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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.

SOMETHING TO THINK ABOUT



MY heart is glad in the Lord, my horn is exalted through the Lord: my mouth is enlarged over my enemies; because I rejoice in Thy Salvation.

“There is none holy like the Lord; for there is none beside Thee; and there is not any rock like our God. Talk no more so exceeding proudly; let not arrogance come out of thy mouth; for a God of knowledge is the Lord, and by Him are actions weighed.

“The bow of the mighty is broken, and those that stumbled are girded with strength. They that were full hire themselves out for bread; and they that were hungry cease [from labour]: while the barren hath born seven, she that hath many children fadeth away.

“The Lord killeth and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich: He bringeth low, and also lifteth up. He raiseth up out of the dust the poor, from the dunghill He lifteth up the needy, to set them among the nobles, and He assigneth them for the throne of Glory; for the Lord's are the pillars of the earth, on which He hath set the world. He ever guardeth the feet of His pious ones, and the wicked shall be made silent in darkness; for not by strength can man prevail.”

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VOL. I

NEW YORK CITY, MARCH, 1903

No. 10

THE WAITING-TIME

THE King and the kingdom are coming,
Though long has the waiting-time seemed;
And oft to the eye of the watcher,
A light in the distance has gleamed,
But only to go out in darkness,
And leave the heart sad as before:
Be patient a little while longer;
The waiting-time soon will be o'er.

The crown is a thing of the future,
The glory will yet be revealed;
The royal gift has not gone by thee,
Nor Jesus his promise repealed.
Be faithful a little while longer:
The night must give place to the day;
The King and the kingdom are coming,
And for their arrival we pray.

Our prayer is the prayer of the ages,
Which Jesus himself taught to men;
And thus he is pledged to performance,
Without telling all about when.
So, praying, and hoping, and working,
In faith to each other we cry:
"The King and the kingdom are coming!
Keep heart; for the Lord draweth nigh."
—Charles H. Gabriel.

EAT THE WORD

MRS. E. G. WHITE

LET every man stand in his lot and in his place, working with earnestness, decision, and power to advance God's cause, bearing aloft the standard on which are inscribed the words, "The commandments of God and the faith of Jesus." God will be with his workers in the Publishing House if they will be with Him. If they will expel all selfishness and follow Bible principles, keeping separate from worldly policy, the glory of the Lord will be revealed. We may teach the Bible ever so zealously, but

if we do not honor the truth by efforts proportionate to its greatness, we shall form ideas of Christ which do not honor the self-denying and self-sacrificing Redeemer. We need Christ every moment. We need to look upon and study His character. What would Christ do were He in my place? is to be our measurement of our duty. It is possible to preach the Word and walk directly contrary to its teaching, showing in the home life and in business life a form of godliness without the power.

Vague suppositions regarding Christ are not enough. We need an abiding Christ. We need to eat His word. He is the Bread of Life. The revealed word is our photograph of Christ. The world can only be expelled from the soul by filling the soul with Christ. Just as the life of the body is produced by the temporal food eaten, so the life of the soul is produced by the spiritual food eaten. He who would have spiritual life and vigor must eat the flesh and drink the blood of the Son of God. Christ declares, "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed and My blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in Me and I in Him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me."

O that the workers in every line of the

service of God would eat of the leaves of the tree of life, which are for the healing of the nations!

THE BOOK OF REVELATION
Heaven's Benediction

S. N. HASKELL

IT was a common expression of the apostles in writing to the various churches to say, "Grace to you and peace from God our Father, and from the Lord Jesus Christ": 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 2 Thess. 1:2; Tit. 1:4; Phil. 1:3. But the choicest of all of Heaven's benedictions is pronounced upon those who read the book of Revelation. No other such words are found in the Bible. "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth." Rev. 1:4, 5. These are most wonderful words. God is represented as saying, "Grace and peace," and the seven spirits which are before the throne are represented as saying, "Grace and peace," and Jesus Christ also is represented as saying the same thing, and then to make it more emphatic, His position is stated as being the first begotten of the dead, and the Prince of the kings of the earth. This is the blessing that is promised in the third verse. The first line of this book is God's title of the book. The second line gives the name and the author, the third and fourth lines its object, while the last two lines of the first verse tell how it came to John. The second verse is the part that John acted in giving it to man. The third verse is the promised blessing upon all who read and those who hear and keep the things which are herein written; while in

the fourth and fifth verses comes this heavenly benediction.

The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Prov. 10:22. In proportion as the grace of Christ is expended on man, or on anything that is redeemed, so it will shine in the kingdom of glory. This planet, upon which heaven has expended everything, will become the future home of God the Father. Rev. 21. No earthly potentate could take notice of an obscure individual without it being considered an honor; but, what is this in comparison to the Lord of lords and the King of kings condescending to speak in a commendatory manner to a sinner who is a rebel to His government! There are many instances where God has thus spoken to individuals and showed His divine approval. He has conversed with them, sat at their table and eaten with them, walked with them, and He regards it an honor to man. Of Moses it is said: "With him will I speak mouth to mouth, even apparently, and not in dark speeches." Num. 12:8. Of John the Baptist He said, "Among them that are born of women there hath not risen a greater than John the Baptist." Matt. 11:11. To Daniel three times He said, "Thou art greatly beloved." Concerning Zacharias and Elizabeth He said, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6.

God particularly mentions that it is the seven spirits which are represented as seven lamps of fire burning before the throne. Rev. 4:5. These are "the seven spirits of God sent forth into all the earth." Rev. 5:6. The seven spirits are the seven manifestations of the Spirit of God referred to in Isaiah 11:2, 3. The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord, and to make His

people of quick understanding. This is also briefly referred to in Exodus 35: 30-33, as "wisdom," "understanding," "knowledge" in all manner of workmanship, knowledge to "devise curious works," "cutting stone," "setting stones," and "carving wood." It is also referred to in Ex. 31: 3-5. This is a promise of enlightening and blessing man in every lawful undertaking in all the earth. It is not local as to time or place in its influence, for seven times over He calls upon *all who have an ear to hear*, to let him hear what the Spirit saith unto the churches; and concerning the Spirit we read, "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16: 9. This is heaven's benediction upon those who study this precious book. Is it not of importance to consider it? Can any one who professes to be a friend to the Author of this book neglect it without losing the blessing promised?

PARABLE OF THE FIG TREE

J. N. LOUGHBOROUGH

NOW learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [He—*Margin*] is near, even at the doors." Matt. 24: 32, 33.

This language is found in our Saviour's answer to the question of his disciples, "What shall be the sign of Thy coming, and of the end of the world?" Verse 3. When the events mentioned have been witnessed we may *know* that we have come to the time when there shall be proclaimed to the world His near coming, and the message, "The hour of His judgment is come." Rev. 14: 6.

In our last article we saw that the judg-

ment of God's people is closely connected with Christ's second coming. This appears still further in Paul's charge to the gospel ministry, as given to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall *judge* the quick [living] and the dead *at His appearing* and His kingdom; preach the word." 2 Tim. 4: 1, 2. Those proclaiming the judgment message must then proclaim also Christ's near coming.

When is the time that the judgment message, and the advent of Christ "at the doors," is to be given to the world? From the answer of our Saviour to His disciples we see that it is when the "parable of the fig tree" can be learned. That, according to the testimony in Matthew, chapter twenty-four, is immediately following certain signs. Of this we read, "immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall *from heaven*, and the powers of the heaven shall be shaken; and then shall appear the sign of the son of man in heaven [the token that He is there]; and then shall all the tribes of the earth mourn, and they shall *see the Son of man coming* in the clouds of heaven with power and great glory. . . . *Now* learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, *know* that it [He—*Margin*—Christ] is near, even at the doors." Matt. 24: 29-33.

The "tribulation" here mentioned is the persecution of the Dark Ages, from 538 to 1798 A. D. That tribulation was to be "*shortened*." In A. D. 1776, the "decree of tolerance to all religions" was passed, even by certain nations who had previously been among the persecutors. According to the record in Mark's gospel the first of these signs was to be "*in those days, after the tribulation*." Mark 13: 24. The "days"

of the persecuting power extended to 1798 ; but, as we see, the tribulation was "shortened" in 1776. May 19, 1780, the signs in the sun and moon were both fulfilled. There was a darkness that continued from 11 A. M. to 11 P. M. It was the day after the full of the moon, so it was no eclipse of either sun or moon. And, as expressed by Noah Webster, many years after, "No satisfactory reason has ever been assigned for this darkness." So on that day the sign in both sun and moon was fulfilled.

Nov. 13, 1833, the stars fell "to the earth" in the very manner predicted. The great meteoric shower of that occasion "covered no inconsiderable part of the earth's surface." All of North America witnessed that shower of stars of five or six hour's continuance. On the 25th of November of the same year there was a similar shower of stars on the continent of Europe. Of this we have an account given by *The Learned German School Teacher*, published in Stuttgart, Germany, in the year 1835.

The things here mentioned that were to transpire as tokens of Christ's coming at the door were these signs in the sun, moon and stars. So when we come to 1833, and the fulfillment of this sign in the stars, we reach the time when "the parable of the fig tree" is to be "learned." "How shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15), are questions just as important in this case as in any other. When the Lord's time comes for a truth to be learned, He, on His part, will see that *teachers* are raised up to *teach* that truth. We see then that 1833 specially marks the time when the Lord would raise up His servants to proclaim the judgment message, "The parable of the fig tree," the setting forth fulfilled prophecy, and the signs as evidence that the coming of Christ was "near, even at the doors."

At that time the Lord began to raise up teachers in various parts of the world who went forth proclaiming as the "distinct and specific message," "the hour of His judgment is come." The simultaneous raising up of men in various countries, without knowledge of each other, to give the same message, in the Lord's specified time for such a message, is of itself a proof of its heavenly origin. Through the earnest efforts in the different countries the message assumed large proportions. When those in one country began to learn what was going on in other countries, lo! the whole world was being stirred. That message went to the ends of the earth. Concerning that work we wish to speak still further in our next.

"ASK, AND IT SHALL BE GIVEN YOU"

HE loves to answer prayer, though not, it may be,

In just the way that we should think the best;

But in His own prospective, perfect judgment,

He gives the blessings, and withholds the rest.

Then let us trust Him, let us take the comfort ;

O, let us lean upon our Father's care ;

Life may seem dark at times, events mysterious,

But once at home, all shadows vanish there.

—C. Murray.

Successful Workers

"The humblest men and women have their appointed work. The most lowly, if they will receive the truth, will be accepted by Christ to do His work. The Lord will do a great work through humble men in reaching humble men. God will accept the talents of the greatest men, but if these refuse to return to Him their intrusted gifts, He uses humbler workers. It is God who has given men all the power they possess. *Those who refuse to use their gifts in His appointed way will be left to their own finite wisdom, to lose their all. God will accept the patient, loving service of lowly people. Through the skill of a multitude of humble workers He will carry on His work.*"



THE GOLDEN ALTAR OF INCENSE.

THE GOLDEN ALTAR

MRS. S. N. HASKELL

THE altar of incense, or the golden altar, as it was called, was built of wood, overlaid with pure gold. It was one and one-half feet square, and three feet in height.

Ex. 30:1-5. There were horns at the corners; these were also overlaid with pure gold, and there was "a crown of gold round about." Undemeath the crown of gold at each corner were rings "for places for the staves to bear it." The staves and rings were also overlaid with gold.

Ex. 30:6. It was placed before the second vail. On the opposite side of the beautiful screen of blue and purple and fine linen wrought with cherubims was the Ark of God, with the covering cherubs overshadowing the mercy-seat, where the visible presence of God was manifested in the bright light hovering over the mercy-seat.

Ex. 30:7, 8. Every morning and evening Aaron burned incense upon the altar. The fire was kept constantly burning. All day and all night the light smoke ascended from the altar. But every morning and evening as the high

priest cast new incense upon the fire of the altar, the volume of smoke greatly increased. Note: No under priest was sent in to place the incense upon the altar; the high priest alone did this work.

Ex. 30:9. No strange incense nor any other offerings were ever to be placed on the golden altar.

Lev. 4:7, 8. The horns of the altar were touched with the blood of the sin offerings.

Lev. 17:11. "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." No part of any sin offering except the blood was ever put on the golden altar. Only that which represented the life and righteousness of Christ came in contact with it.

Rev. 8:2-4 [margin]. John was shown the *real* golden altar in heaven of which the earthly one was a type. He saw the heavenly incense added to the prayers of the saints.

John 14:6. No one can approach the Father but by Christ. "The incense ascending with the prayers of Israel represents the merits and intercession of Christ. His perfect righteousness, which through faith is imputed to His people, and which can alone make the wor-

ship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of *perpetual intercession*, before the holy, an altar of *continual atonement*. By blood and by incense God was to be approached, symbols pointing to the great mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul."

Ex. 30:34-36. The incense was considered holy. It was very fragrant.

Ex. 30:37-38. None were to use the same mixture as common; it was sacred. "Day and night the holy incense diffused its fragrance throughout the sacred apartment and without, far around the tabernacle."

Ex. 30:35. The incense was fragrant, representing the Christ life. Wherever it is found there is an influence which reaches far beyond the individual.

These were all beautiful types representing the work of our High Priest in our behalf. As we awake in the morning and think of the perplexities and trials to be encountered during the day, Satan would often seek to discourage us; but we have only to remember that our High Priest places a fresh supply of His righteousness upon the heavenly altar, to be added to every faint or faltering cry for help we may give amid our perplexities. In the evening as we recount the defeats and failures of the day, we would often be discouraged if we did not know that our blessed Redeemer had placed a fresh supply of righteousness upon the altar awaiting our demand. It matters not how many apply for a covering for the mistakes of the day, there is an inexhaustible supply, an abundance for all.

Lev. 10:1-7. When the priests used the censer in the service, they were to take coals of fire from off the golden altar for the censer. No strange fire was to be offered. As the incense represented Christ's righteousness, it can be readily seen that the strange fire was a type of self-righteousness. The incense shielded them from death in the presence of the Lord. Lev. 16:13.

Isa. 64:6. Our righteousness, instead of giving life, destroys us.

Rev. 8:2-5. There will come a time when the last prayer will be offered. Then the officiating priest throws the censer into the earth, and the work is forever ended. We will need no intercessor in the new earth for the Lord says, that "before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

THE BOOK OF ESTHER

The Controversy Continued

S. N. HASKELL

THERE were two points only in the argument of Haman to destroy the Jews. First, their laws were not like the king's laws, and they did not keep the king's laws. Second, the liberality of Haman; he would pay ten thousand talents of silver (nearly \$1,000,000), if a praying, harmless people might be destroyed from the earth. The people were given into Haman's hands. The document was prepared and given to the king's "lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of King Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey." It was one year from the passing of the decree before in one day they were all to be destroyed. Haman was the Jew's enemy. The king had nothing against the Jews, for they were good citizens. They observed the seventh-day Sabbath, and their religion was not according to the law of the land. The hatred arose purely on a religious basis. The experiences of God's people just before us are thus described by the inspired penman. Rev. 13:15-17.

Haman was an Agagite of an Amalekite tribe. There was no good in the Amalekites. Haman fully demonstrated this fact. Like Cain they were spared to show before the universe, and as a practical lesson down to us, that if "favor be showed to the wicked, yet he will not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10. All the trouble with Mordecai was that he did not show to Haman that reverence Haman thought he should.

God is never short of resources. He is never limited for agents and means to accomplish his own purpose. Some eight years before this there began a train of circumstances that brought Esther quietly, and unobserved by the people, to the throne as queen. The Jews as a people humbled themselves before God and fasted and prayed for three days, then the queen took her life in her hands and went uninvited before the king. He lifted his golden scepter and promised to grant her her request unto half of his kingdom. The result was the king gave her the fullest liberty to write a decree and seal it with the king's ring, and send it abroad as extensively as the other decree had been sent, that the Jews could defend themselves on the fatal day. God then put in the hearts of their enemies a fear, so a complete deliverance was wrought.

God not only wrought through Esther, but he worked directly with the wicked king. He was troubled so that he could not sleep, and to occupy his mind he commanded "the book of the Chronicles" to be brought before him, and it was found that Mordecai had spared his life a short time before, and that he had not been rewarded. During the night Haman's mind had also been led, but by the powers of darkness rather than by angels of light. He had been busy causing a gallows to be

made for Mordecai. Only one thing remained to complete his plan, and that was the consent of the king to hang Mordecai upon the gallows. Haman went to the court seeking an interview with the king. The king sent for him, and "said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? And Haman answered the king, For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the streets of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then the king said to Haman, make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse and arrayed Mordecai and brought him on horseback through the streets of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor. And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him." Esther 6:6-13. Thus God reversed the scales of man's judgment, exalting Mordecai, and humbling

Haman. This prepared the way for victory for God's people. Now Esther revealed her connection with Mordecai, which had before been kept secret. This was the pivot upon which the deliverance of the Jewish people turned.

FRUIT AS AN ANCIENT ARTICLE OF DIET

LUSCIOUS ripe fruit is one of the precious gifts of the Creator. From the earliest history fruit has been a part of the diet of man.

Before man sinned God designed fruit should be an important part of his diet. Gen. 1:29; 2:16.

Fruit was eaten fresh from the trees. Many varieties were dried, while canning and preserving were also known to the ancients. When David was fleeing from Absalom, Ziba gave him an hundred bunches of summer fruits. 2 Sam. 16:1.

Songs of Sol. 7:13; Gen. 30:14 mentions the mandrakes as a fruit to be desired.

Grapes have ever been a choice fruit; they were used in Egypt. Gen. 40:11. The grapes of Palestine were especially fine. Num. 13:23. They were freely eaten of. Deut. 23:24. And the pure juice was used as a drink. Deut. 32:14. Grapes and figs with other fruits were sold in the markets of Jerusalem. Neh. 13:15. Wine and grapes will be used in the new earth. Matt. 26:29; Isa. 65:21.

The fig tree grew in the garden of Eden, its leaves formed the aprons with which our first parents tried to clothe themselves. Gen. 3:7. The promised land yielded a fine variety of figs. Num. 13:23. Figs, pomegranites, olives, and apples were all common fruit in Bible times. Deut. 8:8; Joel 1:12; Songs of Sol. 2:3.

Melons and cucumbers were freely eaten in Egypt. Num. 11:5. Cucumbers were cultivated in gardens. Isa. 1:8. Melons or gourds were cooked and used for food.

Some of the wild varieties were poisonous. 2 Kings 4:39. The mulberry tree also grew in Palestine. 2 Sam. 5:23.

Dried fruits were used abundantly. Raisins and cakes of figs were much prized for food by the ancients. Abigail sent one hundred clusters of raisins and two hundred cakes of figs to David. 1 Sam. 25:18. These dried fruits were considered good food for one faint from lack of food. 1 Sam. 30:11, 12. They were also used in their feasts of rejoicing. 1 Chron. 12:40. Earthly fruits are not to be compared with the fruits of the Tree of Life in the midst of the Paradise of God, of which the righteous will partake in the earth made new. Rev. 2:7; 22:1, 2; Isa. 66:22, 23.

BIBLE READERS' CLASS

WE trust all who have enrolled themselves as members of this class, remember the condition of membership; viz., that all members of the class are expected to give at least *one* Bible reading each week. We would be much pleased to hear from the members of the class, and know of their success in the work.

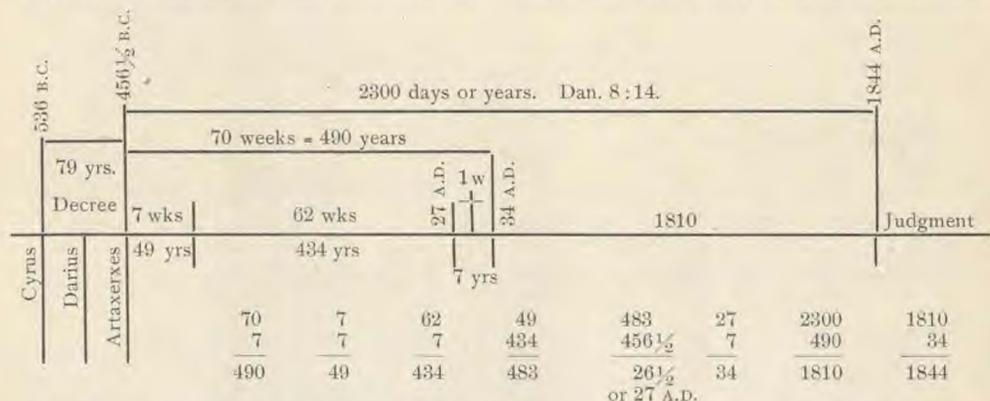
In giving the lessons on the prophecies this month it would be well to carry a small blackboard to use in illustrating the lesson. Study the diagram until you can readily reproduce it, and then draw the diagram as you proceed with your lesson. It would be well also to have a prophetic chart, illustrating the symbols given in the vision.

The Eighth Chapter of Daniel

- Dan. 8:1. The third year of Belshazzar's reign was the last of Babylonian history.
 Dan. 8:2. Daniel was in the territory of Medo-Persia when the vision was given.
 Dan. 8:3-14. The following symbols were given: The ram, the rough goat, the little horn, and the two thousand three hundred days.
 Dan. 8:15. Daniel sought for the meaning.
 Dan. 8:16. Gabriel commissioned to make him understand.
 Dan. 8:20. Ram represented Medo-Persia.

- Dan. 8:21. The goat was a symbol of Grecia.
- Dan. 8:6,7. Description of the overthrow of Grecia by Medo-Persia.
- Dan. 8:8,22. Grecia divided into four divisions.
- Dan. 8:24,25. The work of Pagan and Papal Rome described.
- Dan. 8:26,27. Gabriel introduces the days of the fourteenth verse and then closes his instruction for that time. Daniel being in a fainting condition could not comprehend any more. Daniel does not fully understand the vision.
- Dan. 9:1. The first year of Darius was the first of Medo-Persia's universal reign. Babylon had been overthrown since the vision of the eighth chapter. A few months had perhaps elapsed since its overthrow.
- Dan. 9:2. Daniel was studying Jeremiah.
- Dan. 9:3-19. From certain expressions in the prayer it would seem Daniel feared their cap-

- given two years after the angel gave the explanation to Daniel, as the first year of Darius was 538 B. C.
- Ezra 6:1-12. The second part of the commandment was given by Darius.
- Ezra 7:11-26. Artaxerxes gave the last part of the commandment in 457 B. C. It required seventy-nine years to complete the decree. It began in 536 B. C., was completed in 457 B. C.
- Dan. 9:24. We have found this long period commenced when the decree was complete in 457 B. C., and there were to be seventy weeks, or four hundred and ninety years, determined upon the Jews.
- Ezra 7:9. Nearly half of the year was gone, by the time the decree reached Jerusalem, so that it was 456½ B. C. when the decree really went into effect.
- Dan. 9:25. The seventy weeks were divided into



tivity might be lengthened. He pleaded for the restoration of his people.

Gabriel Continues the Explanation of the Vision

- Dan. 9:20,21. Gabriel came while Daniel was praying.
- Dan. 9:22,23. He said he had come to give him understanding and told him to consider the vision.
- Dan. 9:24. The portion relating to the 2300 days was the only part of the vision left unexplained and Gabriel begins to speak of that.
- Dan. 9:25. The time was to be reckoned from the commandment to restore and rebuild Jerusalem.
- Ezra 6:14. It took the edicts of three kings to make this commandment.
- Ezra 1:1-4. The decree of Cyrus given 536 B. C. was the first of the commandment. This was

three periods; viz., Seven, sixty-two, and one week.

- Num. 14:34. A day of prophetic time equals a year of real time.
- Dan. 9:25. The seven and sixty-two weeks were to reach to Messiah, seven weeks equals forty-nine years, sixty-two weeks equals four hundred and thirty-four years, forty-nine plus four hundred and thirty-four equals four hundred and eighty-three years. This is a longer period than the four hundred fifty-six and one-half years, and brings us down twenty-six and one-half years past A. D. 1, which would take us into the autumn of A. D. 27.
- John 1:41 [margin]. The word Messiah translated into English is anointed. The four hundred and eighty-three years reached to the Anointed One.
- Acts 10:38. Jesus was anointed with the Holy Ghost.

Luke 3:21, 22 [margin]. This anointing took place at the baptism of Jesus in A. D. 27. The four hundred and eighty-three years reached to the Saviour's baptism when he entered upon His ministry.

Mark 1:9-15. Jesus as he entered upon His ministry announced that "the time *was* fulfilled."

Dan. 9:26, 27. After sixty-two weeks had passed, in the midst of the remaining week, Messiah was to be cut off. John states the Saviour attended four Passover feasts and was crucified while attending the fourth. Thus His ministry covered just three and one-half years, or one-half of a week of seven years.

Dan. 9:27. He was to confirm the covenant for one week and yet be cut off in the midst of the week.

Heb. 2:3. The Saviour taught them the first and His followers the last part of the week.

Luke 24:47. Christ instructed his followers to begin their work in Jerusalem, and for three and one-half years it was mostly confined to Jerusalem.

Acts 8:1-4. After the rejection of the Gospel and the stoning of Stephen the disciples went everywhere preaching the word. This was A. D. 34, the end of the seventy weeks. The Gospel was no longer confined to the Jews; but was given to the world. Four hundred and ninety years taken from the whole period, the twenty-three hundred years, leaves eighteen hundred and ten years, still remaining after A. D. 34. Adding this to thirty-four brings us down to 1844 A. D., as the close of the period.

Dan. 8:14. At this period the cleansing of the heavenly sanctuary, or the investigative judgment began.

This is one of the most important lines of prophecy in the Bible. It locates the baptism and crucifixion of Christ and the judgment. Study it prayerfully and thoroughly before attempting to give it to others.

Time of Judgment Announced

Dan. 8:1, 14. In the third year of Belshazzar, 538 B. C., Daniel was shown when the judgment would open in heaven.

Dan. 7:9, 10. In a previous vision he was given a view of the judgment.

Ecdl. 3:17. There is time for every purpose in the judgment.

Acts 24:25. Paul preached of a judgment in the future.

Rev. 14:6, 7. John gives a message which was to go to every kindred and tribe announcing "The hour of His judgment *is* come." Therefore there must be a period in the world's history when the judgment is in session.

Rev. 10:1-3. A message proclaimed with a "loud voice" by sea and land.

Rev. 10:2. Message based upon contents of a "little book."

Rev. 10:6. The burden of the message "time should be no longer."

There are two kinds of time mentioned in the Bible; viz, prophetic and literal. The book of Daniel is the only "*little book*" in the Bible which contains long periods of prophetic time bounded by dates. 1844 is the latest date given which closes any prophetic period.

Rev. 10:11. As there was another message to go to the world after this one, the angel did not mean literal time should be no more, but prophetic time should end. As 1844 is the latest date given for prophetic time to end, this message preceded that date.

Rev. 10:8-10. Bible students in studying Daniel supposed Christ would come in 1844. This was sweet to them; but when the time passed the disappointment was bitter.

The message of Christ's soon coming went to the world at that time.

Heb. 10:32-39. The disappointment is described and Christ's coming foretold.

The Standard in the Judgment

Ecdl. 12:13, 14. "Fear God and keep His commandments: for this is the whole duty of man."

Rev. 11:1. The worshipers are measured.

Rom 2:12. All will be judged by the law.

Jas. 2:12. "So speak ye, and so do, as they that shall be judged by the law of liberty."

Rom. 3:21. Righteousness is witnessed to by the law.

Ex. 32:33. Sinners will be blotted from the book.

1 John 3:4. Sin is the transgression of the law.

Rom. 2:13. The doers of the law shall be justified.

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

THE PRIESTS' PORTION AND ITS SIGNIFICANCE

THE right shoulder shall ye give unto the priest." Lev. 7:32. "The wave-breast and as the right shoulder are thine." Num. 18:18. "They shall give

unto the priest the shoulder, and the two cheeks, and the maw." Deut. 18:3. To those who wish to study the significance of the priests eating of the right shoulder we refer them to Deut. 18:3; 2 Chron. 23:10, [margin]; Isa. 9:6; 22:22; Zeph. 3:9, [margin], and Luke 15:5, and other expressions where the shoulder occurs in the Scriptures. Also search the Scriptures in the same manner for the significance of the breast, or bosom, for He carries the lambs in His bosom. Also "cheek," for Christ was smitten on the cheek for us. The way the Lord uses these terms is what the Lord means by the ceremony. The priests were to teach the people these lessons. By thus studying the Scriptures we would find Christ in every ceremony of the law of Moses, as well as in the death of every offering. He is the center of all divine revelation. He who studies the Word and does not find Christ fails in his searching the Scriptures. The Bible to him becomes only a theory, and the salvation that is contained in every line is not experienced.

Another lesson taught by the priest and people eating of the peace offering was the resurrection of Christ. The peace offering was the only offering eaten by the people except the Passover Lamb. The peace offerings were especially an expression of thanksgiving to God, and were designed to keep in constant memory what Christ would do for them. It pointed to the great sacrifice that was to take away the sin of the world. The sacrifice of this offering was to be eaten on the same day it was offered, and on the morrow also the remainder of it was to be eaten. Any of it eaten upon the third day would not be accepted, and the soul that did it was an abomination in God's sight, and bore his iniquity. Lev. 7:15-18. Nothing corrupted by fermentation, the symbol of sin and death, could represent the Lamb without blemish and without spot. 1 Cor. 5:8. Therefore the flesh was to be

eaten on the second day before it saw corruption. By comparing this ceremony with Psalms 16:8-10 and Acts 13:32-37 it will be seen that this was the argument that silenced the Jews concerning Christ. Peter used it on the day of Pentecost, and God witnessed to it by the outpouring of His Spirit, and three thousand were converted. Acts 2:25-31. By eating of the flesh after it had been dead three days they denied Christ and the resurrection.

From the above scriptures we learn, First, every ceremony of the law of Moses revealed Christ. Second, the one who ate of the peace offering on the third day denied Christ, for it had begun to decay, and Christ was to see no corruption. Third, the distinction of meats was also to regulate their offerings in sacrifice, and not to teach them what was to be a general article of diet. When this fact was lost sight of they ate of clean animals as a general article of diet, and the Gentile nation has gone much farther in eating every abominable thing. This also explains why Christ could eat the fatted calf which Abraham killed the same day, and the fish which the disciples caught that morning, the real significance of which was only a peace offering, revealing Christ as our peace, having broken down all partition walls, although by ignorance it was not realized by the disciples at the time.

By the above we are not saying that God never gave any license to eat the flesh of animals. This is found in Gen. 9; but the eleventh chapter of Leviticus does not teach it. God permitted the people to do many things because of the hardness of their hearts. Matt. 19:7-9. They did not appreciate the lessons He had for them, and that would have brought to them salvation and the power of God. Then add to the above the fact that scarcely an animal that is slaughtered for food is free from disease, and men are to be pitied who cling

to dead carcasses for an article of diet, thinking the Scriptures are authority for it.

Fishers of Men

THE words spoken to Peter and Andrew on the shores of Galilee have lost none of their power as they come down to us. The words of God are living words, and are always present tense to every soul who will accept them as present.

The Saviour is saying to-day to you and to me, and to every one, who will listen: "Follow me, and I will make you fishers of men." In order to be a successful fisher one must obey the command, "Be still, and know that I am God." I well remember in my childhood days, going with my elder brother to fish in the stream near my father's home. Often I would run to him with boisterous mirth, but a "hush, be still, you will frighten the fish away," would silence me. Many are too noisy to make good fishers; they are not willing to let the nets do the work quietly beneath the surface of the water. They argue and force their own views upon the person for whom they are working until they turn aside disgusted, when, if they had given them the word, praying earnestly for God's blessing upon it, they would see fruit in the kingdom.

Don't frighten the fish and drive them away by arguments and a storm of words. We are to cast the net into the sea, in faith believing God will fill it. Your net may be a handful of tracts containing precious truth, an armful of papers filled with truth, or it may be a club of BIBLE TRAINING SCHOOL, that you have taken to use in your neighborhood. Whatever it may be, cast it into the great sea and quietly trust in God. Don't frighten away the fish by your own words, and prevent them from hearing the words of the Lord.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

FISHING-NETS

LAUNCH out into the deep,
The awful depths of a world's despair!
Hearts that are breaking, and eyes that weep,
Sorrow, and ruin, and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom, away, away,
Beauty and youth in relentless ruth
To its dark abyss for aye, for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draft" for me!
He stands in our midst on our wreck-strewn strand,
And sweet and loyal in His command.
His pleading call
Is to each, to all;
And wherever the royal call is heard,
There hang the nets of the royal word,
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power;
And the King's own voice comes over the sea,
"Let down your nets for a draft" for me!

—*Sunday Magazine*,

Ashes

ASHES were used in the Bible as a symbol of human worthlessness and misery.

Gen. 18:27. We are but ashes.

Eze. 28:18; Mal. 4:3. Ashes is all there is left of humanity and the devil after God takes His life from them. Without the life of Christ there is nothing. When the fires of the last day have done their work nothing but ashes remain.

Isa. 44:20. Out of Christ one simply feeds on ashes.

2 Sam. 13:19; Esther 4:1; Job 2:8; 42:6. The individuals who sat in ashes acknowledged their own sinfulness and unworthiness before God.

Num. 19; Heb. 9:13. It was an outward sign of bringing their sins and weakness to God; when they acknowledged their sins they were cleansed.

Isa. 61:3. God gives beauty for ashes; righteousness in place of sin. When we acknowledge our sinfulness, present our ashes to the Lord, He is faithful and just to cleanse us from all sin, and give us His beauty in place of ashes.

NEW YORK CITY WORK

FOR the benefit of our friends scattered over the world who are praying for the success of the work in this great metropolis of America, we will give a sketch of the different lines of work being carried on in the city.

The BIBLE TRAINING SCHOOL is published by the New York Bible Training School for Christian Workers. This school is located at 426 Franklin Avenue, Brooklyn, N. Y. Elder S. N. Haskell and wife are in charge of the school. Its object is to train workers to do efficient work in all lines of city missionary work.

The principal lines of work carried on are: Bible reading work; canvassing for books and papers; giving treatment to the sick; conducting cooking and health schools; giving health talks in cottages or small halls; holding mothers' meetings among the poor, helping them provide for their families; visiting the hospitals, and last but not least, giving away large quantities of papers and tracts anywhere and everywhere, people will accept religious publications.

Our Bible readers are thoroughly instructed in the Bible studies until they can present the subjects clearly in the class, in the Training School, before they attempt to present them to others. In this way the people with whom they hold Bible readings are not taught by novices but by trained workers, able to clearly and forcibly present the subjects. We wish there were a hundred consecrated Bible workers connected with our work. We have no use for any but consecrated persons who love to work for souls.

The canvassing work is done by *everybody* connected with the Training School. We believe the printed page is often more powerful than the living preacher, and that people will prize what they buy more than what is given them; all the workers are in-

structed to improve *every opportunity* to sell any publication containing truth from a one-cent tract to the most expensive book.

A very successful cooking class has just closed. This was held at 1101 Bedford Avenue, conducted by nurses who had never done independent work in this line before. The work was assigned to six different students. The home work was so thoroughly prepared that it was one of the best cooking schools we have had. The nurses felt they had gained a rich experience, as well as the people. Some members of the cooking school who had attended several schools before, stated at the close, that this was the best they had ever attended, and they had received more valuable instruction than in any other cooking school. We expect to open another school March 3.

We have trained nurses from the Battle Creek and New England Sanitariums who go out in the city and give treatments at moderate rates. General massage, \$2.00; head massage, 50 cents; facial massage, \$1.00. Simple treatments are also given by them. We have a treatment room in the Training School, 426 Franklin Avenue, where general massage will be given for \$1.00. All our nurses are ladies, and only ladies are received as patients for the above treatments.

We have permits to visit the hospitals, and twice a week our workers visit the sick in these institutions, speaking words of comfort and distributing suitable reading matter, flowers, etc.

The nurses also give health lectures wherever openings are made. At present lectures are held weekly in two small halls, with good results.

Pray the Lord of the harvest to send forth more laborers and to make us all true soul-winners. If the Lord impresses you to aid our work financially, that will be thankfully received and carefully used.

Besides the work conducted by the Training School, five ministers are conducting Sunday evening meetings in halls in different parts of Greater New York. Each minister has a company of laborers connected with him to follow up by house-to-house work during the week, the interest awakened by the Sunday evening lectures.

Elder Charles Edwards has charge of a company in the Bronx, Elder E. E. Franke in Manhattan, Elder Luther Warren in South Brooklyn. Elder O. E. Reinke has a company of German workers, and Elder Anderson leads the work among the Scandinavians.

Brother J. M. Calvert and wife and the workers associated with them are making a specialty of selling the *Signs of the Times* and the BIBLE TRAINING SCHOOL. Sister Calvert and the workers with her go everywhere with the papers, from the saloons to the wealthy residences.

Capt. Johnson is doing a good work in New York Harbor, visiting the vessels that come from all parts of the world. He sends publications broadcast upon the great seas. Truly this work is casting bread upon the waters and the fruit will surely be seen "after many days."

The Lord is blessing the work of these different companies.

Three vegetarian restaurants have been opened the past year in New York city, Brother Carl Rasmussen is located on the corner of Sixth Avenue and 24th Street. Brethren Coates and Nelson have restaurants on 18th Street, near Sixth Avenue.

J. A. Wood has recently opened a health food store at 1098 Fulton Street, Brooklyn. The restaurants and food store are private individual enterprises, and all seem to be prospering financially, and we hope all will become firmly established.

Work for Your Next-Door Neighbor

"DEAR BROTHER: Enclosed please find twenty-five cents for one copy of the BIBLE TRAINING

SCHOOL to my address. I hope in time to get a few more subscribers, but I want it just now. I do not know how to wait to go around to get subscribers. I have commenced Sisters' meetings at our home. We have them every Wednesday afternoon, and hope to find just what we need to help us in our meetings, in this paper. It is time for every one of us to be at work right where we are. I feel a great burden for a work to be done in this village, and dare not keep still and wait for help to be sent to us. When I look at myself and see how weak I am, I feel like sinking into nothing, but of late the Lord has made me to hope that poor weak I can do something, if I am willing to connect my weakness with His mighty power, and my prayer is, Just let them see dear Jesus,—not poor weak me. We had such a precious meeting last Wednesday, only three of us, and as I pleaded in prayer for these two sisters, their husbands, and families, the Lord came very near by His Spirit, and I am expecting others will come soon."

Another Way of Doing Missionary Work

"Editors of BIBLE TRAINING SCHOOL:

"DEAR SIR: You will find enclosed fifty cents, for which please send twenty-five copies of the BIBLE TRAINING SCHOOL to Mrs. ——. She is in poor health, and blind, living with, and dependent upon, a kind friend. I would like so much to help her; but as I can do *little* I thought this might be the best way. The friends who call upon her would be apt to buy the papers, thus helping her, and also scattering the precious truth."

Self-Supporting Missionaries

ANY one who wishes to become a self-supporting missionary can do so by selling the BIBLE TRAINING SCHOOL. Many who have not sufficient knowledge of the Bible to give Bible readings themselves can sell the BIBLE TRAINING SCHOOL, and place the printed Bible readings in the hands of many, who will read and study them.

One sister sold one hundred and fifty BIBLE TRAINING SCHOOLS here in the city, in two days, clearing \$4.50 in cash after paying for the papers. Every one might not sell that number, but all could sell some, and thus help to spread the Gospel message.

Send for a club and begin in the fear of the Lord, and He will bless your efforts.

The club rates for the BIBLE TRAINING SCHOOL are as follows: One hundred copies for one month, \$2.00; fifty copies, \$1.00, and twenty-five

copies, 50 cents. The retail price is five cents per single copy.

Try it in your neighborhood.

Report From a Bible Worker

To be God's helping hand means a thorough self-sacrifice of everything pertaining to this world. For myself I can with grateful heart give thanks to God for what He has done for me, in giving me a submissive heart to obey Him and His requirements. Since I have accepted the third angel's message He has brought me in close touch with Himself, and day by day I am growing in the knowledge and love of God.

Since last June, 1902, I have surrendered my whole time to the work of the Lord, and the blessings that have attended me in the work are more than I can express, both in canvassing and house-to-house Bible readings. I am of good courage, for I can see souls taking their stand to keep the Commandments. Six of them are to be baptized this month, and there are many more who are in the valley of decision. The harvest field is white, ready to be harvested. Let us pray to the Lord that He will send forth earnest laborers to hunt for souls that are starving for the Bread of Life. Let us with willing hands lay hold on this great work that the Lord has thought fit to lay upon us. We know that our reward will be given, which will enable us to shine in His kingdom. My heart goes out for the people in this great city each day as I go out to labor with them and hear the earnest plea for the truth; it is a sufficient warning of the near coming of the Lord, and I am determined to do more each day as long as God gives me health and strength. He has promised that they that wait on Him shall walk and not be weary, they shall run and not faint. May God's blessings rest upon all who labor in these great wicked cities that they may point sinners to the way of Life, so that at the coming of the Lord they may rejoice in His salvation.

ALICE WILLIAMS.

The shuttles of his purpose move

To carry out his own design;

Seek not too soon to disapprove

His work, nor yet assign

Dark motives, when, with silent dread,

You view each somber fold;

For, lo! within each darker thread

There twines a thread of gold.

—Selected.

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BIBLE TRAINING SCHOOL

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NEW YORK CITY, MARCH, 1903.

ELDER CHAS. EDWARDS is away from the city for a few weeks visiting friends in the West.

ELDER S. N. HASKELL attended the New York State Conference held at Rome from January 19-26.

PRACTICAL Vegetarian Cooking Class opens Tuesday, March 3rd, at 7:30 P. M. at the Bible Training School, 426 Franklin Avenue, Brooklyn.

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ELDER LUTHER WARREN has opened Sunday night meetings in Day's Hall, Fifty-fourth and Third Avenues, South Brooklyn, with a very good interest.

SEND for an illustrated "Story of Daniel the Prophet." It will make a handsome present for a friend and will be a good companion for every Bible student.

WE have removed the Training School for Christian Workers from the apartments, 363 Grand Avenue, into a house, 426 Franklin Avenue. The house is more convenient for our work and the expense less. The present address of the School is 426 Franklin Avenue, Brooklyn, N. Y.

THE *Life Boat* is just what its name implies. It carries life and cheer to thousands struggling in the tempestuous sea of sin. Send for sample copy. Address Life Boat, 28-33rd Place, Chicago, Ill.

THE illustration of the altar of incense in this number of the BIBLE TRAINING SCHOOL is taken from "Practical Lessons from the Experiences of Israel for the Church of To-day," by the kindness of the author.

WE are sorry to lose Elder C. Meleen from our corps of New York City workers. He has been in charges of the Scandinavian work in the city for some time. Elder Anderson is now at the head of that line of work.

WE are in great need of funds. When we moved to Brooklyn we began work in an entirely new field without any resources, except the sale of books and a few treatments given by our nurses. Being strangers we had no constituency. Our workers were new and inexperienced. Our rents were very high, and with a family of from twelve to eighteen, our expenses were very heavy. The mission receives no support from any conferences, only as my wife and self draw our pay as other ministers.

WE do not write this to induce any to take funds that should go to other sources; but if any of our readers have money to spare, which they have not consecrated to other branches of the work and wish to help us, we will make good use of the funds. There is a strict account kept of every cent received and paid out, and the books are open for examination of the proper officers of the Union Conference. We thought it duty to state these facts to our friends. All money sent to help our work should be made payable in check or postal order, to S. N. Haskell, 426 Franklin Avenue, Brooklyn, N. Y.

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