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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



O LORD who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain? He that walks blameless, and works righteousness, who speaks truth in his heart. Who has not spoken craftily with his tongue, neither has done evil to his neighbor, nor taken up a reproach against them that dwell nearest to him. In his sight an evil-worker is set at nought, but he honors them that fear the Lord. He swears to his neighbor and disappoints him not. He has not lent his money on usury, and has not received bribes against the innocent. He that does these things shall never be moved."—Psalm 15.

"The sinners in Zion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place? He that walks in righteousness, speaking rightly, hating transgression and iniquity, and shaking his hands from gifts, stopping his ears that he should not hear the judgment of blood, shutting his eyes that he should not see injustice; he shall dwell in a high cave of a strong rock: bread shall be given him, and his water shall be sure."—Isa. 33:14-17.

"Come, ye children, hear me: I will teach you the fear of the Lord. What man is there that desires life, loving to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it."—Psa. 34:11-14.—Septuagint Version.

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VOL. I

NEW YORK CITY, JANUARY, 1903

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THE BIRTH OF CHRIST

MRS. E. G. WHITE

WITH amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the

Messiah. The same indifference pervaded the land of Israel. Hearts, selfish and world-engrossed, were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent.

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of imperial Rome for the enrollment of the peoples of her vast dominion has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Cæsar Augustus is made the agent for the fulfillment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be

born in David's city. "Out of Bethlehem," said the prophet, "shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of everlasting." But in the city of their royal line, Joseph and Mary are unrecognized and unhonored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born.

Men know it not, but the tidings fill heaven with rejoicing.

With a deeper and more tender interest the holy beings from the world of light are drawn to the earth. The whole world is brighter for His presence.

Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.

God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." "Unto the upright there ariseth light in the darkness." (Isa. 44:3; Psa. 112:4.) To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine.

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours

they talked together of the promised Saviour, and prayed for the coming of the King of David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Fear not; for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

At these words, visions of glory fill the



minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with His coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation. "This

shall be a sign unto you," he says: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness he had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stopped to listen to the song,

"Glory to God in the highest,
And on earth peace, good will toward men."

O that to-day the human family could recognize that song! The declaration then made, the note then struck, will swell to the

close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia: for the Lord God omnipotent reigneth." Rev. 19:6.

HAMAN, "THE AGAGITE," "THE JEWS' ENEMY"

S. N. HASKELL

HAMAN is introduced to us by the inspired penman as "The son of Hammedatha, the Agagite." His family name is given. He was a descendant of the royal line of Agag, the king of the Amalekites. In Num. 24:7 we find that "Agag" is a synonym for greatness and power. There must be a purpose in thus introducing Haman.

A careful study of his ancestry as revealed in Holy Writ, will throw light on his course of actions as recorded in the book of Esther and show why he was willing to pay such a vast sum, ten thousand talents, to have every Jew destroyed. It is a long story and begins with an event which took place over nine hundred years before Haman came upon the stage of action. God at that time was leading his people from Egypt to the promised land; they were murmuring and complaining against the Lord, by the way, but God was leading them "by the right hand of Moses, with his glorious arm." "In all their affliction He was afflicted, and the angel of His presence saved them." Isa. 63:8-12. Amalek came and smote those who were faint and weary—the feeble ones that could not keep in the front of the company. The record states that in doing so "he feared not God." Deut. 25:17, 18. "In all their affliction He was afflicted," every wound inflicted upon the feeble ones touched the great heart of God, and He arose to vindicate His people. Moses commanded

Joshua to go out to openly fight with Amalek while he stood on the top of the hill holding aloft the rod of God, and when he grew weary, Aaron and Hur "stayed up his hands." At the close of this memorable battle, "The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. . . . Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Ex. 17:8-16. The Lord did not expect to destroy them all at once for the war was to be from generation to generation. Before Moses was taken away the Lord in giving instruction to the people said, "Remember what Amalek did unto thee by the way. . . . Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee . . . that thou shalt blot out the remembrance of Amalek from under heaven; *thou shalt not forget it.*" Deut. 25:17-19. Four hundred years later when Saul was established on the throne of Israel, the message from the Lord came to him, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:1-3. If Saul had obeyed the Lord, Haman would never have lived, but Saul spared the people, disobeyed the Lord, and lost his kingdom. 1 Sam. 15:1-33.

Haman was a descendant of an accursed race, a people whom God said He should fight against from generation to generation. A people that the Lord said Israel should remember were to be utterly cut off from under heaven.

Mordecai was a spiritual-minded Jew, educated in the Scriptures. He knew Haman was accursed of God, and could not bow to a man that the Lord was fighting

against, and that his own people had been commanded to destroy. This controversy was evidently known to Haman's wife and friends, for after he returned from leading the king's horse about the city upon which Mordecai was seated in royal attire, "Then said . . . 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 shalt surely fall before him." Esther 6:13.

Esther also showed she was familiar with the command of God regarding the house to which Haman belonged. When she made her requests to the king, the king Ahasuerus gave "the house of Haman the Jews' enemy unto Esther. . . . Then said Esther, If it please the king let Haman's ten sons be hanged upon the gallows . . . and they hanged Haman's ten sons." Esther 8:11; 9:13, 14. Esther and Mordecai were cooperating with the Lord in this and striving to carry out the command that the Lord had told them not to forget.

Haman knew that as long as the Jews lived, his life was in danger; for if they drew near to the Lord, and began to obey the Lord, it meant the utter extermination of his family sooner or later. As soon as he gained a position where he had power he laid nearly a million dollars at the feet of the king to compensate for destroying peaceable subjects. Haman could well afford it for he knew it was only a question of time, until his family must perish before the Jews if they were not destroyed. Some may have wondered why one man refusing to bow to him should distress his mind so that all his honor and power were as nothing; but he saw in it more than the simple act. Haman's attempt to utterly exterminate every representative of God on the earth, only vindicated the Lord in commanding the Amalekites to be destroyed. 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.

There has been many Amalekites all the way down to the present day. The faults of those who are weak among the people of God, are rolled as a sweet morsel under their tongue. They have loved to talk of the mistakes of the people of God, and have said, Come let us smite them with the tongue. Jer. 18:18. Thus they have discouraged many a soul they should have helped. God hates that spirit. The judgments of God hang over the head of every such person. Unless they repent, their history is written in the history of Haman, the Agagite.

CHILDREN OF LIGHT

J. N. LOUGHBOROUGH

THE apostle Paul, when writing to the Thessalonians presented the personal coming of Christ and the resurrection. 1 Thess. 4:15-18. He called it "The day of the Lord," which would come upon the masses "as a thief in the night." Chapter 5:2, 3. Of the Lord's people he said, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Verses 4, 5.

The Psalmist said, "Light is sown for the righteous." Ps. 97:11. That light is in the word, for he further says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. As those who "look" for Christ's second coming are "children of light" His coming will not overtake them as a "snare." Peter testified of those following the "sure word of prophecy" that they will be led even to the "day dawn"—the actual coming of Christ. 2 Peter 1:19.

The word of prophecy presents events which, when fulfilled, give us to "know" that His coming "is near," even "at the doors." Matt. 24:33. In Revelation, chap-

ter fourteen, are three messages which are followed by the coming of the Son of man, and the reaping of the "harvest" of the earth. "The *harvest* is the end of the world." Matt. 13:39. The first of these last-day messages declares "The hour of His judgment is come." From this we learn that just before the Saviour's second coming in the clouds of heaven a definite message is to be given to the world, announcing that the time has come for the judgment to sit.

As "gospel" ministers (Rev. 14:6) are to give this message they must proclaim it from the Scriptures. This being so the Bible must contain a period of time extending to the time of the judgment. Such a period is found in Daniel 8:14. "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." The people in Daniel's time, and the Jews unto this day, regard "the day of atonement, the cleansing of the sanctuary," as a day of judgment. It was a day of decision. He that did not "afflict his soul"—fully confess his sins—was "cut off from among his people." Lev. 23:29.

The announcement of the day of atonement, made in "The Jewish Exponent" of San Francisco, September, 1892, will show how they regard the day. "The monitory sounds of the *shofar* are to be heard every morning in the Orthodox synagogues, advising preparation for the day of memorial and the *final judgment* of Yom Kippur."

Rabbi Isadore Meyer, of San Francisco, announced the day of atonement this year, in these words:—"While crossing the threshold of time from one year to another, the Israelite is forcibly reminded of the creation and of the universal sovereignty of the Creator and is called upon to celebrate, with blast of trumpet, the anniversary, so to speak, of the birth of time and of the coronation of the great King. He is summoned by the voice of the same trumpet

or *shofar* to scrutinize retrospectively his actions for the past year while he stands tremblingly before the all-seeing eye of eternal justice sitting on the *throne of judgment*."

This two thousand three hundred days must need be understood before the judgment hour message could be proclaimed. When Gabriel came to explain the vision to Daniel he said, "Understand, O son of man: for *at the time of the end* shall be the vision." Dan. 8:17. The angel explained to Daniel the beasts and horns, and then stated, "The vision of the evening and the morning (two thousand three hundred days. See margin of Dan. 8:14) which was told is true: wherefore shut thou up the vision; for it shall be for many days." Verse 26. After this Daniel said, "I was astonished at the vision, but none understood it." Verse 27.

In chapter nine we have the record of his prayer for light, and his receiving information respecting the "seventy weeks," which was to extend to the coming of "Messiah." In chapter 12:4 he is told, "O Daniel, shut up the words, and *seal* the book, even *to the time of the end*: many shall run to and fro, and knowledge shall be increased." Still seeking for light Daniel hears the inquiry, "How *long* shall it be to the *end* of these wonders?" Verse 6. After hearing the answer he said, "I heard, but I understood not: then said I, O my Lord, what shall be the *end* of these things? and he said, Go thy way, Daniel: for the words are closed up and sealed till *the time of the end*." Verses 8, 9. In the closing verse of the chapter he is told, "Thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13.

This *sealing up* did not relate to all of the book of Daniel, but especially to this two thousand three hundred day period. It was not to be sealed forever; but to the "*time of the end*." Of that *time of the end*, the *sealing up*, the *opening* and the proclamation of the time we must speak hereafter.



STORY OF BETHLEHEM

S. N. HASKELL

BETHLEHEM has a wonderful history. Its very name is significant. *Beth* is the second letter in the Hebrew alphabet, and is a word picture for house, and means home. *El* mean God, so *Beth-el* means God's home, or house of God. It was where God said to Abraham, "Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him." Gen. 12:7, 8; 13:3, 4. It was at this place that Lot separated from him and God renewed his promise to Abraham, by telling him to look "northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14-17. About one hundred years later, Jacob fleeing from his brother Esau tarried at this place in the open air at night, taking the stones for his pillows. But that night he had a dream of a ladder connecting heaven and earth. The base was upon the earth, and the top reached the throne

of God. He saw angels of God ascending and descending upon it. Here the promise made to Abraham was renewed to Jacob, and to his seed, east, west, north, and south. Christ referred to it when he said that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11.

When Jacob awoke from his sleep he said, "Surely the Lord is in this place; and I knew it not. . . . This is none other but the house of God and the gate of heaven." He "took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel," that is, the house of God. Here he vowed a vow to the Lord that he would pay his tithe, which he afterward did at this very place. Gen. 28:10-22; 35:6-15. So the name of this place was established as the "House of God" by God himself, and confirmed by a vision given to his servant Jacob. *Le-hem* means bread. So Bethlehem where Christ was born means the house of bread. Christ said of himself, "I am the living bread which came down from heaven: if any man shall eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. This flesh first appeared on earth in Bethlehem, the house of bread, the earthly birth-place of that Bread that was for the world. Seven hundred years before the birth of Christ the prophet uttered the following

words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

When Herod demanded of the Pharisees where Christ should be born, they quoted this prophecy as follows: "And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Matt. 2:6. Seven hundred and forty years before Christ was born the prophet Isaiah uttered the following concerning this Governor: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

More than thirty-two hundred years ago, in the time of harvest, when the fields were yellow with the ripened grain, two lonely women started from the country of Moab. They traveled until they came to Bethlehem, and it came to pass when they came to Bethlehem that all the city was moved about them, and they said, "Is this Naomi?" As Naomi's friends recognized her she told them of her daughter-in-law, Ruth, who had chosen the service of the God of Israel. In the fields of Boaz about Bethlehem Ruth gleaned, until Boaz redeemed the portion of his kinsman and took Ruth for his wife. It was in the streets of Bethlehem the women talked with Naomi, as she held Ruth's baby, the little Abed, in her arms. Little did they think that the wee babe was to be

the grandfather of the mighty king David, in whose lineage the Saviour was to be born, and that the Messiah would one day be called the Son of David.

Many years later the shepherds were feeding their flocks in the same fields where David, when a youth, attended his flock, and slew the lion and the bear after rescuing the lamb from their mouths (See 1 Sam. 17:32-37); when "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: . . . and the angel of the Lord said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:8-14. The shepherds went to Bethlehem, and there in the manger, where the cattle were fed, they found the Babe, the Bread which had come down from heaven, the Flesh that was to be given for the life of the world? the One who gathers His people to Himself, and carries the lambs in His bosom.

It was in Bethlehem that Samuel anointed David after the rejection of Saul. 1 Sam. 16:1-4, 12, 13. It was ever a cherished spot of David's. 1 Sam. 20:6-8. David longed for one drink from the well at the gate of Bethlehem. And when his men broke through the enemy's camp, and brought it to him, he poured it out as an offering of his life to God, because his three men had risked their lives to obtain it. 1 Chron. 11:17-19. There is a volume in the above incidents. Every circumstance has in it a lesson revealing Christ as the "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." We are not obliged to go to Bethlehem of Canaan to find the house of God

to-day, but the same spirit that clusters around the events of that ancient place will bring a sweet remembrance to every soul in the lessons of Bethlehem. And he who finds the house of God, and realizes that the birth of Christ that took place in ancient Bethlehem was for him, will find in Christ all that the prophet said there was for us.

FOR THE BIBLE READERS' CLASS

WHEN a Bible reading has been given and an interest aroused on any subject, reading matter on the same subject should be left with the people, that they may investigate further. No subject can be exhausted in one hour's study; but an interest can be awakened. After giving a Bible reading on the "Glorious appearing of Christ," show your readers the little book "His Glorious Appearing," saying, "I have a little book here that I have found very helpful in studying this subject. There is much more given in the book than we have been able to give in an hour's reading. I brought one with me thinking you might like to have one for your own study." The little pamphlet on "The Saint's Inheritance" could be presented in the same way, after reading about "The New Earth." "The Power for Witnessing," after reading of the work of the Holy Spirit, etc.

It is better to sell than loan the books, then they will have them for future reference and study. Every Bible reader should seek God for wisdom that they may place publications in the hands of the people. While all the world is talking of the birth of Christ, a reading on His first advent will be very appropriate.

The First Advent of Christ

- Gen. 3:15. The Deliverer was to be the seed of the woman—humanity.
 Gen. 49:10. Of the tribe of Judah.
 Jer. 23:5, 6. Of the family of David.
 Isa. 7:14. Born of a virgin.
 Mic. 5:2. Place of birth given 700 B. C.

- Jer. 31:15-17; Matt. 2:16-18. The slaying of the children foretold.
 Zech. 9:9. Prophecy of the triumphant entry into Jerusalem.
 Zech. 11:12. Price of betrayal foretold.
 Zech. 11:13; Matt. 27:3-7. The use made of the money.
 Isa. 53:4-8. Prophecy of the treatment Christ received.
 Psa. 22:16. Piercing of hands and feet foretold.
 Psa. 22:7, 8; Matt. 27:39-43. Prophecy of the railing around the cross.
 Psa. 22:18; Matt. 27:35. Lots cast for His garments.
 Isa. 53:9. His grave made with the rich.

It is also a good plan to read the fulfillment of each prophecy in the New Testament. Then read some precious promise of Christ's second coming, like 1 Thess. 4:16, 17, and call attention to the fact that the promises of the second coming were so much plainer than those of His first advent. If the prophecies of the first advent was fulfilled so minutely, surely the second advent will not fail.

The Weekly Cycle

- Gen. 1:5, 8, 13, 19, 23, 31; Gen. 2:1-3. The weekly cycle made at creation. Days numbered but not named.
 Gen. 4:3 [margin]. They gathered for worship at the close of the cycle of days.
 Eze. 46:1. Six of the days are called working days, the remaining one is a rest day.
 Gen. 2:2, 3. All are alike except the seventh day which was blessed and sanctified.
 Isa. 58:13. God calls it His "holy day."
 Ex. 20:8-11. It is called "the Sabbath of the Lord thy God."
 Mark 2:28. "The Son of man is Lord also of the Sabbath."

While all the days were numbered, the Lord gave names to the sixth and seventh days. The seventh day was called the Sabbath.

- Mark 15:42; Luke 23:54. The day before the Sabbath was called the preparation day.
 Ex. 16:22, 23. Food was to be prepared on this day for the Sabbath.
 Luke 23:54-56. The spices to embalm the Saviour were bought upon this day.
 "Although the week, unlike the day, month, and year, is not connected with the movements of

any heavenly body, the names of the seven days of which it is composed were derived by the Egyptians from the seven celestial bodies then known. The Romans, in their names for the days, observed the same order, distinguishing them as follows:—

" Dies, Solis,	Sun's day,	Sunday
" Dies, Luna,	Moon's day,	Monday
" Dies, Martis,	Mar's day,	Tuesday
" Dies, Mercurii,	Mercury's day,	Wednesday
" Dies, Jovis,	Jupiter's day,	Thursday
" Dies, Veneris,	Venus's day,	Friday
" Dies, Saturni,	Satum's day,	Saturday

" We see at once the origin of our English names for the first three days; the remaining four are named from Tiu, Woden, Thor, and Frigga, Northern deities equivalent to Mars, Mercury, Jupiter, and Venus in the classical mythology."

Isa. 66:22, 23. The weekly cycle will continue on the new earth and all will gather for worship upon the Sabbath.

Signs of Christ's Second Coming

NO. 1

Luke 21:25, 26. There will be signs in three different places: viz., In the heavens, among the people and nations, and in the old earth itself, as shown in storms, etc.

In this reading we will study of the signs in the heavens.

Joel 3:15. The heavenly bodies will be darkened.

Rev. 6:12. Sun as black as sackcloth.

Isa. 13:10. Sun darkened in his going forth—morning.

Amos 8:9. Darkest at noon. It begins in a clear day.

Eze. 32:7. Sun covered with a cloud.

Amos 5:8. Night dark also.

Rev. 6:13. Moon like blood.

Matt. 24:29. Immediately after the tribulation of the 1260 years.

Mark 13:24. It was to be darkened in the days.

Matt. 24:22. Days were shortened. Tribulation ceased about 1 $\frac{1}{2}$ 6 A. D.

fillment of these prophecies took place May 19, 1780.

Rev. 6:13. Stars fell as green fruit. Add this to the diagram and read extracts describing the falling of stars Nov. 13, 1833.

Luke 21:28-31. The signs *began* to come to pass in 1780 and now *they have come to pass*.

Matt. 24:33 [margin]. Saviour at the door.

Luke 21:32; Matt. 24:34. This generation shall not pass till all these things be fulfilled.

Matt. 24:35. God's word will not fail.

Luke 21:34-36. Need of preparation.

Signs of Christ's Second Coming

NO. II

Luke 21:25, 26. Signs upon the earth. Distress of nations, storms, etc.

2 Tim. 3:1-5. Condition of the professed people of God.

1 Tim. 4:1-4. Turned from truth to fables.

Isa. 30:8-10 [margin]. Refuse straight doctrine.

2 Pet. 3:3, 4. Scoff at the coming of the Lord.

1 Tim. 4:1. Turn to spiritualism.

2 Tim. 3:13. Wickedness will increase.

Isa. 8:9-12. Trusts and combinations.

James 5:1-5. Great wealth accumulated by oppressing the hireling in their wages.

Dan. 12:4. Increase of knowledge. Much traveling.

Nahum 2:3-5. Railroads. All the methods of rapid traveling. God's way of carrying the message.

Matt. 24:14. Gospel to go into all the world.

Luke 12:35-37. God's people waiting.

THE BRAZEN ALTAR

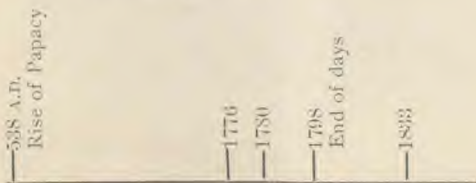
MRS. S. N. HASKELL

THE altar of burnt offerings was the most prominent article in the sanctuary court.

Ex. 25:9, 40. The altar and all the instruments used with it were made from a heavenly design.

Heb. 8:1-5. The altar and all the service connected with it was a shadow of heavenly things, and contains heavenly lessons for us if we are willing to seek for them as for hidden treasure.

Ex. 27:1-8. The altar of burnt offerings, or the brazen altar, as it was sometimes called, was a wooden structure seven and one-half feet square and four and one-half feet high, covered with brass. It was hollow, and a net work of brass was placed within midway be-



Draw diagram and explain; also read short, pithy extracts to show that the ful-

tween the top and bottom of the altar; this supported the fire, giving draft, and allowing the ashes to fall beneath. There were pans to receive the ashes, also shovels, basins, and other instruments, all of brass, for the use of those officiating at the altar.

Ex. 27:2. There were horns overlaid with brass at each of the four corners.

Lev. 9:24. The Lord kindled the fire upon the altar.

Lev. 6:13. The fire was kept burning continually.

Lev. 1:7-9. The priest laid wood upon the altar with the flesh so that all was consumed together. "It was a sweet savour unto the Lord," as it represented the entire surrender and burning up of everything that separated the Lord from his people.

Psa. 118:27. The sacrifices were bound to the horns of the altar.

The morning and evening offerings were burnt upon the brazen altar. Burnt offerings were not only offered morning and evening, but were offered on various occasions for various purposes, and expressed self-dedication and homage to God. They always expressed reconsecration to God, and a whole surrender of self to the Lord.

Lev. 1:3-9. The blood was sprinkled "round about upon the altar," then *all* the sacrifice was burned, typifying complete consecration to God.

Lev. 7:8. The skin was reserved for the use of the priest who offered the offerings. Skins were an important part of the clothing in those days. As the officiating priest clothed himself with the skin, he typified the great High Priest, who, clothed with humanity, bore our sins.

Lev. 7:31-37. The breast and the right shoulder were always reserved for the priest. The offering, when brought by the worshiper, in symbol represented the one offering it, and when the priest ate of that offering it typified the work of our great High Priest as "he hath borne our griefs and carried our sorrows," and became sin for us. Lev. 10:17; 2 Cor. 5:21.

Isa. 40:11. The beast eaten by the priest was a forcible reminder of the promise that the mighty Deliverer would carry the lambs in his bosom. There was a deep significance also to the right shoulder, which was always given to the priest.

Isa. 9:6. The Saviour invites every one of us to

let the government of all our affairs fall upon His shoulder.

Isa. 22:22. The key of the house of David was also upon His shoulder. Happy is the individual that accepts this invitation and casts all their care upon His strong shoulder. We, as Christ's ambassadors, are also to give our shoulders for His burdens. He bears ours, and we are to bear His in this world.

Neh. 9:29 [margin]. Some give a "withdrawing shoulder" to the work of the Lord.

Zech. 7:11 [margin]. Others give a "backsliding shoulder," or "pull away the shoulder" from the burdens in the Lord's work. God forbid that any reader of these lines should be among that number.

Gen. 49:14, 15. God has need of many Issachars who will bow "their shoulder to bear" until they are couching between the burdens, and it might look as if they would be overcome, but the precious promises of the good rest and the pleasant land before them will sustain and strengthen them under every burden the Saviour lays upon them.

Rev. 7:7. There will be twelve thousand of these faithful burden-bearers among the one hundred and forty-four thousand who will stand with the Lamb triumphant upon Mt. Zion. Twelve thousand who are willing to give their shoulders to the burdens of the Lord until they fairly couch beneath them; but there is no murmuring, no withdrawing the shoulder, no word of complaint. Physical and mental strength are given sufficiently to sustain them under every burden.

The following quotation from the "Desire of Ages" applies to them: "All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."

tence." In view of all this, the shoulder being reserved for the priest meant much to the spiritual-minded worshiper.

A SHORT READING ON THE HOLY SPIRIT

S. N. HASKELL.

HOW did the Saviour's words, that he was going away, affect the disciples? "Sorrow hath filled your heart." John 16:6.

What did He say could not come if He went not away? "If I go not away, the Comforter will not come unto you." John 16:7.

But if He went away what was the promise? "If I depart, I will send him unto you." *Ibid.*

What threefold work would the Holy Spirit do? "Reprove the world of sin, and of righteousness, and of judgment." John 16:8.

Why of sin? "Because they believe not on me." John 16:9.

Why of righteousness? "Because I go to my Father, and ye see me no more." John 16:10.

Why of judgment? "Because the prince of this world is judged." John 16:11.

Note.—While the Saviour's personal presence was with them they believed because they saw. Their faith was He would reign a personal king on the earth. Every time they saw Him and saw His power this idea was confirmed. It was necessary to believe, not simply because they saw Him, but because he had spoken the word. To believe because we see His personal presence is to know Him after the flesh. "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." 2 Cor. 5:16, 17.

Which is of the greatest value, to see Christ personally, or to know what the Scriptures teach concerning Him? See Luke 24:25-31. He might have revealed

Himself to them in a moment of time.

Why did they not know him? "Their eyes were holden." Luke 24:16.

What does He declare his words to be? "The words that I speak unto thee, they are spirit, and they are life." John 6:63.

His walk among men was to make known His words, which to them who believe was the operation of the Spirit. So we learn of the Spirit by His words. To believe in Him because of His personal presence with them, in beholding His flesh, stood in the way of an experience that was necessary for them to have which they would obtain simply by believing His words without any visible presence of Christ.

How does God instruct those who walk in darkness and have no light? "Let him trust in the name of the Lord, and stay upon his God." Isa. 50:10, 11.

This is Christian experience gained by believing without seeing. Sight and feeling are what is obtained by faith. Faith believes the words because God has spoken, not because they are true, but they are true because they are God's words. We understand them by faith (Heb. 11:3). Faith in what God said created what did not exist before. This faith is necessary in order to obtain the righteousness of Christ. See Rom. 4:16-24.

Should believers expect an outpouring of the Spirit after they believe? See Acts 19:2-6.

What is the promise to those who believe this and ask for it? See Zech. 10:1.

To study carefully and meditate upon the above scriptures will be profitable to all.

THE BOOK OF REVELATION

S. N. HASKELL.

GOD has given this book a title, which contradicts the title at the head of the book given by man, which reads, "The Revelation of St. John the Divine."

We read of a divine power, and of the divine nature of Christ, 2 Peter 1:3, 4; of a divine sentence in the lips of the king, Prov. 16:10; of the ordinances of divine service, Heb. 9:1; but we nowhere read of any mortal man who is called divine. But God's title is in the first line of the first verse of the first chapter of the book,— "The Revelation of Jesus Christ." God said to Moses, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

As this book is called by the Lord Himself a *Revelation of Jesus Christ* it must be for us and our children that we may keep the law of God. It is to restore in man the image of God, lost by sin. Is it not then a priceless treasure? God pronounces a blessing upon those who read and hear read the words of this prophecy. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3. Men may read and not understand what they read. They are not the ones referred to here. Men are always blessed when they read, or listen to the voice of God in every book in the Bible. Then why should God in an especial manner pronounce a blessing upon those who read this particular book? This is the most neglected book of all the books of the Bible. When God gives a special blessing for any cause, that blessing remains forever. If man proves untrue, God holds him responsible for the use he makes of the blessing He so freely bestows. "For thou blessest, O Lord, and it shall be blest forever." 1 Chron. 17:27. In Rev. 22:7 we read, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of *this* book."

It is Christ and the angel Gabriel, who jointly communicate to God's prophets.

"There is none that holdeth with me in these things but Michael your prince," said the angel. Dan. 10:21. This angel is Gabriel (Dan. 8:16). In Rev. 1:1 he is called "His [Christ's] angel." He is the one who said, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Luke 1:19. He declares himself to be the servant of John and the prophets, and those who keep the sayings of this book: worship God, Rev. 22:9. Twice Christ says, that He "sent His angel to show unto His servants the things which must shortly be done," Rev. 1:1; 22:6. Again He says, "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. 22:16.

It is usually supposed that this book is a sealed book, that it can not be understood. Such do not consider the Lord expressly said to his prophet, "*Seal not* the sayings of the prophecy of this book." Rev. 22:10.

The following are most solemn words spoken by the Lord regarding this particular book, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. There is no book in the Bible more neglected by all classes of religious people. Why is this? Seven times over God has said, "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:7, 11, 17, 29; 3:6, 13, 22. This book contains but twenty-two chapters, fifteen pages, or 408 verses. Could we imagine Christ here in person and saying to us individually the words he spake through His prophet eighteen hundred years ago, concerning

this book, there is not a Christian in this world but would read this book until he was familiar with every line of it. The one who says that he can not understand this book, unwittingly places himself outside of God's servants, for the Lord said it was to show unto *His servants* things which must shortly come to pass."

Let the reader study over these words of Scripture until they burn an impression on his heart.

The Lord's Lesson by the Clean and Unclean Animals

It never occurred to the Israelites in the wilderness, that the distinction of clean and unclean animals in Lev. 11 had any reference to the eating of clean animals as an article of diet, for when they desired flesh after this law was given, they never seemed to think of killing the clean animals they had with them, and they must have had thousands upon thousands of them. If they had understood it was lawful to kill and eat clean beasts, they would not have spent their time in murmuring, but would have eaten their cattle just as people do at the present day. See Num. 11. God gave them quails. If he had intended clean animals for a general diet, would not their own animals have supplied them? Why then was this distinction made? This contained the same lesson as "Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment of linen and woollen come upon thee." Lev. 19:19. "Thou shalt not plough with an ox and an ass together." Deut. 22:9-11.

And what was this lesson? The sin of doing evil because there was good connected with it. This was the sin of the first parents. They ate of the "tree of knowledge of good and evil." It opened the door of sin that has flooded the world. God sought to impress upon the mind of

his people in every act of worship,—in offering sacrifices, in cultivating their soil, in every garment made, in the clothes they wore, in sowing their seed, and in all of their avocations in life, the awful nature and terrible consequence of committing sin because of supposed good connected with it.

In Acts 10:9-35; 11:1-13; 15:6-9 is found an inspired commentary of the eleventh chapter of Leviticus. The Jews had lost sight of the lesson God intended to impress upon them, and had erected a barrier between them and other people instead of between them and the *sins* of other people. So a great sheet was let down three times before Peter with all kinds of four-footed beasts and creeping things, and a voice saying, "Arise, Peter, kill and eat." This was to instruct him that instead of it being an unlawful thing for a man, that is a Jew, to keep company, or come unto one of another nation, it was the sins he should avoid. Peter said, "God hath shewed me that I should call no *man* common or unclean." It is the sin that we should shun and not the people.

Mustard-seed Faith; What is it? How Obtained?

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." The tiny mustard seed contains the same mysterious life principle which produces the monarch of the forest. All kinds of soil is not adapted to every plant alike. There are certain elements more fitting to certain plants than others. When the mustard seed is cast into the ground, like a magnet it lays hold upon every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have a faith like this, you will not feed on the failings of others, or even upon your own failings or discouragement.

ments, but will lay hold upon the helpful agencies He has appointed. It is thus your faith will strengthen, and will bring to your aid the power of heaven. The mountain of difficulties piled up by Satan, which he has thrown across your path, though apparently as insurmountable as the eternal hills, will disappear before such a faith. "Nothing shall be impossible unto you." This is mustard-seed faith.

It did not occur to Joshua when he went up against the five kings of the Amorites, all of which dwelt in the mountains, and "all the men thereof were mighty" that he could wait until the next day to complete the victory, for had not God said, "I have delivered them into thine hand: there shall not a man of them stand before thee"? As he saw the sun lowering in the west, and realized that the day would not be long enough to accomplish the work that God had given him to do, he said in the sight of Israel, "Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." This was mustard-seed faith illustrated.

Many a victory is lost by dwelling upon providences we do not comprehend, upon difficulties we cannot solve, upon discouragements which are plentiful, until we are shut up with mountains on either side, and the Red Sea before us, but even then the mustard-seed faith says, "Look up! See the cloud with its silver lining that is above and before you, and listen to the voice from the cloud, saying, 'Go forward.'" This is the way to obtain mustard-seed faith. It knows no defeat, it contemplates no failure, it broods over no sorrows, but walks and talks victory in the name of the Lord. "This is the victory that overcometh the world even our faith," which is like a mustard seed.

POINT THEM TO JESUS

Do you know a friend that hungers
For some word of love and cheer?
They are found on land and ocean,
They are round you far and near;
Do not step from duty's pathway,
Bravely meet all wily foes;
Show how you have met and conquered
Through the help that God bestows.

Cast thy bread upon the waters,
Leave it there in Jesus' care;
Draw thy soul out toward the hungry,
Hold them up in silent prayer.
Then when Christ in glory cometh,
You will hear it said, "Well done;
Enter now into the kingdom;
To thy Father's house come home."

—Ernest Tegart.

We call special attention to the present number of the BIBLE TRAINING SCHOOL. At present many are ordering in clubs and selling them for five cents a copy, thus receiving a margin for themselves. People living in isolated places, where they do not have much reading matter, will find in this journal practical hints on the study of the Scriptures, and Bible readings that will enlighten any who read or study them. Each number will be especially prepared for the use of missionary societies. Clubs of twenty-five at fifty cents a month; fifty at the same ratio. For five dollars we send you twenty copies for one year. Ten dollars, fifty copies for one year, and so on. Who will subscribe for a club of not less than twenty copies for the year 1903? The principal feature of the magazine is to encourage home Bible study and house-to-house visiting. You can introduce various Bible subjects for topics of conversation with the BIBLE TRAINING SCHOOL that will elevate the character and minds of those with whom you come in contact. Who will be the first one to send in the five dollars for a club of twenty?

Are You an Ambassador?

"BEHOLD, I stand at the door, and knock: if *any* man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me." Rev. 3:20.

The sentence opens with "Behold." Attention is called to the fact, and let us consider it for a few minutes. We often read this and say it is Christ knocking at the heart's door. There is no doubt but that He does knock at the door of every heart; but who dares limit it and say it does not mean the literal door. Somebody will carry the truth to every one of the people in your neighborhood, for the seven last plagues will not fall upon any until they have had sufficient light to decide intelligently. Listen to these words, "Now then *we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*" 2 Cor. 5:20. Does this explain how Christ stands at the door and knocks. He sends His ambassadors, and they beseech the people in Christ's stead. Have you knocked at the doors, beseeching the people to be reconciled to God? If not are you one of his ambassadors? When you go in Christ's stead, Christ will stand by you and speak through you and give you words to speak in season to those weary of sin.

Notice also, Christ does not only knock at the door of His friends but of "*any man.*" Try it. There is a precious supping together with Christ Jesus, when some one invites you in, and there is also a precious time with the Saviour, waiting without for some one to open to you.

Good Words From An Old Bible Worker

"WE all like our paper, the BIBLE TRAINING SCHOOL, very much indeed. We think that every copy that we receive is well worth twenty-five cents, and we pray that God's blessing will rest upon every copy that is sent out. Herein I send you a list

of names. I wish I had more. I shall try to send you some more soon."

DEAR FRIENDS: The BIBLE TRAINING SCHOOL came to hand Thanksgiving evening, and as I was reading it I thought how many things I had to be thankful for. I then began to think how little I had done to show the Lord my thankfulness; and the result of this thinking was that I worked about an hour Thanksgiving morning with the BIBLE TRAINING SCHOOL and *Signs of the Times*, and received one subscription for the BIBLE TRAINING SCHOOL and gave away quite a number of tracts. Not a very great work, I know, compared with the work some have done in an hour, but I am glad I could do even that much.

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"HE that loveth pureness of heart, for the grace of his lips the king shall be his friend."

BIBLE TRAINING SCHOOL

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NEW YORK CITY, JANUARY, 1903.

GEO. A. STEVENS, a former member of our family of workers, lately paid us a visit in company with his wife, *nee* Miss Ray Hayden.

ADDRESS all communications and make all checks or P. O. money orders payable to the BIBLE TRAINING SCHOOL, 896 Eighth Avenue, New York City.

DECEMBER 9 the cooking school opened in the Berean Lyceum with a very interesting class, which bespeaks a successful term.

WE are very sorry indeed that our friends have been disappointed in not receiving the December BIBLE TRAINING SCHOOL on time; but the delay was unavoidable on account of moving. The January number will reach you on time, and you can depend on the paper being regular from now on.

LETTERS recently received give the following items of news in regard to former members of the BIBLE TRAINING SCHOOL family: Ida M. Walters is laboring in Columbus, Ohio. Mrs. Lela Huffaker, *nee* Gibson, is laboring with her husband in Cleveland, Ohio. Anna Down is still doing Bible work in Boston, Mass. Delia Muzzey, although detained at home on account of her mother's poor health, is holding Bible readings in the neighborhood with good results.

SOME of the young people's societies are using the Bible studies given in the BIBLE TRAINING SCHOOL at their meetings, with good results.

J. A. Wood has opened a Health Food store at 1098 Fulton St., Brooklyn. He carries a good line of health foods. We wish him success in his work.

An illustrated edition of "The Story of Daniel the Prophet" will soon be published. All the illustrations are new, having been especially prepared for "The Story of Daniel the Prophet."

THE *Life Boat*, published in Chicago, is a live monthly journal devoted to the interests of prisoners and those fallen in sin. It is not filled with stories of the imagination, but with live practical matter. It is being used in clubs by the children and others, thus encouraging a missionary spirit among them. It is within the reach of all, the price being but two dollars a hundred copies. For special arrangements and terms, address *The Life Boat*, 28th-33rd Place, Chicago.

Notices

THE *Advocate of Christian Education* is a live monthly periodical of thirty-two pages, published under the auspices of Emmanuel Missionary College, Berrien Springs, Mich. It is devoted to the education and preparation of the youth and those of more mature years for the work of the Lord. Emmanuel College possesses advantages over other schools, both as to instructors and methods of instruction. Being acquainted with the leading members of the faculty and somewhat of the methods adopted, we can recommend it to any of our readers.

A NEW BOOK! JUST OUT!

“Practical Lessons from the Experience of Israel for the Church of To-day,”

By Evangelist F. C. GILBERT, a Hebrew Christian

It throws much light on the Old and New Testament scriptures, and makes plain many things in the Bible which have seemed dark and obscure.

The central thought of the work is to present Jesus Christ as He is, Savior, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. This original plan of God with the Jews, and the causes which led to their failure in not revealing Jesus to the world as the only Messiah, are considered in an interesting manner. Their condition at Christ's first advent, and their refusal to accept Him as the Savior, are presented in a very practical way, as related to the church of the present time.

Many of the customs and traditions of the Jews, existing at the time of Christ, are vividly portrayed, as well as a number of their laws and commandments which Christ so frequently condemned as the traditions of men. All these things naturally make plain many of the scriptures in the New as well as in the Old Testament, and thus create a stronger desire to understand the Bible.



Since the New Testament writers repeatedly declare that Israel is a type of the Church, and, therefore, the history of



Israel is but a history of the Church, many of the types of the Bible are presented in an extremely practical manner, for the benefit of the church of to-day. This phase of the work, consequently, deals with lines of Scriptural truth rarely considered by religious writers; and thus becomes a stimulus to old and young for a deeper and more thorough knowledge of God's word as related to the present state of the church.

There are several features in the work entirely new in their design, making it at once a compendium, reference book, and text-book on Bible study. It will be found indispensable to the minister, Bible teacher, Sabbath-school Superintendent, as well as to all the people who wish to gain a better knowledge of the Bible. It will be found especially helpful for the Sabbath-school.

All through the work there are texts in the Hebrew language, which will assist the reader better to understand the meaning of the original text.

Nearly two thousand passages of Scripture are used in the work, and there are nineteen chapters, fully illustrated, having over fifty illustrations, drawings, charts and diagrams. It contains four hundred pages, and is printed on good paper.

The author has one other object in placing this work before the public—that from its proceeds funds may be used for mission work among the Jews.

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