hall, 226 West 58th Street—Bible study every Thursday evening.

BROOKLYN

- English Church, Harts Hall, Gates Avenue, near Broadway—Sabbath School, 10 a.m. Preaching, 11 a.m.
 Scandinavian Church, 256 19th Street—Sabbath School 10 a.m. Preaching 11 a.m. Sunday night, 8 p.m.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

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NEW YORK CITY, NOVEMBER, 1902

WE are very sorry that the BIBLE TRAINING SCHOOL has been delayed this month on account of moving to another part of the city.

ELDER WESTWORTH and family spent a few days at the Training School on his way to England. Many prayers will follow him to his new field of labor.

A GOOD list of names have already been enrolled for our Bible readers class. We would be glad to receive the names of any who will promise faithfully to hold, at least, one Bible reading a week with some neighbor or friend.

~~WE~~ We wish to request our friends when sending in subscriptions to write the names and addresses *very distinctly*. We can not be responsible for the paper reaching its destination if the name is written so indistinctly that we have to guess at it.

EIGHT new workers have joined the Training School family during the last month, and several others are expected soon. Five of the present number are trained nurses from our sanitariums. We expect to carry on a vigorous campaign this winter, presenting the gospel of health and salvation from sin.

MORE than 2,000 BIBLE TRAINING SCHOOLS will be sent out gratuitously each

month to Sunday school workers and those interested in Bible study in different parts of the world. It costs money to mail these papers. If any of our friends wish to help defray this expense, we would very thankfully receive any amount they feel free to give.

THE first session of the Greater New York Conference was held in the S. D. A. church, No. 1, at 159 East 112th Street, from Oct. 7-12, 1902. The meetings were well attended throughout. Eld. H. W. Cottrell was re-elected president for the coming year. A conference committee of seven were chosen as follows: Chas. H. Edwards, E. E. Franke, Luther Warren, S. N. Haskell, O. E. Reinke, C. Meleen, S. N. Curtis.

THE best recommendation we know of for the BIBLE TRAINING SCHOOL is the subscriptions received daily from different parts of the world. We have subscribers from every state in the union, and from Europe, Asia, Africa, Australia, South America and the West Indies. We thank our friends for what they have done, and trust that many will send in for clubs to use among their neighbors, thus introducing the word of God into many homes.

THE workers from the Training School had worked continuously in the immediate vicinity of 400 West 57th Street during the fifteen months we had been located there. At the late Greater New York Conference the church brought together and organized by the efforts of the Training School was taken into the local conference. It was thought best to move the Training School into an entirely new field where there was no church and by the blessing of God build up another church. We have located in the midst of a ripe field of grain at a distance from any church. Pray for us that we may gather souls for the heavenly garner.

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IN order that these pamphlets may be gotten off our shelves and put in circulation among the people where they will be doing some good, we offer them in sets of 7 for 75 cents. If you wish to get a number of good books for a small sum, this is your opportunity. Read the following list:

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