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BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTEREST OF HOUSE TO HOUSE BIBLE WORK
"GO OUT INTO THE HIGHWAYS AND HEDGES AND COMPEL THEM TO COME IN
THAT MY HOUSE MAY BE FULL"



"Serving the Lord with all humility of mind, . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying . . . repentance toward God, and faith toward our Lord Jesus Christ." Act 20: 19-21.

THE GREATEST THING IN THE WORLD



“IF I could speak in the languages of men and angels, but have not love, I should become an echoing trumpet or a resounding drum. And even though I possessed prophetic power, and knew all the mysteries and all the sciences, and if I possessed perfect faith so as to remove a mountain, but possessed not love, I am nothing. And if I gave away all my possessions, and even if I should deliver my body to be burnt, but do not possess love, I gain nothing. Love forbears; is merciful; love envies not; love is not vain-glorious, is not pompous, never indecorous, nor self-seeking, nor provoking, nor brooding over injury, nor gloats over injustice, but rejoiceth in the truth. It endures everything, trusts everything, hopes for all, waits for all. Love never perisheth: but as for eloquence it will cease; as for languages they will be silent; as for science it will become useless; for we know imperfectly, and we teach with imperfection, but when the perfect arrives the imperfect will be useless.

“When I was a boy, I spoke like a boy, I thought like a boy, I reflected like a boy, but when I became a man the ideas of the boy was useless; for we look now through a telescope into the darkness; but then face to face; now I know partially; but then I shall know perfectly, as I am perfectly known. And now faith, hope and love exist—but the greatest of these is love. 1 Cor. 13.

Bible Training School

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

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

VOL. I

NEW YORK CITY, SEPTEMBER, 1902

No. 4

A WORKER'S PRAYER

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet.
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong in thee.
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word—
Thy love to tell, thy praise to show.

O use me, Lord! Use even me
Just as thou wilt, and when and where,
Until thy blessed face I see—
Thy rest, thy joy, thy glory share.

—*Frances Ridley Havergal.*

A CALL FOR CONSECRATED WORKERS

MRS. E. G. WHITE

WE are to give the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that

ye receive not of her plagues." This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds.

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of the truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truths.

Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a Godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world.

Our work is to win men to belief of the truth, win by preaching and by example, also by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul.

In our institutions and in all our work there is need of conscientious godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people, but for the favor of God; men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers.

There is a work to be done in our world. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon other minds. Therefore God's own methods of advancing the gospel in his dominion are met by

great opposition from the whole synagogue of the satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete.

THREE SHORT BIBLE READINGS ON THE GIFT OF PROPHECY

S. N. HASKELL

THE following readings are published especially for those who wish to study the manner in which the Spirit of Prophecy is given, and how manifested to the people:

How is a Prophet Known?

How does God illustrate his relationship to a prophet?

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." Ex. 7: 1.

How does God explain this relationship?

"And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee, instead of a mouth, and thou shalt be to him instead of God." Ex. 4: 15, 16.

What special instruction did the Lord give Moses?

"Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh." Ex. 7: 2.

Notice: A prophet of God is one especially chosen of God to speak the words of God. It may be history, it may be repeating other men's words, if God gives them to him, such even as spoken in the bed chamber (2 Kings 6: 12), or it may be prophetic declarations of the future. Neither does a prophet always work miracles. John 10: 41; Luke 7: 26, 27. In other words, a prophet is simply a mouth-piece for God.

The Manner in Which a Prophet Receives God's Words

Does God always speak to his prophets in the same manner?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1: 1.

What is one way in which God says he will speak to a prophet?

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12: 6. See, illustrated by examples, in 2 Cor. 12: 1-7 and Acts 10: 10, 11. By dreams, in Dan. 7: 1.

When God gives a prophet a vision or dream, in what way does he show him the truth?

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12: 10.

In what way did God speak to Moses?

"My servant Moses is not so, who is faithful in all mine house, with him will I speak mouth to mouth, even apparently, and not in dark speeches." Num. 12: 7, 8.

Moses was a prophet representing Christ. Deut. 18: 18; Acts 3: 22.

In what other way did the Lord communicate with Ahijah?

"And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: . . . It shall be, when she cometh in, that she shall feign herself to be another woman." 1 Kings 14: 5-7.

What shows that sometimes God communicates by direct angelic communication?

"I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Luke 1: 19.

God therefore communicates to his people by his own voice, as to Moses; and by special impressions, as to Ahijah; by direct angelic communication, as to Zechariah. Also by visions as in the case of Paul and Cornelius, and dreams as to Daniel the prophet. They are the words of God in each instance, so there are no degrees of inspiration, but the words of God come in different manner to God's prophets.

In What Way Does God Remind His Prophet of What He Has Shown Him?

First, By the personal presence of the individual to whom he had a message.

"So Hazael went to meet him, and took a present with him, . . . and came and stood before him [the prophet]. And he settled his countenance stedfastly, until he was ashamed: and the man of God wept." 2 Kings 8: 9-11.

Second, They were reminded by what others declared to the prophet.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say," etc. 1 Cor. 1: 11, 12.

This was the occasion of the apostle writing the first book of Corinthians. The apostle calls this a letter. It was the same as he would have said had he been present. 2 Cor. 10: 9-11.

Third, These testimonies which the prophet was reminded to give by the circumstances in no way invalidated the testimony itself. But it was the means which God used to remind the prophet not only of what he had seen, but that the time had come to deliver it.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

Fourth, Testimonies were often given as the result of a private interview for counsel. See 2 Kings 19: 1-7. They sometimes were sent by the servant of the prophet to be read to the parties interested. Jer. 36: 14-18. Sometimes they were read to all the people (Jer. 36: 4-7), and they were called letters and epistles, which were synonymous. There was a controversy in the early church over the question, whether or not the letters of living prophets were the same as other scripture? But the true believers regarded all of them of equal value as the scriptures of the Old Testament. 2 Peter 3: 15-17. Upon this point the unbelievers in them were warned by the faithful.

Will these old controversies be revived?

"The thing that hath been, 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. 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.

HOW SHALL WE KNOW THE TRUE PROPHET?

S. N. HASKELL

THE question, "How shall we know the true prophet?" is answered directly by the words of Christ: "Ye shall know them by their fruits." Matt. 7: 15-20. One professing to be a prophet of God may bear *some* of the fruits of the true prophet, but he is not to be believed unless he bears *all* the fruits of the true prophet; for if a prophet or dreamer of dreams gives a sign or a wonder and it comes to pass but leads men away from God, he is not to be believed. Deut. 13: 1-4. While often times there have been many prophets, yet God never has had but one leading prophet at one time. By the prayers of the leading prophet in the time of his prophecy, God's people are ever preserved. Hosea 12: 13. Let this thought be considered. Aaron was a prophet and Miriam was a prophetess. There were also seventy others in the days of Moses upon whom God put his spirit at the request of Moses, and they all became prophets and prophesied. Num. 11: 24-29. Notwithstanding all these, there was only one leading prophet during that period. If that prophet sinned, God dealt with him; for to God he alone was responsible. Joshua succeeded Moses, then came Samuel and David and so on.

Elijah was a prominent prophet; Elisha succeeded him, but he did not become the leading prophet until Elijah had been translated. There were many prophets in the days of David. Asaph was David's seer (2 Chron. 29: 30), as was also Heman (1 Chron. 25: 5); Zadok was a priest and seer (2 Sam. 15: 27); Gad was also David's seer (2 Sam. 24: 11); Iddo was a seer and

his prophecies were contained in the book of Shemaiah, who was also a prophet (2 Chron. 12: 15); Jeduthun was also King David's seer (2 Chron. 35: 15). Nathan was also a prophet of God who bore a special message to David at the time of his sin. "He that is now called a prophet was before-time called a seer." 1 Sam. 9: 9, 11, 19. Nathan, Gad and Iddo wrote books which have not come down to us. 1 Chron. 29: 29. And notwithstanding that David had committed a grievous sin and by this deed gave great occasion to the enemies of the Lord to blaspheme (2 Sam. 12: 14), God allowed none of these prophets or any other prophet to take his place as the leading prophet until after his death.

Ezekiel began his prophecy in the days of Jeremiah, but it was not until after Jeremiah's death that Ezekiel became *the* prophet of Israel, and so in every age of the world. Haggai and Zechariah prophesied at the same time, but Zechariah was the leading prophet. This is God's order, and it will be so until the voice of the last prophet is heard no more.

It was the same in New Testament times. During the first century reaching down to the time that John wrote the book of Revelation, there were over a dozen prophets and many writers. The apostle Paul was the leading prophet. He reprov'd Peter, who swerved from his integrity and who was also a prophet. God gave him visions and spake through him and we have two inspired books which have come down to us from his pen.

There are many who claimed the gift of prophecy in the days of Paul, but he lays down a principle in 1 Cor. 14: 36, 37, which should never be forgotten: "What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

The leading prophet bears the burden

of the entire work of God, while those holding inferior positions are subject to a greater or less extent to the leading prophet. "The spirits of the prophets are subject to the prophets." 1 Cor. 14: 32. And the principle that the apostle lays down is that they should acknowledge the things which he, the leading prophet, wrote were the commandments of the Lord. Not to do this was to reject this principle and place themselves in the list of false prophets. This is a leading principle of God's government that is shown in all creation, for there is order in heaven and on earth, both among men and animals, and in nature. When this principle is ignored, it is anarchy and confusion. "The days are fast approaching when there will be perplexity and confusion. Satan, clothed in angel robes, will deceive if possible, the very elect." Testimony, Vol. 5, page 80. This is the result of ignoring this principle of God's order. This is God's ordained arrangement to bring about a unity of the faith. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 11-13. When this is accomplished, all prophesying will cease. 1 Cor. 13: 8-10. Gifts have accomplished their object, prayer is turned into praise, faith to sight, for the conflict is over and the saints enter upon their eternal reward.

LOOK UPWARD

E. B.

THE heart that's fixed on heaven
Will not be bound to earth;
But the hope for which its striven
Will prove of priceless worth.
When Jesus soon descending
Will say to the longing soul:
"Enter into life unending,
Thy faith hath made thee whole."

AN INTERESTING INCIDENT

GEORGE A. KING

IN canvassing for religious books, one meets with much that is interesting. Not long since I was working along the street from house to house distributing *Signs* and canvassing for "Desire of Ages." Standing by a gate a few steps ahead, I noticed an intelligent looking gentleman somewhat absorbed in study, who informed me that he was a Catholic priest and a graduate of one of the first universities of France. He accepted a copy of the *Signs*. After looking carefully through it, he turned to me with a piercing and decided look and said, "Don't you know that antichrist must first come before Christ comes to this earth the second time?" He repeated it, "Don't you know this? Don't you know this is true?" After he had fully explained himself and made it sufficiently plain that I ought to know it in view of my circulating literature on the second coming of Christ and the end of the world. I replied, "Yes, I know that antichrist must come to this world before Christ comes the second time. But how shall we know him when he does come?" "Oh," replied the priest, "that will be easy enough told. He will be a very wicked man, exceedingly so; wicked above all that have come before him, and will fill the earth with his influence." "Yes, but," I replied, "the world is full of wickedness of every name and nature, therefore how will you know antichrist? What special crime will he be guilty of? What characteristic of iniquity will he display? What sign will he exhibit that will make it plain to all that he, and he only, is the antichrist?" To these questions it was plain enough the gentleman was entirely unprepared to reply, so I tried to help him out of the embarrassment in this way: "Don't you remember that the prophet Daniel, looking forward to the work of antichrist, stated in the seventh chapter of his book, that he would think himself able to change

God's law? St. Paul, speaking of the same great personage, in the second chapter of his second letter to the Thessalonians noticed that he would compel obedience to his own law instead of God's law, and so exalt himself above God; and the Revelator, in the thirteenth chapter relates that when he had filled the world with his influence, they would admire his law in preference to God's law; thus he would captivate the world and the world would be filled with his power?" This relieved him from his perplexity and he said, "Yes, that is it, that is it, exactly."

After we had conversed freely on this matter and he was quite satisfied we had discovered the right method of knowing the antichrist, I said to him, "Can you tell me who changed the Sabbath?" "Yes," he replied, "the Catholic church changed the Sabbath, and that is just where Protestants are all wrong; they claim that the 'Bible, and the Bible only,' is their rule of faith, while in this question of keeping the Sabbath on Sunday, they are following a precept of the Catholic church."

After we had talked this matter over and he was quite positive that the Catholic church had made this change from the seventh to the first day of the week, I replied, "You tell me that the antichrist is to be known by the course he would take in regard to God's law, and that is he would change it; for it so reads in Dan. 7:25, and that according to St. Paul's writings he would exalt himself above God, (2 Thess. 2:4), and that all the world would become friendly to his law in preference to God's law as described in the thirteenth and fourteenth chapters of Revelation, and now you tell me that the Roman Catholic church changed the Sabbath from the seventh day to the first, which is the very thing that antichrist was to do; for you will observe there is only one kind of time in God's law, and that is Sabbath time. Thus, the Catholic church having changed the sacred time to common time, has ful-

filled to the very letter the description given of antichrist. Now can you tell me who antichrist is?" The learned graduate of the great university of France saw the point plainly enough and left me without any farther ceremony.

My interview with the learned gentleman was very interesting and quite edifying, for he made it plain enough to me that antichrist had come and the next great event in order is the coming of Christ, "whose glory shall cover the heavens, and the earth shall be full of his praise."

THE SANCTUARY

MRS. S. N. HASKELL

THE sanctuary is the center of Christ's work in heaven, from whence light radiates to all parts of the universe of God. It is Christ's heavenly dwelling-place. He also has an earthly dwelling place.

Isa. 57:15. He dwells in the heart of the humble and contrite one.

1 Cor. 6:19, 20;

2 Cor. 6:16. He has purchased humanity that he might make them his earthly temple.

Matt. 5:14. From this earthly temple or dwelling-place of God, light radiates to the darkest portions of this wicked world.

Israel became so sunken in sin during their bondage in Egypt that they could not comprehend how God wished to dwell in their body temple; neither could their minds grasp the grand truths of the work in the heavenly sanctuary.

Ex. 25:8, 9, 40. God directed them to build a sanctuary on earth after the divine model, that they might better understand these two great truths.

Heb. 8:1-5. In this shadow of heavenly things priests ordained of God were daily to minister according to divine direction. It was to be an object lesson, a kindergarten for humanity, in which every offering would teach the people of Christ's work in heaven for them, and also how they could make their bodies a living sacrifice, acceptable to God. (Rom. 12:1.)

Any study of the subject of the sanctuary which fails to point heavenward to Christ's work for us and also to our body temples, teaching us how to present our bodies a living sacrifice, is defective.

Rom. 6 : 23 ;

Gen. 2 : 17. The fact that the wages of sin is death was first taught in Eden.

Lev. 4 : 27-29 ;

Num. 5 : 6, 7. The only hope of life for the sinner was to voluntarily bring an offering and by confessing his sins over the offering transfer his sins, in figure, from himself to the offering.

Lev. 4 : 31. Sin was exchanged for righteousness ; life for death. When sin went out, life came in and the spirit of God then took possession of the body temple.

Lev. 4 : 30, 31. The priest stood ready to cooperate with the sinner and present his case before the Lord. This was an object lesson, teaching that Christ stands ready to forgive (1 John 1 : 7, 9) our sins when we confess them, and that (Heb. 7 : 25-28) he ever liveth to make intercession for us.

Gal. 1 : 4. It illustrates an exchange, the offering bore the sin and the sinner was free. (1 Peter 2:24). As the forgiven sinner left the shadowy temple he could realize that his body, through the death of the offering, had become the temple of the Prince of Life. (Gal. 2 : 20).

Before the sinner left the temple court, he must perform another part in the ceremony which taught a very important truth:

Lev. 4 : 31. Every particle of fat was to be removed from the body of the offering.

Lev. 7 : 29, 30. The sinner's own hands must do the work. The priest stood ready to receive it from the hands of the sinner. The sinner's work was to *separate* the fat from the offering, the priest's work was to *destroy* it.

How vividly all this teaches, that although the blood is shed, the ransom paid, yet the sin can never be burned up separate from the sinner unless the sinner himself is willing to separate from it and give it to Christ.

Ps. 37 : 20 ;

Ps. 73 : 12-18. The burning of the fat illustrated the destruction of sin. As the fat permeates all parts of the body, so sin

enters every motive of our lives and unless it is separated from us and destroyed, we will finally be burned with it.

Heb. 4 : 12. The Word of God is the knife that enters every secret thought and detects the motives of the heart. Its work is so thorough that it is compared to opening the bones and removing even the fat of the marrow.

The work of separating the fat was no meaningless ceremony; but instead a very impressive one.

(To be continued.)

ANIMAL FOOD VERSUS ETERNAL LIFE

S. N. HASKELL

GOD who created man knew the food best adapted to his physical, mental and moral nature, and instructed him to eat "every herb bearing seed," and "every tree, in the which is the fruit of a tree yielding seed." Gen. 1 : 29.

After man had fallen, his physical nature did not change so that he required animal food, for God distinctly stated that he should "eat the herb of the field." Gen. 3 : 18.

This diet which God gave man would not give him eternal life, for God placed in "the midst of the garden the *tree of life*," the eating of which would give him eternal life whether he sinned or not. Gen. 3 : 22-24.

The world was 1556 years old at the time of the flood. See Gen. 7 : 1 [margin]. During this period man's age was not shortened, for Methuselah, the grandfather of Noah, was the oldest man, and he lived 969 years. Gen. 5 : 27. Noah lived twenty years more than Adam. Gen. 5 : 5 ; 9 : 29.

Is it not at least reasonable to conclude that longevity of man before the flood was the result of Adam and Eve eating of the tree of life before they sinned?

After the flood God said to Noah, "Every moving thing that liveth shall be meat for you." God also said that he would require the life of man "at the hand of

every beast." He was also forbidden to eat blood. Gen. 9: 3-5.

The following facts may be taken as a comment on flesh-eating. 1. Noah became drunken. Gen. 9: 20, 21. 2. Haran, the ninth from Noah, was the first one the Scriptures make mention of as dying before his father. Gen. 11: 28. 3. In the 292 years from Noah to Abraham there were ten generations, while ten generations before the flood, from Adam to Noah, covered 1056 years. 4. The age of man after he began to eat animal food was so shortened that Abraham, the tenth from Noah, died at the age of 175 years, and of him God said, "Abraham . . . died in a good old age, an old man, and full of years." Gen. 25: 7, 8.

The average age of man before the flood was over 900 years, while the average age of man covering the same number of generations after the flood, beginning with Shem, the son of Noah, who lived 602 years, was but little over 300 years, being a little more than one-third the average life before the flood.

If the longevity of man before the flood was attributable to the first pair eating of the tree of life while in the Garden of Eden, then the rapid decrease in man's life after the flood must have been because animal food destroyed the virtue of the tree of life transmitted from father to son.

Two reasons might be given why God permitted man to eat the flesh of dead animals immediately after the flood. First, There was no vegetation for him to eat. Second, To shorten men's lives. For if men lived to that great age with the present rapid increase of crime and wickedness of every phase, the concentration of wealth in the hands of the few, and the extreme poverty of the poor, none could imagine the state of things that would exist.

Eternal life is the reward of the people of God. Rom. 2: 6, 7. Nearly all animals slaughtered are so diseased that they are wholly unfit for food. Is it not therefore

reasonable that candidates for eternal life should abstain from animal food, and return to God's original "bill of fare" which would have preserved the body in a condition to have lived forever enjoying the bliss of heaven?

Concerning the reward of the righteous we read, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. 21: 4.

ALCOHOL AS A MEDICINE

ALCOHOL as a medicine? Look through the following list of physical disturbances and you are quite likely to meet your cases. Then accept the judgment of leading physicians, as gathered by *Irish League Journal*:

I must have a drop because my blood is poor. Alcohol injures the blood.—Dr. Norman Kerr.

I suffer from indigestion.

Alcohol retards digestion.—Dr. Bowman.

I have had brain fever and I need it

Alcohol is the brain worker's worst enemy.—Sir Henry Thompson.

I take a little because I am nervous.

Alcohol paralyzes the nervous system.—Dr. Brunton.

I take it for my liver.

Alcohol hardens the liver.—Dr. Norman Kerr.

I take it as an aid to kidney disease.

Alcohol destroys the kidneys.—Dr. Norman Kerr.

I am weak and need something to strengthen my muscles.

Alcohol, in its action, lessens muscular power.—Sir B. Richardson.

I work in the cold and use alcohol to warm me.

Alcohol is the more injurious the greater the cold.—Dr. John Rae.

Not getting enough food, I take alcohol as nourishment.

Alcohol furnishes no support to the body.—Dr. J. C. Reid.

I take alcohol when I must undergo an operation.

Alcohol makes all classes of operations worse.—Dr. Bantock.

Having a babe to nurse I take stout.

Alcohol or stout does not make better nursing.—Dr. Heywood Smith.

I take it when depressed.

Alcohol itself is a depressor, and therefore a delusion.—Dr. Wilkes.

When run down I take it to build me up.

Alcohol is unrivalled as a degenerator.—The London *Lancet*.

I take it for a weak heart.

Alcohol I never use in those cases; hot milk is better.—Dr. Sima Woodhead.

I am forced to use it, having a complication of complaints.

Alcohol is a most destructive agent to every organ and tissue of the body, either in a state of health or disease.—Dr. Dickinson, Canada.

I use it as a preservative.

Alcohol will preserve a dead man by putting him in it; will kill a live man by putting it in him.—Dr. Guthrie.

And so on *ad infinitum*. This is the voice of science, which is never fanatical, and whose word is law.—*Health Culture*.

THE SEVEN CHURCHES

(Continued)

MRS. S. N. HASKELL

AT the end of the third period we find the church in a fallen condition, represented by Baalim after he had turned away from the worship of the true God.

Thyatira

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one

of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2: 18-29.

The following points are mentioned by the spirit of God:

1. The name.
2. The Son of God as described in Rev. 1: 13-16 in their midst.
3. The characteristics of the true people of God are: charity, service, faith, patience and good works, these are symbolized by the name Thyatira—sacrifice or contrition.
4. Idolatry, by heathen practices, brought into the church.
5. The professed church refusing to repent.
6. Final end of her children, the churches which follow her example.
7. Time given her to repent, but she repented not.
8. It introduces to us a period when the church is looking for the second coming of Christ, and hope is held out for those who have previously been deceived.
9. The history of Jezebel is the key given to unlock the prophetic history.

We will note some historical facts in regard to Jezebel's character, history and fate, as given by the inspired historian.

1 Kings 16: 29-32. Jezebel is introduced as a notoriously idolatrous and wicked woman, uniting with Ahab the civil ruler. There is no record of her ever making any pretensions of worshiping the true God.

1 Kings 16: 33. This was very offensive to God.

1 Kings 18: 1-4. All were not deceived by Jezebel; some were true to God in the midst of general apostasy.

1 Kings 18: 4, 12-18. Jezebel and Ahab had bitter hatred against the people of God because they kept the commandments of God.

1 Kings 19: 1-8. The prophet of God driven into the wilderness where he was fed by God's special providence.

1 Kings 21: 3-16. Jezebel's wicked devising against God's people through the civil power Ahab.

1 Kings 21: 18-26. God's prediction against both the civil and the woman's wicked course.

1 Kings 21: 27-29. Ahab's course was such that the execution of the sentence was postponed until the time of his children.

2 Kings 9: 5-10, 27-37. Gives the fulfillment of this terrible prediction, Jezebel's body left as dung upon the ground. The battle of Megiddo is but a type of Armageddon. Armageddon is the Greek form of the Hebrew word Megiddo.

1 Kings 19: 18. There were thousands true to God who were hitherto unknown to the prophet.

From the above scriptures we learn that Jezebel was always corrupt, and by uniting with the civil power, she enforced sun worship, until all had to hide themselves who would be true to God. Some sacrificed their lives for the truth's sake. Jezebel's body was cast out as dung; the complete fulfillment of the predictions would not be until the time of Ahab's children; in other words, the children would be like the parents. This history fully illustrates the condition of the church as early as 538 A. D., when she had turned away from the true God, repudiated his law, and substituted Sunday in place of the true Sabbath of the Lord. Then followed the long 1260 years of papal rule, in which modern Jezebel sat and guided the state. Rev. 17: 3-6. Drunken with the blood of martyrs she sat a queen.

Rev. 13: 10. The time came when she was humbled for a season.

Rev. 12: 14-16. Civil powers rebelled against modern Jezebel's dominion and helped the poor oppressed people of God.

Rev. 2: 21. When the Reformation broke out the Lord gave modern Jezebel space to repent, but she would not.

Rev. 17: 5. Her children resemble the mother.

Rev. 13: 14-17. The same bitter persecution will be carried out by the children.

Rev. 12: 17; 2: 22, 23; 16: 5, 6; 17: 1 to 18-24. Mother and daughters will be destroyed together. They are held responsible for the blood of the martyrs.

Rev. 19: 20. Both go into the lake of fire together.

Jer. 25: 33. Modern Jezebel will finally be left as dung upon the ground.

Rev. 18: 4. When God from heaven makes the final call, "Come out of her my people," thousands who have previously been unknown to the people of God will come forth and stand

true to the Lord of heaven during the trials of the last day. This will be the "Loud Cry" of the "Loud Cry" of the Third Angel's Message, when thousands will be converted in a day. These will obey the law of God (Rev. 12: 17) in face of the most bitter opposition that men and devils can invent.

Any interpretation of the message to the church of Thyatira that does not correspond with the history of Jezebel is not according to the mind of God, as the Lord has given Jezebel's history as the key to open the prophetic history of this period.

The hope of the near coming of the Lord is held out to the Thyatira church, and many expressions used in the message seem to extend down to the second coming of Christ.

THE MORNING HOURS

RUTH BRYANT, M. D.

"Mor'genstusi de hat gold im munde."

"Morning hour has gold in the mouth."

SUCH is the German proverb, and its practical application is worthy of a vigorous and long-lived people. To those who have never felt the bracing effect of filling the lungs with volumes of the breath of early morning, and who never behold the sun mount his golden chariot preparing to distribute his wealth of gold to the dwellers upon the earth, I would say: You are losing the most beautiful part of life, and robbing yourself of one of the richest blessings heaven can bestow in this life.

All nature recognizes the life-giving principle of the first sun-rays, and the woods resound with their richest chorus, and all animal life is astir ready to welcome the first light, the lily awakes and unfolds its petals ready to drink in the nectar, and all the flowers open their eyes heavenward breathing out their richest fragrance to the morning dew, which ascends in vapory clouds laden with incense to Him who created all things, and refreshes all below who wills to partake of its rich bounty.

The exhilaration the fresh morning air imparts to the well, the vigor to the weak, and the health to the sick is far ahead of any stimulant or medicine; and is more than wealth to any one who values life.

If you would experience this lesson and know for yourself, arise early in the morning, by the first ray of light, dress hastily in light, loose clothing, avoiding all constriction about the waist and chest, and take a brisk walk with chest well elevated, taking deep inspirations to the full capacity of the chest. The early morning, after a good night's rest, when the physical powers are at their height and the stomach is empty, is a most excellent time to train the respiratory organs to deep breathing. In fact, it is impossible to completely fill the lungs when there is food in the stomach, and especially after a meal when the stomach is full. Inability to take in sufficient oxygen for lack of room for lung expansion, with a consequent accumulation of carbonic oxide gas, poisoning the nerve center, is often the cause of drowsiness after meals. Persons accustomed to drowsiness directly after eating, would do well to try and improve the early morning hours. I am sure that very soon they would be pleased with the experiment.

If you arise early, it will necessitate retiring early. Indeed if we study the animal creation, we see the early evenings are the best for rest. The old proverb,

Early to bed, and early to rise,

Makes one healthy, wealthy and wise,

is as true to-day as ever, and the reason is evident—a conformity to natural laws—the dark part of the day for rest and the light for work.

The early part of the day is the best for praise and worship. When we are refreshed by sleep, and minds clear and a general feeling of well-being, we can enter more heartily into praise and thanksgiving. We too often come to God in the last moment of the day, with all our energies lagging, too tired to have one clear thought or a

real desire, and offer our devotions to a God, who delights not in suffering; and I sometimes wonder if he should speak audibly to us if he would not say, "Go home and go to bed and I will listen to you some other time." It is not doing justice to the worship of God to bring our tired-out bodies in the last end of the day to him as a sacrifice. No, the early morning hours are the time for praise and rejoicing. The woods and fields are full of joy and song, all nature with one accord lifts a voice of thanksgiving and praise, and let mankind to whom he giveth all things to enjoy bring the best gifts to the altar, and join in the universal hymn, "Praise God from whom all blessings flow," when the day first ushers in the promise of God's love to all.

RISING EARLY

WE are to seek the Lord early. Prov. 8: 17.

When we awake God will talk with us. Prov. 6: 20-23.

God awakes us and gives us the tongue of the learned. Isa. 50: 4.

God rises early daily. Jer. 7: 25.—To speak to his people, Jer. 25: 3; 7: 13; 35: 14. To teach his people, Jer. 32: 33. To send messages to his people, Jer. 25: 4; 35: 15; 44: 4; 29: 19. To protest against them, Jer. 11: 7.

Christ rose early to pray. Mark 1: 35.

Angels rose early. Gen. 19: 2.

The prophet Elisha rose early. 2 Kings 6: 15.

God told Moses to rise early. Ex. 8: 20; 9: 13.

Moses rose early to build an altar. Ex. 24: 4.

Abraham rose early in the morning. Gen. 21: 14; 22: 3.

Moses rose early to go to Mount Sinai. Ex. 34: 4.

Isaac rose early to make a covenant with Abimelech. Gen. 26: 31.

Jacob rose early in the morning. Gen. 28: 18.

Laban rose early in the morning. Gen. 31: 55.

Aaron and the people rose early to worship. Ex. 32: 5, 6.

Israel rose early to build an altar. Judges 21: 4.

Joshua rose early at dawn of day to go round Jericho. Joshua 6: 12-15

Israel rose early to go to battle. 2 Kings 3: 22; 2 Chron. 20: 20.

Joshua went out to battle early. Joshua 8: 10, 14.

Gideon rose up early. Judges 6: 38; 7: 1.

Hannah and her husband rose early and worshiped. 1 Sam. 1: 19.

Samuel rose early to meet Saul. 1 Sam. 15: 12.

David rose early to start on a journey. 1 Sam. 17: 20.

David rose early to leave Achish's army. 1 Sam. 29: 11.

Absalom rose early to meet the people. 2 Sam. 15: 2.

Hezekiah rose early. 2 Chron. 29: 20.

Job rose early for morning worship. Job 1: 5.

The disciples came early to the sepulchre. Mark 16: 2; Matt. 28: 1.

We should praise God in the morning on an instrument. Psa. 92: 13.

GOD'S PATIENCE.

Like a cradle, rocking, rocking,

Silent, peaceful to and fro,

Like a mother's sweet looks dropping

On the little face below,

Hangs the green earth, swinging, turning,

Jarless, noiseless, safe, and slow;

Falls the light of God's face bending

Down and watching us below,

And as the feeble babes that suffer,

Toss and cry, and will not rest,

Are the ones the tender mother

Holds the closest, loves the best,

So when we are weak and wretched,

By our sins weighed down, distressed,

Then it is that God's great patience

Holds us closest, loves us best.

Saxe Holm.

Good Work Begun

A MOTHER of a ten-year-old boy in New York City, concluded she would act upon the instruction given in the August number of this paper, and began holding Bible readings with her own child. After reading and explaining a few simple texts upon the subject of the Sabbath, she gave him the following texts: Luke 4: 16; Ex. 20: 8-11; Mark 2: 27, 28 and Rev. 1: 10, and requested him to arrange them in the form of a Bible reading. He returned the following Bible reading.

THE SABBATH

Rev. 1: 10. Tells us that the Lord has a day.
Ex. 20: 8-11. Tells us when the Lord's day is.
Mark 2: 27, 28. Tells us it is for every body.
Luke 4: 16. Tells us we must go to Sabbath school.

We hope many mothers have begun holding Bible readings with their own children. There is no better missionary field. Every home should be a Bible training school, where the inmates are daily instructed in the Word of God.

A Trip on the Missionary Boat

JUNE 17th found us with Elder Place and family on board the yacht *Sentinel*, sailing up the Hudson River for Rome, N. Y., which is on the shores of the Erie Canal. June 20th, at 6.30 P. M., we reached Rome all well, where we remained until Tuesday, June 24th, 10.30 A. M., at which time we took our leave of the city and kind friends. Sister Leo and her daughter Florence joined us there, and we proceeded toward Tonawanda and Buffalo, N. Y., which cities we reached by June 27th, all well. Tonawanda is located twelve miles from Buffalo, on the banks of the Niagara River, and is one of the leading shipping ports of the Great Lakes. The first Sabbath, in the morning, we spent with the Buffalo East Side Church, and in the afternoon, with the West Side Church, where we had a splendid meeting. The spirit of the Lord was present with power.

The first week there it rained most all the time, so we could not do anything; business was nearly suspended all over that part of the country by cloud bursts and wash-outs, the

Genesee Creek overflowed its banks and a great deal of damage was done to the farm in the immediate vicinity.

We had a good time for about eight days with the vessel men on the Great Lakes; found a good number of them studying the prophecies and looking for the coming of the Lord. We found some taking heed to health principles as a result of reading *Good Health* and "Home Hand Book." Men were anxious to know and learn the truths that we hold as a people but there was no one to carry the truths to them. We sold about ninety dollars worth of publications. Our yacht was a wonder among them, and the longshore men would say, when they would see us coming, "Look, here comes the S. D. A. gospel boat, they have the truth for the times."

Coming back through the canal, we had a blessed time with the people, and found a good interest. We distributed a great quantity of *Signs, Reviews*, "Rome's Challenge," "Why Do Protestants Keep Sunday," etc. Reached New York Harbor safe and well.

J. L. JOHNSON.

The New York Canvassers' School

DAILY PROGRAM

Rising hour	6 a.m.
Book study	6.30 to 7.30 a.m.
Breakfast	7.30 to 8.15 a.m.
Domestic work	8.15 to 9 a.m.
Canvassing	9 to 12 m.
Prayer and dinner	12 to 1 p.m.
Canvassing	1 to 4.30 p.m.
Bible study	4.30 to 5.30 p.m.
Lunch	6 to 6.30 p.m.
Canvassers experience meeting	6.30 to 7 p.m.
Evening worship	7 to 7.15 p.m.
Private study and visiting	7.15 to 9 p.m.
Retiring	9.30 p.m.

As our home, from the beginning, has been mostly composed of young men, our domestic work has been one of the main problems to solve. Recently we have arranged for each one to take his turn at the domestic work. We are also preparing an automatic cooker, so no one need lose the canvassing hours. We have at present eight in the home, seven of them are engaged in the work; we invite others to join us, but only desire those who are consecrated to Christ, and who feel a burden for the work in this great city. We will be pleased to correspond with any, who desire further in-

formation regarding our work here. Address, J. M. CALVERT, 958 East 165th Street, Bronx, New York City.

The Scriptures Being Fulfilled

THE following extract from a recent letter from Elder E. W. Farnsworth, of Australia, illustrates the fulfillment of Mal. 3: 10, 11:

They have had terrible drouths in Queensland and northern New South Wales this year. Millions of sheep and cattle have died, even the kangaroos have died by the thousands, and the timber on thousand of acres of land is said to be all dead; but it is possible that it may revive again. Over forty millions of sheep have died in Queensland alone in the last few years, as many as there are in all the United States. In spite of all this, we have had quite a good crop of everything on the school farm, and are getting along well in that respect. We raised more than they did on the great agricultural farm with the whole state to back it. For about five miles around Avondale was the greenest spot in New South Wales, and it was an astonishment to all who came. We had some timely showers, and some way the crops seemed to be sustained in the drouth; and although it was very dry, still the crops grew. Bro. Hughes listed in the corn which, no doubt, helped it, but above all, the blessing of God did the work. O it does seem so good to see God do something. To see him take hold of things and bring them out.

Translating a Tract in the Hindi Language

THE following is taken from a letter just received from Sister Georgia Burrus, who is a Zenana worker in a native village near Calcutta, India:

My health seems to be quite restored, and I have returned to my work in Rue de Paris, Chandernagore. Calls are coming in from every side to come and study the Bible with different ones. The only perplexity is to know where to find time for all. I learned many precious lessons while I was doing the house-keeping at the sanitarium. One thing, God helped me to do the last week or two I was in Calcutta, and that was, with the help of another worker, to get out a little tract in the Hindi language on the "Coming of the Lord." Our

native work thus far has been altogether among the Bengali speaking people. None of our workers have learned Hindi so as to be able to attend to translating. We have been lamenting the fact so long that we had no literature in Hindi, so I made up my mind to learn the characters coming over on the boat, and have devoted as much time to it as I could since. Of course I had learned some from hearing it spoken, so it was easier for me than for those who had not been in the country so long. Well, we decided to write a tract, but did not have any one to translate it for us, so we decided with God's help to translate it ourselves. I do not know when I ever had a more precious experience. When we came to a difficult place we would stop and seek God until he gave us the translation. I do not believe anything was ever written with more prayer than that little leaflet, and I am sure souls will be saved in the kingdom as the result of it. We have submitted it to an excellent Hindi scholar for criticism, and with the exception of one or two slight grammatical mistakes, and several mistakes in spelling, it was all right. So we will soon have our first tract out in Hindi. We are thankful for the money sent from America to help us in getting out literature in the vernaculars of this country. I have just received £4 from a little church in Australia in response to a letter I wrote over there about our literature.

Sister Burrus closes the letter with a list of five subscribers for the BIBLE TRAINING SCHOOL, which she secured while in Calcutta.

Missionary Work in Ireland

In a letter received from Bro. A. Carscallen, speaking of himself and Bro. Hartford, he says:

We have had a nice experience, and although we meet trials that we did not know before, yet the Lord is helping us and we give him the glory. We have no desire to return to America, for this is truly a more needy country than is the United States, and we hope to push forward with the message God has given us. The people here are very sociable, and we can canvass them almost any where; so we do not meet with insults as some do over there. In fact, we would rather canvass in Ireland than in the United States. The people are easier to

meet, and just as easy to sell too. Our greatest difficulty is not being used to their customs, and not giving their accent to our words, but the Irish, as a general rule, respect the Americans, so we get along all right. One thing, all our people here are workers, and that is the best part of a church, to have it a working church.

It seems almost impossible to reach the Catholics here; they are so in bondage to the priests. We hope to be able to reach some with the health work, but we need workers. There are very few people in Ireland who know what a Seventh day Adventist is. We are about to start a sanitarium here, patients are now waiting.

We are all of good courage and are trying to do what we can to reach some soul. I hear the others who came from America with us are doing well. We ask the prayers of those in New York and we will pray for you there.

We rejoice to see some of our young men strong in the Lord. Would to God they all were.

Your Neighbor's Bible

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are ever spread before him as so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own short-comings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother."—*Australian Union Conference Record*.

A New Hall Opened

AUGUST 16, our colored brethren held their first Sabbath service in their new hall in the Miller Building, cor. Broadway and 65th Street. A Sabbath school was organized at 10 A. M. and preaching at 11 A. M. The spirit of the Lord was present and all felt it was good to be there. They have enlisted for vigorous work in the Christian

warfare, and God is blessing their efforts. Sabbath afternoon they had a very precious prayer meeting, seeking God's blessing on the work. Regular services are held in their hall on Sunday, Tuesday and Thursday evenings at 8 p. m. The audience is increasing and all feel of good courage. We hope by the blessing of God to see workers developed here in New York who will be called of God to carry the truth to their benighted brethren in Africa.

Another Vegetarian Restaurant

THE work along health lines is steadily growing. Now, instead of one vegetarian restaurant, we have two. Bro. E. W. Coates, who for some time has kept a neat little health food store, opened a high class vegetarian restaurant, August 27, at 11 West 18th Street. Sr. Evora Perkins assists him. We bid him success.

Notice

THIS month we are sending out a large number of sample copies of the BIBLE TRAINING SCHOOL. Every one who receives a copy is invited to become a subscriber. If possible, please fill the enclosed subscription blank. Price, 25 cents a year.

Canned or Dried Fruit

WE are sure that many of our brethren and sisters would be glad to help us in many ways if they knew our needs. Now in New York City fruit is always very expensive. We wish to use the money which the Lord has given us to carry forward the work in this great city, as judiciously as possible; but in order to keep our bodies in good condition for doing this work we must necessarily use quite a good deal of it for fruit. If any one wishes to help along this line it will be greatly appreciated. Write particulars. Address, Bible Training School, 400 West 57th Street, New York City.

A Special Offer

The Sentinel of Christian Liberty is the only periodical published in the United States which is entirely devoted to the defense of civil and religious liberty against any attacks which these two great underlying principles of government may receive from any source.

The Sentinel is filled each month with articles bearing on the situation of the day, by our best writers.

The Sunday Enforcement Department of the journal is a fine feature, as it keeps its readers fully informed in regard to what is being done in this line.

The regular subscription price is one dollar per year. The publishers are now making a special offer to non-subscribers to send *The Sentinel* the rest of the year—September, October, November and December—for twenty-five cents. Readers of the BIBLE TRAINING SCHOOL, who are not subscribers, would do well to avail themselves of this opportunity.

Address all orders to *The Sentinel of Christian Liberty*, 11 West 20th Street, New York City.

Church Directory

NEW YORK CITY

- Church No. 1, 159 East 112th Street—Sabbath School, 10 a. m. Preaching, 11 a. m.
 Church No. 2, 132 West 23d Street—Sabbath School, 2 p. m. Preaching, 3 p. m.
 Church No. 3, Metropolitan Lyceum, 313 West 59th Street—Sabbath School, 10 a. m. Preaching 11 a. m. Sunday night, 8 p. m. Monday, Tuesday and Wednesday nights, 8 p. m.
 Church No. 4, Colored, Miller Building, S. W. corner Broadway and 65th Street—Sabbath School, 10 a. m. Preaching, 11 a. m. Preaching every Sunday, Tuesday and Thursday, at 8 p. m.
 Bronx Church during the summer hold their Sabbath meetings in the tent.

BROOKLYN

- English Church, Harts Hall, Gates Avenue, near Broadway—Sabbath School, 10 a. m. Preaching, 11 a. m.
 Scandinavian Church, 256 19th Street—Sabbath School 10 a. m. Preaching 11 a. m. Sunday night, 8 p. m.
 German church during the summer hold their Sabbath meetings in the tent.

TENT MEETINGS

- Brooklyn, German, cor. Knickerbocker Avenue and Hancock Street—Sabbath School, 10 a. m. Preaching 11 a. m. Preaching every evening, except Saturday.
 Brooklyn, Scandinavian, Third Street between Fourth and Fifth Avenues—Preaching every evening, except Saturday.
 Bronx, corner Home Street and Jackson Avenue—Preaching every evening, except Saturday. Sunday afternoons, 3 p. m.

BIBLE TRAINING SCHOOL

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THE NEW YORK BIBLE TRAINING SCHOOL

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NEW YORK CITY, SEPTEMBER, 1902

THE three tent companies in Greater New York all report good meetings. The company in the Bronx are keeping the temperance work to the front.

THE first-page articles in the BIBLE TRAINING SCHOOL are fresh from the pen of Mrs. E. G. White. They have not appeared in print before. They are meat in due season. Study them carefully and prayerfully.

IN addition to the services in halls, tents and open air, our Bible workers and canvassers are distributing free, large quantities of publications in various parts of the city. Pray that God may water the seed sown and give a rich harvest of souls.

BUY a circulating library. Send seventy-five cents to the BIBLE TRAINING SCHOOL, and receive, postpaid, six volumes of Mrs. E. G. White's, "Life of Christ," in pamphlet form, and a copy of Elder James White's, "Faith and Hope."

THE little leaflet, "An Important Testimony," is ready for distribution. We are glad to state the expense of printing was less than we anticipated, and we are able to offer them for three cents each or thirty cents per dozen. Send orders to the BIBLE TRAINING SCHOOL, 400 West 57th Street, New York City.

WE do feel an interest in the progress of the work in the South, and we are glad

to note that *The Southern Watchman* is now an 8-page paper instead of a 4-page, as heretofore. It is the official organ of the Southern Union Conference, and any one wishing to keep pace with the work in that locality would do well to subscribe for it.

ALTHOUGH the growth of the work demanded the opening of a larger hall on 65th Street, still the work continues in our little mission rooms on 62d Street. We thank God for the souls who have taken their stand as a result of the work done there, and by God's help we expect to keep the light burning in that darkened portion of the city.

BEFORE the Lord comes, every man, woman and child in your neighborhood must receive the warning from some one. God does not expect to send angels down from heaven to do this work; but He has entrusted it to human beings. Some person inspired with the Spirit of the Lord will go to your next-door neighbor, whom you feel is unapproachable, and present the simple truths of the Message to them. Why can not you do it in the fear of the Lord? God will bless you in it!

The Life Boat is a live monthly journal devoted to CITY MISSION work. Its mission is to rescue the fallen. It gives no uncertain sound against vice and intemperance of every kind. Thousands of copies reach within prison walls and many have obtained hope and light by its cheering words. It is a practical journal full of sparkling gems which elevate and enoble the reader. It is a vegetarian out and out. Published at 28 33d place, Chicago. The price of the journal is within reach of all; only twenty five cents, a year. Send for it and distribute it among your neighbors. By so doing you will do a work that will bear fruit unto eternal life in the kingdom of glory. THE BIBLE TRAINING SCHOOL and *The Life Boat* can be had for forty cents a year.

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The Vegetarian diet is the only safe diet.

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The Vegetarian diet is the only healthy diet.

The Vegetarian diet is the only thing which can restore your health and strength

The Vegetarian diet is the only thing which can keep you from losing your health.

The Vegetarian diet is better than all the medicines in the world for sick and afflicted, and still better for well people.

Therefore make up your mind and say good-by to the meat pot, coffee pot, vinegar, pepper, mustard, etc., and give us a call and a chance.

PATRIARCHS AND PROPHETS

Or the Great Conflict Between Good and Evil as
Illustrated in the Lives of Holy Men of Old

By Mrs. E. G. White

BEGINNING with the rebellion in heaven, the author shows why sin was permitted, why Satan was not destroyed, and why man was tested. It gives a thrilling description of man's temptation and fall, and rehearses the plan of redemption devised for his salvation. This volume traces the great conflict between good and evil from its inception down through the centuries, and shows God's wonderful love for mankind by his dealings with the "Holy men of old."

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