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# BIBLE TRAINING SCHOOL

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

"Go out into the highways, and hedges, and compel them to come in, that my house may be full."



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

## SOMETHING TO THINK ABOUT



**M**Y heart is glad in the Lord, my horn is exalted through the Lord : my mouth is enlarged over my enemies ; because I rejoice in Thy Salvation.

“There is none holy like the Lord ; for there is none beside Thee ; and there is not any rock like our God. Talk no more so exceeding proudly ; let not arrogance come out of thy mouth ; for a God of knowledge is the Lord, and by Him are actions weighed.

“The bow of the mighty is broken, and those that stumbled are girded with strength. They that were full hire themselves out for bread ; and they that were hungry cease [from labour] : while the barren hath born seven, she that hath many children fadeth away.

“The Lord killeth and maketh alive : He bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich : He bringeth low, and also lifteth up. He raiseth up out of the dust the poor, from the dunghill He lifteth up the needy, to set them among the nobles, and He assigneth them for the throne of Glory ; for the Lord's are the pillars of the earth, on which He hath set the world. He ever guardeth the feet of His pious ones, and the wicked shall be made silent in darkness ; for not by strength can man prevail.”

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## THE BURDEN-BEARER

O, THE blessed promise given on the hills of Galilee,  
To the weary, heavy-laden, still is made to you  
and me!

Many a heart has thrilled to hear it; many a tear  
been wiped away;

Many a load of sin been lifted; many a midnight  
turned to day;

Many a broken, contrite spirit, lonely, sorrowing,  
and sad,

Felt the mighty consolation, heard the heavenly  
tidings glad;

And the dying gazed with rapture, trusting in the  
Saviour's name,

On the land of rest and refuge, when the Burden-  
Bearer came.

Lazarus lies unfed and fainting; Peter sinks be-  
neath the wave;

Loving Mary lingers sadly near the Saviour's  
guarded grave;

Blind Bartimeus, by the wayside, begs his bread,  
disconsolate;

For the moving of the waters at the pool the suf-  
fering wait;

In the wilderness the lepers wander, outcast in  
their pain;

Paul and Silas, in the prison, bear the fetters and  
the chain;

Mary Magdalen is weeping, friendless in her sin  
and shame;

But their burdens all were lifted when the Burden-  
Bearer came.

Every phase of human sorrow fills the path we  
tread to-day;

Harpers are hanging on the willows, souls are faint-  
ing by the way;

But there still is balm in Gilead; and though here  
on earth we weep,

God, in love and tender mercy, giveth His beloved  
sleep.

On the cloud his rainbow glitters, shines the star  
of faith above;

God will not forsake nor leave us; let us trust his  
truth and love;

And within the many mansions we shall bless his  
holy name,

That to bear our sins and sorrows, Christ, the  
Burden-Bearer, came.

—Selected.

"CASTING all your care upon Him for  
He careth for you."

## GOD IS AT THE HELM, BRETHREN

MRS. E. G. WHITE

HE who gave being to the world has  
not lost His power or sovereignty.

He still presides over the world. It  
is His prerogative to speak out His pur-  
poses. By His Son, the Mediator between  
God and man, these purposes are executed,  
and the Holy Spirit gives them effect. The  
awful confusion in the world has been  
brought about because the way of the Lord  
has not been followed, because man has set  
up his human judgment against the law of  
Him who created the world. Men have  
undertaken to please and glorify themselves,  
to set themselves above truth and above  
God.

Daniel writes: "I heard the man clothed  
in linen, which was upon the waters of the  
river, when he held up his right hand and  
his left hand unto heaven, and sware by  
him that liveth forever that it shall be for a  
time, times, and an half; and when he shall  
have accomplished to scatter the power of  
the holy people, all these things shall be  
finished. And I heard, but I understood  
not: then said I, O my Lord, what shall be  
the end of these things? And He said, Go  
thy way, Daniel: for the words are closed up  
and sealed till the time of the end. Many  
shall be purified, and made white, and  
tried; but the wicked shall do wickedly:  
and none of the wicked shall understand;  
but the wise shall understand."

This world is a theatre. The actors, the  
inhabitants of the world, are preparing to  
act their part in the last great drama. God  
is lost sight of. There is no unity of pur-

pose, except as parties of men confederate to gain their ends. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. And the end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

God permits men to work out the purposes he would have saved them from had they kept his commandments. When in the face of light and evidence, they refuse to obey, they must reap the harvest of the seed they have sown. "Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand." The wicked have chosen Satan as their leader. Under his control the wonderful faculties of the mind are used to construct agencies of destruction. God has given the human mind great power, power to show that the Creator has endowed man with ability to do a great work against the enemy of all righteousness, power to show what victories may be gained in the conflict against evil. To those who fulfill God's purpose, for them will be spoken the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the

joy of thy Lord." The human machinery has been used to do a work that is a blessing to humanity; and God is glorified.

But when those to whom God has entrusted capabilities give themselves into the hands of the enemy, they become a power to destroy. When men do not make God first and last and best in everything, when they do not give themselves to him for the carrying out of his purposes, Satan comes in, and uses in his service the minds that, if given to God, could achieve great good. Under his direction, they do an evil work with great and masterly power. God designed them to work on a high plane of action, to enter into his mind, and thus to acquire an education that would enable them to work the works of righteousness. But they know nothing of this education. They are helpless. Their powers do not guide them aright; for they are under the enemy's control.

The way to holiness and heaven is found in the path of obedience. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

#### THE FOUR LEADING CHARACTERS IN THE CONTROVERSY

S. N. HASKELL

A BRIEF history of the great controversy between Christ and Satan as manifested in the Persian kingdom is recorded during one of its kings in the book of Esther. God raised up the Medes and Persians in answer to the prophet Daniel's prayer to deliver the Jewish people, and Satan set his forces to resist it. See Zechariah 3. There are four characters mentioned in this book who stand prominent, and through them, and by them, many others are brought in. Many circumstances cluster around them, as is always the case with adherents of any good or bad

cause; these, like clusters on the vine, help to make the story more interesting. These all form rivulets that make the stream which flows into the great ocean of the deep unfathomable plan of God's purpose to deliver the people of God. This plan in all its details reveals God as one of infinite mercy and love, by no means clearing the guilty, but showing mercy unto thousands of those who fear Him and keep His commandments.

Ahasuerus, the king of the Persians, whose laws were supreme and altered not, stands at the head as an agent of Satan. Haman stands at his right hand as a chief counsellor to the king on the religious side of the question. On the other hand is Mordecai, who sat in the king's gate, one of the lowest officials in the kingdom, having an integrity that would not swerve under any circumstances, even at the risk of his life. At his right hand was Esther, a girl that he had brought up as a daughter. She was retiring, modest, unassuming, but an obedient child. These two were the hand of God to carry out His purpose, while the first two were the hand of Satan to carry out his purpose of destroying the people of God. Ahasuerus had position, wealth, and worldly honor on his side. Under Satan, Ahasuerus was the king of the world. He was wealthier than any other Persian king. He reigned over one hundred twenty-seven provinces. Haman was his principal counsellor, who was also wealthy, and had great influence with the king. As far as the record goes Mordecai and Esther were poor in this world's goods, but rich in faith, giving glory to God.

Haman represented the religious side of the question. He gave the following reason why the Jews should be destroyed: "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep

they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those who have charge of the business, to bring it into the king's treasuries." Wonderful argument. The Jews were a harmless people. Nothing immoral or wicked had they done, but their laws, the laws of God, were different from the king's laws. It won, and the controversy began.

### THE TIME OF THE END

J. N. LOUGHBOROUGH

THE period called "the time of the end," mentioned in another article in this paper as beginning with 1798, introduces the great missionary period of this world. It opens that period in which "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." When this is accomplished the Saviour said, "*Then shall the end come.*" Matt. 24:14.

The year 1798 closed the "thousand two hundred and three score days"—1260 years in which the Lord's "two witnesses" [the Old and New Testaments] were to "prophesy, . . . clothed in sackcloth." Rev. 11:3. During the "dark ages" of persecution the Scriptures were kept in the Greek and Latin languages, and the common people were forbidden to learn those languages. This holding back the Scriptures is compared to clothing them "in sackcloth."

"When they shall have finished their testimony [in the sackcloth state] the *beast* that ascendeth out of the bottomless pit [Satan stirring up and working through worldly men] shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was

crucified [is crucified. Revised version and the Danish], and they of the people and kindreds and tongues and nations shall see their dead bodies *three days and an half*, and shall not suffer their dead bodies to be put in graves." Rev. 11:7-9.

We understand the slaying of these witnesses was accomplished during the "reign of terror" in France, from 1792 to 1795—three and one-half years. Although the French Revolution continued some six or seven years, it was during the first three and one-half years that they made their great effort to destroy the Bible, religion, and all who dared to speak in favor of either. While the French Revolution professed to be warring against monarchy and priestcraft, it actually became a war for the extermination of God and the Bible. Of the times just preceding the Revolution we read, "Never let it be forgotten that before the Revolution of 1792, the promoters of infidelity in France are stated to have raised among themselves, and spent £900,000 (\$4,500,000) in one year. Nay, again and again, in purchasing, printing and dispersing books, to corrupt the minds of the people, and prepare them for desperate measures."—*Anderson's Annals of the English Bible*, page 494.

"The way for such a revolution was prepared by the writings of Voltaire, Mirabeau, Dideret, Helvetius, D'Alembert, Condorcet, Rosseau, and others of the same stamp, in which they endeavored to disseminate principles subversive both of natural and revealed religion. Revelation was not only impugned, but entirely set aside; the Deity was banished from the universe, and an imaginary phantom under the name of the Goddess of Reason, was substituted in its place."—*Thomas Dick on the Improvement of Society*, page 154.

In the year 1793, the views of the people were such that theatrical performers were loudly cheered for their blasphemous

raillery against God and the Bible. As a sample we quote, "The Comedian Monert, in the church of St. Roche, (Paris), carried impiety to its height. 'God, if you exist,' said he, 'avenge your injured name! I bid you defiance. You remain silent. You dare not launch your thunders. Who after this will believe in your existence?'"—*Thier's French Revolution*. Vol. II, p. 371.

As to how those killing the witnesses "crucified the Son of God afresh, and put him to an open shame" (Heb. 6:6), will appear in the proceedings of a fete held by Fouche, in Lyons, in honor of Chalier, the governor of Lyons, who had been put to death. Before his arrival at Lyons, Fouche ordered that "all religious emblems should be destroyed; and that over the gates of the church-yards should be written, *Death is an eternal sleep*. . . . The bust of Chalier was carried through the streets, followed by an immense crowd of assassins and prostitutes. After them came an ass bearing the Gospel, the cross, and the communion vases, which were soon consigned to the flames, while the ass was compelled to drink out of the communion cup the consecrated wine."—*Thier's French Revolution*. Vol. II, p. 338.

A Festival of Reason held in Paris is thus described: "They went in procession to the convention, and the rabble . . . caricatured in the most ludicrous manner the ceremonies of religion . . . men, wearing surplices and copes, came singing hallelujahs, and dancing barmagnole, to the bar of the convention. There they deposited the host, the boxes in which it was kept, and the statues of gold and silver. They made burlesque speeches. . . . 'O you,' exclaimed a deputation from St. Denis, 'O you, instruments of fanaticism, blessed saints of all kinds, be at length patriotic, rise *en masse*, serve the country by going to the mint to be melted.'"—*Ibid*, p. 365.

After the three days and an half "The

spirit of life from God entered into "the witnesses." They "ascended to heaven in a cloud." Rev. 11:11, 12. God's time came for His Word to come out from obscurity and be placed before the world. The time had come (1798) for the missionary work for the whole world. In 1804 the British Bible Society was organized. This was followed by scores of other Bible societies, and now the Bible is translated in nearly every language under heaven. In the time of the Revolution, Voltaire stated that in one hundred years the Bible would be obsolete. In the one hundredth year from that date more Bibles were circulated in France alone than were known to be in existence when Voltaire made this vain boast.

There are two points connected with the year 1798, and the French people, that we must notice. First, In that year the *French* army, under General Berthier, overthrew the Papal government in Rome, accomplishing the fulfillment of the prophecy concerning the same, contained in the Book against which they had made war. Second, In the same year, at Fort St. Julien, on the Rosetta branch of the Nile, the *French* army, when making an excavation, discovered the famous *Rosetta stone*, which is now deposited in the British Museum. On this stone is an inscription in three forms; hieroglyphics, demotic, and Greek. It is the key that unlocked hitherto mysterious ancient inscriptions. Now, as expressed by another, "the pick and shovel, unearthing these writings in demotic characters is furnishing more proof of the correctness of ancient Bible records than comes from any source outside the Scriptures." The very people that thought to exterminate the Bible were, all unconscious to themselves, used to bring about a fulfillment of prophecy in taking away the dominion of the papacy at the end of the 1260 years, and also discover the very key to the writings which confirm the truthfulness of the Scriptures which they tried so hard to destroy.

### WHICH ARE YOU?

THERE are two kinds of people on earth to-day.  
 Just two kinds of people; no more, I say.  
 Not the sinner and saint; for 'tis well understood  
 The good are half bad, and the bad are half good;  
 Not the rich and the poor; for to count a man's  
 wealth,  
 You must first know the state of his conscience  
 and health;  
 Not the humble and proud; for in life's little span,  
 Who puts on vain airs is not counted a man;  
 Not the happy and sad; for the swift-flying years  
 Bring each man his laughter, and each man his  
 tears.  
 No; the two kinds of people on earth that I mean  
 Are the people who lift, and the people who lean.  
 Wherever you go, you will find the world's masses  
 Are always divided into just these two classes;  
 And, oddly enough, you will find, too, I ween,  
 There is only one lifter to twenty who lean.  
 In which class are you? Are you easing the load  
 Of overtaxed lifters who toil down the road?  
 Or are you a leaner, who lets others bear  
 His portion of labor, and worry, and care?

—Ella Wheeler Wilcox.

### THE BOOK

S. N. HASKELL.

IN some respects the book of Revelation is unlike any other book in the Bible. It is a complete book in itself. The angel said to John, "Write the things which thou has seen, and the things which are, and the things which shall be hereafter." Rev. 1:19. This excludes the idea that this book was fulfilled in John's day. John responds in the following words: "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:2. Much of the other portions of the Bible are compiled. They were taken out from the holy writings. The Bible speaks of several books that have not come down to us, and no doubt they were as much inspired as those which have come to us. The book of Jasher is mentioned at an early

date. Josh. 10:13; 2 Sam. 1:18. Iddo was a seer, and the whole book of Shemaiah was contained in his prophecy. 2 Chron. 12:15. Nathan, Gad, and Iddo wrote books which have not come down to us with their name. 1 Chron. 29:29. So in the New Testament all of Paul's epistles were inspired. 2 Peter 3:15, 16. He wrote an epistle to the church in Laodicea, and that epistle has not come to us. Col. 4:16. Ezra compiled largely the books of Chronicles and Kings out of the holy records. So the Bible has come to us a compiled book out of holy or inspired writings. But not so with the book of Revelation. Everything that John saw on the isle of Patmos is written out except the seven thunders. Rev. 1:2. When they uttered their voices John was about to write them, and he heard a voice from heaven saying, "Seal up those things which the seven thunders uttered and write them not." Rev. 10:4. So John recorded the fact but did not state the things themselves. The book of Revelation, therefore, is one complete book. Its writings are not compiled like many other books in the Bible out of holy writings. When the prophet was writing the last of the record of his visions, the angel said to him, "Seal not the sayings of the prophecy of this book: for the time is at hand." Rev. 22:10. Seven times over this particular book is referred to by the prophet. He pronounces a blessing upon "he that readeth and they that hear the words of *this prophecy*." Again he says, "Blessed is he that keepeth the sayings of the prophecy of *this book*." Again said the angel, "I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of *this book*." "Seal not the sayings of the prophecy of *this book*." "I Jesus have sent mine angel to testify unto you *these things* in the churches." And again, "I testify unto every man that heareth the words of the

prophecy of *this book*." Once more, "And if any man shall take away from the words of the book of *this prophecy*." It is thus that God particularizes the book of Revelation. Is it not then important that men should regard this book as one of special interest to his people? Much that is said of the book of Revelation may be true of other books in the Bible, but why should God thus mention this particular book if it were not that the book itself is one of special interest to the people of God? Can it be neglected without there being danger of losing something that is very important? Is it possible that the people of God in the last days will pass it by and not make it a special study? If so, then they do it at their own peril. They will lose something which God designs them to have, for God designed that they should have a special blessing in the study of this book, for it is a revelation of Jesus Christ. It is sent especially to His servants to show them some things that will be for their eternal interest. It contains things that are not written out in any other book in the Bible. It is given in a condensed form. Some of these will be given in the next article.

#### THE JUDGMENT MESSAGE

J. N. LOUGHBOROUGH

AND as it is appointed unto men once to die, but after this the judgment so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:27, 28.

We do not understand that this text teaches that men are judged as soon as they die, as some teachers affirm; but it does say that after death is the judgment. This judgment must be before the resurrection from the dead, for at the resurrection those who are raised enter *at once* upon their reward. Paul said of the Lord's peo-

ple, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

The judgment of those referred to in the text must be before the resurrection for, as we see, they enter *at once* upon their reward. To the Athenians Paul said, the Lord "hath appointed a day, in the which He will judge the world in righteousness." Acts 17:31. Peter, when speaking of the judgment of the Lord's people, places it just before "*the end*." He says the Lord is "ready to judge the quick [living] and the dead. For for this cause was the Gospel preached also to them that *are dead*, that they might be judged according to men in the flesh, but live according to God in the Spirit. But the *end of all things* is at hand." 1 Pet. 4:5-7. This judgment is at the time when "*the end*" is very *near* to come. Of that time he further says, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" 1 Pet. 4:17.

In our last article we saw that the cleansing of the sanctuary—the Day of Atonement—was a *judgment* in type. In that atonement, was a blotting out of the sins that had been confessed into the sanctuary during the year. As the blood of the slain victims, over which the sins had been confessed, was carried into the sanctuary it represented Christ's acceptance of those laying their sins upon Him, so the blotting out of those sins, and putting them where they will be remembered no more, is Christ's decisive judgment on such cases.

Peter, in his discourse in the temple, after the day of Pentecost, said, "Repent ye therefore, and be converted, that your sins may be *blotted out*, when the times of refreshing shall come from the presence of

the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3:19-21. This text also locates the "*blotting out*" of sins—the Day of Judgment—just before Christ comes.

We have noted in our last that a knowledge of the time of the judgment—the close of the two thousand and three hundred days—was to be *sealed up* till "*the time of the end*." In Daniel, chapter eleven, a power is introduced by whose hands "some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the *time of the end*: because *it is yet for a time appointed*." Dan. 11:35. This is the power that through the dark ages persecuted the people of God. Its "*time appointed*" was the "*time, times and an half*." Dan. 7:25. The 1260 years, from 538 A. D. to 1798 A. D. At the latter date its dominion was taken away. This marks "*the time of the end*." Not the end itself, but the *time* in which knowledge was to increase concerning that which had previously been *sealed up*.

Previous to 1798 none of the commentators or Biblical students could tell when the 2300 days of Daniel eight would terminate. They clearly explained the seventy weeks of the ninth chapter, showing conclusively that the sixty-nine weeks, and also the seventieth, met their accomplishment in Christ, the true "Messiah the Prince." When we come this side of 1798 men in different parts of the world, without any knowledge of each other, suddenly discovered that the seventy weeks of the ninth chapter of Daniel was the first part of the 2300 days of the eighth chapter, and that both periods commenced at the same date, 457 B. C., and that the period of 2300 days would terminate sometime *in* A. D. 1844.

One rule which is common to all expositors of prophecy is this, "When the period

of time comes for the fulfillment of a prophecy the *true event* is there every time." The Lord predicted that the knowledge of the termination of the 2300 days should be *sealed up* until "*the time of the end*"—1798. It remained so sealed up. After 1798 "*knowledge*" was to "*increase*"—the *true* understanding of the period was to be found. No wonder then that just after 1798 Bible students, in some twenty different and remote parts of the world, obtained the light on the 2300 days. God's time had come for the light to shine out, and the *true light* came. As in after time their calculations are compared, we find they all agree that the 2300 days would end in our year 1844. So this side "*the time of the end*"—1798—the *time* is discovered on which the message, "The hour of His judgment is come," could be based.

### THE BRAZEN ALTAR

(Concluded)

MRS. S. N. HASKELL

**T**HIS was the only altar the worshiper could approach in person. The golden altar was hidden by the veil, and only by faith could they view the work connected with it. But the brazen altar was in the court where worshipers could approach unto it.

1 Kings 1:50-53. When pursued by their enemies it was their privilege to flee hither.

Ex. 21:14. The altar did not shield them when they were guilty of presumptuous sin; for they could be taken and destroyed even while clinging to the horns of the altar.

The brazen altar was called the "altar of continual atonement." Sin separates man from God. Atonement means at-one-ment. In order for this to be accomplished the sin separating God and man must be removed. Sin may be covered and washed away by the blood of Christ, but it is a living thing and can only be utterly destroyed by the fire from God. The brazen altar with the fire ever burning upon it was a

constant pledge of a blessed future when all sin would be consumed by the fires of the last days. Mal. 4:1-3; Rev. 20:9. A portion of the sin offerings were burned; but there were special offerings called "burnt offerings."

When an individual brought a sin offering he realized that the death sentence hung over his head, and he needed the sin offering to release him from the wages of sin; but the ordinary burnt offerings were different, they were offered on various occasions as an expression of thanksgiving and homage to God, signifying reconsecration and complete surrender of self on the part of the one making the offering.

Ex. 29:38, 39. Every morning and evening this reconsecration of the people was typified by the daily burnt offerings. The need of special consecration on the Sabbath was shown by the double service. Num. 28:9, 10.

Num. 28:11-14. At the beginning of each new month the same reconsecration was shown by the burnt offering.

Num. 28:17-24. During the Passover week the burnt offerings were to be offered besides the other service enjoined.

Num. 29:7-11. Burnt offerings were also offered on the Day of Atonement, besides the regular offerings of the day.

Lev. 12:1-8; 14:19, 20. After the birth of a child, or recovery from disease, burnt offerings were offered.

1 Sam. 7:9-11. Before war or in time of danger, these offerings typifying reconsecrations to the Lord were offered.

2 Sam. 24:21-25. After the pestilence was stayed David offered burnt offerings. If Araunah had given the oxen and wood, the offering would have been meaningless to David, for it would not have typified a surrender of self on his part. It costs something to surrender self; the "old man" clings to life.

Lev. 22:19, 20. Every offering must be without blemish, otherwise it could not be a type of the perfect offering given for the sins of the world.

The holy and most holy places in the fullest sense typified heavenly things, and were a miniature of the heavenly temple. There was also a portion of the court near-

est to the sanctuary that was more sacredly regarded than the other portions of the court. The offerings were slain in the court. That which typified sin was burnt in the court. The people were permitted to enter the court with their sins upon them, and it was in the court the sins were confessed over the offering. There can be no death in heaven, neither can any one enter there with sin upon him; therefore the court did not represent heavenly places, but was a type of the earth. All the work connected with the brazen altar is work that must be done on earth before the plan of redemption is complete.

Luke 13:33. Christ, the great antitypical Lamb, was slain in the antitypical court, and as our High Priest He entered the antitypical Sanctuary with His own blood. Heb. 9:12.

Heb. 4:14-16. The church of God here upon the earth composes the congregation that worship in the heavenly temple; just as in the type the congregation could not look within the holy place except by faith, so we can only follow our High Priest by faith as He ministers for us in the heavenly temple.

We need to keep the fires constantly burning that all dross may be thoroughly separated from us, for if sin be found in us in the great burning day, we will be consumed.

Rev. 20:9; Mal. 4:1-3. The wicked will be destroyed on the earth, the antitypical court. All heaven is interested in the great plan of salvation.

"In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that comes from the church below is taken up in the heavenly anthem, and praise and rejoicing resound through the heavenly court because Christ has not died in vain for the fallen sons of Adam."

#### HOW SATAN CONTROLS THE SOUL AND BODY

**T**HERE are five avenues through which you may reach a man's soul. Through the soul Satan controls the

body. These avenues are seeing, hearing, smelling, tasting and feeling. The eye and ear are the broad ways; and it was through the eye and ear that sin entered this world. As the woman stood idly gazing at the "tree of knowledge of good and evil," Satan contemptuously said, "Ah! What hath God said, Ye shall not eat of any of the trees of the garden?" (Spurrell). He has now entered the two broad ways to the soul, and so captivated the mind, that he can contradict God's testimony to the woman; and then smooth it over by saying what he meant. "Ye shall not *surely* die," said Satan, "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." If she had not first stopped to look at the tree which God had told her not to taste or touch, Satan could not have had control over her. But when she turned aside to see, the devil watching the opportunity, at once entered the ear, contradicted God, and then softened it by his explanation. This is an old trick of the devil. It captured the woman, controlled her mind, then her seeing, feeling, and tasting were perverted. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit," etc. The tree was neither good for food or desirable to make one wise, only in sin. If it had been good for food, God would have given it to them. If it had been desirable for the eyes, or to make one wise, then she would have had it for that purpose from her Creator. But Satan so controlled her mind, that he perverted her taste, her seeing, and her feelings. Through her intellect, Satan controlled her physically.

Here is the strong fort of the devil. When the judgment is perverted, men see evil for good, and good for evil. When the devil has erected this fort in the human

soul, disease and death is the result,—both spiritual, intellectual, and physical,—for when the foundation is removed, what can the righteous do. As soon as Satan can get the control of the mind, he takes his seat in the heart, erects his telegraph office, sends his dispatches to every member of the body. The appetite craves food that is not good; the feelings rule the judgment, man yields, and sickness and death is the result. A wife and children are left to mourn the loss of a kind husband and tender father, society is robbed of a good man and the sin of the whole affair is charged up to God's providence. Then Satan sets up a hellish laugh and is glorified. It is thus that sin reigns. Where is there a remedy?

We answer, take the word of God as an infallible rule of life, believe what God says without any discount. Eat and drink to the glory of God, regulate everything in harmony with God's word. But a few ever realize the precious treasure they have in the Bible. Man fell spiritually, physically, intellectually, all through listening to the enemy of both God and man. The image of God is restored to the soul by listening to God through his Word and a belief in our Lord and Saviour Jesus Christ.

#### FOR THOSE READY TO WORK

**T**HE work of Christ in our behalf and our duty towards Him is the most important of all themes. This is clearly set forth in the study of the sanctuary. Many think the subject complex, and feel they are not able to present it to others; on the contrary it is one of the simplest subjects when rightly presented. In order to make it appear simple to others, you must study it thoroughly yourself. Study and pray over the subject *until it is a living reality to you*; until by faith *you can follow your High Priest as He officiates for you in the heavenly sanctuary.*

Read carefully and thoughtfully chapter twenty-three and twenty-four in Great Controversy entitled "What is the Sanctuary?" and "In the Holy of Holies." This will enable you to better understand the texts given.

#### Type and Anti-type

- Heb. 9:1. There was an earthly sanctuary.  
 Ex. 25:9, 40. Made after divine models.  
 Heb. 8:1-5. Earthly a shadow of heavenly.  
 Heb. 9:1-3. Two apartments in earthly sanctuary.  
 Heb. 9:24. Two apartments in heavenly sanctuary.  
 Heb. 9:2; Ex. 25:37. Seven lamps in earthly sanctuary.  
 Rev. 4:5. Seven lamps of fire in the heavenly.  
 Ex. 30:1-6. A golden altar in the earthly sanctuary.  
 Rev. 8:1-4. A golden altar in the heavenly.  
 Lev. 16:12, 13. Incense burned in the censer on earth.  
 Rev. 8:4, 5. Incense in the heavenly sanctuary.  
 Heb. 9:3-5; Ex. 25:10-22. Ark in the second apartment.  
 Rev. 11:19. Ark in the heavenly sanctuary.  
 Deut. 10:1-5; Ex. 25:16. The ark contained the law of God.  
 Ex. 31:18; Ex. 25:16. Law of God called the testimony.  
 Rev. 11:19. Heavenly ark called the ark of His testament.  
 Heb. 7:28. Priests from among the people.  
 Heb. 4:14, 15. Our High Priest taken from humanity.  
 Heb. 5:1-4. Priests did not appoint themselves.  
 Heb. 5:5, 6. Christ appointed by the Father.  
 Heb. 5:1. Priests offered gifts and sacrifices for sin.  
 Heb. 9:26-28. Christ put away sin by offering Himself.

#### Service in the First Apartment

- Rev. 11:19; Psa. 102:19. There is a heavenly temple.  
 Heb. 4:14; 8:1, 2. Jesus is the priest in the heavenly sanctuary.  
 Heb. 4:14, 15. We are the congregation.  
 Heb. 8:1-5. All the service in the earthly a shadow of the heavenly.  
 Heb. 9:26; Lev. 16:30. The object of all the service was to put away sin.  
 Heb. 9:22. Without shedding of blood there is no remission of sin.

- Matt. 26:28. Christ's blood shed for the remission of sins.
- Lev. 4:27, 28. The sinner brought a lamb.
- Lev. 4:29; Num. 5:6, 7. Sin confessed over the lamb.
- Lev. 4:5, 6. Blood presented before the Lord.
- Lev. 10:16-18; 6:30. Flesh eaten before the Lord when the blood was not taken into the sanctuary. This was a type of the real work for humanity.
- John 1:29. Christ is the *real* Lamb of God.
- 1 Pet. 2:24. Christ bore our sins in *his own body* or flesh.
- Heb. 9:12. Christ entered the heavenly temple with His own blood.
- Heb. 9:6, 7. This service continued throughout the year.

Make it very plain that all of this was but an object lesson to lift up the great Sin-bearer before the people.

#### Work in the Second Apartment

- Heb. 9:7. Service in the second apartment only once a year.
- Lev. 16:2, 29, 30. Atonement was made on the tenth day of the seventh month. All sin put away.
- Lev. 16:2-4; 11:14. Preparation of priest for the service.
- Lev. 16:7, 8. Lots cast upon the two goats.
- Lev. 16:9, 15-19. The Lord's goat offered as a sin offering.
- Lev. 16:20. When the priest comes out from the sanctuary in type he bears all the confessed sins of the people.
- Lev. 16:10, 21. The sins all laid upon the scapegoat.
- Lev. 16:22. Goat led into the wilderness. When the priest left the sanctuary on the Day of Atonement, the work of reconciling was completed. Lev. 16:20.
- Rev. 22:11, 12. When our High Priest leaves the Sanctuary to come into the earthly court every case will have to be decided.
- Rev. 20:1-3. Satan, the antitypical scapegoat, receives the sins of the righteous and is left upon the desolate earth.

Make the Lamb of God that taketh away the sins of the world the central theme in every text.

#### Judgment

- Heb. 9:23. There will come a time when the heavenly sanctuary will be cleansed.
- Jer. 2:22. Every sin is written in heaven.

- Acts 3:19-21. The sins of the righteous will be blotted out before Christ comes.
- 1 Thess. 4:16, 17. Before Christ comes there is a drawn line between the righteous and the wicked.
- Dan. 7:9-11. Daniel saw earthly powers carrying on their evil work on earth, while the judgment was in session in heaven.
- Rev. 11:18, 19. John saw the nations angry during the judgment.
- Acts 24:25. The judgment was yet "to come" in Paul's day. It must therefore take place some time between Paul's day and the second coming of Christ.
- Rev. 14:6, 7. John saw an angel announcing the opening of the judgment.
- Rev. 14:8-14. There were only two other messages to be given before the end.
- The work of cleansing the earthly sanctuary was done by the priest, hidden from the people. The *real* work of judgment is in heaven. We follow our Priest by faith.
- Dan. 7:10. The judgment is an examination of books.
- Rev. 20:12. The people are judged by what is written in the books.
- Matt. 12:36, 37. Judged by words that have been spoken.
- Mal. 3:16, 17. By thoughts as well as words.
- 1 Cor. 4:5. Dark and hidden things revealed.
- Rev. 20:12. Judged by their works.
- Rev. 3:5. Names of the unfaithful taken from the Book of Life.
- Rom. 2:12, 13; Eccl. 12:13, 14; Jas. 2:12. The rule in the judgment is God's law.

#### SANCTIFICATION

**A** CORRESPONDENT WRITES: Will you please give me a list of texts setting forth the subject of sanctification as you understand it? Does sanctification mean a life perfectly free from sin? Does the Bible teach that when we reach the state of sanctification we never lose any more battles in the Christian warfare?

A complete list of texts that teach sanctification would require more space than could be given in one short article. Any good concordance would give a list of texts where the word occurs. The way the Scrip-

tures use the term shows its meaning. The word "sanctify" means to set apart for a holy and religious use. God told Moses to sanctify the mount. "Set bounds about the mount, and sanctify it." That is, set it apart, for the Lord was to come down upon it. The people were also to be sanctified. They were to wash their clothes and prepare themselves to listen to the ten commandments. See Ex. 19:10-15, 21-23.

God resting upon the seventh day did not sanctify it, or set it apart; for "God blessed the seventh day, and sanctified it; *because that in it He had rested from all His work which God created and made.*" Gen. 2:3. To sanctify is to set apart by a proclamation, or by an appointment, for a holy use. "Sanctify," "appoint," "proclaim," "bid," or "prepare" are used interchangeably in the Scriptures. See Josh. 20:7, [margin]; 2 Kings 10:20, [margin]; Zeph. 1:7; Joel 3:9.

Christians stand in the same relation to the world as Christ did. "They are not of the world, *even* as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As thou hast sent Me into the world, *even* so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:16-19. From the beginning God chose His people, "Through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. It is God's will that every one should experience sanctification; that is, be set apart for the service of God, and be "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience" (1 Peter 1:2); also that we should know how to possess our bodies in a state of sanctification (1 Thess. 4:3, 4). Christ then becomes our "sanctification and redemption." 1 Cor. 1:30. From the above scriptures we learn, First, Christ is our sanctification; Second, He does this

through certain divine agencies; Third, these are His Holy Spirit, the truth of God, a belief in it, and an obedience to it; Fourth, having thus received it, we are then to know how to preserve our bodies in this state of sanctification. Sometimes certain individuals claim they have a sanctification of the Spirit without a belief in the truth, or even a disposition to obey it, such have not a Bible sanctification. A claim to a sinless life, because a person *imagines* himself sanctified by the Spirit, without the truth is not true. Such are deceived. The Spirit and the Word agree. "The words that I speak unto you, they are spirit, and they are life." John 6:63.

#### Sanctification Illustrated

Daniel was a man beloved of God. Gabriel, direct from the throne of God, said unto him, "O, Daniel, a man greatly beloved." "O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong." The prophet Ezekiel mentions his name as one noted for righteousness even while he was living, when referring to the time Christ will have left the mediatorial throne, "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:13-21. Now if there was any man who could say he were sanctified Daniel was one. In his character he represents God's people in the last days. But let the reader carefully notice his prayer in the ninth chapter of his book. "I prayed unto the Lord my God, and made *my* confession." "*We* have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts, and from Thy judgments." "O Lord to *us* belongeth confusion of face." "Neither have *we* obeyed the voice of the Lord our God, to walk in His laws." etc., etc. Expressions similar to these occur all through

his prayer. You have only to compare this with some latter day sanctified persons, who are made sinless by sanctification, and claim they have not sinned for years and one can readily see there is a mistake somewhere. Sanctified people, who feel their lives cannot be contaminated with those who are struggling with the temptations and conflicts of life and are daily fighting the temptations of Satan and the powers of darkness, are quite different from the truly sanctified, who identify themselves with the sinners. There is much that passes for sanctification in these days that is simply a counterfeit of the genuine. One is boastful and the other is meek. Humility always characterizes true holiness. We shall ever have battles with the powers of darkness. Satan is standing at our right hand to accuse us. But Christ rebukes him: The Christian's life is a battle and a march all the way through. To successfully overcome to-day prepares us for a still greater conflict to-morrow. When a person becomes so holy that he cannot live with his brethren, but is ever criticising them, there is something wrong. He should have been translated before, or his sanctification is faulty. The prophet speaks of a certain class as follows: "A people that provoketh me to anger continually to my face; that sacrificeth in the gardens (churches), that burneth incense upon altars of brick; which remaineth among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." Isa. 65:3-5.

#### Why Were the Priests commanded to Eat of the Flesh of the Sin Offering?

GOD has given an answer to this question as plain as language can make it. "God

hath given it to you to bear the iniquity of the congregation, to make an atonement for them before the Lord." Lev. 10:16-19. There were two ways of transferring the sin of the sinner into the sanctuary, one by the blood of the sin offering, and the other by the priests eating the flesh of it in the sanctuary. Lev. 6:25-30. When the priest ate the sin offering it was assimilated and became a part of his own body, and he then represented both the sin of the sinner and the righteousness of Christ, for this ceremony was for the sinner and not for himself. Christ's "own self bare our sins in His own body on the tree." 1 Peter 2:24. The type of this was the priest eating of the sin offering, and this act typified the blessings experienced by the body through Jesus Christ our Lord. It is Christ's own human hand bearing the prints of the nails that is presented to the Father in the heavenly courts in our behalf. Isa. 49:16; Zech. 13:6. The blood is the life of the body, and therefore the price was to be paid by the shedding of blood for both soul and body by which also Christ entered the heavenly courts. Heb. 9:14.

The Lamb for a sin offering had two natures, representing the two natures of Christ. When slain, it was as innocent as when sporting upon the mountain side. But in the act of the sinner confessing his sin upon its head, sin was imputed to it, and in figure it became the sinner's substitute, possessing the sin of the sinner. So with the divine Son of God, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:4, 5. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

### A Picture

Let us for a moment look at one of the many vivid word pictures given during the time our Saviour tabernacled in mortal flesh. The blue waters of Galilee and the wooded hillside is the frame in which it is placed. The time, an early spring morning. The disciples, weary and hungry, come ashore after a long night of toil. "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. . . . Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise." John 21:9-13. What a picture! He who a few days before had been the center of attraction for all the heavenly host, before whom all bowed in adoration when the command was given, "Let all the angels of God worship Him," now stoops over an open fire of coals preparing a meal of victuals. Then comes the call, "Come and dine," and He, the mighty conquerer over death and the grave, takes the food that He Himself had prepared, and serves His weary disciples. Think you, weary house-wife, that He means what He says when He states He "was in all points tempted like as we are" (and) "He is able to succour them that are tempted." Heb. 4:15; 2:18. He is interested in every dish you prepare, in every act you perform, and is willing and able to give you grace and patience under the most trying experiences.

### German Church, Brooklyn

THE week of prayer has in many ways been a blessing to the German church in Brooklyn, although our members are very much scattered, not only in the city, but throughout the suburbs as well. The church was organized into districts so that all could receive the benefit of having a leader with them. Every reading seemed to be to us a higher stepping-stone. A quiet, heart-searching spirit was present in every meeting. On Thursday the

25th the reading for that day left upon all members present the impression to organize into Christian Help Bands, and January 1st was appointed to effect the organization, which means consecration for service. Sabbath, contributions were given. Although all were unable to be present, the amount donated in cash was \$44.35. All felt to give themselves wholly to God and to His service. One sister expressed a desire to give up her present situation and enter any preparatory school for the purpose of devoting her life to the work of bringing souls to Jesus. We believe this week of prayer will mark progress and success in the German church and its work for the salvation of souls.

Yours in the Master's service,

O. E. REINKE.

### The Scandinavian Work in Brooklyn

THE Scandinavian church in Brooklyn, N. Y., has great reasons to thank God for the week of prayer. It came to us brim full of the blessing of God, and it ended with a decided victory of liberty in Christ. Every day brought us a little nearer God and to one another.

One dear soul professed conversion and was made happy in the Lord. This caused great joy to the church below, and I believe that the angels saw a new revelation of God's love which brought gladness to the family in heaven.

The last day of this special season of seeking God was marked with a glorious triumph. An all-day meeting was held and it seemed that every part of the service was sealed with a special blessing.

Three persons were baptized. The American Baptist minister gave us the use of his baptistry, free of charge. The annual offering amounted to \$53.00, and beside this another contribution of \$50.00 in cash and pledges, was given to support a missionary school-teacher in China for one year.

The key-note of all personal testimonies was, "Serving God with my whole heart, with one aim and object in view, the spreading of the gospel message and thus hastening the coming of the Son of man."

I thank God that he counts me worthy to be in company with his people, and with His people sing the song of final victory when every foe is conquered and Christ has come to reign.

C. MELEEN,

### Bronx, New York City

SINCE the tent meetings were closed we have been conducting meetings in a small hall, with increasing interest.

Last Sunday, Dec. 21, seven adults were baptized, among them being an aged sister eighty-one years old.

On her eighty-first birthday we celebrated the ordinances of the Lord's house. It was indeed inspiring to hear her voice raised in thankfulness for the light of "present truth."

The following Sabbath thirteen new members, by letter and profession of faith, were added to the church.

Several others are waiting for baptism, which we hope to celebrate in a short time.

All are of good courage in the Lord.

C. H. EDWARDS.

### Florida

I HAVE been associated with Brethren Butler and Brunson since Oct. 10. Our meetings close to-day. Brethren Butler and Brunson go to Nashville, Tenn., and I remain to carry on the good work alone.

At Barton, eight have begun the observance of the Sabbath.

At Wanchula there are about twenty interested. I shall hold Bible readings with them for a time, and then return to Barton.

My friends can address me at Barton, Fla.

C. P. WHITFORD.

### To My Friends

Some time ago about sixty dollars was given to me to buy a stereopticon. I have not succeeded in getting enough to get a good outfit.

Now, we are in such great need in the work here in Brooklyn, I would be glad to use this money if you are willing. I also have a little left of that which was given me for the children's work. If any of you object to having the money used this way, please let me know.

Yours in the precious work.

LUTHER WARREN,

363 Grand Ave., Brooklyn.

### Improve Your Opportunities

"Be instant in season, out of season." To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fire-side, in the field, by the way-side, in the

market, seek to be ready to turn the thoughts of men, in a suitable and wise manner, to the great themes of the Bible. With tender and fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." He who is sowing seeds of eternal truth may bear a burdened heart, and send up prayers with supplication and tears, but he will come again with rejoicing, bringing his sheaves with him.

### Church Directory

#### NEW YORK CITY

Church No. 1, 159 East 112th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M.

Church No. 2, 132 West 23d Street—Sabbath-school, 2 P.M. Preaching, 3 P.M.

Church No. 3, Geneological Hall, 226 West 58th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M.

Colored Church, No. 1, Miller Building, S. W. corner Broadway and 65th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M. Preaching every Sunday, Tuesday and Thursday, at 8 P.M.

Bronx Church, Berean Hall, 1007 Tinton Avenue, corner 165th Street—Sabbath-school 2 P.M. Preaching every Sunday, Tuesday and Thursday at 7.45 P.M.

Carnegie Lyceum, corner 57th Street and 7th Avenue—Bible lectures every Sunday evening at 7.45.

Geneological Hall, 226 West 58th Street—Bible study every Thursday evening at 7.45.

#### BROOKLYN

English Church, Harts Hall, Gates Avenue, near Broadway—Sabbath-school, 10 A.M. Preaching, 11 A.M.

Scandinavian Church, 256 19th Street—Sabbath-school, 10 A.M. Preaching, 11 A.M. Sunday evening, 8 P.M.

German church, Renwar Hall—Sabbath-school, 10 A.M. Preaching, 11 A.M.

Berean Lyceum, 1101 Bedford Avenue—Bible study every Sunday evening.

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enty copies of the BIBLE TRAINING SCHOOL  
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route for Porto Rico, their future field of  
labor.

ELDER LUTHER WARREN opened Sunday  
evening meetings January 11, in Day's Hall,  
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nue. Services begin at 8.00 P.M.

WE wish to thank our friends for the re-  
minders that have come to us the past few  
months in the way of barrels of provision,  
bedding and also for three new linen table  
cloths which were very acceptable.

MISS D. ELLA SMITH, a medical mis-  
sionary en route for Bombay, India, her  
future field of labor, spent one day with  
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Who will help us? If you wish to help,  
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neighbors and invite them to subscribe.

THE company of colored brethren which  
have been meeting for some time in the  
hall on the corner of 65th Street and  
Broadway, have been fully organized into  
a church. An elder and deacons have been  
ordained and they are preparing for vigor-  
ous work.

W. K. UCHTMAN, who has been laboring  
so faithfully in connection with the work on  
65th Street the past year, has gone out of  
the city with his family for a few weeks of  
much needed rest. We wish them a pleas-  
ant vacation, and will be glad to welcome  
them on their return.

BROTHER AND SISTER CULLUM, of the  
New York church No. 1, have been called  
to mourn the loss of their youngest child.  
While we all sympathize with them, yet we  
"sorrow not as those who have no hope,"  
for the promise is given, that the children  
shall come again from the land of the  
enemy.

WE were deeply grieved to hear of the  
burning of our Central Publishing House,  
the Review and Herald in Battle Creek,  
Mich., on the evening of Dec. 30. We  
well remember the time of rejoicing, when  
the publishing house was first built. It  
was small; but God was pleased to estab-  
lish it, and His prospering hand has been  
with it until it was the pride of all our peo-  
ple. God has permitted it to be destroyed,  
and while we deeply sympathize with those  
at the head of the work in their bereave-  
ment, yet with God's servant of old, we can  
only say, "The Lord gave, and the Lord  
hath taken away; blessed be the name of  
the Lord." The work will not be hindered  
by this calamity; the publishing interest is  
the right arm of our strength.

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