

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." Acts 20:19-21.

Read what others say of "The Story of Daniel the Prophet"

It is just the thing we need in our study of the book of Daniel in the school. I do not hesitate, therefore, to recommend that this book be used not only in our training schools, but in all our schools both church and intermediate. There will be a fund of information gleaned from all portions of the Bible, such as is not compiled in any other book in our ranks. It is an excellent book to place in the hands of any lover of Bible truth.

Very sincerely,

L. A. HOOPES,

President of Union College,

Lincoln, Nebraska.

It contains the gospel for this time, and should have a large circulation. The treatment of the subject of proper methods of education is one of special importance.—
Review and Herald.



In connection with the familiar story of the life of the prophet, it gives the subject of the sanctuary in a clear and impressive manner, and a clear exposition of the prophecies.—*Review and Herald.*

"The Story of Daniel," by S. N. Haskell, is a unique and distinct contribution to the literature of the prophecy of Daniel. It is written in a style which will enlist the attention of many classes who would not be so much interested in a critical and argumentive treatment of the book. At the same time there is a strict adherence to the great principles which constitute the essential and fundamental pillars of the prophecy. So both old and young will be drawn to the study of Daniel, and be profited by this book. The work will be found a valuable assistant to every one who wishes to obtain a comprehensive view of the prophecy of Daniel, which is worthy of more and more study.

URIAH SMITH,

Author of "Thoughts on Daniel and Revelation."

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

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"TOGETHER WITH GOD"

MRS. E. G. WHITE

CHRIST is the light of the world. Those who follow Him do not walk in darkness, but have the light of life. John declares of Christ, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Behold Christ. Beholding Him brings mind and heart and character into conformity to the will of God. Thus man is enabled to follow Christ's example. He sees that his faults must be overcome, and that his appetites and passions must be subject to God's will, that he must be a partaker of the divine nature, having overcome the corruption that is in the world through lust. The convicted sinner, having repented for his transgression of God's law, strives earnestly to overcome sin. He seeks to reveal the power of Christ's grace, and he is brought into personal touch with the Saviour. Constantly he keeps Christ before him. Denying self, and lifting the cross, he follows the Redeemer from grade to grade of perfection. Praying, believing, receiving the blessings he needs, he comes nearer and nearer to God's standard for him.

"Tho' your sins be as scarlet, they shall be as white as snow; Tho' they be red like crimson, they shall be as wool."
Hear the voice that entreats you, oh, return ye unto God!
He is of great compassion, and of wondrous love.

Christ is our example, our inspiration, our exceeding great reward. "Ye are God's husbandry, ye are God's building." God is the Master-Builder,

but man has a part to act. He is to cooperate with God. "We are laborers together with God." Never forget the words, "together with God." "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm. God says, "A new heart also will I give unto you." Is not this renewal of man the greatest miracle that can be performed? What can not the human agent do who by faith takes hold of divine power? He loves the Lord Jesus with his whole heart, and Christ becomes his wisdom, his righteousness, his sanctification, and his redemption.

Remember that working with Christ as your personal Saviour is your strength and your victory. This is the part all are to act. To those who do this comes the assurance, "As many as received Him, to them gave He power to become the sons of God." Christ is the Way, the Truth, and the Life. He declares, "Without me ye can do nothing." And the repenting, soul responds, "I can do all things through Christ which strengtheneth me."

Christ is the sympathetic, compassionate Redeemer. In His sustaining power men and women become strong to resist evil. As the convicted sinner looks at sin, it becomes to him exceeding sinful. He wonders that he did not come to Christ before. New virtues are revealed in his character as he denies self and lifts the cross, following where Christ leads the way.

Christ has given His commission, "Go ye into all the world." All must hear the message of warning. A prize of richest value is held up before those who are running the Christian race. Those who run with patience will receive a crown that fadeth not away.

A NEW YEAR'S WELCOME

BRIGHT and glad the new year cometh,
 Bringing blessings unto all;
 Hail we it with voices swelling
 Notes which grandly rise and fall.
 Lift each voice in glad thanksgiving
 Unto Him who from on high,
 Listens with a love most tender,
 As to Him man draweth nigh.
 Lift each voice, swell glad, sweet praises—
 Fair new year, we welcome thee;
 But with awe we view thy pages,
 Pure and fair, from sin-stains free.
 And amid our songs of gladness
 We would not forget to raise
 Prayer from hearts contrite and humbled,
 By the failures of past days,
 That each day of this year opening
 Pure and fair, before us here,
 May bear record of grand triumphs,
 In His name who answers prayer.
 Lift each voice in rapturous praises—
 Fair new year, we welcome thee;
 And with care we'll trace thy pages
 Opening now in purity.
 May this glad new year, now opening,
 Unto us a foretaste prove,
 Of that blissful one we're hoping
 Soon to see, with Him we love,
 When on shining portals swinging,
 Gates of pearl shall open wide,
 And our hands sweep golden harp-strings,
 By life's waters' crystal tide.
 Lift each voice, swell loud the chorus—
 Fair new year, we welcome thee,
 Hile we pray, with earnest longings,
 Keep us, Lord, from in-stains free.

—Mrs. M. J. Bahler.

GOING IN TO THE MARRIAGE

J. N. LOUGHBOROUGH

AND while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Matt. 25:10.

The coming of the bridegroom introduced in this parable is not the coming of Christ to the earth, but to the marriage. As stated in a former article, the marriage is

an event that takes place before the Lord's coming. As expressed in the gospel recorded by Luke, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately." Luke 12:35, 36.

This coming of the bridegroom to the marriage is represented in Daniel 7:13, 14, when Christ comes to the Father to receive His kingdom: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

In ancient times the coming of a king to his capital city to receive his throne and kingdom was called a marriage. This event—the receiving of the capital city as the bride—was celebrated with the pomp and show of a real marriage. So, when Christ receives from the Father in heaven His kingdom, He is said to be married to His bride—the New Jerusalem (Rev. 21:9), and this is called in the parable "*the marriage*."

Our Saviour's parable respecting the reception of His kingdom shows clearly that this event is before His actual coming to bestow rewards and punishments. In Luke 19:11-15 we find that "He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his servants, and delivered them ten

pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to rule over us. And it came to pass, that when he returned, *having received the kingdom*, then he commanded his servants to be called unto him," etc. It can be clearly seen from this parable that Christ is the nobleman that was to go into the far country—to heaven, before the Father—to receive His kingdom, and that His reign in that kingdom was to be after His return.

Another proof that this coming to the marriage is not the actual second coming of Christ is apparent from the fact that it is stated that *after* this coming of the bridegroom, and going in to the marriage, the other virgins came knocking, and he said to them, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:11-15. Showing that his coming was still in the future when they thus came knocking.

The Advent people who, in 1844 compared events in their experience with the facts connected with an eastern marriage, after the close of the 2300 days, Oct. 22, 1844, said, "Christ has come in to the marriage." As they received further light on the nature of the event to take place at the end of the 2300 days, their faith followed Christ in His work upon which He had entered. So by faith they "went in with Him to the marriage."

In confirmation of this position is a statement found in an Adventist paper of Nov. 7, 1844, published in Rochester, N. Y., called *The Voice of Truth*. It reads: "We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we can not yet admit that our great High Priest did not do, on that very day, all that the type would justify us in expecting. We now believe He did.

Their idea of that work is expressed in the *Advent Herald* of Nov. 13, 1844, another Adventist paper, then published in Boston, Mass. "On that day the high priest, under the Jewish economy, made an atonement in the holy of holies for the sins of Israel. As the law was 'a shadow of good things to come;' as the crucifixion of Christ, the paschal Lamb, 'our Passover,' was on that day, though not the hour, as some have believed, of the Jewish passover; as He rose, the first-fruits of them that slept on the day the priest waved before the Lord the first-fruits of the earth for a wave offering; and as the Holy Spirit descended on the day of Pentecost,—the feast of weeks; so we believe that our great High Priest, having entered into the holy of holies and sprinkled it with His blood, might come out of the same to bless His people on the day that this great antitype shadowed forth by the observance of the Jewish law."

In the above extracts it appears that the Lord was leading the minds of His people to the subject of a sanctuary in heaven, and to the nature of the work there being entered upon by Christ, our great High Priest. In the type the entering into and coming out of the most holy place was accomplished in one literal day. In the antitype, as announced by the time message of Revelation 10, it is "in the days [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." He declared to Daniel that at the end of 2300 days the sanctuary should be cleansed."

THE GARMENTS OF THE HIGH PRIEST

THE vestments of the high priest, which are said to have been made "for glory and beauty" (Exod. 28:2), consisted of eight articles, some of which were peculiar to him, and others were common to all the priests. The articles were,

the coat, the drawers or breeches, the "girdle of the ephod," the robe, the ephod, the breastplate, the mitre, and the "girdle of needle work;" all which, being very beautiful, and some of them made of gold, were called by the Jews, "golden vestments." We shall notice these articles in the order we have placed them.

1. *The coat.* The coat, which is in the Hebrew *Rhetic*, and signifies a tunic of fine cotton, was the inmost of the sacerdotal vestments, and it was a long robe with sleeves to the wrists. It was not peculiar to the high priest, but was worn by the other priests while officiating. What became of this tunic of the high priest is not mentioned. Those of the common priests were unraveled when worn out, and made into wicks for the lamps burnt in the feast of the tabernacles.

2. *The drawers or breeches.* The "linen breeches," or more properly, drawers, which were worn by both the high priest and the common priests, reached from above the navel to the knee, and had no opening either before or behind, but were drawn up around the body by strings, like a purse.

3. *The girdle of the ephod.* The girdle, which is called in the text, "the curious" or embroidered "girdle of the ephod," has been supposed by some to refer to the material of the shoulder-pieces mentioned in Ex. 28:12; but it appears rather to have been of the same material as the ephod, and to have been used for the purpose of confining that garment round the body of the high priest.

4. *The robe.* The robe of the ephod, which is called in the Hebrew, *meil*, was a long linen gown of light blue, reaching to the middle of the leg; or, according to some writers, to the ankle. It was made all in one piece, with a hole at the top for the head to pass through, and was worn over the tunic, like the super-tunic, or surcoat,



The HIGH PRIEST in his Robes and Breastplate, and a Priest in the ordinary dress of the Temple service.

used at the coronation of English sovereigns. On the skirt, at the bottom of the robe, there were figures of pomegranate (which are remarkable for the beauty of their leaves, flowers, and fruits) wrought with blue, purple, and scarlet yarn. Ex. 28 : 31-34. Between these figures there was a bell, or in other words, there was a bell and a pomegranate alternately, although some of the Rabbins say that the bells were enclosed within the pomegranate.

How many of these bells there were, is not stated in Scripture, Some, however, say that there were twenty-two; while others affirm that they equalled in number the days of the year. The use of these bells, moreover is not very clear. The sacred text says that it was, that "his [the high priest's] sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not," Ex. 28 : 35; which would intimate, that they were to harbingers his approach to the Sacred Presence, and to show that he was clothed in his proper robes, to minister without which was death. Ex. 28 : 43.

—Selected.

(To be continued.)

STRENGTHENING THE INTELLECT BY THE STUDY OF THE WORD

IN order for the mind to be strengthened it is necessary for it, like the blacksmith's arm, to be exercised. A good exercise is to compare Scripture with Scripture, and notice the various points brought out by the different writers. To carry this in the mind and to see the harmony is an excellent discipline, and trains the mind to reason on the Scriptures correctly. The following, on the feast six days before the Passover is a good illustration. It is mentioned by the four Evangelists.

John 12 : 1-9 :

It was held six days before the Passover which was on the Sabbath. It was held in Bethany where Lazarus had been raised from the dead.

The supper was made in honor of Christ. Martha served. Lazarus was one who sat at the table. Mary was present with a pound of ointment of spikenard, very costly. She anointed the feet of Jesus. Wiped them with her hair. The house was filled with the odor of the ointment. Judas, Simon's son, was the one who complained. It could be sold for three hundred pence, or six dollars, according to present reckoning. His complaint was because of his covetous disposition.

Jesus commended Mary, and by so doing reprov'd Judas.

Matt. 26 : 6-18, is another account of the same with certain additional features.

This feast was held at the house of Simon, the leper. It is therefore reasonable to conclude it was to show his appreciation of being healed. Matthew calls it very precious ointment. Says it was in an alabaster box. He says it was poured upon His head.

The disciples partook of the spirit of Judas.

Seeing how much money they would have had for the poor touched them, which shows their funds were limited when it was needed in that direction.

Christ personally appreciated the work done on Him.

It was right to do for the poor, but they could do that at any time.

Mary's love prompted her to do this as her last opportunity.

The house being filled with the odor of the ointment was equivalent to saying it would be told in all the world. The offering from the heart that loves, God delights to honor, giving it the highest efficiency in service for Him. Like the rays of the sun it diffuses its influence everywhere.

In Mark 14 : 3-9 are some additional features which are not found elsewhere.

Not all the disciples were affected by Judas's complaint.

She did what she could, and could do no more.

In Luke 7 : 36-50 are several additional features. This Simon was a Pharisee. He was the one who got up the feast in his own house.

The character of the woman is here given. She came uninvited.

Her love was expressed in weeping, washing His feet with her tears, wiping them with the hair of her head, and anointing them with the ointment.

Simon questioned in his heart whether Christ was even a prophet or not. He thought he knew

something about the woman that Christ did not know.

Christ read Simon's heart and spoke directly to him. A certain man had two debtors, and one owed him ten times as much as the other.

As neither of them had anything to pay, he freely forgave them both, and then asks which he thought would love him the more.

Simon judged rightly when he said the one whom he forgave the more!

He makes a personal application of this matter to himself and the woman.

He commends the woman in which he condemns Simon as the greater sinner of the two, and the less appreciative of what the Lord had done for him.

Speaks words of everlasting commendation and approval to the woman.

In John 11:1, 2, Mary, Martha, and Lazarus are spoken of as belonging to the same family, and the one where the Saviour found rest.

Another point in the testimony of the four Evangelists is, by each writer Mary is highly commended, not simply for her gift of love, for the poor we have with us always, and can do them good when we will, but when there are numerous calls, the particular one which is before us at the time is the one the Saviour recognizes as the one we should help. The cause as long as probation lasts will require gifts of love, but there is a difference in the demand on us. The heart that loves so it can discern where help is most needed is the one from whom heaven appreciates the offering the most.

HAS GOD A PERSONALITY?

S: N. HASKELL

THE present system of education is to question and doubt. First reason out the fact, and after all quibbles are answered, then believe. God's method is to believe because He has spoken, and then "by faith we understand." This is the difference between the Lord's and Satan's method of educating the mind. A few texts of scripture will settle the question of the personality of God with every believer. "And God said, 'Let us make man in our image, after our likeness: and let them have dominion' . . . So God created man in *His own* image, in the image of God created He him." Gen. 1:26, 27.

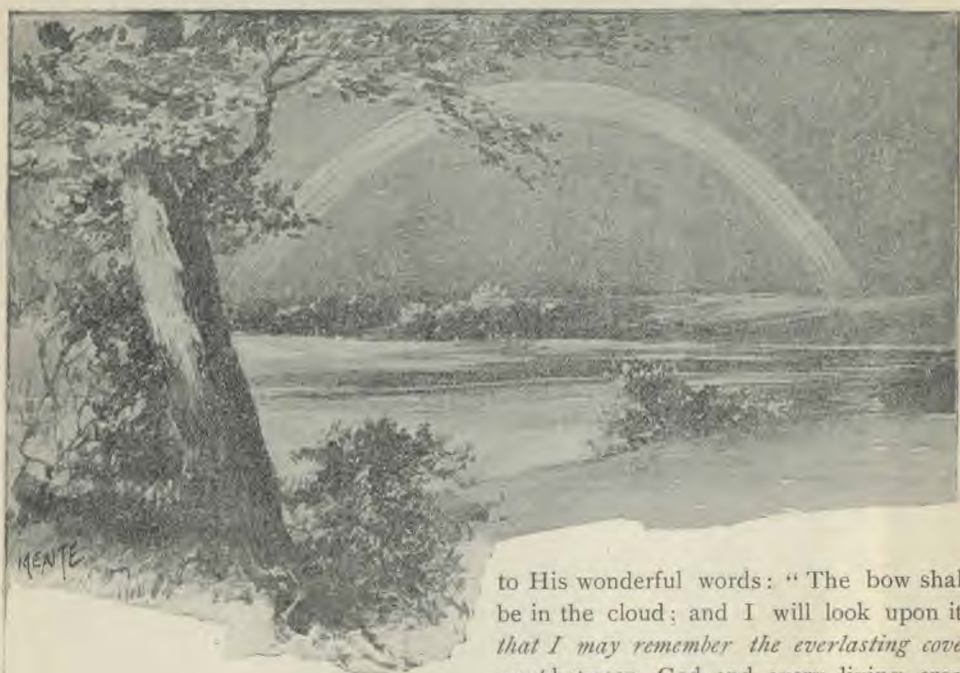
But, says the reasoner, "How shall we understand the word image?" The Lord answers this question by the way He uses the term in other places. "And Adam lived an hundred and thirty years, and begat a son in his *own likeness*, after his image." Gen. 5:3.

Image refers to two things. First, form, likeness, resemblance in shape. Second, character. Adam possessed both of these, and so did Seth, the son of Adam, and so has every human being who has been begotten in sin, and retained the form of his parents.

The New Testament teaches the same truth. "Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the *express image of His person*, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:2, 3. God intended us to understand that He had a personality, and that His person was in the form of Christ, or these words are deceptive, for the words here used teach that God has a form.

Again, "In Him dwelleth all the fullness of the God head *bodily*." Col. 2:9. The character of God was perfectly represented in the character of Christ, and the body of Christ represented the personality of the Father. Once more, "Who being in the form of God, deemed not His equality with God a thing to grasp at, but emptied Himself, taking upon Him the form of a servant, being made in the likeness of men, He humbled Himself, being obedient unto death, and that the death of the cross." *Dean Alford's translation*: "He was in the form of God, equal with God, but took the form of a servant, being found in the likeness of men."

These words require no comment. They themselves are a comment on a fact; viz., the relationship of Christ to the Father and humanity.



THE RAINBOW

BY MRS. S. N. HASKELL.

BEFORE the great storms of rain at the time of the flood, there had been no rain on the earth. Gen. 2:5, 6. When Noah and his family came out of the ark we can imagine the fear and consternation that would fill their minds every time the sky was covered with dark clouds and the rain began to fall. In order to give them peace and assurance in their new home, God said He would set His bow in the cloud as a pledge; there would never be another flood to destroy the earth. Gen. 9:13-15. He speaks of it as "My bow." It is a small portion of the glory of the Lord placed in the heavens for mortals to behold. Ezekiel and John were permitted in vision to behold the glory emanating from the throne of God, and they both compare it to the rainbow. Eze. 1:28; Rev. 4:3.

God made the rainbow to be far more than a pledge of physical safety. Listen

to His wonderful words: "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 9, 16. Every rainbow you ever saw in the clouds God was looking upon it and, wonderful thought, He looked upon it that He might remember the everlasting covenant between God and all flesh. We ought to be familiar with the everlasting covenant so that the bow may bring it to our mind and we can think the thoughts of God.

Heb. 13:20-21 tells us that through the blood of the everlasting covenant God can make us perfect in every good work to do His will, working in us that which is well pleasing in His sight. Oh, the wonderful power of the precious blood of Christ! "The blood of Jesus Christ cleanseth us from all sin." 1 John 1:7. There is only one way by which we may gain this cleansing power. "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Picture for a moment the grandeur of these thoughts. God looks

upon every rainbow that is formed in the sky that He may remember the wonderful power of the blood of Christ to cleanse poor, weak, erring mortals from sin and make them perfect in every good work.

It is as if every rainbow set in the clouds is the Lord pleading with us to confess and forsake our sins and let His righteous character be worked out in our lives. I wish I had words to picture it so vividly that no reader of these lines could ever look upon a rainbow again without hearing the Lord's gentle pleading to forsake sin and live a holier life.

Whenever a cloud is brought over the earth the bow is seen in it. Gen. 9:14. We may not see the bow; for in order for us to see it, we must be where we can see the sun shining upon the mist forming the cloud. We may see only the dark side of the cloud, may only walk in the shadow of it, but God sees the bow. The sun shining upon the cloud forms the bow on the opposite side to us, and God looks upon it that He may remember the wonderful, "everlasting covenant." Every cloud has much more than the proverbial "silver lining;" it has a rainbow of promise, a pledge of the power of Christ to free from sin, as well as a pledge that there will never be another flood. Every dark cloud God designs as a pledge of help and strength, for hid from our sight is the bow of promise. Lest some poor desponding soul should say they were outside the bounds of the "everlasting covenant," God said it was made between Him and "*all flesh that is upon the earth*, every son and daughter of Adam that will comply with the one requirement." "Confess their sins" comes into the covenant, and is a partaker of all its blessings. God loves to think of what we may be if we surrender the sin and accept righteousness.

Listen to Him speaking to you. "I know the thoughts that I think towards

you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto Me, and *I will hearken unto you* and ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 19:11-14.

SHIMEI OR BARZILLAI

THERE was once a very wise man at the royal court in Jerusalem, a counselor of the king whose judgment took no appeal; for in the eyes of all the people his counsel was "as if a man had inquired at the oracle of God." His was no mean intellect; versed in war, in law, in statecraft, endowed with rare power to read character and to discern the future, he had no peer among the sages of his sort in Israel.

This man stood one day at the right hand of the king, when in there strode a stern-faced seer, and stood before the king. He came with a terrible denunciation of that king's evil deed; he spoke the hot displeasure of the Lord against a man so base, so ungrateful, so spirit-blind. He came to David the monarch of Israel, renowned throughout the earth, beloved by his people; he left David the sinner, groveling upon the earth before his Maker.

The wise man considered. Had he not known that the king was in the wrong? Had not the matter touched deeply his own family pride, and had he not taken every favorable opportunity to denounce the evildoer?—Yes; and now the Lord, through His prophet, had supported him. What now? Was it not evident that the Lord had forsaken this man, once His instrument, and that all Israel must know that the Spirit no longer worked for him? And should he not be stricken from the throne, driven from the kingdom? So Ahithophel, the wise man, pondered and planned; and the day came when he saw the fruition of his schemes.

Yet he was working for God, and working in a righteous way, so he believed; for was not all his counsel as though he had "inquired at the oracle of God?" And should he, who knew the right, longer permit the influence of this man whom God himself had denounced, to poison the minds and mis-shape the lives of the men of Israel? Not so long as he held it in his power to brand the accursed thing!

David, bowing beneath the stroke of the Lord, sorrowful but penitent, and still trusting in God as his Saviour, was passing with a doleful company down the descent of Judah's hills toward the Jordan. He had sought forgiveness through repentance, and he knew its peace. But Ahithophel did not know of that. In his eyes the condemned of the Lord was having his punishment meted out to him. And there were other men, many of them, who believed as Ahithophel believed. Some of these looked for their elevation as the result of David's humiliation and downfall. One of these stayed in Jerusalem, and waited for the kingdom to come to him. Another went along with David—at a distance; but as he went, he cursed: "Come out, come out! thou bloody man, thou man of Belial." "The Lord hath returned upon thee all the blood of the house of Saul," he screamed again, as he slung stones and cast dust at the little company, "Saul, in whose stead thou hast reigned; and thou art taken in thy mischief, because thou art a *bloody man!*" For Shimei had heard how that the Lord had sent a testimony to this David, telling him that he was all wrong, that he was a disgrace to the people of Israel, and that he should be severely punished. And Shimei would work with the Lord. So he threw the stones and cast the dust, and shrieked his curses, while David prevented his own hot-headed followers from taking vengeance.

There was another man also who knew

that David had sinned, and that the Lord had sent His prophet to reprove him. But he believed that the message was sent in love, for he had learned that God deals like a father with His children. And when he knew that the humiliated, exiled king was coming his way, he went out of his city, though he was an old, old man, and he took with him food for the hungry, drink for the thirsty, baths for the weary, counsel for the needy, and cheer for the faint-hearted. He received the man chastened of the Lord without censure, without rebuke, without suspicion.

God rebuked David, and Shimei cursed him; yet Shimei was not with God. God reproved David, and Barzillai comforted him; yet Barzillai wrought with God. Shimei had no work of his own to do, so he followed along and cast stones and cursed. Barzillai had a work given him of God; he gave his attention to it, and thereby was made a blessing. Shimei rode on the high wave of popularity when he besmirched the woe-laden mourners, but his course brought him afterward, a very wretched suppliant, at the feet of that "bloody man." Barzillai brought himself into danger by giving aid and comfort to the few exiles; but his heart was right, and in the person of his son he helped to swell the pæans of triumph when the king came to his own.

You probably never can be an Ahithophel,—who hanged himself; you may not rise to the dignity of an Absalom,—who ended his life in a pit under a heap of stones; you have the choice of being a Shimei or a Barzillai. Which will you be? God never yet asked us to meet in home, in church, or in conference, to discuss the merits or demerits of others. He has given us each a work to do, and if we do it, we shall have no time to denounce "the accursed of the Lord." Let us emulate Barzillai.—*A. W. Spaulding, in the Southern Watchman.*



BIBLE READER'S CLASS

WE are receiving encouraging reports from different members of the class, who write they are meeting with good success in giving Bible readings. We trust that all who have mentally promised to begin giving Bible readings this winter will fulfill their promise.

Christ's Teachings

- Isa. 42:21. The prophet in speaking of the Saviour says "He would magnify the law and make it honorable."
- Matt. 5:17-19. The Saviour forbid any one even thinking that He would change the smallest part of the law of God.
- Matt. 19:16, 17. When the people asked Christ how to obtain life, He said if they would enter into life, keep the commandments.
- John 15:10. Christ kept the law of God.
- 1 Pet. 2:21. Christ left an example for us to follow.
- 1 Sam. 15:22, 23. To obey is better than sacrifice.
- Mark 7:7. Worship based on man-made commandments is vain.
- Mark 7:8-13. No amount of tradition can excuse disobedience to the law of God.
- Matt. 12:8-12. Christ recognized the law when accused of Sabbath-breaking. He said He was Lord of the Sabbath.
- Matt. 24:16-20. When instructing His disciples of the destruction of Jerusalem, which was nearly forty years in the future, Christ said they should pray that their flight should not be on the Sabbath day. This shows He fully

intended they should keep the Sabbath after He ascended.

A Power That would Think to Change the Law

- Dan. 7:25. The prophet was shown the rise of a power that would be guilty of three offenses against the God of heaven; viz: Speak against God, destroy His people, and think to change His law.
- Dan. 7:21, 22. This power will oppose the work of God until Christ comes. He will war against the people of God and oppose His law.
- 2 Thess. 2:1-4. Paul was shown that this power would arise after his day, and would oppose God; in other words, reject His law.
- Rev. 12:17. John saw the same power, urged on by the devil, making war against the people who were keeping the law of God.
- Dan. 11:28. This power was to do exploits against the holy covenant.

I. Who Changed the Law?

The Presbyterian "Confession of Faith" says:

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator, who gave it. *Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation.*"—Article 5, Chap. 19, p. 82.

The Methodist Episcopal Church gives the following in "Methodist Catechism" No. 2, p. 38:

"Ques. What is the rule of our obedience?"

"Ans. The moral law.

"Q. Where is the moral law given?"

"A. In the ten commandments. Ex. 20:1-17."

John Wesley, the founder of Methodism, in his "Christian Perfection," pp. 44, 45, says:

"Beware of antinomianism, making void the law, or any part of it through faith. . . . Let this be our voice, 'I prize thy commandments above gold or precious stone.'"

In A. D. 1541, Luther wrote as follows:

"He who pulls down the law, pulls down at the same time the whole frame-work of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as a sin in the world, since the gospel defines and punishes sin only by recurring to the law." "*I never rejected the law.*"—"Life of Luther, p. 217."

The "Baptist Church Manual" says:

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel."—*Art. 12, p. 55.*

II. Who Changed the Law?

Charles G. Finney, President of Oberlin (Ohio) College, a leading evangelist among the Congregationalists, says:

"I have long been satisfied that the higher forms of Christian experience are attained *only* as a result of a *terribly searching application* of God's law to the human conscience and heart."

Sir Wm. Domville says:

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of Six Texts, p. 291.*"

In "Abridgement of Christian Doctrine," published by the Catholic Church, we read on the change of the fourth commandment, the following:

"Q. By whom was it changed?"

"A. By the governors of the church.

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday."—*Page 57.*

In the "Catholic Christian Instructed," we find the following:

"Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

"A. We have for it the authority of the Catholic church and apostolic tradition."

Acts 5:29. "We ought to obey God rather than men."

1 Kings 18:21. "How long halt ye between two opinions? If the Lord be God follow Him: but if Baal then follow him."

Josh. 24:15. "As for me and my house, we will serve the Lord."

WHO CHANGED THE SABBATH?

Answer of the Bells

Who changed the Sabbath?

Is a question asked to-day
By honest-hearted people

Who seek to know the way.

Not I,
Chimed the Episcopalian bell;
It must have been—ah, well!

I cannot say
Just who did change the Sabbath day.

Who changed the Sabbath,
The fourth command, so deep and broad,
Fixed by the firm decree
Of the eternal God?

Not I,
Rang out the Methodistic bell:
The Bible, it must be, will tell;

I cannot say,
But think that Jesus changed the day.

Who changed the Sabbath,
An institution well designed
To keep the Creator's works in mind?

Not I,
Came the sound from another steeple;
Don't charge that sin to the Baptist people;

We only say
It makes no difference about the day.

Who changed the Sabbath,
That day of holy rest,
Which God not only sanctified, but blessed?

Not I,
Rang out in lusty tones a bell;
I've no faith in Sabbaths, or a burning hell.

Don't dare to say
The Congregationalists ever changed the day.

Who changed the Sabbath,
 The day that Christ adored,
 And said 'twas made for man,
 And He its Lord;
 The day the Marys kept
 While Christ lay in the tomb;
 The day the disciples spent
 In their own upper room;
 The day which martyred hosts
 Observed 'midst scorn and jeers,
 On which they sealed their faith
 With earnest cries and tears;
 The day that now is kept
 By many to their loss,
 By many noble men who bear
 The burden of the cross?

I!—I!—I!

Rang out at last a bell,
 I changed the Sabbath, and that so well
 That nearly all the sects agree
 That I have power to thus decree;
 I, Church of Rome, did change the day,
 And this I do not shrink to say.
 Search the Bible's inspired range,
 You'll find no text that proves a change
 From seventh to first by God's command,
 A fact well settled in every land.

Ha! ha! ha!

I am he

That changed the Sabbath,—
 The Papal See.

—E. P. Daniells.

The Holy Spirit

THE Word is an expression of the Holy Spirit. John 6:63.

It can not be separated from the truth. John 15:26.

Men are sanctified by it. 1 Pet. 1:2.

Christ's personal presence prevented the disciples receiving it. John 16:7.

Christ is willing to bestow it. Luke 11:9-13.

It represents the Father, and the Son. John 14:15-18.

It reproves of sin, righteousness, and judgment. John 16:8-11.

It will guide in all the truth. John 16:13, 14.

It is God's teacher to humanity, to lead men in the truth. 1 John 2:27.

It will bring to the memory the words of Christ. John 14:26.

All true worshipers worship God both in spirit and truth. John 4:23.

The birth of the spirit and water are essential to enter heaven. John 3:5.

No one can explain its operation, but its effect is seen and felt. John 3:8.

It changes the heart, so men love God's commandments. Eze. 36:25-27.

The confession of Christ in the flesh is a test of its presence. 1 John 4:1-3.

It is especially promised at baptism. Acts 2:38, 39.

A faith in the atoning blood of Christ shown in baptism, is witnessed to by the Spirit. 1 John 5:8.

The Word, Father, and Holy Spirit witness in heaven. 1 John 5:6, 7.

Where the people of God are, there will be showers of blessings. Eze. 34:26.

God's people will ask and receive it in their respective fields. Zech. 10:1.

It will restore in man what has been lost by sin. Joel 2:23-25.

It will restore the gifts in the church. Joel 2:28-32.

It came as the rushing mighty wind on the day of Pentecost.—Acts 2:1-4.

It is thus promised for the last days. Acts 2:14-21.

Instances in the early church illustrate how it will be given. Acts 19:3-5; 10:44-47.

It heals, restores, binds up, and sets at liberty, etc. Luke 4:18, 19.

It gives boldness and freedom in the truth. Acts 5:40-42.

It makes men liberal with their means. Acts 4:31-37.

In God's work it makes men like an overflowing river. John 7:37-39.

It creates a oneness with the Father, Son, and the believer, so the world believes. John 17:21-24.

Without this Spirit, men are not Christians. Rom. 8:9.

Read This

THE BIBLE TRAINING SCHOOL thus far has been supported by kind friends who sent us funds to help meet the expenses. We feel very grateful to God and to every one who has sent us financial aid.

The present expense of the paper is more than the income. We are going to make a request of every reader of the BIBLE TRAINING SCHOOL, and hope no one will refuse to comply. We do not ask you for a donation, although we need the money. We ask *every subscriber of the BIBLE TRAINING SCHOOL to secure at least one new subscriber at the beginning of the new year.* If EVERY subscriber will do this we will have funds enough to carry the work forward the remainder of the year without any embarrassment. Will you do it? You will find a subscription blank in this paper.

Distribution of Publications

"THE Lord gave the word: great was the army of those that published it." Ps. 68:11, [mar.] "The church of Christ may be fitly compared to an army . . . which is to conduct an aggressive warfare to make conquests for Christ, to rescue souls from the power of the enemy. God and holy angels are engaged in this warfare."

"The proper circulation and distribution of our publications is one of the most important branches of present truth, BUT LITTLE CAN BE DONE WITHOUT THIS."

"All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations, and tongues."

"The efforts made to get the truth before the people are not half as thorough and extensive as they should be. Not a fiftieth part is being done to extend the truth that might be done by scattering publications." A fiftieth part is a small portion, but we are not even doing a fiftieth part. Is it not high time to "awake out of sleep," and seek the Lord for wisdom to do this solemn work He has entrusted to His people? Who will take the lead in this noble work?

Will You?

MANY of our readers will remember the brother sending a subscription for the BIBLE TRAINING SCHOOL at the time the call came from the prison for the paper. We have

just received a letter from the prisoner from which we quote as follows:

"Your very welcome letter of October 9, as well as the BIBLE TRAINING SCHOOL, has been received. Many thanks for the same. The BIBLE TRAINING SCHOOL is a great help to me in my study of God's Word. I am very thankful for the interest you have taken in me, an entire stranger to you.

"I am so grateful for the BIBLE TRAINING SCHOOL you are sending each month. It is full of good, practical religious encouragement given in a plain manner, that can not help but reach the heart of the reader. I pass the TRAINING SCHOOL to TEN other prisoners and they are all well pleased with it."

There are many others shut up behind high walls and bars who would no doubt enjoy reading the BIBLE TRAINING SCHOOL as much as these eleven men in the Pennsylvania penitentiary if some one would only place the paper in their hands. Who will do it? Will you?

"Blessed are ye that sow beside all waters."

MY WISH

IF there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace, that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—J. G. Whittier.

Work Near at Hand

IN every railroad town, and especially in the cities, there is need of reading-racks in every station. This is a work that the weakest may do. Thousands may receive the truth in this way. Let every one who reads these lines, take them as a call from God to attend to this work. If there is no rack in your nearest railroad depot, pray earnestly that God will give you favor with the officials, then ask for the privilege of putting up a rack for the distribution of religious reading. In the majority of cases

the request will be readily granted, and thousands may be reached. Will you heed the call and place a rack in your nearest railroad station, and keep it supplied with reading matter? Who will respond?

A Letter from a Bible Worker

DEAR FRIEND: Enclosed find twenty-five cents for a year's subscription to BIBLE TRAINING SCHOOL for _____.

The people whose subscriptions were sent in from here about a month ago have received their papers and like them very much. One lady, upon whom we called in the interests of this little paper, refused her subscription, but finding that her next door neighbor was taking it she borrowed her paper to study, keeping it about a week before returning it. She seemed very bitter and prejudiced when we called. How true it is, we never know from outward appearances just what is in the heart.

We hope to have some more names to send in as subscribers to your little paper soon. We are using it along with our Bible work; also "Story of Daniel the Prophet," and find them very helpful, especially in getting into the homes and making the appointments for weekly readings.

Yours in the Master's work.

Gleanings from the Mail

"To the BIBLE TRAINING SCHOOL:

"I find the BIBLE TRAINING SCHOOL a great help in the study of the Bible. We are holding Bible studies each week, and are having some very interesting studies. We have some neighbors studying with us, and others talk of coming to the studies. I, with the help of the good Lord, will do all I can to get the BIBLE TRAINING SCHOOL before the people. You may count on me as a brother worker, in circulating the BIBLE TRAINING SCHOOL among the people.

"Yours in the work."

A sister writes: "I now have twenty-nine orders for 'Story of Daniel the Prophet,' and hope to have many more before my holiday delivery."

The following is from a church school teacher: "Received the copies of the October number of the BIBLE TRAINING SCHOOL, and disposed of them in a short time. The children enjoyed selling them. They went out with them noons and evenings."

Another church school teacher in sending in an order for the BIBLE TRAINING SCHOOL, writes: "The little paper is taking nicely, and I shall be glad to do what I can with it."

"DEAR BRETHREN: Enclosed you will find fifty cents. I appreciate the BIBLE TRAINING SCHOOL so much that I will donate twenty-five cents to be used to pay the subscription of the BIBLE TRAINING SCHOOL for one year to somebody who is not able to subscribe."

"Please send the BIBLE TRAINING SCHOOL to the following addresses. We wish to use them in our Bible studies Wednesday evenings."

Report from a Home Worker

DEAR FRIENDS: I have been reading your most excellent paper for some time, although I am not a subscriber. I am highly pleased with it. I see in the October number you request all who will begin the reading of the Bible by course to report once a month. I have begun the reading of the Bible this month, and have read twenty chapters in Genesis. I expect to spend more time reading the Bible in the future. I like this way of reporting once a month.

I have two small children and do all of my housework. I am doing all the missionary work I can. I have ordered some "Capital and Labor" Signs. I advertised in the *Review* for reading matter, and I have received much through the mail from nearly every State in the Union and from Canada and England. I have a reading-rack in the depot in this place, and I fill it twice a week. You have no idea how much reading matter it takes to keep the rack supplied. I also send out papers to friends in the North and South.

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PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

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SOUTH LANCASTER, MASS., DECEMBER, 1903

REMEMBER the BIBLE TRAINING SCHOOL is published at South Lancaster, Mass., and not New York City.

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ELDER BUTLER writes from Nashville, Tenn., that they are preparing to open a Biblical Institute of more than ordinary importance in that city the middle of this month.

ELDER HASKELL and wife left South Lancaster, Mass., for their southern field December 14. Their work in the South will not make any change in the relation they sustain to the BIBLE TRAINING SCHOOL. They will continue to work for it as in the past.

"THE South is a needy field." Remember it in your prayers. Pray that the Lord of the harvest may send many reapers into that destitute field.

IN sending money to the BIBLE TRAINING SCHOOL, please send by P. O. money order, check, or coin card as far as possible,

as there is always more or less loss from stamps sticking together.

THE winter edition of "The Battle Creek Idea" gives much valuable information in regard to the care of the health and the preparation of proper food. If you know of any individuals who might be benefited by reading "The Battle Creek Idea," or going to the sanitarium, send their addresses to the Sanitarium, Battle Creek, Mich.

FROM 3,000 to 5,000 BIBLE TRAINING SCHOOLS are sent from this office to reliable addresses in our large cities each month. In December, 4,000 were sent into Brooklyn, and this month 5,000 go into New York City. These are sent out with a prayer that they will reach honest hearted people. The expense of printing and mailing these extra copies is quite heavy. Any contributions to aid in this work will be thankfully received at the BIBLE TRAINING SCHOOL office.

DR. CALVIN PRINCE, formerly of the New England Sanitarium, has opened a private practice in South Lancaster, and his services are much appreciated. He also has a private building used as a sanitarium where a limited number are accommodated.

THERE are in almost every community people who, if their circumstances were different, would be glad to enter some training school to prepare for active missionary work. Such people have created a demand for missionary instruction by correspondence. This want is supplied by the Missionary Training School of Correspondence, which enables parents to work side by side with their children. You should at least read the circulars issued, which present a general outline of this course. Address Missionary Training School of Correspondence, Berrien Springs, Mich.

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At the top of page 291, we find "Greek worship of reason," referring to page 209. In the story we are told how the Romans borrowed reason worship from the Greeks, etc. The references in the margin show how it was recognized in the New Testament. The book is the fruit of many years' hard study.

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South Lancaster, Massachusetts.

This number is issued from that place. All communications of whatever nature touching the BIBLE TRAINING SCHOOL should be sent to SOUTH LANCASTER, MASS., instead of New York City. All business relating to "The Story of Daniel the Prophet" should be directed to South Lancaster, Mass.

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