

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.

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Bible Training School

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

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that my house may be full."

VOL. I

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NO. 11

WORKING FOR JESUS

'Tis sweet to work for Jesus,
In this life's little day;
To spread around the joyful sound,
As those forgiven may;
To tell His loving-kindness,
His promises so true;
To urge the young that they may come
And trust this Saviour, too.

'Tis sweet to work for Jesus;
Be this our one desire,
Our purpose still to do His will,
Whate'er He may require.
No action is too lowly
No work of love too small,
If Christ but lead, we may indeed
Well follow such a call.

'Tis sweet to work for Jesus,
O weary not of this!
But onward press with cheerfulness,
Though rough the pathway is.
Hold on, unmoved and patient,
Till He shall call thee home,
With joy to stand at God's right hand
To serve before the throne.

—Selected.

STRENGTH AND POWER IN UNITY

MRS. E. G. WHITE

GOD'S warnings and counsels are plain and decided. As we read the Scriptures, and see the power for good that there is in unity, and the power for evil that there is in disunion, how can we fail to receive the word of God into our hearts? Suspicion and distrust are as evil leaven. Unity bears witness to the power of the truth.

Christ says plainly that it is by the unity and co-operation of His followers that the world is to know that God has sent His

Son into the world. In the prayer that He offered for His disciples just before His crucifixion, He said: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

We are to be guided and controlled by the same Spirit, but in order for this to be, it is not necessary that we all have the same gifts. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all," to bring these different operations into perfect harmony. "God hath set the members every one of them in the body as it hath pleased Him." He has placed every man at his post of duty, assigning to him a given work. If you have any question as to your post of duty, pray to God for guidance, and your work will be assigned. God has told us expressly that He has placed every man at his post.

"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another

divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit."

"Unto every one of us is given grace according to the measure of the gift of Christ." "When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here the members of the church of God are shown acting their different parts, all under the supervision of the great Master-worker, who knows just what each one in His service should do to meet the necessities that arise.

When the hearts of God's people are melted and subdued by the Holy Spirit, ministers and lay-members will bear a testimony that is in perfect accord. And the Lord will look down on them with pleasure, rejoicing in their oneness.

THE BOOK OF REVELATION

Twenty Comparisons Between Daniel and the Revelation

S. N. HASKELL

DANIEL and John represented two extreme positions in society. Daniel stood next to the king of "Babylon, the glory of kingdoms." Isa. 13:19. In comparison with the nations of the earth to-day it is as gold to iron and clay. John was not even a citizen, but banished from society to the lonely isle of Patmos to die forsaken by man, but not by God. With his name cast out as evil it must have been a surprise to him to have seen his name in one of the foundations of New Jerusalem engraven by God to exist

throughout a never-ending eternity. Rev. 21:14. In Christ, God and fallen humanity met. He came to this earth and took upon himself our nature, and stepped down lower and lower, until there were no lower depths he could reach, that with his human arm he might encircle a lost race, while His divine arm laid hold upon the throne of God. He thus formed one new man, bearing in himself the iniquity of us all. Eph. 2:14-17; 2 Cor. 5:21; 1 Peter 2:24; 3:18; Isa. 53:4-6. In Daniel and John the extreme positions of human society meet.

2. Both of these men were of great age, ripe in Christian experience. Daniel lived in Babylon four years longer than the seventy years of captivity. Dan. 1:21; 9:1, 2; 10:1; Ezra 1:1-4. John was banished to the Isle of Patmos in the year 96. Sixty-nine years before this the Saviour called him from his occupation as a fisherman to become a fisher of men. Adding to this the age he must have been at that time, we have a man of great age and ripe in Christian experience. The experience of these men is breathed in their prophecies.

3. These books were not compiled from their writings as many of the books of the ancient prophets were, but were complete books in themselves. Twice did the angel tell John to write what he saw in a book for the churches. Rev. 1:11, 19. His own testimony was that he bore record "of ALL things that he saw." Rev. 1:2 The angel said to Daniel, "Shut up the words and seal the book even to the time of the end." Dan. 12:4, 9, 10. The last words of the angel to the prophet were, "Thou shalt rest, and stand in thy lot at the end of the days. Verse 13.

4. Both of these men saw Christ, and described his appearance. "His head and his hairs were white like wool, as white as snow: and his eyes were as a flame of fire: his feet like unto fine brass, as if they

burned in a furnace; and his voice as the sound of many waters." Rev. 1:13-15; Dan. 10:5, 6.

5. Both fell as dead men at the glorious sight, but at the touch of the angel's hand they revived. Dan. 10:15-17; Rev. 1:12-17.

6. A careful comparison of Revelation 1:13 with Daniel 10:5 reveals a very important principle from which a lesson is taught in reference to compressing the body with clothing. The girdle was worn around the chest and loins where there is a bony frame to protect the delicate organs, but Dame Fashion binds the soft, yielding waist with her girdle and displaces the delicate organs by the compression.

7. Both of these prophets were alone when they had their vision. "John was in the isle that is called Patmos," Rev. 1:9; and Daniel was alone when he saw the vision, for "the men that were with me saw not the vision, but a great quaking fell upon them so they fled to hide themselves, therefore I was left alone and saw this great vision." Dan. 10:4, 7, 8.

8. These men were not only alone, but they were near great waters where they could hear the roar of waters to which the voice of God is compared. Ezek. 1:24; Rev. 19:5, 6. Daniel "was by the side of the great river, which is Hiddekel." Dan. 10:4-6. John was surrounded by the sea.

9. These two prophets not only saw Christ as he appeared in glory, but were visited by Gabriel, the same angel. Said the angel to the prophet, "There is none that holdeth with me in these things but Michael your prince." "Gabriel, make this man to understand the vision." Dan. 10:21; 8:16. Of the book of Revelation Christ said, "I Jesus have sent mine angel to testify unto you these things in the churches." "He sent and signified it by his angel." Rev. 1:1: 22:16. Gabriel

was not only a fellow-servant to John and his brethren who were prophets, but was to be a servant to those who keep the sayings of the book of Revelation. Rev. 23:9. All prophecies are a revelation of Jesus Christ, and the angel Gabriel is a servant to them all. But these facts are only stated by these two prophets.

10. The first verse of the book of Revelation is the only place in the Bible where it is plainly stated what all prophecy is, and the way in which God speaks to His people through His prophet. He first states the title, then who is the author; the object in giving it and by whom sent, and the relation of the prophets to His people, and the part they act. Rev. 1:1.

11. Each of these prophets write consecutively, that is, one event following another to the close of the world's history from the time in which they live. In this they differ from the other prophets. This consecutive history it is not difficult for the simplest minds to comprehend. Children can be taught, so that as they read they may not mistake in the application.

12. Both Daniel and John give a history of this world at least four times. See Daniel, chapters 2, 7, 8, 9, 11, 12; Revelation, chapters 2, 3, 6, 7, 8, 9, 12, 13. Other portions of the history of the world and the events connected therewith are given, but these prophecies cover the entire period.

13. To Daniel the angel said three times, "O Daniel, a man greatly beloved." Dan. 9:23; 10:11, 19. John is spoken of as the disciple that Jesus loved, or expressions similar, five times. John 13:23; 19:26; 20:2; 21:7, 20. This is true of all of God's people, but of these two representative men it is especially recorded, and they became an object lesson of all others.

14. These two prophets are the only ones in the Bible who teach a partial resurrection in connection with the second coming of Christ. "Many of them that

sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7; Matt. 26:64.

15. Each of these prophets reveal the sanctuary work as a basis of the observance of the ten commandments by a distinct people in the time of the end. "Unto two thousand and three hundred days then shall the sanctuary be cleansed." "Understand, O son of man, for at the time of the end shall be the vision." "I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." Dan. 8:14, 17, 19. "The temple of God was opened in heaven, and there were seen in His temple the ark of His Testament." Rev. 11:19. See also chap. 4:1-5. After the outpouring of the Holy Spirit on the day of Pentecost, the disciples proclaimed the truths of the heavenly sanctuary. Acts 3, 10-21.

16. Both of these prophets give a vivid description of the Judgment scene. Daniel describes the investigative judgment, and shows that Christ changed his position in the heavenly courts during his ministration, which event took place in 1844. "The ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire, A fiery stream issued and came forth from before him: thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him." Dan. 7:9-14. They brought one like the Son of man to the ancient of days,

from whom he received the kingdom. Luke 19:12-15. This could not be when he ascended, for the judgment had not then taken place. Acts 24:25. Neither could it be when He comes seated upon the great white cloud, for then He gathers the saints. 1 Thess. 4:13-17; but it refers to an event which took place when Christ entered the Most Holy place in the heavenly sanctuary. In Revelation we have Christ and those who did not worship the beast or its image, with Him in heaven sitting in judgment, for one thousand years. Rev. 20:1-5; 1 Cor. 6:1-3. Then came the execution of the judgment on the wicked. Rev. 20:12-15.

17. Both of these prophets in a special sense were latter-day prophets. Said Daniel to the king: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:28. "Now I am come to make thee understand what shall befall thy people in the latter days." Dan. 19:14. "At the time of the end shall be the vision." Dan. 8:17. "The words are closed up and sealed to the time of the end." "None of the wicked shall understand, but the wise shall understand." "Thou shalt rest and stand in thy lot at the end of the days." Dan. 14:4-13. John was told by the angel, "Seal not the sayings of the prophecy of this book, for the time is at hand." Rev. 22:10.

18. The persecuting power of Dan. 7 was to continue a time, times, and a dividing of time, and is referred to twice. Dan. 7:25; 12:7. In Revelation it is stated three times, as 1260 days, "time, times and a half," and forty-two months. Rev. 12:6, 14; 13:5. Also compare the work of the little horn of Daniel 7 with the ten-horned beast of Rev. 13:1-8. This is the abomination that maketh desolate, referred to by Christ in Matt. 24:15; Mark 13:14, 15.

19. Each prophet describes the final con-

flict of the people of God. Dan. 7 : 21, 22 ; 8 : 19-25, compare Rev. 13 : 11-17 with 14 : 9-12. This is the result of a union of church and state in the mingling of the iron in Dan. 2 and the little horn of Dan. 7, and the woman upon the scarlet colored beast in Rev. 17.

20. These are the only prophets that make particular mention of the Turkish power and its end. Dan. 11 : 40-45 ; Rev. 9 ; 16 : 12-21. Revelation is thus shown to be a supplement to Daniel, and should be studied with the prophecy of Daniel. Every Bible student, every candidate for glory should become familiar with these books. Concerning the one who read Daniel's prophecies, the Saviour said, "Let him understand." To John the angel said it was given "to show his servants things that will shortly come to pass." Many other points might be mentioned, but this is sufficient to show there is a special relationship between these two prophets, and God would have them studied together.

MY BIBLE

C. P. WHITFORD

WHAT is it that can bring delight
To my sick heart in sorrow's night,
Making the darkness all seem bright?—
My Bible.

What is it that can yield me peace
When trials, toils, and cares increase,
And from them all my soul release?—
My Bible.

What is it teaches me to live
A life of love, and to forgive—
That I forgiveness may receive?—
My Bible.

What is it that directs my way
To heaven's high joys and holy day,
Driving the fear of death away?—
My Bible.

It is my treasure, wisdom, light:
Oh, may I learn in it to fight
The "fight of faith," *nor ever slight*
My Bible.

THE GREAT SECOND ADVENT MOVEMENT.

J. N. LOUGHBOROUGH.

THE vision is yet for an appointed time, but at the end it shall speak, and not lie." Hab. 2 : 3.

We have already shown that from 1833 to 1844 was the Lord's "appointed time" for a message to go forth announcing the "hour of His judgment is come," and that Christ's coming was "at the doors." Just such a message, with just the definiteness the prediction specified, did go forth in that time, as the following testimonies will show :

In an Adventist paper entitled "*The Voice of Truth*," printed in January, 1845, we read : "No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years. . . . Through the medium of lectures and publications, the sound has gone into all the earth, and the word to the ends of the world."

In 1843 William Miller, an active leader in that work in the United States, said :— "One or two on every quarter of the globe have proclaimed the news, and all agree in time. Wolff of Asia ; Irving late of England ; Mason of Scotland ; Davis of South Carolina ; and quite a number in this region [northern United States] are, or have been, giving the cry."

In September, 1844, at McConnellsville, Ohio, Brother Miller stated to Elder G. W. Mitchel of Zanesville, Ohio, that "he had counted over three thousand ministers, in various parts of the globe, who were proclaiming 'fear God, and give glory to Him : for the hour of His judgment is come.'"

From 1837 to 1844, Elder R. Hutchinson of Montreal, Canada, sent great quantities of his Advent paper called "*The Voice of Elijah*" to all parts of the world. He said of his own work that sailing vessels distributed his papers, free of expense, in Nova Scotia, New Brunswick, New

Foundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, and all over the British Empire, and dependencies.

In 1844, E. R. Phinney said:—"The commanders of our vessels and the sailors, tell us that they touch at no port where they find this proclamation has not preceded them."

Mourant Brock of Eng'and, in 1844, said of this message:—"In this country about seven hundred of the church of England are raising the same cry." Previous to 1845 Joseph Wolff, according to the *Journal* of his labors, had preached the doctrine in Palestine, Egypt, Messopotamia, The Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokara, Afghanistan, Cashmere, Hindoostan, Thibet, at Constantinople, and at St. Helena.

In the thirties Kelber, of Stuttgart, Germany, was printing and preaching the same message, and urging upon the believers the importance of their pushing the doctrine to the ends of the earth, little realizing what was being done in other countries. At the same time in Spain, one Lacunza published a book on the "Coming of Messiah in Glory." He gave "Ben Ezra" as the author of his book. This work spread the doctrine in that country. In Batavia, one "Rau" published works, and proclaimed the same message.

Hentzepeter, keeper of the Royal Museum at The Hague, South Holland, was moved out to print and proclaim the doctrine in that kingdom. He did this, as he said, without knowledge of what was going on in other countries, until about 1843. In different parts of Russia, in India, and even in the islands of the Pacific, people were in the same manner led to study and proclaim the advent message. We may safely state that in more than a score of different and distant portions of the world,

men, without communication, or knowledge of each others' views, were moved out to proclaim this truth, and thus the message of the second advent circled the globe.

Applying the same reasoning that D'Aubigne used with reference to the Reformation of the sixteenth century, the manner of the *rise* of this message in just the Lord's time for such a message, is itself a proof of its divine origin. D'Aubigne said: "Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All these countries received it from God, just as one part of the world does not transmit the light to another part; but the same shining globe communicates it directly to all the earth."

"The time was accomplished, the people were prepared, and God began the renovation of His church in all quarters at once. Such facts demonstrate that the great Reformation of the sixteenth century was a divine work."—*History of the Reformation, book viii, chap. i, par. 2, book xii, chap. iii, par. 10.*

If that was true of the Reformation that thus started in *four* countries, what about this message that started, "in God's time," in a similar manner, in more than a *score* of different parts of the earth, and swelled to a mighty cry that went to the whole world? Our position is that it was the Lord's message, sounded forth in just the time that the "sure word of prophecy" indicated that such a message should be proclaimed to the inhabitants of the earth.

"Worry is blind and cannot discern the future: but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our Heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet."—E. G. W.



THE HOLY PLACE.

SANCTUARY The Golden Candlesticks

MRS. S. N. HASKELL

THE holy place of the sanctuary contained three articles of furniture. Before the vail stood the golden altar, with its holy fire ever burning, and the rich fragrance of the incense filling the whole building. The thin cloud of white smoke ascending heavenward was a constant pledge that through the merits of Christ our prayers would ascend up before God

as a sweet incense and be accepted in the Beloved. Upon the north side stood the golden table of which we will speak next month. The golden altar was placed on the south side of the room.

Ex. 25:31-40. It was made of beaten work, all of pure gold. Three branches upon each side with a central branch. These seven branches supported seven lamps.

"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense glittering with gold; beyond the second vail the sacred ark, with its mystic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—

Patriarchs and Prophets, p. 349.

Heb. 8:1-5. All of this was but a shadow of heavenly things. They were all types, or object lessons of the work of the present time.

Rev. 1:12, 13; 1:1. John saw the Saviour walking in the midst of the seven golden candlesticks. While he beheld, the angel explained what the candlesticks represented.

Rev. 1:20. The candlesticks were but a symbol of His church upon earth. The candlestick was beaten work, many pieces beaten and blended into one piece, for the candlestick was all one piece.

John 17:20, 21. The prayer of Christ when fully answered will blend every member of the church into one body.

Eph. 5:26, 27. The Saviour by-and-by is going to "present to himself a glorious church."



THE GOLDEN CANDLESTICK.

1 Peter 1:6, 7; Heb. 12:6-8. When the candlestick stood complete it represented a good many blows from the hammer of the workman to bring it to perfection. So when the church stands complete they will have passed through fiery trials. (1 Peter 4:12). Who will submit themselves to the hammer of the great Master Workman that they may be blended into one perfect body? The candlestick was only a lampstand. The lamp was the principal object.

Ex. 25:37. The lamps gave forth the light while the candlestick was only a servant of the lamp, simply holding aloft the light.

Rev. 4:2, 5. These lamps represented the Spirit of God in its completeness.

Rev. 5:6. These seven spirits of God go through the whole earth. While the Lord restrains the wicked and maketh even the wrath of man to praise Him, yet the wicked cannot show forth the glory of God. It is through His own people the light is to shine forth.

Matt. 5:14-16. "Ye are the light of the world."

We are lighthouses, as it were, amid the great moral darkness, holding aloft the Light of God. God forbid that any reader of these lines should put the light under a bushel.

Ex. 30:8; 27:20, 21. In the earthly sanctuary the high priest was commanded to trim and light the lamps every morning and evening.

This was sacred work and was not entrusted to an under priest; but the high priest, the type of Christ Himself, was to perform the work every morning and evening. After trimming, the lamp burned more brightly. How is it with you? Does the Great High Priest, Christ Jesus, visit your soul temple morning and evening and renew the oil in your lamp, and trim away that which prevents the lights from shining forth? If with your waking thoughts the pathway before you seems dark, remember your High Priest will trim and refill your lamps, and light will shine upon the pathway. If at even the way seems overclouded with mistakes and failures, let the High Priest enter and trim away all those doubts, fears and sins, and replenish the oil in your lamp. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." Rev. 3:20.

Why the Message is Needed

HELEN MCKINNON

LUKE 17:26-30; 21:34-36. Characteristics of the last days. Activity and stir of worldly business and pleasure-seeking with forgetfulness of God and the future life.

Rev. 3:1-3; Matt. 24:12. The effect this has upon the church of God.

Joel 2:11; Zeph. 1:14-18. Character of the day of God.

Luke 21:36. Two things to watch and pray for. That ye may be accounted worthy to escape all these things, and to stand before the Son of man.

Hab. 1:13. Character of the one before whom we appear.

Zeph. 1:12. How closely we are searched.

Joel 2:1, 15-18. Because of this the Lord calls for a special preparation among His people.

Joel 2:12-14. How we may gain this preparation.

Rev. 14:6-14. Three messages sent for this purpose.

Rev. 14:12, 5; Zeph. 2:1-2. By heeding these messages we are fitted to stand before the Son of man and to escape all these things.

Isa. 26:20, 21; Psa. 91. How God's people are protected during the time of storm.

HOLY WOMEN

S. N. HASKELL

FROM the beginning of this world holy women have acted a prominent part in the cause of God. God created man and woman on an equality. "God created man in His own image, in the image of God created He him; male and female created He *them*. And God blessed *them*, and God said unto *them*, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:27, 28. There was no distinction in placing man above or over the woman in the beginning. Both bore the image of God, God blessed them both. He spake to them both, and

said, "Be fruitful," "Multiply," "Replenish the earth." "Subdue it," "Have dominion over the fish," "Over the fowl of the air," "Over every living thing that moveth." All of this was said to the woman as well as to the man. Male or female is no more recognized as a distinction or difference in the cause of God than Jew or Greek, bound or free. "Ye are all one in Christ Jesus." Gal. 3:26-28.

It was the "Midwives (who) feared God, and did not as the king commanded them, but saved the men children alive," contrary to the king's commandment preparing the way for the deliverance from the Egyptian bondage. God regarded this. Ex. 1:17-21. It was the compassion of Pharaoh's daughter, a woman that saved Moses, the great deliverer of Israel from their cruel bondage. Ex. 2:5, 6. This circumstance was connected with the fortitude and marked intelligence of Miriam, the sister of Moses, who had watched every move of the mother in preparing the ark of bulrushes, placing the young child in it, and then trusting it to the providence of God. When she saw the daughter of the king manifest sympathy for the child, she ran to her and said, "Shall I go and call thee a nurse of the Hebrew woman, that she may nurse the child for thee?" "And the maid went and called the child's mother." Verses 7-9. At this time she herself was but a child, but it revealed in her character what was manifested in her after life. It was the first twelve years of a mother's teaching that fitted Moses to withstand the corruption of an Egyptian court for twenty-eight years until he had learned all the wisdom of the most enlightened nation on the earth at that time.

When Israel crossed the Red Sea this same "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women (there must have been more

than a hundred thousand of them) went out after her with timbrels and with dances. And Miriam answered them, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Ex. 15:20, 21. She was not only a singer and leader, but an organizer.

God gave special commandment concerning the marriage of the *daughters of Zelophehad*. Num. 36:6-8. "Deborah was a prophetess, the wife of Lapidoth, she judged Israel." Judges 4:5. She was also the commander-in-chief of the armies of Israel. Sisera, the opposing general, had "nine hundred chariots of iron, and all the people were with him, from Harosheth of the Gentiles unto the river of Kishon." Now this Sisera was sold into the hands of Jael, a woman who went out to meet him. She was "wife of Heber the Kenite," and God said of her, "Blessed shall she be above women in the tent." This battle and victory was "at the waters of Megiddo." Megiddo is the Hebrew for Armageddon. This battle was a type of the final battle of Armageddon spoken of in Revelation.

At the time of a great crisis for Judah, equally important as the battle of Megiddo, Josiah, the king of Judah, finding how far the people of God had departed from His commandments, selected his most worthy servants, and said, "Go, inquire of the Lord for me, and for them that are left in Israel and in Judah." "And Hilkiyah and they that the king had appointed, went to Huldah, the prophetess, the wife of Shalum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; now she dwelt in the college." 2 Chron. 34:22. It should be remembered that at this time Jeremiah was the leading prophet in Israel. Yet the king sent to a woman in this time of crisis. This shows that God and kings made no difference between holy men and holy women. One in God's sight is as important as the

other. Did not God regard Priscilla[†] as important a teacher as Aquilla? Both of their names are mentioned as instructing Apollos, "an eloquent man, and mighty in the Scriptures." Did not the great apostle write to the Church at Rome, "I commend unto you Phebe our sister, which is a servant [deaconess] of the church which is at Cencrea: that ye receive her in the Lord, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also." See Rom. 15, where several women are mentioned as prominently as the men who had given their lives to the cause of Christ. God weighs moral worth regardless of sex or condition. Was not Esther comparatively a child, the wife of the mightiest king on the earth, used to deliver Israel? And was not this deliverance typical of the final deliverance of God's people when the decree goes forth to destroy all who receive the "mark of the beast"? Rev. 13. So a volume might be written of holy women of old, whose adorning was not plaiting the hair and wearing of gold, or putting on of apparel: but was of the hidden man of the heart, which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. 1 Pet. 3:1-5.

When God mentions men in the Bible as prominently good or bad, He does not forget to give the name of their mothers, as though the mother had much to do in moulding the character, even to the third and fourth generation. God has lighted up the history of the past all through the dark world of sin with such women as He could trust in a time of crisis. God bless such women whether young or old, married or single. Some of the brightest lights in this world's history have been godly women. The most obscure and hidden have had their deeds brought to light, if not while they lived, afterwards, to guide

some benighted traveler over life's rough sea. It was Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser, a widow of more than fourscore years, who served God with fastings and prayers night and day in the temple, who gave thanks unto the Lord, when she saw Christ brought into the temple by Mary, His mother, "and spake of him to all them that looked for redemption in Jerusalem." While the holy men of God have spoken as they were moved upon by the Holy Ghost, many, yes, very many holy women have acted as they were moved upon by the Holy Ghost. Such is the Bible record of holy women.

BIBLE READER'S CLASS

GOD calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? *Go forth in faith, and God will be with you.* The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Ps. 126:6.

Our people have received great light, yet much of the ministerial force has been spent on the churches, teaching those *who should be teachers*; enlightening those *who should be "the light of the world;"* watering those *from whom should flow rivers of living waters*; enriching those *who might be mines of precious truth*; repeating the gospel invitation to those who, scattered to the uttermost parts of the earth, *should be giving the message of heaven to those who have not heard*; feeding those *who should be in the highways and byways giving the call, "Come, for all things are now ready."*—Testimonies for the Church, Vol. VII, pp. 24, 25.

Who will respond to this call and begin work at once? If you have never given Bible readings, the readings this month are

good for new beginners. Give them to some neighbor.

Wonderful Help for Fallen Humanity

Help Offered by the Father

John 3:16. God's love was so intense He gave His Son for fallen humanity.

Rom. 5:8. All of this was bestowed on us while we were in sin.

Psa. 25:8. None need despair, for the Lord promises to teach *sinners* the right way.

Nahum 1:7. The Lord will be a stronghold in the day of trouble.

Psa. 104:24; Hag. 2:8. "My Father is rich in houses and lands . . . Of rubies and diamonds, of silver and gold, His coffers are full,—He has riches untold."

Matt. 6:32. He knows our every need.

Acts. 14:17. He supplies our temporal necessities.

Jer. 29:11. His thoughts toward us are thoughts of peace.

Micah 7:18, 19. He not only forgives our sins; but casts them into the depths of the sea.

2 Pet. 3:9; 2 Cor. 1:20. He will fulfil every promise.

2 Pet. 1:4. These promises accepted, make us partakers of the divine nature.

Psa. 95:6. We should approach Him with reverence and kneel in His presence.

Help Offered by Christ

Rom. 5:8. Before we acknowledged Him He died for us.

John 15:13. No other love as great as His.

John 15:14. The Saviour calls us His friends.

Matt. 12:50. He also calls us His brethren.

Acts. 20:28. Christ has purchased the church with His own blood.

Gal. 1:4. He gave Himself for our sins.

John 14:6. We approach the Father in Christ's name.

John 14:14. Any request given in Christ's name will be granted.

1 John 1:7. The blood of Christ cleanseth from all sin.

1st John 1:9. We must confess our sins, God is faithful to forgive them.

Rev. 3:20. Not only will he forgive sins but he will come and dwell with us.

Eph. 3:16-20. He will strengthen us by His spirit in the inner man.

Jude 24. His abiding presence will keep us from falling into sin.

Matt. 28:18-20. He will be with us always.

John 17:24. Christ desires that we be with Him.

1 Thess. 4:16, 17. Christ will come and gather His people.

Keep Christ before the people as a personal Saviour. It will be well to either sell or loan your readers "Steps to Christ."

What the Holy Ghost Will Do for Humanity

Rom. 8:26-28. The Holy Spirit takes our broken prayers and presents them before the Father, in an acceptable manner.

John 15:26. Christ sends the Spirit to us from the Father.

John 16:7-8. The first work of the Spirit is to convict of sin.

1 Cor. 2:10, 11. The Spirit opens our understanding so that we may understand divine things.

John 14:16. The Spirit dwells with us.

John 16:13. The Spirit will guide into all truth,

John 14:26. It will help us to remember the words of the Lord.

Acts 7:51. It is possible to resist the Spirit.

Rom. 8:14. If we are led by the Spirit we become children of God.

Rom. 8:16. The Spirit beareth witness with our spirit that we are the children of God.

Eph. 1:13, 14. The Holy Spirit is given as a pledge of the new earth.

Holy Angels Minister to Humanity

Heb. 1:13, 14. Angels minister to human beings.

Gen. 3:24. Angels existed before death entered the human family, therefore they are not the spirits of the dead.

Psa. 8:4, 5; Heb. 2:16. Angels are a different order of beings from mankind.

Matt. 18:10. Each child of God has a guardian angel.

Rev. 5:11. There are more than one hundred million angels.

Psa. 103:20. They listen for the commands of God.

Dan. 9:20-23. Angels pass from earth to heaven very rapidly.

Psa. 103:20 [margin]. The angels are mighty in strength.

Acts 12:5-11. Angels are sent to answer the prayer of God's people.

Dan. 6:22. They have power over wild beasts.

Dan. 3:24, 25. Angels have power over fire.

1 Kings 19:5, 6. They have come and prepared food for man.

Gen. 18:1-8; Gen. 19:1-8. They have shared the hospitality of men.

Heb. 13:2. In entertaining strangers we may entertain angels.

Psa. 34:7. Angels encamp about God's people.

Num. 22:31; 2 Kings 6:15-17. The angels can not be seen by us unless God opens our eyes to behold them.

Matt. 24:31. Angels will be sent to gather the righteous when Christ comes.

"O HEART of mine, we should n't
Worry so:

What we've missed of calm we could n't
Have, you know.

What we have met of storm and pain
We can better meet again."

VALUE OF NUTS

MRS. S. N. HASKELL

IN the beginning God gave man a perfect diet containing all the food elements necessary to keep his body in a perfect condition. This diet consisted of grains, fruits, and nuts.

Nuts are rich in the elements used to make strong sinew and muscle. But in many homes man has reversed the order, and plan of God, and instead of obtaining the albuminous elements and free fat necessary to sustain the body in a healthy condition from the nuts, they feed upon the flesh of dead animals to obtain these elements. The animal kingdom is so badly diseased that it is as difficult to find an animal in perfect health as to find a human being entirely free from disease of any kind.

If you do not believe the human race is universally diseased, question all you meet for a few days. The answers will be something like this: "I am in good health; *but* I have a little trouble with my throat," or "My digestion is poor," or "I have a little touch of rheumatism," etc., etc. From childhood to old age it is almost impossible to find a body *perfectly sound in every part*. The animal kingdom is the same; therefore the body of dead animals sold for food cannot be healthful food for man.

Why eat the flesh of diseased animals to obtain the albuminous elements and free fat, when the same can be obtained from

the sweet, wholesome nuts, without any fear of the bacillus tuberculosis or trichina, etc.?

FOOD SUBSTANCES	Water	Albuminous Elements	Starch	Free Fat	Salts	Cellulose	Propor. Carbon. to Nitrogenous Total	Nutritive value
Chestnut	7.3	14.6	69.	2.4	3.3	3.4	4.8	89.3
Walnut	7.2	15.8	13.	57.4	2.	4.6	4.4	88.2
Hazelnut	7.1	17.4	7.2	62.6	2.5	3.2	4.	89.7
Sweet Almond	6.2	23.5	7.8	53.	3.	6.5	2.6	87.3
Peanut	6.5	28.3	1.8	46.2	3.3	13.9	1.7	79.6
Cocoanut	46.6	5.6	8.	35.9	1.	2.9	7.8	50.5

FLESH

Lean Beef	72.	19.3		3.6	5.1		.18	28.
Lean Mutton	72.	18.3		4.9	4.8		.26	28.
Veal	63.	16.5		15.8	4.7		.95	37.
Pork	39.	9.8		48.9	2.3		.49	61.
Poultry	74.	21.		3.8	1.2		.18	26.
White Fish	78.	18.1		2.9	1.		.16	22.

By carefully examining the above tables it will be seen that some varieties of the nuts contain more free fat than even pork. They are rich in every element contained in the flesh and also contain starch which supplies force and heat to the body.

The total nutritive value of the nuts far surpass the nutritive value of any of the flesh foods.

The Lord has graciously given us in fruits, grains, and nuts, wholesome food free from disease, that will abundantly supply all the needs of the body. Why should we leave the good and feed upon that which introduces disease germs into the system?

BLOOD

AFTER the flood, when man began to feed upon the flesh of animals, God forbid their eating blood. "Flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4. It is further explained in Lev. 17:11, 12: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the

soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."

The Lord was so particular about it that not only were they to abstain from blood; but they were not to furnish it to any stranger that sojourned with them. This injunction was so important that the Lord repeated it again in the New Testament. It was enjoined upon the Christian church by the Holy Ghost. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these *necessary things*; that ye abstain from meats offered to idols, and from *blood*, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well." Acts. 15:28, 29.

In olden times they were commanded to wring off the heads of fowls (Lev. 1:15; 5:8). This gave opportunity for the blood to flow freely from the body; while in any strangled animal the blood is retained in the flesh and one can not partake of the flesh without eating the blood. For the same reason they were directed to seethe or boil the flesh. In boiling, the blood passed from the flesh to the water. (2 Chron. 35:13). When Eli's sons became "sons of Belial" they refused to eat the sodden or boiled flesh and demanded that the flesh be given them so that they could "roast" it. (1 Sam. 2:12-17). When roasted the blood remains in the flesh. This gives a flavor that most all flesh-eaters enjoy; so much so, that many crave it cooked very "rare" and some even eat the raw flesh, as the flavor given by the blood is then fully retained in the flesh.

There are two reasons why man is forbidden to eat blood. First, the spiritual reason, referred to in Lev. 17:11. "It is the blood that maketh atonement for the soul." Blood of animals was used as a symbol of the precious blood of Christ to

be offered for the sins of the world. The second reason is a physical one. The blood washes every tissue of the body, and carries away all broken-down tissues. If disease fastens upon any portion of the body, the blood, as it bathes the fevered tissues becomes laden with the disease germs. Any impurities or poisonous substances introduced into the system soon find their way into the blood. The blood of no animal can be free from impurities and poisonous matters, hence it can never be a fit food for man, and any one partaking of flesh containing blood is disobeying a plain command of God, and are introducing into their system the seeds of disease and death.

"But I trusted in thee, O Lord; I said, Thou art my God."

Another Standard Bearer Fallen

ON the sixth of March, on his way to his post of duty, Elder Uriah Smith fell by a stroke of apoplexy. His harness was on and he was actively engaged in warfare against the powers of darkness. He was one who was with this work from the beginning, he could testify as to what he had seen and heard, from the early rise of the cause of present truth. Of him this can be said, "Blessed are the dead that die in the Lord from henceforth: yea saith the spirit, that they may rest from their labors, and their works do follow them." When our publishing interest was small God called Brother Smith to the editorial chair and he has ever to a greater or less extent filled it. There are many from foreign lands, and the United States, who are rejoicing in the truth, that embraced it by reading his books. We can say, "The memory of the just is pleasant." When the arch angel's trump sounds he will come forth to a glorious resurrection.

"Man Overboard"

DAVID PAULSON, M. D.

WE certainly would not hesitate to rescue a man who had fallen overboard in the middle of the ocean, but there are a hundred thousand prisoners in this country who have either fallen overboard or else like Jonah they have been thrown overboard, and the same God that was interested in Jonah when he was cast into the sea is interested in these men? Are you seeking to help them or, to save them? God looks down from heaven to "hear the groaning of the prisoner." Psa. 102: 20. We can be used as instruments in God's hand to save these despairing, helpless men and women who have been cast overboard and for whom society has no pitying glance.

The following letter has just been received from the chaplain of the New Jersey State prison, and is a good sample of many others:

"Five hundred copies of your very profitable *Life Boat* can be used here. Out on the sea of life, wrecked by bad habits, drifting on the lee shore of everlasting destruction, a paper like yours will help to save many an one who would otherwise perish. Any number you can send will help me in my work as chaplain.

This number of *The Life Boat* will be furnished at two cents each. Address *The Life Boat*, 28 Thirty-third Place, Chicago.

Harbor Work

WE are still rejoicing in having a part in the Master's work, while death has claimed many, and sickness and distress are on every hand. The blessed Life Giver has preserved us, and given everything that is good for us to have, His word has been fulfilled to us. All our needs have been supplied by Christ Jesus our Saviour. Blessed be His name.

We have been busy all winter working from pier to pier, and have had some precious seasons aboard different ships, and find many souls studying the Word for light and truth. Although this has been a severe winter and times hard, we have been able on fine days to work among the ships, to hand out a large amount of literature, and place a large number of publications and gospels of John, Bibles and Testaments into the hands of worthy persons who could not afford to pay for them.

We have also done considerable house-to-house work, holding Bible readings with good results.

We are very busy at present with the four new Tracts that have just come out. Oh, that every person would interest himself in the Tract work, and especially the last four new ones.

The men on the vessels are becoming interested in present truth. Others are finding fault because of the straight testimony which is being given them.

People are beginning to cry out against our work. This makes us rejoice for our work is nearly done, and people are inquiring all the more. We ask to be remembered in the prayers of God's people, as we are in need of all the help we can procure.

CAPT. J. L. JOHNSON,
460 52d St., Brooklyn.

Report of a Home Worker

As I have received from time to time a copy of the BIBLE TRAINING SCHOOL as well as blanks to take orders for the same, I decided to devote one or two hours in the evening, after my work was finished, to canvassing for the paper. I succeeded in getting six yearly subscribers as the result of two hours' work.

Nashville, Tenn

DEAR FELLOW WORKERS: I came to Nashville, Tenn., two months ago to take up the Bible-work of another who was leaving; and to fill unoccupied time and find new openings I began tract-work, leaving a Gospel Herald also with the tracts, which were kindly received at almost every door. Thirty-five out of seventy-five are still receiving them. Six common apartment houses in New York City, occupying less than half the length of one square, contain as many families as I found in eight long squares here; but walking on a level surface is easier than climbing stairs. There are more openings than I can possibly fill, and I have many evidences that the Lord is with me. I am trying to sow the seed faithfully, leaving the results with Him who has said, "My word shall not return unto me void." The class most ready to hear are greatly hindered from obeying by wrong habits, lack of education, etc. "The Lord knoweth them that are His," "and the smoking flax will He not quench." As the world's Redeemer, Christ was constantly confronted with apparent failure—but He would not be discouraged—He knew that the lives of His trusting disciples would be like His, a series of uninterrupted victories. Jesus and Paul did not consider their talents of intellect, strength or time too valuable to be used in "house-to-house" work. Let us seek to obey the command to "Follow Me and I will make you fishers of men." I am thankful for restoration to health and a humble part in the Lord's work.

AMMY W. WELSH.

A Missionary Trip

I TOOK my team and drove through the country, visiting some of our scattered brethren and selling some books and giving away tracts as I met the people. Often when I stopped a man to inquire the way I would hand him a tract. Wherever I stopped over night I talked and read with the people and left them tracts to read.

I sold one "Desire of Ages," and nine "Object Lessons." Secured three subscriptions for the BIBLE TRAINING SCHOOL and gave some away; also secured three subscriptions for the *Signs of the Times*, four for the *Sentinel*, three for the *Good Health*, and one for the *Advocate of Christian Education*.

I made about fifteen missionary visits, and talked and read the Bible with about fifty persons in families or companies. It was cold and disagreeable traveling in a buggy, but I enjoyed the trip, and believe many hearts were cheered and encouraged.

A SUBSCRIBER.

Church Directory

NEW YORK CITY

- Church No. 1, Hawthorne Hall, 153 West 125th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M.
- Church No. 2, 132 West 23d Street—Sabbath-school, 2 P.M. Preaching, 3 P.M.
- Church No. 3, Genealogical Hall, 226 West 58th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M.
- Colored Church, No. 1, Miller Building, S. W. corner Broadway and 65th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M.
- Bronx Church, Berean Hall, 1007 Tinton Avenue, corner 165th Street—Sabbath-school 2 P.M. Preaching every Sunday, Tuesday and Thursday at 7.45 P.M.
- Carnegie Lyceum, corner 57th Street and 7th Avenue—Bible lectures every Sunday evening at 7.45.

BROOKLYN

- English Church, Harts Hall, Gates Avenue, near Broadway—Sabbath-school, 10 A.M. Preaching, 11 A.M.
- Scandinavian Church, 256 19th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M. Sunday evening, 8 P.M.
- German church, Renwar Hall—Sabbath-school, 10 A.M. Preaching, 11 A.M.
- Bible Training School, 426 Franklin Avenue—Bible study every Friday, 8.00 P. M.

BIBLE TRAINING SCHOOL

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TRAINING SCHOOL, 896 Eighth Avenue.

NEW YORK CITY, APRIL, 1903.

THE COOKING SCHOOL opened March 3rd, at the Bible Training School, 426 Franklin Ave., Brooklyn, is proving to be a very successful one.

DR. J. H. KELLOGG paid the Bible Training School a short visit. All were glad to see him. We were also glad to welcome Prof. E. A. Sutherland, and Elder Conradi, to our home.

SEND for a club of BIBLE TRAINING SCHOOLS and sell, loan, and give them away in your neighborhood. It will pay you well financially, and what is better still, it will win souls for the kingdom. One hundred copies, \$2.00; fifty copies, \$1.00.

SISTER CARRIE SCHULTZ has rented a farm at Slate Hill, New York, intending to open a home for the weary and homeless. It is a good work and we wish her success.

As announced in the March number, the BIBLE TRAINING SCHOOL for Christian workers has removed to 426 Franklin Ave., Brooklyn, N. Y. The school has the use of the entire house, which enables them to carry forward the work much more effectively. A public Bible study is given in the Training School parlor each Friday evening at 8.00 o'clock. The Cooking School is held each Tuesday and Thursday evening at 7.30.

OUR April issue of the BIBLE TRAINING SCHOOL is ten thousand, and over one-half of them are sent to regular subscribers. Our increase is about five hundred a month. Quite a number of clubs are now being taken and children and adults are selling them for five cents each. The most encouraging part of it is, letters are received from all over the country stating an interest has been awakened among their neighbors and friends in the truths for the present time. Let the good work go on.

ANY of our people in the city of New York wishing tailoring done, we recommend them to R. E. Jones, 401 Broadway. He is moderate in his charges and his work is first-class. It will cost you nothing to consult him before going elsewhere. We consider him a reliable and honorable man.

"Be not anxious for to-morrow." We are to follow Christ day by day. God does not bestow help for to-morrow. He does not give His children all the directions for their life journey at once, lest they should become confused. He tells them just as much as they can remember and perform. "If any of you lack wisdom"—for to-day,—“Let him ask of God, that giveth to all men liberally, and upbraideth not; and *it shall be given him.*”

"TESTIMONIES FOR THE CHURCH, VOL. VII," is a timely book. There has been no book published that contains more valuable information for the people of God at the present time. It so vividly points out the dangers and duties of the present, that no one need err if they will believe and obey. The nearer we come to the end, the more necessary are these warnings to the people of God, that dangers may be avoided and the soul prepared for the coming storm. Every believer in the second coming of Christ should have a copy. It can be found in all of our Tract Societies.

The Story of Daniel the Prophet should be in every home. The young and the old are equally interested in it.

DANIEL AND HIS FOLLOWERS TESTED

19

the Babylonians? God had commanded it; the city would have been saved by it; his own soul would have been saved. Zedekiah pleaded a most human excuse, saying, "I am afraid."

In these three^a sons is revealed the weakness, the cowardice, the wickedness, and the final ruin of those trained for the service of the world and not for the service of God.

A TRUE EDUCATION

Living at the same time and in the same city with the princes already named, were others which the Scripture mentions by name. These were Daniel, Hananiah, Mishael, and Azariah, children of Judah, of the royal family—relatives of Jehohaz, Jehoiakim, and Zedekiah.

At the first siege of Jerusalem, 607 B. C., Daniel was not over eighteen years of age; about the age of the prince Zedekiah, who afterward ruled in Jerusalem. Daniel had a godly mother who knew of the prophecy concerning the destruction of their city. She repeated to her son the words of God, that some day Hebrew children must stand in the heathen court at Babylon. Carefully did this mother teach her son to read the parchment scrolls of the prophets. The history of Israel was studied; the story of Nadab and Abihu was told and retold. The effect of strong drink was impressed upon the mind. The laws of his own being were studied. He knew that excess in eating and drinking would so dull the mind that the voice of God could not be heard. *

The songs which these Hebrew children sang told the story of God's dealings with his people. It was in this manner that the image of God was

Jer. 38: 19.

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Deut. 6: 3-9, 20.

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

2 Tim. 1: 5.

Do not drink wine nor strong drink, thou, nor thy sons with thee, and that ye may put difference between holy and unholy, and that ye may teach the children of Israel all the statutes which the Lord hath spoken.

Lev. 10: 9-11.

Prov. 23: 19-22.

Deut. 21: 20, 21.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength

There are over 1,500 references given on the margin of the book, which aid much in a thorough study of the book of Daniel.

The Illustrated Story of Daniel the Prophet will be sent postpaid for \$1.00. Send for One.

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By **ELD. S. N. HASKELL**

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The Last Years of the Babylonian Kingdom,
Work of the Mystery of Iniquity, The Closing Scene.*

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One of the many good features of this book is that the numerous texts of Scripture referred to are printed at the side of the subject matter. The entire book of Daniel is printed in italics in the margin, and the other passages referring to the same book are printed in Roman type. All the illustrations have been prepared especially for this book.

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