

Volume 1

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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, hating 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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VOL. I

NEW YORK CITY, DECEMBER, 1902

No. 7

HIDDEN GEMS

DEEP in the dark domain
Of stone, and damp and cold,
Are lying, hid in richest vein,
Vast treasuries of gold.

So in the human heart,
Amid the stones of sin,
Are priceless gems of heavenly art
That God has put within.

Some friendly word or sign
Might move the rubbish there,
And let illustrious talent shine
Now buried in despair.

Then let us by the hand
Our fallen brother take,
And help him rise and take a stand
In right, and for its sake.

—John M. Robb.

"BIND UP WITH CHRIST"

MRS. E. G. WHITE

THE powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. "Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."

I am instructed to say to those who know the truth, "Bind up the testimony, seal the

law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,"—without the robe of Christ's righteousness—"and they see his shame."

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

The zeal of the Lord of hosts will perform this."

These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Let us cease the conversation that is so unprofitable, and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self.

THE BOOK OF ESTHER

S. N. HASKELL.

THE story of Vashti is a familiar one. Ahasuerus commanded her to appear before his half-drunken company, and she refused. Then she was set aside, and a Jewish maiden, her nationality being unknown, became queen of the Persian kingdom. This was Hadassah, known as Esther, an orphan of the house of Saul, whose parents had been among the royal captives in the days of Nebuchadnezzar.

She had lived always with a cousin by the name of Mordecai, who had treated her as his own daughter. Little did Mordecai and his wife think when they took the helpless infant Hadassah, that she would one

day stand for her people in the presence of the king. She was an obedient child and consequently became an obedient woman. She was simple-hearted and unassuming, requiring little, demanding nothing. She loved her own people, although to be true to them meant that she must face death.

The angel of the Lord had guarded Hadassah and directed in her education. He had brought her to the kingdom "for such a time as this." Daniel was no longer living, and there were few to represent the true God in the court of the king. When there was no man to represent his cause, Jehovah used a woman, and she, a young woman. Her very beauty was consecrated to the Lord, and he made use of it. God loves the young and is willing to use them when they will consecrate themselves to his service.

Messengers were sent by post to carry the king's decree to every province of that vast empire. It was sealed with the king's seal. On a set day every Jew in the kingdom was to be put to death by the sword, old and young, men, women, and children, none were excluded.

Esther in the king's palace was ignorant of the decree, but Mordecai made known to her the universal distress, and sent her a copy of the king's command.

The crucial moment had come to her. Should she, could she, be true to her God? The Hebrews of Shushan put on sackcloth, and for three days fasted for the queen. Then she came forth in the strength of her God. Queenly, beautiful, trusting, she stood in the inner court over against the king's house awaiting the recognition of the monarch of earth, to cross whose will meant death.

On one hand she saw death at the hand of Xerxes; on the other the approval of her God. "If I perish, I perish," she said, and God accepted her sacrifice.

God had prepared from afar for her de-

liverance. The very act of kindness done years before by Mordecai wrought in the deliverance of his people.

Who says there is no record kept of man's acts, or that man ever performed any deed of kindness unprompted by heavenly beings? God used Esther to save his people; he also used Mordecai.

Haman, the one who proposed the decree, was hung on the very gallows built for Mordecai; Mordecai was promoted to the position of chief counselor of Xerxes; and a decree issued that on the day appointed for the slaughter of the Jews, every Jew should bear arms and defend himself against the Persians. And the fear of the Jews fell upon all the people. Again God had defeated the schemes, not of men only, but of the arch-enemy. Truth triumphed in spite of the waywardness of his people. This decree of Ahasuerus, or Xerxes, is the counterpart of the decree which will soon be issued by the beast of Revelation thirteen against the followers of God. It will find a people situated as were the Jews in Babylon; it will find others who have withdrawn from Babylon, and as the enemy rushes upon this latter class to slay them, the swords will fall like broken straws, for the angels of God will fight for his people.

This record, given in the book of Esther, is preserved in Bible history that men may know the future. God's dealings with the Jews reveal the principles of his government, and in this history is a graphic description of the sins and deliverance of spiritual Israel. For a complete history of this time read chapter thirteen, entitled "The History of the Decrees," in the "Story of Daniel the Prophet."

SPIN CHEERFULLY

SPIN cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

THE LORD'S LEADING

J. N. LOUGHBOROUGH

THOU shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." Deut. 8:2.

These were the words of Moses to the children of Israel just before his death. Happy would it have been for that people had they ever after heeded this wise counsel. They *forgat* the wonderful dealings of the Lord in Egypt, by the Red Sea, and in the wilderness, and wandered away from him. This we see plainly stated in Psalms 78:10, 11, 36, 37, 41, 42; 106:21, 22, 34-37.

What was true of ancient Israel is just as true of the Lord's people to-day, and of us as individuals. A remembrance of his merciful dealings leads to greater confidence and trust in the Lord. The Psalmist expresses this thought in these words, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Ps. 116:12-14. Another whole Psalm is filled with a consideration of God's merciful dealings, closing with, "O give thanks unto the God of heaven! for his mercy endureth forever." Psalms 136.

The fulfillment of the Lord's prophetic word has ever been an evidence that he was truly leading his people. It is placed before us as a ground of *faith* and trust in him. This is thus expressed through the prophet Isaiah, "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them." Isa. 44:7. Again, "I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them

I did them suddenly, and they came to pass. . . . I have even from the beginning declared it unto thee: before it came to pass I shewed it thee: lest thou shouldest say, mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast had heard, see all this; and will ye not declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, behold, I knew them." Isa. 48:3-7.

The strong plea of the apostles that Christ was truly the "sent of God" was, "those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 4:18, 24. Not only did they claim that Christ was the true Messiah because in him the prophecies of a messiah were fulfilled; but they reasoned in like manner respecting his second coming. Thus the apostle Peter, after speaking of the transfiguration on the mount as a proof that Christ will come again, said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. (It is open to all who will seek for the light). For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21. This is a strong assurance that those who seek the Spirit of God which indited the prophecies may gain an understanding of them. To such the opening of the prophetic word, in its fulfillments,

will be a lamp to the feet, and a light to the path. Their path will be that of the just which is "as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

The Bible student has before him the assurance that the prophecies can be understood. The Saviour said of Daniel's prophecy, "Whoso readeth *let him understand.*" Matt. 24:15. The angel said to John, respecting the book of Revelation, "*seal not the sayings of the prophecy of this book; for the time is at hand.*" Rev. 20:10. And "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3.

The Lord designed that his people should see the prophecies fulfilling up to his second coming, and not be "in darkness" (1 Thess. 5:4,) respecting that day; but rather be ready to say when he comes, "Lo, this is our God; we have *waited* for him, and he will save us." Isa. 25:9.

In articles to follow we wish to show the fulfillment of prophecies in the great second advent movement, and call attention to some of the past experiences of this people.

ARE YOU IN PLACE?

LUTHER WARREN

MANY people wonder why they never can make a success of anything. Some of them work hard, but the result is always the same—failure, constant failure. Something is wrong. That is evident. Can we know what it is? God wants every person to be successful. He has not planned for any one to be a failure. God offers to take you into partnership with himself, and God is success. This firm never fails or goes into bankruptcy. "The Lord thy God" is the senior partner in the firm, and he will teach you "to *profit.*" Isa.

48:17. Then whatever the business, it will "prosper," and be profitable—successful. Ps. 1:3. The Bible is full of this kind of talk. Read it, with this in mind, and you will be surprised at what you find.

Now, do not spiritualize it all away, nor apply it all to the future. "Godliness is profitable" not only in the life to come, but also in "the life that now is." 1 Tim. 4:8. Now, I am sure, that some sad, unsuccessful man is anxiously asking "How, *how* can I have success?" Well, first, you must be in place. God has a purpose for every person. He has fitted each one to fill some place that no one else can fill as well. And he has given to "every" one "his work." Mark 13:34.

A saw would not make a good razor, nor would the ear be a successful foot. But even the foot itself is not a successful foot if it is out of joint, *i. e.*, out of place. The Creator selected a place for you before you were born, and he has called you to fill that place, "Not more surely is the place prepared for us in the heavenly mansions than is the *special place* designated on earth where we are to work for God." (Christ's Object Lessons, page 327.) Now unless you are filling just the "special place" "designated" by God for you, then not only is your "place" empty, but you are in the way,—in some other person's place.

Now you want to know how to find your place. First,—go into partnership with God. Yield fully to him. The moment you fully yield to obey him, you are His. Rom. 6:16. Believe it. Don't wait to feel it. Next,—ask for orders. Seek wisdom. Jas. 1:5. He will give it "*liberally*," not just a little bit, but plenty. He will guide you. Ps. 25:9. Claim it. Do not waver. Jas. 1:6. Listen for his voice. Isa. 30:21. Walk with God. In walking you can only go one step at a time. But, step by step, moment by moment, hand in hand, walk with God. Oh, *this* is blessed rest and success.

We are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach some one else." "Those who decide to do nothing in any line that will displease God, will *know*, after presenting their case before Him, just what course to pursue." (Desire of Ages, chap. 73, par. 23.)

Unless you are *sure* that you are just where God wants you, find out at once. Don't delay, your work is waiting. Make a complete surrender. Seek God to know *where* and *what* he wants you to do. Some of you ought to be in Greater New York, "*Now, just now*" is the time to work in this city. One hundred workers are needed where we have only one. Talk with the Lord about it and see if He wants you here. We are praying him to send you. Hardships, trials, difficulties, no pay, all these things await you; but it will not get any easier. If your work is here, the quicker you get at it the more easily you can do it. If God sends you here, and you *know* it, then he will bless and prosper you. Stewards of God, find out if you have money that God intends to help carry the work in this great city.

We shall be glad to hear from any one that God calls to put time or money into the work here.

THE SANCTUARY

MRS. S. N. HASKELL.

THE most important day in all the ancient Sanctuary service was the tenth day of the seventh month, when the high priest entered the most holy place with the blood of atonement for the sins of the people.

Lev. 16:6. Before the priest could make an atonement for the people he must first make an offering for his own sins.

Lev. 16:11-13. The bullock was slain and the priest entered the sanctuary with the blood.

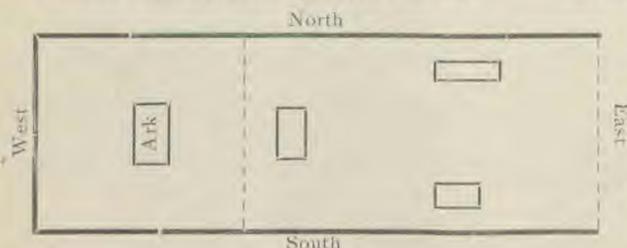
He first went to the altar before the Lord, and filled the censer with burning coals from off the altar. His hands were also filled with sweet incense beaten small, and as he passed the second veil and came in before the sacred chest containing the law of Jehovah, he cast the incense upon the burning coals and instantly the thick cloud of smoke arose from the censer, and veiled from his eyes the bright light above the mercy-seat, "That he die not."

Lev. 16:14. With reverence he approached the ark and sprinkled the blood "upon the mercy-seat eastward." We cannot for a moment think the priest would reach through the brightness overshadowing the mercy seat; but in order to sprinkle the blood "eastward," he must stand upon the east side of the ark. As he stood facing the east side of the ark his back was toward the east. The ark was the central figure in the sanctuary.

Ex. 25:8-22. When the Lord gave the command to build the sanctuary, the ark was the first article mentioned, before the Lord had given any instruction as to the form or size of the sanctuary he gave explicit direction in regard to the construction of the ark, the mercy seat and the covering cherubim overshadowing the mercy seat. He also promised to meet and commune with them from above the mercy seat.

Deut. 10:1-5. The ark was formed to contain the tables of stone upon which God, with his own finger, had written his ten commandments. Ex. 31:18.

Ex. 26:18, 20, 22, 30. The south, north, and west sides of the sanctuary were formed of boards; but the other remaining side, which must be the east, was covered. Whenever the tabernacle was set up, it was always to face the east. When the priest entered the door to officiate, his back would be towards the east.



Eze. 8:15, 16. When the people departed from God they reversed this order, and worshipped the sun, turning their backs toward the law of God in the most holy place of the temple, and

their faces towards the sun. God had a purpose in building the temple in such a manner that when his people worshiped him, they turned their faces towards his law and their backs towards the east, or the worship of the sun.

Deut. 4:19; 17:3. The people were warned against sun worship.

2 Kings 23:11. When the people departed from the Lord they brought the horses and chariots dedicated to the worship of the sun into the entrance of the temple.

2 Kings 23:4, 5; Jer. 8:2. The "high places" so often mentioned when the people departed from the Lord, were dedicated to Baal or sun worship.

Jer. 44:15-19. When Jerusalem was destroyed by the Babylonians, the people of Israel boasted of this idolatrous worship. From the earliest time sun worship was always the snare that entrapped the people of God. The worshippers of the sun were accustomed to consult their oracles on the first day of the week, and in time it was named Sun-day, or Sun's-day in honor of that luminary.

Lev. 16:7, 8. The principal offerings on the great day of atonement were the two goats upon which the lots were cast.

Lev. 16:9, 15-19. The Lord's goat was slain and the priest again entered within the second veil with the censer of burning coals of fire, and cast the incense from his hands upon the coals, that the cloud of incense might shield him from the bright glory revealed above the ark of God, while he sprinkled the atoning blood "upon the mercy seat eastward and before the mercy seat." This was a shadow of heavenly things, and contains valuable lessons to us. Every one that turns his face toward the law of God, with a desire to obey, will in that act, turn their back upon all idolatrous worship, for the one is the opposite of the other.

DEGREES OF INSPIRATION

S. N. HASKELL

TH**E**R**E** are different ways by which God speaks directly through man to man, but there are no degrees of inspiration, they are all the word of God. To Moses God spake "mouth to mouth, even

apparently, and not in dark speeches." Num. 12:8. Concerning the ordinary prophet, God said, "Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak unto him in a dream." Num. 2:6. In visions and dreams, the Lord "used similitudes (Hos. 12:10), figures and representations, that which God would teach them was illustrated by objects. But these prophets were simply the mouthpiece of God. "Thou shalt speak unto him and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:11-16. Again said the Lord, "See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." Ex. 7:1, 2. So the prophet who had visions and dreams spoke as verily the words of God as did Moses, who could receive the words without similitudes or figures. There are, therefore, no degrees of inspiration, but there are different ways that God speaks through man. Inspiration also came at times upon men who were not prophets, and they spake the word of God under the inspiration of his Holy Spirit as truly as did Moses, or as truly as did a prophet who had visions and dreams. "Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation," and he uttered most wonderful words, for it was in the time of a crisis. He even directed the battle and told how, when, and where the enemy would come. His testimony was believed, even the king bowed his head in reverence, and the result was one of the most wonderful victories recorded in the Old Testament. 2 Chron. 20:14-25.

In these three ways, then, God speaks, and when he speaks in any of these ways, his words are the same and always should be received as words spoken by God himself. He spake through every writer in the New Testament, and his voice is never silent in his church. It is becoming to God's people to reverence his testimony and to look for his stately steppings among his people at all times.

It is the living testimony that stirs the ire of the dragon. What does the devil care about our believing in a flood that came in Noah's time, if we do not make a personal application of it? "The grave can not praise thee, death can not celebrate thee: they that go down in the pit can not hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Isaiah 38:18, 19. The Jews believed in their past history, and prided themselves that they were the children of Abraham. They believed in a coming Messiah, but they rejected the Messiah when he came. In rejecting him, they placed themselves with the persecutors of the prophets; but had they believed Moses in whom they trusted, they would have believed in Christ, for he wrote of him, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we could not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." Matthew 23:29-31.

It is a singular fact and worthy to be remembered that every prophet has received his persecution from the professed believer, which shows that it was the living testimony that brought the persecution. Let the mind go through the history of the past, beginning with the days of Moses, Elijah,

and Jeremiah, until Christ said to them, "That upon you will come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:35-37. Again, "It can not be that a prophet perish out of Jerusalem." The gift of prophecy is for the church for "prophesying serveth not for them that believe not, but for them which believe." 1 Cor. 14:22. So the most dangerous snares have always been and ever will be over the living testimony which is revived among the believers. It is a stronghold of Satan to create division and anarchy among the believers while the living testimony of the prophet is to unite them in Christ.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

FOR THOSE READY TO WORK

STUDY every subject very thoroughly before you attempt to give it to others.

Be sure to know more about the subject than you can tell in the time allotted for the Bible reading. Never attempt to tell all you know of any subject in one reading. Remember that you did not acquire all of your knowledge in one hour, or even two. If you attempt to give too much at once your readers will become confused.

Never forget that Paul may plant and Apollos water; but the Lord only can give the increase; that we are wholly dependent on the Lord for help. Always either open

or close your Bible reading with prayer. Sometimes it may be best to have a short prayer both at the beginning and close of the reading.

THE GIVING OF THE LAW.

One of the most vivid pictures in the Bible is the giving of the law at Mt. Sinai, and yet there are very few, comparatively, who are familiar with it.

- Deut. 4:32. The giving of the law is one of the greatest events of the earth's history.
 Ex. 19:11. The Lord came down in the sight of all the people.
 Ex. 19:10, 11. Three days' preparation to meet God.
 Ex. 19:12. Bounds set for the people.
 Ex. 19:16-20. Description of the scene.
 Heb. 12:21. Moses quaked with fear.
 Ex. 20:18-21. The people withdrew to a distance.
 Deut. 4:12, 13. The Lord spoke the ten commandments.
 Deut. 5:22. He added no more words.
 Deut. 4:10, 11. Always to remember the scene and to teach the children about it.
 Ex. 31:18. The law written by God.
 Deut. 10:1-5. Placed in the ark.
 Psa. 19:7. The law will convert the soul.
 Rom. 7:7. It also detects sin.
 1 John 3:4. Sin is the transgression of the law.
 James 1:22-25. The law a spiritual mirror.
 James 2:8-11. If we break one, guilty of all.
 James 2:12; Rom. 2:11-13. The law the standard in the judgment.

THE FOURTH COMMANDMENT

- Ex. 20:8. Remember the Sabbath day to keep it holy. We cannot make it holy or unholy. It is already holy; God asks us to recognize the fact by treating it as a holy thing.
 Ex. 16:23-30. God reproved them for breaking the Sabbath before the law was given on Sinai.
 Ex. 20:9. Six days shalt thou labor and do all thy work. Time divided into seven parts, man given six for his own work or pleasure.
 Eze. 46:1. These days are called "working days."
 Ex. 20:10. The seventh day belongs to God; we, and all our household, are to recognize the Lord as owner of the day, and treat it as holy time.
 Matt. 24:20. The Saviour requested the disciples to pray for nearly forty years that they would not break even one Sabbath.
 Luke 4:16. The Saviour kept it holy.

Luke 23:53-56. His followers rested that day.
 Acts 17:2; 18:4, 11. The early church kept it.
 Ex. 20:11. It was God's rest day after the work of creation.
 Gen. 2:2, 3. God rested the seventh day, then blessed it and set it aside for a holy use. It is his blessed rest day.
 Isa. 66:22, 23. It will be kept on the new earth.
 Rev. 22:14. Blessing on those who obey.

WHO CHANGED THE LAW?

Isa. 42:21. The prophet speaking of Christ said, "he would magnify the law and make it honorable."
 Matt. 5:17-19. The Saviour forbade our even *thinking* that he changed even *one letter* of the law; therefore Christ never changed it.
 Mark 10:1, 2; Matt. 28:1; Luke 23:56; 24:1. The day called "Sabbath" in the New Testament is *always* the holy rest day of the Lord,—the seventh day of the week.
 Acts 13:14, 42-44. Paul preached to the Gentiles on this same Sabbath day.
 Acts 16:13. Meetings held on the Sabbath day by the river side.
 Acts 17:2. Paul preached to the Jews on the Sabbath.
 Acts 18:4, 11. The Corinthian church raised up by preaching on the Sabbath day. In the year and six months there were seventy-eight Sabbaths. In the three preceding texts we have a record of Paul's preaching six different Sabbath days, making, in all, eighty-four Sabbath services mentioned in these four texts.
 Dan 7:25. The prophet mentions a power that would *think* to change the law. The same power would persecute the people of God, and continue in power 1260 years.
 2 Thess. 2:3-7. Paul speaks of a power that would oppose the work of the Lord; as Christ *never thought* to change the law, and a power that killed the saints of God would think to change it, Paul must be speaking of the same power. It is the "mystery of iniquity," the "man of sin." The following is quoted from the Roman Catholic "Doctrinal Catechism" page 174: "Have you any other way of proving that the church has power to institute festivals of precept?" "Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority."
 Rom. 7:12, 14. The law is holy, just and good.
 Rom. 3:20. The law condemns us as sinners.

Rom. 7:7. If we throw away the law, we have no means of detecting sin.
 1 John 3:4. Sin is the transgression of the law.
 Rom. 6:23. Wages of sin is death.
 Gal. 3:24. The law shows us our sins and drives us to Christ for pardon.
 Rom. 3:31. Faith in Christ establishes the law.

GOD'S TESTIMONY CONCERNING HIS WORD.

Psa. 12:6. "The word of the Lord is tried; as silver is tried in the furnace of the earth seven times."
 Psa. 119:140. "Thy word is *very* pure, [Tried, or Refined. Margin.] therefore thy servant loveth it."
 Matt. 4:4. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."
 Deut. 8:3, 4. There is both physical and spiritual life in every word of God. It preserved the raiment of Israel and kept their feet from swelling for forty years.
 1 Sam. 2:26; 1 Sam. 3:19. "Samuel grew on, and was in favor both with the Lord; and also with men." "And the Lord was with him, and [he] did let none of his words fall to the ground."

How important that all be instructed in the Word, especially the children.

Deut. 10:4. "And He wrote on the tables according to the first writing, the ten commandments" [or words. Margin.]

The ten commandments are called ten words. Each commandment is a word or thought. It requires three verses to express the word or thought of the second commandment. Ex. 20:4-6. Four verses to express the fourth commandment. Verses 8-11. Sometimes one short line expresses the word or thought as in the sixth, seventh, and eighth commandments. Verses 13-17. In one instance in the New Testament, two words expressed the thought of God. John 11:35.

John 6:63. "The words I speak unto you, they are spirit, and they are life."

John 1:1. "In the beginning was the word, . . . and the word was God."

John 1:14. "And the word was made flesh and dwelt among us."

1 John 1:1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and

our hands have handled of the Word of Life."

Christ and God the Father are the living word. It was clothed with humanity and walked among men. Christ was the living word of God. Our real interest in God or Christ is manifested by the way we treat the Word.

The Door of the Lips.

"Set a watch, O Lord, before my mouth: keep the door of my lips." Ps. 141.

SAY not the thing ye mean not. Words are knives
That cut deep gashes in our little lives;
Gashes that reach deep down within the heart,
And all our lives leave some unhealed smart.
Say not the thing ye mean not. Words will live
To mock your grief when you perchance would give
Your very life to take away the pain
That you have made; alas, 'twill then be vain.

Ah, many a word that was in passion said
Has left a wound that secretly has bled,
Till love has come to be a trickling stream,
And earthly joy like some past happy dream.
Yea, all that brightens life has fled away,
Leaving but work, the dreary livelong day.
Say not the thing ye mean not. There be few
Whose life within and life without are true.

Yet be ye true, yea, though ye suffer wrong,
If true, then real, and being real, strong;
And being strong some little word ye speak
May help some struggling brother who is weak.
Say not the thing ye mean not. Sure our life
Is not for meanness, pettiness, or strife;
Souls who have destinies so great and high
Must not defame their immortality.

Say not the thing ye mean not. Every word
That wrought a pang of anguish, or that stirred
With secret sorrow any human soul,
Will bound back on thyself, like waves that roll
Themselves upon the shore, they leap again
To the deep bosom or the watery main.
Say not the thing ye mean not. Harsh and chill
Is this cold world; why let thy words work ill?

Rather wipe eyes that weep, cheer those who mourn,
And whisper comfort into hearts forlorn,
Impute not wrong, lest thou shouldst add to strife,
Or mar with bitterness some noble life.
Say not the thing ye mean not. Death is nigh;
Thou knowest not but soon that one may lie
In the cold grave, whose ears so sadly heard
The harsh, unfeeling, bitter, unkind word.

—S. Trevor Francis, in *Signs of the Times*, 1883.

WOMAN'S WORK IN THE GOSPEL

MRS. S. N. HASKELL

WOMEN have borne an important part in the work of God, and God will still use them with power when they consecrate all to his service. There is a wide field of work open before them. Their work will be different; some may be sent as Mary to carry the glad news of a risen Saviour by word of mouth to those who are ignorant or in doubt. John 20:17. While others like the company with Joanna and Susanna may minister of their substance to support the workers in the field. Luke 8:3. This is a very important part of the work, and one in which women have often been prominent. Phebe was a "succourer of many," and Mary bestowed much labor upon Paul's company of workers. Rom. 16:1, 2, 6. The Shunamite woman helped sustain the work of God in Elisha's day. 2 Kings 4:8-10. Abigail sent help to David in time of need. 1 Sam. 25:18-31.

None need feel that because they have not the wealth and position of these women they can not succor the work of the Lord, for the poor widow of Zarephath who had only food enough for *one* meal, sustained the work of the Lord just as surely as Phebe and Abigail. She had faith to give from her small store and the Lord increased it according to her liberality.

If our eyes could be opened we would see the angels of God often standing by our side ready to increase our meager stores if we unselfishly give to sustain the work of God; but too often we grieve them by thinking only of our own wants. If the widow had thought only of her own wants, her meal and oil would never have been increased. The Lord will put it into the hearts of some women to minister to the poor. Tabitha was an example of this class and she was so faithful in her work that, although a woman, inspiration speaks of her as a "certain disciple." She was an

earnest "Christian help worker;" not only did she advise and encourage others in this work, but her own hands made garments for the poor. We need this class of workers in every church.

All we read of Mary, the mother of Mark, is, that she opened her house for prayer meetings. Acts 12:12. What a haven of rest that home of prayer must have been to those who had to meet imprisonment and persecution on all sides.

Priscilla represents the self-supporting missionary workers. She wrought at tent-making and was also a Bible student and a teacher. When Apollos needed instruction in the Word of God we read that "they (Aquila and Priscilla) took him unto *them*, and expounded unto him the way of God more perfectly." Acts 18:1, 2, 24-26. She had a deep knowledge of the Word of God, or inspiration would not have mentioned that she assisted in the instruction of one already "mighty in the Scriptures." Paul spoke of her as one of his helpers. Rom. 16:3.

Phil. 4:3 mention other women who labored with Paul in the Gospel; but their names are not recorded. Taking Priscilla as an example we would understand they were Bible workers—teachers in the Word of God, who were able to give instruction in the homes of the people.

There were others like the wives of Cephas and of the "brethren of the Lord" and of "other apostles," who traveled with their husbands as they went about among the people. We are not told what part they acted in the work of the Lord. Some at Corinth evidently found fault with Paul because he took some of these women that labored in the gospel, with him. Phil. 4:2. We can imagine they complained of the expense of traveling; for it cost money to travel in those days as well as at the present time, and Paul referred them to the other workers whose wives traveled with them. 1 Cor. 9:5.

The gospel work in the homes is a very important factor in the Lord's work. The aged women are to be "teachers of good things" and should teach the young women, so that the "Word of God be not blasphemed." To do this they must be students of the Word of God themselves, Titus 2:3-5. The young women are to be a pattern in good works living out pure doctrine. Titus 3:6-8.

How could they live out doctrines they did not understand? God expects women to be Bible students able to instruct those under their care in the precious truths of his Word.

"All who work for God should have the Martha and Mary attributes blended—a willingness to minister, and a sincere love of the truth. Self and selfishness must be put out of sight. God calls for earnest women workers, workers who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. O, what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth? Will our sisters arise to the emergency? Will they work for the Master?"—*Testimonies for the Church, Vol. VI, page 118.*

"WHAT HAVE THEY SEEN IN THINE HOUSE?"

ICUT from an exchange the following paragraphs. They convey an important lesson, and one well worthy of our consideration:—

A lady had just parted with some friends who had been her guests for a few days. With a feel

ing of loneliness she sat down in her deserted drawing-room. Her eyes fell on a Bible, and opening it, she read the words, "What have they seen in thine house?" "Strange words," she thought, "what do they mean?" Glancing through the preceding chapter, she learned how graciously the Lord had delivered Hezekiah from the dangers of battle and then from sickness. She read how ambassadors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings," said the lady, with a rising feeling of self-reproach.

"Surely," she thought, "the Lord must have sent these words to me. Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me into the liberty and joy of a child of God."

"Last summer, when I lay in my darkened chamber, sick unto death, I earnestly entreated God to give me back my health, that I might tell my friends of Christ's love and righteousness, and of the wonderful riches of His grace.

"Mrs. R. and her daughter have been my guests, and now the Lord asks me, 'What have they seen in thine house?' What can I answer? After dinner yesterday I showed them all our water-color drawings; then I took Mrs. R. to my *boudoir* to see my new carpet. I do not remember what they saw on Wednesday, except that I showed Mrs. R. the beautiful set of jewels that my uncle gave me. We spent Wednesday afternoon considering what our children should wear next spring. What a precious opportunity I have lost of speaking to her of the spotless robe of Christ's righteousness, and Marian has gone home longing to have a bracelet like the one she saw on my child. Had I been faithful, she would have left me to speak of Jesus and His glory.

"What have they seen in my house? Alas! vanity, idleness, worldly treasure! And what have they heard? True, they heard family reading and prayer. But it must have seemed a mere form. They must have thought that we had far more delight in the worldly songs that were sung, and in the gay conversation, which the form of family worship hardly interrupted. They left me having seen nothing better than the visitors from Babylon saw in the house of Hezekiah."

Reader, is not this a word to your soul? Look around you, and see how many things you have gathered that war against the soul. Review your social intercourse, your entertainment of guests, and then to God answer the question, "What have they seen in thine house?"

I hope that these paragraphs which I have quoted will impress the minds of those who read them as forcibly as they did mine. We are living amid the closing scenes of this earth's history. It is a time when we should draw very near to God. How is our time occupied? What are we doing to lead those with whom we associate to seek earnestly for higher, holier attainments? The Lord has given us the assurance that we may be laborers together with Him in the work of soul-saving. He desires us to be ever on the watch for opportunities to point souls to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world."—*Mrs. E. G. White in Bible Echo.*

Words From the Battle Field by an Old Veteran

RETURNING from my field of labor recently I found three copies of your valuable paper sent to my daughter, Mrs. H. F. Famun. In the October number I find an article entitled "The Seven Churches," which is very interesting to me as I was one who helped form the Philadelphia state of the church in the spring of 1844. At that date God called out of different churches over fifty thousand people. This company followed the Saviour by faith into the holy of holies in the heavenly sanctuary.

Having left the Sardis state of the church, the promise given to this church in Rev. 3:10 is that they shall be kept from the hour of temptation which shall come upon the whole world. In Rev. 3:8 he says, "For thou hast a little strength, and hast kept my word, and hast not denied my name." Here we see that the great mass who seek to destroy the Sabbath deny the name of God our Father in heaven, as no other commandment except the fourth tells us whose law it is.

But I wish to call attention to the article on pages seventy-four and seventy-five of the October number, showing that those who took part in the time message and passed through that period would be the ones who were by word of mouth to recount the wonderful dealings of God under that first message. It seems to me this ought to arouse every true believer to see that our Lord will come in the clouds of heaven very soon, as some who passed through that period would be among those who

would witness the coming of our Saviour in the clouds of heaven.

Never have I had such liberty in proclaiming these blessed truths as of late, and my convictions are to go and tell the people of the wonderful dealings of God to his people under that time message. The blessings I receive in every sermon I give is very great. It brings the coming of our Lord so near. It is much nearer than we think.

In twelve years that time message went to all the world. Now, here we are; fifty-eight years have passed since the Third Angel's Message began to sound, and God's people are just beginning to realize that they have delayed the coming of the Lord and are commencing to do the work which should have been done years ago. I am greatly rejoiced to see this glorious truth begin to take on some of that spirit of sacrifice that was manifested under the first message.

I have nothing but good cheer to say to you, our dear Saviour will soon come. Now is the time we must hold fast whereunto we have attained, and let "no man take thy crown." Rev. 3:11.

WASHINGTON MORSE.

German Work in Greater New York

SINCE folding our gospel tent where the Lord has been graciously with us and a number accepted the present truth, we have laid plans for the winter's work. In Brooklyn the Renwar Hall has been secured which has a seating capacity of from 250 to 300. Sunday night, November 23, our opening lecture was given to a fair audience. The subject treated was "The Two Mysteries," which seemed to leave a good impression. Surely the Lord has many upright and honest in heart in this large city with over a million German inhabitants. A hall has also been secured in New York City, known as the Civic Hall, 128 East Twenty-eighth Street, near Lexington Avenue, where lectures have been given at 7.45 every Tuesday evening since November 25.

May God's blessing rest upon the work, in these large cities. Besides the hall work, Bible readings and house-to-house work is being carried on with good success, and we have the pleasure of seeing hearts yearning for the truth at this time. A Bible worker, Miss C. Wentland has united with us and her work is much appreciated. We desire the prayers of the readers that God may greatly bless the instruments and efforts put forth for the salvation through Jesus among the many Germans in this great field.

O. E. REINKE,

Supt. of the German work.

Work in New York Harbor

SINCE our return from Buffalo we have again taken up our work in the New York harbor. The enemy of righteousness has been working against the plans that were made, but through prayer and supplication we were enabled to see that all things are working together for God's cause. Our time is fully taken up, among the shipping of the harbor, and with house-to-house work. We will give a fuller report of the house-to-house work in a later issue.

August 17 I sold a "Great Controversy" to Capt. R. of the steamship *Queen Christianson* of London. When we again boarded the vessel the captain was glad to see us; he said, "Capt. Johnson, those are great books you are selling. My wife has read that book through (pointing to 'Great Controversy') this voyage, and enjoyed it immensely. What other publications by the same author do you handle?" After showing several, they bought "Desire of Ages." The captain and his wife are very much interested in present truth. She is an invalid, but rejoices in the blessings of God with God's people.

Mr. L., chief engineer of steamer *Gregory* of Liverpool, is very much interested. "Rome's Challenge," "Why do Protestants Keep Sunday," and "Legal Sunday Laws," have started him thinking. I sold him "Thoughts on Daniel and the Revelation," and he was glad to procure such a good book on Bible truths. There are many others who are interested. We are also selling a goodly number of "Christ's Object Lessons."

Brethren and sisters, pray for us that God may by his Spirit water the seed sown. We praise God that in his goodness and mercy, he is giving us a part in this most important work of carrying the gospel to all people.

J. L. JOHNSON.

A Letter From Basutaland, South Africa

WE had a most excellent meeting last Sabbath, there was an attendance of thirty-seven. I spoke of the two masters that exist and that every body serves either one or the other, and each master pays wages. We are certain to receive a reward for our services. The Lord helped me to give a very vivid description of the wages that will be given by the Lord, and also by Satan, or in other words the result of serving either. I appealed for re consecration on the part of those who have already made a choice of God as their master, and to others to decide right away. Following my invitation there was a general breaking up. All our company gave themselves anew to the Lord, and several

others for the first time. Most of these have been under our ministrations since we came here. Nine of the new ones have offered themselves as candidates to become of the household of God.

There was a general breaking up among them, weeping and expressions of thankfulness, praying, and testimonies which kept our meeting going four hours. To God be all the praise for the manifestation of his good Spirit and for enabling these souls to break from bondage. J. M. FREEMAN,

The Scandinavian Work

THE Scandinavian work in Greater New York is onward. The seeds of truth which have been sown among this class of people have not altogether fallen on stony ground, as some fruit now and then is being visible. Three have recently begun to observe the Lord's Sabbath, and a few others are somewhat interested. Besides our regular services in the church we are now conducting two meetings a week in a hall at 713 Lexington Avenue, between Fifty-seventh and Fifty-eighth Streets, New York City, and also have Bible readings with families in different places.

Our brethren and sisters have taken a great interest in selling the special number of our Scandinavian papers, *Sions Vaktare* and *Evangeliet Sendebladet*, hundreds of copies being sold each week. As a result of this some have already become subscribers. C. MELLEN,
AUG. ANDERSON,

Good News

OUR hearts were greatly cheered the other day by the following lines in a letter from a former member of the Bible Training School who has gone from us:

The next evening after my arrival I went to prayer meeting and was pleasantly surprised to hear the leader read the article, "New York a Needy Field," from the last *Review*, and then followed an earnest season of prayer for the work there. I was glad to be with those who seemed so interested in work where I had labored.

We felt this helped to account for the success that had attended our workers as they had begun work in this part of the city. As we read the letter to the family of workers when we met for family worship, all felt they wanted to be used as the Lord's helping hand in answering the pray-

ers for the work here. We thanked God for your prayers.

A Letter

*To the Readers of the Bible Training School,
Greeting:*

No doubt you have sometime heard persons say, "Oh, I just wish you knew some friends of mine. They have so many excellent qualities of mind and of heart that I am sure if you were acquainted with them you would love them."

Well, it was my happy privilege at the Vermont camp-meeting to become acquainted with the BIBLE TRAINING SCHOOL, one of the best friends to the Bible worker, that I have ever known.

The BIBLE TRAINING SCHOOL has a mission and work peculiar to itself. I promised I would use my influence to increase the circulation of this little friend, and as soon as I returned South I began to introduce this friend of yours and mine to our people here. I had no difficulty whatever in obtaining subscriptions for it. The people seem to fall in love with it as quickly as I did, and since love desires the presence of the object loved, of course they want the paper. And I am glad to tell the friends of the BIBLE TRAINING SCHOOL that not all its readers reside in the cold regions of the northland. It has been my privilege recently to take quite a number of subscriptions

In the Robin's winter home,
Where the orange blossoms bloom,
And the north land's blighting blizzard
is unknown.

CHARLES P. WHITFORD.

Orlando, Fla.

Wanted Immediately

AN interesting series of articles on the book of Revelation will begin in the January number of the BIBLE TRAINING SCHOOL. There will also be other features added that

will make the BIBLE TRAINING SCHOOL of more than usual interest during the coming year, not only to our brethren and sisters but to your neighbors and friends. We wish to find *one hundred* persons who will send us five dollars each for a club of twenty BIBLE TRAINING SCHOOLS for one year, to circulate among their neighbors.

Those wishing to do so can encourage their children to go out and sell the papers at five cents a copy. If you sell ten each month, which would be one-half of the twenty, you will more than replace the five dollars you pay for the club.

Who will subscribe and set their children at work to sell them? Who will subscribe and circulate them among their neighbors? Who will subscribe and study them themselves so as to be able to give Bible readings to your neighbors and friends? Who will be the first one to send us five dollars for twenty copies of the BIBLE TRAINING SCHOOL for one year?

Berean Lyceum

WE have secured the Berean Lyceum, a pleasant "parlor store," at 1101 Bedford Avenue. There are two light, pleasant rooms. The front room is furnished in a neat and attractive manner, to be used as our public room for Bible study in connection with our Bible Training School. We also expect very soon to open a class in practical vegetarian cookery in this hall; these lessons will be held two afternoons each week, Tuesdays and Thursdays at 2.30 P. M., beginning December 9, and will be invaluable to all who wish to cook healthfully. The rear room is used as a printing office. It makes a very cozy office.

Sixty-Fifth Street Hall, New York City

SABBATH, November 8, the ordinances of the Lord's house were celebrated with this company for the first time. Steps were

taken toward organizing them into a church. Fifteen have signified a desire to enter into church fellowship under the name of Seventh-day Adventist church No. 4, New York City. Regular services are held here Sabbath morning, Sunday, Tuesday and Thursday evenings, and each Sunday afternoon at 3.00 o'clock they hold their missionary meeting and workers' class. This company, although small, are a band of earnest workers. Bible readings are being held in many homes in that locality by the workers, and we hope with the blessing of the Lord to see the company greatly increase.

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, Geneological Hall, 226 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, corner 165th Street—Sabbath-school 2 P.M. Preaching every Sunday, Tuesday and Thursday at 7.45 P.M.

Carnegie Lyceum, corner 57th Street and 7th Avenue—Bible lectures every Sunday evening at 7.45.

Geneological Hall, 226 West 58th Street—Bible study every Thursday evening at 7.45.

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 evening, 8 P.M.

German church, Renwar Hall—Sabbath-school, 10 A.M. Preaching, 11 A.M.

Berean Lyceum, 1101 Bedford Avenue—Bible study every Sunday evening.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1:26.

BIBLE TRAINING SCHOOL

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NEW YORK CITY, DECEMBER, 1902.

PLEASE note the change of address of the BIBLE TRAINING SCHOOL from 400 W. Fifty-seventh Street to 896 Eighth Avenue, New York City.

ADDRESS all communications and make all checks or P. O. Money Orders payable to the BIBLE TRAINING SCHOOL, 896 Eighth Avenue, New York City.

ELDER LOUGHBOROUGH'S article is the first of an interesting series of articles which will appear in the following numbers of the BIBLE TRAINING SCHOOL.

ALL will be glad to read the articles by the two old veterans in the cause, Elders Loughborough and Morse. They have fought long and faithfully, and their testimonies are of value.

SISTER AMMY WELSH writes from Nashville, Tenn., that she is feeling quite well, and expects to begin Bible work in that city at once. May the Lord bless and prosper her work in that needy field.

A Cooking School will be opened in Berean Lyceum, 1101 Bedford Avenue, Dec. 9, with trained instructors from the Battle Creek and New England Sanitariums. The tuition for the full course of twelve lessons

will be \$3.00. Single tickets forty cents. Instructive lectures will precede each lesson.

WE are pleased to welcome Elder A. Hyatt and wife among our family of workers. They were sent by the New York (State) Conference to gain an experience in the work in this great Metropolis with the object of engaging in the same work in some of the large cities of New York upon their return.

WE are glad to note that our friends are availing themselves of the club rates and securing quantities of the BIBLE TRAINING SCHOOL to use in their localities. We hope many more will engage in this work. Now is the time for the publications to fall like the leaves of autumn. You, who live among the trees, have noticed how the falling leaves find their way into your homes through every open window and door. The wind eddies them into every opening; so the publications are to be carried into every home. Will you help to carry them? One hundred BIBLE TRAINING SCHOOLS will be sent for \$2.00. Be the Lord's helping hand to scatter them everywhere.

MAUD WATT and Katie Loveland from Vermont and Mable Rice from New England, have lately joined our corps of workers.

A HEALTH FOOD STORE will soon be opened by J. A. Wood at 1098 Fulton Ave., Brooklyn. A full line of health foods will be kept in stock.

A SERIES of Bible Studies on the book of Revelation are being held, each Sunday evening in the Berean Lyceum.

A NEW BOOK! JUST OUT!

"Practical Lessons from the Experience of Israel for the Church of To-day,"

By Evangelist F. C. GILBERT, a Hebrew Christian

It throws much light on the Old and New Testament scriptures, and makes plain many things in the Bible which have seemed dark and obscure.

The central thought of the work is to present Jesus Christ as He is, Savior, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. This original plan of God with the Jews, and the causes which led to their failure in not revealing Jesus to the world as the only Messiah, are considered in an interesting manner. Their condition at Christ's first advent, and their refusal to accept Him as the Savior, are presented in a very practical way, as related to the church of the present time.



Many of the customs and traditions of the Jews, existing at the time of Christ, are vividly portrayed, as well as a number of their laws and commandments which Christ so frequently condemned as the traditions of men. All these things naturally make plain many of the scriptures in the New as well as in the Old Testament, and thus create a stronger desire to understand the Bible.



Since the New Testament writers repeatedly declare that Israel is a type of the Church, and, therefore, the history of

Israel is but a history of the Church, many of the types of the Bible are presented in an extremely practical manner, for the benefit of the church of to-day. This phase of the work, consequently, deals with lines of Scriptural truth rarely considered by religious writers; and thus becomes a stimulus to old and young for a deeper and more thorough knowledge of God's word as related to the present state of the church.

There are several features in the work entirely new in their design, making it at once a compendium, reference book, and text-book on Bible study. It will be found indispensable to the minister, Bible teacher, Sabbath-school Superintendent, as well as to all the people who wish to gain a better knowledge of the Bible. It will be found especially helpful for the Sabbath-school.

All through the work there are texts in the Hebrew language, which will assist the reader better to understand the meaning of the original text.

Nearly two thousand passages of Scripture are used in the work, and there are nineteen chapters, fully illustrated, having over fifty illustrations, drawings, charts and diagrams. It contains four hundred pages, and is printed on good paper.

The author has one other object in placing this work before the public—that from its proceeds funds may be used for mission work among the Jews.

Dark green cloth, silver stamp on side and back, plain edges, postpaid,	\$1.00
Light drab cloth, gilt " " " gilt " "	1.25
Half Morocco, " " " " " "	2.00

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STORY OF DANIEL THE PROPHET

By ELD. S. N. HASKELL

Introduction by Elder Uriah Smith

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