

Volume II

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BIBLE TRAINING SCHOOL

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

"GO OUT INTO THE HIGHWAYS AND HEDGES AND COMPEL THEM TO COME IN
THAT MY HOUSE MAY BE FULL"



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

The Illustrated "Story of Daniel the Prophet" will be sent postpaid to any part of the United States or Canada for \$1.00.

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

Isa. 44:28.
Isa. 45:1, 2.
Isa. 14:13.

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. . . .

Bible Training School

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

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

VOL. II

NEW YORK CITY, JULY, 1903

No. 2

I am
the
True
Vine



THE BEAUTIFUL CITY OF GOD

O SWEET are the stories revealed in His word,
Of the city that eye hath not seen;
Of the wonderful tree and its health-giving leaves,
And the river that rolleth between.
And how oft we have longed for its evergreen
shores,
Its roses of Sharon, its non-fading flowers
Entwined by the saints into resplendent bower,
In that beautiful city of God.

Glad tidings! glad tidings! the Day-star bright!
Have the watchmen already discerned,—
While each hour brings us nearer His chariot
cloud,
And the mansions for which we have yearned?
Lo, He cometh! He cometh! repeat the glad
strain,

'Till it echoes o'er mountain, and hill-top, and vale,
Sweeping through all the land like the breath of
a gale—

Lo, He cometh, He cometh to reign!
Go work while you wait, 'tis the Saviour's com-
mand,

And for raiment and food never fear.
Search byways and hedges for sheep which have
strayed

From the fold of the Shepherd so dear.
Oh, this work for the Shepherd must quickly be
done;
Go and search, far and near, bring them in one
by one,
When they all have been gathered we'll shine as
the sun,
In that beautiful city of God.

—Selected.

PREACH THE TRUTH

MRS. E. G. WHITE

PLAIN, definite instruction has been given us. When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven? Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Again: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let

him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

If this instruction is not heeded because we choose to disobey, doing the very opposite of that which Christ has told us to do, how will it be with us in our religious life? —We shall be found communicating to one another the faults of our brethren in the church, and those evil reports will spread. Thus evil surmisings and suspicions of dishonesty will spread from lip to lip, notwithstanding the plain directions given by Christ not to sow the seeds of evil by speaking evil of our brethren. Those who pursue a course contrary to this instruction are creating in their own hearts the evils that they condemn in others, and thus are themselves brought under condemnation. The Bible plan of avoiding and remedying difficulties among brethren is the only safe plan. Christ is grieved to see some disregarding this instruction, following their own plans—plans opposed to His. When those who claim to be Christians work in harmony with divine instruction, there will be far less evil-surmising and evil-speaking in the church.

Dwell upon the lessons that Christ dwelt upon. Present them to the people as He presented them. Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God's Word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important. But those things that we can not clearly comprehend are not a tenth as important to us as are the truths of God's Word that we can clearly comprehend and bring into our daily life. We are to teach the people the lessons that Christ brought into His teachings from the Old Testament Scriptures.

The language of divine truth is exceedingly plain.

Christ sent His angel from heaven to teach John the Revelator in regard to the message that must be understood by us,—a message of warning that concerns all who live in the last days of this earth's history. We are to study the testing message given for this time. John declares: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." This ark contains God's law, the ten commandments. A knowledge of this law is of great consequence to all who have light and to all who minister in word and doctrine.

Christ desires every minister, every one who lives by faith in Him, to realize that upon him there rests a sacred responsibility. To all who have enlisted in God's service is given the gospel commission to carry to nations a knowledge of the truth for this time. To inspire us with confidence, God has preserved for us a record of the giving of this commission. After His resurrection, Jesus spake unto His disciples, saying, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

We must not permit ourselves to be taken unawares. Satan has come down with great power and with all deceivableness of unrighteousness to work against the advancement of truth. Every soul who believes the truth and who has had great light, should be on guard, lest he be enlisted in Satan's army of workers. The enemy will strive to cause believers to search out matters of minor importance, and to dwell at length upon these matters in committee-meetings and council-meetings. But by

turning their attention to questions of so little consequence, the brethren hinder the work instead of advancing it. We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by matters that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves.

The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon these things that are of great importance. When Jesus shall lead us by the side of the living waters flowing from God's throne, He will explain to us many of the mysteries of the Bible that we can not now comprehend. He is the Great Teacher of His Word, which can not be fully understood in this life, but which in the future life will be clothed with the brightness of the light of clear understanding.

THE CHURCH CALLED TO THE MARRIAGE SUPPER

J. N. LOUGHBOROUGH

ACERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, come; for all things are now ready." Luke 14:16, 17.

The supper is the last meal of the day. In this parable there are three calls to this supper. In Matt. 22:1-7 we have the parable of the call to "dinner"—the mid-day meal. We there learn that those who made the call were "spitefully entreated" and slain, and that the king who had sent forth the call "destroyed those murderers, and burned up their city." This parable of the call to "dinner," showing the fate of those who first rejected that call,

fittingly represented what actually came upon those who rejected the gospel of Christ, and slew him and his apostles. The Lord sent armies against that nation who destroyed those murderers, and burned up their city—Jerusalem.

This call to *supper* we understand to be the call to the "marriage supper of the Lamb." Rev. 19:9. A blessing is pronounced on those who are called to that "marriage supper." A marriage supper follows the marriage. So this supper must be after the marriage of the Lamb to his bride, the holy city, the New Jerusalem. Rev. 21:9, 10. Christ's marriage to his bride—the holy city—takes place when he finally receives that city as the metropolis of His eternal kingdom. This event is before his return to the earth; for, as represented in the parable of the nobleman that "went into a far country to receive for himself a kingdom, and to return," it is said, "when he was returned, having received the kingdom, then he commanded the servants to be called unto him." Luke 19:12, 15.

Of that coming we read in Luke 12:35, 36, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will *return from the wedding*; that when he cometh and knocketh, they may open unto him immediately." From this we learn that the wedding is before our Lord's return. So the announcement of the *supper* ready is the same as the proclamation of Christ's coming "at the door."

These three calls to supper are then the same as the three angels' messages of Rev. 14:6-12, the first of these calls being the same as that message that declared, "Fear God, and give glory to Him; for the hour of His judgment is come." In this parable of the calls to supper we see to whom the message is first proclaimed—

"to them that were bidden." Who were those who had been bidden? Those who had heard and accepted the gospel of Christ. They professed to love Christ, and to love His second appearing as the final full fruition of their hope. Why should not the call go first to them? As it was necessary that the gospel should first be spoken to the Jews who had the Scriptures, and claimed to be looking for the coming Messiah (Acts 13:45), so the message of Christ's second coming was first presented to those who claimed to be His followers, and to love His appearing.

The first call to the supper, being to those who had been bidden, must go to the churches. Now as a matter of fact the proclamation of the near coming of Christ, from the year 1833 to the spring of 1844 was made *in the churches*, and to quite a large extent was seconded by the ministers of those churches. Brother Miller's first publication of his views on the near coming of Christ was in a Baptist paper of Brandon, Vt. The labors of himself and his associates up to April, 1844, were largely in church buildings or halls secured by the churches of the day. Brother Miller himself said of this: "Doors have opened to me to proclaim this doctrine of the second coming of Christ among almost all denominations, so that I have been able to comply with but a small portion of the calls. . . . In every place where I have been, the most pious, devoted, and living members of the churches do most readily embrace the views thus proclaimed; while the worldly professor, the Pharisee, the bigot, the proud, haughty, and selfish, scoff at and ridicule the doctrine of the second coming of Christ."

The revivals that followed that message are well described by the pastor of the Casco Street Christian church, of Portland, Me.—L. D. Mansfield:—"The interest awakened by his [Brother Miller's] lec-

tures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. . . . False foundations vanish, and Babel's merchants wonder. It seems to me that this must be the nearest like apostolic revivals of anything modern times have witnessed."

As to the mighty wave of revivals that followed in the track of that Advent proclamation, we read in the "Methodist Year Book," that during the four years, from 1840 to 1844, "256,000 conversions took place in America." What was true in America was true also in the other countries where the call was made. "A mighty power went with the preaching, and souls were converted everywhere." As this first call to the marriage supper went to the churches—"them that were bidden"—it was through them extended to all who would come, and share in the salvation awaiting the people of the Lord.

REVELATION

S. N. HASKELL

WHAT thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, unto Smyrna, unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. 1:11.

Rev. 1:11 contains the names of seven churches and the country where they are located. Both the names of the churches and the country where they are located contain lessons of great importance, and can be studied with profit by any person wishing to understand the Word of God and sustain the right relation to it. The several names have a significance which is defined by the experience of the people in that church or period. They represent the history of the people of God from the first

advent of Christ down to the end. The seven churches, therefore, are God's ecclesiastical history written in advance. All the prophecies in this book are fulfilled during these periods, and to a greater or less extent affect the church; but it is the ecclesiastical phase that is principally dealt with in the seven churches. They can not, therefore, be localized to those seven particular organizations in Asia Minor, any more than the sayings of Christ can be localized to the individuals He addressed, or the epistles to any of the particular churches to which they were sent. If that principle be once admitted it would do away with every promise for the Gentile world, for the promises, the glory, the adoption, all the services of God contained in the Bible were given to the Jew, and salvation is of the Jews. "My brethren, my kinsmen according to the flesh: who are Israelites: to whom pertaineth the adoption, and the glory, and the giving of the law, and the services of God, and the promises: whose are the fathers, and concerning the flesh Christ came, who is over all God blessed forever." Rom. 9:3-5.

This belief of the Scriptures lies at the very foundation of all successful scriptural study. "Knowing this *first* [the apostle lays it down as the first principle] that no prophecy of the Scripture is of any private [that is, belongs to one person and no one else] interpretation. For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:20, 21. That is, the Holy Spirit of God took in the past, present, and future alike, and chose such words as would fit all the way down; selecting as an object lesson those objects that it saw were the most fitting to illustrate the truths it wished to communicate to mankind.

"Despise not prophesyings."

THE BURIAL OF MOSES

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun,—

"Noiselessly as the spring-time,
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;—
So, without sound of music
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

"Perchance the bald old eagle,
On gray Bethpear's height,
Out of his rocky eyry
Looked on the wondrous sight.
Perchance the lion stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

"But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banner taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

"Amid the nobles of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marble dressed,
In the great minster transept,
Where lights like glories fall,
And the sweet choir sings, and the organ rings,
Along the emblazoned wall.

"This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so sage,
As he wrote down for men.

"And had he not high honor?
The hill-side for his pall;
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in the grave.

"In that grave, without a name,
Whence his uncoffined clay
Came forth again—most wondrous thought!—
Before the judgment day,
And stood with glory wrapped around
On the hills he never trod,
And spoke of the death that won our life
With the incarnate Son of God.

"O lonely tomb in Moab's land,
O dark Bethpear's hill,
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well."

BIBLE READING ON THE DEATH OF MOSES

Why did Moses not go into the promised land?

"And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. 20:12.

Did Moses desire to go?

"I pray thee, let me go over, and see the good land that is beyond Jordan, that *goodly mountain*, and Lebanon." Deut. 3:25.

How did the Lord answer him?

"Let it suffice thee; speak no more unto me of this matter." Deut. 3:26.

What was one of the last acts of Moses?

"And the Lord spake unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him

before Eleazar the priest, and before all the congregation; and give him a charge in their sight." Num. 27:18-23. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." Deut. 34:9. This shows there is virtue in the laying on of hands when it is in harmony with God's order, and at the direction of the Lord. God is a God of order, and he regards those who recognize the fact.

What were the last words of Moses?

Giving a wonderful song recorded in Deut. 32:1-43, and pronouncing his blessing upon the twelve tribes of Israel. Deut. 33:1-29.

What did the Lord tell him to do the same day he gave this instruction to the people?

"The Lord spake unto Moses that self-same day, saying, Get thee up into . . . Nebo . . . and die in the mount." Deut. 32:48-50.

What did God show Moses on the mount?

"And the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of Jericho, the city of palm trees unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes." Deut. 34:1-4.

Where did Moses die?

"Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah. . . . Moses the servant of the Lord died there. Deut. 34:1, 5.

Where was Moses buried?

"And He, (the Lord) buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day." Deut. 34:6.

This is a most wonderful story. No man was with Moses when he died. No man was in that funeral train. No man dug his grave. With the angels alone he died, angels bore him to the valley, angels dug his grave and angels buried him. No funeral was like this.

Who contended for his body?

"Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses."

What evidence have we that Moses was resurrected from the dead?

On the mount of transfiguration, "There appeared unto them, Elias with Moses." "There talked with him two men which were Moses and Elias; who appeared in glory and spake of His decease which He should accomplish at Jerusalem." Mark 9:4; Luke 9:31.

Moses the prophet of God in holy vision had seen Christ's suffering and death, and longed to live that he might comfort His heart before His crucifixion. The desire of his heart was granted, and although not permitted to enter the "good land" with the children of Israel, yet he was permitted to comfort the Saviour on the "goodly mountain" as he "spake of His decease which He should accomplish at Jerusalem."

PERSONAL EXPERIENCE IN THE ADVENT MESSAGE SIXTY YEARS AGO

WASHINGTON MORSE

IN the spring of 1837 I saw and bought the book entitled "William Miller's Sixteen Lectures," announcing his belief that Christ's second advent to this earth would occur about the year 1843. We read the book through several times, carefully comparing the Scripture texts referred to; and the result was that powerful and lasting impression was made upon our minds.

In the summer of 1838 Mr. Miller came to my native town (Brookfield, Vt.) and delivered a course of lectures. We were greatly interested in the lectures and attended all of them, following the speaker carefully, with Bibles in hand. Later, in the autumn of the same year, we heard another course of lectures, in Braintree, Vt. So general was the attendance upon this course of lectures that no building in the place was large enough to hold the audiences, and the meetings were held in the open air. Never before did we hear such powerful reasoning from the Scriptures; the great company of candid listeners before the preacher seemed chained to their seats,

and unwilling to have him cease speaking. Infidels and deists were brought to acknowledge God and to plead for mercy. The Bible was searched with great earnestness, and the preaching was really in the demonstration of the Spirit, and with power, such as to render the place hallowed ground. This was by far the most largely attended and deeply interesting meeting of our experience. All returned to their homes greatly aroused to search the Scriptures, and to get ready for their soon-coming Saviour. All denominations of Christian people seemed perfectly united to save precious souls.

Mr. Miller advised all Christians to remain in their respective churches. He also refused to accept compensation for his public labors, further than simply enough to pay his traveling expenses. Whatever was contributed in excess of his expenses, he left in the place, to be used in purchasing reading matter for the Sunday-school children and youth.

From the time of this meeting to 1844, we heard but little preaching by those who were advocating the *time* of Christ's advent. In December, 1842, we heard lectures by Elder Marsh, of West Randolph, Vt. He presented a strong array of scriptural arguments, showing where the prophetic periods ended. His reasoning was clear and powerful, and many were hopefully converted to God under his labors. It is worthy of note that the preaching of that first message had a converting power, to a remarkable degree.

In the winter of 1843 we heard another course of lectures given by Elder Kimball, of Northfield. At this series of meetings, very many were brought to the test of publicly professing their faith regarding the definite time that was being preached. All those who did so, accepting of the positions set forth, were powerfully wrought upon, and the seal of God's Spirit was set to that

particular feature of the message. With many others, the writer then took his stand, fully accepting the time message. Those who made this move then, experienced a powerful reviving; it was as clear before them as the noonday sun, that their Saviour would soon come, and they began with great earnestness to get ready, and to use their best endeavors to spread the message, believing that they had *only one short year* more to work before their Lord would come. This was the thrilling experience of all who thus stepped boldly out and unreservedly accepted the time message. Their faith was unwavering, and the Lord strengthened them to a remarkable degree.

During this year there were many who engaged in lecturing upon the prophetic periods, showing that they were correctly reckoned. But only those who fully and publicly committed themselves to an unwavering faith that Christ would appear at the ending of the time, were successful in accomplishing much. That was the all important testing point of the message. Those who accepted it were greatly blessed of God, and their testimony was deeply impressed by the Holy Spirit upon the hearts and consciences of the people. God set the seal of approval to their work in a marked manner.

"THOU therefore endure hardness as a good soldier of Jesus Christ."

"MANY claim that it was impossible for Christ to be overcome by temptation. Then he could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."

IS IT NOTHING TO YOU?

Is it nothing to you, ye favored of men,
Surrounded with blessings and comforts untold,
To know that on India's far-away plains
Tens of thousands now perish of hunger and
cold?

Is it nothing to you, who share in the feast,
Who have tasted and seen the goodness of God,
To know that in darkness and error and sin
These millions on millions His way never trod?
To know that your fellows, your brothers by birth,
In this far-distant land, this land of the East,
Are dying by millions each year as it goes,
Who never yet heard of that wonderful feast?

They see not the light, and they know not the joy
Which the Saviour of men gives all who believe;
But in darkness, sorrow, and sin's galling chains
They wait in their sadness the Christ to receive.

O then will you not, with feet shodden with peace,
Turn your footsteps this way these people to tell
That there're mercy, forgiveness, pleasures untold—
That Jesus our Saviour all things doeth well?

From your bounty or e'en from your scant treas-
ured store,

Can you furnish something; lost ones to relieve?
O, what will you do, we ask in His name,
To help these poor fallen the Christ to receive?

The poor need uplifting; the saddened in heart
Need kind words of comfort and acts kinder still;
The orphans need clothing! the hungry need
food—

Say, what will you do to fulfill His will?

The will of the Master who unto us said,
"Inasmuch as ye did it to one of these,
Unto me you have done it; enter my joy."
O, this is the work which the Master will please!

Then how can you tell me it's nothing to you
Whether millions of men in earth's sorrows and
woes,

Go on to that bourne whence no traveler returns,
Since the Master hath made us debtors to those?

D. A. ROBINSON.

"THE Lord shall preserve thee from all
evil: He shall preserve thy soul." Psa.
121:7.

"YES, o'er me, o'er me He watcheth,
Ceaseless watcheth, night and day;
Yes, even me, even me He guardeth
From the perils of the way."

THE SANCTUARY

MRS. S. N. HASKELL

ALL the truths of the gospel were clearly taught by the ancient sanctuary service, and understood by the spiritual-minded Jew. Every doctrine connected in any way with the salvation of souls centers in the sanctuary service.

Explanation of the diagram continued.

Sabbath

Ex. 25:30. Shewbread was to be continually kept upon the table in the holy place.

1 Chron. 9:32. Every Sabbath the priests were to prepare fresh bread.

Lev. 24:5-9. The bread was made in twelve loaves, placed in two rows upon the table. It remained on the table a week, was then taken off the table and eaten by the priests.

1 Sam. 21:6. The fresh bread was taken hot from the oven each Sabbath morning and placed upon the table.

All the work connected with the shewbread was Sabbath work; therefore, all the antitypical lessons connected with it were Sabbath lessons.

Rev. 11:19. The ark in the most holy place was made to contain the law of God. John saw the ark in heaven. The Sabbath commandment which is the basis of all Sabbath keeping is the fourth one in the decalogue, and is found in the heavenly ark.

Repentance

Every sin offering taught this truth; for the sinner confessed his sins over the head of the sacrifice before its life was taken.

Lev. 4:27-29. Freedom from sin was clearly taught; the sinner's sins were "forgiven him."

Fate of the Wicked

Psa. 73:12-17. When David entered the sanctuary he clearly understood the fate of the wicked. The sanctuary service taught it plainly.

Lev. 3:14-17; Lev. 16:25. All the fat was separated from the sacrifice and burned.

Psa. 37:20. The burning of the fat symbolized the burning of sin and sinners in the fires of the last days.

Lev. 4:8-12; Lev. 6:10, 11. Even the care of

the ashes taken from the altar taught important lessons. They were not thrown carelessly aside, but were emptied out on a "clean place" prepared for the purpose.

Mal. 4:3. The antitype will be fully met when the fires of the last day have fully consumed Satan and the wicked, and all that remains of them will be ashes upon the "clean" earth. Eze. 28:18.

Christian Help Work

Ex. 22:24. God has a special care for the widow and orphans.

Deut. 14:29. One who cares for the stranger, the widow and orphan will be blessed in his work.

Deut. 24:19-21. When the grain was harvested provision was made for the poor.

Isa. 58:7-12. Spiritual and physical health come as the reward of supplying the needs of the poor and helpless.

Spiritual Gifts

Ex. 28:30. The Urim and Thummim was to be placed in the breastplate and worn by the high priest.

Num. 27:21; 1 Sam. 28:6. The high priest learned the mind of the Lord through these stones in the breastplate.

1 Sam. 23:9-12. Direct answers were given from God by means of the breastplate; representing the direct communication between God and His people, through the prophets.

"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation."

"SPEAK often to each other,
To cheer the fainting mind;
And often be your voices
In pure devotion joined;
Though trials may await you,
The crown before you lies;
Take courage, brother pilgrim,
And soon you'll win the prize.

WHO WAS THE GREATEST?

THREE was no prophet like unto Moses (Num. 12:6-8). There was no apostle like unto Paul (2 Cor. 11:5; 12:11; Gal. 2:6). Moses refused a great name when offered to him, by the Lord Himself, because he thought God would not be glorified thereby (Num. 14:12-16). The great apostle to the Gentiles refused the regular support from the gospel for fear he would abuse his power in the gospel (1 Cor. 9:15-18). Moses' love for the honor of God, and his love for the people was so great, that he prayed, "Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee out of Thy book which Thou hast written." Ex. 32:32. Paul expressed himself as follows: "I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:1-3. He had received from the hands of his Jewish brethren one hundred and ninety-five stripes; three times beaten with rods and imprisoned, and would have been killed had not special providence prevented it. 2 Cor. 11:24-33.

Moses was a type of Christ. "The Lord thy God will raise up a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken." Deut. 18:15-18; Acts 3:22; 7:37. The apostle Paul ever believed, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him." 1 Tim. 1:16. There was no greater miracle performed through any prophet than through Moses. He stood between the living and the dead in the deliverance of Israel from Egypt, the Red Sea divided and stood up on heaps, froze in two great walls, bitter waters were made sweet, leprosy was healed, victories over Satan and his host were gained, and his

entire life was one of conflict and victory. So it was with the apostle. He raised the dead, the sick were healed by aprons of the diseased being brought unto him. The deadly viper was shaken from his hand, it being powerless to do him harm. Among his last words were, "I have fought a good fight, I have kept the faith, and henceforth there is laid up for me a crown of life which the Lord has promised me, and not only me but unto all who love His appearing."

Notwithstanding all of this, "Among them that are born of women there hath not risen greater than John the Baptist." Matt. 11:11. Yet he did no miracle. John 10:41. He died apparently forsaken both by God and man. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, were greater or more honored than John the Baptist, who perished alone in the dungeon. Greatness in God's sight does not lie in high sounding titles, in outward demonstrations.

Our strength is in God's eternal purpose. When we fully identify our interest with God's interest, He identifies Himself with ours. It is then we become strong, for we are co-workers with Him. To be lost in God's interest, and to have no comfort or desire but God's purpose in the salvation of souls, is to be great in God's sight. Earthly ties are severed, earthly joys are relinquished, heavenly ties and heavenly joys take their place. This is greatness in God's sight. "He that is least among you all, the same shall be great." Luke 9:48.

"O THE depth of the riches both of the wisdom and knowledge of God."

"WHY stand I lingering without,
In fear and weariness and doubt,
When all is bright within?
O Thou, the new and living way,
The trembler's guide, the sinner's stay,
My High Priest, lead me in."



BIBLE READER'S CLASS

IN giving the following readings be *very sure not to give the dry theory, but make*

Christ the center of every thought. When given in this manner there is converting power in every text. The sweet, peaceful sleep in Jesus will possess a charm that will draw hearts to the precious Saviour. The hope of the resurrection will inspire courage and your own soul will be blessed in giving it. Study it until your own heart is made all aglow by dwelling upon it, before you attempt to give it to others. Learn the verses of the hymn and repeat them from memory as you give the readings.

SHUN CONTROVERSY, keep the peace of God in your mind and the love of God, and the love for lost souls in your heart as you give the truth to others; then the Holy Spirit will witness to the truth presented.

Eternal Life

1 John 5:11, 12. He that hath Christ, hath eternal life.

1 John 3:15. The wicked do not possess it.

1 Tim. 6:15, 16. God the Father is the only one who has natural immortality. This text does not refer to Christ as he has been seen.

1 Tim. 1:17. God the Father is immortal.

John 5:26. The Father has given Christ the same life He possessed, viz., eternal life.

Rom 6:23. God has also given eternal life to man.

1 John 5:12. The only way we can obtain it is by accepting Christ.

Col. 3:4. Christ is the Christian's life.

Job 4:17. Man is mortal.

1 Cor. 15:51-54. At the second coming of Christ man is changed from mortal to immortal. If we have the life of Christ within, the work will be completed, and the body clothed with immortality.

"Asleep in Jesus! Soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
And wake in full, immortal bloom."

Psa. 91:16. The righteous will then be satisfied with long life.

Gen. 3:22-24. Eating of the tree of life perpetuates life.

Rev. 2:7. The righteous will partake of the tree of life.

Rev. 22:14. Only the obedient will eat of the tree of life.

Rev. 22:1, 2. The tree of life bears twelve varieties of fruit which ripen every month.

Isa. 66:22, 23. In the new earth the righteous will gather each month from all over the earth to partake of this fruit.

The Sleep of Death

Psa. 13:4. The sleep of death.

John 11:11-14. This is different from taking rest in sleep.

1 Thess. 4:14. The righteous "sleep in Jesus."

Psa. 146:3, 4. There is no thought after death.

Psa. 6:5. No remembrance of God in death.

Psa. 115:17; Isa. 38:18, 19. The dead praise not the Lord.

Psa. 88:10-12. Death is a "land of forgetfulness."

Job 17:16. The dead rest in the dust.

Job 14:14. The dead wait for the resurrection.

Job 17:18. They wait in the grave.

Eccl. 9:5. The dead know not anything.

Eccl. 9:6. They neither love nor hate,

"Asleep in Jesus! Blessed sleep
From which none ever wake to weep;
A calm, an undisturbed repose,
Unbroken by the last of foes."

Isa. 26:19. The resurrection is an awakening from the sleep of death.

John 5:25. Christ's voice wakens them.

John 5:23. They are *in their graves when they hear His voice.*

Job 14:14, 15. When He calls the dead will answer.

Isa. 26:19. Christ bids them "awake and sing."

1 Cor. 15:55-57. The song of victory which they sing is given in these verses.

The Soul

Gen. 2:7. It takes the breath of God, and a body to make "a living soul."

Jas. 2:26 (margin). Spirit and breath are the same in the original.

Gen. 2:17. Disobedience brings death.

Rom. 6:23. Death is the wages or result of sin.

Eze. 18:4, 20. Death affects more than the body for, "The soul that sinneth it shall die."

Psa. 116:8. When David's life was spared he said his "soul" was delivered from death.

Eccl. 12:7. In death God keeps the spirit or breath and the body returns to dust.

Eccl. 9:5, 6. There is no consciousness in death.

Psa. 146:3, 4. As it takes the breath and body both, to make a living soul, when the breath leaves the body it ceases to be a living soul.

Job 14:14-21. The dead know nothing of what takes place on earth after their death. Their sons may come to honor, but they know it not.

Eze. 37:10-14. The resurrection is the re-uniting of the breath and the body.

"Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Saviour's power."

Heb. 2:14. The devil had the power of death.

John 8:44. Christ says the devil is the father of lies.

Gen. 3:4. Here is the first recorded lie of the devil. He contradicts the word of God and says man will not die if he sins. Time has

proved his statement false, so he has varied his falsehood and now states "*the soul can never die;*" that it lives on after death, conscious of all that is being done on earth. But God's word plainly says, "*The soul that sinneth it shall die.*" "*The dead know not anything,*" etc.

The Two Deaths

Rom. 5:12. The death sentence has been passed upon all men.

Psa. 49:10. The wise, the foolish, and the brutish people all die.

Isa. 57:1. The righteous and the merciful die.

1 Cor. 15:22. Death is a legacy received by all humanity from Adam. This is the first death and is not the wages of the individual's sins, for it comes upon the righteous as well as upon the wicked. While all die alike, yet there is a difference in their deaths.

Heb. 11:13. The righteous die in faith.

Rev. 14:13. They die in the Lord.

Prov. 14:32. "The righteous hath hope in his death."

Psa. 116:15. "Precious in the sight of the Lord is the death of His saints." All such are sure of eternal life.

Num. 23:10. Even the wicked covet the death of the righteous.

"Asleep in Jesus! O how sweet

To be for such a slumber meet!

With holy confidence to rest

In hope of being ever blest."

Rev. 20:6. The second death hath no power over those who die the death of the righteous.

Heb. 2:27. God never appointed but one death to man. He desires all to live. Every one who dies the second death brings it upon himself as the result of his own sins.

Eze. 18:20-26. The first death is inherited, but the second death is an individual matter. It is not passed from father to son, but comes only to the one that has not separated from sin.

Rom. 6:23. While in this life all inherit the "first death," after the resurrection the righteous have eternal life; while the wicked individually receive, not the wages of their father's sins, but what they individually have earned in sin.

Eze. 18:26. Every one that dies a sinner will die the second death.

Rev. 20:14. The fires of the last day cause the second death.

Matt. 25:41. The fire was not kindled to con-

sume the wicked; but the devil and his angels If individuals choose sin rather than righteousness they will have to go with the author of sin at last.

Rev. 20:15. The only way to escape the second death is to be sure that your name is written in the Book of Life.

Luke 10:17-20. Our greatest source of rejoicing should be that our "names are written in heaven."

A Forbidden Food

THE Lord loves His people and He wishes above all things that we may prosper and be in health, even as our soul prospers. 3 John 2. Our bodies are composed of what we eat, and therefore our health depends largely upon our diet. The Lord wishes us to be in health, and in order to keep our bodies in a healthy condition He has given us instruction in regard to our diet. There are some things He has strictly forbidden. Among them is the fat of any animal. God designs we shall obtain the oil or fat necessary to keep our bodies in a healthy condition from the vegetable kingdom. The plain command is given, "Ye shall eat no manner of fat, of ox, or of sheep, or of goat." Lev. 7:23-25. And to make it more forcible, He says, "It shall be a *perpetual* statute for your generations throughout *all* your dwellings; that ye eat neither fat nor blood." Lev. 3:17.

When the sinner brought a sin offering and slew it before the Lord, he took a knife and carefully removed all the fat from all parts of the body. Every particle of fat was removed, given to the priest, and the priest burned it upon the brazen altar in the court of the temple. Lev. 4:8-10; 19:26; 31. The burning of this fat was a type of the final burning of sin in the fires of the last days. Psa. 37:20.

The burning of the fat was a "sweet savour unto the Lord;" for it represented the burning of sin *without the sinner*; as in the command to abstain from blood there was a spiritual and a physical reason for

the command. If one ate that which represented sin, it would lead them to think lightly of sin. Physically, fat is not wholesome food. When a person becomes very fat it always indicates disease rather than health. When animals are over fed and fattened for the market, the fat usually indicates diseased organs. The fat can not be health-giving food for man.

The Living Word

CHRIST taught there was life and salvation in every word of God. "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God." Matt. 4:4. A word in the Scripture is a complete thought. "And he wrote on the tables according to the first writing the Ten Commandments," or "ten words." Margin, Deut. 1:4. Each commandment was one thought expressing a prohibition against some certain sin. The second and fourth commandments contain nearly one hundred words each, while the sixth and eighth commandments have but four words each, and yet God recognizes a word to be one complete thought expressed in words, be it few or many. Each thought of God's is infinite. It is far-reaching, and contains more than any finite mind can comprehend. It is a seed to the mightiest tree that ever grew. Back of it is an infinite mind. To sit in judgment on any thought of God is to attempt to measure the ocean with a pint cup. To say that certain texts of scripture mean thus and so, may be true, but to say that it is all they mean, is quite untrue. It means all that the words express and what the finite mind can comprehend, and infinitely more.

God says the Word was made flesh. John 1:1, 14. There God, Word, and Christ are the same. There is as much infinity in the Word as there is with God. God is invisible, but His Word is the same as Himself, and so is Christ.

Work in the Home

THE Saviour never refused to enter the homes of the people when asked. It was in the home, at the table, He revealed himself in the breaking of the bread to the two with whom He had walked eight miles without making Himself known. He was made known to them in "the breaking of bread." It was at their evening meal the Lord reserved the great manifestation of Himself to the hearts of the disciples. During Christ's sojourn of forty days on the earth after His resurrection we read, "Eating together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of Me." Much of his instruction, not only before His death, but after, was at the social board. It was while the Saviour was a guest in his home that Zacchaeus was constrained to say, "Half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house." This was house-to-house labor. Christ began this labor in the garden of Eden. He is ever found in the house of prayer. Morning and evening worship He instituted with the human race, even before man sinned. It is a successful method of laboring for souls. There are stated seasons of worship in heaven and this is one thing that makes the home heavenly. House-to-house labor is of God's appointment and ever has, and ever will be, blessed of God. It is a blessed privilege that in this method of work we can be co-laborers with God.

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Are you helping to spread the gospel?

Flat Earth Theory

A SUBSCRIBER wishes to know what objection there is to the flat earth theory.

Much every way. Experienced sea captains say it is opposed to existing facts. What is called circuit sailing disproves it. To save distance, mariners sail south when traveling east and west south of the equator.

It can readily be seen on any map that from the north pole the distance between the meridians increases until you reach the equator. South of the equator, the distance gradually diminishes, until they all meet at the south pole. If the flat earth theory is correct, and the earth flat like a plate, the distance between the meridians would increase the farther South you went from the equator. This would change the map, and the location of islands would be quite different from what they are on a map drawn by the globular theory.

The writer has sailed around the world from east to west, and also sailed from northern Norway to the icebergs of the Southern Ocean. He has conversed with sea captains wherever he sailed, and invariably they have told the same story. It is landsmen and not mariners that advocate the flat earth theory. In some instances they have placed the chart before him and pointed out certain islands they were to pass and showed where they would be on the flat earth theory and where located on the globular theory. As they passed these islands the truth of the globular theory was demonstrated.

It is against Bible statements, "It is He that sitteth upon the *circle* of the *earth*." Here the earth is said to be upon a circle. Again, "He walketh in the circuit of heaven." Job 22:14. Once more the wise man says, "When He prepared the heavens I was there; when He set a *compass* upon the *face of the deep*." Prov. 8:22. In the above it will be noticed the earth is said to be upon a circle, the heavens on a circuit

or circle which is the same original word that is translated circle in Isa. 40:22. Then in Proverbs the face of the sea is said to be upon a compass or circle, as here again the original word is *chug*, as in other instances. So the earth, the heavens, and the face of the sea are upon a circle. Young, in his concordance, defines the original word as "arch, vault, compass." The reader will also see that is the way the word is used in the Bible. We can but think, if the Bible was read carefully and critically, false theories would be corrected, and the Bible would be found in harmony with all true science. God, the Author of the Bible, is the Author of science.

The Calling of God

THERE is no higher evidence that God has called men for His work than a willingness on their part to place themselves in the breach, to give their talents, received from Him, their substance, and even their lives, if need be, to vindicate the honor and glory of God. There have ever been such men and women, and there are such to-day. They are not so numerous in fact as in profession, yet they exist,—those whose hearts are as true as the early disciples who took joyfully the spoiling of their goods, knowing that in heaven they had a better and a more enduring substance. The cause of Christ is the most precious of all causes. It is the safest enterprise in the world. The greatest privilege that man can have in this world is to sacrifice his means, his reputation, and any or all of his personal interests for the cause of Christ, in a time of actual need. At such times every tear that is shed is bottled in heaven. Every heartfelt prayer is lodged upon heaven's altar. Every dollar of means thus invested is "treasure laid up in heaven that faileth not, where no thief approacheth, neither moth corrupteth." Christ laid aside the glory that He had with

His Father and became poor, "that we through His poverty might become rich." For man to do the same is simply drinking of the same cup; it is "filling up that which is behind of the afflictions of Christ." It is suffering with Christ for the same cause which led Him to die upon the cross.

LET us also go to work for others. When?—Now. They may not need us in the years to come. Now is the time. If we wait, "the friends we hold so dear may be beyond the reach of all our good intent."

"For baffled most in this weary world,
With its struggles small and great;
Its lonesome nights and its weary days,
Its struggles forlorn with fate,
Is the bitter grief, too deep for tears,
Of the help that comes too late."

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