

SABBATH-SCHOOL LESSONS ON THE

LIFE OF CHRIST

FOR SENIOR CLASSES

4TH QUARTER, 1899

PRICE 5 CENTS

No. 18






OAKLAND, CAL., OCT. 1, 1899

20c per Year

God's Solution of the World's Great Problems

WORLD'S HARVEST NUMBER of the "Signs of the Times"

(Ready Nov. 1, 1899)

-  Will be a sharp sickle of truth, designed to gather a harvest of souls
-  Will be by far the best special number of the SIGNS ever issued
-  Will be filled to overflowing with the "Gospel for to-day," presented with power and earnestness
-  Will be attractively printed and well illustrated
-  Will contain stirring themes which will cause the most careless to pause and consider

 Will be a **GOLDEN OPPORTUNITY**

for every Christian anxious to perform effective
work for the Master

(Full particulars on following cover pages)

Harvest Symposium Number

Signs of the Times

FOR many reasons the Quarter-Centennial Number of the SIGNS OF THE TIMES was a good thing. It was good in that it was instrumental in bringing scores of honest souls to Christ; and in that it gave opportunity for hundreds to do self-supporting missionary work.

But we have in preparation something so much better, a number which so far surpasses the former one in every detail, as to lead us to look for a circulation of two million copies instead of half a million as we had before.

The publication of the Quarter-Centennial Number taught us several valuable lessons, one of which was that better articles as well as engravings can be obtained when more time is allowed writers and artists. Therefore we commenced to arrange for articles to go in this number early in the spring, and soon after invited the artist who directed the illustrating of "The Desire of Ages" to come to California and help in this special issue of the SIGNS. He came and spent several weeks with us, planning and arranging for the illustrations and cover design. As a result, the illustrations will be as veritable a feast to the eyes as the articles will be to the soul, and that is saying much. There will be twelve to fifteen large pictures, together with a number of small illustrations made especially to illustrate the subject matter, all of which we believe will have a very active part in preaching the message.

Now, the writers have had time to produce the best of articles; the artists have had time to give us good engravings; we will have time to do much better printing than before, and by getting it out Nov. 1—which will be done—you will have the very best time of the year in which to take it to the people.

(Continued on third page of cover)

SABBATH-SCHOOL LESSONS
ON THE
LIFE OF CHRIST
FOR
SENIOR CLASSES

FOURTH QUARTER 1899



NOTE TO THE STUDENT.

THE lessons of this quarter deepen in interest over preceding lessons of the series, embracing as they do, a portion of the last week of Christ's earthly ministry. The scenes they represent, and the principles they teach, should be so carefully studied as to become indelibly impressed upon the mind of every pupil. Observation has shown that preceding lessons have been too long for the average class to cover in a single recitation. These have, therefore, been purposely made shorter, that the interested recital may not be hindered before reaching the end of the lesson. May this part of the life of the divine Master, not only be studied for recitation, but fully copied in the daily life of all concerned.

THE SURPLUS DONATIONS during the present quarter will be used in the most needy foreign fields.

LESSON I.—ANOINTING OF JESUS IN THE HOUSE OF SIMON.

October 7, 1899.

Bethany, beginning of A. D. 31.

(Matt. 26:6-16; Mark 14:3-11; John 12:1-11.)

Side texts to be studied with questions.

1. AFTER leaving Jericho where do we next find Jesus? Matt. 26:6. Matt. 21:17.
2. What was Jesus doing at that place? Mark 14:3. Luke 7:36.
3. At what season did this visit to Bethany take place? John 12:1.
4. In whose honor was this supper served? John 12:2.
5. While Jesus reclined at meat, what did Mary do? Matt. 26:7. See note 1. John 12:3.
6. Upon seeing Mary's act what did Judas say? John 12:4, 5. See note 2.
7. What effect did his words seem to have upon some of the other disciples? Mark 14:4, 5.
8. What caused Judas to talk in this way? John 12:6.
9. What did Jesus say of Mary's act? Mark 14:6, 8. John 12:7
10. What did He say concerning the poor? When may we bestow gifts on them? Verse 7. Matt. 26:11;
Deut. 15:11.
11. How did Jesus say this gracious act should be kept in remembrance? Verse 9.
12. When the Jews learned that Jesus was at Bethany what did they do? For what purpose? John 12:9.
13. How did this curiosity about Lazarus make the chief priests feel? Verse 10. Luke 16:31.

14. For what reason did they feel thus? V. II. | Verses 17-19.

15. After receiving his rebuke for calling the
anointing of Jesus a waste, what did Judas do?
Matt. 26:14, 15. | Zech. 11:12.

16. How did the priests feel when Judas made
known his errand? Mark 14:11.

17. Although still professing to be a disciple of
Jesus, what did Judas do from that time forward?
Matt. 26:16.

READING.

“Desire of Ages,” chapter 62; “Spirit of Prophecy,” vol. 2,
chapter 32.

NOTES.

1. Some have concluded that the anointing of Jesus recorded in Luke 7:36-50, and the one described in Matt. 26:6-16, are the same, because in “Desire of Ages” and in “Spirit of Prophecy,” vol. 2, the two accounts are blended in one. This is not a necessary conclusion, because we find similar events spoken of in the same connection in the Scriptures, as though they were one and the same, and yet they were far removed from each other in point of time. The prophecy of the destruction of Jerusalem and the second coming of Christ, as recorded in Matthew 24, is an example.

2. This was the costliest anointing oil known. It was made from an Indian plant, and sold throughout the Roman Empire at fabulous prices. It was a common thing to anoint the heads of rabbis, and special guests at marriage feasts, with fragrant oil, but this surpassed anything in that line then known. Her great sacrifice revealed the depth of Mary’s love for her Master. Reckoning according to the standard of that day, this was more than £10, or about \$50.

LESSON II.—THE TRIUMPHAL ENTRY INTO JERUSALEM.

October 14, 1899.

Jerusalem, A. D. 31.

(Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19.)

1. WHILE on His way to Jerusalem, near what village did Jesus and His disciples come? Matt. 21:1. See note 1.

2. As they drew near this hamlet, what order did Jesus give to two of His disciples? Verse 2.

3. In case any one objected, what did He tell them to say? Verse 3.

4. Arriving at the place designated, what did the two disciples find? Mark 11:4-6. See note 2.

5. Upon returning with the colt, how did they provide a seat thereon for Jesus? Verse 7. See note 3.

6. When the people of Jerusalem heard that Christ was coming that way, what did they do? John 12:12, 13. See note 4.

7. What demonstration did the people make as they met Christ in the way? Mark 11:8.

8. With what did they accompany their waving of palm branches? Matt. 21:9. See note 5.

9. On seeing the demonstration, what did some of the Pharisees say to Jesus? Luke 19:39.

10. What answer did He make? Verse 40. See note 6.

11. What conclusion did the Pharisees draw from what they saw? John 12:19.

12. Why was all this demonstration permitted? Matt. 21:4, 5.

*Side texts to be
studied with
questions.*

Luke 19:30.

Luke 19:35;
2 Kings 9:13.

Matt. 21:8.

Ps. 118:25, 26;
Mark 11:9, 10.

Zech. 9:9;
Isa. 62:11.

13. When the city came in full view, what change suddenly came over Jesus? Luke 19:41, 42. See note 7.

14. What prediction did He then make concerning the city? Verses 43, 44. See note 8.

15. On arriving in Jerusalem, how were the inhabitants affected, and what did they say? Matt. 21:10.

16. What answer was returned to these questionings? Verse 11.

17. Who so readily bore this testimony to the mission of Christ? John 12:17. John 11:19, 45.

18. Why were the people so anxious to see Jesus on this occasion? Verse 18.

19. To what point in the city did Jesus immediately go? After looking about the temple, where did He then go? Mark 11:11.

READING.

“Desire of Ages,” chapter 63; “Spirit of Prophecy,” vol. 2, chapter 33.

NOTES.

1. Bethphage, the “House of Figs,” was situated on the Mount of Olives, near Bethany.

2. Christ’s entry into Jerusalem, at the Feast of Tabernacles, had been made secretly, and on foot. This time He will go in riding on an ass, the ancient symbol of Jewish royalty, even as David and the judges of Israel had done before Him. In contrast to the horse, introduced by Solomon for war purposes, the ass was an emblem of peace. As the Prince of Peace, the Saviour of men approached the city of the great King for the last time, only to find the hearts of its rulers steeled against Him. He knew, too, that the act would hasten His death, yet He must fulfil what was written concerning Him.

3. Spreading their own garments under Christ was the initial act of proclaiming Him King. Doubtless they thought the long-expected Messianic reign was about to open.

4. Josephus estimates the number usually present in Jerusalem at a Passover, to be about 3,000,000, more than two-thirds of the entire population of Judea and Galilee. The city could not contain them. All the environs,—even the slopes of Mt. Olivet itself, which looked toward the city,—were covered with the booths of the pilgrims. “Much people” were indeed present. Everything was favorable for the greatest demonstration toward making Christ the long-expected King.

5. So Christ was in the midst of admirers, actually permitting Himself to be proclaimed King. He accepted the title, and received the homage, a thing He never did before. The hopes of His followers were greatly raised, and they shouted with unwonted vigor, while chanting that part of the “great Hallel” which they had been so long accustomed to repeat when partaking of the Passover lamb, the symbol of the Messiah.

6. Inasmuch as the prophet had said that these words would be repeated at just such a time, they must be heard, even though the stones of earth cry out, because the Word of God can not be broken. What He says is sure to come to pass, even though it must be done in the most improbable way.

7. Jesus knew full well how soon the homage being bestowed on Him would pass away. As the fading sunlight broke over the city, the thought of what it might be, in contrast with what it would be because of His rejection, overcame Him, and He groaned aloud. Had Jerusalem but owned Him, she might have been the queen of all cities, because of the honor He would have bestowed on her.

8. How little the people realized the meaning of those sorrowful words. A generation later the Roman army was encamped on the very spot from whence these words were uttered, and it laid in ashes all the splendor of the city as it appeared on the day of Christ’s triumphal entry thereto.

LESSON III.—THE BARREN FIG TREE, AND TEMPLE CLEANSING.

October 21, 1899.

Mount of Olives and Jerusalem, A. D. 31.

(Matt. 21 : 12-22; Mark 11 : 12-26.)

1. As the shades of evening drew on, where did Jesus and the twelve go to spend the night? Mark 11 : 11.

2. In His hunger of the following morning, to what did Jesus resort for relief? Verses 12, 13.

3. Finding no figs on the tree, what word of censure did Jesus speak concerning it? Verse 14. See note 1.

4. Going into the temple, what did Jesus immediately begin to do? Verse 15.

5. How far did He carry this matter? Verse 16.

6. What reason did He give for doing thus? Verse 17. See note 2.

7. Immediately after the cleansing of the temple, who came to Jesus? For what purpose? Matt. 21 : 14. See note 3.

8. While this was going on, how did the priests regard the situation? Mark 11 : 18.

9. What demonstration took place among the children who thronged about Jesus? Matt. 21 : 15.

10. When the priests came to Jesus and made complaint against this, what did He say? Verse 16.

11. The next morning (Tuesday), as Christ and the disciples returned to the city from Bethany, what did the disciples observe? Mark 11 : 20.

12. When Peter called the attention of Jesus to the remarkable condition of the fig tree, what simple, yet significant reply did He make? Verses 22, 23.

Side texts to be studied with questions.

Matt. 21 : 17.

Luke 13 : 6-9.

Isa. 56 : 7;
Mal. 1 : 11;
Jer. 7 : 8-11.

Ps. 8 : 2.

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| 13. What did He then say should be the condition of mind of those who pray? Verse 24. | Jas. 1:6, 7. |
| 14. What feelings did the Saviour say we should cherish toward others if we would receive benefit from our prayers? Verse 25. | Col. 3:13. |
| 15. If one does not do this, what will be the result? Verse 26. | Matt. 18:35. |

READING.

“Desire of Ages,” chapters 64, 65; “Spirit of Prophecy” vol. 3, chapters 1 and 2.

NOTES.

1. Jesus knew before reaching the tree that it bore no figs. But its outward appearance, by having leaves in advance of other trees, proclaimed that it did have fruit on, although the time of figs was not yet come. The tree had a designed purpose,—that of bearing fruit. By not doing so, it transgressed the law of its being while presenting a boastful and deceitful show of superiority over its neighbor trees. By this it had forfeited its place in creation, and so by the word which produced it, the penalty of removal was pronounced. This fitly represented the Jews of that day, as well as professed Christians of to-day, who claim to have more light and truth than others. God had borne with the Jews many years, but as in the parable in Luke 13:6-9, the time was present when it was proper to say, “Cut it down.” So it will be with all who do not meet the design of their being.

2. Three years before, at the beginning of His ministry, Christ had done the same thing, but apparently with little lasting effect, for the same abuse had been restored. Had the first cleansing been regarded, the fig tree would have borne fruit, and no place would have been found for the second cleansing. But before being put to death, Christ had a public work to do in the very court of the temple, in order to confirm before all the people His Messiahship, and as He could not do this in the midst of wicked desecration, this cleansing was first necessary.

3. For hours Christ held the court of the temple unchallenged for healing purposes. He had wrought many miracles in Jerusa-

lem before, but never so publicly, and within the temple itself. What a change from the earthly traffic of the day, to the healing of the afflicted, and the precious teaching of the world's Redeemer. Why may we not have the same change in the temple of our bodies?

LESSON IV.—THE QUESTION OF AUTHORITY.

October 28, 1899.

In the Temple at Jerusalem, A. D. 31.

(Matt. 21: 23-46; Mark 11: 27 to 12: 12; Luke 20: 1-19.)

1. WHEN Jesus arrived at the temple, and began again to teach, what question was asked Him by the priests, scribes, and elders? Matt. 21: 23. See note 1.

2. What reply did Jesus make to the question? Verses 24, 25.

3. How did they reason with themselves? Verses 25, 26.

4. What did they finally say in reply? V. 27.

5. Knowing their craftiness, what reply did Jesus make? Verse 27, last part. See note 2.

6. Having brought His adversaries to confusion by His wise answer, How did Jesus begin to put them in their true light before the people? Verses 28-30.

7. When the priests were asked which of the two sons did right, and they had rendered their verdict, what application of the parable did Jesus make? Verse 31.

8. On what ground was this judgment rendered? Verse 32. See note 3.

Side texts to be studied with questions.

John 2: 18;
3: 1, 2.

John 1: 19-27;
Mark 11: 29, 30.

Matt. 14: 5;
Luke 7: 29;
20: 5, 6.

2 Sam. 12: 1-7.

Luke 7: 37-39
47-50.

Matt. 3: 1-6;
Luke 3: 12, 13.

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| <p>9. What was the nature of the next parable Jesus laid before them? Verse 33.</p> <p>10. In this parable, how did the husbandmen treat the agents of the owner of the vineyard? Verses 34-36.</p> <p>11. Last of all who was sent to these wicked men? Verse 37.</p> <p>12. What did the husbandmen say and do when the son appeared? Verses 38, 39.</p> <p>13. What question did Jesus then ask? What answer was returned? Verses 40, 41. See note 4.</p> <p>14. What reply did the Lord make to the exclamation of the priests? Luke 20:17. See note 5.</p> <p>15. What judgment was then pronounced on the people? Matt. 21:43.</p> <p>16. What two alternatives were then set before all the people? Verse 44.</p> <p>17. When the priests saw that this parable was spoken against them, what prevented them from laying hold on Christ? Verses 45, 46.</p> | <p>Isa. 5:1-7.</p> <p>2 Chron. 36:14-16.</p> <p>Ps. 2:2, 3.</p> <p>Luke 20:15, 16.</p> <p>Dan. 9:24, 26;
Eze. 21:25-27.</p> <p>1 Peter 2:6-8.</p> |
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READING.

“Desire of Ages,” chapters 65, 66; “Spirit of Prophecy,” vol. 3, chapters 2 and 3.

NOTES.

1. Of these three classes the highest council of the Jews was composed. They were constituted the keepers of the temple, the only public building left by the Romans entirely under Jewish control. They believed their rights to have been invaded by one who was neither priest nor Levite, scribe nor elder, and who had taken possession of the temple as though it were His own. During the absence of Jesus since the evening before, there had evidently been a council of the Sanhedrim (Mark 11:18), and their plans had been definitely marked out, but, as will be seen, they failed to execute them.

2. While the authorities had never acknowledged John's mission, they had never openly condemned him; indeed they did not

need to, because they saw from John's course that Herod would put him out of the way. So they were willing to have it understood that they participated in the popular sentiment. Had they acknowledged John's mission as heaven-born, they would have had no excuse for rejecting Christ, whose forerunner he was. They could, on the present occasion, have told what they believed about John, but dared not do so before the throng of people listening to the controversy. Christ's answer to their question was wholly unexpected by them, and they were completely discomfited.

3. This was to compare them most unfavorably with the lowest people of that day,—those whom the Jews themselves affected to despise. It was tearing aside their vail of hypocrisy in the presence of those whose leaders they were, and whose good opinion they coveted. But the Saviour was not yet done with them; He would yet reveal what they, in their hearts, purposed to do to Him.

4. By reference to Luke 20:9, it will be seen that this parable was directed to the *people*, in order that they might render judgment against the priests, whom they would see had been leading them astray. It must have been they, therefore, who gave the decision as recorded by Matthew; for Luke goes on to say (20:16), that when the decision was spoken, those who heard it said, "God forbid." This exclamation of the priests was probably uttered because they thought that the parable was spoken against them, and they could not consent to the conclusion reached.

5. This was a quotation from Psalms 118, which was familiar to the Jews, as referring to the Messiah. It was also a part of the "great Hallel," which had been shouted by the people two days before, while waving the palm branches, also that which the children had sung in the temple immediately after its cleansing.

LESSON V.—MARRIAGE OF THE KING'S SON; SUBTLE QUESTIONS ASKED.

November 4, 1899.

In the Temple at Jerusalem, A. D. 31.

(Matt. 22:1-22; Mark 12:13-17; Luke 20:19-26.)

*Side texts to be
studied with
questions.*
Rev. 19:7-9.

1. WHAT other parable did Jesus speak to the people assembled in the court of the temple? Matt. 22:1, 2.

2. In this parable, who were bidden to the wedding? By what means? V. 3. See note 1.

3. When the dinner was all ready to be eaten, what did the king then do? Verse 4.

4. How did the king's professedly loyal subjects treat this call to the marriage of his son? Verses 5, 6.

5. What was therefore done to these scorners? Verse 7.

6. What did the king then do to provide guests for the wedding? Verses 8-10.

7. When the king came in to the wedding, what did he there see? Verse 11. See note 2.

8. When asked how he came there so unprepared, what answer did he render? Verse 12.

9. Because he could assign no good reason for thus appearing at the wedding, what order did the king issue concerning him? Verse 13.

10. Seeing that this parable also involved them, to what did the Pharisees resort? Verse 15.

11. To avoid again being humiliated before the people what measure did they next take? Verse 16. See note 3.

Zeph. 1:7.

Acts 13:46;
Matt. 13:47.

Zeph. 1:8.

Luke 20:19.

Luke 20:20.

12. What apparently innocent, yet crafty question did they put to Jesus? Verse 17. | Luke 20 : 21, 22.

13. Before answering, what rebuke did Jesus administer? What demand did He make? Verses 18, 19.

14. When the tribute money was brought what question did He ask? Verses 19, 20.

15. Upon receiving answer, what direct reply did Jesus make? Verse 21.

16. How did this answer leave the spies? | Matt. 22 : 22.
What did they then do? Luke 20 : 26.

READING.

“Desire of Ages,” chapter 66; “Spirit of Prophecy,” vol. 3, chapter 3.

NOTES.

1. The early part of the parable refers to the Jews scorning the Saviour, and suffering the loss of their city in consequence. The latter part clearly shows the Gentiles being brought into the plan of salvation, and traces the whole through the closing scenes of earth and the judgment.

2. From Rev. 19 : 8, it is clear that the royal wedding garment is the righteousness, which the Lord provides every one whom He calls to the wedding. All can have it who will. So, then, if any neglect or refuse this gift on the conditions offered, and still persist in attending the wedding, as a guest, without the wedding garment, he will have no excuse.

3. In their secret council, they concluded not only to set spies on Christ's track, but to engage the Herodians in the task of overthrowing Him, in order to give their work less of a Pharisaic character. The latter stood on the principles of Jewish theocracy, drawing their inspiration from Deut. 17 : 15. To this scripture they appealed when Rome took possession of the throne of Judea. The Herods were of Idumean extraction, though having intermarried with the Jews to some extent. The Herodians were believers in the right of the Herods to the throne. But when these were taken away, and Pilate, a purely Roman governor, was

installed in their place, the Herodians felt free to unite with the Pharisees in demanding the rights of the Jews. Yet even in this they were inconsistent, since it was Roman power alone that had kept the Herods on the throne. They, however, agreed to assist in trapping Christ in some unlawful statement concerning the political situation.

LESSON VI.—THE QUESTIONS OF THE SADDUCEES, THE LAWYERS, AND THE PHARISEES.

November 11, 1899.

In the Temple at Jerusalem, A. D. 31.

(Matt. 22: 23-46; Mark 12: 18-37; Luke 20: 27-44.)

1. AFTER the repulse of the Herodians, who came to Jesus? What was their view of the resurrection? Matt. 22: 23.

2. What was the import of their question? Verses 24-28.

3. Even though these Sadducees quoted Scripture to establish a proposition, with what lack did the Saviour charge them? Verse 29.

4. How did He prove His charge against them? Verse 30. See note 1.

5. In what respect are subjects of the resurrection to be like the angels? Luke 20: 36.

6. After establishing the fact that no marriage is possible in the future world, how did Jesus show that a resurrection is certain? Matt. 22: 31, 32. See note 2.

7. How did the multitude regard these words of Christ? Verse 33.

Side texts to be studied with questions.

Deut. 25: 5.

John 20: 9.

1 John 3: 2.

Ex. 3: 3, 16;
Acts 7: 32;
Luke 20: 37, 38

8. When the Pharisees heard that the Sadducees had been silenced, what did they do? V. 34. Mark 12 : 28.
9. With what question did one of them, who was an expounder of the law, attempt to entangle Jesus? Verses 35, 36.
10. What did Christ say was the first great commandment? Verses 37, 38.
11. Was this statement in harmony with the Scriptures? Deut. 6 : 5-9; 10 : 12. Luke 10 : 26, 27.
12. What did He say of the second great commandment? Matt. 22 : 39. Lev. 19 : 18.
13. What depends on these two great principles? Verse 40. See note 3.
14. What vital question did Christ ask the Pharisees who gathered together? How was it answered? Verses 41, 42.
15. What question did Jesus then ask, which silenced the haughty Pharisees? Verses 43-45. Ps. 110 : 1; Rev. 22 : 16.
16. What was the result of this interview? Verse 46.

READING.

“Desire of Ages,” chapter 66; “Spirit of Prophecy,” vol. 3, chapter 3.

NOTES.

1. It will be seen that the scripture quoted by the Sadducees had nothing to do with the conclusion they drew; so that theirs was a hasty and ill-advised deduction. They probably supposed that such conclusion naturally followed the command which they quoted from the Pentateuch, but it was not so; hence the Saviour's rebuke of their lack of knowledge, both of Scripture and the power of God.

2. Christ might easily have proved the resurrection from Job, Isaiah, David, and other prophets, but He chose to meet this question with the words of Moses, the only inspired writer that the Sadducees believed in. It was useless to cite authorities for them in which they had no faith, a lesson worth remembering in our day.

3. These two principles being eternal, and the *whole* law hanging on them, or being drawn out from them, must be just as eternal as that on which it hangs, or depends, for support.

LESSON VII.—WOES PRONOUNCED ON THE SCRIBES AND PHARISEES.

November 18, 1899.

In the Temple at Jerusalem, A. D. 31.

(Matt. 23: 1-39.)

1. NOTWITHSTANDING Christ had exposed the evil character of the Jewish officials, what did He tell the people of the position they occupied? Matt. 23: 1, 2.

2. In view of the place held by them, what attitude did Jesus say the people should hold toward these rulers? Verse 3.

3. How did He justify His statement, "They say and do not"? Verses 4-7.

4. After pointing out the glaring defects of those in power, what council did Jesus give? Verses 8-10.

5. What is true of one who is really great in the service of God? Verse 11.

6. What is sure to come to those who put themselves above others? Verse 12.

7. What reason did Jesus give for pronouncing the first woe upon the scribes and Pharisees? Verse 13.

8. For what reason was the second woe pronounced? Verse 14.

9. Repeat the charge against them under the third woe. Verse 15.

Side texts to be studied with questions.

Neh. 8: 4-8;
Mal. 2: 7.

Rom. 2: 19-24.

James 3: 1;
1 Peter 5: 3.

1 Peter 5: 5-7;
Ps. 55: 22.

10. In pronouncing the fourth woe, what did He call them? What errors had they taught? Verses 16-22.

11. What greater wrong made them subject to a fifth denunciation? Verses 23, 25.

12. Under a sixth woe pronounced, what did Jesus say those leaders were like? Verses 25-28.

13. Under the seventh and last woe, with what did Christ charge the scribes and Pharisees? Verses 29-32.

14. In what terms did He describe their character? What question did He raise? V. 32.

15. What did He say would be required of the generation guilty of these things? Verses 34-36.

16. Suddenly changing His manner, what tender yet mournful words were uttered by the Lord? Verses 37, 38.

Micah 6:8.

Luke 11:39;
Acts 23:3.

Acts 7:51, 52.

Rev. 18:24.

READING.

"Desire of Ages," chapter 67; "Spirit of Prophecy," vol. 3, chapter 4.

NOTE.

Mark says that after the public silencing of the Pharisees, "the common people heard Him gladly." They were then prepared to hear dark revelations concerning their former leaders. After they had perceived the hypocrisy of the men in high places, there was no longer any danger of their turning against their Lord. On the other hand, their attitude would deter the officials from laying violent hands on Christ until He had fully brought out their character in its true light. His words of condemnation on this occasion were most scathing; yet they were those of gentleness; to the Pharisees, however, they were but the voice of volumed terror. Never were more terrible denunciations uttered than were heaped on those Pharisees. Yet this was done without any commingling of sinful passion, or of revengeful malice. His words were those of the Eternal Judge, which all who shall be found at last in the same class, will hear concerning themselves.

How different the words of this last day's message in the temple, from the teaching of the Saviour on the mount of blessing. The words of blessing were uttered on a mountain-side of Galilee; the words of woe were pronounced in the courts of the Lord's house. But it can not be that these woes were uttered simply because those men were sinners. There must have been something with them more terrible than mere acts of evil; for to the woman taken in adultery the Saviour kindly said: "Neither do I condemn thee; go and sin no more." But to the haughty Pharisees at whose table Christ sat, He spoke altogether differently. These woes were directed against those who cherished hidden sins,—corruption of heart,—while they outwardly posed as God's servants. Hypocrisy must therefore be one of the most hideous, nauseating sins in God's sight, especially where its influence is used to lead souls to perdition.

The Gospel is therefore like the cloudy-fiery pillar,—a glowing light to the faithful, but a lowering gloom to the faithless; to some it speaks tenderness, to others terror; to some it is all blessing, to others it proves a curse.

LESSON VIII.—THE WIDOW'S MITE, AND THE DESIRE OF THE GREEKS.

November 25, 1899.

In the Temple at Jerusalem, A. D. 31.

(Mark 12: 41-44; Luke 21: 1-4; John 12: 20-36.)

1. HAVING exposed the hypocrisy of the Pharisees and denounced their sins, where did the Lord next go? What did He do there? Mark 12: 41. See note 1.

2. Who came with an offering? Of what did it consist? Verse 42. See note 2.

Side texts to be studied with questions.
2 Kings 12: 9.

Brass money; see Matt. 10: 9.

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|---|----------------------------------|
| 3. Whose attention did He call to the woman's act, and what did He say of it? Verse 43. | 2 Cor. 8: 12. |
| 4. Why was her act so highly commended? Verse 44. | |
| 5. Among the worshipers at this Passover, who are specially mentioned as being present? John 12: 20. | Acts 17: 4. |
| 6. In their anxiety to know more of Jesus, to whom did these Greeks apply? What did they ask? Verse 21. | |
| 7. What did Philip do? Verse 22. | |
| 8. Without giving a direct answer, what did Jesus say? Verse 23. | John 13: 31, 32. |
| 9. How did Jesus then explain the necessity for His death? Verse 24. | 1 Cor. 15: 36-38. |
| 10. What did He say about the lives of others? Verse 25. | Matt. 10: 39. |
| 11. Then, what must those do who would follow Jesus? Verse 26. See note 3. | John 14: 1-3;
1 Thess. 4: 17. |
| 12. As Jesus realized that the time of His death was near, by what words did He show that His flesh shrank from the ordeal? Verse 27. | Luke |
| 13. As evidence of His spirit of submission, what expression came forth from His lips? What response was heard from heaven? Verse 28. | |
| 14. What did the people recognize in this voice of God? Verse 29. | |
| 15. For what purpose did God thus speak to Jesus? Verse 30. | John 11: 42. |
| 16. What did He then say of Satan? Verse 31. | John 14: 30;
Matt. 12: 29. |
| 17. What did Jesus say His death would do? Verses 32, 33. See note 4. | |
| 18. What question did this statement raise among the people? Verse 34. | Ps. 89: 36. |
| 19. In reply to this question what important truths did Jesus utter? Verses 35, 36. | John 8: 12;
1 John 1: 5-7. |

READING.

“Desire of Ages,” chapters 67, 68; “Spirit of Prophecy,” vol. 3, chapters 4 and 5.

NOTES.

1. The woes had been pronounced in the outer court of the temple. The Lord, having done His duty in this line, calmly retired to the court of the women, the innermost point to which they were admitted, and there sat down opposite the treasury. This consisted of thirteen large chests, with openings shaped like the bell of a trumpet, to receive the free-will offerings of the people.

2. These offerings were for the priests and poor people. It made no difference to this woman in the warmth of her loving zeal, that she was poorer than some for whom a portion of the money was intended. Besides, she did not positively know just what disposition the priests would make of her offering. She simply answered a call of duty, and left results with Him who seeth and knoweth all things.

3. Jesus was to die, so that He might, like the planted wheat, bring forth a product like Himself. If these Greeks would see Him, and be like Him, let them bear in mind His work, and follow Him in it, and then they would have assurance of eternal life; otherwise they would abide alone in their knowledge of Him. This lesson is for all to-day.

4. Although Satan was compassing the death of Christ in order to destroy the “Seed of Abraham,” and so make God’s Word of no effect (Rom. 9:6), yet the death of the “Seed” would prove not only its restoration, but the multiplication of it. Gal. 3:29. Like the kernel of wheat, if He die, instead of abiding *alone*, He would cause the “seed of Abraham” to abound everywhere, by drawing all to Himself.

LESSON IX.—DESTRUCTION OF THE TEMPLE PREDICTED.

December 2, 1899.

Mount of Olives, A. D. 31.

(Matt. 24 : 1-20; Mark 13 : 1-18; Luke 21 : 5-24.)

1. UPON departing from the temple to what did the disciples call the Saviour's attention? Mark 13 : 1.

2. What prediction did Jesus make in reply to these observations? Verse 2.

3. To what place did they go? Which of the disciples questioned Jesus concerning His prediction? Mark 13 : 3.

4. What was involved in the questions asked? Matt. 24 : 3. See note 1.

5. Of how much importance did Jesus consider these questions? Verse 4.

6. Why was this caution necessary? Verse 5. See note 2.

7. What further caution did He give them relative to His second coming? Verse 6.

8. What events did He mention as marking the beginning of sorrows? Verses 7, 8.

9. What would be the experience of Christians during that period? Verses 9, 10.

10. What did Jesus say of false prophets? Verse 11.

11. What was to be the effect upon God's people of all this iniquity? Verse 12.

12. What precious promise is given to the faithful? Verse 13.

13. Before the end of the age, what must surely take place? Why is it necessary? Verse 14.

Side texts to be studied with questions.
Luke 21 : 5.

Luke 21 : 7.

Eph. 5 : 6;
Col. 2 : 8;
2 Thess. 2 : 3.

2 Chron. 15 : 6;
Luke 21 : 11.

Matt. 7 : 15-20.

Acts 1 : 8.

14. Having traced events in a general way to the end, with what does Jesus begin to specify the events to reach to His coming? Verse 15.

Mark 13 : 14,
Luke 21 : 20;
Dan. 9 : 27.

15. What were Christians to do when this sign appeared? Verse 16.

16. How much haste were they to manifest in their movements when the time was indicated? Verses 17, 18.

17. Between the time of the Saviour's prediction and the occurrence of the events predicted, over what two points were the disciples constantly to pray? Verse 20.

READING.

"Desire of Ages," chapter 69.

NOTES.

1. Three questions were asked, involving the destruction of the temple at Jerusalem, which the disciples believed would stand until the end of all things, the sign of Christ's second coming, and the end of the age. Christ took up first in His answer the great event around which all others cluster—His second coming to earth—and treated that in a general way. He then spoke of the destruction of the temple as the beginning of a series of events which are to terminate in His coming.

2. That is, men would proclaim themselves the Anointed, and by certain signs and wonders, lead many to accept their statements for truth. See Matt. 24 : 24. This has ever been a favorite method employed by Satan to mislead honest souls.

LESSON X.—SIGNS OF CHRIST'S SECOND COMING.

December 9, 1899.

Mount of Olives, A. D. 31.

(Matt. 24: 21-51; Mark 13: 19-37; Luke 21: 25-36.)

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| <p>1. HAVING foretold the overthrow of the temple, what did Jesus say would come next in order? Matt. 24: 21.</p> | <p><i>Side texts to be studied with questions.</i>
Dan. 9: 26, 27;
7: 25.</p> |
| <p>2. How did the Lord say a remnant of His people would be saved from destruction under the persecution foretold? Verse 22. See note 1.</p> | |
| <p>3. What warning did He give against false christs and false prophets? Verses 23-26.</p> | <p>2 Thess. 2: 9-12.</p> |
| <p>4. How may we know that these local demonstrations are not the second coming of the Lord? Verse 27. See note 2.</p> | |
| <p>5. What events were to begin to take place immediately after the cessation of persecution? Verse 29. See note 3.</p> | <p>Luke 21: 25, 26.</p> |
| <p>6. Tell when each of these events took place, and under what circumstances.</p> | <p>Joel 2: 30, 31;
Rev. 6: 12, 13.</p> |
| <p>7. What was to be the next sign in the heavens? What was to accompany it? Verse 30.</p> | <p>Joel 3: 14-16.</p> |
| <p>8. What will then take place? Verse 31.</p> | <p>1 Thess. 4: 16, 17.</p> |
| <p>9. What parable does the Saviour give to illustrate the subject? Relate the parable. Verse 32.</p> | |
| <p>10. How near is the Lord's coming when the signs have been shown in the sun, moon, and stars? Verse 33.</p> | <p>Luke 21: 28-31.</p> |
| <p>11. What interest will that generation have in the Lord's coming, who witness the signs already noticed? Verses 34, 35.</p> | <p>Luke 21: 34-36.</p> |

12. Will any one know beforehand the exact time when probation will close? Verse 36. See note 2. Mark 13:32.

13. In what condition will the world be just prior to Christ's second coming? Verses 37-39. Luke 17:26-30; 2 Tim. 3:1-7.

14. What is the duty of the faithful? Why? Verses 42-47. 1 Thess. 5:6-8.

15. If, on the other hand, some think that the Lord's coming is being delayed, what is sure to follow in their cases? Verses 48-51.

READING.

"Desire of Ages," chapter 69.

NOTES.

1. These *days* of persecution were predicted to be 1260 years in duration. Dan. 7:25. But, as foretold in the text, these days were shortened, lest all of God's people should be destroyed. In the providence of God various causes operated to stop the general persecution of God's people prior to the close of the 1260 years which began in 538 A. D. and ended in 1798. The enlightenment of Europe through the powerful influence of the Reformation resulted in a public sentiment which would not allow such persecutions as had been prevalent, and edicts of toleration were issued by ruling monarchs of Europe about 1775-76. Since the latter date there has been no general persecution. The student should note the exactness of the prophecy. In Matthew the record says, "*Immediately after the tribulation of those days* shall the sun be darkened, and the moon shall not give her light." In Mark it says, "*In those days, after that tribulation.*" The darkening of the sun and moon, May 18, 1780, occurred "*immediately after the tribulation of those days,*" and these events came "*in those days after that tribulation.*" Any darkening of the sun and moon occurring on any date not included between 1776 and 1798 could not be the signs foretold by our Saviour.

2. "No man maketh known" is the sense of the text. Several translations render the text in this way. We have a parallel in 1 Cor. 2:2, where Paul says, "I determined *not to know,*" that is,

I determined *not to make known*. The day and hour of Christ's coming will not be made known by man, angels, nor by the Son, but by the Father only. And certainly no man can make known the time till it is made known by the Father. As He has not revealed the time in the Scriptures, we know it has not yet been revealed.

LESSON XI.—THE TEN VIRGINS AND THE TALENTS.

December 16, 1899.

Mount of Olives, A. D. 31.

(Matt. 25:1-30.)

1. To WHAT did Christ liken the kingdom of Heaven when the signs were proclaiming the Coming King near at hand? Matt. 25:1.

2. In what mental state were these virgins? Verse 2.

3. How did the actions of the two classes differ? Verses 3, 4.

4. What were they all doing while the bridegroom tarried? Verse 5.

5. When word came of the approaching king, what did all do? Verses 6, 7.

6. What did the foolish virgins then find? Verse 8.

7. What answer did they receive from the others? Verse 9.

8. Before they could procure a fresh supply of oil, what took place? Verse 10.

9. When they returned from their fruitless attempt, what did they say? Verse 11.

10. How was their request answered? V. 12.

Side texts to be studied with questions.

Rev. 19:7;
Matt. 22:2.

Matt. 22:10;
24:45.

1 Thess. 5:6.

Luke 12:35, 36.

Amos 8:11, 12.

Matt. 7:21;
Luke 13:25, 26.

Luke 13:27, 28.

11. What alone can prevent us from being counted among the foolish virgins at the day of the Lord's coming? Verse 13.

12. To what did the Lord again liken His kingdom? Verse 14.

13. In what proportion were His goods distributed? Verse 15.

14. How did these different ones use the talents intrusted to them? Verses 16-18.

15. What words of commendation were spoken to the first two classes? Verses 19-23.

16. What did the unfaithful servant say to excuse his fault? Verses 24, 25.

17. How did the lord meet his excuse? Verses 26, 27.

18. What sentence was then passed upon him? Verses 28-30.

Rom. 12: 6-8;
1 Cor. 12: 11, 28.

NOTE.

The parable of the ten virgins met its fulfilment in the experience of God's people in 1844, when the great advent movement reached its climax. This included a period of six months, ending with October 22, 1844. The midnight cry was given, commencing in July of that year and continued till October 22. See "Life of William Miller," "Life Sketches," and "Last Day Tokens."

The talents in this parable represent the gifts which God bestows upon His people to use for Him. They include all temporal and spiritual blessings, and they are given "to every man according to his several ability." Verse 15. That is according to his ability to use them. See Eph. 4: 8-16; 1 Corinthians 12. While the principles taught in this parable have always applied to the experience of God's people, they will be understood better, and be applied more closely in the last days, after the giving of the signs. Like the parable of the ten virgins, it is placed chronologically in connection with Christ's teaching in regard to His second coming and the judgment.

LESSON XII.—THE DECISIONS OF THE JUDGMENT DAY.

December 23, 1899.

Mount of Olives, A. D. 31.

(Matt. 25 : 31-46.)

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|---|---|
| <p>1. WHAT does the Saviour say of the scene at His second coming? Matt. 25 : 31.</p> | <p><i>Side texts to be studied with questions.</i>
2 Thess. 1 : 7, 8.</p> |
| <p>2. Who will then be gathered before Him for judgment? Describe the separation that He will make. Verse 32.</p> | <p>Rev. 20 : 11, 12.</p> |
| <p>3. Describe the separation that then takes place. Verses 33, 34. See note 1.</p> | <p>John 10 : 1-4, 14-16.</p> |
| <p>4. What tender words are then said to these privileged ones? Verse 34.</p> | <p>Rom. 8 : 17; 1 Peter 1 : 4; Rev. 21 : 7.</p> |
| <p>5. What righteous works testified to their saving faith in Christ? Verse 35.</p> | <p>Isa. 58 : 6, 7; James 1 : 27; Heb. 13 : 2.</p> |
| <p>6. What other good works appeared in their lives? Verse 36. See note 2.</p> | <p>Heb. 13 : 3;
2 Tim. 1 : 16-18.</p> |
| <p>7. At the announcement of such decision, how will the righteous express astonishment? Verses 37-39.</p> | <p>Luke 17 : 10.</p> |
| <p>8. What explanation will then be made to the wondering saints? Verse 40.</p> | <p>Prov. 19 : 17; 28 : 27;
Matt. 10 : 42.</p> |
| <p>9. Turning attention to those on His left hand, what condemnation will the Lord put on them? Verse 41.</p> | |
| <p>10. How was their lack of faith and love manifested? Verses 42, 43.</p> | <p>James 2 : 14-26;
1 John 3 : 17, 18.</p> |
| <p>11. With what words will these express their surprise? Verse 44.</p> | |
| <p>12. What answer will they receive? Verse 45.</p> | <p>Rom. 6 : 23;
2 Thess. 1 : 8, 9.</p> |
| <p>13. To what are all such to be consigned? Verse 46.</p> | <p>1 Peter 2 : 12;
Ps. 37 : 20, 10.</p> |

READING.

“Desire of Ages,” chapter 70.

NOTES.

1. The sheep is used in the Scriptures as an emblem of meekness, patience, and submission, and thus typifies the qualities of the Lord Himself. Isa. 53:7; Acts 8:32. He was a Lamb slain from the foundation of the world. Rev. 13:8. He is also the Chief Shepherd (1 Peter 5:4), who calleth His sheep by name, and they follow Him. John 10:4, 11.

2. A brief study of the side texts following questions 5 and 6 will show what importance the Scriptures attach to what is known as Christian Help Work. One may not be aware that he has done much toward relieving distress, or those to whom he has ministered may not appreciate that which was done for them; but Christ saw in the labor put forth, the reflection of His own life, and counted it as done for Him, and to represent His generous work in the earth. Therefore, the sincere desire to do something in this line, followed by conscientious effort, is marked in heaven, and weighs greatly on the right side of every account examined in the judgment; because the disposition to do such work shows a oneness with Christ, which entitles the holder to a place with Him. We are not to conclude from this that we obtain salvation and righteousness by our good works. We are saved not because we do, but we do because we are saved.

LESSON XIII.—JUDAS THE TRAITOR AND THE PREPARATION FOR THE PASSOVER.

December 30, 1899.

Jerusalem, A. D. 31.

(Matt. 26 : 1-5, 14-19; Mark 14 : 1, 2, 10-16; Luke 22 : 1-13.)

Side texts to be studied with questions.

1. AFTER the solemn admonitions relative to helping the unfortunate, what did Jesus say to His disciples? Matt. 26 : 1, 2.

2. As the Passover drew nigh, with whom did the elders and others consult in order to plan for the destruction of Jesus? Verses 3, 4.

3. Upon making known their plan to kill Christ secretly, what objection was raised by some? Verse 5. See note 1.

4. At this juncture what did Judas do? Verses 14, 15.

Luke 22 : 3-5.

5. Having made a compact with the elders, what did Judas from that time seek? Verse 16. See note 2.

Luke 22 : 6.

6. At the time of preparing for the Passover what did the disciples ask concerning the matter? Verse 17.

Ex. 12 : 3-10, 18.

7. In reply what did the Saviour command? Verse 18.

Luke 22 : 11.

8. Who were selected to perform this service? Luke 22 : 8.

9. How were they to find the house designated? Verse 10.

10. What did Jesus say they would find in the house pointed out to them? Verse 12.

11. As Christ sat down that evening in the room provided, how did He express Himself regarding that particular occasion? Verses 14, 15.

Mark 14 : 17.

12. How much time is covered in this quarter's lessons?
13. What are the principal events of those days?

READING.

“Desire of Ages,” chapter 71; “Spirit of Prophecy,” vol. 3, chapter 6.

NOTES.

1. Evidently some thought that the disappearance of Christ from the Passover would raise questions of His whereabouts that could not be satisfactorily answered. Suspicions would then be whispered about that the elders had put Christ to death secretly, which would forever destroy their power over the people, because such an act would be evidence to all that nothing but malicious hate on the part of the authorities had been the cause of His death. Therefore, to save their reputation with the people it was necessary to trump up some charge by which His death might be compassed with a show of legality, and in a public manner. Thus the odium of His death, if any should exist, would be made to rest on the civil power.

2. How great must have been Judas' hardness of heart in order, afterward, to look the Saviour in the face, and call Him Master, in common with the other disciples. He either never had faith in the Lord's infinite power of discernment, or had permitted himself to be drawn into the darkest condition of mind possible.

MAP OF PALESTINE

Showing Location
of Places Mentioned
in
LIFE OF CHRIST

MEDITERRANEAN SEA

TETRAARCHY OF ARCHELAUS

TETRAARCHY OF JUDAEA

From EGYPT To EGYPT

Gaza

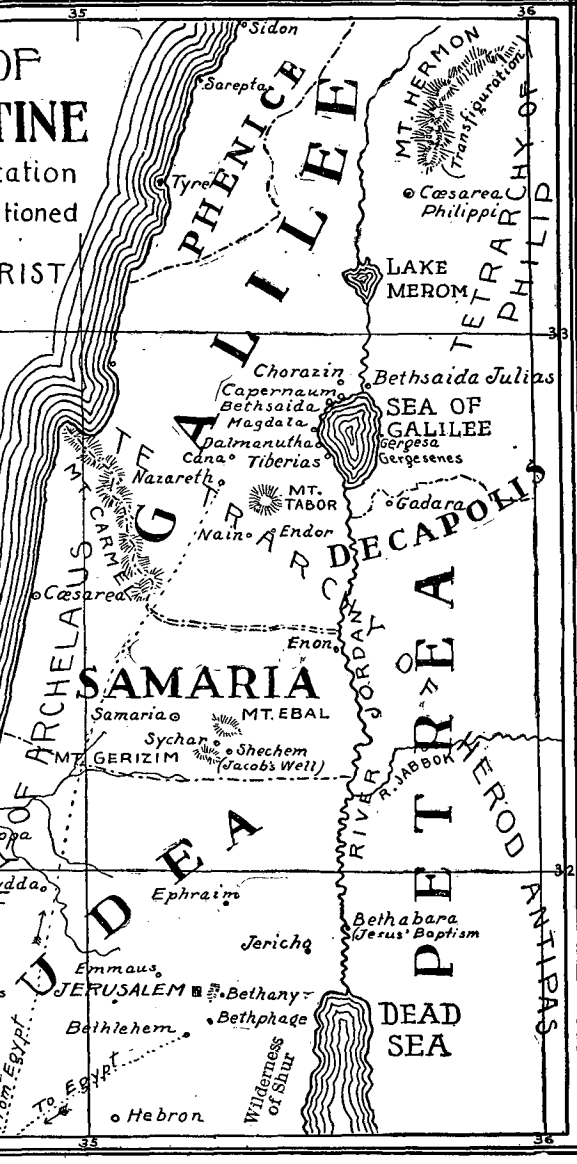
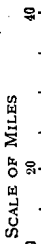
Lydda

Ennauas

Azotus

Bethlehem

Hebron



35 36

Sidon

Sarepta

Tyre

PHENICE

GALEE

Chorazin

Bethsaida

Julias

Capernaum

Bethsaida

Magdala

Sea of GALILEE

Dalmanutha

Gergesa

Gergesenes

Cana

Tiberias

Nazareth

MT. TABOR

Gadara

Nain

Endor

Decapolis

Enon

SAMARIA

Samarita

MT. EBAL

Sychar

MT. GERIZIM

Shechem

(Jacob's Well)

JORDAN RIVER

JABBOK R.

PETROD

ANTIPAS

DEAD SEA

Bethabara (Jesus' Baptism)

Jericho

Ephraim

Emmaus

Bethany

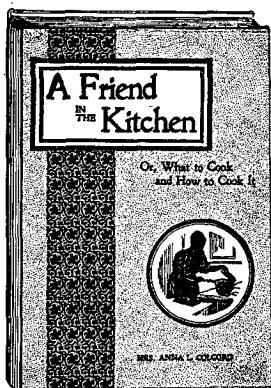
Bethphage

Wilderness of Shur

32 33

35 36

HOW TO COOK Without Meat



Meat is admitted to be generally diseased, hence is unfit for food. A constantly-growing band of intelligent men and women are realizing this, and are discarding it. These people will appreciate a carefully-tested series of recipes for palatable foods, into the preparation of which meat does not enter. All this will be found in "A Friend in the Kitchen," by Mrs. Anna L. Colcord, of Coorabong, Australia. The book contains 400 recipes, 128 pages, and is fully illustrated. It is bound in water-proof cloth, which may be washed the same as oilcloth. The price has not yet been fixed, but it will not exceed 75 cents. It will be subject to subscription-book discounts to agents.

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THE STORY OF A BOOK

By A READER
and OBSERVER

HAVING had more than ordinary opportunities of watching the preparation and placing of books on the market, I have thought a brief account of the same would interest and possibly profit my fellow book-lovers, hence this sketch.

The subject is a MS which has been over ten years in preparation, and which is the very chief of the author's numerous works. When completed it was placed in the hands of the Pacific Press Publishing Company, of Oakland, California, who at once recognized it as a masterpiece. As their examination grew more thorough, they realized what wonderful scope its beautiful and touching story would give the expert illustrator, and, desiring an appropriate setting for the riches of its text, they began to give the matter of illustrations careful study. In this they were so

fortunate as to secure the services of Mr. W. A. Reaser, a very prominent American artist, who also acted as their Art Director. He associated with himself such men as Messrs. Mente, Fogarthy, Perard, Mora and Bardwell, and together they studied the MSS. that they might, by the use of fine illustrations, emphasize its most important parts. This illuminative work

occupied nearly two years, and cost about \$6,000.

Then followed the typesetting and printing, which was performed by the most skilful workmen the publishers had in their employ.

The selection of an appropriate title was left with the publishers, who sought the advice of a number of experts in books and book preparation.

The title finally selected was furnished by Mr. E. M. Morrison, a well-known general agent. It was "THE DESIRE OF AGES," and was suggested to him by reading Haggai 2:7, where Christ is referred to as "the Desire of all nations."

After the printing had been done, and the sheets folded into signatures of 16 pages each, they were passed on to the bindery. These signatures were then gathered into complete books and sewed on tapes, which is the usual way of sewing office ledgers and other books requiring extra strong bindings.

The covers, or "cases" as they are called



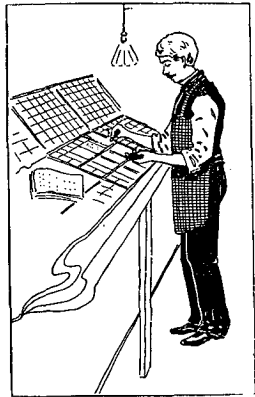
"It was placed in the hands of the Pacific Press Publishing Company,"

in a book bindery, were next made, and the illuminated titles stamped upon them in the embossing machine. Then, after trimming, rounding, backing, and several other minor processes, the sewed books were fitted and glued into the covers, carefully pressed, examined and wrapped for shipment.

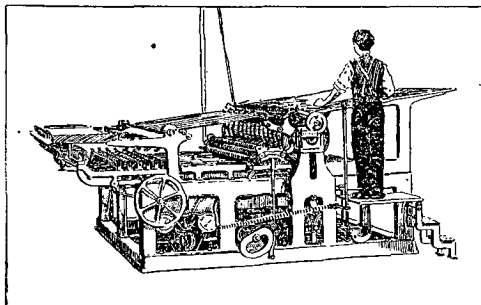
All this, of course, took time, and the advance orders had commenced to come in with the result that on day of publication, Nov. 1, 1898, orders to the value of \$14,967.25 had been received. It was impossible to prepare books with the requisite rapidity to promptly fill this unprecedented demand, although every effort was made to do so.

Before this time, the Review and Herald Publishing Company, of Battle Creek, Michigan, had purchased a set of plates, and later the Echo Publishing Company, of Melbourne, Australia, also ordered a set, from which each publisher prints for its regular trade.

I might state in explanation of the above



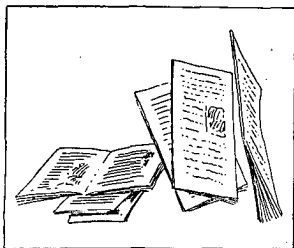
"Then followed the type-setting"



"And printing which was performed by the most skilful workmen"

statement that large books are not usually printed direct from type, but from electrotype plates. These plates are thin copper-faced metallic casts of the type pages, the manu-

facture of which is a trade in itself. These thin casts are then mounted on wood, when they are ready to be placed on the press. An unlimited number of electrotype plates may be made from the original page of type.



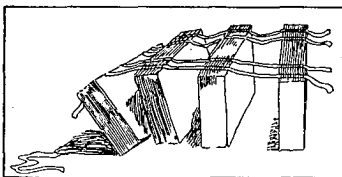
"The sheets folded into signatures of 16 pages each"

A TRADE EDITION

Although the subscription edition which has just been described was entirely satisfactory for the library and the home, it was too expensive for some classes of would-be purchasers. One lady said to me, "I can get along without the fine bindings and illustrations, but I can not get along without the fine reading." This was emphasized by many others, and as the publishers desired to place it within the reach of every one, they decided to issue a thin-paper edition without illustrations, size $5\frac{1}{2} \times 7\frac{1}{2}$ inches.

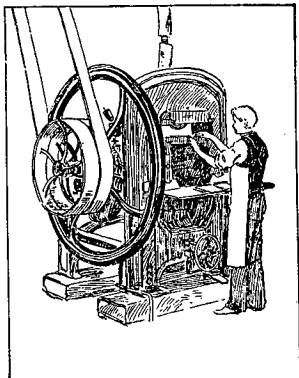
The type on this edition was set on a type-setting machine called the Linotype, which is operated something like a typewriter, and which does the work of four or five men, making at the same time a metal cast of each line of type, from which electrotype plates are taken.

Plates for this edition, also, have been ordered by the Review and Herald Publishing Company,



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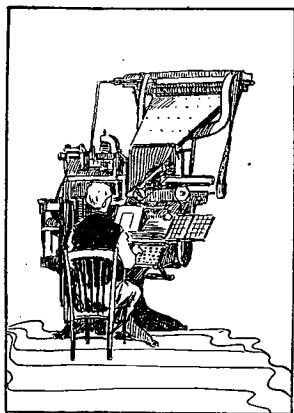
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