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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." Acts 20: 19-21.

Dan. 4:24.  
Dan. 7:1.  
Eze. 27:1, 2.  
Eze. 29:2, 3.  
Eze. 25:12, 3.  
Jer. 25:15-28.

Isa. 44:28.  
Isa. 45:1, 2.  
Isa. 74:13.

Go up, O Elam: besiege, O Media: all the sighing thereof have I made to cease.

Isa. 21:2.

Jer. 51:11, 28.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

Jer. 48:11, 12.

2 Kings 5:2-4.

Dan. 2:49.

And lest your heart faint, and ye fear for the rumor that shall be heard in the land: a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler.

Jer. 51:46.

Jer. 50:8.

Jer. 51:6.

Matt. 24:15-20.

Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

Jer. 51:50.

Jer. 51:44.

At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Jer. 51:46.

lightenment. Ezekiel was sending messages broadcast from the Lord, and Jeremiah had received word from God with the command to make it known to all the nations round about. There was no hiding the fact that the God of the Jews had prophets among his people. It was in this way that not only the Jews, but Moab, Edom, Tyre and Sidon, Ammon, Egypt, Arabia, and even Media and Persia knew that the fall of Babylon was decreed. Many of these nations, and the Persians among the number, knew just what kingdom would be used to destroy Babylon, and the name of the man whom God had chosen to accomplish the overthrow

Such are the messages which God sent, and thus it was that he made use of his people. Those whom he could not use when granted peace and prosperity and a city of their own, he used when slaves under the iron heel of Babylon. Babylon was like a city on the edge of a volcanic crater, but she believed it not. In the year 539 B. C., the general of the combined forces of the Medes and Persians started toward Babylon. The news reached the city that the enemy was on the march. Then it was that the message came to flee from the city and be as goats upon the mountainside. Jews who heeded the word of the Lord, then withdrew from Babylon. But the Persian army did not come. History says that Cyrus was stopped by the death of a sacred white horse, which was drowned in crossing a river. Cyrus set his men to digging channels for the river, spending one year in this way. Prophecy says, "The walls of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul. . . ."

"The Story of Daniel the Prophet" is an intensely interesting book for both saint and sinner.

If you wish to make a valuable present to a friend, give them "The Story of Daniel the Prophet."

# 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."

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## THE ANGEL OF PATIENCE

To weary hearts, to mourning homes,  
God's meekest Angel gently comes:  
No power has he to banish pain,  
Or give us back our lost again;  
And yet in tenderest love our dear  
And Heavenly Father sends him here.

There's quiet in that Angel's glance,  
There's rest in his still countenance!  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure,  
He kindly trains us to endure.

Angel of Patience! sent to calm  
Our feverish brows with cooling palm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will.

O thou who mournest on thy way,  
With longings for the close of day;  
He walks with thee, that Angel kind,  
And gently whispers, "Be resigned:  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well!"

—Whittier.

"Prayers of love like raindrops fall,  
Tears of pity are cooling dew,  
And dear to the heart of our Lord are all  
Who suffer like Him in the good they do!"

## REST

MRS. E. G. WHITE

COME unto me, all ye that labor and  
are heavy laden, and I will give you  
rest. Take my yoke upon you, and  
learn of me, for I am meek and lowly of  
heart, and ye shall find rest unto your souls.  
For my yoke is easy, and my burden is  
light. Simple enough, is it not? Thus it  
appears. The promise is large and far-  
reaching. Rest for the soul is compre-  
hensive. It implies much. It means de-  
liverance from constant perplexing uncer-  
tainty. The word rest is repeated twice.  
"I will give you rest;" in wearing Christ's  
yoke and learning of Him, His meekness  
and lowliness, "ye shall find rest to your  
souls." Here is a giving by Christ, and on  
our part, an acceptance of the promise, a  
conscious finding, a sense of relief from all  
perplexing doubt.

The reason why there are so many in  
perplexity is, they take their case into their  
own finite hands, and manufacture yokes  
that are not pleasant for them to wear.  
They suppose they understand their own  
case, and will worry and plan and devise,  
when Christ stands inviting, "Take my

yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I said, If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light.

A Paul may plant, an Apollos water, but God giveth the increase. Christ gives rest to all who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do. The invitation is, "Come unto me, and I will give you rest." Have you come to Him renouncing all your make-shifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest"? It is the consciousness that God is true, that He never disappoints a soul who comes unto Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love.

But be sure that you do your part; cooperate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to be-

come worthy. Never, never will you become worthy; for if this were possible, the Prince of Heaven would never have come to our world. He in this action shows before all the universe of heaven that He has united humanity to Himself, in order that humanity may stand on vantage ground through cooperating with Christ, that man may have his rest. Through the merits of the Son of God, he becomes a partaker of the divine nature. "Work out your own salvation with fear and trembling."

#### THEY THAT SOW IN TEARS SHALL REAP IN JOY

WHEN our hearts are beating sad and weary,

When we scarce can bear the heavy load  
Pressing down our spirits, dark and dreary,

And we dread to walk the onward road;  
When we sicken of earth's cares and waiting,

From distress and trouble we would fly;  
Then the promise comes reverberating

From the tender Saviour's home on high,  
"They that sow in tears shall reap in joy."

When the grave has claimed our sweetest treasure,  
And the precious form we see no more,

When the cup of grief in fullest measure,  
Bitter, sorrow-laden, floweth o'er;

Though we cannot part the veil asunder,  
We can trust the Blessed Father's word,

While we weep repiningly and wonder,  
Ringing down the ages can be heard,

"They that sow in tears shall reap in joy."

Sow in tears, ah! bitter tears are falling

In a thousand broken homes to-day,  
While the sad and lonely ones are calling,

Ever mourning those so far away.  
God, who understands all needs all feelings,

God, who surely doeth all things best,  
In His wonderful great plans and dealings,

After cross and burden, giveth rest,  
"They that sow in tears shall reap in joy."

Through our lives forever we are sowing,  
Burying our fondest hope and love;

Leaving them and ever onward going  
To the golden harvest-home above;

There, amid the fields of life eternal,  
We shall garner all our lost again,

Blooming in their beauty rich and vernal,  
Free from pain and suffering. Ah! then,

"They that sow in tears shall reap in joy."

## THE TARRYING TIME

J. N. LOUGHBOROUGH

**T**HEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept." Matt. 25:1-5.

Christ is the bridegroom of the parable. Mark 2:18-20. The going forth to meet the bridegroom must therefore represent a movement on the part of the Lord's people to meet Christ at his coming, for the subject of the discourse of Matthew twenty-four and twenty-five is the coming of the Lord. The word of the Lord is the lamp. Psa. 119:105. All the virgins took their lamps. The foolishness of a part of the virgins consisted in their taking simply the theory of the truth, without that earnest consecration to the Lord which develops the graces of the spirit in the heart of the believer. This work is represented in the parable by "oil in their vessels." The tarrying of the bridegroom must represent some disappointment on the part of those going forth expecting to meet their Lord.

The word "then," with which the parable opens, gives us a clue to the time of its application. It follows close upon what had been stated in the previous chapter. Not after the Lord's second coming; but after the "parable of the fig tree" has been proclaimed, announcing that Christ's coming is "at the doors," and that the generation has come which will not pass until Christ himself will appear in the clouds of heaven. It also applies at a time when some of the servants who have been giving the message say in their hearts, "My Lord delayeth His coming; and begin to smite their fellow-

servants, and to eat and drink with the drunken.

These have been "fellow-servants," harmoniously proclaiming the same message; but now a part of them turn from that which they have taught, and "smite" their fellow-servants who are giving the "meat in due season"—declaring the needful preparation to meet the soon coming Lord. They "smite" in the same manner that it was proposed to smite Jeremiah. The people said, "Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18. So did these servants begin to teach in a manner to hinder the work of the "faithful" servants. This same class are thus addressed, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev. 3:3.

The parable of the virgins applies at a time when "fellow-servants" are turning from the message of the near coming of the Lord, and "begin to smite." They also begin to do something else. To "eat and drink with the drunken." They join in feasting with those who wish to gratify their appetite. Solomon said to such, "Be not among wine bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty." Prov. 23:20, 21.

The inquiry will now arise, "What was there in the advent experience that answers to these statements?" There were movements which accord fully with the prophecy. Those giving the message down to April 1844 labored among the churches, and the ministers of the various churches united with their efforts. Thus they were fellow-servants. Those giving the message taught that the 2300 days of Dan. 8:14 would terminate with the Jewish year 1843, which would be in our year 1844. They pro-

claimed the hour of God's judgement to come at the close of that period. Every denomination at that time held that the judgment day would be introduced by the second coming of our Lord. Thus it will readily be seen that the Adventists supposed the Lord would come at the close of that prophetic period. They said, "This period may terminate with the month of April, the last month of the "natural Jewish year 1843." That would be in April 1844. So they looked to the month of April 1844 as a time when the Saviour might come.

When April 1844 passed by and the Lord did not come, then those who had previously labored with the Lord's messengers, but had not from the heart fully consecrated their lives to the message now turned against it, began to oppose the work, and to do all in their power to hedge up the way of those who still continued teaching the doctrine of the Lord's near coming, and the judgment hour message. "In their heart" they said "my Lord delayeth his coming." With their lips they now taught that all the world must be converted before the Lord would come. That the Jews must all return to Palestine, and establish their temple service in Jerusalem before Messiah would come. Some even taught that Christ's coming was "a spiritual coming," that it took place at conversion, and at the death of his people.

While these turned thus against their fellow-servants, those who still held fast the faith were calling the believers together in halls and groves, giving them the "meat in in due season"—showing them that the signs of the times, and fulfilled prophecy declared the same as before their disappointment, that Christ's coming was "near even at the doors." While they were doing this there began, what was before unknown in Protestant churches—the calling of the people together in the church for feasting, and "making of sport." All who

would come were invited to partake with them of their dainties.

The first we ever heard of anything of this kind in America was in the month of May 1844, less than two weeks after the disappointment. It was on this wise. While Brother William Miller, in a hall in Rochester, N. Y., was instructing and exhorting several hundred Adventists, telling them, "We are in the tarrying time of Matthew twenty-five. Hold fast your faith. We shall soon have more light on this matter." There was appointed in the basement of one of the largest meeting houses in Rochester, "a festival." A crowd of people came together, both church members and unbelievers, and while the president of a theological college made fun for the crowd by ridiculing William Miller, they sold to them oysters, ice cream, sweet meats, and for twenty-five cents a small pamphlet which this man had prepared. The book was called "An Expose of Millerism."

In less than a fortnight from that time another denomination, in the same city, appointed "a festival" in a public hall, charging twenty-five cents admission, inviting all who would come, and partake with them of their oysters, ice cream, cake, and sweets. Then and there commenced this modern feasting in churches, which has developed into "crazy socials," "grab bags," "fish ponds," "kissing bees," etc., etc. This feature of feasting in churches has grown to that extent that now a modern church building is not up to the standard unless it has its kitchen, pantry, and dining-room. This state of things is that which began in the "tarrying time," just as designated in the parable.

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Come, Lord, and wipe away  
The curse, the sin, the stain,  
And make this blighted world of ours  
Thine own fair world again.

—Horatius Bonar.

## THE BOOK OF REVELATION

S. N. HASKELL

IN the book of Revelation there are many things stated which are not found elsewhere in the Bible. The book of Genesis is a book of beginnings. It is a statement of truths not there explained. It covers a period of 2500 years. In fifty chapters the plan of salvation is fully stated. These truths, like so many golden threads, run through every portion of the sacred writings. They are illustrated by figures and symbols, enlarged upon, broadened and explained in various ways, so as to present hope for man in all conditions of life. As man wanders farther and farther from God, he reveals Christ as stepping down lower and lower until there was no lower depth He could go, that by His human arm clothed with a divine power from the throne of God, He might reach man in the very lowest depth of sin and iniquity. In the book of Revelation these golden threads are gathered together pointing the sinner to the City of God,—to the earth made new,—to the inheritance of the redeemed.

“And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And 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. 21:2-4.

In Genesis it is Paradise lost; in Revelation it is Paradise regained. In Genesis man turns his back on Eden; in Revelation he enters Paradise. In Genesis man begins his wanderings in sin, followed by a dear, loving Redeemer; in Revelation are the final stepping stones into glory. The book closes with these words:

“He which testifieth these things, saith, Surely I come quickly. Amen. . . . The grace of our Lord Jesus Christ be with you all. Amen.” Rev. 22:20, 21.

This book is a compendium of the Bible. “Who bare record of the word of God.” The Bible would be incomplete without it. It is the end of all controversy upon some points that are stated nowhere else in the Bible.

The doctrine of the resurrection of the righteous and the wicked is taught in the Old and the New Testaments. Over 2400 years ago the aged prophet wrote:

“Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Daniel 12:2.

Christ bears the following testimony:

“The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:28, 29.

Again:

“This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and unjust.” Acts 24:14, 15.

In the book of Revelation only, is found the length of time between the two resurrections.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he would deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of

Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that has a part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years." Rev. 20: 1-6.

While the Scriptures plainly teach there will be two resurrections, the book of Revelation alone says there will be a thousand years between the first and second resurrection. When Christ descends from heaven with the trump of God, the dead in Christ arise first. The righteous will then live and reign with Christ in heaven one thousand years. The saints sit with Christ in Judgment on the wicked and on the evil angels. 1 Cor. 6: 1-4. During the millennium, the one thousand years this earth is desolate, without form and void as it was at the beginning. Jer. 4: 23-28. Satan and his angels are confined here by the mighty angel who came down from heaven; and the saints are with Christ sitting in judgment upon the wicked and Satan and his angels.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" for the "Sea gave up the dead which were in it; and death and hell [grave] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found in the book of life was cast into the lake of fire." Rev. 20: 7-15.

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"How can we read the life, when we cannot spell the heart?"

How shall we measure another, we who can never know

From the juttings above the surface the depth of the vein below?"

## SANCTUARY

MRS. S. N. HASKELL

THIS article completes the study of the texts given in the diagram, in the June number of the BIBLE TRAINING SCHOOL. We trust those who have been interested in studying the gospel revealed in types, will continue the study until they see the light that flashes from the Levitical laws and the sacrificial offerings.

### Judgment

Ecd. 12: 13, 14. The law contained in the ark in the most holy place, is the standard in the Judgment. Rom. 2: 11-13.

Jer. 17: 12. The throne of God has ever been connected with the sanctuary in heaven.

Dan. 7: 9, 10. Daniel was given a view of the throne of God in the heavenly sanctuary. He saw the Great Judge of the universe seated upon that throne. In His presence the books were opened and every case decided. The sanctuary is the great Judgment Hall of the universe of God.

### The Lord's Supper

Gen. 14: 18. Melchisedec, the great priest king of Salem, gave "bread and wine" to Abraham.

Lev. 7: 15-21. The "peace offering" shadowed forth the death and resurrection of Christ. It was to be eaten on the first and second days; any one who ate the flesh the third day, by that act, virtually said he did not believe that Christ would be alive upon the third day.

Lev. 19: 5-8. And one who disregarded this injunction failed to see the object of the service, and thus "profaned the hallowed things of the Lord," and was cut off from among the people of God. The peace offering was eaten by all the people. It shadowed forth the death of Christ, while the Lord's Supper commemorates it.

John 11: 39. The fourth day after death the body had begun to decay.

Psa. 16: 9, 10. The prophets clearly revealed that Christ's body would not see corruption. It would not be in the grave the third day.

Acts 2: 24-27, 30, 31. Peter quoted from the sixteenth Psalm to prove the resurrection of Christ. The people were familiar with the peace offering, which clearly taught the death and resurrection of Christ, and the convert ing power of God attended his words.



### Righteousness by Faith

Lev. 16:13. The incense shielded the priest from death when he went in before the Lord.

Rev. 8:3 [margin]. Incense added to the prayers of the saints makes them acceptable to God.

NOTE.—It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers.—“*Great Controversy*,” page 421.

Deut. 15:19, 21. The offerings were to be without blemish, thus representing the perfect life of Christ imputed to us.

Lev. 22:24, 25. If any one offered an imperfect offering it was not accepted. By faith they were to see Christ's righteous character in every offering.

### Health Reform

Lev. 23:27, 29. Every man was required to afflict his soul while the work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, *with prayer, fasting, and deep searching of heart*.—“*Great Controversy*,” p. 420.

Isa. 58:5. To fast is to afflict the soul. The day of atonement in the type was a fast day. The appetite was held in perfect control, a type of the control of appetite God required during the antitypical day of atonement.

Luke 21:34-36. The Saviour says that during the time of the judgment, while individuals are being “accounted” worthy or unworthy, we are to take heed lest we become overcharged with surfeiting and drunkenness. Surfeiting is taking too freely of food, whether it be good or bad. Drunkenness is partaking of improper food. We are to be the master, and not the slave, of our appetite.

Isa. 22:12-14. In this period when God calls to self-control, many will give loose reins to their appetite.

Isa. 66:15-17. All such will be destroyed, “consumed together saith the Lord.”

Deut. 23:12-14. The Lord required strict sanitary arrangements throughout the camp, for He walked in the midst of His people.

### Life Only Through Christ

Lev. 4:20. Every sin offering slain, taught that the sinner gained life through the death of

the offering. A substitute was slain and the sinner lived.

Rom. 6:23. Sin brings death; freedom from sin, life through the Saviour.

### Tithing

Lev. 27:30-34. The Lord reserved as His own one-tenth of man's income. “The earth is the Lord's, and the fullness thereof.” He has a right to claim a portion of the wealth.

Num. 18:20-28. The Lord used the tithe to support his work in the earth. It was given to the priests, and they in turn paid a tithe into the treasury.

Heb. 7:1, 2. Abraham paid tithe to Melchisedec. Heb. 6:20. Jesus is a priest after the order of Melchisedec.

John 8:39. If we are Abraham's seed we will do the works of Abraham—pay our tithe to support the work of Christ upon the earth. “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” 1 Cor. 9:9-14.

### Order

Num. 4:17-20. If those appointed to carry the articles of furniture, went in to look at the furniture before it was covered, they were slain. Each was to come in their order. The priests were to cover the furniture, then the Kohathites were to bear it.

1 Sam. 6:19-20. The people were punished with death for disobeying and looking into the ark.

2 Sam. 6:6, 7. God commanded that the priests alone should touch the ark.

2 Sam. 6:12, 13. When the ark was carried by the priests according to God's direction the Lord blessed them.

NOTE. The directions in regard to order in the tabernacle service were recorded that lessons might be drawn from it by all who should live upon the earth. Men were selected to do various parts of the work of setting up and taking down the tabernacle; and if one strayed in carelessly and put his hands to the work assigned to another, he was to be put to death.

We serve the same God to-day. But the death penalty has been abolished; had it not been, there would not be so much careless, disorderly work in His cause. The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order.—“*Testimonies for the Church*,” Vol. V, p. 274.

“The whole Jewish economy is a compacted prophecy of the gospel. *It is the gospel in figures*; for from the pillar of cloud Christ Himself presented the duty of man to his fellow man.”

## BIBLE LESSON FROM THE TREES

- Gen. 2:9. Trees were created to beautify the earth and furnish food for man.
- Deut. 20:19, 20. The tree of the field is man's life.
- Dan. 4:21. The trees also furnish shelter for the beasts and birds.
- Gen. 2:9, 17. The most important of all trees is the tree of life.
- Gen. 3:22-24. Sin deprived man of the life-giving current emanating from the tree of life.
- Prov. 3:18. A righteous life opens the way to the tree of life. The wisdom of God is a tree of life to all that lay hold of it.
- Psa. 1:3. The righteous are like trees by living water.
- Prov. 11:30. The fruit of the righteous is a tree of life.
- Prov. 15:4.



A well-trained tongue becomes a tree of life.

- Rev. 2:7. The overcomer will finally eat of the tree of life in the paradise of God.
- Rev. 22:1, 2. There are twelve varieties of fruit on the tree of life. The fruit ripens every month.
- Isa. 61:3. The righteous are called trees of righteousness.
- Matt. 7:16-20. All men are compared to trees. Trees bearing good fruit represent the righteous, those bearing thorns or corrupt fruit are compared to the wicked.
- Matt. 3:10. John the Baptist as he preached on the banks of Jordan, drew his lessons from the trees.
- Matt. 12:33. As we judge the tree, so we are to judge Christian character.

Luke 13:6-10. As the husbandman cultivates the trees to make them fruitful, so the Lord deals with us to make us fruit-bearing trees in His vineyard.

- Rom. 11:17-22. Conversion is compared to grafting wild branches into good trees.
- Eccl. 11:3. The fact that the character cannot be changed after death is taught by the fallen tree.
- Job. 14:7-15. The tender branch springing forth from the stump of the fallen tree teaches the resurrection.
- 1 Peter 2:24. Christ bore our sins in His own body on the tree.

From Genesis to Revelation the Lord teaches by illustrations from nature. The Saviour used the green tree to represent His own perfect character

(Luke 23:31), while the prophet uses the figure of a dry tree to represent the sinner. Isa. 56:3.

God designs that the spiritual lessons He has connected with the trees should be repeated every time our eyes rest upon the trees. The trees laden with rich fruit should remind us of what we should be. The fruitless tree should be a warning to us. If we are bowed down with sins, remember Christ "bore our sins in His own body on the tree," that we, being free from sin, "might be called trees of righteousness, the planting of the Lord, that He might be glorified."

## LITTLE KINDNESSES

YOU gave on the way a pleasant smile,  
 And thought no more about it;  
 It cheered a life that was sad the while,  
 That might have been wrecked without it.  
 And so for the smile and fruitage fair  
 You'll reap a crown sometime—somewhere.

You spoke one day a cheering word,  
 And passed to other duties;  
 It warmed a heart, new promise stirred,  
 And painted a life with beauties.  
 And so for the word and its silent prayer  
 You'll reap a palm sometime—somewhere.

You lent a hand to a fallen one,  
 A lift in kindness given;  
 It saved a soul when help was none,  
 And won a heart for heaven;  
 And so for the help you proffered there  
 You'll reap a joy sometime—somewhere.

—D. G. Bickers.

## The Sabbath Tree

THE Sabbath has many ideas or brief thoughts which taken together make the commandment complete. Like a tree with its many branches and twigs all supported by the one trunk; so each branch of the Sabbath tree relates to rest, for that is the meaning of the word,—Sabbath. It is God's rest placed in a certain day for the benefit of man, and is therefore called God's Sabbath or God's Rest. It is not *physical* rest, for God fainteth not neither is he weary.

Notice some of the Sabbath branches, first,—“Remember.” In this expression we are not told what to remember, or how to remember, or why we should remember, or even how to remember anything in particular. In the next clause he tells us what to remember, “the Sabbath day.” The next clause tells for what purpose we should remember it, to “keep it holy.” He then tell us what day is the Sabbath. “The seventh day is the Sabbath of the Lord thy God.”

Still there is something lacking for I do not know how to keep it holy. So another twig is added. “In it thou shalt not do

any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” Even now should we have nothing more we would not know why we should keep the Sabbath holy. So the Lord adds still another branch to the Sabbath tree. “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.” Now we have the Sabbath tree complete.

“Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.” Exodus 20:8-11.

## A STUDY IN THE BOOK OF JAMES

D. A. BALL

LET him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed.” This figure represents the instability of the faithless man. The surging waves are subject to every gale, and he who is not well anchored to the eternal Rock, will be moved by every “Lo here, or lo there.”

The reason so few prayers are answered is because of unbelief. Faith is sure to be rewarded; but the man that does not ask in faith need not expect to receive. “Let not that man think he shall receive anything of the Lord.” The only thing he receives is disappointment. A double minded man is unstable in all his ways. Look over the history of the past in the inspired record,

and you will find that only those who were men of one idea, having a firm purpose to accomplish have proved a blessing to the world. Abraham, Joseph, Moses, Joshua, Gideon, David, Daniel, and Paul are examples. It is not strange that the Lord should admire stability in a good purpose. Who among us does not love to see it? "Let the brother of low degree rejoice in that he is exalted, but the rich, in that he is made low." It is easy to rejoice in prosperity, but difficult in adversity.

It is not so easy to rejoice in the loss of property, but passing riches reminds us that all things transitory are fast fleeing and man is compared to the flying of a weaver's shuttle or to the flower of the grass or to the wilting vegetation beneath the scorching sun. "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." As you look upon the new mown hay lying under the rays of the sun and see the rapid process that converts it from grass to hay you have an object lesson that testifies to the instability of riches and also their owners. In times of adversity man overlooks the providence of God and fails to see his guiding hand; but even these circumstances may be a channel for blessings to reach us. "Blessed is the man that endureth temptations; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Trials met and surmounted will prove a blessing in the end; but oftentimes we attribute them to a wrong source. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man." This leads to the question whether God sends judgments in earthquakes, tidalwaves, cyclones, and floods or not. Whether He does or not, He permits them to come or they would

not exist. He suffered Satan to bring them in the days of Job. The greatest temptations we have to meet is in ourselves; for he adds, "But every man is tempted, when he is drawn away of his own lust and enticed." God is infinitely pure and nothing low appeals to any thing in His nature. He is above all that. In the fifteenth verse we have the beginning and end of sin, "When lust hath conceived it bringeth forth sin and sin when it is finished it bringeth forth death. See Rom. 6:23, and Eze. 18:4.

#### A Work for Mothers

THE mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm.—*E. G. White.*

#### To Parents

"THOSE who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men."

"Many parents who are called the best of men and women, are thus (by allowing disobedience to parents) educating their children to become transgressors of the law of God, to be inmates of the prisons and alms-houses. They bring them up with passions unrestrained, tempers ungoverned, and with but little painstaking effort on their part to educate them in moral principle."

Are you training your children to proclaim the message; or to become transgressors of God's law?



### BIBLE READER'S CLASS

**T**HE subject for this month is one of especial interest. Do not attempt to give the whole subject at once. Confine yourself to the lesson for the week. Your readers will gain much more than if you try to give all you know at once. Remember you did not gain all your information on the subject in one hour's reading.

#### Old Testament Prophets

- James 5:17. Prophets were human beings subject to the same temptations as other men.  
 Ex. 3:1. Moses was a shepherd.  
 1 Sam. 3:1-5. Samuel was a priest.  
 Acts 2:25, 30. David was prophet as well as king.  
 1 Kings 17:1. Elijah was reared in the hill country of Gilead, accustomed to hardships.  
 1 Kings 19:19-21. Elisha was called from the farm.  
 Amos 1:1. Amos was a herdsman.  
 Isa. 1:1. Isaiah was the son of Amos, and took up the work laid down by Amos during the reign of Uzziah.  
 Jer. 1:1. Jeremiah became the leading prophet after Isaiah; he was chosen from among the priests.  
 Eze. 1:1-3. Ezekiel was a priest among the captives in Babylon.  
 Dan. 2:48; 6:1-3. Daniel was prime minister of Babylon and Persia.  
 Judges 4:4, 5. Deborah was a married woman and filled the office of judge in Israel.  
 2 Kings 22:14. Huldah also was married. She dwelt in the college.

- 1 Sam. 8:1-3. Samuel's sons were wicked men.  
 Eze. 24:15-18. Ezekiel's wife died suddenly.  
 2 Kings, 4:8-17. Prophets visited in the homes with the people.  
 2 Kings 4:38-41; 6:1-7. Elisha spent much time with the schools of the prophets.  
 Jer. 32:6-15. Jeremiah bought a piece of land.  
 1 Kings 13:1-32. Prophets are required to obey the words of the Lord spoken by their own mouth.  
 2 Kings 23:15-18. Disobedience on the part of the prophet does not hinder the fulfillment of the prophecy.

Let it be clearly shown by your reading that prophets were not divine beings; but human beings, tempted and tried like other mortals.

#### New Testament Prophets

- Acts. 7:37. Christ was a prophet like unto Moses. One with whom the Lord spake "mouth to mouth." Num. 12:6-8.  
 Luke 1:67. Zacharias, the father of John the Baptist, possessed the gift of prophecy.  
 Luke 2:25-27. Simeon, a priest in the temple, was also a prophet.  
 Luke 2:36-38. Anna, the prophetess, was a godly woman. At the advanced age of eighty-four years she was able to publish the glad news of the birth of the Saviour "to all them that looked for redemption in Jerusalem."  
 Matt. 11:9-11. John the Baptist was one of the greatest prophets that ever lived.  
 Acts 11:27, 28. Agabus in company with another prophet went to Antioch in the year 43 A. D., and prophesied of a general dearth.  
 Acts. 21:10-12. Seventeen years later in A. D. 60, Agabus is mentioned again. This time he

delivers a personal testimony to Paul. How much longer he lived and prophesied in the church the record does not state.

Acts 21:8, 9. Four daughters of Philip, the evangelist, possessed the gift of the spirit of prophecy. This was in A. D. 60.

Acts 15:32. Judas and Silas were both prophets.

James 5:1-5. The financial condition of the earth in the last days was revealed to the prophet James.

Acts 10:9-17. Peter was shown visions from the Lord. Through him was revealed more clearly, than by any other prophet the purifying of the earth by fire. 2 Peter 3:7-13.

Rev. 1:10. John the Revelator, or the beloved disciple, as he is often called, was used as God's mouthpiece to especially portray the history of the world in the last days. The vision of the book of Revelation was given in A. D. 96.

2 Cor. 12:1-7. Paul as late as A. D. 60, speaks of the "abundance of the revelations" that were given him.

Although the New Testament history only covers a period of about one hundred years, we have in these verses at least seventeen individuals that were spoken of as possessing the gift of prophecy.

#### Gifts Placed in the Christian Church

Eph. 4:8-11. When Christ left the earth He gave the following gifts to men:—Apostles, prophets, evangelists, pastors and teachers.

1 Cor. 12:28. These gifts were placed in the church.

1 Cor. 12:29, 30. Every individual member was not to possess these gifts, but they were to be given to some members in the church.

1 Cor. 12:31. Some of the gifts were considered more valuable than others.

1 Cor. 14:1. The gift of prophecy was the most desirable.

Rev. 19:10. The spirit of prophecy is also called the testimony of Jesus.

Rev. 22:9. By comparing this with the above text, it will be seen that those who had the spirit of prophecy or the testimony of Jesus, were prophets.

Rev. 12:17. The remnant church on earth is to have the spirit of prophecy, that is, they must have some in their midst, who, like John and Paul in the early church, will be prophets through whom the Lord can speak.

1 Cor. 1:4-8. The testimony of Jesus or the spirit of prophecy will be confirmed in those

who are waiting for the coming of Christ. All the gifts will be in the remnant church.

Joel 2:28-31. About 800 B. C. Joel was shown that the gift of prophecy would be prominent in the church before the end.

Acts 2:16-20. Peter quoted from Joel and said it referred to the "last days."

#### How Shall We Know the True Prophets?

Matt. 24:24. There will be many false prophets before the coming of the Lord.

1 John 4:1. We are directed to try the spirits, lest we be deceived.

1 John 4:2, 3. A true prophet must confess that Christ is come in the flesh.

Matt. 7:15-20. They will be known by their fruits.

Jer. 23:16. A prophet of the Lord will not speak flattering words.

Deut. 18:21, 22. Their prophecies must come to pass.

Deut. 13:1-5. The words may be fulfilled and yet the prophet be false.

Isa. 8:19, 20. All are to be tested by the law and the testimony. The law was spoken by the Lord directly to the people. Deut. 4:9-13. The testimony would include what God had spoken through the prophets; viz., the Old and New Testaments and the testimony of the Lord's prophet in any age.

1 Cor. 14:32, 37. Any one claiming to be a prophet must recognize the leading prophet, at the time they prophesy.

Num. 12:6-8. The Lord speaks to the prophet in visions and dreams.

2 Cor. 12:1-4. They are unconscious of surroundings while in vision.

Dan. 10:8, 19. Their own strength leaves them and they are divinely strengthened.

Dan. 10:15, 16. They have no power to speak, but speak by divine power.

Dan. 10:17. Prophets have no breath while in vision.

Num. 24:15, 16. And their eyes remain open.

Prov. 29:18. Where there is no vision, the people perish.

2 Chron. 20:20. Our prosperity depends upon our believing the prophets.

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"How precious are Thy thoughts unto me, O God! how great is the sum of them!" Psa. 139:17.

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"Twas by an order from the Lord  
The ancient prophets spoke His word;  
His Spirit did their tongues inspire,  
And warmed their hearts with heavenly fire.

### The Lord's School

THE LORD has a school in which He educates every successful laborer in His cause. We do not always know what we most need until we take a term or two in the Lord's school. Moses thought he was ready to deliver Israel when he was educated in the knowledge of the Egyptians, and that Israel would understand it by his slaying the Egyptian. But his credentials were not after God's order. He needed a training in the Lord's school. So the Lord took him in hand for a forty years' course, at the end of which he felt utterly incompetent *of himself* to deliver Israel. One thing he had lost by the Lord's training, self-sufficiency, but he had gained much. Now God could use him. He had learned how to use carnal weapons in the schools of Egypt, but in the Lord's school he learned how to trust God.

David was in the Lord's school several years before the Lord could trust him to lead His people. Some of the lessons were very difficult for him to learn. On one occasion he said, "I shall now perish one day by the hand of Saul." On several occasions he felt like taking the matter in his own hands, but God's providence prevented him. Just in the degree we learn these lessons, we become useful in the cause of God. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. 48:10. "Before I was afflicted I went astray, but now I have kept thy word." Psa. 119:67. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:4-6. This affliction is to cleanse the soul temple, so that God can use us to His glory. "For whom the Lord loveth He chastiseth, and scourgeth

every son whom He receiveth." "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:5-11. God chastises us for our profit, "that we might be partakers of His holiness." These chastisements rightly received are that portion of Christ's sufferings left for the church as a divine legacy, and "fill up that which is *behind of the afflictions* of Christ in my flesh for His body's sake, which is the church." Col. 1:24.

David understood this principle, and in it lay his strength. He prayed after he spared Saul's life, "The Lord render to every man his righteousness and his faithfulness; for the Lord delivered thee into my hand this day, but I would not stretch forth my hand against the Lord's anointed. And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let Him deliver me out of all tribulation." 1 Sam. 26:23, 24.

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### SOW FOR SHEAVES

I DROPPED a grain of corn one day,  
And covered it with earth,  
And left it there alone to die;  
But, lo, its death gave birth,  
And from its silent tomb came forth  
A stalk of green and gold:  
And when the harvest time drew on,  
I reaped a hundredfold.

How oft we drop a seed of truth  
And think perhaps 'tis dead;  
But lo, it germinates, and bears  
A hundredfold instead.

Then, brother, sow in youth's bright morn,  
Sow in thy manhood's noon,  
Scatter the good seed near and far,  
Life's evening cometh soon.

The harvest time comes by and by,  
And we may yet behold  
The seeds we've sown in weakness here  
Return in sheaves of gold

—Selected by C. P. Whitford.

**Be Careful**

"YET Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain." Jude 9:10.

Michael was Christ, and when He came down to resurrect Moses, Satan contended with Him. Had not Satan caused Moses to sin, and what right had Christ to come and disturb the dead until He had died on the cross? So reasoned Satan. Christ, this very Michael, had once cast Satan out of heaven. Rev. 12:7-9. Could He not justly reproach him, and exalt Himself over him? Had He not been at war with him for over two thousand years, and upon every point defeated him when His servants had been true? Even Enoch had been translated to heaven. But Christ dared not bring one railing accusation against him. He simply said, "The Lord rebuke thee," and took Moses and returned to heaven.

But men do bring railing accusations against their fellow men, and sometimes against their own brethren. When they do this they often "Speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves." It always corrupts a man to speak evil of another in God's sight. To know a thing naturally is simply to leave mercy out of the reckoning. This is a lesson beasts do not know. But those who speak evil of another, criticise another, whether the accusation be true or false, he places himself on a level with the beasts, and has begun to walk on the road that Cain walked, and if he continues, will end as Cain ended: cursed of God, and an object lesson to the universe.

**South Lancaster Academy**

THIS school is pleasantly located in the New England village of South Lancaster. The picturesque stone walls, and the lovely walks around the village remind one of the "goodly land," while the rows of grand old elms lining the roadsides call to mind the cedar of Lebanon, whose "boughs were multiplied, and his branches became long."

The Academy is not in the country but the village is so small, that the view of the adjoining farms and wooded hillsides is not obstructed. During the summer school many of the students were engaged building a much-needed dormitory.

Those in charge of the school are striving to teach on Bible lines. Owing to the severity of the New England winters, they can do but little farm work during the regular school year. They have a small farm cultivated by the students. The school has well equipped broom and basket shops, which supply manual labor during the winter months. There is also a growing printing plant, owned by the New England Conference, near the school, which affords an excellent opportunity for students who wish to become proficient in that line of work. A book bindery has lately been erected in the village, by E. E. Miles. The printing office and bindery are both small plants and students working in them are free from many temptations found in larger institutions of the kind.

The summer school was a very profitable one. Special attention was given to the various lines of school work. The sloyd work was decidedly practical. A cooking class formed an important feature. The Bible was the basis of all their class work, and in addition to this two hours of each day were spent in special lines of Bible study. The Bible classes were open to all, and many in the village availed themselves of the opportunity and attended the classes.



### A Letter

THE following is from a letter recently received from Mrs. Georgia Burgess of India:

I have had some encouragement in my zenana work of late. Our dear Huida woman, a Brahmin, has recently taken her stand for Christ. She has met with most bitter opposition and persecution, but is standing firm. She says, "What does it matter if I lose all else, I have found the Saviour." It means so much for a Hindu woman to take her stand openly for Christ.

Since coming up here for a little rest we have been visiting the people and canvassing, and through the blessing of God have been enabled to leave a book in almost every house visited. This town is up on the mountain-side about 7000 feet high, and we have to climb a steep road to almost every house; but this exercise in the bracing air is good for us. We are also holding Bible readings every day almost. I have done very little English work since coming to India, and this takes me back to old times. A lady with whom I lived in the Y. W. C. A. Home, when I was out here alone, has recently taken hold of the truth. She and I were warm friends then, but she had no disposition to investigate. I lost track of her for years; but some time ago I met her again. She invited me to her home, and after a visit or two, I proposed Bible readings. She was delighted to have them and now she is rejoicing in the truth, through the efforts of one of our Bible workers. An earnest native preacher has recently taken his stand firmly for the truth.

### Extracts from Letters

THANK you most kindly for continuing my BIBLE TRAINING SCHOOL after the time expired, as I do not want to lose one copy of the grand paper. I will try to get as many subscribers as before.

Yours in the work,

Your little paper deserves a place in every home. All our Sabbath-keepers have it here. It has proved a great help in our Young People's meetings. May God bless you all.

You will find enclosed twenty-five cents, as I have been receiving the BIBLE TRAINING SCHOOL for several months, though I did not subscribe for it, so send this small amount to help send it to some one else, or to use in whatever way you think best. I think the paper good in every respect, and nothing but the Bible truth, and it explains the Bible so that any one can understand after reading them. I pass them on, so

with a prayer for the good work you are doing, I remain,  
Your sister in the truth,

I have been giving Bible readings from the BIBLE TRAINING SCHOOL, and they seem to be appreciated.

I do not like to miss one number. I have found it full of help. God bless the BIBLE TRAINING SCHOOL, and all those connected with its work.

Enclosed please find fifty cents, for which please send the little paper for one year to the two following addresses. We do not feel that we can do without it. Will send you more subscriptions later on.

I enclose subscription for your most excellent paper. This is for an isolated Sabbath-keeper. The sanctuary diagram did the work. May the paper develop many Bible-readers who may sow the seed beside all waters.

Please find enclosed twenty-five cents for yearly subscription (renewal). I enjoy reading this very much and get very many comforting words and thoughts out of it, and may God's blessing attend it and its workers, is the prayer of one in that blessed hope.

### Report of the Proceedings of the Convention of the Department of Education of the General Conference

THE report of the proceedings of the convention of the Department of Education of the General Conference, held at College View, Nebraska, June 12 to 21, is now ready for mailing. The price of this report is twenty-five cents postpaid.

The report contains a description of the convention and all of its work, the talks which were given, the reports of the committees adopted, etc. Those who attended the convention felt that it would mark a new era of progress in our educational work. In view of this we feel that all of our people should read it, even if they are not directly interested in the school, for certainly the Lord has pointed out the importance of the school work as a part of the message for this time, and all of our people should keep pace with this important branch of the work of the Lord.

This report may be had by addressing the secretary at South Lancaster, Massachusetts, enclosing the price of the same.

FREDERICK GRIGGS,  
Secretary Department of Education.

**BIBLE TRAINING SCHOOL**

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NEW YORK CITY, SEPTEMBER, 1903.

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### A TESTIMONIAL.

I am much pleased with the work entitled, "The Story of Daniel the Prophet." The author has certainly hit a unique plan for presenting the great truths contained in the book of Daniel. The array of references having a bearing upon the same subject leads one into almost every part of the Bible.—*David Paulson, M. D., Editor of "The Life Boat."*

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