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and compel them to come in"...

- Luke. 14: 23 -



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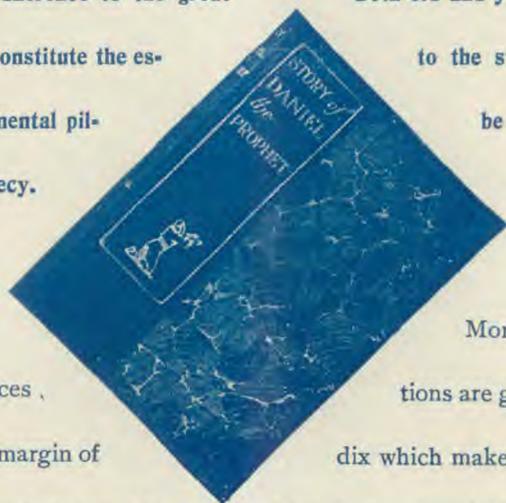
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Go out into the highways and hedges, and compel them to come in that my house may be full."

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

MY WAY AND GOD'S WAY Isa. 30 : 21

My way was down with careless feet,—
Down sunny slopes and fair,
With buoyant hope and throbbing heart
I sought life's treasure there;
But soon the singing birds were gone,
The path led through a vale
And mid the darkness specters rose
And threatened to assail.
Bewildered by the fitful shade
And opiate draught of sin,
I listened to a voice that said :
"This is the way, O walk therein,"
And up from darkness then I climbed
To roam in meadows green,
But changed full soon the landscape fair
And rugged hills were seen.
I know my path is planned for me,
My way is not my own,
My roses withered long ago,
But hope is on the throne.
Life's restless chaos will be calmed,
Earth's sun rise bright and clear,
When God's own way and God's own will
Forevermore appear.

ELIZA H. MORTON.

North Deering, Maine.

FALL OF SATAN

MRS. E. G. WHITE

SATAN was once an honored angel in heaven, next to Jesus Christ. His countenance was mild, expressive of happiness like the other angels. His fore-

head was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. When God said to His Son, Let us make man in our own image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy and hatred. He wished to be the highest in heaven, next to God, and receive the highest honors. Until this time all heaven was in order, harmony and perfect subjection to the government of God.

It was the highest sin to rebel against the order and will of God. All heaven seemed in commotion. The angels were marshalled in companies with a commanding angel at their head. All the angels were astir. Satan was insinuating against the government of God, ambitious to exalt himself, and unwilling to submit to the authority of Jesus. Some of the angels sympathized with Satan in his rebellion and others strongly contested for the honor and wisdom of God in giving authority to His Son. And there was contention with the angels. Satan and his affected ones, who were striving to reform the government of God, wished to look into His unsearchable wisdom to ascertain His purpose in exalting Jesus, and endowing Him with such unlimited power and command. They rebelled

against the authority of the Son of God, and all the angels were summoned to appear before the Father, to have their cases decided. And it was decided that Satan should be expelled from heaven, and that the angels, all who joined with Satan in the rebellion, should be turned out with him. Then there was war in heaven. Angels were engaged in the battle, Satan wished to conquer the Son of God, and those who were submissive to His will, but the good and true angels prevailed, and Satan, with his followers, was driven from heaven.

After Satan was shut out of heaven, with those who fell with him, he realized that he had lost all the purity and glory of heaven forever. Then he repented and wished to be re-instated again in heaven. He was willing to take his proper place, or any place that might be assigned him. But no, heaven must not be placed in jeopardy. All heaven might have been marred should he be taken back; for sin originated with him, and the seeds of rebellion were within him. Satan had obtained followers, those who sympathised with him in his rebellion. He and his followers repented, wept and implored to be taken back into the favor of God. But no, their sin, their hate, their envy and jealousy, had been so great that God could not blot it out. It must remain to receive its final punishment.

When Satan became fully conscious that there was no possibility of his being brought again into favor with God, then his malice and hatred began to be manifest. He consulted with his angels, and a plan was laid to still work against God's government. When Adam and Eve were placed in the beautiful garden, Satan laid plans to destroy them. A consultation was held with his angels. In no way could this happy couple be deprived of their happiness if they obeyed God. Satan could not exercise his power upon them unless they

should first disobey God, and forfeit his favor. They must devise some plan to lead them to disobedience that they might incur God's frown, and be brought under the more direct influence of Satan and his angels. It was decided that Satan should assume another form, and manifest an interest for man. He must insinuate against God's truthfulness, create doubt whether God did really mean as he said, excite their curiosity, and lead them to pry into the unsearchable plan of God, which Satan had been guilty of, and reason as to the cause of his restrictions in regard to the tree of knowledge.

The Coming of the Lord

(BY THE LATE URIAH SMITH)

Coming, coming, coming! *Who?*

Christ, the Lord of life and glory,
He who once for me and you

Died!—O depths of sin's sad story!

Coming, not a helpless stranger,
Cradled in the friendless manger;

Coming, Lord of earth and heaven!

King! to whom all power is given,
Judge! at whose all-searching bar

All must stand, just what they are;
And the wicked tell with shame,
Why they've cursed His holy name.

Coming, coming, coming! *How?*

Clothed in strange, unearthly splendour,
Glory men ne'er dream of now,

Grandeur earth ne'er had attend her.
At His sight the heavens shall wither,

From His presence earth shall flee,
Islands move, and mountains thither

Seek the caverns of the sea.

Every eye shall then behold Him,

All the nations feel His ire;

While the brightness that enfolds Him,

Is to them consuming fire,

Thunders all the air shall thrill,

All the heavens with lightning blaze,

All the universe stand still,

While through all its realms is heard

That profound, omnific word,

Which to life the dead shall raise.

Coming, coming, coming! *Why?*

To redeem His purchased treasure,

All His saints o'er sin who sigh,

All who make His will their pleasure ;
 To bring back within their borders
 His, whom Hades holds to-day ;
 To arrest sin's wild disorders,
 And the monster, Death, to slay ;
 Coming to fulfil His plan,
 Make His oath and promise good
 Which secures repentant man,
 Life eternal through His blood.

Coming, coming, coming! *When?*
 Ah! that question, solemn, thrilling!
 For when He appeareth, then
 All earthly scenes, fulfilling,
 His sure word shall have an end.
 And, behold, the day is near!
 Signs in heaven and earth portend
 That the Lord will soon appear ;
 Angry thrones through wars proclaim it,
 Scoffers, by their scoffing name it.
 And the mute and solemn sky
 Has hung forth its prophecy.
 Coming! While we wait and dally!
 Coming! While we sleep in sin!
 Swift as light o'er hill and valley,
 That great day is coming in!
 Sinner, rouse thee to thy fate.
 Saint, be watchful at thy gate.
 Saviour, make us meet t' appear
 At Thy coming, now so near.

FATHER AND I

H. W. COTTRELL

AND my Father are one," said Jesus, the truthfulness of which utterance was voiced in every act of that noble life as the Master traveled the plains and hills of old Judea for the three and one half years of his earthly sojourn. He did "nothing" of Himself. He could not do anything of "Himself" alone. It would have been contrary to His divine nature. He and His Father were *one* in desire, purpose and act: hence the oft repeated statement, "of mine own self I can do nothing." The Father does nothing of *Himself* alone, but counsels the Son in all things.

"Let us make man in our image," said the Father to the Son. Through cooperation man was created in their image after their likeness. The work of redemption is

a cooperative work. It could not be accomplished by either without the other.

The gathering together of the saints in that day of eternal reunion is the partnership work of the Father and the Son. Christ the sin-conqueror, accompanied, at the command of the Father, by all the holy angels, (on account of which there is silence in heaven for "the space of half an hour,") comes down the flaming sky and shouts aloud, with the voice of the archangel, and the trump of God," "Arise ye sleeping saints." 1 Thess. 4:16, 17. The dead come forth from their long resting places, and together with the translated ones are escorted by angels to meet their Lord and to their heavenly home, where sin and death can not enter. Luke 20:35, 36. Where joy, peace and righteousness reign forevermore.

When we learn from our Father that not one of us can do anything of "*himself*" but that we must cooperate with Christ, and thus with each other, we shall have learned one of the most valuable lessons assigned to humanity.

We should bestow equal honor upon the Father and the Son in their cooperative work for humanity. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. . . . That all men should honor the Son, even as they honor the Father. He that honoreth not the Son," by bestowing equal honor, "honoreth not the Father which hath sent Him." John 5:21, 23.

How About Your Enthusiasm?

BEFORE the water generates steam, it must register two hundred and twelve degrees of heat. Two hundred degrees will not do it; two hundred and ten will not do it. The water must boil before it will generate enough steam to move an engine, to run a train. Lukewarm water will not run anything.

"Behold, I Come Quickly"

I AM waiting, longing, looking,
 For my Saviour to appear,
 Signs in all the earth proclaiming
 That His coming now is near.
 Soon His saints will see Him coming,
 Brighter than the noon day sun ;
 For behold he quickly cometh
 To reward each faithful one.
 Oh take courage, earnest toilers
 In the vineyard of the Lord—
 He is coming, surely coming,
 Thus saith His own precious word.
 You shall hear the welcome "well done,"
 Then look up, e'en now rejoice,
 Sweeter than the sweetest music
 Are the accents of His voice,
 Calling to His faithful people,
 "Serve a little longer here,
 And immortal life I'll give you,
 When in glory I appear.
 "And the many, many mansions
 In my father's house are there
 That I promised when I left you
 I surely would prepare.
 "Come, ye blessed of My Father,
 Sit with Me upon my throne,
 All your conflicts now are over,
 Servants of the Lord, well done,"

—Mrs. P. A. Field.

OUR ENGLISH BIBLE

Wicliffe's Translation

POPE Gregory commanded to arrest and imprison the heretics; this meant but a short road to the stake. Wicliffe was as good as dead, so thought his enemies, but death came to the pope instead of Wicliffe, then followed the dispute over the papal chair, for a time two popes claimed the rule, but for this schism to all human appearances Wicliffe would have been killed.

Wicliffe was now getting old, but the reformer was worn by the harrassing attacks of his enemies, more than by his labors, which were increasing, he was not yet sixty. He fell sick; with unbounded joy the friars heard that their great enemy was dying, they hastened to his bedside, hoping that

now he would confess his sins, and express his unfeigned grief for the injuries he had inflicted on their order. Wicliffe lay silent till they got through; and "then making his servant raise him a little on his pillow, and fixing his keen eyes upon them, he said with a loud voice, "I shall not die, but live to declare the evil deeds of the friars." The monks rushed in astonishment from his chamber and he was immediately restored to health. "Wicliffe rose from his bed to do the most daring of his impieties, as his enemies accounted it, the most glorious of his services as the friends of humanity will ever esteem it." He gave the Bible to the English in the tongue of the common people, it was a glorious work.

Wicliffe's idea was to give the whole Bible to the common people, no one in England had thought of such a thing before; he had but a few years to do this work. He translated it from Latin going back to the oldest versions to have it correct, and to adhere strictly to the true meaning. Day by day he did his appointed task, Wicliffe had assistance in the work, but his intellectual vigor was unimpaired, like Daniel and John his experiences and graces were at their ripest in old age, and after three score years of age, he was used by the Lord to give His word to the world. "A great clamour was raised against the reformer by the priests and their followers. He had committed a crime unknown in former ages . . . he had broken into the temple and stolen the sacred vessels, for he had given the Bible in the language of the common people."

In four years the reformer had completed his task, and the word of God was now in the speech of England. The New Testament was translated by him and the Old Testament revised, the dawn of the reformation had fairly broken. He finished this great work in 1382, at about sixty years of age. One writer of those times said that

Wicliffe's translation did as much for the English language, as his writings did for the reformation in other respects. Certain it is that Wicliffe was rightly called the "Morning Star of the Reformation."

After the translation, then came the perplexity of publishing, there were various methods to publish abroad, but printing was then unknown; the interest taken in this man's work enlisted a hundred expert hands, who though they toiled to multiply copies, could scarcely supply the demand.

Wicliffe's English Bible obtained wide circulation, bringing joy to many hearts. The translation and circulation of the scriptures fell like a thunderclap in a clear sky, upon the Roman Church.

He was called to defend himself at Oxford, which he did with boldness, he was summoned to Rome, failing health prevented his going, however he wrote a letter. He had kindled a fire in England that reached every nation on the earth. He died Dec. 31, 1384, after a long life of fearless service for God in the midst of perils. Scarcely any of his days were spent on a bed of sickness, his work was over and he was laid away to rest.

The aim of his whole life was to bring men back to the Bible, in this he was divinely protected from the assaults of Satan till his work was done. Eternity alone can weigh the value of such a life.

REMEMBRANCE

J. N. LOUGHBOROUGH

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

Here were *four* things the Lord wished to accomplish in His dealings with Israel during their forty years sojourn in the wil-

derness. To *humble* them. To *prove* or test them. To deal with them in a manner that they might learn what was in their hearts. To guide them to obedience of His commandments.

If their way had been all prosperous, with no trouble by the way, they would not so fully recognize their dependence on the Lord. So we read, "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know." Deut. 8:3.

He told them also of their future danger when their way should be prosperous, "Beware. . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all thou hast be multiplied; then thine heart be lifted up and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage. . . . And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant." Verses 11-13, 17, 18.

As we read of the deliverance of Israel from Egypt we must remember that for several hundred years they had been in abject slavery, surrounded by worshippers of idols, and they had inbibed many false ideas. The Lord manifested His mighty power in their behalf as the plagues fell upon the Egyptians. Then their deliverance at the Red Sea while their enemies were overwhelmed in the return of the waters, was all to give them the full assurance that it was the mighty God, the Creator of all things, who lead them, and finally with a voice that shook the earth spake to them His law.

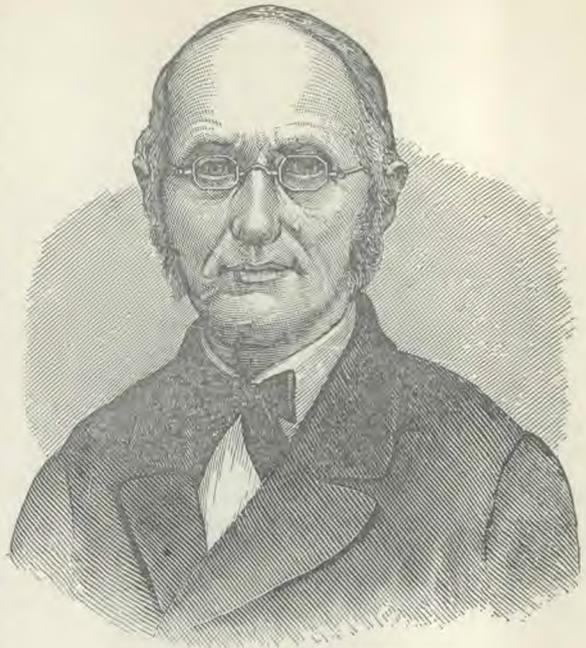
Of this we read, "Our fathers understood not Thy wonders in Egypt: they remem-

bered not the multitude of Thy mercies; but provoked Him at the sea, even the Red Sea. Nevertheless he saved them for His name sake, that He might make His mighty power to be known. He rebuked the Red Sea also, and it was dried up: so he led them through the depths as through the wilderness." Ps. 106:7-9. The Lord also speaks of this dealing with them as "Great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Verses 21, 22.

Israel probably thought, as they sang with Miriam their song of deliverance from Pharaoh and his host, that they would never doubt any more. God who knew the stubbornness of their hearts, brought them into straitened circumstances that they might see for themselves the natural workings of their hearts, and be constrained to follow His leading and obey His law in all things.

From other cases we see that the Lord thus instructs His people. When Hezekiah was sick unto death, and the Lord wrought a miracle as a token that he should have fifteen years added to his life, the wonderful miracle raised an interest away over in Babylon so that men were "sent unto him to inquire of the wonder that was done in the land. God left him, to try him that he might *know all that was in his heart.*" 2 Chron. 32:31.

What an opportunity he had to give those men a lesson on the mighty power of the God that controls all things. But, alas; instead he, in his pride, showed them all the nice things which he had. Probably, after receiving the reproof from Isaiah the prophet (Isa. 39:3-8) he thought what a fool I have been. He knew himself better after the experience, so it has been with many others, when left a while to themselves.



CAPT. JOSEPH BATES.

WAY MARKS AND HIGH HEAPS

LABORERS now began to cross the great Atlantic to sound the cry. A paper was established in New York called the "Midnight Cry." As 1843 was ushered in, the cause seemed to move forward with redoubled energy. It might well be said the virgins now took their lamps (Bibles) and went forth to meet the Bridegroom. Do not forget this literal fulfillment. Hardly an Advent believer in their camp and conference meetings, but what was furnished with a Bible, to give them light.

As it is not my object to enlarge this work, I would again refer the reader to the Advent Shield for information respecting the many interesting events, scenes and disappointments, in the passing of times, etc., down to the end of the Jewish year 1843.

Before the close of this memorable year, conferences were appointed to be held in New York, Philadelphia, Baltimore, and finally Washington city, to arouse and give

the last warning, and if possible, wake up and warn the household of Cæsar! This was a season of thrilling interest to all who truly loved the Second Advent Doctrine. Brother G. and myself passed through these cities down into the slaveholding States, where we found a great number of white people ready and anxious to hear the doctrine. But the poor slaves feasted upon it, especially when they learned that the jubilee was so near at hand. They seemed to drink it down as the ox drinks water, and from what I have since heard, I believe that many of them will be ready when Jesus comes. As we passed on from county to county holding meetings, I one evening observed one of my hearers very uneasy. He came and got hold of me after the meeting, and said, "You must go home with me. I introduced him to Brother Gurney, my companion. He said we must both go. After we were in his coach under way for his plantation, he asked his wife if she remembered the dream that he related to her a few mornings since. She said, "yes." Well, said he, "These are the two angels which I saw in that dream." Said he, "While I was listening to your discourse, I thought I had seen you before; I now remember my dream of seeing two angels, that had come with good news, or something to this amount, and much more that I don't now remember. Your countenance and sallow complexion and mark (mole) on your cheek are clear and distinct. This so impressed his mind and his neighbor's also, to whom he related the dream and the message which we had delivered in five lectures, that we were earnestly entreated to stop and give them more light on this absorbing subject. We could not, for our appointments were ahead. What gratified us much was, he gave his coachman orders for all his hands (his slaves) to go to meeting. This was just the thing we wanted, for we had ere this learned

that the great burden of our message was to the down trodden and oppressed slave, and we trust some will be found on the rock when Jesus comes.

When we had closed our lectures the coach of Mr. H. was ready to convey us some twenty-five miles to our next appointment. He related his dream to his friends on the way and where we arrived, and said at parting, "I would be willing to sacrifice all the property I have if I could be in your situation." God grant he may be saved, with all that are willing to make like sacrifice.

As I have quoted Peter on this subject to prove that these things would be in the last days, I will just give one instance more, out of the thousands that could be named of others, in different places during this loud cry. For some days my mind had been burdened with this message to go to Rhode Island, some thirty miles at sea from Newport, R. I. Objections and entreaties were thrown in my way, as in the case just mentioned, that the slaveholders would kill me because I was an abolitionist. Now there was no way for me to go in the dead of winter, and I had never been there; I was an entire stranger, and what did I expect to do? I said, God knows best. This I know, I have to go. Finally all objections were removed, if God had directed, of course it was my duty. Through much anxiety and difficulty, mingled with joy and satisfaction, I at length reached there on Sunday, (not the Sabbath) I met the minister and people coming from their forenoon meeting. After making myself known to the minister, he introduced me to the deacon. He said to his companion, (as it was soon afterwards told) "that is the man I saw in my dream, (I think he said night before last.) He came here from the east to bring us news, or good news." The justice of the peace pressed me to call and see him. I did so, and at the time I had in my hand an

unbound book. He seemed somewhat agitated, and wanted to know the contents of the book, and if I would not let him have it. Said he, "in my dream the other night, I saw a man here from the east with good news; he held a letter in his hand, and I thought there was fifty dollars in it for me." A few evenings after this, to the astonishment of his neighbors, he heartily confessed his opposition, came over on the side of truth, related his conviction for sin, his singular dream, and conversion. Said he, "my dream is interpreted; instead of fifty dollars in that letter, (I had been reading some extracts from Litch's Prophetic expositions) I have received what is far beyond it (or to this effect) and that is the man I saw." Another neighbor here, a woman, related her dream about the chart, which had not been known here, described it as it hung up over the pulpit; as the house was constructed, this was the only place we could hang it to explain from. Now I ask, were these dreams from God or the Devil, judge ye? One thing I know, that I never had such a peculiar burden for any other place I visited during the loud cry, as these two, and I returned perfectly free and joyful, satisfied in my own mind that I had obeyed the Lord, and all that was done would result to His cause. "To Him be all the glory."

All attention was now called to the long looked for period, the end of the Jewish year, viz, the 17th of April, 1844. We had rallied down to this point buoyant with hope and expectation, Bible in hand, (our lamps) to meet the bridegroom, expecting certainly that the Lord himself would descend from heaven with a shout, and Daniel with all the just would stand in their lot. Here we were sadly disappointed. But the world was glad and said to us, "You see now what we told you. We were right. You thought you knew more than your neighbors. Now go and make your confession and be

re-instated in your former position." Though we could not see the meaning of our disappointed hopes, the response to our prayers was, God will gratify His word, it will, "not return to Him void." And this word said, "Light is sown for the righteous," Prov. 2:7) and our minds were made up to wait for it. Our reply was, Never! Go back to what? darkness, confusion, Babylon? No, No. We have experienced too much of the power and glory of God, to yield this "way-mark in our pathway." If there is no other difference to be seen, one mark is sure; we have been honest and you have not.

At this important crisis the "Advent Shield" was published, reviewing all the past, especially the prophetic chronology, showing positively that our waymark was sure. Now see page 87, "We look upon the proclamation that has been made, as being the cry of the angel who proclaimed, 'The hour of His judgment is come'. Rev. 14:6-7." It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel. In one shape or another this cry has gone abroad through the earth, wherever human beings are found, and we have had an opportunity to hear of the fact. The story for instance, which was started by the New York Sun, that Mr. Miller had fixed on the twenty-third of April, 1843 as the time for Christ to come. There was scarcely a place known, where this report was not heard, and an interest awakened.

"No cause of a moral or religious character, probably, ever made so rapid advances, as the cause of Adventism. Its votaries have usually been the most humble, pious devoted members of the different churches, men and woman who love their Lord, and to whom the thought of His glorious advent has been a source of the sweetest pleasure. Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives. Their record is on high."

What shall we say more? What need of multiplying more testimony to prove this point. All Advent believers have agreed down to this point. Here then we say is demonstrated our first great waymark with heaps to sustain it. Not heaps of stone, but scripture testimony, proved out in actual experience, which has so completely blocked up the pathway, that it can not be retraced but at the utter destruction of the whole man, body, soul and spirit.—*Joseph Bates, in, "Second Advent Way Marks and High Heaps."*

Yet He Loves

THERE is a great deal of practical comfort in the thought that God knows us so completely that not a single sin can escape His eye. All of us know evil of ourselves which others do not know; and we even shrink from revealing all that we know of ourselves to our loved ones, lest even their love could not bear the strain of a complete knowledge of our evil. But with God it is different. He knows it already, and loves us in spite of it all. We know that nothing can be hidden from Him, to be revealed to Him later to change His love for us into anger and contempt. He knows us as we are, He loves us as we are, and He loves us to the end.—*Selected.*

A DARK CLOUD AND ITS SILVER LINING

BY JOHN G. WHITTIER

In the Minister's morning sermon
He told of the primal fall,
And how, henceforth, the wrath of God
Rested on each and all.

And how, of His will and pleasure,
All souls, save a chosen few,
Were doomed to eternal torture,
And held in the way thereto.

And after the painful service,
On that pleasant, bright first day,
He walked with his little daughter
Thro' the apple bloom of May.

Sweet in the fresh green meadow
Sparrow and blackbird sung;
Above him its tinted petals
The blossoming orchard hung.

Then up spake the little maiden,
Treading on snow and pink,
"O father! these pretty blossoms
Are very wicked I think.

"Had there been no Garden of Eden,
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the Father answered,
"By His decree men fell;
His ways are in clouds and darkness,
But He doeth all things well.

"And whether at His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"O, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He were kind and gentle—
Kind and loving as you."

The minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes, uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of the little one.
Had he erred in his life-long teachings,
And wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned on his lips again.

What Is The Bible

1. It is the word of God without any alloy. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6.

2. All the power and glory of God is in His word. "The word of God is quick (living) and powerful, and sharper than any

two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a descerner of the thoughts and intents of the heart." Heb. 4:12.

3. It is an infalible representation of God Himself. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2.

4. The Word is Christ manifested. "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14.

5. The Holy Spirit is so inseparably connected with the Father and Son, that the Word of God is also the Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life. John 6:63.

6. The Lord recognizes no difference in these three personalities. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and *these three are one.*" 1 John 5:7.

7. These three form a divine connection on earth by water and the blood of Christ. There are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one," 1 John 5:8.

8. A saving faith in the blood of Christ is expressed by a water Baptism. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

9. The salvation of each individual depends upon a faith in this three fold testimony on the earth. "He that believeth and is baptized shall be saved; and he that

believeth not shall be damned." Mark 16:16.

10. If we continue in the word then we are Christ's disciples and the truth makes us free. "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Read The Bible Through

A CONSECUTIVE reading of the Holy Scriptures has many advantages that but few realize.

1. It trains the mind to love the consecutive reading of the Scriptures.

2. It educates the mind to love the connected stories found in the Bible.

3. It creates a love for the settings of remarkable statements in the Scriptures.

4. The Scriptures are much better retained when we remember the connection.

5. By this we can more easily detect erroneous positions.

6. It is a safe guard from extreme views on certain texts.

7. It makes incidents or stories far more interesting and instructive.

8. It gives a person a better knowledge of the Bible than simply to study it topically.

9. It strengthens the memory, and quickens the faculties.

10. These advantages are imperceptibly obtained without an effort by the one who will thus read it, for it is God's word.

"Tis not for man to trifle! life is brief,
And sin is here.

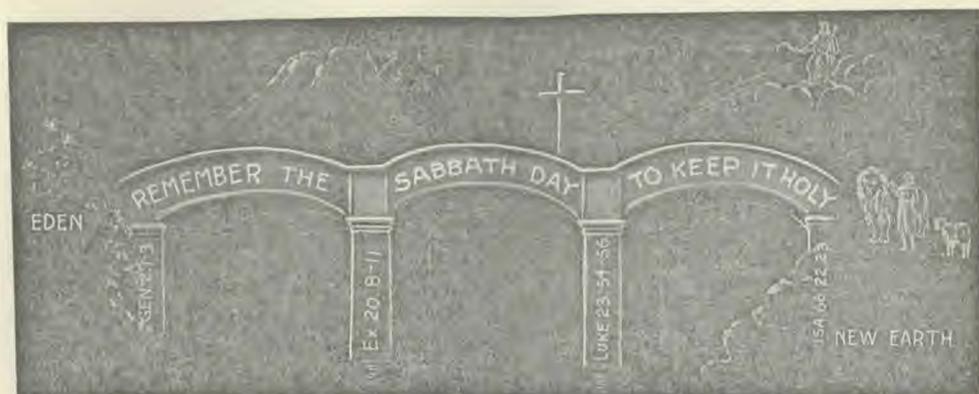
Our age is but the falling of a leaf,
The dropping of a tear.

We have no time to sport away the hours,
All must be earnest in a world like ours.

"Not many lives, but only one have we,
One, only one!

How sacred should that one life be,
That narrow span.

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."



THE SABBATH BRIDGE.

THERE are four piers to this bridge. The first one is in Eden; on the pier we read Gen. 2:1-3 which states that God rested from the work of creation upon the seventh day, and "*God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*" Three things were necessary to form this pier: First, God rested upon the seventh day; second, God blessed the seventh day; third, God sanctified the seventh day or set it apart for a holy use.

The first span in this bridge covers some twenty-five hundred years, and brings us to the second pier, on this we read Ex. 20:8-11. This is the fourth commandment of the law of God, in which He commands all to rest upon the seventh day Sabbath of the Lord. The Lord takes us back to the first pier and makes the span complete by giving as a reason for the fourth commandment the fact that God rested upon the seventh day after the work of creation.

The second span in this bridge covers some fifteen hundred years and brings us to the cross of Calvary. On the third pier which supports this span we read Luke 23:54-56, which contains a record of the holy women resting upon the Sabbath after the death of our Saviour. They were in no uncertainty in regard to the proper day

upon which to rest, for they "rested, the sabbath day according to the commandment." This connected it with the fourth commandment Ex. 20:8-11 which plainly says, "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

The last pier is firmly planted in the new earth, upon it we read Isa. 66:22, 23, where it states that throughout all eternity the redeemed will observe the Sabbath of the of the Lord. Thus from Eden, to Eden restored God has one blessed, sanctified rest day, the seventh day of the week. Rest comes after labor, the Lord's rest day comes at the close of the week of labor. Man has tried to reverse the order and call the first day of the week the Sabbath. "We ought to obey God rather than men." Acts 5:29.

THE TWO COVENANTS

MRS. S. N. HASKELL

IN our last article we found that the terms, everlasting covenant, new covenant, second covenant, and my covenant were applied to the covenant that was connected with the blood of Christ.

We also found that the terms, first covenant and old covenant were used when referring to the covenant made with Israel when they came out of Egypt.

The first mention of the new or everlasting covenant is at the garden of Eden, when God announced that Christ would finally bruise the head of Satan. Gen. 3:15. As this covenant is based upon the blood of Christ it reaches from Eden to the earth made new. All who enter into this covenant, have the law of God written in their hearts and are enabled to walk in obedience through the blood of Christ which is able to make them "perfect in every good work."

The old or first covenant was made when Israel came out of Egypt. A covenant is an agreement between two or more parties. Before the law of God was given from Mt. Sinai the Lord sent word to the people saying, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people," etc. Ex. 19:5,6. The people had not yet heard the voice of God; but they sent back word "All that the Lord hath spoken will we do." Ex. 19:7, 8. After the Lord had spoken His law in the hearing of all Israel, again they promised to obey. Ex. 24:3. Moses wrote all the words in a book and read it to the people and a third time they promised to obey. Ex. 24:4-7. Then Moses built an altar and offered a sacrifice and sprinkled both the book and all the people with the blood saying, "This is the blood of the testament which God hath enjoined unto you." Heb. 9:18-21. Ex. 24:8.

Before forty days they had broken the law of God,—that voice which they had promised to obey,—and were worshiping a golden calf. Why had they broken that covenant? We will read, God's own reason, "Because they continued not in *My Covenant* . . . saith the Lord." Heb. 8:9. In other words they did not trust in the Messiah, of which every offering was a type, to help them keep the law of God, but leaving the "blood of the everlasting covenant," they tried to obey in their own strength and failed. Every individual that seeks to obey

in his own strength is living under the old covenant to-day and will fail of the heavenly Canaan just as surely as those under the old covenant failed in the wilderness. Under which covenant are you living? Are you in the everlasting covenant, kept by the power of the blood of Christ or trusting in self?

(Continued)

THE SABBATH AND WHAT IT MEANS

JESUS said: "The Sabbath was made for man." Mark 2:27. The Sabbath was made, as much as this world was made. If it was made, it required certain acts to make it.

Who made the Sabbath? The Creator of the world made the Sabbath. Gen. 1:1-31; 2:1-3.

Who was the Creator? Christ was the Creator. "Spoken unto us by His son, . . . by whom also He made the world" Again, "Thou Lord, in the beginning hath laid the foundation of the earth, and the heavens are the work of Thy hands." Again He said, "By Him were all things created, that are in heaven and that are in earth." Col. 1:24-19. Heb. 1:2, 10.

When did He make the Sabbath? On the seventh day of creation, when God had ended the work which He had made. Gen. 2:2. Ex. 20:8-11.

How did he make the Sabbath? First by resting on the seventh day. He put His own rest in that day. This was not physical rest, for He "fainteth not neither is weary." His own spiritual rest was placed in the seventh-day of the week and in no other day. Physical rest can be obtained on any other day of the week. But God's rest cannot be obtained from any other day but the seventh, day for it was placed in no other day. It is Christ's rest. Matt. 11:28-30. Second, He blessed it, God has blessed many things; but He has never blessed but one day in the week and

that was the *seventh* day. He blessed it "Because in it He had rested from all His work which God created and made." Third, He sanctified it. This also was because He rested on it. Gen. 2:1-3. Heb. 4:3, 4, 9. When God sanctifies anything, He makes it holy by proclaiming or making it known by a public appointment. Joel 2:15. John 17:16-19. His presence and His work makes it holy. See Ex. 3:4, 5. The meaning of the word sanctify is to "proclaim a solemn assembly."

What then will the seventh day become to those who observe it as a Sabbath? A sign between God and them and they will know that the Lord sanctifies them, for God has said, "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20:12, 20.

Who was present when he made the Sabbath? God, the Father, Christ the Son, Adam and Eve, angels and unfallen beings who sang and shouted. Job. 38:4-7.

How will this knowledge be received? By revelation as a child learns to read. It can never be received by argument, but will come to him who believing does what God says. It will come to him by a direct revelation of God and our Lord Jesus Christ. Matt. 16:16, 17; 11:25-30.

What is it to know God? To know God is eternal life. John 17:3.

Let the reader carefully read the scriptures upon the above points, and they will have a Bible reason why many observe the seventh-day Sabbath and believe it is a seal of the living God.

Sorrow

THERE are two kinds of sorrow, and they lead to two kinds of repentance. A man may be sorry because he is found out in his sin, and not be sorry because of his sin. One will lead to a repentance that will have to be repented of, and the other to a re-

pentance unto salvation. "Godly sorrow worketh repentance to salvation not to be repented of but the sorrow of the world worketh death." The apostle then describes the effect of godly sorrow. "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:10, 11.

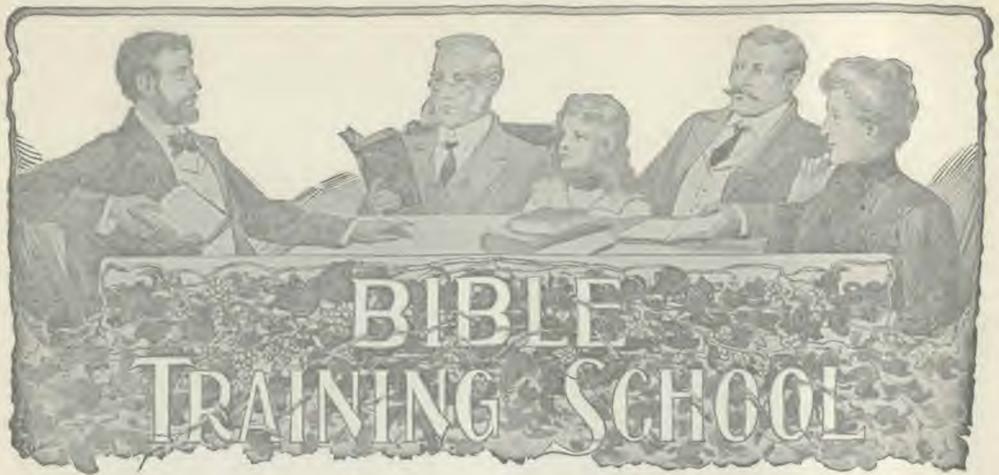
This kind of sorrow breaks the spirit. But it bears fruit unto eternal life. It brings pardon that gives peace of mind and a cheerful countenance. It "is better than laughter: for by the sadness of the countenance the heart is made better." But fools will mock at repentance. The drunkard will have woe and sorrow, but his heart is not made better. When God arises to shake terribly this earth, those who have had godly sorrow in this life, and those who have lightly passed over sin are thus described, "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." "Because when I called ye did not answer; when I spake ye did not hear; but did evil before mine eyes, but did choose that wherein I delighted not."

A Success Motto

"DON'T grumble, don't bluster, don't dream, and don't shirk,
Don't think of your worries, but think of your work;
The worries will vanish, the work will be done;
No man sees the shadow that faces the sun."

HE bade us do the thing we could—no more,
Be heedful of our outward ways and deeds,
Watch well our feet, that so he might outpour
His Spirit for our spirit's inmost needs.

—Emily Pfeiffer.



BIBLE READERS' CLASS

IMMEDIATELY preceding the second coming of Christ Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." He will bring into the field all the agencies to deceive that he has used during the past six thousand years.

God will manifest the same grace He has ever manifested to save His people. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:15; 1:9, 11.

The spirit of prophecy has always been an important agency in the hands of the Lord to defeat the schemes of the devil, and will be used until the last. We will study of eight women mentioned in the Bible, who were endowed with this gift.

Prophetesses of the Bible

- Ex. 15:20. Miriam the sister of Aaron and Moses, was the first prophetess mentioned in the Bible.
- Ex. 2:3, 4. When but a child she was sent to watch the ark of bulrushes in which the infant Moses was hid.
- Ex. 2:5-7. When Pharaoh's daughter discovered the child, Miriam showed great discretion, by asking if she should call a Hebrew woman to nurse the child.

Ex. 2:8. Pharaoh's daughter said, "Go."

Ex. 2:9, 10. Miriam called her mother. Few young girls could have acted this part without betraying their relationship to the infant. It is supposed that she was about twelve years of age.

Ex. 15:20, 21. Mic. 6:4. Miriam was a leading character and organizer. When over ninety years of age she led all the women in Israel in the dance and song of triumph after they passed through the Red Sea.

Num. 12:1, 2. Miriam united with Aaron in finding fault with Moses' wife.

Num. 12:10-15. For this Miriam suffered the judgment of God seven days. The sin was greater on account of her being a leading character, and having a wide influence. There is no scriptural evidence that Miriam was ever married.

Deut. 24:9. The Lord tells us to remember how He punished Miriam for the sin of murmuring against Moses and his wife.

Deborah

Judges 4:4. Deborah the wife of Lapidoth filled the double office of a judge and prophetess.

Judges 4:5. She dwelt under a palm tree and Israel came to her for judgment.

Judges 4:9, 10. She was also the commander-in-chief of an army of ten thousand men.

Judges 4:9, 14-16. Deborah predicted the day of the victory, and that one of her sex would be the victor over Sisera and his hosts.

Judges 5:19. The battle was fought at Megiddo.

Rev. 16:16. Judges 5:31, 20. Joshua 10:11. Job 38:22, 23. Rev. 16:20, 21. The battle of Megiddo was a type of the battle of Armageddon.

Judges 4:11, 17. Jael the victor was the wife of Heber the Kenite, a descendant of Hobab the father-in-law of Moses.

Judges 4:18-22. Sisera fled to Jael's tent. She entertained him royally and while he slept she drove a tent nail through his temple.

Judges 5:25-27. He attempted to rise but Jael cut off his head.

Judges 5:24. On account of this heroic deed, twice the Lord says Jael is blessed above women.

Luke 1:27, 28. The blessing of Mary the mother of Jesus was no greater than can be obtained by other women, but the blessing pronounced upon Jael places her above other women.

Evidently there was a friendly relation between Sisera's family and that of Heber's which led him to the house of Jael. This was no ordinary case. Like the tribe of Levi when the honor of God was at stake, Jael knew no earthly friends. Deut. 33:8-10. Num. 25:6-13. It was in a time of a crisis, and if she had not acted promptly, as she did, disaster might have come to the cause of God. It required nerve, faith, and decision of character, which exercised on this occasion placed her in rank above women. The honor of God's cause was more to her than friends.

Huldah

2 Chron. 34:22. Huldah was the wife of Shallum. Jer. 1:1, 2. This was at the time Jeremiah was the leading prophet in Israel.

Jer. 1:2. 2 Chron. 34:8. Jeremiah had been prophesying about five years when Josiah began to repair the temple.

2 Kings 22:8. In repairing the temple Hilkiah the priest found the book of the law.

2 Kings 22:9, 10. He read it before the king.

2 Kings 22:12, 13. The king appointed a committee to "inquire of the Lord" what should be done.

2 Chron. 34:22. This committee went to Huldah the prophetess who held an official position in the college.

2 Kings 22:15-20. Huldah sent the king a personal testimony which he received.

There is no explanation given why this committee did not go to Jeremiah. One thing is certain, they regarded a testimony given through a prophetess as good author-

ity as given through a prophet. The spirit of prophecy was the living voice of God in the church, and the prophet or prophetess was the one who took the words from God and gave them to the people. 2 Chron. 36:12. The king was the highest earthly authority; but the testimony of the prophetess was above earthly authority; it was the voice of God.

Anna and others

Luke 2:36. Anna the prophetess was the daughter of Phanuel, of the tribe of Aser.

Luke 2:36. She had married young; but had lived with her husband only seven years, the rest of her life she remained a widow.

Luke 2:37. She was about eighty years of age, and continued in the temple with prayer and fastings night and day.

Luke 2:21, 24, 38. When the baby Jesus was brought into the temple, she recognized Him as the Messiah, showing that when the object is presented before a prophet it often brings to his mind what has before been shown him in vision.

Luke 2:38. Anna also carried the news of the first advent of Christ to others who were looking for Him.

Acts 21:9. Philip the evangelist, who was one of the seven deacons, had "four daughters, virgins, which did prophesy."

From the marginal date for the twenty-first chapter of Acts it will be seen that this is twenty-nine years this side of the cross, showing that women as well as men were endowed with the gift of prophecy in both dispensations.

Miriam was an aged, unmarried woman; Deborah and Huldah had husbands; Anna was a widow; and the four daughters of Philip were young unmarried women, thus demonstrating that in every condition in life, young or old, married or single, women as well as men have been given the gift of prophecy.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Eccl. 1:9.

A Letter From India

DEAR BROTHER AND SISTER:—

The Lord is continuing to bless us here in a marked manner. We wrote you a short time ago of a Hindustani gentleman in Dehra who had become interested in the truth. This man is in an independant business, being a contractor and builder. Two weeks ago he took a firm stand on the Sabbath and declared he would never work on the Sabbath, no matter what loss might come to his business. This brother is well known and respected here in Dehra and is very earnest in bringing the light to others. Having been a Mohammedan, he has a very high respect for the Jews, and when his friends laugh at him and call him "Jew" for keeping the Sabbath, he says, "Amen! The Lord help me to be as true to his truth as the Jews are."

A few days ago, a fine young man came to us to study the truth. He accepted the Sabbath through the labor of Lal Mohammed (that Baptist missionary in Agra who has accepted the truth) and has come to us to learn more about it. He is a bright, intelligent young man, well educated in English and has taken a course in typewriting and book-keeping in a business college, but feels that he wants to devote himself entirely to God's work. We believe that he will make an excellent worker.

Lal Mohammed has been passing through quite a trying experience. He has been holding a high position in ——— and they have not interfered with his keeping the Sabbath. He has been conducting the Sabbath meetings in Agra for several months. He has felt for some time, however, that he ought to be entirely free to devote his entire time to proclaiming the message, but the matter of support has stood in his way. We have not thought it best to offer him anything at all until he stepped out by faith and disconnected with ———. We believed the Lord was leading him and that he would come out all right, and now he has taken that stand without any promises of financial help from us. The ——— however, required him to give a month's notice before leaving them, even though he keeps the Sabbath and preaches it openly in their midst. So you can see that he is a man whose services they are loth to lose. His wife is in charge of the Zenana hospital (Government) at Delhi. She has been writing him for some time to give up his position for the sake of the truth and come to us. Now that he has stepped out by faith, he will doubtless join her at Delhi after spending some time with us here at Dehra, and will open up work at Delhi.

Perhaps you know someone who would like to support this man. Already we have seen fruit of

his work in the young man who has just come to us. He has been getting Rupees 50 per month and free quarters in ———. We will probably pay him about Rs. 30 (\$10 per month).

Salamat Ali, the one who came to Mussoori to see us, will also doubtless be put on the pay list soon, so you see our list of workers is increasing. When we begin paying these two men we shall have seven who are being supported from our Hindustani fund, besides our printing work.

We are just about ready to send in the Persian manuscript of our little pamphlet for printing. It costs about two pice a copy and we sell it for one pice so you see we really lose a half a cent on each copy. But by selling it for one pice we can get it before ten times as many people as we could if the price were higher. That is the price for which the different gospels are sold here (at a loss, of course). Hundreds will take it at a pice where comparatively few will give an anna for it.

We send our copies of the BIBLE TRAINING SCHOOL out to those who are studying the truth. I can not tell you how thankful we are that the Lord has opened up this way for carrying on the work among the Hindustani people.

[Signed] GEORGIA AND LUTHER BURGESS.

Any one wishing to support these native workers, can send his money direct to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., or if you prefer, send to me personally, and we will see that it is all carefully forwarded. We are sending Brother and Sister Burgess \$195.00 this week for their work. The Hindustani fund mentioned in the letter is held here at the BIBLE TRAINING SCHOOL office, and they draw from it as their work demands. If you have a stray dollar, send it to us for this work.

S. N. HASKELL,
South Lancaster, Mass.

"O how pleasant, how reviving
To our hearts, to hear each day
Joyful news from far a'iving,
That the message wins its way,
Those enlightening and enlivening
Who in death and darkness lay!

"God of Israel, high and glorious,
Let thy people see thy hand;
Let the message be victorious
Through the world, in every land:
Come, Lord Jesus, O come quickly,
And thy blessing now command!"

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

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The Use of the Sun

GOD gave the sun, moon and stars, and placed them in the heavens for five purposes. 1. "To divide the days from the nights." 2. "For signs." 3. "For seasons." 4. "For days." 5. "For years."

These were given for "all nations under the whole heaven." Deut. 4;19. Every night since their creation they have declared the glory of God, and uttered their speech and showed knowledge as God said they should. "There is no speech nor language where their voice is not heard." The sun's "going is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Psa. 19;1-5. It is thus they have preached the gospel and the law of God to every nation on the face of the earth. Rom. 10; 13-18.

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