

Volume 1

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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.

## THE GREATEST THING IN THE WORLD



IF I could speak in the languages of men and angels, but have not love, I should become and echoing trumpet or a resounding drum. And even though I possessed prophetic power, and knew all the mysteries and all the sciences, and if I possessed perfect faith so as to remove a mountain, but possessed not love, I am nothing. And if I gave away all my possessions, and even if I should deliver my body to be burnt, but do not possess love, I gain nothing. Love forbears; is merciful; love envies not; love is not vain-glorious; is not pompous, never indecorous, not self-seeking, nor provoking, nor brooding over injury, nor gloats over injustice, but rejoiceth in the truth. It endures everything, trusts everything, hopes for all, waits for all. Love never perisheth: but as for eloquence it will cease; as for languages they will be silent; as for science it will become useless; for we know imperfectly, and we teach with imperfection, but when the perfect arrives the imperfect will be useless.

“When I was a boy, I spoke like a boy, I thought like a boy, I reflected like a boy, but when I became a man the ideas of the boy was useless; for we look now through a telescope into the darkness; but then face to face; now I know partially; but then I shall know perfectly, as I am perfectly known. And now faith, hope and love exist—but the greatest of these is love.”

# 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."

VOL. I

NEW YORK CITY, OCTOBER, 1902

No. 5

## OUR BURDEN GOD'S GIFT

Thy burden is God's gift,  
And it will make thee calm and strong.  
Yet, lest it press too heavily and long,  
He says: "Cast it on me,  
And it shall easy be."

And those who heed his voice  
And seek to give it back in trustful prayer,  
Have quiet hearts that never can despair,  
And hope lights up the way  
Upon the darkest day.

Take thou thy burden thus  
Into thy hands and lay it at His feet,  
And whether it be sorrow or defeat  
Or pain or sin or care,  
Leave it calmly there.

It is the lonely load  
That crushes out the light of heaven,  
But borne with Him, the soul, forgiven,  
Sings out through all the days  
Her joy and God's high praise.  
—*Frances Ridley Havergal.*

## CHRIST IS THE LIGHT OF THE WORLD

MRS. E. G. WHITE

**C**HRIST is the light of the world. Pure, clear, and undimmed this light shines out in sharp contrast with Satan's darkness. Into the gloom of error and deception it casts a light that is a perpetual reproach to the sensuality and sin of the world. Our Redeemer did no sin, neither was guile found in his mouth. He is "the true Light, which lighteth every man that cometh into the world." He offers to cover our unworthiness with the spotless robe of his righteousness.

Satan charged God with possessing the attributes that he himself possessed. Christ

came to this world to reveal God's character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a complete refutation of Satan's charge against the character of God.

Thousands of years before, Christ had shown to Moses the character of the Father, passing before him and proclaiming, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." "Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

With intense interest the loyal angels and the inhabitants of the unfallen worlds are watching the controversy going on on this earth. Soon the conflict will be forever ended. Soon Christ will come to take to himself those who have fought the good fight of faith.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues;

they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "And lo, I am with you always, even unto the end of the world."

Claim this promise. There stands among you the Mighty Counsellor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privilege? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality, because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must write to their earthly friends, telling them their perplexities, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great burden-bearer, stands beside them saying, "Come unto me, and I will give you the rest for which you are longing." Why will we turn from him?

Let us show more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of

the Great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full.

### WHAT IS IT TO PROPHECY?

S. N. HASKELL

IN our previous articles, it has been shown that there are three ways that God directly speaks through his chosen agents to his people. First, audibly—his voice being heard, as in the case of Moses. Second, by a prophet through visions and dreams. Third, by the special inspiration of God coming upon people at particular times. So in the manner of prophesying, if God speaks directly to his people in any of these three ways, it is prophesying; but prophesying is not confined to individuals who are under the direct influence of the Spirit of God. David organized instructors in music, both vocal and instrumental; in this school there were 288, including teachers and scholars. Each of the teachers prophesied and the scholars were sons of the prophets. See 1 Chron. 25 and 2 Chron. 23:13. The prophet Asaph was one of these teachers, and over sixty of David's psalms were specially inspired of God to be used in instructing the people under his charge in both vocal and instrumental music. Other psalms were addressed to the chief musicians. This can be seen by reading the titles of the psalms. These teachers were sent to prophesy; therefore to prophesy, in a secondary sense, is to take what God has inspired through a prophet and use it; or, in other words, it is to teach the prophecies. A man may prophesy in this sense and pervert the prophecies and bring damnation to his own soul. Caiaphas, because he was high priest, told the people that they knew nothing at all nor did they consider "that one man should die for the people that the whole nation perish not. And this spake he not of himself: but being high priest that year, he proph-

esied that Jesus should die for that nation." Here he prophesied by making direct reference to Dan. 9: 26, 27; but in his application of the prophecy, he stirred the people from that day to take counsel to put Christ to death. Notice, "he spake not of himself, but being high priest that year, he prophesied." Here was a wicked man who prophesied; he simply taught the prophecy, but misapplied its true significance. John 11: 49-54.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" That is, after probation is ended and men begin to realize their lost condition, there will be many who will say, "Have we not taught the prophecies in the name of the Lord, 'and in thy name cast out devils, and in thy name done many wonderful works?'" Matt. 7: 21-23. They never would have pleaded that before the Lord if they had not thought that they were right. The Saviour said that they prophesied, so teaching the prophecies is prophesying in a secondary sense.

This is more fully explained in 1 Cor. 14: 24-26. In speaking of the gathering together of the church, the apostle says: "If all prophesy, and their come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest." In the twenty-sixth verse he says: "How is it then, brethren?" that is, how is it that they all prophesy. It is explained in the following: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Under the influence of the spirit of God, prompted by the love of Christ in the soul, in what we call a testimony meeting, one gets up and reads a psalm, another simply bears testimony to some point of doctrine, another has a tongue, another has a fresh, living experience and a revelation from God to the soul, another an interpretation; in fact, all are prepared to exclaim, "Hear

what the Lord hath done for my soul." In such a meeting, he who comes in to listen, the secrets of his heart are made manifest, for God has charge of the meeting. The spirit of God convinces of sin, dealing to each hearer that which he needs, and so he will fall on his face and worship God and report that God is in you of a truth. This is prophesying in a secondary sense; for it gives the words of God. It reveals the working of his spirit on the hearts of men. It is giving their experience. It is relating what God is doing and hath done for them. Such meetings are always edifying. It is prophesying after God's order. There is a difference between such a meeting and one where individuals shape their testimonies to hit some one in particular. When God prompts the testimony it will reach the heart, for God, and God only knoweth the thoughts of the heart. 1 Kings 8: 39.

Even among the prophets themselves there is order. "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace." When God reveals himself to prophets while in vision, the prophets are sustained by the life of God, for there is no strength in them or even breath in them. Dan. 10: 17. They have no knowledge of surrounding objects or even their own physical condition. 2 Cor. 12: 2, 3. If they speak while in vision, they speak God's words, even if it is in direct opposition to their own purpose and judgment. Num. 22: 18, 35; 23: 12, 16, 20, 26. But when a prophet speaks of what he has seen, or writes the matter out, his own individuality is seen. Then they control their own mind. They express themselves in words, which to their own judgment seem the most fitting. But no words can be framed that will convey to an unregenerate heart without the aid of the spirit of God, the truth as it is in Jesus. "The things of God knoweth no man, but the Spirit of God." "The natural man

receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 11, 14. So in speaking or writing they are subject one to another, both as to their deportment and manner of expressing themselves.

#### BIBLE READING ON THE SECOND VERSE OF THE THIRD EPISTLE OF JOHN

FROM the following statements can be seen some of the reasons why God's people do not prosper physically and spiritually.

Which is the most important, the prosperity of the soul or body?

The *soul*. See the last clause of verse 2.

What does God desire above all things?

"That thou mayest prosper and be in health, even as thy soul prospereth." Verse 2.

What lesson did Christ teach in the healing of the sick?

"Whether is easier, to say, Thy sins be forgiven thee: or say, Arise, and walk? But *that ye may know* that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go into thine house." Matt. 9: 5, 6.

What general instruction applies to all classes of people and conditions in life?

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21.

What is repentance?

"Fruits answerable to amendment of life." See Matt. 3: 8 [margin].

Can a filthy man be a holy man?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

Will improper food defile the body?

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1: 8.

How does God speak of those who thus defile the body?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17.

Has God given any instruction concerning man's diet?

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

Why is it that God is so particular about the body?

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

Why are God's people destroyed?

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee. Hosea 4: 6.

From the above we learn that repentance and amendment of life is as necessary for physical sins as for any other.

#### THE GOSPEL IN SYMBOLS AS REVEALED IN THE SANCTUARY SERVICE

MRS. S. N. HASKELL

"IT is the work of every one to whom the warning of the message has come, to lift up Jesus, to present him to the world as revealed in *types*, as *shadowed in symbols*, as *manifested in the revelations of the prophets*, as *unveiled in the lessons given to his disciples* and in the *wondrous miracles wrought for the sons of men*. 'Search the Scriptures, for they are they which testify of me.'—E. G. White, in *Review and Herald*.

Note there are five ways in which *every one* is expected to be able to lift up Jesus. The second one is, "as shadowed in symbols." The whole sanctuary service from beginning to end lifts up Jesus. "It is the gospel in symbols."

In our last study we found the sin offering typified a life given for the sinner, whereby the death penalty passed from the sinner; he receiving life instead of death. The burning of the fat represented the final

destruction of sin. If the sinner separated from it and gave it to the priest it was burned up without the sinner; but if he retains it, both the sin and the sinner will be burned together.

Lev. 4: 30. After the blood was presented before the Lord for the atonement of the sinner, the remainder was poured upon the ground at the base of the altar of burnt offering in the court.

Gen. 3: 17. Sin is a living thing; it was never confined to the sinner only. The very first sin ever committed tainted the ground as well as man, so that God said: "Cursed is the ground for thy sake."

Isa. 24: 5, 6. It is this mass of accumulated sin on the old earth that finally calls down the purifying fire that burns up sin and sinners and renovates the earth.

Num. 35: 33. There is only one other thing besides fire that can remove this curse of sin from the land and that is blood. But it must be the blood of the same class as shed the blood, or committed the sin.

Heb. 2: 14-16. Christ took upon him humanity that he might remove the effect of sin.

Heb. 2: 10, 11. So perfect is the union with humanity that he says, "He and the sinner are both *one*." So his blood will cleanse the land.

Lev. 4: 30. In the type, the blood of the offering was but an object lesson showing that the blood of the antitypical sacrifice would one day touch the old sin-cursed earth and remove from it all traces of *confessed* sins. The traces of unconfessed sin can only be removed by burning.

Luke 22: 44. The blood of the great antitypical lamb, our Saviour, fell upon the ground, a pledge of Eden restored to every child of God.

There are only two avenues through which sin can be disposed; viz., by blood and by fire. One way gives life to the sinner, the other eternal death. Every time the blood of the ordinary sin offering was presented before the Lord, the remainder of it was poured upon the ground, and became a pledge of the purified earth, the future home of the redeemed through Christ.

Lev. 6: 10, 11. The lesson of the new earth was taught at the same altar in another way.

Lev. 4: 12. The ashes accumulated from the burning of that which symbolized sin were gathered and taken to a "clean place." The priest must change his garments before he carried the ashes to the "clean place." So our High Priest puts off his priestly robes and clothes himself in kingly raiment (Rev. 19: 16), then the fire devours before him (Ps. 50: 3). He comes to "gather out of his kingdom all things that offend, and them which do iniquity;" and they are cast into the fire (Matt. 13: 41, 42).

Mal. 4: 1-3. The type will fully meet the antitype when the ashes of the wicked are left upon the surface of the new earth, which will truly be a "clean place." The spiritual-minded Jew as he passed the "clean place" where the ashes were poured out, was reminded of the promise of a new earth where sin instead of being a living reality would only be lifeless ashes.

Lev. 25: 23. The promise of the earth as the future home of God's people was also beautifully typified in the control of the land by the children of Israel. The land could never be sold. God said it was his, they could use it, but he was the real owner. So while Satan usurped the earth, God never surrendered his title to it and will in his own good time take possession.

Lev. 25: 25-27, 49. If through poverty or misfortune one lost their land, one near of kin had the right to redeem it,

Ruth 2: 20 [margin]. Only one near of kin had the right to redeem the land.

Heb. 2: 11-15. Christ became our brother that he might have the right to redeem us from bondage.

Eph. 1: 14. Christ by his death purchased the possession of every one whose sins are covered by his blood.

Could there have been a more vivid object lesson of the new earth than this? One through folly or misfortune loses his old homestead, and is driven out homeless, when lo, one near of kin, a brother whose heart is full of love, steps up and says: "I will redeem the place for my brother." The present owner may wish to retain it, but no power can keep it when the redemption price is laid down. It returns to the first owner. He goes into the dear old home once more, with his heart burning with love for the one who redeemed it.

So when the redeemed enter the Eden home of man, restored through the blood of Christ, their love for the One "nigh of kin" who had the "right to redeem," will be unbounded. The redemption price has already been paid, let us claim the possession by faith.

Psa. 37: 11. Enjoy some of the peace in anticipation.

Isa. 35: 3-10. Let these promises strengthen the weak and confirm the feeble.

Lev. 25: 28. The time when any usurper could hold the land was limited, for in the year of jubilee it was all free. In the great antitypical year of jubilee, Satan will lose all claim to the earth. It will return to the redeemed. "If the Lord delight in us then he will bring us into the land."

### YOU HAD A SMOOTH PATH

ONE morning, when I went to school,  
In the long-vanished yesterday,

I found the creek had burst its banks,  
And spilled its water o'er my way.

The little path was filled with mud;

I tried to cross it on a log;

My foot slipped, and I, helpless, fell  
Into a mass of miry bog.

My clothes were pitiful to see;

My hands and face were covered quite.

The children laughed right heartily,

And cheered me when I came in sight.

Sweet Jessie Brown, in snow-white dress,

Stood, smiling, by the teacher's desk,

The while he, gravely as he might,

Inquired the secret of my plight.

Then Jessie shook her snow-white dress,

And said, "What will you give to me

For coming here so nice and clean?

My very shoes from dirt are free."

The tutor frowned, and answered her,

"You merit no reward to-day;

Your clothes and hands are clean because

You had a smooth path all the way."

And so, I think, when children grown

Are white in grace, or black with sin,

We should not judge until we know

The path fate had them travel in;

For some are led on sunny heights,

Beyond the power of sin to sway;

While others grope in darksome paths,

And face temptation all the way.

—*Millie C. Pomeroy.*

### "HOME GUARDS," TO THE RESCUE!

LUTHER WARREN

THE crowning work of the great Creator was a home. Earth, with all its perfect adornments and embellishments, its trees and flowers, its birds and beasts; light, air and water, all these furnished the setting for that priceless jewel—the home.

The great enemy of God and man, invaded the citadel, and ruined the home. The whole plan of redemption is for the purpose of restoring the jewel to its proper setting. The home church is the true church. Home religion is the only religion that is of any value. Home government is the best government on earth. The home school is the only perfect school.

When the home fails, all that is left is worth less than a "last year's bird's nest."

The home has failed and earth is bankrupt. But the Creator, is also the Redeemer, and he has bought back the home. Now, in order that the failure may not occur again. The "home guards" must be taught their duties.

The "breach" must be built up, the weak places made strong, to guard this most precious treasure.

God plans to make of every home, a little heaven. Satan's purpose is to make of every home, a little hell.

Let us learn a lesson from the failure of the first guardians of the home, that we may not repeat their mistakes.

God told our first parents to stay close together, not to separate. Eve first erred in wandering from her husband. Unmindful of the Lord's instruction, she decided that she was wise enough and strong enough to see and avoid the evil. Oh parents, if it was necessary for this man and woman in the full strength of their perfect development to stay together, and so, in union, to escape the enemy's power, how can you expect your children to escape from this great foe, if you allow them to meet him alone?

No child that ever lived on earth could so safely be trusted alone as Jesus, yet when he was twelve years old, his parents lost sight of him for a day when they should not have forgotten him for a moment. For this, God charged them with a neglect of duty. What will he say to you, in that last day, when though you have sought your children sorrowfully, they cannot be found? Will he not enquire, "How is it, that ye *sought* them?" They should never have needed to be sought, you should not have lost sight of them for a moment. "Oh," you answer "I had so much else to do." Better neglect anything and everything else, than to make a failure of this, your most important work. Keep the children with you, fathers and mothers. When you get up in the morning, when you go about your work, when you sit down to rest, when you retire at night. Study carefully Deut. 6: 1-9. Keep the home together, work together, play together, study together, *live together*.

Jesus gave a commandment to "teach" all nations, all that he commanded. Matt. 28: 18-20. May God "ordain" "aged women" to "teach" the "young women" to "love their husbands, to love their children," to be "keepers at home," or as the original word means, to be "keepers of the home." "Home guards," to watch and guard the home.

May the blessed Father of "the whole family" in heaven and earth, soon send the mighty prophet Elijah, to "turn the heart of the fathers to their children." For this may all lovers of the home pray. Else when the curses smite the earth, "little children," as well as older ones will be cut down. See Ezek. 9: 6. "Home guards, to the rescue!!!"

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"THERE is no happiness, there is no misery, like that growing out of the dispositions which consecrate or desecrate a home."—*E. H. Chapin*.

### WHO IS READY FOR WORK?

WE wish to organize a class for active Bible work. Simple Bible readings will be given in each issue, which, after you have thoroughly studied them yourself, you can give to your neighbors. Do not attempt to give the reading until you are familiar with the leading thought in each text. Then go forward in the fear of the Lord.

All who would like to join the Bible reading class will please address, New York Bible Training School, 400 West 57th Street, New York City, and you will be duly enrolled in the class.

As you begin to work and meet with perplexing problems, feel free to write and ask questions.

While there are many subjects that may be given as an introductory reading, there is no one that will meet as great a variety of minds as the second advent of Christ, therefore, we have chosen it as our first reading for the class. The leading thought in each text will be given as a guide. Study it prayerfully until your own heart burns within you as He "talks with you by the way," then go as his messenger to tell others the glad tidings.

### The Glorious Appearing of Christ.

- John 14: 1-3. Promise to come again.  
 Acts 1: 9-11. Will come in person as he went.  
 Rev. 1: 7. Will come in clouds visible to all.  
 Matt. 24: 30. Comes with power and great glory.  
 Luke 9: 26. Three-fold glory—his own, his Father's and the angels.  
 Matt. 17: 2. Christ's glory—face as the sun, raiment as light.  
 Ezek. 1: 28. The Father's glory like the rainbow.  
 Ex. 24: 16-17. God's glory like devouring fire to the wicked.  
 Matt. 28: 2, 3. The glory of one angel.  
 Matt. 28: 4. The effect of that glory.  
 Matt. 25: 31. How many angels come.  
 Rev. 5: 11. The number of the angels.

Compare the effect of one with the whole company.

Rev. 6: 15-17. Wicked seek to hide.  
 2 Thess. 2: 8. Effect upon the wicked.  
 Jer. 25: 30-33. Wicked slain.  
 Luke 17: 26-30. Compared with time of Noah and Lot.  
 Matt. 28: 5. No fear for those who seek Jesus.  
 1 Thess. 4: 16, 17. The righteous caught up.  
 1 Cor. 15: 51-53. Made immortal.  
 Phil. 3: 20, 21. Bodies like Christ's.  
 Matt. 17: 2. Faces like the sun.  
 Matt. 13: 43. Shine as the sun in the kingdom of their Father.  
 Luke 21: 34-36. Preparation for his coming.

### Second Coming of Christ

In our previous reading we learned the effect of the coming Christ upon the righteous and wicked. In this reading we will learn the effect of his coming upon the earth.

Isa. 2: 17-21. Earth terribly shaken.  
 Rev. 6: 14-17. Every mountain and island moved.  
 Rev. 16: 17-21. Greatest earthquake that has ever been.  
 Isa. 24: 1, 3-6. Earth utterly emptied.  
 1 Thess. 4: 13-17. Righteous taken.  
 Jer. 25: 33. Wicked slain.  
 Jer. 4: 23-27; Zeph. 1: 2, 3. Earth wholly desolate.  
 Rev. 20: 1-3. Satan bound. No one to tempt.  
 Rev. 20: 4-6. Wicked live again after a thousand years.  
 Rev. 20: 7, 8. Satan loosed.  
 Rev. 20: 9, 10. Wicked gather about the city and are destroyed.  
 2 Peter 3: 7-13. Same fire purifies the earth.

Leave the reader with the thought of the new earth. Avoid the controversy about the fate of the wicked.

### The New Earth

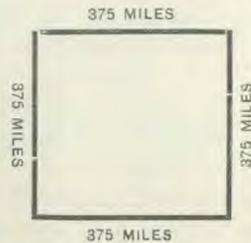
Psa. 115: 16. Earth given to the children of men.  
 Gen. 1: 27, 28. Adam and Eve given dominion.  
 Gen. 3: 1-6. Man fell.  
 Rom. 6: 16. In yielding they lost the dominion.  
 John 14: 30. Satan prince of this world.  
 Gen. 13: 14-17. Promise to Abraham.  
 Rom. 4: 13. Abraham heir of the world.  
 Acts 7: 2-5. Never possessed it in this life.  
 Heb. 11: 8-13. Abraham's children never possessed it.

Heb. 11: 13. They fully expected to receive it.  
 Ezek. 37: 12-14. Given after the resurrection.  
 Gal. 3: 7. Who are Abraham's children.  
 Gal. 3: 29. Who are heirs to the earth.  
 2 Peter 3: 7-13. Earth purified.  
 Isa. 65: 17. New earth promised.  
 Rev. 21: 1. A new earth.  
 Isa. 51: 3. Made like Eden.  
 Isa. 35: 1-10. Description of new earth.  
 Isa. 65: 21-25. Employment on the new earth.  
 Isa. 33: 24. Never sick.  
 Rev. 21: 4. No pain nor death.  
 Isa. 66: 22, 23. Regular seasons of worship.  
 Matt. 5: 5. Who will inherit it.

### The New Earth—Continued

Rev. 21: 1, 2. What descends upon the earth.  
 Rev. 21: 9-11. The city.  
 Rev. 21: 12, 13. What is seen at the gates.  
 Rev. 12: 21. What are the gates?  
 Rev. 21: 18. The wall of jasper.  
 Rev. 21: 18. The city of pure gold.  
 Rev. 21: 21. Of what are the streets composed?  
 Rev. 21: 16. The size of the city.

Let your reader figure out the size; if they hesitate help them. Then draw a square on a paper or blackboard as follows, illustrating form of the city:



Rev. 21: 19, 20. Twelve foundations garnished with all manner of stones.  
 Rev. 21: 23. No need of sun in the city.  
 Isa. 24: 23. Glory of Christ put sun to shame.  
 Isa. 30: 26. Sun seven times brighter than now.  
 Rev. 21: 24. Come to the city from all over the world.  
 Rev. 22: 1, 2. The tree of life with twelve manner of fruits.  
 Isa. 66: 22, 23. Come up monthly and may partake of the fruit.  
 Rev. 21: 8. Fearful and unbelieving never enter.  
 Rev. 22: 14. Who will enter?

## IMPORTANT LESSONS FROM A SMALL BOOK

S. N. HASKELL

**A**LTHOUGH the book of Esther is one of the small books in the Bible, it is a record of God's special providence over a nation and individuals. None of the names given the Father or the Son so common in the Scriptures are found in this book; and yet it shows their character in a manner that should encourage every oppressed soul. This book shows there is a divine relationship between God and the wickedest men in the wickedest nations on the earth, until they deliberately and thoughtfully reject the voice of God's Spirit; and then sudden destruction overtakes them. The book is a record of circumstances unforeseen by the human mind, which changed the destinies of men and nations. And yet, in these circumstances is revealed a divine foresight, shaping the purposes of men and giving a signal victory to the cause of God when Satan has planned its complete overthrow.

The book of Esther in a wonderful way illustrates the folly of human wisdom when arrayed against God, and reveals how he makes the wrath of man to praise him and the remainder of his wrath he restrains. Here is drawn a vivid illustration of the fact that God turns the hearts of kings whithersoever he will, as the rivers of waters are turned, and reveals his providences alike over nations and individuals.

Nothing is too small for God's notice; not even the stubbornness on the part of kings; nor is there any unchangeable law that God cannot reverse by the simplest affairs of life. Every act of faithfulness is recorded in God's book of remembrance, and he brings them to light *when* he pleases and *as* he pleases in his own way. This book illustrates such principles as are set forth in the seventy-second psalm making known how God gave "Egypt for a ransom, Ethiopia and Seba for his people."

These are some of the striking lessons in this little book of ten short chapters.

Its history is a parallel of the times upon which we are now entering and can be studied with profit by all. It is a book for our times, as "its lessons are practical and apply to nations as well as the most obscure individuals, both men and women. In this book the veil is lifted and the God of all the earth is seen holding the balances weighing the moral worth of all, and setting forth those principles that turn the scales for salvation or destruction.

In our next issue you may look for the key that unlocks some of these mysteries, laying them open to our view.

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## ARE YOU A CHRISTIAN?

CHAS. P. WHITFORD

**W**HO was the author of the plan of salvation? Jesus. Heb. 12:2.

What caused God to accept the plan? "God so loved the world." John 3:16.

What did the plan of salvation cost Jesus? It cost him his life and home. Isa. 53:3-9.

From what does Jesus save his people? "He shall save his people from their sins." Matt. 1:21.

What is sin? "Sin is the transgression of the law." 1 John 3:4.

When saved from transgressing the law, then what may we be called? Christians. Acts 11:26.

But who are Christians? Individuals that have been saved from transgressing God's law. A Christian is an individual whose profession and life corresponds with the teachings and example of Christ. 1 John 3:4, 5. It is one over whom sin has no dominion. Rom. 6:14.

Reader, are you a Christian? Does your life correspond with the teachings and example of Christ? 1 Peter 2:21-23; Titus 2:11-14.

Who are being saved from transgressing

the law of God? In other words, who are Christians? Those for whom the blood of Christ avails in cleansing from all sin.

But for whom does the blood of Jesus Christ avail in cleansing from all sin? Those who walk in all the light that God in his mercy and love shows them. 1 John 1:7.

In a letter from the Lord addressed to such ones he says, "Ye are all the children of light, and the children of the day." 1 Thess. 5:1-5.

Reader are you walking in all the light that God has caused to shine upon your pathway? If so, then you are a Christian.

## THE SEVEN CHURCHES

(Concluded)

MRS. S. N. HASKELL

**T**HE first four churches cover 1798 years of the Christian dispensation. The fourth church closed with the end of the 1260 years of papal persecution. The reformation had broken the power of the papacy, and light was beginning to shine in different parts of the darkened earth, when the fifth period opened.

### Sardis

Rev. 3:1-6. The spirit of God mentions the following facts in regard to this church: they had fallen spiritually; were not perfect; if they were careless, he would come upon them as a thief; some were faithful; the judgment scene was presented before them.

From the dark ages the church Sardis, prince of joy, came up from the wilderness "leaning upon the arm of her beloved." Persecution had ceased; but prosperity is not always the most favorable for spiritual growth. Like the geranium leaf, the church emits the sweetest odor when crushed. Strange, that when the time seemed most favorable for spiritual life the record states they were dead. To arouse them from their lethargy, their attention is called to the judgment soon to open in heaven, and the promise is held out to the faithful that

their names would be retained in the book of life.

Literal history is given for the period of the first church, and parallel history from the Old Testament is given as a key to unlock the interpretation of the third and fourth periods. The Sardis church introduces us into the century just closed and God does not give either literal or parallel history for this period. Some of those who were living in the period of this church would live to see the Saviour come in the clouds of heaven. God designed the experience of this period should be handed down by word of mouth. This is God's plan, "Tell ye your children of it, and let your children tell their children, and their children another generation." Joel 1:3-

### Philadelphia

Rev. 3:7, 8. It would seem that all heaven was interested in the work of the judgment soon to open. While the great advent message was awakening the world, between 1835-1844, all heaven was astir. The angel alludes to the judgment in the last of the Sardis message and opens the Philadelphian message by introducing Christ as the one who opens the door of the heavenly sanctuary. This door is beyond the power of man. It stands open and no adverse circumstances can prevent our entering by faith if we will.

Rev. 3:9-13. Some of the principal thoughts in the message are: hypocrites will be exposed. The faithful will be shielded during the time of trouble. The Saviour promises to "come quickly." If we let go of what we have received, we lose our crowns. The righteous will be pillars in the temple and will be given a new name.

The little company who passed through the disappointment of 1844 had need of all these precious promises. Living in the time of the end, the doctrine of the second coming of Christ was preached with power. From 1840-1844 the people who sat in darkness saw great light; and to them which sat in the region and shadow of death, light "sprang up." Some rashly denied the light after the passing of the time, that was set for the Lord to come

on the tenth day of the seventh month; but those who held fast their faith, followed Christ by faith into the heavenly sanctuary.

While we have no literal history given in the Bible for this period, yet inspiration has drawn a true picture of their experience in Heb. 10: 32-37. It truly was a great "fight of afflictions."

Heb. 10: 32 admonishes us to call these things to mind.

Deut. 32:7. Remember the days of old . . . ask thy father and he will show thee; thy elders and they will tell thee." We are to ask those who have had an experience in these things to recount the wonderful dealings of the Lord.

Psa. 44: 1; Psa. 78: 3, 4. As there is no literal or parallel history given, God design we should seek information concerning this period from those who have passed through the experience.

### Laodicean

Rev. 3: 14-22. A lukewarm church is told they are poor, blind and naked. They are counselled to buy of the heavenly merchant-man gold, raiment, and eye-salve. The Saviour stands knocking for admittance. The overcomer is promised a part in Christ's throne.

History is a record of past events. As this period is present time, we do not need either literal or parallel history. It is an individual question to be settled by each person. If we believe the fact that we are lukewarm, then we will also believe we are poor, blind and naked. When this is fully believed by the individual, he will gladly buy the gold, white raiment and eye-salve. He will long for faith and love, and the Saviour will be drawn near by that soul's longing and will cover him with the robe of his righteousness, and spiritual things will then be revealed to his vision. The Saviour will no longer stand without, a slighted guest, but will hold sweet communion with him, and they will sup together upon spiritual food. Such an one will sit with Christ upon his throne.

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"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

### "Now is the Time to Work Greater New York"

CHICAGO is a large city and demands attention. We feel thankful they have a sanitarium and so many lines of work started there; but I wonder how many ever stopped to think that New York City is more than *twice* as large as Chicago. Yes, it is equal to more than two Chicagos put together, and there has virtually nothing been done to establish our health work here.

There are thousands that do not know whether there is any Third Angel's Message or not. The city that is the very gateway to the world, through which most of our foreign workers pass to reach their distant fields, has been the most neglected city in the country.

There are more than 1,000,000 Germans here with only one German minister and his wife to labor among them. Every nationality is represented by the thousands and the tens of thousands. We need strong bands of workers in many different nationalities; but where are the workers and the funds to support them?

Fifteen months ago we opened a room on Sixty-second Street. A year ago the Metropolitan Lyceum, on Fifty-ninth Street was opened, and a few months since another hall was opened on Sixty-fifth Street. We have full charge of these halls every day in the week, and have held meetings in each of them continuously ever since they were taken. We have also held cooking schools and health schools in them. The first of next month Elder Franke will open Sunday evening meetings in the Carnegie Lyceum, where he has held meetings the past two winters. We expect to continue meetings in all four of the halls during the winter. The German and Scandinavian ministers will continue work in halls during the winter for their own nationalities. Three tent companies have been running during the summer with good results. But what is all this among so

many? It is only *one drop* in the ocean of work to be done.

Who has a burden for this destitute field? All who are consecrated and ready for hard work will be welcomed. The houses average from five to seven stories in height. All the people live in flats or apartments, so that the house to house workers have to climb stairs continually. Often after climbing four or five flights of stairs, the door is shut in their faces. It is downright hard work. It requires workers strong in faith and strong in body. There is room for hundreds of such workers. Consecrated nurses can also do much and there is work for any number of them.

#### Licensing Saloons

This question was asked: "What are your views concerning licensing saloons to sell liquor?" This is a singular question to ask any Christian. Would you license a man to kill, to steal, to commit murder, to commit adultery or sin of any kind? Why not? It is a known fact to every person living in any civilized country in the world, that drinking intoxicating drinks lead men to break every commandment in the decalogue, who, without the ardent spirits, are good citizens. God has said, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken, also that thou mayest look on their nakedness; thou art filled with shame for glory." Hab. 2: 15, 16.

In Greater New York, under date of January 21, 1902, there were 10,849 liquor tax certificates issued under subdivision of section 11 of the liquor tax law then in operation. This comprises certificates for the retail selling of liquor to be drunk on the premises. Now add to this those who sell without a certificate, and the bottle stores, and one can imagine the amount of liquor drank in New York City. Our cry is educate, educate, educate men to a higher standard of morality. Open vege-

tarian restaurants and enlighten people on the foundation principles of true temperance. Then thousands who are now on the road to ruin will turn and be warm advocates of righteousness

#### Consider the Lord's Work

STOP your busy activity just one moment and consider the needs of the Lord's work in your immediate vicinity. Have the people in the village where you are living heard the Message? Are there not scores, if not hundreds of them, that you feel confident know nothing of the truth? If so, who will be accountable in the day of judgment for their souls? God has placed you there to be a light to lighten the Gentiles. That was Christ's mission, and every true follower is but an ambassador, whose duty it is to do the work Christ would do if he himself was here in person. I fancy I hear some one saying, "I am too busy with my own work, the conference ought to send ministers here to do that work." Can you imagine the Saviour saying he was too busy with carpenter work and the support of his mother to do his Father's work? Every soul whose heart is filled with love for souls cannot help working to spread the truth. As I write my mind reverts to an unassuming western farmer, who by earnest prayer and watchfulness has gathered out more souls than many ministers in the field. He *lives* the truth, which is the most important thing of all. Every one with whom he does business knows of his faith. Every young man or woman who connects with the work on his farm immediately becomes an object of special prayer, and the burden does not roll away until they are converted. Several ministers and workers are in the field to-day doing efficient work who went to work on his farm careless, unconverted young men. Wake up brothers and sisters, and do the work God has laid at your door. Scatter publications and speak the

truth to all with whom you come in contact, both by life and voice. It will richly repay you, and your own soul will be fed.

### A New Work Started

We know that every true child of God is always glad to hear of new openings that he is making for his truth to reach his honest ones, so we will mention the way he took to call our attention to the work on Blackwell's Island. Blackwell's Island is the place where the penitentiary, poor-house and various other institutions of like character are located. But the dear Lord has some jewels over there.

I will tell you how he brought it about. Of the many people on this island who read *The Life Boat*, there was one poor man, blind and seemingly friendless, who heard the paper read and asked the name of the editor, that he might correspond with him. This was two or three months ago. In a few days there came a letter from the editor to the superintendent of the Bible Training School asking that some one visit this man, and help him if possible. The privilege was granted me to visit this unfortunate one, whom I was led to believe through his straight story, had been the victim of foul play. We were glad to help him what we could, and point him to the great Burden-bearer. Their very need appealed to us so we decided right away to commence work on this Island. The Commissioner of Passes had for some time roomed in the same building where the Bible Training School is located, and he knew of our work, and when I asked him for a pass to visit the Island, he said: "I am so glad that you people are going to take up this work, giving them reading matter and speaking words of encouragement is good; but the time when the poor fellows need help most is when they are dumped over here on the dock, penniless, and without a friend." At this time we endeavor to help them.

J. A. WOOD.

### The German Tent Work in Brooklyn

THROUGH the providence of God it has been our privilege to continue the lectures in our new tent, which was opened July 30th, after a break up of two weeks. A heavy storm struck the old one and ruined it. After seeking the Lord and counseling with our leading brethren, we concluded to order a new tent. The Ger-

man church stepped forward and pledged the amount of \$143.50. Twenty-five dollars was donated by Sister Stoiber, of New York City. We thank the brethren and sisters for their liberality in helping the cause of God. We have a nice forty-five foot tent (circle), also a flag on which the word "Wharheit" (truth) is printed. Our new start moved slowly in the beginning, but we kept advertising each week, and the Lord increased the attendance, so that a fair interest is awakened. The Lord gave freedom in speaking the Word, and in our short reviews of the previous lectures (which we occasionally have given), we were astonished to hear them give such intelligent answers.

One Sunday night, when we spoke on "The 144,000 and how they are sealed," the spirit of God gave special evidence of his presence, we realized that we had open hearts before us, and that deep impressions were being made. Some asked us after the meeting to visit them. Sunday afternoon, at 3 p. m., has been given to the English interest; first we thought of having children's meeting, but some have asked us if we could not give them the same truth in their language at that time, so we try to do the best we can, and some (mostly Sunday school teachers) take quite an interest.

Remember the German work in prayer, dear reader, that God may give victory to these dear souls.

O. E. REINKE.

### A Prison Band Organized

I would like to call the attention of the readers of the BIBLE TRAINING SCHOOL to a work just commenced in this city and which is by no means the least important in the Master's vineyard. A band has been organized in New York Church No. 2, with Sister Symonds as president; Sister Biddle, vice president; Sister Kennedy, secretary; Sister Halliday, treasurer; and all the church as members, for the purpose of visiting the penitentiary and the various public charitable institutions on Blackwell's Island, under the Commissioner of Charities and Corrections. It is so arranged that a party go every Sunday. We distribute *Sign, Life Boats* and tracts of various kinds, and speak words of comfort to the people and endeavor to point them to Jesus as the only means of salvation from sin.

We could say much in connection with this work if time and space would permit, but as we must be brief we invite all who wish to prove for themselves the noble work which can

be done here for the Master, to join us on Sundays. I am convinced that eternity alone will reveal the results.

ROBERT H. MARTIN.

### Sixty-Fifth Street Hall

THE Lord has been pleased to bless us in our work among the colored people, and we have in some measure realized the truth of Matt. 11: 30, "My yoke is easy, and my burden is light." As we bring the light of the Third Angel's Message to the homes of the people, many rejoice and accept every ray of light presented. At a recent Sabbath meeting, four took their stand for the true Sabbath of the Lord. It is the house to house work that gives us the best opportunity to do the real planting of the Seed, which is the Word of God. After that comes the pleasant task of watering the seed, and last, but best of all, the looking to our dear heavenly Father for the increase.

Our average attendance is about thirty, but it is steadily increasing. The Sabbath school also is growing. Though the harvest is great and the laborers few, we know that victory is sure, because it is "God that worketh in us, both to will and to do of his good pleasure."

As most of our people are poor and the burden of the rent for the hall rests upon a few of us, we would be glad to have any of our brethren have fellowship with us in this important matter.

W. R. UCHTMANN.

### Working in the Midst of Danger

THE following from one of our self-supporting missionaries in Dominica, West Indies, gives one an idea of what it is to proclaim the message with the judgments of God in the land:

The eruptions are still going on this afternoon. Sounds can be heard like the propeller of a steamer—bump, bump, seeming to come from underground, and in the direction of Martinique, from which we are only forty miles distant. At present I am giving readings at a friend's house, and several Roman Catholics come; one is very much devoted to her church, but she likes the readings because they are so instructive. In her French accent she says, "Madam, if there was anything agest my church I would not liken, I would go out, I tell you the truth." I give everything I can

without openly exposing the Roman Catholic church or power. . . . I wish some one would come here and pay us a visit that could do the work better than I.

The time is not far distant in this land when the work that remains undone will have to be done in the face of the wrath of the powers of earth, and with the judgments of God abroad in the land. We can go now and carry the message to our neighbors in peace. Let us work "while it is day, the night cometh, when no man can work."

### A Letter

WESTERLY, R. I.

DEAR READERS: Notwithstanding the heavy rains last Sabbath, we organized a Sabbath school and started meetings in this place. There were thirty-one in attendance. For a long time we have felt the need of a place in which to worship God. The Lord opened up the way for us to get a hall. He came very near by his Holy Spirit, and all rejoiced and praised God for his goodness. There is quite a deep interest in our work in this place. One brother closed his business for the first time and united with us in the work. Others are about to decide to take their stand for God and his truth. We hope each reader of this paper will unite their prayers with ours for the success of the work in this place. We want to let our light shine around here as never before. Our prayers have been answered and we know the Lord is in the work. We want to prove faithful and work till Jesus comes.

J. E. WILBER

### Queries

A SUBSCRIBER asks for an explanation of Isa. 65: 20. The only light we have on it is to believe the text. It plainly states "there will be no more thence an infant of days." That is, there will be no births on the new earth. "Nor an old man who hath not filled his days." The twenty-second verse tells how long that will be, "as the days of a tree are the days of my people." Truly if they live as long as the tree of life lives, the last line of the twenty second verse will be realized,

"Mine elect shall long enjoy the work of their hands." Another expression in the twentieth verse is one that puzzles many, but if the first clause is believed, there is no trouble with the last clause for it gives a reason why there will be no births or deaths on the new earth, "for the child shall die an hundred years old." When? When "the sinner being an hundred years old shall be accursed." When is that? When "death and hell are cast into the lake of fire. This is the second death." That is before the earth is made new. The greatest trouble with any scripture is people do not believe them.

Another asks, "What is the meaning of Luke 16:16?" He then ask the question, "Can it be claimed by that that there has been no prophets since John?" No. It was John the Baptist that Christ referred to in Luke; and John the Evangelist did not write the book of Revelation and his gospel till seventy years later. To one and all we say, in the first place believe your Bibles and if you do not fully comprehend what every text means, first believe it, and then by faith you will understand. Heb. 11:3.

### Church School Teachers

WE wish to call your attention to a plan that will encourage the children in Bible study, hoping that some will develop into efficient Bible workers as a result of it.

With this number we commence a series of Bible readings, four will appear in each issue—one reading for each week. Now the plan is this, that your church school take a club of BIBLE TRAINING SCHOOLS and sell enough of them at five cents a copy to cover expenses, and have one left for each pupil in the school for a Bible-reading text book. Every parent should co-operate with the teacher in this move. Look up the August number of the BIBLE TRAINING SCHOOL and read Eld. Luther Warren's article, "A Word to Parents."

We are sure the children will enjoy these readings. Who knows but our children may have to stand before kings as did Daniel.

Price, two cents a copy in clubs. Decide how many you need and send in your order for the October number so that you may commence with the first reading.

### Vegetarian Restaurants

If people could only realize the injustice they are doing their children by feeding them on a flesh diet, and the many diseases which arise from meat-eating, we are sure that they would hail with joy the vegetarian restaurant. We are glad to note that our vegetarian restaurants are gaining favor with the people. Bro. Carl Rasmussen, who has a restaurant at 34 West Eighteenth Street, contemplates starting two more, as soon as he can secure sufficient help. We hope to see the day when this city will be dotted with vegetarian restaurants.

### 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, Metropolitan Lyceum, 313 West 59th Street—Sabbath School, 10 a.m. Preaching 11 a.m. Sunday night, 8 p.m.  
 Church No. 4, Colored, 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.

#### 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 night, 8 p.m.  
 German church during the summer hold their Sabbath meetings in the tent.

#### TENT MEETINGS

- Brooklyn, German, cor. Knickerbocker Avenue and Hancock Street—Sabbath School, 10 a.m. Preaching 11 a.m. Preaching every evening, except Saturday.  
 Brooklyn, Scandinavian, Third Street between Fourth and Fifth Avenues—Preaching every evening, except Saturday.

## BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

### THE NEW YORK BIBLE TRAINING SCHOOL

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NEW YORK CITY, OCTOBER, 1902

BRO. GEO. A. STEVENS reports a good interest in the work in Park Ridge, N. J., where he has been laboring the past few months.

THE first independent session of the Greater New York Conference will be held in the Metropolitan Lyceum, 313 West 59th Street from October 7-12.

THE first of a series of articles on the book of Esther appears in this issue, and will continue for some time. These will be valuable studies for all who enjoy studying the Scriptures especially applicable to our own time.

THE Bible Training School family desires to express hearty thanks to their friends for the fruit so kindly sent them. We wish to assure the donors that it was greatly appreciated, and forcibly reminded them of Heb. 6:10, 11.

ELD. E. E. FRANKE has devoted most of his time during the summer months assisting in the tent in Philadelphia and attending camp meetings. He expects to begin Sunday evening meetings in Carnegie Lyceum the first part of November.

LET every one avail themselves of the opportunity of securing the six pamphlets on the life of Christ by Mrs. E. G. White,

and "Faith and Hope" by Eld. James White. They are out of print, and these are the last that will be offered for sale. Send 75 cents for the seven, and use them as a circulating library in your neighborhood. Address, BIBLE TRAINING SCHOOL, 400 West 57th Street, New York City.

WE hope that every reader of the BIBLE TRAINING SCHOOL will commit to memory the last sentence in the first-page article. It is an excellent motto for every child of God: "Do not wait for some one more ready of speech, but do what you can in the meekness of the Great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full."

WE wish to place the BIBLE TRAINING SCHOOL in the hands of every one that loves to study the Bible. Our friends can aid us greatly in this; First, by securing as many subscriptions as possible in your immediate neighborhood. Second, by sending us the names and addresses, written very distinctly, of every Sunday school superintendent or teacher in your city or neighborhood and we will gladly send them sample copies. *Please do not neglect this.*

WE wish to place the BIBLE TRAINING SCHOOL in *every ungodly* home in the land. Who will co-operate with us in this work? There are two ways this can be done. First, by securing their subscriptions for the paper, then visit them and help them to become interested in the Bible studies. Second, you can secure a club of 100 BIBLE TRAINING SCHOOLS for \$2.00 each month, hand them to your neighbors, and follow them with your prayers. Don't you think it a good-sized tract for two cents? It will bring you large interest in the kingdom for the money invested. Try it.

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## STORY OF DANIEL THE PROPHET

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

Introduction by **Elder Uriah Smith**

**T**HIS book is the fruit of many years' close Bible study and careful research. It is written in an easy attractive manner that will interest the old as well as young. A few of the chapters are:

"The Most High Ruleth," "Daniel in the Lions' Den,"

"The Last Years of the Babylonian Kingdom,"

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