

BIBLE TRAINING SCHOOL

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

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



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

"The Story of Daniel" is entirely different from any work previously written on the book of Daniel.

"The Story of Daniel the Prophet" is a good companion book for "Thoughts on Daniel." Every Bible student should have both books.



HE LOOKED INTENTLY INTO THE FIERY FURNACE.

The above illustration is from the new illustrated edition of "The Story of Daniel the Prophet."

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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."

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THE GOLDEN SIDE

THERE is many a rest in the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright
Though the winter storm prevaileth.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven.
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing,
Than to snap the delicate dainty threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends
And sit and grieve and wonder.

"THE King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

CHRIST IS OUR HOPE

MRS. E. G. WHITE

GOD has given me a word to speak to you. Strive earnestly for unity. Pray for it, work it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness. You will overcome selfishness and evil surmising, and will be more than conquerors through Him that loved you and gave Himself for you. Crucify self. Esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe and before the church and the world you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set.

Christ is our hope. In Him our lives are to center. Here lies the source of power, the secret of success, in our service for God. From first to last, from the foundation to the topstone, the church of God is to be built upon by Christ and in Christ. He is the ladder by which we climb to heaven. He strengthens us to press upward, till at last we step off the highest round into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Therefore, the rather, brethren, give diligence to make your calling and election sure." Live upon the plan of addition outlined in the first chapter of 2 Peter. Add to your character the graces of the Spirit. "If these things be in you and abound, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ." - And "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These words show us how we may obtain an eternal life insurance policy. Do you not want this?

The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will become partakers of the divine nature.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." All of God's servants have a work to do in His vineyard. In the church of God no one is to set himself up in kingly power and authority. "All ye are brethren." Be very courteous in speech, very kindly in action. Respond to the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

WHEN AND HOW THE NEW TESTAMENT WAS WRITTEN

S. N. HASKELL

THE prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

The New Testament has come down to us as a compiled book. The four gospels were written at different periods. The Epistles also were written at different times under various circumstances. The time and place of Matthew's writing his gospel are uncertain; various dates are given as to when it was written. Young gives the earliest date, A. D. 38, but in the "Helps" in the Oxford Bible, which is probably more correct, A. D. 50 to A. D. 60 is given. Mark is supposed to have written his gospel in Rome between the years A. D. 63 and A. D. 70; Luke from A. D. 58 to A. D. 63. John was the last book written in the New Testament; it was written in the year A. D. 97 or 98, one year later than the book of Revelation. The dates of the Epistles can be found on the margin of the Bible, and vary from A. D. 62 to A. D. 90. John being the only one of the twelve disciples who lived to see Jerusalem destroyed in A. D. 70, the books of the New Testament must have been written during the first century.

It was many years after they were all written that the book that we now have as the New Testament was compiled out of inspired writings, many of which have never come down to us. The apostle Paul makes special mention of his epistle to Laodicea, of which epistle we know nothing. Col. 4:16. And yet all of Paul's epistles were recognized by the Spirit of God as Scriptures "in all his epistles." "Which they that were unlearned and unstable wrest, as they do also the other scriptures." 2 Pet. 3:15, 16. In these

expressions the epistles of the apostle Paul rank with the scriptures of the Old Testament. See also 1 Thess. 2:13.

The writings of the apostle were first sent out as personal testimonies in the form of letters, or epistles to churches or individuals as the church of Rome, Corinth, Ephesus, and personal letters to Timothy, Titus, Philemon, and others. These the Jewish church rejected altogether as they do now, while the true believers received them as the word of God, which worked effectually in those that believed, while others wrested or perverted them, which shows there was a controversy in the church over them. Some believed that they were all inspired, and others questioned them, but the salvation of those in the church depended upon their receiving them, and those who rejected them met with a great loss. 2 Cor. 2:14-17.

The testimonies of these apostles being Scripture, the instruction concerning the Scriptures, such as, "search the Scriptures for in them ye think ye have eternal life," refers as much to those testimonies and any other testimonies of the Spirit of God as it does to the former prophets. 2 Tim. 3:16, 17.

Epistles or personal letters or verbal testimonies from the one whom God chooses to speak through are the same. "Ye see how large a *letter* I have written unto you with mine own hand." Gal. 6:11. "Holy men of God *spoke* as they were moved by the Holy Ghost." 2 Pet. 1:21. "Need we, as some others, *epistles* of commendation to you or *letters* of commendation from you? Ye are our *epistles* written in our hearts, known and read of all men." 2 Cor. 3:1, 2. "For his *letters*, say they, are weighty and powerful; but his bodily *presence* is weak, and his *speech contemptible*. Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are

present." 2 Cor. 10:10, 11. From the above we learn that *letters, epistles, and personal testimony*, of the apostle and the *lives* of those who receive them are the same. Lives of the Christians are *living* epistles.

The expression, "hard to be understood," in 2 Peter 3:16, refers to the difficulty of expressing in human language heavenly things so that they could be understood. "I was caught up into paradise and heard *unspeakable* words which it is not possible for me to utter." 2 Cor. 12:4 [Margin]. Men reason from what they see and hear; beyond that, they must simply believe and reason from the belief of what is said. "Through faith we understand." Heb. 11:3. As the "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," how can man of himself reason correctly? "For what man knoweth the things of man save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God." 1 Cor. 2:9-14.

The above scriptures and statements contain much food for thought and they are the foundation of how the Spirit of God should be received in any age of the world.

God permits every man to decide his own destiny. We judge others. Then God brings us over the same road, to see what we would do. We promise but God brings about circumstances so it apparently will be for our interest to do contrary to what we have said. He forces none to do right. Abraham was driven from the promised land by a famine. If he had been mindful of that country from which he had come he could have returned, but his desire to take the rough road and obey God made him God's chosen. Heb. 11:14-16

GOD'S TIME FOR A WORLD-WIDE MESSAGE

J. N. LOUGHBOROUGH

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth . . . and sware by him that liveth forever and ever . . . that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [the gospel of Christ] should be finished, as he hath declared to his servants the prophets." Rev. 10:1-7.

Here is a symbol representing a proclamation which is to go by sea and land—a world-wide message—declaring from the "open" Book the close of prophetic time, and giving notice that the seventh trumpet is about to sound. This book of prophetic time was "closed up" in the days of Daniel the prophet; but opened when the "time of the end" came—1798. We read that when the seventh angel sounds "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." And there were voices in heaven, saying, "Thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:15-19. So we see that the beginning of the sounding of this seventh trumpet brings us to that period in the ministry of Christ our High Priest, when that apartment of the sanctuary containing the ark is opened. In the typical service of the sanctuary the apartment containing the ark was opened only once a year, for the cleansing of the sanctuary from the sins of the people. As shown in a former article, that day of atonement was a day of judgment with that people. This

time proclamation of revelation is another symbolic representation of the first angel's message of Rev. 14:6, 7, which declares, "The hour of His judgment is come." The time in Christ's ministry for that message to be given was in the close of the 2,300 days of Dan. 8:14—in our year 1844.

The loud cry—the great work—of this time message is located between the sounding of the sixth and seventh trumpets, when the sixth trumpet ceased to sound, it was said, "The second woe is passed; and, behold, the third woe cometh quickly." Rev. 11:14. That space of time between the sixth and the commencement of the seventh trumpet, called "quickly," was the time when the judgment message was to be given with a mighty voice, "as when a lion roareth."

The first four of the seven trumpets relate to the dividing up of the Western empire of Rome by the Goths, Vandals, Huns, etc. The fifth trumpet covers the 150 days—years—the "five months" of the "torment" of the Eastern empire of Rome, by the Ottomans, from July 27, 1299, when "they had a king over them." (In that year Othman founded the Ottoman empire in the territory of Nicomedia), and the Mohammedan warriors for that 150 years did not "kill" the Eastern empire, but "tormented" it by their continual marauding. One hundred and fifty years from July 27, 1299, would carry us to July 27, 1449. That year "John Palæologus, the last Greek Emperor," died, and the Turks, with their Mohammedan religion came in possession of Constantinople as their capital, and became the rulers of the Eastern empire. This power they were to have for "an hour, and a day, and a month, and a year." Rev. 9:15. To compute this time we say, a year, Bible reckoning, was 360 days, a month 30 days, these with the one day mentioned make

391 days; but in prophetic reckoning of time the Lord gives us "a day for a year." (Num. 14:34; Eze. 4:6) which would be 391 years. To that we must add "an hour" of prophetic time. One day standing for a year, one hour would be the twenty-fourth part of a year, fifteen days. That makes the whole time of the independent rule of the Turk 391 years and fifteen days. Counting from July 27, 1449, we are brought to August 11, 1840. At that identical date the Turkish government passed under the dictation of the "allied powers" of Europe, and lost its independent existence as a nation. That date marks the close of the sixth trumpet, and the very period from which the "time" message was to advance to its mighty cry.

Having found the time for this loud cry of the message, let us inquire about the facts in the case. About the year 1833 a distinct and definite message was arising in various parts of the world, declaring that prophetic time would close, and the hour of God's judgment come in our year 1844. Down to 1840 much of the work of those teaching this message was done by occasional newspaper articles, and the publication of small pamphlets. When we come to the year 1840, suddenly a powerful impetus was given to the message, and scores and hundreds sprang as it were to the front, to proclaim it. From that time to the autumn of 1844 a message of wide-spread influence was going in all parts of the world, with ever-increasing energy, compared finally to the *roaring of a lion*.

As an illustration, in the northern portion of the United States, down to 1840, William Miller "stood almost alone" as a public teacher of the message, placing occasional articles in newspapers, and printing a few pamphlets. When 1840 was reached, suddenly about three hundred public speakers united with him, and took the field, giving themselves to the procla-

mation of the message. God's time had now come for the rapid development of the work, and nothing could stay or delay its proclamation. How this great and sudden change came about we wish to notice in our next article.

FOLLOW THOU ME

"HAVE ye looked for sheep in the desert,
For those who have lost their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have you trodden the lonely highway,
The foul and darksome street?
It may be you'd see in the gloaming
The print of Christ's wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little least one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them;
He had nowhere to lay His head.

Have ye carried the living water,
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the golden land?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted,
In their agony of woe?
Ye might hear me whispering beside you,
'Tis a pathway I often go.
My disciples, my brethren, my friends,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall the servant be."

—Selected.

THE BOOK OF REVELATION

S. N. HASKELL

IN the tenth verse of the first chapter the prophet records when, and how, the Lord revealed to him the wonderful things written in this book.

"I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet."

It was the Lord's day, holy time, when the Saviour revealed himself to His aged servant. The Saviour is Lord of the Sabbath. Mark 2:28. The Sabbath is past before the first day of the week comes, Mark 16:1, 2, therefore, the Sabbath is the day between Friday (the day of the crucifixion) and Sunday the first day of the week, and is the day commanded to be kept holy in the law of God. Luke 23:54-56; Ex. 20:8-11. The Father calls it His holy day. Isa. 58:13. He blessed it and made it holy at creation. Gen. 2:2, 3.

The Lord has made special promises to those who will keep the Sabbath holy. Isa. 58:13, 14. This promise embraces the "eunuchs," the "sons of the stranger" and all who "keepeth the Sabbath from polluting it." Isa. 56:1-6.

The beloved disciple, at his greatly advanced age, was separated from his brethren; for he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." As he meditated upon Christ, the desire of his heart, the gracious words He had spoken, and remembered with joy how he had leaned upon His breast at the last supper, lo, Christ appeared to him. At this wondrous sight he fell at His feet as dead. The Saviour laid His right hand upon him, saying unto him, "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and death." Rev. 1:17, 18. John saw the

Saviour holding in His right hand all His ministers, he also saw Him walking in the midst of the seven churches taking cognizance of every act of injustice done toward them. The Saviour opened before the gaze of the wondering prophet the pathway of His people. He saw them going forth conquering and to conquer, He beheld them lowering their banner, and accepting the advances of the world until the once "chaste virgin" had become a "mother of harlots," drunken with the blood of the martyrs of Jesus. Rev. 17:1-6. He beheld Satan cast a flood after the people of God, that he might utterly destroy them. Rev. 12:18. He beheld the saints of God struggling against the powers of darkness, sometimes apparently overcome, and again victorious, until from the last fierce struggle they came forth triumphant and stood upon the sea of glass, singing the triumphs of redeeming grace. Rev. 15:1-3. Then the glorious city with its streets of gold and gates of pearl was opened before him. Rev. 21.

That was a heavenly Sabbath to the aged prophet. Over and around that day there must have been such a halo of light and glory that it completely enraptured his soul. As his mind reverted to it he must have longed for the time when in the new earth he would go up from Sabbath to Sabbath to worship in the heavenly city. Isa. 66:22, 23. That Sabbath on the isle of Patmos was something like the first Sabbath ever kept on earth, when God the Father, Christ, and our first parents rested, after the work of creation was finished. There is one other "marked Sabbath" recorded in the Holy Word. On earth it was a mournful day; but heavenly arches rang with shouts of praise. It was when the Saviour lay in Joseph's new tomb. On the Friday afternoon, as the lowering sun bore record that holy time was soon to be ushered in, the Son of man upon the cross announced, "It is finished." He finished

his earthly work for the redemption of man at the close of the sixth day, just as He and the Father, four thousand years before, had finished the work of creation at the close of the sixth day. The Saviour rested from His work of redemption on the seventh day, Luke 23:54-56, as He and the Father had rested from the work of creation. Upon the first day He came forth to take up His heavenly office as our great High Priest. The Sabbath is doubly hallowed, as the rest day of the Saviour after finishing His work on earth in our behalf, and as a memorial of the creative work of God.

THE SANCTUARY

The Table of Shewbread

MRS. S. N. HASKELL

WITHIN the holy place on the north side of the room stood the table of shewbread. Ex. 40:22. It was a wooden table three feet long, two feet, three inches wide, and one and one-half feet high, overlaid with pure gold. There was a crown of gold encircling the table, forming a beautiful border. Ex. 25:23, 24. At each corner were golden rings, through which wooden staves, overlaid with gold were passed. These served to carry the table as the Kohathites bore it in their hands during their forty years' wanderings in the wilderness. Ex. 25:26-28.

There were covered dishes, bowls and spoons upon the table. These also were of pure gold. Ex. 25:29. The most important things connected with it were the twelve unleaven cakes arranged in two rows upon the table. Lev. 24:5, 6. The cakes were covered with frankincense. Lev. 24:7. All helping to represent more fully in type and shadow the Holy One, who said, "I am the living bread: . . . if any man eat of this bread, he shall live for ever." John 6:51. He was the true bread. John 6:32.

There were just twelve loaves or cakes of bread corresponding in number to the twelve tribes of Israel and the twelve disciples of our Lord. Lev. 24:5. It was called "hallowed bread." 1 Sam. 21:4. The people furnished the material from which the bread was made. Lev. 24:8; Neh. 10:32, 33. But none but consecrated hands could mix the dough and form the loaves. 1 Chron. 9:32; 1 Chron. 23:28, 29.

All the work connected with the shewbread was performed upon the Sabbath, hence was considered sacred work. Fresh bread was prepared every Sabbath (Lev. 24:8), and as the old loaves that had been spread out before the Lord during the week were removed, *hot* bread was put in its place. 1 Sam. 21:6.

"The shewbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called shewbread, or 'bread of the presence,' because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ."

After the bread was removed it was eaten by the priests, in the holy place. Lev. 24:9. It was the supply for the Sabbath, hence when David asked for bread on the Sabbath, the priests had none but the hallowed bread. 1 Sam. 21:3-6. It was not lawful for any one but the priests to eat it except in extreme cases. Matt. 12:3, 4.

It was baked and eaten upon the Sabbath. As the hot bread was placed upon the table, the loaves that were baked the previous Sabbath were removed and eaten by the priests.

The bread was an emblem of the "Living Bread," Christ Jesus, and as all of the work connected with it was Sabbath work, there must be some precious Sabbath lessons for us connected with it.

We are members of a "royal priesthood." 1 Peter 2:9. We have the Bread of Life to give to the people. The priests could not lay hot bread out before the Lord each Sabbath without first making and baking it. No more can members of the "royal priesthood" place the living bread warm before the Lord and the people without due preparation. It makes no difference what office they fill, from the minister in the desk to the leader in the household, "hot bread" is not furnished without preparation and study.

The priests ate the bread they spread out in the service. Thus it became a part of themselves. If members of the royal priesthood would always eat the good "bread" they lay out before others, their lives would often be quite different and it would be safe then to follow their examples; for the "Living Bread" would be their life and strength.

THE BOOK OF ESTHER

S. N. HASKELL

THEN said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall, before him." Esther 6:13. The above words were spoken to Haman after the king had told him what to do unto Mordecai, whom the king on that particular occasion delighted to honor. They reveal a very important principle in this controversy. The king had promoted Haman and "advanced him, and set his seat above all the princes that were with him." This prosperity was instigated by Satan, for the purpose of destroying God's people. Haman might not at first have planned all of this. He might not have had any desire to do such an awful thing; but Satan's plans are far-reaching. God called upon his peo-

ple by the mouth of the prophet when certain conditions should arise, to "flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense. Babylon has been a golden cup in the Lord's hand, and made all the earth drunken. The nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:6-9.

This condition of things had arisen. Cyrus felt that God had called him to issue a decree that every one whether sick or well, old or young, could go up from Babylon at the expense of the government. God had opened a wide door before them for more than fifty years, yet the Jews had not thought it advisable to take advantage of this open door. They had homes in Babylon. They had formed many pleasant associations in that wicked city. Satan, taking advantage of this state of things, had Haman, who was an enemy to the Jews, promoted so that he had an influence with the king, and caused him to issue a decree. "And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey." Esther 3:13. The Jews were in close quarters. The penalty of death hung over them. It was to be an entire extermination.

But what led Haman's wise men and his wife to predict his downfall? The answer to this is very evident. Haman was an

Amalekite and his friends full well knew the words God had spoken one thousand years before, "I will utterly put out the remembrance of Amalek from under heaven." "The Lord has sworn that the Lord will have war with Amalek from generation to generation." Ex. 17:8-16. One reason for this was because when Israel came out of Egypt he met them in the way and smote the hinder part of them, those who were weary and faint, for he feared not God. Deut. 25:17-19.

God had borne with these Amalekites for five hundred years, and he sent Saul to "Go and smite Amalek, and utterly destroy all that they have, and spare them not;" but Saul had rebellion in his heart, and he spared Agag, the king of the Amalekites, and the fattest of their sheep, and oxen, and cattle. God then turned from Saul and chose him a man after his own heart (See 1 Sam. 15). So five hundred years more came and went. And now Satan thought it was his turn. A final crisis was at hand. He had promoted the Jewish enemy for the purpose of destroying the Jews and making void God's declaration. He would have had no power over them had they obeyed God. But as they had not done this, Satan now made one masterly attempt to wipe them from the earth. Though the people of God had sinned, the ever-merciful God determined to spare them once more, and give them one more opportunity to serve Him and to return to Jerusalem. The tide had begun to turn. And when Haman was to use his power to put to death the Jews, because Mordecai would not bow to him, a man full of hatred to the people of God, and God himself, because he would not do him the reverence and honor which belonged alone to God, the king said to Haman, "Make haste, take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that

thou hast spoken." Haman could do nothing else, for the laws of the Medes and Persians could not be altered. The king was the mouthpiece of the law, and Haman proclaimed as he led him forth, "Thus shall it be done unto the man whom the king delighteth to honor." Haman's friends and wife saw more in this than simply the act itself. There was a providence in it. It showed that God's words to the Amalekites a thousand years before would come to pass. "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." God's words were yet to come to pass. The time had come when there would be an end to the controversy between God and the Amalekites, and so it was.

Here is a wonderful lesson for the people of God in the last days. First, God calls upon his people to separate themselves from Babylon and their sin. The message is sounding "Babylon is fallen, is fallen." She is fast becoming the habitation of devils and the hold of every foul spirit. Second, those who fail now to separate themselves from the wickedness of Babylon will one day drink of the wine of the wrath of God that is poured out without mixture into the cup of God's indignation. Third, those who criticise and find fault with God's dealings, will in the end bring upon themselves what is in their hearts against God's work and His people. Fourth, a tremendous crisis is coming, and it behooves every one to prepare for it. The cup of iniquity is nearly full for great Babylon, and her sin will surely come in remembrance before God as the sins of ancient Babylon, and there will be an eternal end to the wickedness of the city by the judgments of God. Fifth, those who stand out from these sins, and keep God's commandments, are in the eyes of Babylon and those in sympathy with her, as Mordecai

was in the gate. But God will arise and vindicate His name in the salvation of those who flee from their sins. But the work of warning the world which might have been done in a comparatively favorable time, will have to be done in scenes of trial and much perplexity.

PORK AS AN ARTICLE OF DIET

IN many things the Bible lays down principles and we are left to exercise our own judgment in the matter. While in many other matters a plain command is given, "Thou shalt not do thus," and there is no alternative but to obey, the partaking of the flesh of the swine is one of the questions which the Lord has definitely settled. The allwise Creator who made every animal and assigned each one its place in the great universe, and also gave each its food, knows more of their natures than man can ever fathom. In His infinite plan He appointed a part of the animal kingdom to act as scavengers. The buzzard and other carrion birds are scavengers which fly in the air and quickly detect any foul odor tainting the air, and following it to its source, devour the substance that is pouring forth germs of disease and death. The inmates of the sea are also divided into two classes. All that do not have *both scales and fins* are scavengers.

Among the animals that rove over the earth some are appointed by God to devour all that would defile the earth and air. In order that we might know those which feed upon clean food, He placed a mark or brand upon them. "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud among the beasts" is clean. "The swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean unto you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean unto you." Lev. 11: 1-8.

Before the flood the beasts were divided into these two classes. Noah gathered them as clean and unclean beasts. Gen. 7: 2, 3. The need of scavengers on the earth has never ceased. The hog to-day delights in eating any filthy thing from a dead snake to a dead horse. Its nature is to feed on filth; if it is put into a clean pen it will gladly leave it to wallow in mire and filth.

Its flesh is full of disease; for it is formed from filthy food. Even when kept for a few months on corn, its whole system does not change. It has inherited a body formed from filthy food. No one who in defiance of the plain instruction given in God's Word, continues to eat swine's flesh, can hope to be saved when the Saviour comes. "For behold, *the Lord will come* with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, one after another in the midst, *eating swine's flesh*, and the abomination, and the mouse, *shall be consumed together*, saith the Lord." Isa. 66: 15-17 [margin].

The eating of these things which God has forbidden is very grievous in His sight. He compares it to smoke in the face. Isa. 65: 1-5.

"WHEN prayer delights the least, then learn to say, Soul! now is greatest need that thou shouldst pray."

"MIRTH is the medicine of life,
It cures its ills, it calms its strife,
It softly smooths the brow of care,
And writes a thousand graces there."

MEN are generally like wagons; they rattle prodigiously when there is nothing in them.



BIBLE READER'S CLASS

OUR class has increased in numbers until there are many, who by enrolling their names in this class have pledged themselves to give at least one Bible reading each week. We thank God for this and earnestly pray God will bless the words spoken by the different workers. We would like to receive reports of your work.

The readings on the subject of health this month will be of especial interest to all. Study them thoroughly and then give them to your neighbors and friends.

Health

I

- 3 John 1:2. The Lord wishes us to be in health. He is as willing to give health as to forgive sins.
- Mark 2:5-11. The healing of the soul and body are closely related.
- Psa. 103:3. There is no disease beyond the power of God to heal.
- Ex. 15:26. Obedience to God will protect from disease.
- Jer. 17:14. When the Lord heals, the work is perfectly done.
- Deut. 34:7. Freedom from disease does not insure freedom from death.
- Gen. 25:8; Gen. 35:29. There is no mention of sickness or disease in connection with the death of many of the patriarchs; they filled their years and were laid to rest.

Job 2:3-8. A perfect life will not insure against disease. God sometimes permits sickness to come upon an individual if thereby His glory can be manifested more fully.

It is never safe to say sickness is a sure sign the sufferer has sinned, for like Job's friends we may be sadly mistaken.

2 Cor. 12:7; Gal. 4:13, 14. Sickness is sometimes given as a bond to draw the individual nearer to the Lord.

2 Tim. 1:5; 1 Tim. 5:23. Timothy was a man of faith and yet had "often infirmities."

God permits sickness to draw one nearer to Him; but He is often disappointed.

Isa. 38:1-8. Hezekiah's sickness and recovery.

Isa. 39:1-8. Instead of magnifying God in it, he exalted himself.

Luke 13:1-5. If we say a person is a sinner because sickness or misfortune comes upon them, they may be less guilty than their accusers.

Matt. 8:16, 17. Christ has borne our sicknesses as well as our sins, and every soul that claims the promises may be free from disease, if it is for their best good and God's glory.

Health

II

- 1 Cor. 6:19, 20. Our body has been purchased as a dwelling place for God's spirit.
- John 2:18-21. Sinners can not appreciate this precious truth.
- 1 Cor. 3:16, 17. Man may defile the body temple.
- Dan. 1:8. By eating improper food we may defile the body.
- 1 Cor. 10:31. We should eat to the glory of God.
- Luke 21:34-36. Take heed to the *quantity* and

- quality of food taken. One may surfeit on good food. Improper food causes drunkenness.
- Ecc. 10:17. Eat in *due season* for strength.
- Isa. 55:2. Money spent for improper food is wasted. Take delight in eating *good food*.
- Job. 30:16. "That which should be set on thy table should be full of fatness."
- Lev. 7:23. The fat of animals strictly forbidden.
- Deut. 32:14. Eat the "fat of kidneys of wheat."
- Psa. 81:16 [margin.] Psa. 147:14 [margin.]
- Prov. 23:1-3. What is often considered "dainties" is "deceitful" food.
- Psa. 103:5. It is possible to have one's mouth satisfied with good food, so there will be no desire for deceitful dainties.
- Isa. 7:14, 15. The Saviour himself was perfected by the control of His appetite.
- Prov. 24:13. Eat honey. It is good.
- Prov. 25:16. Be guarded in eating it.
- Prov. 25:27. Too much is not good. In the above texts is a rule that will regulate the use of sweet foods.
- Prov. 15:17; 17:1; Prov. 17:22; Ecc. 9:7. The state of mind while partaking of the food has much to do with the appetite.
- Luke 12:35-37. The redeemed will partake of food in the kingdom of God.

Cooking

- The atmosphere is laden with dust and disease germs, and the sun's rays are weakened to one-seventh their original power. When the curse is removed the sun will be seven times brighter than at present. Isa. 30:26. The fruits, grains, and vegetables do not come to the perfection that they did before sin entered, or that they will when sin is removed. Cooking supplies, by artificial heat, this lack in nature.
- Ex. 16:23. God gave directions for cooking.
- John 21:9-12. Christ cooked food for the disciples.
- 1 Kings 19:5-8. Angels have cooked food for man.
- 2 Kings 4:38-41. The prophet of God superintended the cooking in the prophet's school.
- Jer. 7:18. Children helped in the preparation of food.
- Gen. 18:1-6. Angels ate food cooked by Sarah.
- Gen. 25:29-34. Jacob prepared a meal in such a tempting manner that Esau prized it above his birthright.

Food, in Bible times, was prepared in a variety of ways.

- Lev. 26:26. Bread was baked in ovens.
- Gen. 18:6. Also baked on the hearth.
- 1 Chron. 23:29 [margin]. Sometimes baked on flat plates.
- Hosea 7:8. Poorly baked bread a type of sin.
- Eze. 24:5. Seethed food was cooked in boiling water.
- Ex. 12:9. Food was also roasted before the fire.
- Ruth 2:14. Grains were parched.
- Lev. 2:14. Green corn was dried.
- 1 Sam. 25:18. Fruit was also dried.
- 2 Kings 4:38-41. Vegetables were prepared in a pottage or soup.
- Luke 24:42. Fish was broiled.
- Luke 5:37, 38. Fruit juice was bottled air tight.

Simplicity in Diet

Many are suffering from dyspepsia caused by partaking of too great a variety of food at the same meal. It would be well for all to study the simplicity of the Bible meals. Where the family is large and the tastes varied, it may be well to place a good variety of food upon the table.

- Gen. 18:1-8. Abraham set four varieties before the angels.
- Gen. 25:33, 34. Esau sold his birthright for a meal of bread and lentile pottage.
- Ruth 2:14. Boaz furnished three varieties of food for his reapers.
- 1 Sam. 30:11, 12. Bread, dried fruit, and water refreshed a faint and hungry man.
- 1 Kings 17:13, 14 [margin]. Bread alone was the food of Elijah for a full year.
- 1 Kings 19:6, 7. The angel gave Elijah bread and water.
- 2 Kings 4:38-41. Pottage or soup was served at the school of the prophets.
- 2 Kings 4:42-44. Barley bread and corn was served at another time.
- Matt. 14:19. The Saviour served the multitude with two varieties of food.
- John 21:9, 12. There were only two varieties of food in the meal the Saviour prepared for His disciples.

If the meals in our homes were more often after the Bible plan, there would be far less dyspepsia, and the poor tired housewives would find more time to study their Bibles.

The Seven Last Plagues

A SUBSCRIBER asks why are the plagues called the Seven LAST plagues, and if there will be probation during any portion of the plagues. The above questions we will answer by a Bible Reading. Upon Egypt came ten plagues, and in what way was the seven last distinguished from the first three?

As an introduction to the fourth God said,

"I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people; to-morrow shall this sign be." Ex. 8:22, 23.

During the seven last plagues there was a line drawn between God's people and the Egyptians. In like manner the seven last plagues of Rev. 16 do not come until after the line has been drawn between God's people and the world, spoken of in Rev. 22:11.

Under what circumstances were the priests unable to enter the Typical Temple?

"A cloud covered the tent of the congregation, and the glory of the Lord, filled the tabernacle, and Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Ex. 40:34, 35. "The priests do not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." 2 Chron. 5:14.

How, and when, does this meet its antitype in the heavenly temple?

"The temple was filled with smoke from the glory of God, and from His power, and *no man* was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8. Christ, being our high priest, He does not minister during the pouring out of the plagues.

Who is the man, and for what purpose is he there in the heavenly temple?

"One Mediator between God and men, *the man* Christ Jesus." 1 Tim. 2:5. Christ is our Mediator, and as representative of the human race does not officiate in the temple between God and men during the outpouring of the plagues.

What is contained in the seven last plagues?

The "Seven angels having the seven last plagues: for IN THEM is filled up the WRATH of God."

"One of the four beasts gave unto the seven angels, seven *golden vials* full of the wrath of God." Rev. 15:1, 7.

Who is it that will drink of this wrath of God?

"If any man worship the beast and his image, and receive his mark in his forehead or in his hand, THE SAME shall drink of the wine of the wrath of God." Rev. 14:9, 10.

With what will those who drink of this wrath be tormented?

"He shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:10.

What were the seven angels who had these vials of wrath told to do?

"Go your ways and pour out the vials of the wrath of God upon the earth." Rev. 16:1.

Upon whom did the first plague fall?

"The first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 16:2.

Why will there not be a probation during these plagues?

"Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Isa. 26:10.

From the above scriptures, we learn several important truths.

First. The third angel's message of Rev. 14:9-12 is a most solemn warning of the wrath of God.

Second. It will fall upon every one who does not give heed to it.

Third. It is wrath without mixture, without mercy.

Fourth. This unmixed wrath of God is poured out by seven angels, before Christ comes.

Fifth. Every one who drinks this wrath will go into the lake of fire.

Sixth. The *first* vial of this wrath is poured upon the beast worshippers.

Seventh. There is therefore as much

hope for those in the lake of fire as for those who received the first plague. Rev. 20: 14, 15.

Who Knows Best?

A FEW years ago two young Christians in England were helping prepare a number of fine fresh mackerel for the family dinner. All at once one of them discovered the fish did not have scales, and remarked, "These fish are not clean; for the Bible says all clean fish have both scales and fins, but these have no scales. We should not eat them." Her friend began to reason with her, saying the Lord called those unclean that feed upon the filth at the bottom of the sea, like the eel, lobster, shrimp, oyster, etc.; but the fish that swim in the clear water could not be unclean. The subject dropped, and was not brought to mind again until a few weeks later when one of the young ladies went to visit some relatives living by the seashore. One day word came that a human body had been found in the bay. The first question asked was, "Have they identified the body?" The reply, "No, the mackerel had eaten so much of the body it was not possible to identify it," caused the young lady to ask in surprise, "Why, you don't mean to say mackerel will eat a dead person?" When she was assured that they were one of the first fish to attack any dead body floating in the sea, she remembered the conversation over the fish a few weeks previous.

It was a forcible lesson to both of the young people who had dared to reason away a plain thus "saith the Lord," simply because they were fond of eating that which God had forbidden them to eat. They concluded God knew best, and when He branded any animal as unclean, it was not for them to question. He who created them was best qualified to know of their nature and habits.

Short Reading for Bible Readers

CHRIST is the creator and the upholder of the heavens and the earth. Heb. 1: 3, 10.

If all that He ever did had been written, the world itself would not have contained the books. John 21: 25.

Why was that written which is written? John 20: 31.

How should the Word be read? Neh. 8: 8, first clause.

How should the Bible reader instruct when the Word is read? Neh. 8: 8, last clause.

Who is to give the understanding? 2 Tim. 2: 7.

What did Christ say to the lawyer when asked, "What shall I do to inherit life?" Luke 10: 26.

Who are the ones with whom to study the Word? Neh. 8: 3.

What should be the attitude of those who hear the Word? Neh. 8: 3, last clause.

How will those feel who understand the Word. Neh. 8: 12, 13.

What did Christ promise the lawyer if he would obey Him in reference to the Word? Luke 10: 25-28.

God's words are not like men's words, even if men tell the truth; for there is no more power in what men say than there is in the men who speak. Even the truthfulness depends on the circumstances to make it true. But God is above all circumstances. His Word contains creative power. To the one who makes the words of God a living reality to himself, not from sight, but simply because God has spoken, that word itself will create. The dead are quickened, for He "calloeth those things which be not as though they were." Read thoughtfully Romans 4: 17-25.

If the above thoughts and scriptures are carefully read and meditated upon they will impart much light and strength.

House-to-House Work

NO CHOSEN laborer of God is above house-to-house work. The great apostle to the Gentiles said in his final charge to the elders of the church of Ephesus, "I have kept back nothing that was profitable unto you, but have *showed* you, and have *taught* you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." House-to-house work stands on an equality with laboring in public. To labor publicly and not engage in house-to-house work, would be doing the work of the Lord negligently. He not only labored from house to house, but taught the elders how to do it. This was not in theory merely, but *showed* them how to do it. Every public laborer should do this. There are many who can do this who can not labor publicly. Women can do this successfully. It was in this way the women labored with the apostle. There are thousands of both men and women who can do this successfully who can not labor publicly. No one is exempt from this kind of labor. It is the social talk by the fire-side that wins hearts.

The Whitened Field

SINCE my last report I am of even greater courage to press on, day by day. I can see new homes opening up to me, the calls are more than I can answer. I asked the Lord to speak to some one's heart to open their parlor where I could gather all that are living in one neighborhood together so that I could go to other homes. The Lord has heard my prayer and granted my request. There are from twelve to thirteen in attendance at these meetings and all listen with intense interest. There are four who have taken their stand to keep the Sabbath, while others are deciding. I hope ere long to see a company of Sabbath-keepers in this part of the city; I need your prayers that God would bless and strengthen me to do this portion of work that he has entrusted to me, so that when He comes I may hear the "Well done" said.

ALICE WILLIAMS.

Neighborhood Work

"I AM full of courage and thanks to the Giver of all good and perfect gifts for His love and tender mercies that are over all, and now for the time to come I feel more like doubling my diligence than ever before. By the grace of a loving God I will work more earnestly to scatter the printed page and the tracts. I feel like throwing myself on the altar of the Lord and saying, Here am I, Lord, use me to the glory of Thy blessed cause and name.

Last evening I called by request on one of my good neighbors, that a few days ago I loaned the Story of Daniel and a Bible text-book, and both husband and wife were delighted with them, and ordered a copy of each. The wife was so anxious she wanted to know if she could have them *this week*. Surely the Lord has gone out before us, for we see them anxious to know more about God's Holy Word. Praise the Lord that the good work is going onward."

A SUBSCRIBER.

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WE are very glad to welcome Elder Charles Edwards back to this field. He has spent a very enjoyable vacation in California, and returns to his work rested and full of courage.

ELDER LUTHER WARREN and the company of workers associated with him have removed to Richmond Hill, a suburb of Brooklyn. Their address is, corner of Union Place and Linden Street, Richmond Hill, Long Island.

ELDER E. E. FRANKE has also removed his family to Long Island. His address is Villiard Avenue, Hollis, Long Island.

THE new work on Education, by Mrs. E. G. White, has just come to our table. It is a book every one should read. Send to the State Tract Societies, or the Publishing House, Pacific Press, Oakland, Cal.

W. K. UCHTMAN and family went to New Bedford to spend a few weeks in much needed rest. Like the blessed Master who worked for the Samaritan woman while he rested by the well, Brother Uchtman began work for those needing help while he was resting. As a result, there is such an interest awakened that the people would not hear of his leaving, and he still remains there, following up the interest created. We are sorry to miss him from Greater New

York, but pray the Lord will abundantly bless his efforts.

WE are sending out thousands of the BIBLE TRAINING SCHOOL every month, free, to addresses all over the country. We would be glad to let this small publication enter every home. We thank our friends for the donation for postage already given, and will be grateful for any help, either in names and addresses sent, or money to help pay for the paper and postage.

SOME of our friends are confused over the address of the business office of the BIBLE TRAINING SCHOOL. All business letters pertaining to the paper should be addressed, 896 Eighth Avenue, New York City. The Home for the training of workers is located at 426 Franklin Avenue, Brooklyn, N. Y.

THE BIBLE TRAINING SCHOOL family wish to thank the kind friends who have sent us apples and potatoes the past month. We had looked longingly at the barrels of apples in the market, but our purse would not allow our purchasing a barrel, and in small quantities they were very dear. So fresh apples were a luxury our family indulged in only occasionally. It is indeed a treat to have our needs supplied so bountifully. All the family unite in thanking the kind donors.

OUR nurses are prepared to give treatments at the Bible Training School. While we have not all the appliances of an equipped sanitarium, we have skilled nurses from the Battle Creek and New England Sanitariums, and those who have been taking treatments are greatly benefited. The price of the massage is two dollars given in the home of the patient, and one dollar given in the Bible Training School. The common hydrotherapy treatments are given at the rate of one dollar an hour. Bible Training School, 426 Franklin Ave., Brooklyn, N. Y.

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