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

• Luke 14: 28 •



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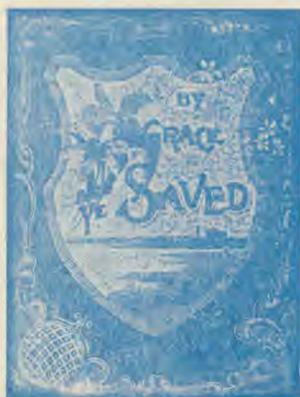
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A Monthly Journal Devoted to the Interest of House to House Bible Work

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

VOL. III

SOUTH LANCASTER, MASS., APRIL, 1905

No. 11

WHAT FALLS WHEN IT RAINS?

It is not raining rain to me—

It's raining daffodils—

In every single drop I see

Wild flowers on the hills—

Though clouds of grey infest the day,

And overwhelm the town,

It is not raining rain to me—

It's raining roses down.

It is not raining rain to me—

But fields of clover bloom,

Where any buccaneering bee

May find its board and room.

Here's health unto the happy,

And a fig unto him who frets—

It is not raining rain to me—

It's raining violets.

—Robert Loveman.

FAITH

MRS. E. G. WHITE

WE must have more faith. Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to Him, He will make us Christ-like in character. We must tell this to all over and over again. Then, one with Christ, we can reveal Him to the world. Then all our fitful, haphazard work will cease.

Let us honor God by showing firm faith and unswerving trust. Let us remember that He is not glorified by the manifestation of a fretful, unhappy spirit. The Lord cares for the flowers. He gives them beauty and fragrance. Will He not much more give us the fragrance of a cheerful disposition? Will He not restore in us the Divine Image? Then let us have faith in Him. Let us now, just now, place our-

selves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women. The joy of a Saviour filling our hearts, gives us that peace and confidence which enables us to say, "I know that my Redeemer liveth." In His Word the Lord has made it plain that His people are a joyful people. True faith reaches up the hand and lays hold upon the One who is behind the promise, "Great shall be the peace of Thy children." "Thus saith the Lord, Behold, I will extend peace to her like a river." "Behold I create Jerusalem a rejoicing, and her people a joy." In God we may "rejoice with joy unspeakable and full of glory." "Men shall be pleased in Him: all nations shall call Him blessed. Let us strive to educate the believers to rejoice in the Lord. Spiritual joy is the result of active faith. God's people are to be full of faith and of the Holy Spirit. Then He will be glorified in them.

TRUTH TRIUMPHANT

H. W. COTTRELL

THE enemy of righteousness can do nothing against the certain triumph of truth. He may appear to retard its progress for a time, but the Lord places it in a new setting, then sends it forth again as though sown to the four winds and scattered as the leaves of autumn.

To illustrate: William Miller, the great Baptist reformer, who lived and died a Baptist, together with his associates, preached the message of the second advent of Christ, between the years 1831 and 1844, and fixed

the date for the advent of the Saviour to occur in 1844. The religious world was greatly stirred with the message. But the messengers were mistaken in the event to occur in 1844. Then Satan supposed he had gained a victory. But the Lord gave truth the last and the three-fold setting, as seen in the three-fold message of Rev. 14:6-14. This message called out the body of Christians known as Seventh-day Adventists, who believe and teach that Christ will come in this generation, resting their faith on the language of Christ as recorded in Matthew 24.

No man can do anything "against the truth, but for the truth." Jesus said, "I am the way, the truth, and the life."

FORMER DAYS

J. N. LOUGHBOROUGH

FOR this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

Of those who thus received the gospel Paul said, "Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak of anything." 1 Thess. 1:7, 8.

We read of those who heralded the gospel in early times, that "for His name's sake they went forth, taking nothing of the Gentiles." 3 John 7. Of Timotheus, one of Paul's special associates in labor, he said he would "naturally care" for their state, and this because he sought "the things which are Jesus Christ's." Phil. 2:20, 21. He mentions, in the same chapter another of his fellow laborers, Epaphroditus, who in his service "was nigh unto death,

not regarding his life" (verse 30), that he might do service in the gospel work; and thus it was apparent that they fulfilled the Saviour's injunction, "Seek ye *first* the kingdom of God, and His righteousness." Matt. 6:33.

The result of such labor in the Lord is mentioned by Paul in these words: "Their sound went into all the earth, and their words unto the ends of the world." Rom. 10:18. About thirty-one years after the death of Christ, the apostle said, "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Col. 1:23.

In kind the same earnest belief of the truth, and spirit of sacrifice was manifest with the early workers in the third angel's message. In illustration of how they denied self that the truth might be forwarded will appear in a quotation from a letter of Mrs. E. G. White to the family of S. Howland, dated April 16, 1852. "We are just getting settled here in Rochester. We have rented an old house for one hundred and seventy-five dollars a year. We have the press [the hand press on which the *Review* was then printed, the first printing outfit ever owned by the Seventh-day Adventists] in the house. Were it not for this we should have to pay fifty dollars a year for office room. You would smile could you look in upon us and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon after presented me with four more without any seating, for which he paid sixty-two cents for the lot. The frames were strong, and I have been seating them with drilling. Butter is so high we do not purchase it, neither can we afford potatoes. We use sauce in the place of butter, and turnips for potatoes.

Our first meals were taken on a fire board placed on two empty flour barrels. We are willing to endure privations if the work of God can be advanced. We believe the Lord's hand was in our coming to this place. There is a large field for labor, and but few laborers. Last Sabbath our meeting was excellent. The Lord refreshed us with His presence."

During the summer of 1852 Elder and Mrs. White made a trip with horse and carriage from Rochester, N. Y. to Bangor, Maine and return, holding meetings at various points on the way. Mrs. White said of these meetings and their labors: "The Lord greatly blessed us in our journey, . . . My husband had much care and labor. At the different conferences he did most of the preaching, sold books, and took pay for the papers. And when one conference was over we would hasten to the next. At noon we would feed the horse by the roadside and eat our lunch. Then my husband, with paper and pencil upon the cover of our dinner-box, or the top of his hat, would write articles for the *Review* and *Instructor*."

The blessing of God was manifest with these servants of the Lord in their self-denying labors for souls. There were many accessions to the faith as the result of that summer's work. Were there at the present time the same denial of self that the gospel might be advanced, the message of truth would soon be heralded to the ends of the earth.

I do not say that all should do as those in poverty did back there, but if the believers at the present time who are blessed with abundance, and possess so much more of this world's goods, had the same earnest desire to see the gospel message spread, there would be no lack of money with which to meet the many calls for help to advance the work of God in the earth.

SATISFIED

I AM sitting alone in the twilight,
As slowly the dusky night
Is drawing her mantle of darkness
O'er the landscape once so bright;
But her robe can not hide the beauty
God giveth His children here,
For the darker the night the brighter shine
The stars so pure and clear.

Thus I feel His presence enfold me,
Shutting out this world of sin;
But His words, like the stars above me,
Give me light and peace within.
And the darker the world around us
The brighter God bids us shine,
To dispel the gloom and darkness
By lives like the One Divine.

So whether I sit in the sunlight,
As happy and free as the birds;
Or my lot is to be in the shadow
Of sorrow too deep for words,
I may ever know that the darkness
Comes only to teach of the light,
And the clouds and shadows of earth-life
Make the blessed hope more bright.

—Grace Babcock.

Edgerton, Wisconsin.

THE BOOK THAT NEVER FAILS

DR. HASTINGS, the Christian evidence champion, tells how he met a man who said that the Bible was upset. Dr. Hastings said that it was the twenty-seventh time it had been upset since he was a young preacher. "And I notice," he said, "that every time it comes out like a cube of granite—just as high, just as thick, and just as heavy as ever it was before. They have only turned up another face of it."

It reminded him of an Irishman who was building a wall in a marshy place, who was spoken to by a friend, who said, "Mike, you had best have a care; that wall you are building will fall over." Says he: "Never mind, Pat. I know what I am about. I am buildin' that wall three feet high and four feet thick; when it topples over it will be a foot higher than it was before." That is the way. The last time the skeptics tipped the Bible over it left it just a little higher than it was before.—*Bible Society Record*.

JOSHUA AND CALEB

F. C. GILBERT

IT is frequently repeated in the New Testament that the history of Israel was written and recorded for the benefit of the church in the last days. Rom. 15:4; 1 Cor. 10:11; Heb. 4:11. And the spirit of Prophecy tells us that Israel's experience in the wilderness is especially intended to be of benefit for the people of God to-day.

There are many things of interest and profit that can be learned from the lives and characters of Joshua and Caleb. Like the rest of the Israelites who were wandering in the wilderness, they, too, had been in Egypt and had been delivered from its bondage of slavery. But they had gained an experience early in their history which was not only of great value to them, but had saved them a great deal of trouble and misery. They had learned to have implicit faith and confidence in God and in the messages He gave to them by the hand of His servant Moses. They heard Moses declare that the Lord would deliver them from the bondage of Egypt and place them in the land of inheritance; and these very people to whom Moses was delivering the message were the ones God intended to bring into the goodly land. These two heard the murmurings against Moses and against God because the people had no water, but it never troubled them. They heard the masses tempt God because the waters were bitter, but it had no effect upon them. They were in the midst of the people when the golden calf was made, but they took no part in its worship. They saw the whole Jewish church given over to idolatry, but they still remained firm. They witnessed the cries of the multitude craving for flesh and other Egyptian viands to satisfy the cravings of a perverted appetite, but they were not disturbed. They saw the very leaders in the cause rise up against Moses, the servant of the Lord, and carry with them

in the rebellion hundreds of princes, rulers, and thousands of the people, to tear down the testimony God had given to His servant for the people, but it made no bad impression upon them. They beheld Moses' own family revolt against the chosen instrument of God, yet they were loyal. They were members of the investigating committee to spy out the land of Canaan, and were the only ones who dared to be true to their convictions: and finally they passed through the crisis when their very lives were in jeopardy and they seemed to be on the verge of being stoned for their loyalty, yet they never flinched. And finally they had the joy and pleasure of seeing the promised land, and the promise fulfilled, even though Moses was dead, and they had waited more than forty years to see its fulfillment.

They had made up their minds by the grace of God to go through and see the fruit of God's seed planting. Whether leaders or laity believed or doubted; whether princes or peasants accepted or rejected, it made no difference to them; they had another Spirit, and that Spirit of Christ carried them through to Canaan.

My brother and sister and friend, where are you found in God's cause to-day? Are you affected by surroundings and environments? Or are you fully and firmly trusting in the promise that God has made by the hand of His servant? Be like Joshua and Caleb, and you will surely reap similar results.

"So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty not of earth
Will endure."

—Selected.

"It is better to trust in the Lord than to put confidence in princes."

Lost, But Found

I was a wandering sheep,
 I did not love the fold;
 I did not love my Shepherd's voice,
 I would not be controlled.
 I was a wayward child,
 I did not love my home,
 I did not love my Father's voice,
 I loved afar to roam.

The Shepherd sought His sheep,
 The Father sought His child,
 They followed me o'er vale and hill,
 O'er deserts waste and wild.
 They found me nigh to death,
 Famished, and faint, and lone;
 They bound me with the bands of love;
 ¶ They saved the wandering one!

They spoke in tender love,
 They raised my drooping head:
 They gently closed my bleeding wounds,
 My fainting soul they fed.
 They washed my filth away,
 They made me clean and fair;
 They brought me to my home in peace,—
 The long-sought wanderer!

Jesus my Shepherd is,
 'Twas He that loved my soul.
 'Twas He that washed me in His blood,
 'Twas He that made me whole.
 'Twas He that sought the lost,
 That found the wandering sheep,
 'Twas He that brought me to the fold,
 'Tis He that still doth keep.

I was a wandering sheep,
 I would not be controlled:
 But now I love my Shepherd's voice,
 I love, I love the fold!
 I was a wayward child:
 I once preferred to roam,
 But now I love my Father's voice,—
 I love, I love His home.

—Selected.

FARADAY'S LOST CUP

A minister once, in replying to the charge of credulity made by an objector against those who believe that God will raise the dead from their graves, gave the following beautiful illustration:

A workman of Faraday, the celebrated chemist, one day by accident knocked a beautiful silver cup into a jar of strong



acid. In a little while it disappeared, being dissolved in the acid as sugar is in water, and so seemed utterly lost, and the question came up, "Can it ever be found again?" One said it could, but another replied that, being dissolved and held in solution by the acid, there was no possibility of recovering it. But the great chemist, standing by, put some chemical mixture into the jar, and in a little while every particle of the silver was precipitated to the bottom, and he took it out, now a shapeless mass, and sent it to a silversmith, and the cup was soon restored to the same size and shape as before.

If Faraday could so easily precipitate that silver, and restore its scattered and invisible particles into the cup they had before formed, how easily can God restore our sleeping and scattered dust, and change our decayed bodies into the likeness of the glorious body of Christ?—*Canadian Churchman*.

THE DEVIL A MUSICIAN

S. N. HASKELL

SATAN was once an angel of God. He was the covering cherub. He was that Lucifer, who was "the light bearer," the sharer of God's glory, the attendant of His throne. He it was who once led the heavenly choir. He raised the first note, and all the angelic host united with him, and glorious strains of music resounded through heaven in honor of God and His dear Son. Think you he has lost his musical power?

When Cain slew his brother and was driven out from the presence of the Lord, he lost none of his musical skill; his descendants are spoken of as being, "The father of all such as handle the harp and the organ." It seems they were the first to invent musical instruments, or at least this is the first mention of them in the Bible.

Nebuchadnezzar had a fine orchestra on the plains of Dura. The divine historian mentions six different musical instruments used, and adds, they had "all kinds of music," inferring that there were many others not mentioned.

Music has always been connected with idol worship. Satan has always used music to draw individuals into his snares. In the streets of our great cities one often hears the sweetest music coming from the drinking saloon and the brothel. Men's tastes can become perverted by music, this is why Satan connects it with idolatry and the vilest of sins. We often hear: "O, the beautiful music, is the reason I go to scenes of pleasure." When the question is raised as to the propriety of going to certain places, the reply is made, "They have good music." There was also good in the forbidden tree. It was the tree of *good and evil*. It is the attraction of the good, that has turned many into the forbidden path.

David was a musician that God could trust to compose and organize singing in

connection with true worship. Others had their senses so perverted, they could not discern and take the precious from the vile. David brought into use the most sacred music, and devoted instruments to its use in the service of God.

In our educational institutions, we too often train the ear by music from the men of the world. Satan has not lost his musical power. He can outvie the best musicians. But shall we go to him for those choice strains? those beautiful melodies? Is not God a better musician? Is He not capable of giving wisdom to His people to instruct His people in sacred music? Let religion and sound sense answer.

NATURAL AND ETERNAL LIFE

H. W. COTTRELL

THE Master said to a certain class of sinners, "Ye will not come to Me that ye might have life." Jesus therefore possessed a life which the unbelieving did not have, and which for any one to obtain, it is necessary to come to Him.

This life is not the common life seen in nature, but is the direct gift of God through Christ to the penitent soul, by the exercise of personal faith in Him as the source of divine life. This is the life to which are applied the terms "everlasting" and "eternal." Christ gave His life. The penitent soul (the Christian) receives and lives it. Gal. 2:20.

The impenitent soul is "alienated from the life of God." Eph. 4:18. He is an "alien" and a "stranger" "having no hope" "and without God." Pitiable condition. Men should repent and be converted. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come unto him." "This is the record, that God hath given to us," (Christians) "eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." The natural life without Christ may well be termed a living death. Said He, "I am the way, the truth, and the life."

A CHARACTERISTIC OF BIBLE HISTORY

THE Bible is unlike every other book. He who sees the end from the beginning,—the One to whom the mysteries of the past and the future are alike outspread, knows how to write history, whether it be civil or ecclesiastical, or whether it pertains to individuals or nations. God selects characters, and mentions events that not only contain practical lessons, but are prophetic, for there is nothing new under the sun. "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." Eccl. 1:9, 10. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: . . . that men should fear before Him." Eccl. 3:14.

God told Moses to say to Pharaoh, "Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex. 4:22, 23. These words were in the highest sense practical. Pharaoh would not listen to them, and "The Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." "There was not a house where there was not one dead." Ex. 12:29, 30.

The prophet Hosea refers to this as follows: "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea 11:1. This was also prophetic. "The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, . . . He took the young child and His mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of

Egypt have I called my Son." Matt. 2:13-15.

This illustrates in one respect the difference in history written by the Lord, and the history written by men. It also demonstrates that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16, 17.

Forgotten Workers

"Help those women which laboured with me: whose names are in the book of life." Phil. 4:3.

THEY lived, and were useful; this we know,

And naught beside;

No record of their names is left, to show

How soon they died;

They did their work and then they passed away,

An unknown band;

But they shall live in endless day, in the

Fair, shining land.

And were they young, and were they growing old,

Or ill, or well,

Or lived in poverty, or had they wealth of gold—

No one can tell;

Only one thing is known of them—they faithful

Were, and true

Disciples of the Lord, and strong, through prayer

To save and do.

But what avails the gift of empty fame?

They lived to God;

They loved the sweetness of another name,

And gladly trod

The rugged ways of earth that they might be

Helper or friend,

And in the joy of their ministry

Be spent and spend.

No glory clusters round their names on earth:

But in God's heaven

Is kept a book of names of greatest worth,

And there is given

A place for all who did the Master please,

Though here unknown.

And there lost names shine forth in brightest rays

Before the throne.

Oh, take who will the boon of fading fame,

But give to me

A place among the workers, though my name

Forgotten be;

And as within the book of life is found

My lowly place,

Honor and glory unto God resound

For all His grace.

—Selected.

A COVENANT WITH A PROPHET

S. N. HASKELL

IT is no small thing to have a prophet in the midst of the people. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. More than once the prophet's prayers prevailed with God in their behalf and saved them from being destroyed. God regards the position of the one He has chosen for a prophet. To Abimelech God said, "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine." Gen. 20:7.

Zedekiah believed in the prophet as some do at the present day. He often inquired of the prophet and believed when the testimony suited him. But when it differed from his ideas he repudiated it. The Lord knew this, and instructed Jeremiah to answer him accordingly. The king sent a servant to the prophet and said, "Pray now unto our God for us." The Lord well knew his heart. "Then came the word of the Lord unto the prophet Jeremiah, saying, thus saith the Lord, the God of Israel; thus shall ye say to the king of Judah, that sent you unto me, to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Jer. 37:1-10. The king had put the prophet in prison, because he had said they would not prevail by the

aid of the Egyptians. This testimony was very decisive. There is no mistaking its meaning. But the king repented, and took Jeremiah out of prison. Read Jer. 38:14-23.

Here is a most wonderful lesson. The repentance of the king, and the covenant with the prophet were ratified in heaven. And the Lord's heart went out after the king. "Obey, I beseech thee," said the prophet. But the king said, "I am afraid of the Jews," and failed to receive the help and strength offered him. As a result of his disobedience the Lord made him responsible for the destruction of Jerusalem.

Here were two testimonies apparently in direct opposition to each other. One that Jerusalem would be destroyed and the other that it might be spared. This will be acted over in the last days. A careful reading of Jer. 18:7-10 explains how this can be possible. God does not change, but when the individual changes, his relation to God changes, and a different message is needed. Many a man apparently is lost to all hope, and in administering justice we forget that he can repent, and when he does repent we are left, if we do not forgive him, for God forgives sins and turns away from the evil which we thought to punish. All of this is because God does not change. So He says to His disciples, "If thy brother trespass against thee, and he turn and say I repent, thou shalt forgive him." It is not for me to say when and what he is to do when he repents. God knows, and he is left with his God.

The times in which we live are momentous, "An age on ages telling to be living is sublime." No wonder the prophet asks, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" Then the Lord answers by saying, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." The time has come when our own souls should not only be made right with God, but by His grace kept right.

THE BOOK OF ESTHER

NOTWITHSTANDING the fact that the book of Esther does not contain the name of God, it portrays His character as a prayer-hearing and prayer-answering God as fully as any part of the Bible.

Esther 8:1. Esther was given the house of Haman. For the first time the king was made acquainted with the fact that Mordecai was the queen's foster father.

Esther 8:2. Mordecai was promoted to the position formerly occupied by Haman and given the king's ring.

Esther 8:3. Although Haman was hanged, and Mordecai exalted as prime minister of the nation, yet the cruel day was hastening on when all the people could destroy the Jews and take possession of their wealth. Again Esther took her life in her hands and went in before the king and besought him with tears to save her people.

Esther 8:4. The Lord gave her favor, and the golden scepter was again held out to her and she stood before the king.

Esther 8:5, 6. Esther plead that the law might be reversed and her people spared.

Esther 8:7. The king referred to the fact that Haman had been destroyed because he laid hands upon the Jews, as evidence of his willingness to comply with the queen's request.

Esther 8:8. The laws of the Medes and Persians could not be changed, therefore the king gave Esther the privilege of making another law that would counteract the law made by Haman.

Mordecai's Decree

Esther 3:12; 8:9. It had been two months and ten days since the king's scribes had been gathered to write out Haman's decree to slay the Jews. Again they are called together to write the commandment of Mordecai.

Esther 8:9. The decree was translated into the various languages spoken at that day, and sent to the lieutenants and governors of the one hundred and twenty-seven provinces.

Esther 8:10. Mordecai wrote in the king's name and sealed it with the king's ring, and no one could reverse it. Messengers were sent out on mules, camels, and dromedaries.

Esther 8:11, 12. While Mordecai's decree did not repeal the decree of Haman, it gave the Jews the right of defending themselves. They were not permitted to attack any one, but

could in self-defence kill all who sought to lay hands on them, and the property of the murdered man belonged to the man who killed him.

Esther 8:11, 12. This decree placed the Jew on equal footing with the Persians. They could lawfully defend themselves.

Jer. 18:7, 8. What a contrast to the dealings of the heavenly King. When He decrees to destroy a people if they repent and seek His favor, He changes His decree and preserves them, but Ahasuerus would allow thousands of his faithful subjects to be destroyed rather than change a decree he had made, although he knew the Jews were innocent.

Esther 3:13. Haman's decree had been given to the Persians, charging them to prepare to slaughter the Jews upon the thirteenth day of the twelfth month.

Esther 8:13. Mordecai's decree was given to the Jews, instructing them to prepare to defend themselves upon the thirteenth day of the twelfth month.

Esther 8:14. The posts were hastened to every part of the kingdom. Imagine the condition of the nation; the Persians waiting for the day when they could arise and slaughter their neighbors in cold blood and take possession of their property; the Jews on the other hand making every preparation for self-defense; both parties acting in harmony with the laws of the land.

Mordecai's Decree (continued)

Esther 8:15. Mordecai stands next to the king. He is clothed in royal apparel, with a crown of gold upon his head. This is the same man who was seen in the streets about two months before, clothed in sackcloth, with ashes upon his head.

There have only been a few men who could hold the exalted position of prime minister in mighty nations without compromising their God-given integrity, and losing their hold on the Lord. Joseph was one of these, but he passed through fiery trials to prepare him for the position.

Gen. 41:14-43. Joseph was in the dungeon when the messenger came to bring him before the king.

Experiences such as Joseph and Mordecai passed through show them the vanity of earthly exaltation, and magnify the power of God. Such men will not become

"puffed up" by earthly honor, and God can use them before kings to magnify His name.

Esther 8:15. The same people who a few months before had worn sackcloth and ashes, and together with Mordecai had earnestly sought God for deliverance, [Esther 4:16, 17] now rejoiced greatly. They could see in the exaltation of Mordecai the answer to their earnest prayers.

Esther 8:16. "The Jews had light, and gladness, and joy, and honor." They who a few days before were counted as the offscourings of the earth, were now honored and respected. The report of Haman's fate and the exaltation of a Jew as prime minister, spread like wildfire through the city and completely reversed public sentiment. Those who trust God can see how vain is earthly honor.

Isa. 49:23. This was a partial fulfillment of a precious promise in store for the people of God. Just before the time comes when the "prey of the terrible shall be delivered," the wicked will come and bow at the feet of the righteous.

Mordecai's Decree (continued)

Esther 8:17. AS the darkness flees before the sun, so mourning—sackcloth and ashes, were replaced by joy and gladness wherever the king's messengers went. When the decree was proclaimed in each city, the Jews gave way to thanksgiving and rejoicing, and the record states they had a "good day."

Esther 8:17. The record also states that "many of the people of the land became Jews." The commandment was issued by a Jewish prime minister and we can readily see that worldly policy would lead many to join themselves with the popular party. May we not also believe that there were honest souls who saw the hand of God in it all, and desired to love and serve a God whose heart of love could be reached by the prayers of His people, and could so wonderfully deliver them?

Esther 9:1. At last the long-expected day arrived. The instigator of the work, the Jews' enemy, Haman, had nearly ten months before been hung upon his own gallows; but the same bitter spirit rankled in many hearts. There were many who hoped to destroy the Jews, notwithstanding the fact that one of the despised race had been appointed prime minister by the king. But the hopes of the wicked were defeated.

Esther 9:2. When the day arrived, the Jews gathered themselves together in companies, fully prepared to defend themselves. They attacked no one; but every one who attempted to lay hands upon them was destroyed; none could stand before them. God had heard the many prayers that had ascended for deliverance, and in answer to their prayers the fear of the Jews fell upon their enemies.

FAITH, HOPE, AND CHARITY

PROVERBS 13:12.

THE heart is made sick when hope is deferred,
Is an old proverb we often have heard;
Now heart-sickness is so hard to endure,
'Twere well a remedy soon to secure.

First let us consider where is the lack,
And then the essential seek to bring back.
If hope when deferred this sickness doth bring,
Hope not deferred would yield the real thing.

The substance hoped for is this thing you see,
And faith is declared the substance to be.
Faith never becomes disheartened and lone,
So faith is essentially Hope's backbone.

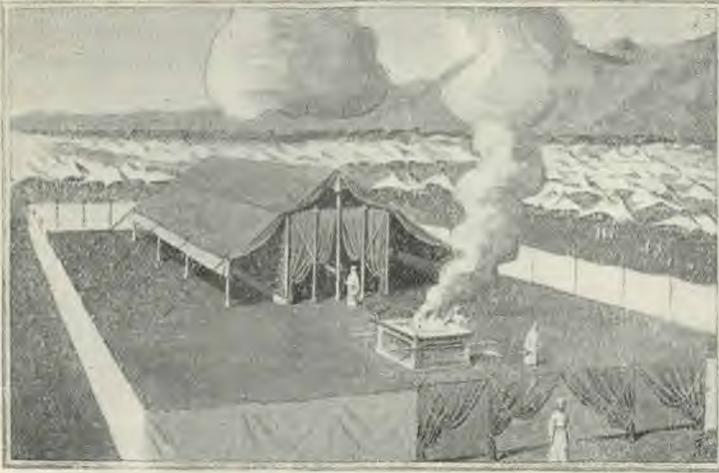
Faith gives assurance, and now let us place
The other side hope, another fair grace;
Hope is so fearful when cherishing doubt,
But by "perfect love" all fear is cast out.

So if buoyed by faith, and anchored by love,
Hope will press on to bright mansions above.
Call hope not deferred while hand clasped in hand.
Faith, Hope, and Charity valiant doth stand.

MISS E. BATTERSON.

"Where Hast Thou Gleaned To-day?"

THESE words of Naomi to Ruth are applicable to every one of us. Where hast thou gleaned to-day? Have you been busy with household care, wholly absorbed in selfish, personal interests? or have you found time to carry the word of God to those who know it not? Have you found time to wrap a marked copy of a religious paper and send it to either a friend or a stranger, and as your hands were busy, breathe a prayer that God would bless the seed sown? Did you give a tract to the person who chatted so pleasantly with you as you sat in the car? "Where hast thou gleaned to-day? Where wroughtest thou?"



The Sanctuary

THE above is a simple sketch of the sanctuary, designed by God to teach the Church the following eternal principles:

The sanctuary on earth was a miniature picture of the true sanctuary which God made in heaven. Ex. 25 : 8, 9 ; Heb. 8 : 2, 5 ; 9 : 23, 24.

Moses saw the heavenly sanctuary at the time he received the pattern for the one about to be made on earth. Ex. 25 : 9 ; Heb. 8 : 5.

The most prominent feature, and the moral foundation of the entire structure were the two tables of testimony written by "God Himself." Compare Ex. 25 : 16 ; Ex. 31 : 18 ; Deut. 4 : 13.

It was Jesus, God's son, who spoke the law at Mt. Sinai, and wrote it upon stone. Heb. 12 : 24-26.

The ark, covered by the mercy seat with the cherubim, one on each side, was but a figure of the throne of God in heaven. Compare Psa. 11 : 4 ; with Psa. 80 : 1 ; 99 : 1 ; Isa. 37 : 16.

John saw the same temple in heaven and the same unchanged Ark of the Testimony, long after the death of our Lord. Rev. 11 : 19.

Satan, who hates God's law, once occupied the exalted position of one of the covering cherubim by the side of God's throne. Eze. 28 : 14, 16.

God, His throne, and His law are alike unchangeable. Mal. 3 : 6 ; Luke 16 : 17. Lam. 5 : 19. because one would involve the others.

Whenever God's people took the ark of God into battle, and observed its principles, no nation could stand before them, but if the law of God was violated, they were defeated in every case, because they closed the only place of communication with God. Compare Ex. 25 : 22 with Num. 14 : 40-45.

Until God's law is recognized by His people, as the only standard (rule) of righteousness, all other kinds of revival must end in sad failure ; but the true revival spirit must come through the same heavenly mercy seat, where our High Priest stands waiting for you and me to recognize this authority. The former successes of Wesley and other preachers depended upon their recognition of the mercy seat, as their songs and sermons show, but new light has been revealed and must be accepted before God can work in our midst. From between the cherubim the words were uttered, "Remember the Sabbath day." We must either respond by obedience or be counted with the disobedient. God will not change this law.

W. R. UCHTMAN.

New Bedford, Mass.

"THE Lord is in His holy temple."

THE BALTIMORE ORIOLE

ORNITHOLOGISTS divide the birds of our country into many different classes, the weavers, plasterers, warblers, etc., but for the purpose of the articles that will appear in this magazine, they will be divided into four classes. The article will have a special reference to bird value in dollars and cents, and therefore the things that birds do that have a tendency to make agriculture and horticulture more profitable and productive will be the things.

I think it is safe to say that all the twelve hundred varieties of feathered creatures belong to either a class of ground scavengers, wood scavengers, air scavengers, or blossom scavengers,—that is to say, they are all so conditioned by their Creator in form, appetite and habit that they *must* seek their food in one of the places above mentioned. Having then fashioned them, as He undoubtedly did, for feeding on different breakfast tables, it then becomes our duty as His obedient children to study that food and the bird that desires it.

I select for this article the Baltimore Oriole, native to Indiana, New York and tributary territories. It comes to us in the springtime—the day after the apple blossoms commence blooming and is just as much a part of the apple orchard as is the apple itself. The apple tree is so taught by His great laws that it can gather the moisture from the ground and manufacture it into great luscious red apples for us. While teaching it to be the luscious, prolific apple bearer, He reserved the right to put on and about it some food for His songsters as well as to make ample provision for His other creatures. The oriole visits tens of thousands of apple blossoms per day, getting from many of them, and from the leaves near by them, the very little insects and insect eggs that if left undestroyed will turn upon the apple and destroy it.

The life habit of the oriole is unique and

interesting. As stated above, it loves to have its breakfast, dinner, and supper in the orchard. It also loves to have a cozy home near by, where it may rear a little family to take with it on its pilgrimage to the sunny South in the fall time. I do not know what its habit of nest-building was five hundred years ago, before the day of cotton and cotton strings, but I do know that now it has fashioned its life to the cotton string of to-day, and uses those strings almost exclusively in its home-building. The hope therefore of the pair of orioles on their wedding trip is that they may find a tall, graceful elm or maple tree with the straight swinging limbs where they may go and,—free from the cats or boys,—*weave* a home. In order to do that they must have from seventy-five to a hundred and twenty-five cotton strings, each one or two feet long.

The party who would prefer to replenish and restock this country with the ideal orchard bird must therefore cater to that habit by having ready a supply of cotton strings, and placing them outdoors the day after the blossoms commence blooming in the orchard. Keeping them in the cupboard drawers will not do. Thinking that there are waste strings outside for the birds is a mistake. Our great pest, the English sparrow, commences building its nest a month before the arrival of the oriole, and while not taking as many strings as do some weavers, it does take all in sight, and leaves many and many a pair of orioles to spend the summer without building a nest and rearing a family. Every pair of orioles that comes North is worth five dollars, for the actual work they do in the destruction of harmful insects.

There will come a time in the history of the United States when these truths will be appreciated, and the coming of the weavers to the orchards in the springtime will be hailed with as much delight as will be the coming Christmas Eve by many an anxious Santa Claus lover.—*Col. Isaac W. Brown, in The Bible Record.*



BIBLE READERS' CLASS The Sanctuary and City.

THE terms sanctuary, city, temple, and Mount Zion, are always associated together in the Bible. "And the people of the prince that shall come shall destroy the city and the sanctuary." Dan. 9:26. The city was built upon Mount Moriah and Zion. 2 Chron. 3:1, Psa. 48:2. The sanctuary was built in the city to contain the ark of the covenant of the Lord. 1 Chron. 22:19. In the sanctuary was the Most Holy place, wherein was the ark of God's testimony. Rev. 11:19. Over this ark, between the two cherubim, God's presence was manifested. Psa. 11:4, 80:1.

Ex. 25:10, 16. The ark was the first article of furniture mentioned; it was built to contain the testimony.

Ex. 31:18. The commandments, written with the finger of God, were the testimony.

Ex. 26:34. The mercy-seat was the cover of this ark.

Ex. 25:18, 19. On either end of the mercy-seat was a cherub.

Ex. 25:20-22. Above the mercy-seat, between the cherubim, God appeared to Israel.

Lev. 17:2. The Lord appeared in a cloud in the Most Holy place within the veil.

Ex. 29:38-44. This cloud which represented God's throne, came into the outer apartments when the morning and evening lamb was offered.

Heb. 9:1-7. The apostle gives a summary of this arrangement.

Heb. 9:8, 9. The way into the holy places in heaven, of which this was a figure, was not then manifest.

Heb. 8:5. These earthly priests served unto a shadow of heavenly things.

Heb. 8:1, 2. Christ is our High Priest in the heavenly sanctuary.

To deny that there is a sanctuary in the heavens as real as the one on earth, is to deny Christ, who officiates in its courts for the human family.

The Heavenly Jerusalem and Sanctuary

Heb. 11:8-10. Abraham, Isaac, and Jacob looked for a city.

Heb. 11:13-16. God has prepared a city for all who have the faith of Abraham.

Jer. 17:12. A sanctuary and throne were also prepared from the beginning.

Job 25:2-6. The greatness and holiness of God described. Sin ruined all.

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

Psa. 102:16. When the Lord shall build up Zion He will appear in glory.

Psa. 102:17. He then will vindicate the prayers of the helpless and destitute.

Psa. 102:19-21. He hath looked down from the height of His sanctuary in the heavens for that purpose.

Ex. 19:5, 6, 10-13, 24. The giving of the law upon Sinai was to show the holy character of God.

Ex. 29:45, 46. The services of the sanctuary were to teach how God could dwell among His people.

Lev. 10:9, 10. The requirements enjoined on the priests were to enable them to put a difference between the holy and profane and then teach it to the people.

Lev. 20:25, 26. The requirements enjoined on the people were to impress them with the holiness of God, and how to become like Him.

Gal. 3:24. These lessons become a schoolmaster to bring us to Christ.

Eph. 2:13-16. Christ's blood destroys the enmity and makes us one with Christ.

Col. 1:9-11. Provision is made for wisdom, for knowledge, and for power.

Rev. 22:17. The Spirit, Bride, and all heaven bid us come and receive the benediction.

The Heavenly Jerusalem and Sanctuary

(Continued.)

The psalms of David referred to the sanctuary that Solomon built, the one in heaven, and the final fulfillment on the earth made new. He wrote before Solomon was born, and used language that never had been fulfilled, and could not be till the gospel had accomplished its work on earth. Ezekiel wrote many of years after David.

Eze. 37:24, 25. David was a type of Christ.

Psa. 22:15-18. He speaks of himself when referring to Christ.

1 Peter 1:11. He spake as the Spirit of Christ in him did signify.

Eze. 37:26, 27. The restoring of the sanctuary and tabernacle is promised.

Rev. 21:1-7. John records its fulfillment in the new earth.

2 Chron. 3:1. Solomon built the house of the Lord at Jerusalem on Mt. Moriah.

Psa. 48:2. It was on the north side of Mt. Zion.

Rev. 14:1-5. The one hundred and forty-four thousand stand on Mt. Zion and sing a song which none can learn but themselves.

Gal. 4:25, 26. The earthly city of Jerusalem was an object lesson of the heavenly city.

Rev. 21:10. The prophet saw this city on a high mountain descending from God.

Rev. 21:11-21. He gives a graphic description of it.

A Psalm of the Sanctuary

The Bible is unlike every other book. Sometimes in a few verses it contains a synopsis of many chapters. The entire plan of salvation is embraced in Gen. 3:15. It is the same with almost every subject

upon which the Scriptures teach. The city and the sanctuary question is no exception. The 48th Psalm is a striking illustration of this.

Psa. 48:1. The Lord is greatly to be praised in the city of God. Psa. 46:4; 50:2. Rev. 22:1-3.

Psa. 48:2. This city is the joy of the whole earth, and is on the north side of Mt. Zion.

Psa. 48:3. He is known in her palaces as a Refuge. 2 Sam. 5:6-9. Micah 4:8.

Psa. 48:4. The kings saw it, and they passed by together. 2 Sam. 10:10-15. Psa. 58:7-11.

Psa. 48:5. They marveled, and were troubled and hasted away. Psa. 112:10. Rev. 20:9.

Psa. 48:6. When they saw this, fear and pain took hold upon them. Ex. 15:16. Deut. 11:24, 25.

Psa. 48:7. From this place cometh destruction. Jer. 25:30. Joel 3:16, 17.

Psa. 48:8. David saw this in the city of God, and said it would remain forever. Psa. 46:4, 5.

Psa. 48:9. In it was a temple from which kindness and forgiveness came. Isa. 11:4. 2 Chron. 6:39.

Psa. 48:10. His name and praise for what He does extend to the ends of the earth. Rom. 14:11.

Psa. 48:11. Because of this He calls upon all to rejoice in Mount Zion. Psalms 47, and 150.

Rev. 14:1-5. The remnant will stand on Mount Zion, and sing a song no others can learn.

Psa. 48:12, 13. Her bulwarks and palaces are to be considered, and told to the following generation.

Psa. 48:14. This will be while men die. Psa. 89:35-39.

NOTE. This Mount Zion, on which is located the city of God, in which are His palaces and temple, the sound of which goes to the ends of the earth, and His praise fills the earth, takes in the present and future. If certain conditions had been fulfilled (Jer. 17:24-27), the city would have remained on the earth forever. But not being fulfilled, it was only an object lesson of the city and temple that is now in heaven, and will finally be on the earth. This makes the Mount Zion, on which the city of David was built, an object lesson of as real a city in heaven as there was on earth. Heb. 11:16

The Two Ways

- WHAT way is spoken of in Prov. 14:12?
 What does God say He has set before men?
 Jer. 21:8
 How is the way of death spoken of in Prov. 4:19?
 What contrast to this path is mentioned in verse 18?
 Who makes the Christian's path bright? John 12:46.
 What kind of light comes from Christ? John 8:12.
 Whose voice tells us the way to choose? Isa. 30:21.
 What does the voice of the Lord advise? Josh. 24:15.
 Is the choice then left with us? Deut. 30:15-19.
 Can man get in the right way by himself? Jer. 10:23.
 Where does the broad way lead? Matt. 7:13, 14.
 Where the narrow way? (Matt. 7:13, 14) Prov. 12:28.
 What way do the undefiled walk in? Psa. 119:1-3.
 Would this be a gloomy way? Prov. 6:23.
 What appropriate prayer is recorded in Psa. 119:5, 33-35?
 What should we first do? Think of our ways. Psa. 119:59.
 What is the next step? Isa. 55:6, 7.
 How are man's ways compared to God's ways? Isa. 55:8, 9.
 In what way does the righteousness of God set us? Psa. 85:9-11, 13.
 How is it possible to get into the narrow way? John 10:7, 1.
 What is Jesus called in John 14:6?
 In whose steps are we commanded to walk? 1 Peter 2:21.
 How alone can one do this? John 15:5. Phil. 4:13.
 Whom has the Lord promised to teach His way? Psa. 25:9.
 Who is the Way, Truth, and Life? John 14:6.
 What class speak evil of the way of truth? 2 Peter 2:12.
 What have such forsaken? Ans. The right way. Verses 14, 15.
 What do many say when invited to walk the good way? Jer. 6:16.
 What would be a better thing to do? Luke 15:17, 18; Psa. 119:59, 60.
 What should we pray?

G. T. WILSON.

MERCY-SEAT

FROM every stormy wind that blows,
 From every swelling tide of woes,
 There is a calm, a sure retreat;
 'Tis found beneath the mercy-seat.
 There is a place where Jesus sheds
 The oil of gladness on our heads,—
 A place than all besides more sweet:
 It is the blood-bought mercy-seat.
 There is a scene where spirits blend,
 Where friend holds fellowship with friend:
 Though sundered far, by faith they meet
 Around one common mercy-seat.
 There, there, on angel's wings we soar,
 And earthly cares molest no more,
 And heaven comes down our souls to greet,
 And glory crowns the mercy-seat.
 Ah! whither should we flee for aid,
 When tempted, desolate, dismayed?
 Or how the hosts of sin defeat,
 Had suffering saints no mercy-seat?

—Hugh Stowell.

Which Day Did the Early Disciples Keep?

THE following question has been asked, "Have we positive testimony as to which day the disciples kept?" The Scriptures are the only reliable authority upon this point. In 52 A. D., twenty-one years this side of the cross, there was a conference held at Jerusalem to consider the question of circumcision, and the following is written relating to the Sabbath: "Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God. . . . For Moses of old time hath in every city them that preach Him, being read in the synagogues every Sabbath day." Acts 15:21. The Sabbath here referred to is the one that had come down to them from the days of Moses.

Two years later, the apostle writes to the Thessalonians as follows: "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2:14. We have seen they kept the same Sabbath that had been handed down from the days of Moses. Hence, they observed the same day as the churches

in Judea. Again, "Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1:7, 8.

Here are some conclusive truths, 1. The church in Thessalonica were followers of the Judean Sabbath-keepers. 2. They were a missionary company, whose influence extended far and wide. 3. The churches in Macedonia and Achaia received the word from them. 4. Their influence had extended "to every place," showing there was by some means, a bond of sympathy existing among the believers. Some kind of correspondence had been kept up. 5. Sabbath-keeping, and a belief in Christ, His death and resurrection, are the only points of faith which they had in common.

Again, "For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." But how and when did they receive the Word of God? It was the year before, that Paul and Silas "came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you is Christ." Acts 17:2, 3. Paul was a Sabbath-keeper, and that church received the Gospel by preaching on the Sabbath. There is an absence of any first day observance among the Gentile Christians. It is evidence that the keeping of the first day of the week was subsequent to this time.

"To obey is better than sacrifice."

Letters

THE following letters speak for themselves and show what may be done by the young people. The Lord has a place in His vineyard for the young as well as the old. May the Lord continue to bless them, and may they grow to be faithful workers for Him.

Miss Chamberlin has asked us to write to you and tell our experiences with the "Training School." We have had some very interesting experiences. I am fourteen years old. My friend and I have twenty "Training Schools" to sell every month. We sell them sometimes to the people here in the place, but we usually go to Willimantic or Mansfield. These places are a few miles from our home. We have some in these places that are very much interested. We have several regular customers. They ask us about our faith, and thus we have an opportunity to tell them the things that we have learned. We enjoy it very much. This month we took the tract, the "Open Letter," with us and distributed seventy.

Yours truly,

E. MAE SISSON.

As Miss Chamberlin, my teacher, has asked us to write to you, we thought we would, and tell you our good experience in selling the "Bible Training Schools." We thought that perhaps you would like to hear them. I am twelve years old, and my friend and I go out together and sell twenty copies every month. We go to Mansfield about two miles from here. We have had some interesting talks, some are anxious to get the papers, and some of course refuse us. When we go we usually walk one way, and sometimes both. We have been to Willimantic. It is about five miles from here. The last time that we went we gave away seventy tracts. We have some that take the "Training Schools" every month.

There was one lady in the depot that I had a nice talk with. I first gave her a tract, "The Open Letter." She read some of it and asked some questions concerning our faith. I asked her if she had ever read the fourteenth chapter of Revelation. She said, "Yes, many times." I then told her that that was the message which we were giving the people to-day. We enjoy doing this kind of work.

Yours truly,

FLORA A. STARK.

"THE best stimulant for church work is missionary activity."

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PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR
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SOUTH LANCASTER, MASS., APRIL, 1905

SEVERAL thousand of this issue of the BIBLE TRAINING SCHOOL are sent out as sample copies. If you receive one of these please give it a careful reading, and if you receive help from it send twenty-five cents to The Bible Training School, South Lancaster, Mass., and it will visit you regularly for one year.

WE wish to thank our many friends for their interest in increasing the circulation of the BIBLE TRAINING SCHOOL. One sister writes she will do her best to place the little paper in every home in her village. Another brother has sent us seventy subscriptions and says he intends to place it in many more homes. There are many in your neighborhood who would gladly subscribe if you would interest them in it. Will you do it?

THE following is one of many letters received by Elder Gilbert in the interests of the Hebrew work:

Elder F. C. Gilbert,

DEAR SIR: Enclosed please find five cents, in stamps, for which please send me some of the Hebrew tracts. I am a little boy, and am fond of tracts. I may find some Hebrew people, and help them to come to Jesus whom I love, for He loves me.

Your little brother in Christ,

"Busy Here and There"

DID you ever read of the man entrusted with a charge, and while he was "busy here and there," the charge escaped? Read 1 Kings 20:39, 40.

Every one of us are responsible to carry the light of truth to our neighbors and friends, but O, how often while we are "busy here and there," the golden moment passes! The neighbor is stricken by death or becomes prejudiced and is gone. How often the excuse is given, "too busy." Too busy to do the Lord's work! Plenty of time to read the daily paper. Plenty of time to keep up with the world around you, but too busy to be the Lord's helping hand, to give the truth to others. Periodicals, tracts, and books containing the truth should be scattered like the leaves of autumn. Why not have a part in the good work?



THE above is the fac-simile of the Hebrew tract mentioned last month. Of the Jews the Lord has said, "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in." Rom. 11:23. God is able to do His part, and He asks us to do our part; be His helping hand in giving the message of life to the Jews. Will you send for some of these tracts and in the fear of God give them to your Jewish neighbors? Elder Gilbert at a sacrifice has printed the tracts and will gladly send them free to all who will hand them to Jews. On our own responsibility we add it would be helping a good cause to enclose a donation with your order. Send all orders to F. C. Gilbert, South Lancaster, Mass.

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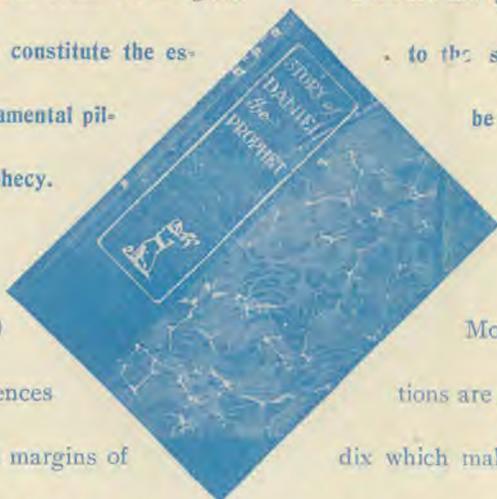
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