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

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



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

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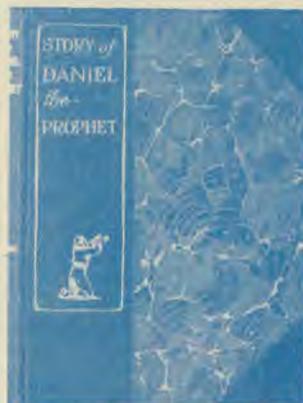
Very sincerely,

L. A. HOOPES,

President of Union College,

Lincoln, Nebraska.

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URIAH SMITH,

Author of "Thoughts on Daniel and Revelation."

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Bible Training School, 896 8th Ave. New York City. Advocate Publishing Co., Berrien Springs, Mich. Central N. E. Tract Society, South Lancaster, Mass. Southern Publishing Association, Nashville, Tenn.

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, NOVEMBER, 1903

No. 6



NOT WORTHY, BUT WILLING

Nor worthy, O Lord, of Thy pardon,
Not fit to partake of Thy grace;
Not worthy, my Saviour, but longing
To live in the light of Thy face.
Not worthy to cling to the promise
Of cleansing and healing divine,
But eager to come at Thy bidding,
And claim all Thou givest as mine.

It is not because I have asked Thee
Though Thou hast encouraged my prayer—
But Thou, who dost love me, hast offered
My sins and my sorrows to bear.
God offered and I have accepted
The cleansing, the joy, and the light,
And into my life there is flowing
A wonderful beauty and might.

Still higher, as onward I journey,
My will rises up to Thine own;
For God has accepted a sinner,
And I have accepted a throne.
There never was soul so unworthy
To meet with compassion like thine,
That I should be heir to a kingdom,
And God, the eternal, be mine!

Not worthy, but willing to praise Thee
With jubilant spirit and breath!
Not worthy, but longing to triumph
O'er sin and temptation and death.
Then crown me, O Christ, with Thy merit,
For all undeserving I am
To learn, with the anthem of Moses,
Its charms, the song of the Lamb.

—J. McGregor.

WORDS OF COURAGE

MRS. E. G. WHITE

THE apostle Paul, who had received many revelations from the Lord, met difficulties from various sources, and amidst all his conflicts and discouragements, he did not lose his confidence and trust in God. Under the spe-

cial tuition of the Holy Spirit, his judgment was purified, refined, elevated, sanctified. The devising of human beings and of the enemy against him, were to him a means of discipline and education, and he declares that thus he gained most excellent knowledge, because he made the Lord Jesus his dependence. "Yea," doubtless he declares, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." How greatly this gospel enriches the garden of the soul, enabling it to produce most precious fruit!

The Lord Jesus has an interest in every phase of His work. The Lord will make all things work together for good, even though for the present, His servants are inconvenienced, and greatly disappointed, by being hemmed in on every side. The Lord has a work to be done in this world, and it will be done, even though all the hosts of the powers of darkness shall be summoned to obstruct the way. In His own good time God will cause his truth to triumph.

We must be wide awake, quick to recognize the movings of the providence of God.

We must keep our own counsel that we have entrusted to us by the Lord, not giving the enemy any advantage. The Lord is looking on; the Lord is opening ways, whereby the truth shall gain the ascendancy; for the truth is the habitation of His throne.

Jesus feels every pang of sorrow felt by those who are consecrated to His service, and who, under great difficulties are doing His work. Let us dwell upon the love of Jesus, that we may have courage and faith. The Lord lives and reigns. There will be unwise advisers who will try to confuse us, but let us look to Jesus, and trust in Him at all times. He has been our helper and will continue to be our helper. Be of good courage in the Lord.

I say again, be of good courage, and watch unto prayer. Let us do our part to answer our prayers by living in harmony with them. We know something of what is before us. We know that trials await us. But those who are true and steadfast will have a strong and powerful defense in God. My trust is unwavering. I am not discouraged, because I can hold to the hand of Christ. Let us be always cheerful, that others may not catch from us the spirit of discouragement. Sing praises to the Lord; sing praises to His holy name.

THE MIDNIGHT CRY

J. N. LOUGHBOROUGH

AT midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him. Then all those virgins arose, and trimmed their lamps." Matt. 25: 6, 7.

In a former article we spoke of the *tarrying time* of the ten virgins of this parable, as it met its fulfillment in the experience of the Advent people in 1844, after their disappointment in April of that year. The following is a quotation given by them explaining their situation as it was in the month of May, 1844:

"We believe that we are occupying that period spoken of by the Saviour, when the Bridegroom tarries [Matt. 25: 5],—to which the kingdom of heaven shall be likened,—when 'that evil servant [there having been an apparent failure in the time] shall say in his heart, my Lord delayeth His coming, and shall begin to smite his fellow servants and to eat and drink with the drunken,' and the Lord should come 'in a day they look not for Him.'

"We shall continue, God willing, to proclaim, 'Behold, the Bridegroom cometh! Go ye out to meet Him;' and, 'The hour of His judgment is come!' and we trust we shall not fail to continue to cry aloud to the world and church, to arouse themselves from their song of 'peace,' and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us."—*Midnight Cry, May 9, 1844.*

As the advent message was now shut out of the meeting-houses of the different denominations of the day, the work was carried on in halls, and groves; and as summer came on, camp-meetings were held in various sections. In these assemblies the believers were encouraged to hold fast, to wait, still hoping for the Lord's soon coming. In the latter part of July, 1844, a very large camp-meeting was held at Exeter, New Hampshire. Then and there, very suddenly, a mighty reviving of the advent message was apparent. This we will relate as described to us by those who were present.

On the Sunday morning of the camp-meeting, while an Adventist minister was in the speaker's stand, addressing several thousand gathered before him, a man on horseback was seen approaching the camp at a furious speed. After placing his horse where it could be cared for, he came into the congregation, and seating himself by the side of a brother and sister with whom

he was acquainted, he opened his Bible to the parable of the ten virgins, and in a whisper explained to them the *midnight cry*. The sister was so impressed with the truth he had given them that she could not keep her seat. She arose and beckoned to the minister in the desk. He, observing this, said, "Sister, what is it?" She replied, "What you are saying is all good; but there is a man here who has light on the *midnight cry*." The minister said, "Well, let him come up into the desk and give us the light."

At this the brother walked up on to the platform, and reading the parable of Matt. 25 : 1-7, said, "We are in the tarrying time! When did we come into this tarrying time?" The people responded, "Last April." Then the following questions and answers occurred: Q, "How long were the virgins in the tarrying time?" A, "Till midnight." Q, "How long is a day in prophetic time?" A, "One year." Q, "How much then would a night be?" A, "Half a year." Q, "How long then would it be till midnight?" A, "Three months." Q, "How long have we been in the *tarrying time*?" A, "Three months." He then stated, "It is the midnight of the parable now, and I am here to give you the *midnight cry*."

With his audience now aroused to the highest pitch of interest, he proceeded to reason on this wise, "How came we into the tarrying night? Because we commenced the vision [vision of the 2300 days] in the spring, instead of the autumn of 457 B. C., we fell short of the destined port six months, and a few days over. It threw us into the tarrying night of six months. The decree for the restoration of Jerusalem, and their service, was promulgated, and went into effect in the autumn of the year B. C. 457. Their first service was probably at the tenth day of the seventh month B. C. 457. Reckoning from that point, the 2300 days will terminate with the tenth day of the

seventh Jewish month of this year, 1844, which will be October 22." Then, with great force, he cried out, "Behold, the Bridegroom cometh on the tenth day of the seventh month. Go ye out to meet Him."

As these words were spoken, a mighty wave of the Spirit of God passed over that vast audience, which prostrated many to their knees. The meeting suddenly turned into a season of confession of faults, and humbling of hearts before God. Parents were confessing to their children, and children to their parents. There was a mighty movement of almost the entire audience seeking the Lord. Many sinners were turned to the Lord.

After the close of that glorious forenoon meeting the people invited this messenger to remain with them. He replied, "No! you have the message now. I must go on to be at another meeting, in another place, to give the message to-night." After dinner, he sped away on his mission as fast as his horse could carry him.

Of the rapid spread of the *midnight cry* we read in one of the leading advent papers of that time, "It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before high heaven. It caused a weaning of affections from the things of the world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed.

"It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight

cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective advent bands were in so good a state of preparation for the Lord's coming."—*Midnight Cry, October 31, 1844.*

Joyful indeed was the *midnight cry* to those who expected so soon an eternal deliverance from all the ills, woes, and sorrows of this sinful world. As expressed by one engaged in the movement, "We approached this hour with calm solemnity. The true believers rested in a sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. Those who experienced this hope and trust can never forget those precious hours of waiting."

MY FATHER'S CARE

"WHAT time I am afraid, I will trust in Thee. In God have I put my trust." Psa. 56:3, 4.

'Tis not for me to choose my way, dear Lord:
"My times are in Thy hand."

I rest my soul upon Thy holy Word,
And yield to Thy command.
Psa. 31:15.

When to the sea the Cloudy Pillar guides,
And foes encamp behind,
It lighteth him whose faith in Thee abides;
But makes Presumption blind.
Ex 14:15-31.

Old Pharaoh's host would lead me back a slave
But I will forward go,
For Michael makes a path my soul to save,
Because I trust Him so.
Dan. 11:1.

The future know I not, nor need I know;
I trust thy love divine.
The Cloudy Pillar leads, the way to show,
Then should I e'er repine?
John 8:12

I trust my Father's care by night and day;
He is my constant guide.
Lord, take my hand and lead me all the way:
No harm can then betide.
Prov. 3:5-7.

The work that I can do, Thou knowest best.
Thy burden too is light:
Thy Spirit gently makes the yoke to rest,
And fills my soul with might.
Matt. 11:28-30.

If Thou dost lead me by the waters still,
And in Thy pastures green,
Or by some desert path, to teach Thy will,
Thy love for me is seen.
Psa. 23:1-5.

Before my foes a table Thou shalt spread
And all my wants supply.
With Oil of Gladness, Lord, anoint my head,
Thy love doth multiply.
—G. T. Wilson, Oct. 2, 1897.

REVELATION

Who Is Worthy to Open the Book?

S. N. HASKELL

JOHN had been taken in the spirit into the presence of God. In the fourth chapter he describes the appearance of the throne; this is followed by a view of the work of Christ and others connected with the plan of salvation. The fifth chapter is only a continuation of the subject introduced in the fourth; it is an introductory to the history given in the sixth chapter.

Finite man may think himself separated from his Creator, "but there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. . . . Whither shall I go from thy spirit? or whither shall I flee from thy presence?" The times of every man are in the hands of Jehovah. John was made to understand this truth in a most solemnly impressive way. He says, "I saw in the right hand of him that sat on the throne a book written and on the back side sealed with seven seals." The right hand of the Father holds the record of our lives, and except one can approach within the inner circle of the majesty of the Eternal One he cannot look within this book. It is written both within and without. Within is the life which is known only to God, the secret known only to the

soul and its Creator. Without is the reflection of that inner life, the outward part which is open to the gaze of others. As it is with the individual, so it is with the church of God. The one created in the image of Jehovah has received of his spirit, and the soul history can be understood only by him of whom it is a part. This connection between God and man is the mystery of the gospel.

As the host of heaven gazed upon the One on the throne, a strong angel proclaimed with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" Heaven's arches rang as the challenge was given. It was not a reproof, but a call to all the universe of God, to witness anew the glory of the Son of man. It was a fresh unfolding of the plan of salvation. John, a representative of the fallen race, was near, and he wept when "no man in heaven, nor in the earth, nor under the earth, was able to open the book, neither to look thereon." Must the work of earth cease? Was the sacrifice a failure? Would history cease even after Christ had died? Hosts of angels marshalled under their leaders bowed before the throne. They had known of the mighty power of Jehovah, they had watched creation's work, and had ministered in the utmost bounds of space, but they were all silent when the herald's voice was heard.

Though angels held their peace, one of the elders broke the silence. He who had once lived on earth, who was born in sin, who fought and conquered in the name of Christ, and who had risen with Him a victor over that last and greatest enemy—death—spoke to his fellow man. He knew the full meaning of life on earth, he knew the terrors of the grave, he could also speak from experience of the righteousness of Christ, for he was clothed in the white garment and on his head was the golden crown of victory. He approached John saying, "Weep not,

behold, the Lion of the tribe of Judah, the root of David hath prevailed to open the book." The elder who had seen the mighty power of Christ so often manifested, took the strongest objects in the vegetable and animal kingdoms to represent His power: the root and the lion. Massive rocks are torn asunder by the noiseless power of the root. Hidden beneath the soil its power is mighty. So the power of the root of David, hidden in the heart, can break the strongest bands of sin. The Saviour speaks of those who had no root in themselves as not being able to endure tribulation. The root of David bears the tree of righteousness. None can be trees of righteousness who have not this pure and holy root hidden in the soil of the heart. The elder used language familiar to the prophet, for as a Jew, John was from infancy accustomed to hear the prophecy of Christ read from the book of the law. He was promised as the Lion of the tribe of Judah, the king for whom the nation looked as a temporal ruler. The sure mercies of David were repeated in the synagogue services as the prophecies of Jeremiah were read. "Behold, . . . I will raise unto David a righteous branch, . . . and this is the name whereby He shall be called, 'The Lord Our Righteousness.'" "I will bring forth my servant the branch," the Lord has said through the prophet Zechariah. "In that day there shall be a root of Jesse which shall stand up for an ensign of the people." Christ in the presence of John had used these same symbols to designate His own work in the earth. As a lion of the forest, He was born to rule, and the power of the Spirit within drew all men unto him. Like the tree which springing from a seed hidden in the cemented vault burst asunder the tomb of the dead, so the root of David had prevailed to loosen the seals and to open the book. It was not the simple reading of the book that was called for. The angel's call was

for one whose life could accomplish what was written therein. There was written the work of God in the earth. This is seen when the seals are broken, as given in the following chapter.

(To be continued.)

DO GOD'S PROPHETS CONTRADICT THEMSELVES?

ONE can find in the Bible about what he is looking for. If he reads the Bible holding it subject to his own reason, thus making himself God he will find many contradictions. "The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isa. 28:13. Again, "Every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and puteth the stumbling block of iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." See Eze. 14:7-11.

God never changes. But man changes and so the testimony that might be true in its application to him to-day, might not be true to-morrow. He meets men where they are, denouncing sin and approving the right. If an individual is looking for contradictions in the word of God, and selects an array of testimonies condemning certain men because of their sins, and vindicating others because of their purpose to do right, any amount of contradictions can be found. "At what instant I shall speak concerning a nation, and concerning a king-

dom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Again, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them." Jer. 18:7-10.

In God's hands mankind is as clay. All have the privilege of being made a vessel unto honor if they will. But if not, then He makes them unto dishonor, a vessel of wrath fitted for destruction. See Jer. 18:1-6; 2 Tim. 2:19-21. There are many illustrations of the above principles. God relates himself to men where they are and as they are. He does not deal arbitrarily with a single soul. He does not make men sin, or compel them to do right. Compare Isa. 28:9-13; 1 Kings 21:18-29. Prayer changes the character, so the testimonies change. Isa. 38:1-8. Man's course changes the testimonies. 1 Sam. 23:9-13. All this is because God is unchangeable, and man is changeable.

WHAT CHILDREN CAN DO

LITTLE feet may find the pathway,
Leading upward unto God;
Little hands may learn to scatter
Seeds of precious truth abroad.
Youthful hearts may be the temple
For the Spirit's dwelling place—
Childhood's lips declare the riches
Of God's all abounding grace.

Little ones, though frail and earth-born,
Heirs of blessedness may be,
For the Saviour whispereth gently,
"Suffer such to come to Me."
And in that eternal kingdom,
'Mid the grand triumphant throng,
Childish voices sweet may mingle
In the glorious choral song

—Selected.

THE SANCTUARY

The Breastplate

MRS. S. N. HASKELL

ONE of the most important articles in the clothing of the high priest was the breastplate. It was nearly eleven inches square, and suspended from the shoulders by two golden chains. It consisted of twelve precious stones set in a framework of gold. The frame of gold was placed on an elegant background of cunningly wrought blue and purple and fine linen. These twelve precious stones were the same as form the foundations of the city of God, upon which the names of the twelve apostles are inscribed. The names of the twelve tribes of Israel were engraved upon the twelve stones in the breastplate. These names mean much to us, for all who go to make up the one hundred and forty-four thousand will belong to one of the tribes, for the one hundred and forty-four thousand will be composed of twelve thousand of each of the twelve tribes of Israel. Rev. 7:4-8. As each stone had a lustre peculiar to itself so each tribe represents different characters.

It is interesting to carefully study Genesis 49:1-27 and Deuteronomy 33:1-29, and note the different characters represented.

"Issachar is a strong ass crouching down between two burdens." Gen. 49:14. If you feel that you belong to that tribe and feel overburdened, remember the Saviour before the Father bears your name upon His heart, and the name is also engraved upon His shoulder. His great heart of love goes out after you, and He invites you to cast your burden upon Him.

"Gad, a troop shall overcome him; but he shall overcome at the last." Gen. 49:19. Here we have the reclaimed backslider, but in the very name is a pledge of final victory. The name is on the heart of our great High Priest. He will never forget you for one moment, and twelve thousand of the one hundred and forty-four

thousand will be of this class who have some time in their lives been overcome by the enemy, but have recovered themselves and taken hold anew of the Infinite One. If you are a backslider, do not fail to claim the promise of victory in the name of Gad. Gad, will be written upon one of the gates of the city of God. Our Saviour bears the case of every backslider on His heart before the Father.

"Naphtali is a hind let loose: he giveth goodly words." Gen. 49:21. Free from all care and burdens, as light-hearted as the bounding hind on the mountain-side, those of this class give goodly words. Those carrying the heavy burdens are often so laden with cares and perplexities that they fail to speak the cheering words they might speak. Those of the class of Gad feel so self-condemned on account of the crooked paths they have made, that they hesitate to speak goodly words; but there are twelve thousand free from perplexity that they may speak cheerful words to help and encourage others. If you feel you can do little, you can surely speak "goodly words," and the Saviour bears upon His heart the names of those who do this.

Christ bears all our names upon His heart. He understands every perplexity and is ready to send help and strength.

(To be continued.)

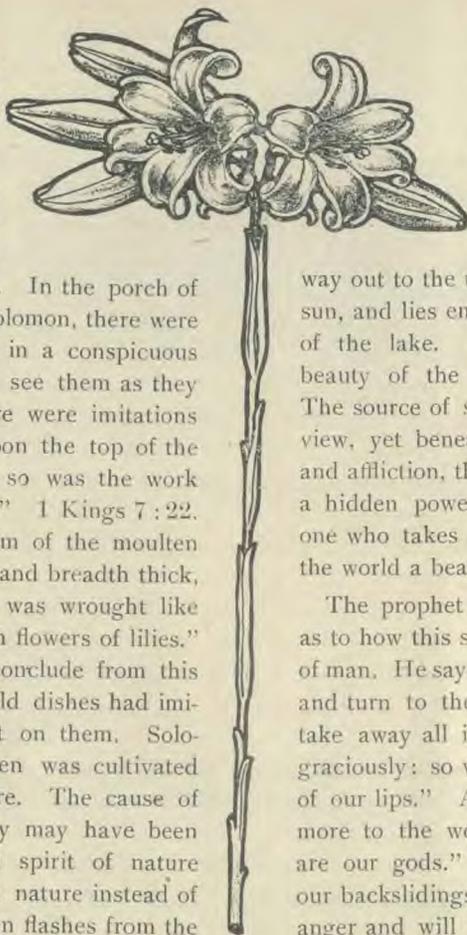
'Tis a good thing sometimes to be alone,
Sit calmly down and look self in the face,
Ransack the heart, search every secret place;
Prayerful uproot the baneful seeds there sown,
Pluck out the weeds ere the full crop is grown,
Gird up the loins afresh to run the race,
Foster all noble thoughts, cast out the base,
Thrust forth the bad and make the good thine own.

Who has this courage thus to look within,
Keep faithful watch and ward with inner eyes,
The foe may harass, but can ne'er surprise,
Or over him ignoble conquest win.
Oh! doubt it not, if thou wouldst wear a crown,
Self, baser self, must first be trampled down.

--John Askham.

THE LILY

FROM earliest times the spirit of God has regarded the lily as a plant containing lessons of great importance, both from its growth and its beauty. In the porch of the temple built by Solomon, there were pillars, and on these in a conspicuous place where all could see them as they came to worship, there were imitations of the lily. "And upon the top of the pillars was lily work: so was the work of the pillars finished." 1 Kings 7:22. So it was with the brim of the moulten sea. This was "an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies." 1 Kings 7:26. We conclude from this that even the household dishes had imitation of lilies wrought on them. Solomon's botanical garden was cultivated for the study of nature. The cause of his going into idolatry may have been that he lost the real spirit of nature study, and worshipped nature instead of Nature's God, yet when flashes from the throne of God entered his heart he used the lily to illustrate some of the most wonderful truths. Of Christ he says, "I am the rose of Sharon, and the lily of the valley. As the lily among thorns, so is my love among the daughters." Sol. 2:2. Again he says, "My beloved is mine and I am his. He feedeth among the lilies." Again, "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's and my beloved is mine: he feedeth among the lilies." Sol. 6:2, 3. The Saviour said of the lily, "Consider the lilies, how they grow: they toil not, neither do they spin; and yet I say unto you, that Sol-



omon in all his glory was not arrayed like one of these." Luke 12:27.

The water lily grows beneath the surface of the water, and its roots are imbedded in the mire, yet it works its way out to the unobstructed rays of the sun, and lies embosomed on the surface of the lake. It fully illustrates the beauty of the Christian's experience. The source of strength is hidden from view, yet beneath the waters of trial and affliction, the life may take hold of a hidden power, that will enable the one who takes the strength to give to the world a beautiful character.

The prophet Hosea furnishes a key as to how this spirit grows in the heart of man. He says, "Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously: so will we render the calves of our lips." And we will not say any more to the work of our hands, "Ye are our gods." Then he will heal all our backslidings, will turn from us his anger and will love us freely. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon." Hos. 14:4-7.

Such are some of the lessons from the growth of the lily.

"I'VE found a friend in Jesus, He's everything to me,
He's the fairest of ten thousand to my soul;
The Lily of the Valley, in Him alone I see
All I need to cleanse and make me fully whole."

The Holy Spirit and Personal Experience

John 14:15-21. The Holy Spirit will give every child of God an experience the world knows nothing of.

Matt. 11:25-27. It is a personal revelation of God the Father to the soul that is free from selfish personal feelings.

2 Tim. 2:19. In this personal knowledge of God is the seal of divine fellowship.

John 16:13-15. It is a daily communion with God the Father through our Lord Jesus Christ.

Matt. 16:15-17. It gives an assurance that Christ is the Son of God by a personal experience.

1 Cor. 2:14. It is an experience that is foolishness to the natural man.

1 John 2:20-27. It is a divine teacher, independent of human influence.

NOTE.—This does not encourage or sanction an independent course from God's organized body, the church. 1 Cor. 12. It is an independent experience with a mutual dependence upon each other as members of the same body. In the first vision God gave the great apostle to the Gentiles, He taught him this lesson. He was sent to His divinely appointed agency, the church, for instructions as to what to do. Acts 9:6-17. He ever acknowledged this when he related his vision. Acts 22:10. So particular was the apostle to follow this instruction of the Holy Spirit, that he submitted to his brethren when they were wrong. Acts 21:23-40. Instead of reproaching his brethren for this, four years after, while in prison, he wrote to them how God had made it work out for His glory, and he rejoiced in it. Phil. 1:12-19. God has ever promised to be with His people. Matt. 28:20. God does nothing independent of the human agency. Gen. 19:22. His not leaving His people in the wilderness, even when they sinned, is a demonstration of this truth. Num. 23:21-24; Deut. 32:9-12. God's plan

is to purge out the rebels but lead His people. Eze. 20:38, 44.

Acts 10:3-8. God by His Holy Spirit leads the truth seeker to His ministers.

1 Sam. 25:29. God binds up His people in a bundle with Christ.

Gen. 44:30. This is a union that is so strong that the parties live and die together.

1 Sam. 18:1. Like David and Jonathan, their hearts are knit together.

Luke 11:9, 13. In five consecutive verses, God promises ten times to give the Holy Spirit if asked or sought for.

John 14:26. It brings to the mind the words Christ has spoken and thus strengthens the memory.

John 14:27; 15:11. It gives peace and joy.

Gal. 5:22-26. It is a tree that bears nine distinct kinds of fruit.

Isa. 11:2, 3. It manifests itself in seven distinct ways. "Wisdom," "understanding," "counsel," "might," "knowledge," "fear of the Lord," and "of quick understanding."

Ex. 35:30-35; 31:1-6. This includes seven leading trades, embracing every lawful business, every bright idea or thought.

Rev. 5:6; 2 Chron. 16:9. It will cooperate in any part of the world where there is a heart steadfast with God. Such are some of the blessings of the Holy Spirit in personal experience.

As It Was in the Days of Noah

THE Saviour said it would be here as it was then. The ark was built. The work for the world was done. The last soul warned. The beasts went into the ark. Noah and his family went in, and the angel came down and shut to the door. The world was shut out and Noah was shut in. The world mocked on. For seven days their doom was forever sealed before the preaching of that man of God was verified. The flood took them all away.

Every one was destroyed. So shall the coming of the Son of man be.

The righteous and the wicked will be here in their mortal state. At that time there will be two in one bed, two in the field together, and one will be seized with the plagues and the other left. Men will be planting and building, eating and drinking, all unconscious that the final and irrevocable sentence has been passed. The sentence is passed, the censer is thrown down, the high priest lays off his priestly attire and puts on the garments of vengeance. Reader, with what party will you belong?

Melchisedec

Who is Melchisedec? He is the one that fills all the specifications the Bible gives of Melchisedec.

1. He was a man. "Consider how great this man was." Heb. 7:4.

2. He was a king. "King of righteousness." "King of Salem, which is King of Peace." Verse 2.

3. He "was priest of the most high God." Verse 1.

4. He "abideth a priest continually." Verse 3.

5. He was greater than Abraham, for Abraham paid tithes to him, "and without contradiction the less is blessed of the greater." Verses 4-7.

6. Abraham received the promises, therefore Melchisedec was greater than the one who received the promises of God.

7. He is the one "of whom it is witnessed that He liveth." Verse 8.

8. He was made "like unto the Son of God," and therefore was not the Son of God." Verse 3.

9. He was "without father, without mother, without descent, having neither beginning of days, nor end of life." Verse 3.

In the *Review and Herald* of February 18, 1890, page 97, last paragraph, we read

from Mrs. E. G. White: "It was Christ that spake through Melchisedec, the priest of the most high God. *Melchisedec was not Christ*, but he was the voice of God in this world, the representative of the Father."

There is but one being in the universe that fills all these specifications. That is the Spirit of God. He ever lives to intercede. He has no beginning of days or end of life. He represents the Father and the Son. He speaks peace to the troubled soul. He is not an angel of any kind, for angels are amenable to law, and were created. This being is equal to the Father and the Son. It is the voice of God in the world. A careful study of the above and a belief of the same will forever settle the question as to who Melchisedec is.

Return of the Jews

WILL the Jews as a people return to Jerusalem, or have any probation as a nation after the Gentiles are saved? We answer emphatically, No, if we credit the Bible Testimony. In Jer. 19, we have an illustration showing their hopeless condition as a people. The prophet was told to take with him some men, and a bottle, and go out in the valley of the son of Hinnom where the Jews worshipped their idols. Then he was told to break the bottle in the sight of the men that went with him, and then add, "Thus saith the Lord of hosts; even so will I break this people and this city, as one breaketh a potter's vessel that *cannot* be made whole again." This is final. To those who think otherwise, we recommend they take a bottle and throw it upon the earth, and break it in a thousand pieces, and try to gather it up and make it whole again. And when they can do this it will answer for them to talk about the salvation of the Jews on a different basis than the offer of salvation to every one.

Again, in Eze. 16:53-55 we read, "When thy sisters, Sodom and her daugh-

ters shall return to their former estate, . . . then thou and thy daughters shall return to your former estate." Six hundred years later God inspired the following: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in *like manner* giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire," Jude 6, 7. there is as much hope of the angels who kept not their first estate, and Sodom and Gomorrah, as of the Jews being restored to old Jerusalem, that is in bondage with her children. These testimonies are conclusive. It is only by a certain philosophical reasoning that promises can be found for the Jews as a people, other than the promise of salvation through Christ by repentance.

Thoughts and Texts for Housekeepers

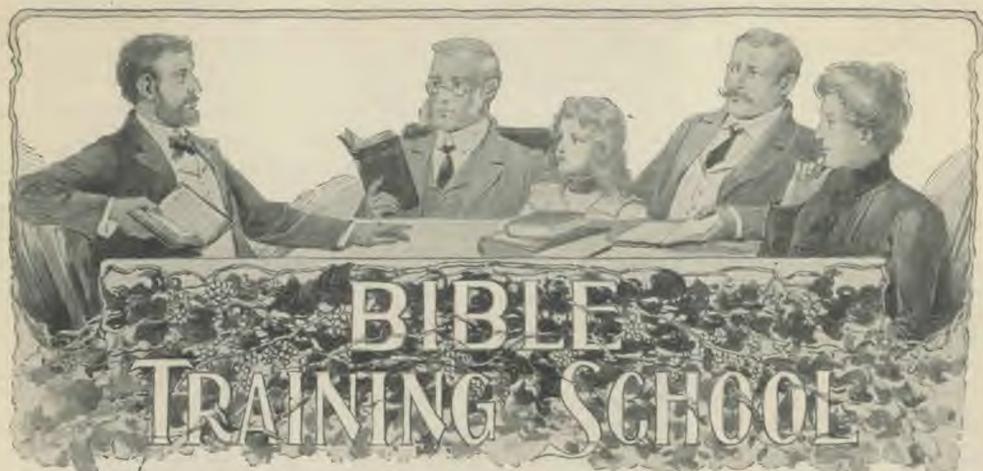
God recognized five distinct methods of cooking. Most of them were done by His direct command. Baking, boiling, roasting, parching, and frying. Ex. 16:23; Deut. 16:7; Lev. 7:9-12; 2 Sam. 17:28. Besides this, there was dried fruit, and condensed grape-juice: 1 Sam. 25:18; Gen. 43:11. The last reference is not as clear; but Spurrill and others render "honey" as "dibbs," that is, the sweet portion of grapes, or rather, condensed, or boiled down grape-juice.

Cooking was made honorable by the following persons that cooked and prepared food: Christ cooked after He had risen, and He had power to create without cooking, and was immortal at the time. John 21:9. Let the circumstances be considered, when it was, there was no necessity for it, and He being God himself, it is truly a wonderful example. Then

angels prepared food, both in heaven and on earth: Ps. 78:25; 1 Kings 19:6. Men cooked: Gen. 25:29; and so did women: 1 Kings 17:13-15. Children assisted in it: Jer. 7:18. Considering the circumstances attending each case, and many others might be referred to, which may readily be found by the aid of a concordance, it reveals that it was not beneath God, angels, men, women, and children to act in the capacity of cooks.

Cakes were turned: Hosea 7:8. Bread was kneaded: Hosea 7:4. Vegetables were prepared: 2 Kings 4:39. Pots scoured: Lev. 6:28. Dishes washed, beds made, sweeping, and cleaning of lamps: Mark 7:4; 2 Kings 21:13; Luke 15:8; Matt. 12:44; Ex. 25:37; Matt. 25:1-10; Isa. 62:1. A scriptural lesson is drawn from each one of these lines of domestic work. The lamps were cleaned and dressed in the morning. It was not beneath the dignity of the high priest to do it; as it was done by God's highest representatives on earth, it is not beneath any person. The time, manner, the one who did it, and all the circumstances connected with it, make wonderful lessons for us,—something we can think of when cleaning lamps. Also washing and ironing clothes: Ex. 19:10; Eph. 5:26, 27; and changing clothes: Gen. 35:2; and even bathing the body: Lev. 15:5; 2 Cor. 7:1. Upon nursing and helping the poor there are most wonderful promises: Matt. 25:35, etc. The spiritual lesson was seen and applied, and thus the real work mentioned becomes an object-lesson of the spiritual. See also 1 Cor. 14:40 as general instruction which will apply to each of the above-mentioned points.

"Oh like the sun may I fulfill
The appointed duties of the day,
With ready mind and active will
March on, and keep my heavenly way."



BIBLE READER'S CLASS

THE subjects chosen for this month are of more than ordinary interest.

We trust all the members of the Bible Reader's Class will give them close, prayerful study before they attempt to give them to others.

First Angel's Message

Rev. 14:6. This is the first of a series of three angels, each bearing a message to the earth. Verses 8, 9. The first angel's message is the everlasting gospel, and is to go to every part of the earth.

Rev. 14:7. It is given with power. The central thought is the announcement that the hour of judgment *is come*. There is a special call to fear and worship God.

Acts 24:25. In Paul's day the judgment was yet to come. The first angel's message could not have been proclaimed then.

2 Tim. 4:1. The day of judgment is connected with the appearing of Christ.

1 Peter 4:17. The judgment begins with the righteous.

Rev. 22:12. When Christ comes He brings His reward.

Luke 21:36; 20:35. The righteous are accounted worthy before Christ comes in the clouds of heaven.

Eccl. 7:27. To account is to consider one by one.

1 Thess. 4:16, 17. The judgment must be, before Christ comes, for the righteous rise from their graves at His coming, and the wicked are left.

Dan. 8:14; 9:24-27; Ezra 7:9, 11-26. The prophet foretold that the cleansing of the heavenly sanctuary, which is a type of the judgment, would begin in 1844.

Rev. 10:1-10. The same message given in Rev. 14:6, 7, is given in this chapter, with more particulars. It is based upon the contents of a "little book." It also begins when prophetic time ends. The book of Daniel is a little book. It is the only book that gives the long prophetic period which ended in 1844.

The fulfillment of Rev. 14:6, 7, and Rev. 10:1-10 was given to the world in the proclamation that went to the world prior to 1844, announcing that Christ was coming to judge the world. They did not understand the sanctuary question, and supposed Christ was coming to the earth, instead of His entering the most holy place of the heavenly sanctuary to judge his people.

Second Angel's Message

Rev. 14:8. The first angel was closely followed by a second, announcing the fall of Babylon. The reason given for the fall was because she had become unlawfully connected with the nations.

Rev. 17:5, 18. Babylon is another name for the corrupt woman which is given in the Revelation to represent an apostate church.

Rev. 17:5. The term Babylon includes the mother and daughters.

Rev. 17:5, 6. The mother represents the church which persecuted the people of God. The daughters represent the churches which have sprung from the mother church.

- Rev. 14:8. When the announcement is made that Babylon is fallen, the daughters, or the churches, springing from the mother church, have lost their simplicity and integrity.
- Isa. 21:9; Jer. 51:8. The expression, Babylon is fallen, is quoted from the Old Testament.
- Jer. 51:9. Ancient Babylon could have been healed.
- Rev. 18:1-5. The message of Rev. 14:8 is repeated here with greater force.
- Rev. 18:1. Great power attends the giving of this message.
- Rev. 18:2. It is given when the "daughter churches" have become wholly corrupt.
- Rev. 18:3. The unlawful connection with the nations seems to be the crowning sin.
- 2 Cor. 11:2; Eph. 5:23. Christ is the head of the church. When the churches appeal to the earthly governments to make religious laws, they are committing fornication, and are untrue to Christ, their true husband.
- Rev. 17:3. The mother church is represented as sitting upon the civil power, holding the reins of government in her hand, when she was drunken with the blood of the martyrs.
- Rev. 18:3. This union of the churches with the state is to be world-wide.
- Rev. 18:4. When this is fulfilled God calls to His people to come out from Babylon. The plagues of God will call upon all who will not come.

Third Angel's Message

- Rev. 14:9. The third angel closely follows the first and second. This message is given with a "loud voice," and goes to everybody; it is for "any man." It is a warning against the worship of the beast and his image.
- Rev. 18:1-7. The "beast" is the power that persecuted the saints for forty and two months. Forty-two months contain 1260 days. A day in prophetic time equals a year; in real time, 1260 days equal 1260 years.
- Rev. 13:8. The only people who will not worship the beast are those whose names are in the "Book of Life."
- 1 Sam. 15:22. Obedience is the highest type of worship. Those who worship the beast, obey the beast.
- Dan. 7:25. The power that persecuted the people of God for 1260 years also thought to change the law of God.
- The mother church and her daughters all claim that the fourth commandment in the law of God has been changed. The fourth com-

mandment reads, "the seventh day is the Sabbath of the Lord thy God," but the churches say, the first day is the Sabbath of the Lord thy God; and are appealing to the earthly governments to enforce the observance of Sunday, the first day of the week.

- Rev. 14:12. God has a people who will keep the commandments of God as He has given them. They will also have the faith of Jesus.
- Rev. 14:10, 11. Those who worship the beast will suffer the seven last plagues.
- Rev. 12:17. Those who keep the commandments of God will suffer persecution from earthly powers.
- Rev. 15:1. But they will finally come off more than conquerors and stand upon the sea of glass.

The Image to the Beast

- Rev. 14:9. One may worship both the beast and the image.
- Rev. 13:14. The image is made to the beast described in Rev. 13:1-7. An image of any object is something that resembles it.
- Rev. 13:15. The image enforces obedience or worship.
- Rev. 13:1-7. The beast was civil power controlled by the religious power. The image will be something similar.
- Rev. 13:11-17. The image first appears in connection with the two horned beast, the United States. The United States was founded on the principles of religious liberty. When the image to the beast is formed in the United States the civil power will be controlled by the religious. Religious laws will be passed and enforced by the government. The beast was the papal church, controlling civil power. The image to the beast will be Protestant churches controlling the civil power.
- Rev. 13:14. From the United States an influence will go out that will encourage all the world to make an image to the beast. Protestant nations will copy after the United States, and with Catholic nations will unite to pass and carry into effect rigid religious laws, requiring the people to obey the law as changed by the church. Sunday observance will be enforced.
- Rev. 13:17. Everybody who does not obey these laws will be boycotted.
- Rev. 13:16. None will be exempt on account of age or position.
- Rev. 13:16. Many will refrain from work on Sunday and receive the mark of obedience in

their hand, while in the forehead or mind they know that Sunday is not the Sabbath of the Lord; but for fear of man they do not obey God. Others will reject light until they will really believe in their minds that Sunday is the Sabbath of the Lord. 2 Thess. 2:10, 11. Rev. 14:9. The warning against worshiping the image is given just as extensively as the warning against worshiping the beast.

The Country for our Children

THERE is an old saying, "That man made the city, and God made the country." The evil seed of Babylon was to be destroyed lest they rise up and fill the earth with cities. While it is true that God has prepared a city for the home of the righteous in the earth made new, it should be remembered there is but one city mentioned on the new earth, and you can travel twenty-five thousand miles on a round world before you will find another, and even then it is the same one.

God prepared the Garden of Eden for the home of the first parents. This was their school room. Its walls were garnished with nature's adorning. Its floor was the most delicate flowers and green grass that never withered. There is no place like the country to educate the children, youth and those of more mature years. God's voice is heard in nature. "The heavens declare the glory of God and the firmament showeth His handiwork." The smoke and dust of the city obscures God's handiwork, and even to see the sun, one must turn his head upward, for on the right and the left the work of man is seen rather than nature.

There is a charming sweetness in the song of birds. There is something divine in the rustling of the trees. There is a softening, subduing influence, in the quiet stillness of nature's furnishings. It breathes peace to the soul. Daniel understood this when he and a company with him sought the stream of the great river Hiddekel, there to commune with His God. It was there the angel Gabriel came to him and

said, "Thou art greatly beloved," and touched him. Tigris was a winding river. Through this stream, and the stately trees, and heaven's blue sky came the voice of Him whose hand had clothed nature with a verdure, that no man could portray. It was God's dwelling. Even the idolatrous king Nebuchadnezzar made his hanging gardens in the great city of Babylon to as far as possible obtain the sweetness of the Persian hills. The Spirit of God in vision removed the aged prophet from Shushan to the banks of Ulai.

Thousands of children never saw the country. And many never saw the sun shining in its full strength. The rustle and bustle of city life keeps the mind and nerves on the tension in some cities the entire twenty-four hours. This is not natural. O, for the country air to mold the character of children. Deborah, the prophetess, dwelt under the palm trees. The sweet psalmist of Israel tended his sheep upon the mountain side. Amos was a herdsman. The ancient Waldenses sought at an early date the valleys of the Piedmont to rear their children away from the congested cities of Rome and Turin. Cruelty, vice, and crime take their abode in the great cities.

THE OLD BARN

You may talk about new-fangled picnics,

In the woods and along by the sea,

But the old-fashioned barn, with its doors open wide,

And the winds that go rollicking round it inside,

And the twitter of swallows far up in the eaves,

And the flutter of grasses, and rustle of leaves,

Drifting in like a laugh from the springtime,

Is good enough plenty for me.

Take a cool day in autumn, all golden and brown,

The maples in crimson, the leaves falling down,

The haze, a blue sieve through which powdered

beams shake,

The apples all ripe, and the cider to make,

The earth from the cellar, like odor of sweets,

On turnips and wurtzels, and carrots and beets;

Such pumpkins and squashes and citrons you feel

You taste the preserves and the rich candied peel;

God's gifts in such plenty; the men tell a yarn,

But I have my Thanksgiving out here in the barn.

Take a day about Christmas, with plenty of snow,
 Old Boreas whirling it hither and fro,
 The icicle pendants, a jewel, each one,
 The great beams all cracking with frost, like a gun,
 The sheep, and the horses, and cattle maybe,
 All bleating, and whinneying, calling to me,
 I toss down the fodder, in chores I delight.
 There's a Christmas tree up in my parlor to-night,
 But I think of the oxen in Bethlehem's stall,
 My Christmas is best in the barn after all.
 In summer or winter, whene'er it may be,
 My old rambling barn is my palace to me.

—Katherine E. Somers.

A Letter

PLEASE find inclosed post-office order for one dollar for which please send BIBLE TRAINING SCHOOL one year to the following parties. . . .

I hope this will find all those connected with the Bible Training School well and prospering in the Lord. Pray for me and my wife as we are doing something, and will try to do more in this blessed work of giving the present truth to the world in which so many are now perishing for the Bread of Life. I go from door to door giving or selling papers, tracts, books, and speaking words of truth and hope to willing hearts. I held a Bible reading yesterday with a company of eight. All seemed to be quite interested. Two of them not professing Christians, yet said they were interested and would come again. This was my second reading there. I have several other places where I go to read and talk of the kingdom, and of Jesus' soon return to claim His own. I often see miracles of divine grace working on human hearts, with great and still greater power, thus increasing as we yield up all to Him who has done so much for us, and is anxious to do exceedingly much more, and to do it quickly, thus hastening the time of His coming to claim the redeemed, the purchase price of His own blood. I pray that human and divine instrumental agencies may now unite to work as never before. I was seventy-three years old the second day of last June, yet I believe and hope to live to see Him come. God helping me I will do what I can to hasten that glorious day. Pray for us.

Your brother in Christ,

L. BEDFORD.

Chicago, Ill.

Gleanings from the Mail

"I AM learning how to help others get a knowledge of the word of God, by studying these lessons myself. I thank the Lord for the little

paper. May it do others as much and more good than it has me, is my prayer."

"I enjoy the little paper very much and find it great help in keeping the principles it advocates fresh in the minds of the members of our little church."

"The enclosed orders for papers are from neighbors of mine. They wish the September number. It is an excellent paper. Begin their subscriptions with September, 1903. I think I shall be able to send a number of subscriptions soon. I appreciate the Bible studies very much, and pray God's blessing to continue to the building up of His kingdom."

"I am trying to get one of these books in every family in our church and elsewhere. I think they are a blessed thing to have in the home."

A Name Supplied

ON opening the mail one day last month, we found the following:

"DEAR BROTHER.—Enclosed find fifty cents. Twenty-five cents to renew my subscription to the BIBLE TRAINING SCHOOL, and twenty-five cents for you to send it to some one else that needs it."

Yours truly,

While we were wondering to whom we would send the paper, we opened a letter from a prisoner in the State penitentiary of Pennsylvania, from which we quote as follows:

"DEAR BRETHREN: As I am a poor unfortunate prisoner without money or friends, I sincerely hope you will kindly forgive my audacity in asking you to send me the BIBLE TRAINING SCHOOL each month. I have been in prison nearly five years, and I have twenty-two months more to serve. Sister Hazel Farnsworth, of Westminster, Maryland, sends me quite often a roll of S. D. A. papers of all kinds. By chance I received for the first time the BIBLE TRAINING SCHOOL, and I found it to be such a message of comfort to me in these lonely, dreary days behind these walls. I have taken such a love for it, that I cannot resist the temptation of asking you to please send me the BIBLE TRAINING SCHOOL each month."

We did not need to hunt further for a name; but the prisoner's name was placed on the list at once, and we trust and pray the paper may prove a blessing to others, besides the writer of the letter.

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PUBLISHED MONTHLY BY

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[Entered July 1, 1902, as second-class matter,
Post Office at New York, N. Y., act of Congress of
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NEW YORK CITY, NOVEMBER, 1903.

THE councils of the General Conference
Committee were held for the first time in
their new headquarters at Washington,
D. C., last month.

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some time in South Lancaster, Mass., be-
fore entering upon their winter's work.

IF you are interested in the Sanctuary
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Prophet."

ELDER GEO. LANGDON and Elder Proc-
tor are continuing the interest aroused in
East New York during the tent season.
They have secured a hall not far from
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THE Greater New York Conference will
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brethren have invited the conference to
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WE are sorry to lose Elder C. H. Ed-
wards from the force of New York workers.
He has been called to take charge of the
new conference formed in Connecticut and
Rhode Island. He leaves behind him
many warm friends, whose prayers and
good wishes will follow him into his new
field of labor.

THE article on Revelation, by S. N. Has-
kell, in this paper, is taken from the new
book he expects to soon publish on the
book of Revelation. The new book will
be a companion book to the "Story of
Daniel the Prophet." He hopes to have it
on the market by the last of the year.

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THE INDEX CONTAINS 2153 REFERENCES.

There are only 327 verses in the whole book of Daniel; this would average six or seven verses given to explain each verse of the book of Daniel.

HOW TO USE THE INDEX.

At the top of page 291, we find "Greek worship of reason," referring to page 209. In the story we are told how the Romans borrowed reason worship from the Greeks, etc. The references in the margin show how it was recognized in the New Testament. The book is the fruit of many years' hard study.

A TESTIMONIAL.

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

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