

BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF
HOUSE TO HOUSE BIBLE WORK

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

• Luke. 14 : 28 •



"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.

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

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

VOL. III

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No. 9



"Wash me and I shall be whiter than snow."

IT IS TIME

"It is time to be brave, it is time to be true,
It is time to be finding the thing you can do;
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind, it is time to be sweet,
To be scattering roses for somebody's feet;
It is time to be sowing, it is time to be growing,
It is time for the flower of life to be blowing.

It is time to be lowly and humble of heart,
It is time for the lilies of meekness to start;
For the hearts to be white, and the steps to be
right,
And the hands to be weaving a garment of light."

UPWARD AND ONWARD

MRS. E. G. WHITE

WE are Christ's witnesses, and we are not to allow worldly interests and plans so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you."

Christ gave Himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that He has done, should we feel it a hardship to deny ourselves? Shall we draw back from being partakers of Christ's sufferings. His death ought to stir every fibre of our beings, making us willing to consecrate to His work all that we have and are. As we think of what He has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness and sin. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ. "I am crucified with Christ," the apostle Paul declared; "nevertheless I live: yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to willing, cheerful

obedience. He died to redeem us from all iniquity, and to purify unto Himself a peculiar people, zealous of good works. There is to be perfect conformity in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him purifieth himself, even as he is pure."

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless us, and strengthen our faith, and lead us onward to the heights to which we have not yet ascended. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out His Spirit upon us, that we may be sanctified through the truth. He has given us His word, that through obedience to its teachings, we may be made holy. It is our privilege, our duty, to grow in grace. This is the will of God, even your sanctification.

"NO TIME TO PRAY"

"No time to pray!"

Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"

'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"

Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

—Selected.

"By the fear of Lord men depart from evil."

FORMER DAYS

J. N. LOUGHBOROUGH

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering of the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:1-5.

On turning to Acts, chapter sixteen, we learn that the first introduction of the gospel into Macedonia was at Philippi, one of the chief cities, and this was in response to a call made to Paul in a night vision by a man of Macedonia, saying, "Come over into Macedonia and help us." As the result of the first Sabbath service, Lydia and her household were converted: and when they were baptized she opened her house for Paul and Silas. During their labors in the city Paul cast the devil out of a soothsaying maiden which so enraged her masters, for they obtained much gain from her soothsaying, that they raised a tumult and had Paul and Silas beaten and cast into prison with their feet fast in the stocks; but at midnight, as they prayed and sang praises unto God, in the hearing of the prisoners, the Lord responded by an earthquake and the loosening of the bands of every prisoner. So mighty was the power of God manifested on that occasion that the aroused keeper of the prison was on that very night converted under the teaching of Paul, and he and his whole household were baptized, believing in God.

So commenced the work in Macedonia. Four years later, as Paul wrote to the church

at Philippi, he showed them that persecution was still their lot, saying, "In nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me." Phil. 1:28-30.

Notwithstanding they were persecuted, as they had seen Paul persecuted, and had taken "joyfully the spoiling of their goods," and were reduced to deep poverty, they esteemed the cause of Christ of more value than earthly things. In their poverty they contributed liberally for the advancement of the gospel of Christ.

In like manner in the early days of this third angel's message, as we have seen in former articles, those first accepting the message were of the poor of this world. In their poverty they denied self, and even beyond their real ability gave to the spread of the gospel. In a previous article we spoke of the labors of Miss E. G. Harmon, whose parents were of the poor of this world. During the summer of 1846, Elder James White accepted the Sabbath and other truths of the message from her instructions. On August 30 of that year they were united in marriage, and together labored ardently and earnestly to extend the light of the message.

Of their financial condition at that time, Mrs. White says: "Brother and Sister Howland kindly offered us a part of their dwelling in Topsham, Maine, which we gladly accepted, and commenced house-keeping with borrowed furniture. We were poor and saw close times. . . . Brother and Sister Howland freely divided with us whenever they could; but they were in close circumstances. They fully believed the first and second messages, and had generously imparted of their substance to

forward the work until they were dependent on their daily labor."

Of his own labors, both physical and spiritual, Elder White thus wrote: "I mow five days for unbelievers, and Sunday for believers, and rest on the Sabbath day, therefore I have but very little time to write. God gives me strength to labor hard all day. Praise the Lord! I hope to get a few dollars to use in His cause. . . . We have suffered from labor, fatigue, pain, hunger, cold, and heat while endeavoring to do our brethren and sisters good, and we hold ourselves ready to suffer more if God requires. I rejoice to-day that ease, pleasure, and comfort in this life are a sacrifice on the altar of my faith and hope." Of the sacrifices and labors of these pioneers we shall have more to say.

LESSONS FROM GOD'S DELIVERANCES OF THE PAST

S. N. HASKELL

ONLY a few can be referred to as an illustration of the many we cannot mention. God loves to bring His people into a strait place where no human arm can deliver them so that they may learn to trust Him, and the enemies see there is a God in Israel who can deliver. His delivering His people at the Red Sea contains a wonderful lesson. It was the cloud that led them to that place. The course they took was well known by Pharaoh. He knew what he was talking about when he said, "They are entangled in the land, the wilderness had shut them in." God also knew that he would say this, and for this purpose God led them in the way that He did. It was that God might be "honoured upon Pharaoh and all his host; that the Egyptians may know that I am the Lord." Ex. 14:3, 4. There was still a further purpose in all of this, viz., that in time to come when their children asked about their coming out of Egypt, the won-

derful deliverance could be told them, so they also might be acquainted with the God of their Fathers. Had this plan been followed in the early history of present truth there would today have been thousands of children of our people in the work, where now they are lost to the cause of God.

So Pharaoh took every chariot which he had, and there were six hundred of them, and all his horses, and horsemen, and his army and marched after Israel. Then Israel began to murmur, "Were there no graves in Egypt, hast thou taken us away to die in the wilderness?" They only saw the circumstances without a firm trust in God. They did not realize it was the same cloud that went before them at the beginning of their journey that led them to encamp by the sea, beside Pi-hahiroth, before Baal-zephon. They were surrounded by the mountains and the sea, and their enemies. But God had led thus far, not to destroy or to bring them to confusion. "The Lord shall fight for you, and ye shall hold your peace" said Moses to them. "Speak thou unto the children of Israel, that they go forward" were the words of God to His chosen servant. "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."

Here was a most wonderful providence. Never was anything seen like this before. They went through safely and the Egyptians followed after. The angels of God took off their chariot wheels so they dragged heavily. There was confusion among them. But Israel was safe on the other shore, and the Egyptians were destroyed in the midst of the sea; there remained not so much as one of them. Ex. 14:26-31.

This took place 4,500 years ago, and it became an object lesson of wonderful deliverances. The same God has wrought scores of times since then. A still more

wonderful lesson was seen at the river Jordan, also in the many battles fought by Israel during the reign of the kings, and the deliverances of the apostles from prison in the early history of the gospel.

The gospel has lost none of its power. The Sabbath truth which began in feebleness sixty years ago, has arisen like the sun, until to-day it sends forth its rays in every Christian nation on the face of the earth, also in Asia, and the dark continent of Africa. The kings and leading men of nations have lent their aid in opening the way for the truth despised by many worldlings. Every advance step only prepares the way for greater manifestations of the power of God in the spread of the knowledge of the truth. It is for us to see and believe and go forward in the work of God.

SOME CHRISTMAS CUSTOMS

W. R. UTCHMAN

AFTER the nations had departed from the knowledge of the true God and Creator, the sun became the great center of all worship. It was presented by the sages as a great fiery chariot in which the great god made his daily tours through his creation. Though mighty and powerful, this great creator, known as 'Re' in Egypt, and 'Baal' in Scripture, was not entirely happy because he was without a companion, and other gods pressed hard for supremacy. There were frequent uprisings in heaven, and once every year his royal highness was pushed so far south that all his creations, in sympathy with him, began to mourn; trees shed their leaves, and cold winds and snow all indicated that distance between this world and its creator had increased, and there must be real cause for fear. (All heathendom is controlled in their religious worship by fear.) But on December 25th everybody was pleasantly surprised to perceive a change in the great battle raging in the

heavens. Baal was gaining ground, and victoriously began his march northward, defeating all other gods. This day was celebrated over a thousand years before the Christian era. Eating, drinking, and unrestrained passions were permissible for two whole weeks in honor of this wonderful victory. But Baal, the 'sun god,' was in need of a companion, and none was found suitable among the gods. By special council, an egg of monstrous size was let down from heaven into the river Euphrates, where all the fishes united in bringing it to the shore, where the doves, (inspired of course) hatched this fabulous egg, which was the queen of heaven, otherwise called the Madonna, in embryo, also called Venus. This divinely beautiful creature became the consort of Baal. The next great event was the birth of the deliverer of the world. This cleverly concocted legend is the origin of the picture of Madonna and her child, Horus. The Jews in their apostasy at an early date, in the time of Jeremiah, mixed heathen customs with their religion, which the prophet denounced with a 'Thus saith the Lord.' See Jer. 7:17-19. They made small cakes of flour and honey, with a cross on it, in honor of the queen of heaven. These were called 'Bonns,' now cross-buns. The great master-mind of Satan in this way forestalled the birth of Christ, which prepared the way to class the inspired 'Word of God' with other folklore."

A Good Example

A BROTHER from California writes: "Once a week we have a little prayer-meeting at our house, in which the lessons on the book of Esther are studied. We enjoy them very much."

These weekly meetings are a blessing, and we trust that many of the readers of the BIBLE TRAINING SCHOOL will form such circles in their homes and invite in their neighbors and friends.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND

MRS. S. N. HASKELL

THE names of the twelve tribes of Israel when taken to designate the twelve divisions of the one hundred and forty-four thousand are not arranged in the order of their birth.

Reuben, the first-born, is the name of the second division, while Judah, the tribe into which the Saviour was born, heads the list; for "Judah prevailed above his brethren, and of him came the chief prince." 1 Chron. 5:2 [margin.] Jacob in his parting blessing said of Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Judah is the kingly line. David was one of this tribe.

It was Judah that suggested selling Joseph to the Midianites; he also was the first to persuade Jacob to let Benjamin go into Egypt. He seems ever to have been a ruling spirit among the brethren. In regard to the character of Judah, Hosea writes, "Judah yet ruleth with God, and is faithful with the saints." Hos. 11:12.

In the days of Hezekiah we read that the tribe of Judah had one heart to do the commandment of the king by the word of the Lord. 1 Chron. 30:12. Here is the secret of their success. The twelve thousand that form Judah's portion of the one hundred and forty-four thousand will be those who have "one heart to do the commandment of the King."

On account of Reuben's sins, the birth-right, the double portion, was given to Joseph. 1 Chron. 5:1. When we read of the vacillating, wicked course of Reuben, [Gen. 49:4:35:22] we wonder why he was chosen to represent the second division of the one hundred and forty four thousand. A careful reading of Judges 5:15, 16, [margin] will cause one to cease wondering. "In the divisions of Reuben there were

great impressions of heart . . . In the divisions of Reuben there were great searchings of heart." In the time of a crisis in the cause of God, the children of Reuben humbled their hearts and sought the Lord, although we do not read that they joined in the battle. No one will be shut out of heaven because they have sinned; for all have sinned. But the pearly gate will never admit one that does not confess and forsake all their sins. The division of Reuben in the one hundred and forty-four thousand will be characterized by a deep searching of heart and separation from sin.

Gad is the character name given the third division of this wonderful company. Gad was the first son of Zilpah, Leah's handmaid.

Eleven of the tribe of Gad swam the Jordan when it overflowed its banks, and joined David while he was fleeing from Saul. They were "men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountain." 1 Chron. 12:8-15.

The Gadites were well organized, and at King David's coronation they were chosen to take part in the ceremony because they "could keep rank." 1 Chron. 12:37, 38. The Gadites joined their brethren in war against the Hagarites in the heat of the battle, when they felt they were being overcome, they cried out to God, and he heard them and rescued them. 1 Chron. 5:18-22.

In Jacob's parting blessing he said of Gad, "A troop shall overcome him; but he shall overcome at the last." Gen. 49:19. Gad was a backslider, he was overcome, and represents a division of the one hundred and forty-four thousand, who, although they have been overcome by the enemy, yet they cried out to the Lord, and He delivered them and set their feet upon the Rock, Christ Jesus. If you feel that you are a backslider, listen to the Lord saying to you, "I will heal their backslidings, I will love them freely: for mine anger is turned away." Hos. 14:4. You may be one of the hundred and forty-four thousand if you will forsake your sin and seek pardon.

THE THIRD ANGEL'S MESSAGE

AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12.

In this message is the most fearful threatening ever addressed to mortals. It is the closing work of the gospel of Jesus Christ, for when it closes, the Son of Man is seen sitting on a great white cloud. It is a terrible sin which calls down the wrath of God unmingled with mercy. Man will not be left in darkness concerning this important matter, for the warning against this sin is to be given to the world before the visitation of these judgements of God. This will be that all may know why they are to be afflicted and have an opportunity to escape. The first angel's message makes the announcement to every "nation and kindred, and tongue, and people." The warning of the third angel is a part of the same three-fold message. It will be far more widespread for it is the last warning the world will ever have. It is represented as being proclaimed with a loud voice, and by an angel flying in the midst of heaven. It will therefore command the attention of the world. Should we then not stop and consider what this message is?

"WALK before me, and be thou perfect."



“ HIS VOICE AS THE SOUND OF MANY WATERS ”

LIKE the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host.” Eze. 1:24. The prophet Daniel heard the voice of Christ as he listened to the rushing of the Tigris, and exclaimed, “The voice of His words like the voice of a multitude.” Dan. 10:6. “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth.” Rev. 19:6. Waters have a voice which is like a great multitude, and mighty thunderings.

“And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.” Rev. 14:2. The sound of many waters, the voice of a great thunder, the harpers harping, and the one hundred and forty-four

thousand singing the song that no man can learn except themselves, are all in perfect accord. There is a heavenly harmony, that the ear unaccustomed to the divine, can never appreciate. The people therefore, that stood by, and heard the Father speak to Christ, said that it thundered: others said, “An angel spake to him.” John 12:29.

One of the signs of Christ’s coming is the “sea and waves roaring.” Luke 21:25. “Thus saith the Lord, . . . which divideth the sea when the waves thereof roar; the Lord of Hosts is His name.” Jer. 31:35. “The Lord hath spoiled Babylon, and destroyed out of her a great voice; when her waves do roar like great waters, a noise of their voice is uttered.” Jer. 51:55. It is God “That stilleth the noise of the seas, the noise of their waves, and the tumult of the people.” Psa. 65:7. “The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up

their waves." Psa. 93:3. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Such are a few of the testimonies concerning the voice of the waters.

THE GREATER NEED

It seemed to me that if the Lord should say,
 "My child, put on this martyr's crown—
 The thorns are sharp, the blood will flow—
 But thus it is I test my own:"

It seemed that I should courage find,
 Nor quail nor falter at the call;
 But with exultant thrill could say,
 "For thee, my Lord, I gladly bear it all."

And yet, alas! and yet I could not bear,
 With patient soul the stress and strain
 Of one small day; but cried aloud
 And fretted sore at trivial pain.

It seemed to me that I could love, forgive,—
 Aye, even cherish or uphold and tend,
 Him who had wrought me ill, and yet—
 I was impatient, faithless, with my friend.

He knows us best—the Master of the school;
 He portions well the task we need;
 Who cannot wisely bear life's petty ills,
 Shall he for higher lessons plead?

—*Eva Williams Malone.*

ESTHER Apocrypha

QUEEN ESTHER also, being in fear of death, resorted unto the Lord: and laid away her glorious apparel, and put on the garments of anguish and mourning; and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee: for my danger is in mine hand. From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all peo-

ple, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them. And now we have sinned before thee; therefore hast thou given us into the hands of our enemies, because we worshipped their gods: O Lord, thou art righteous. Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols, that they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar, and open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king forever.

O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us. Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power. Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him: but deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen. Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself, and that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham. O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

And upon the third day, when she had ended her prayer, she laid away her mourning garments and put on her glorious apparel. And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her: and upon the one she leaned, as carrying her daintily; and the other followed, bearing up her train. And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear. Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful. Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her. Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her, Esther, what is the matter? I am thy brother, be of good cheer: Thou shalt not die, though our commandment be general: come near. And so he held up his golden sceptre, and laid it upon her neck, and embraced her, and said, Speak unto me. Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty. For wonderful art thou, lord, and thy countenance is full of grace. And as she was speaking, she fell down for faintness. Then the king was troubled, and all his servants comforted her.

—*Book of Esther, Chapters 14 and 15.*

BOOK OF ESTHER

IN studying this book we trust all will remember that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done." Satan has lost none of his power in the earth.

Esther 3:7. Haman spent some time casting lots and working up public sentiment before the decree was really issued.

For years petitions have been prepared and presented to the various governments requesting Sunday legislation. The one object is a law that will compel all to observe the first day of the week as a Sabbath. This work is not confined to America, but extends all over the earth, and is similar to the work of Haman in Esth. 3:7.

Esther 3:12. Ahasuerus' decree reached every province and every people.

Rev. 13:14, 15. The decree of death for all who will not worship the beast and its image will reach all the world.

Rev. 13:16. Position or wealth will not shield any one. All who, like Mordecai, will neither bow nor reverence the beast and its image, will be condemned to death.

Rev. 13:17. No one will be allowed to sell them food or clothing. All protection from the civil law will be removed.

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a *simultaneous movement* for their destruction. *As the time appointed in the decree draws near*, the people will conspire to root out the hated sect. *It will be determined to strike in one night a decisive blow*, which shall utterly silence the voice of dissent and reproof."—*Great Controversy Chap. 40.*

Esther 3:13. Ahasuerus' decree provided for a "simultaneous movement" in all lands, *upon one certain day.*

Esther 3:15. As Haman joined in revelry, thinking the work accomplished, so Satan will rejoice when the nations of earth unanimously join in passing the decree of Rev. 13:15.

How Did God's People Receive the Decree?

- Esther 4:1. Mordecai clothed himself in sackcloth and mourned bitterly.
- Esther 4:2. His business was neglected, for he could not sit in the king's gate as judge, clothed in sackcloth.
- Esther 4:3. In every province the Jews were mourning, fasting, and praying.
- Esther 4:2, 4. Mordecai came before the king's gate clothed in sackcloth, and Esther's maids saw him, and reported the matter to the queen.
- Esther 4:4. Esther was no doubt deeply mortified, and sent Mordecai other clothing requesting him to wear it; but he would not receive it.
- Esther 4:5. Esther then called for Hatach, a trusty servant, and sent him to Mordecai to find out the reason for his strange conduct.
- Esther 4:6. Hatach went out into the street to commune with Mordecai.
- Esther 4:7. Mordecai told Hatach all about the decree, and to save Esther's feelings he showed that the king had been persuaded to pass the decree by the ten thousand talents promised to him by Haman.
- Esther 4:8. Mordecai sent a copy of the decree to Esther, that she might be fully informed on the subject. He urged her to present the matter before the king and plead for her people.
- Esther 4:9. The trusty servant returned the message to Esther.
- Esther 4:10, 11. Again Hatach was sent to Mordecai. Esther herself evidently felt secure, and she referred to a well known law, viz., that it was death to enter the king's presence uninvited unless he chanced to hold out the golden sceptre. She had not been called into the king's presence for a whole month. Thus she excused herself.
- Esther 4:12. Mordecai received Esther's reply.
- Esther 4:13. He at once sent her word that she would not escape; for she was a Jew and would share the fate of her people.

The Effect of Prayer

- Esther 4:14. Mordecai had pleaded with the Lord until he had received the victory. His faith was in the Lord and not in Esther. If Esther failed to improve the opportunity offered of being the medium through whom the Lord would work, the Lord would deliver them some other way. One thing Mordecai felt sure of and that was, the Lord was going to deliver them.

Esther 4:14. If Esther failed to co-operate with the Lord it meant destruction to her and those connected with her. It is a grave offence to slight the opportunities of co-operating with the Lord.

Esther 4:15. Esther returns a different answer to Mordecai.

Esther 4:16. She now looks to the Lord for help instead of trusting in her high position. Esther requests that for three days all join with her in fasting and prayer.

Esther 4:16. She makes her final choice to cast her lot with God's people. At the end of the three days she will go uninvited before the king if she perish in the attempt.

Esther 4:17. Mordecai went away from the king's gate and proclaimed the three days' fast as Esther directed.

Esther 5:1. On the third day Esther appeared before the king in her royal apparel.

The Apocrypha states that the king looked fiercely upon her, and she fell fainting. God then changed the spirit of the king, and he sprang and lifted her up, and bade her not to fear. Read the full record as given in this paper under the title of "Esther."

Esther 5:2. God gave Esther favor and the golden sceptre was held out to her.

Esther 5:3. The king invited her to make her request, saying it would be granted even to the half of his kingdom.

Prov. 2:10, 11. Esther exemplified the following: "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; *discretion shall preserve thee*, understanding shall keep thee."

Esther 5:4. Instead of making her request Esther simply invited the king and Haman to dine with her.

Haman's Delight

Esther 5:5. The king immediately invited Haman to Esther's banquet. Esther had her plans all laid and the banquet prepared before she went in before the king.

Esther 5:6. While the king was partaking of the banquet, he again invited Esther to make her request, saying he would grant it to the half of his kingdom.

Esther 5:7, 8. Earnest prayers had been ascending to God for days, that Esther would have wisdom to make her request. There is marked evidence that God was answering

their prayers and leading her by the fact that she does not make her request; but simply invites the king and Haman to dine with her the next day. Thus opportunity was left for the Lord to work.

Esther 5:9. Haman was highly elated over the honor shown him.

Esther 5:9. Mordecai feared God only and although the decree had been issued, he stood not up, nor moved for Haman. He utterly refused to honor a man condemned of the Lord. How many when the decree of Rev. 13:15 goes forth will be as firm as Mordecai?

Esther 5:10. Haman restrained his wrath. He sent for his friends and his wife.

Esther 5:11. Haman told them of his vast wealth, of the number of his children, and of the many honors the king had lavished upon him.

Esther 5:12. The greatest honor of all was that he had been invited to share the banquet with the king and queen. This meant more in the oriental countries than in our land, as ladies rarely met men not of their own family.

Esther 5:13. Notwithstanding all this honor, his peace of mind was entirely broken by the sight of Mordecai sitting in the king's gate.

Esther 5:14. Haman's wife and friends tried to comfort him, and suggested that he erect a gallows and request the king that Mordecai be hanged thereon. The gallows must be seventy-five feet high so that all could behold the fate of the man that would not honor Haman.

The gallows was built, and Haman contemplated with pleasure the banquet and the request he would make of the king. Many other hearts were burdened over an entirely different request that would be made at that banquet. The crisis would be met at that time. The powers of good and evil were preparing for the conflict.

The Waiting Blind

FOR many years the gospel message has been sounded throughout the United States. It has gone to the remotest parts of Christendom, and yet many hungry souls have been passed by. The blind are waiting, patiently waiting for the gospel. They are ready to welcome the name of Jesus; they are ready to hear the story of the cross.

The condition of the blind in this coun-

try is appalling. They are not permitted to enjoy literature as are the millions of seeing people who live in America where the gospel is held so dear. Thousands upon thousands of books, magazines, newspapers, and every kind of literature has been provided that the seeing may gain a knowledge of the Bible truths, but in man's effort to provide for all classes, he has overlooked the thousands of blind men and women who are among us.

We believe that Christian people everywhere should consider the needs of this class of people. At present there are only six periodicals printed in this country for the blind. One is a Catholic paper, three are newspapers, and they are quite inferior to our magazine, the *Christian Record*, so we learn from intelligent blind readers of the United States. The fifth is the Sunday-school Weekly, printed at the school for the blind at Louisville, Ky. The Sunday-school Weekly, as it is called, contains only the Sunday-school lessons. The sixth magazine is the *Christian Record*. This periodical contains the gospel message for these last days.

The subscription price of the *Christian Record*, considering the cost of such a magazine, is very reasonable, only two dollars a year. Are you willing to subscribe for this magazine in behalf of the thousands who are appealing to us for something to read, and yet, many of them cannot pay one cent?

L. N. MUCK, *Editor "Christian Record."*
College View, Neb.

NOTE.—If you have blind people in your neighborhood, why not subscribe for the *Christian Record* for six months or a year, and carry the papers to them each month? If you have blind friends, make them a present of the paper for a year.

“PLEASANT thoughts are our best company. Invite them in, and bid the evil ones pass on.”

A Nickel a Week

How small it seems—less than one cent a day. Unless we are careful we are liable to waste more than that each day. Five cents for gum, or candy, or an unnecessary street-car ride—how easily it goes. Is there any family that could not by careful planning save at least one cent each day, five days each week?

I wish to tell the readers of this article the best way to spend that five cents after it is saved. Our grand, inspiring church paper, the *Review and Herald*, published each week at 222 N. Capitol St., Washington, D. C., and loaded in each issue with thrilling, soul-stirring editorials, and the most inspiring missionary reports you ever read outside the Acts of the Apostles, is sent out each week for only three cents. It has sixteen pages of solid reading. It is sent for one year for \$1.50, or four months for fifty cents. No one who is looking for the Lord's soon coming can afford to be without it. It is our church paper, our denominational organ. Better live on one meal a day than do without it. This is my sentiment, as it is of all who are acquainted with its precious visits.

The *Southern Watchman*, our paper for the South, should never miss a home for a single week in the year. Do you wish to keep pace with the marvellous growth of the last great message in the vast Southland? You cannot without the *Watchman*. The oldest and most experienced veterans in the message are its editors and contributors. It is the paper for which all our Southern preachers and workers write. It costs but two cents each week. Think of it! Only a postage stamp each week. How great is our interest in the cause we profess to love if we cannot spend two cents each week to learn of its progress? Here are sixteen pages of choice reading for one dollar a year, or three months for twenty-five cents.

If you subscribe for the *Watchman* for one year, you will receive besides, upon request, free of additional charge, the BIBLE TRAINING SCHOOL, a valuable monthly magazine devoted to the instruction and spiritual edification of its readers in Bible truth. It is ably edited by those best fitted to impart instruction in Bible truth.

Here is a spiritual feast of three choice papers, each having its own special field, for only five cents each week,—the price of one street-car fare. My brother, my sister, you cannot afford to be without these papers.

—*W. C. Wales, in Southern Watchman.*

A Review

THE readers of the BIBLE TRAINING SCHOOL may be interested to learn of the circulation of the little journal during the last two and one-half years.

It was started at the earnest request of friends, in the interest of house-to-house work, to present the truth from the simple Bible standpoint. About thirty-five thousand copies were circulated during the first six months of its existence. During 1903, one hundred and thirty-five thousand copies were sent out. In 1904, one hundred and sixty thousand single copies have been printed. A few of these are still on the shelves, but we hope soon to have them in the hands of earnest readers. About ninety thousand of the papers published the last year have been placed in the hands of those who are not familiar with the truth for this time.

Many encouraging words are received from the people by the workers. There has been no month in which the paper was self-supporting, but a few friends have sent us aid occasionally. One friend has sent liberal donations several times which has enabled us to go forward with the work. We feel truly grateful for the aid given. Those that have helped with their money will share in the reward.



BIBLE READER'S CLASS

Sanctuary

EVERY offering in the Levitical service pointed to Christ. Each individual offering brought to view some particular phase of the gospel not shown in any other offering. When all are taken together they represent every characteristic of Christ's character. These "sacrifices, pointing forward to the death of Christ, were designed to preserve in the hearts of the people, faith in the Redeemer to come; hence it was of the greatest importance that the Lord's directions concerning them should be strictly heeded. The peace offering was especially an expression of thanksgiving to God. In these offerings the fat alone was to be burnt on the altar; a certain specified portion was preserved for the priests, but the greater part was returned to the one who made the offering to be eaten by him and his friends in a sacrificial feast. Thus all hearts were to be directed, in gratitude and faith to the great sacrifice that was to take away the sins of the world.

Peace Offering

Lev. 7:1-34. The peace offering in general described.

Deut. 12:10, 11. This offering was to be made after they had passed over Jordan.

Deut. 12:12-14, 19; 4:29; 26:11, 12. It was to

be a time of rejoicing for themselves and families and the Levites.

Deut. 12:18. It was to be eaten in the place the Lord would choose.

Deut. 14:19-21. They were to eat of no unclean animal or that which died of itself.

Deut. 14:22-27; Amos 4:4. The second tithe was used for this purpose.

Deut. 14:28. Every third year they could eat it at home.

The above are leading thoughts to guide the student in studying this subject. Special instruction upon the above points are found in the twelfth, thirteenth, and twenty-sixth chapters of Deuteronomy, which we recommend studying with chapter fifty-one in "Patriarchs and Prophets."

The following are some of the leading thoughts we gather from it:

1. The law of clean and unclean meats was given especially to govern Israel in the celebration of this feast. It would also include all other feasting. 2. The second tithe was especially observed for the poor and the Levites.

Peace Offering (*Continued*).

2 Chron. 35:13. All offerings except the Passover were to be sodden or boiled. This was to remove all the blood.

1 Sam. 2:13-17. It was a grievous sin not to recognize this instruction.

Acts 15:28, 29. The Holy Ghost taught this in the New Testament.

Lev. 17:10-14. Those who ate the blood were cut off, because atonement was made with the blood.

Deut. 12:23-25. The blood transmitted disease to the offspring.

Lev. 6:28. If the flesh was boiled in a porous vessel it was to be broken.

Lev. 10:17, 18. The priest ate the flesh to bear the sin of the sinner.

Lev. 6:26-30. When the blood was carried in the sanctuary the flesh was not eaten.

Ex. 29:24-30; Lev. 8:27, 28; 9:21; Num. 6:20. A portion of the offering was reserved for a wave offering, to be waved to and fro as an expression of thankfulness.

Eph. 2:14. Christ is our peace. He hath abolished every obstacle and barrier.

1 Thess. 5:18. We are to give thanks in everything.

1 Thess. 5:16. And rejoice evermore.

These are some of the lessons in the peace offerings.

Peace Offerings (Continued.)

There are many instances of the peace offerings in the Old Testament, as thankfulness was a very important part of both the Jewish and the Christian religion.

Neh. 8:10. Joy is the strength and hope of every child of God.

Neh. 8:12. We understand the words of God should be a cause of joy.

Deut. 28:45-48. The calamities befell the Jews because they did not serve the Lord with thankfulness.

2 Sam. 6:17-19; 1 Chron. 16:1-3. David celebrated the peace offering with all the people when the ark was brought into Jerusalem.

1 Kings 19:10-21. Elisha celebrated it when called to his life work.

2 Chron. 30:18-23. It was celebrated among the faithful when the temple was cleansed.

1 Chron. 25:6, 7. David organized a choir of two hundred and eighty-eight for singing songs in connection with the service.

2 Chron. 20:22-30. A remarkable battle fought and victory gained by a song service.

Lev. 7:15-17. So important was this feast of thanksgiving that none of it was to be eaten on the third day.

Anything decayed or corrupted was a symbol of death and could not represent Christ, who was life and light.

Psa. 16:8-11, Psa. 49:7-9. Christ was raised on the third day and saw no corruption.

Acts 2:25-27. It was this argument Peter presented on the day of Pentecost.

Acts 13:33-37. It was an argument the apostle Paul presented with success. At the birth of Christ all heaven rejoiced, for he destroyed death, and brought life and immortality to light.

Type and Antitype of the Peace Offering

Lev. 7:29. Offered unto the Lord.

Eph. 2:13, 14. Christ is our peace offering.

Lev. 7:15, 16. The peace offering could be eaten the first and second day after it was offered.

Lev. 7:17, 18. If an individual partook of the offering on the third day he was cut off from Israel and had to bear his own sin.

Luke 18:33. Christ was dead the first and second days after being offered; but the third day He was alive.

Anyone that ate the peace offering the third day virtually said he did not believe that Christ would live the third day.

Luke 24:4-6. The disciples did not understand the Saviour's oft-repeated words nor the truth taught by the peace offering, or they would not have expected to find Him dead the third day.

Every one who takes Christ as their peace offering will know that He is a living Saviour, not dead in Joseph's new tomb, but alive, interceding for us in the courts of Heaven. Heb. 7:25.

Workers Together With Him

1. How many are given a work to do? Mark 13:34.

2. Will the time for work ever end? John 9:4.

3. How much zeal should we manifest in our labor? Eccl. 9:10; 11:6.

4. What is said of those who allow unfavorable circumstances to hinder them in their work? Eccl. 11:4.

"By looking at appearances and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith."—Mrs. E. G. White.

5. Who goes with us? Deut. 31:8; Matt. 11:29.

6. How near is He to us? Isa. 41:13. The relation between God and each soul is distinct. His care to you is as minute as though there were no other soul to claim His attention.

"He who has chosen Christ *has joined himself* to a power that no array of human wisdom or strength can overthrow."—Mrs. E. G. White.

7. What will this labor and union with Christ give us? John 15:7, 8; Josh. 1:8.

8. How are we bidden to sow? Ps. 126:5.

9. What will be the result? Verse 6.

10. What will be the reward to those who bring fruit to God? Dan. 12:3.

One of the greatest joys which will be afforded us in eternity will be to see some redeemed souls, immortal and free from sin and sorrow forever, singing the song of victory around the throne, and realize that we were an instrument in the Lord's hands in leading them to the fountain of life. And as the period of rescue is nearly past, how diligently we should be looking for the lost sheep who have strayed from the fold. The words of the Master, "Go ye also into the vineyard" appeals to us all.

DELIA A. THOMPSON.

Thoughts for the Sensible

"MOST men will proclaim every one his own goodness: but a faithful man who can find?" Prov. 20:6. A faithful man will not proclaim his goodness. It is natural for men to tell of their success and of their sharp doings and sayings. They will praise themselves.

"WHOSO boasteth himself of a false gift is like clouds and wind without rain." Prov. 25:14. "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret may reward thee openly." Matt. 6:1-4.

God Means What He Says

Ex. 25:10-14. When God told Moses to make an ark, in which to place the ten commandments, He gave directions as to the way it should be carried.

Num. 7:9. He chose the sons of Kohath to do this part of His work.

Num. 4:15. Even these chosen men were not to touch the ark.

Verse 15. "Lest they die" is the reason given.

Num. 4:5, 6. Before the Kohathites were to bear the ark, it was to be covered with the vail,

then with badgers' skins, and over this a covering "all of blue."

Verse 5. Aaron and his sons were to cover the ark, then the Kohathites could come in and carry the sacred chest containing the hand-writing of God, on the tables of stone.

Josh. 3:3. To show its sacredness the people were to follow it at a certain distance.

2 Sam. 6:3. On one occasion all of these directions were disregarded. They tried to carry the sacred ark on a cart. They got a new cart, thinking perhaps if they should show some deference to the Lord's sacred things, He would not be particular about their doing *just as He had said*.

Verse 6, 7. One man ventured so much as to put his hand on the ark; for this he was smitten of the Lord and died.

Verses 9, 10. Because of this experience, David dared not continue the journey, and left the ark in the home of Obed-edom for three months.

1 Chron. 15:1, 2. During this three months David prepared a place for the ark, and told the people that none ought to carry the ark of God but the Levites.

1 Chron. 15:15. Now they go and get the ark, carrying it as the Lord directed, the Levites bearing it upon their shoulders.

Verses 25, 26. Doing now just as the Lord had commanded, they were filled with joy, and the record says that the Lord "helped the Levites that bare the ark of the covenant."

May we not learn from this experience that we should never vary from a direct command of God in anything?

Rom. 6:23. The wages of sin is still death. God will bring every work into the judgment.

Behold, to obey is better than sacrifice.

Rev. 22:14. Blessed are they that do His commandments.

MRS. J. WILSON.

Dec. 30, 1904.

"MAN that is in honor, and understandest not, is like the beasts that perish."

"IT is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous."

A Lesson From the Trees

"WHEN thou shalt besiege a city for a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down, (for the tree of the field is a man's life) to employ them in the siege: Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued." Deut. 20:19, 20.

Notice, 1. They were not to destroy any tree that contributed for a man's life. 2. They used axes to cut down trees in very early times. 3. The trees that did contribute to a man's life were those that were good for food. 4. It was when a city made war with them, they were to follow this instruction. It was a war of defence.

"I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on *any tree*. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the *trees*, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

The same instruction is here given concerning the trees as in Deuteronomy.

1. Angels of God have especial charge of this sealing work. 2. The work is so important that not a single tree can be harmed, nor the earth nor the sea, unless it stands in the way of God's work. 3. The angels of God cry with a loud voice that is heard by Satan and his angels who stand ready to cause war and strife and to interfere with the work of the sealing message. 4. If God is thus particular with

inanimate nature, not to let that be hurt that contributes towards His cause on earth, how must He feel towards those whose life interest is wrapped up in His work? Compare Psa. 122:6-9. Mark 10:28-30. 2 Cor. 6:1, 2.

Will You Receive the Blessing?

WE are living in a period of the world's history when publications containing the truth are to be scattered like the leaves of autumn. The angels of God will not come to the earth to do the work. Someone who is willing to obey the call of God and go forward to scatter publications will place the truth in the hands of every individual in your neighborhood. It may be you. The Lord will bless everyone who will go forward in His fear and do this work. If we go with our hearts filled with the love of God, laying aside all controversy and debate, God will open doors before us in a wonderful manner. It is the plain, simple truth of God, brought home by His Spirit, that will turn hearts, rather than argument and controversy.

SECRET PRAYER

Jesus said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. 6:6.

The closet door swings open wide,

We enter in and close the door;

We feel our need on every side,

And come to ask for more and more.

We bend our knees, we bow our head,

And close our eyes for inward sight;

Our thoughts are words, and quickly said;

With lightning speed they take their flight.

The Father sees in secret place,

He hears, and knows, our every thought;

Has given free his heavenly grace

To all, this secret place have sought.

I heard thy prayer, I know thy need,

Go do thy work, let thy light shine,

In morning hours, go sow the seed;

At evening shade reward is thine.

—H. H. Baker. †

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

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SOUTH LANCASTER, MASS., FEBRUARY, 1905

"LORD, I my vows to Thee renew:
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest this day,
All I design to do or say,
That all my powers, with all their might,
In Thy sole glory may unite."

FOURTEEN have recently been baptized and united with the church in Nashville, Tenn.

If you have mentally promised the Lord that you would place the BIBLE TRAINING SCHOOL in the homes around you, do not forget it when your neighbor runs in on an errand. The paper will do her good.

We wish to thank our friends for their efforts to increase the circulation of the BIBLE TRAINING SCHOOL. Many are surprised to find how readily their friends and neighbors subscribe when their attention is called to the little paper. Have you invited your friends and neighbors to subscribe?

If you have young people in your home you should receive the *Youth's Instructor* each week. It is all its name implies. Send seventy-five cents to *Youth's Instructor*, 222 North Capitol St., Washington, D. C., and you will receive it one year.

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A Noble Work

THE Keene (Tex.) Orphanage has been remarkably blessed during the past summer. The founders of the institution took two of their children to assist in the work of selling the BIBLE TRAINING SCHOOL. They were out about five months, and sold thirteen hundred and forty dollars' worth of double numbers of the BIBLE TRAINING SCHOOL under one cover, at ten cents a copy. Who can fail to see the hand of God in this?

They worked in eleven States and one Territory, and also in about twelve large cities and scores of smaller towns. The truth was scattered by them like the leaves of autumn. The profit on this work is about one thousand dollars, which has gone to the support of the Keene Orphanage.

Space will not permit a narrative of the numerous and valuable experiences of these workers. The proprietor of the orphanage has traveled in the interest of the Lord's work for nearly forty years, but never had such an enjoyable and profitable trip before. He gives the praise all to his Heavenly Father.

—Review and Herald.

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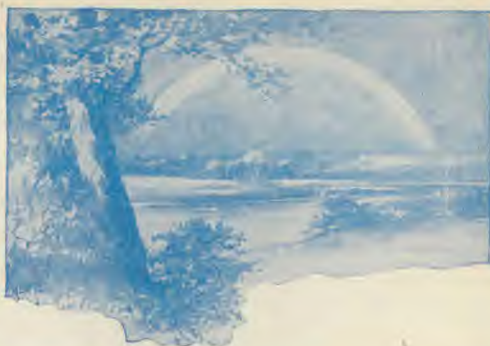
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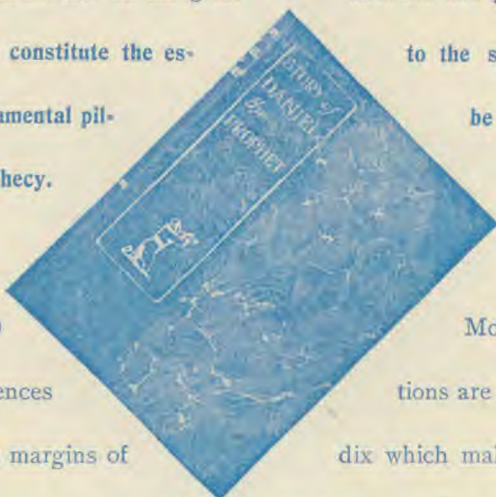
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