

Volume II

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Number 5

# 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." Acts 20:19-21.

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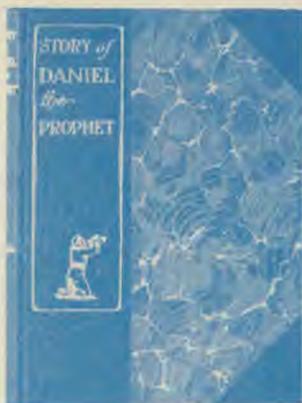
Very sincerely,

L. A. HOOPES,

*President of Union College,*

*Lincoln, Nebraska.*

It contains the gospel for this time, and should have a large circulation. The treatment of the subject of proper methods of education is one of special importance.—  
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URIAH SMITH,

*Author of "Thoughts on Daniel and Revelation."*

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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."

VOL. II

NEW YORK CITY, OCTOBER, 1903

No. 5

## OUT OF TOUCH

BY JEAN H. WATSON

ONLY a smile, yes, only a smile  
That a woman o'erburdened with grief  
Expected from you; 'twould have given her relief,  
For her heart ached sore the while;  
But weary and cheerless she went away,  
Because, as it happened that very day  
You were "out of touch" with your Lord.

Only a word, yes, only a word,  
That the Spirit's small voice whispered "speak;"  
But the worker passed onward unblessed and weak  
Whom you were meant to have stirred  
To courage, devotion and love anew,  
Because when the message came to you,  
You were "out of touch" with your Lord.

Only a note, yes, only a note,  
To a friend in a distant land;  
The Spirit said "write," but then you had planned  
Some different work, and you thought  
It mattered little. You did not know  
'Twould have saved a soul from sin and woe,  
You were "out of touch" with your Lord.

Only a song, yes, only a song  
That the Spirit said "sing to-night";  
Thy voice is thy Master's by purchased right;  
But the thought, "Mid this motley throng,  
I care not to sing of the city of gold;"—  
And the heart that your words might have reached  
grew cold,  
You were "out of touch" with your Lord.

Only a day, yes, only a day!  
But oh, can you guess, my friend,  
Where the influence reaches, and where it will end,  
Of the hours that you frittered away?  
The Master's command is "Abide in Me;"  
And fruitless and vain will your service be  
If "out of touch" with your Lord.

—*South African Pioneer.*

WE are too fond of our own will. We want to be doing what we fancy to be mighty things; but the great thing is to do small things, when called to them, in a right spirit.

## ARE YOU STUDYING THIS SUBJECT?

MRS. E. G. WHITE

THE subject of the sanctuary and the investigating judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them. Important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption, were taught by the earthly sanctuary and its service.

## WEIGHED IN THE BALANCES



THOU art weighed in the balances, and art found wanting" was the meaning of "Tekel" written by a bloodless hand on the palace wall during the last feast of a wicked king. This was an object lesson for other kings, and for souls who reject, or neglect salvation in this important time. Unseen messengers had long watched over the Babylonian kingdom. The counsels of the prophet of God had been ignored by the court. They gave themselves over to wickedness. They sought nought but their pleasure. The angel's voice was no longer heard. Little did they think the angel of God was even then holding the balance. But so it was, and so it is with every soul. The angel of God is weighing thoughts, actions, purposes, and the motives of all.

"Perilous is the condition of those who, growing weary of their watch, turn to the attraction of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting."

"When the Judge shall weigh our motives  
For eternal gain or loss,  
Shall we stand as gold before him,  
Or as vile and worthless dross.

"Shall we hear the glad word spoken:  
'Faithful servant,' and 'Well done,'  
Or the dread and awful sentence,  
'Thou art wanting' sinful one?"

"Shall we hear the Spirit's pleading,  
While for mercy we may call,  
Or delay till God's handwriting  
Seals the final doom of all?"

"Weighed in the balance of the Lord,  
Weighed, weighed, and wanting;  
Weighed by the standard of His word,  
Weighed, weighed and wanting."

## OUR DAILY RECKONING

"If you sit down at set of sun,  
And count the acts that you have done;  
And counting, find  
One self-denying act, one word  
That eased the heart of him who heard;  
One glance, most kind,  
That fell like sunshine where it went,  
Then you may count that *day* well spent.

"But if through all the livelong day  
You've cheered no heart by yea or nay;  
If through it all  
You've nothing done, that you can trace,  
That brought the sunshine to one face;  
No act, most small,  
That helped some soul, and nothing cost,  
Then count *that day* as *worse* than lost!"

## THE SECOND CALL TO THE MARRIAGE SUPPER

J. N. LOUGHBOROUGH

THEN the master of the house being angry said to his servants, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Luke 14:21.

In our last article we found that the "tarrying time" of the parable of Matt. 25:1-13, began with the disappointment of the Advent believers in April, 1844, and that those engaged in giving the message compared their situation at that time to the tarrying of the bridegroom in the parable. The slumbering of the virgins was not that of the giving up of the fact that the bridegroom would soon come; but, as he had not come when expected, the slumbering was with reference to the time of his coming. So with the Advent people in the spring of 1844, they said, "The evidence in the fulfilled prophecy of Christ's coming stands just the same as before. We know his coming is 'at the doors.' And now that the professed church are rejecting what they professed to believe, and are doing just what our Saviour said they would do at this time, adds another evidence that we are right. We are in the tarrying time of

the parable. We shall have further light, for there will be a 'midnight' cry that he is coming. We do not know how long he will tarry; but let us be faithful and watch."

The Lord had stirred the world with the message, "The hour of His judgment is come,"—a message on which all of his professed people might have united if they would. This was the first call to the marriage "supper." It had been declared "to them that were bidden." Luke 14:17. As they set aside this call with their various excuses, a second call is given (Luke 14:21) \*corresponding to the second angel's message. Rev. 14:8. By this call the Lord separated a people to go forth to the end of time with the advancing light of His truth.

The second message—the one following the judgment hour cry—says, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. And the second call to the "supper" reads, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Luke 14:21. In each of these scriptures the Lord's professed people are called a "city." With their conflicting, confused creeds they are called "Babylon." By another scripture referring to the last times, we see that just before the Lord's coming his people are called out of "Babylon:"—"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2-4.

In the summer of 1844, the Advent people proclaimed the second angel's message—the second call to the supper.

We will quote from one who was engaged, in 1844, in giving the second angel's message: "When we were persuaded of the

truth of the advent at hand, and embraced the doctrine publicly [1840] . . . we told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object, and that was to give the 'cry,' the warning of the judgment 'at the door,' and persuade our fellow men to get ready for the event. Most of the ministers and churches opened their doors to us and our brethren who were proclaiming the Advent doctrine, cooperated with us. . . . They saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them, they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy, and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'peace and safety' was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry 'Come out of her my people.'—*J. V. Himes, letter of Aug. 29, 1844.*

Another who was engaged in the same movement said, "The orthodox churches used every means to prevent the belief in Christ's soon coming from spreading. No liberty was granted in their meetings to those who dared mention a hope of the soon coming of Christ. . . . They were excited and angered against those who proclaimed the news of His coming, and rejoiced that they should speedily behold Him in glory."—*Mrs. E. G. White.*

In September, 1844, William Miller said, "It was not until 'divers were hardened' and 'spake evil of that way (the Lord's coming), before the multitude,' that our brethren were moved to come out and separate from the churches. They could not endure the 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of oppression and 'evil speaking' toward those who were looking for the 'blessed hope,' were to them none other than the daughters of the mystic Babylon. They so proclaimed them, and came into the liberty of the gospel."

From the above it can readily be seen how, as this first result of giving the second call to the "supper," those who were gathered into one spiritual fold are spoken of as the "maimed, and the halt, and the blind," which strongly suggests the ill treatment they had received from the "smiting" of their "fellowservants," from whom they were now separated.

#### FIFTY-NINTH ANNIVERSARY

MRS. S. N. HASKELL

**O**CTOBER, 1903, is the fifty-ninth anniversary of one of the grandest events that has ever transpired. The overthrow or the establishment of earthly thrones is as nothing compared to it.

Prior to October, 1844, the glorious throne of the Creator of the universe had been in the first apartment of the heavenly sanctuary. The glory of that throne is beyond description. Prophets have attempted to describe it but words convey but a faint idea of the grandeur of that throne of living brightness. Ezekiel 1 and 2; Isaiah 6. Before that throne, for over eighteen hundred years our Saviour interceded for fallen man. In answer to His requests the sinner's marred life of sin had been covered with the divine life of Christ's righteousness.

In October, 1844, the long period of the twenty-three hundred days of Dan. 8:14

ended. The time came for the cleansing of the heavenly sanctuary for the eternal blotting out of all the confessed sins that had been covered by Christ's righteousness. Rom. 4:6, 7. Acts 3:19, 20.

It was the antitype of the yearly cleansing of the earthly sanctuary. Lev. 16:1-34. The time when the long record of confessed sins that for thousands of years had remained covered, were to be forever blotted from the books of heaven, and the names of the professed people of God, who have clung to unconfessed sins were to be forever removed from the book of life.

In 1844 the throne was placed in the holy of holies. Daniel in holy vision beheld the scene and describes it thus: "I beheld till the thrones were placed and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

"Then a cloudy chariot with wheels like flaming fire surrounded by angels, came where Jesus was. He stepped into the chariot and was borne to the holiest where the Father sat. There I beheld Jesus a great High Priest standing before the Father."

The beloved John was also given a view of the placing of this glorious throne: "I was in the spirit and behold, a throne was set in heaven, and One sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:2, 3.

Type meets antitype. In the typical service the service continued the whole year in the first apartment and only one day in the second apartment. The work in the



HIGH PRIEST CONFESSING SINS ON SCAPEGOAT

most holy place is very short compared to the work in the first apartment. October, 1903, marks fifty-nine years since this work began. It cannot continue much longer. Are you ready for it to close? Are your neighbors ready? If not, is it not "high time to awake out of sleep for now is our salvation nearer than when we believed." Rom. 13 : 11, 12.

### THE SANCTUARY

S. N. HASKELL

THE leper that sought cleansing was to bring two birds alive and clean, and cedar wood and scarlet and hyssop. The priest commanded that one of the birds be killed in an earthen vessel, over running water. The live bird, cedar wood, scarlet, and hyssop were all dipped in the blood, and the leper was sprinkled with the blood; then the live bird was let loose in the open field. It flew through the air, bearing on its feathers the blood, which was a type of Christ's blood that will purify the air, and remove from it all the germs of sin and

death. Now death comes in at our windows, but the blood of Christ will give a new atmosphere.

Earth, air, and water are the elements which compose our planet. All are tainted by sin. The earthen dish containing the blood held over the running water typified the time when earth, air, and water would be freed from the curse of sin by the blood of Christ. The cedar wood and hyssop represented the two extremes in vegetation, (1 Kings 4 : 33) from the giant of the forest to the hyssop on the wall. They were dipped in the blood, thus teaching Israel that Christ's blood would free the entire vegetable world from the curse, and again clothe the earth in Eden beauty.

It might seem to man that the curse was so deeply marked upon the earth, air, and sea that it could never be removed; but the little piece of scarlet wool, dipped in the blood with the live bird, the cedar, and hyssop, was a pledge that the blood of Christ would remove the deepest marks from the sin-cursed earth.

We have the real sacrifice to study as well as the shadow. Type met antitype. The blood of Christ has been shed; the price has been paid that will restore the purity of earth, air, and sea. The sin-cursed earth received the blood of Christ as he prayed in the garden. "From His hands and feet the blood fell drop by drop upon the rock drilled for the foot of the cross." Thus through the air passed the precious blood. From the wound in His side "there flowed two copious and distinct streams, one of blood and the other of water." The blood of Christ was brought in contact with earth, air, and water. The two extremes in vegetation also met at Calvary. The cross was made of wood taken from the trees of the forest; "and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth."

Was there an antitype of the scarlet while His blood was trickling from those cruel wounds?—Yes. In Jesus as He hung upon the cross, bruised, mocked, and bleeding, the thief beheld the Lamb of God that taketh away the sins of the world. Hope kindled in his soul, and he cast himself upon a dying Saviour. With full faith that Christ would possess the kingdom, he cried, "Lord, remember me when thou comest into thy kingdom." In a soft, melodious tone, full of love, the answer was quickly given: "Verily I say unto thee, to-day shalt thou be with me in paradise." As these words were spoken, the darkness around the cross was pierced with living light. The thief felt the peace and joy of sins forgiven. Christ was glorified. While all thought they beheld Him conquered, He was the conqueror. They could not rob Him of His power to forgive sins.

Type has fully met antitype; the price has been paid; the blood of the world's Redeemer has been poured upon the ground. It has dropped through the air from the cruel cross. It has flowed with water from

the wounds of the cruel spear. The extremes of vegetation also came in contact with it, and he whose sins were as scarlet, experienced the peace of having them made white as snow by the precious blood, even while it was flowing from the open wounds. —Taken from the chapter on the Sanctuary in "The Story of Daniel the Prophet."

### THE BOOK OF REVELATION

S. N. HASKELL

THE doctrine of the Second Advent of Christ is taught in the prophets, Psalms and in the law of Moses. It has ever been the prophets' theme, the seers' song, and the glory of the hope of the Christian from the earliest times. "Unto them that look for Him shall He appear the second time without sin unto salvation." "As we have borne the image of the earthy we shall also bear the image of the heavenly." "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." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In the twinkling of an eye they will be changed, but the length of time they will be ascending after meeting Christ in the clouds is given but one place in the Bible and that is in the Book of Revelation.

"And when He had opened the seventh seal there was silence in heaven about the space of half an hour." Rev. 8:1. The heavenly intelligences, "Rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4:8. There is one time when

there will be no angels in heaven to sing praises to their Creator. All heaven comes with Christ to gather His people. "When the Son of man shall come in His glory, and *all* the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31. "He shall come in His own glory, and in His Father's and of the holy angels." Luke 9:26. The Christian is "Looking for that blessed hope, and the glorious appearing of the *great God* and of our Saviour Jesus Christ." Titus 2:13.

The great attraction of the heavenly beings, accompanied by every heavenly intelligence, leaves the courts of glory for His saints, to take them to His heavenly home. "There was silence in heaven about the space of half an hour." In prophetic time one day represents one year. Eze. 4:6. A year is 360 days counting thirty days to a month. Gen. 7:11; 8:3,4. One hour would be one twenty-fourth part of 360 days; this would be fifteen days. About the space of half an hour would be seven days and a half, the time the saints are on their heavenly journey to the city of God, the new Jerusalem. Those who have been counted the offscouring of earth are now honored above the potentates of earth.

It will be the grandest scene ever witnessed by man. It is the hour of honor and glory for the saints. For seven days they are ascending. It is their introduction into glory. Long parted friends here meet around Christ their Redeemer as they journey heavenward. Babes are borne to their mothers' arms. Husbands and wives who have been separated by death's cold hand are now united around Him who has purchased them with His own blood. He who was their joy on earth now becomes the center of their attraction forever. As they approach the celestial gates of the new Jerusalem once more is sung that song that originated when David approached Jerusalem with the ark of God. 1 Chron. 15.

It was sung when angels escorted Christ after His resurrection when he ascended with the first fruits. It is a responsive song. "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of Glory shall come in." Joyfully the waiting sentinels respond,— "Who is this King of Glory?" This they say, not because they know not who He is, but they would hear the answer of exalted praise,—

"The Lord strong and mighty,  
The Lord mighty in battle!  
Lift up your heads, O ye gates:  
Even lift them up, ye everlasting doors:  
And the King of Glory shall come in."

Again is heard from the responsive choir, "Who is this King of Glory?" The escorting angels make reply, "The Lord of Hosts: He is the King of Glory." Psa. 24:7-10. Then the portals of the heavenly city swing back on their glittering hinges and the heavenly train enters in.

Reader, will you be among that throng? Not one will be missing who has accepted Christ and proved true to his calling. The entire family of "our Lord Jesus Christ, of whom the whole family in heaven and earth is named" are now united never more to be separated. It is such a scene of rejoicing as heaven or earth never before witnessed. It is *the* grand reunion. The prodigal has returned. The lost sheep is found and the Great Shepherd has brought it home rejoicing. The lost piece of silver has been found and the neighbors and friends, the inhabitants of other worlds, are called together to rejoice, and join in the chorus of the grand anthem, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

"We'll be there, we'll be there in a little while,  
We'll join the pure and the blest;  
We'll have the palm, the robe, the crown,  
And forever be at rest."



### ALL'S WELL

THE clouds, which rise with thunder, slake  
 Our thirsty souls with rain ;  
 The blow most dreaded falls to break  
 From off our limbs a chain ;  
 And wrongs of man to man but make  
 The love of God more plain,  
 As through the shadowy lens of even  
 The eye looks farthest into heaven  
 On gleams of star and depths of blue  
 The glaring sunshine never knew !

—Whittier.

### Practical Lessons From the Clouds

THE Lord appears in clouds. Lev. 16 : 2. The same cloud was darkness to the Egyptians and light to Israel. Ex. 14 : 20. Even in thick dark clouds does He appear to His people. Ex. 19 : 9. 1 Kings 8 : 12. Psa. 18 : 11, 12. They are round about Him while righteousness is the habitation of His throne. Psa. 97 : 2. The destructive work of the lightnings is a symbol of the destruction of the wicked. Psa. 97 : 3-5, 144 : 6. It is God's arrow. Hab. 3 : 11.

A cloud the size of a man's hand was a sign of an abundance of rain. 1 Kings 18 : 41-46. It came from the sea whose roar represents the voice of God. Eze. 1 : 24. Rev. 19 : 5-7. The thunder which proceeds from the clouds also represents God's voice. 1 Sam. 7 : 10. 12 : 14, 18. Psa. 77 : 16-19. John 12 : 28, 29. Job. 37 : 4, 5. Rev. 14 : 2, 3. (Study carefully each reference.) God calls upon all to listen to His

voice in these things, and learn His lessons. Job. 37 : 1-7. The clouds become a depository for thunder, lightnings, and rain, each of which contain lessons of salvation to the righteous and destruction to the wicked.

God's faithfulness reaches unto the clouds. Psa. 36 : 5.

His truth is revealed in the clouds. Psa. 57 : 10.

His strength is seen in the clouds. Psa. 68 : 34.

The rain cometh from the clouds. Psa. 77 : 17.

The rain, and the different ways it comes represents the descent of the Holy Spirit. Psa. 72 : 6.

The gentle dew comes from the clouds. Job. 36 : 27, 28. Prov. 3 : 20.

The dew and its effect on vegetation has lessons of salvation to every backslider. Hosea 14 : 4-7.

As the rain comes, so comes the Holy Spirit. Sometimes in torrents. Isa. 44 : 3-5, and as quiet showers, Zech. 10 : 1, invigorating the mind. John 14 : 26. Luke 24 : 45.

Elihu asked some questions that scientists are unable to answer. Job 36 : 29 ; 37 : 14-16.

God established the clouds when He made the sea and laid the foundations of the earth, for a lesson book of salvation, redemption, and knowledge to reveal His

dealing with the human family. Prov. 8: 28, 29.

The clouds are God's chariots in which He rides, Psa. 104: 3, that is by which His ways are known.

It is the finiteness of the human mind darkened by sin that makes these lessons obscure, and God's dealings seem so mysterious in His relation to humanity; for in God there is no darkness at all. 1 John 1: 5, 6. To confess and put away our sins is the first step towards the light, and the practical lessons of the clouds. 1 John 1: 1-10.

The rainbow, the token of God's everlasting covenant is in the clouds. God looks upon it and remembers his promises. Gen. 9: 13-16. Isa. 54: 8-10. It is also around the throne of God. Rev. 4: 3. Thus showing a relationship between the character of God and the lessons of the clouds. If we confess and forsake our sins, God would disgrace His throne not to forgive them. This is one of the lessons of the clouds.

Every cloud has light, a silver lining. Job 37: 21.

When sins are confessed and put away, they are behind God's back so He sees nothing but the rainbow of promise. Isa. 38: 17. The tears of the penitent are only the raindrops from the clouds that precede the sunshine of holiness.

Christ comes seated upon a great white cloud. Rev. 14: 14. His glory covers the heavens. Hab. 3: 8. He rides upon a cherub. Psa. 18: 10. His chariots are angels. Psa. 68: 17. This shows the bright clouds are angels. Luke 9: 26. Consequently bright clouds are an object lesson of angels, dark clouds of sin and wandering, clouds of a worthless character. Jude 1: 11-13.

### The Opening Judgment

FIFTY-NINE years ago the investigative judgment began. Christ arose, and the throne of God moved from the outer apartment in the heavenly sanctuary into the most holy place. He was escorted by more than 100,000,000 angels. It was the grandest scene that heaven had ever witnessed. It was shadowed forth in the law of Moses, but in 1844 the real event transpired in the heavenly courts. The Father rose from His throne in the outer apartment, and in a flaming chariot entered the holy of holies and sat down. Then Jesus rose up, and in a cloudy chariot, with wheels like flaming fire was borne to the holiest where the Father sat. The door into the holiest was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844.

The Ancient of Days was robed in white garments, whiter than snow, and the hair of His head was like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. There were living creatures, their appearance was like burning coals of fire. The appearance of lamps: went up and down among the living creatures; and the fire was bright, and out of the fire darted forth the angels of God as the lightning. They ran and returned as the appearance of a flash of lightning. All heaven was astir. A fiery stream issued and came forth from before Him: thousands and thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set and the books were opened.

By faith, the people of God saw the temple of God open in heaven, and they saw in the temple the ark of His testament. The ten commandments shone forth with a luster never before seen. This law was written with the finger of God, on the heavenly tables. On one of these tables were four, and upon the other six. The fourth, the Sabbath commandment shone out brighter

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“THE voice which rolls the stars along spoke all the promises.”

and clearer than ever before. The Sabbath was to be kept in honor of God's holy name. It was the rule of the judgment. Let us hear the conclusion of the whole matter, fear God and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Behold, this I have found saith the preacher, counting one by one to find out the account. Each individual case must pass before the Judge of all the earth. While all heaven is astir, it becomes His people on earth also to be stirred, for He will finish His work, cut short His account in righteousness. This work will soon be finished and

"Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at His right hand?"

#### An Important Question Answered

OVER twenty-four hundred years ago an angel asked how long until the reign of sin would cease. The following answer was given to the prophet Daniel who overheard the question. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." Dan. 14:8. A few months later Gabriel appeared to Daniel and explained this period. The angel gave the date of the going forth of the commandment to restore and rebuild Jerusalem as the beginning of this long prophetic period.

In Ezra 7:11-26 this decree is given. The marginal date is 457 B. C. In the ninth verse of the same chapter it is stated that the decree did not reach Jerusalem until a portion of the year had passed; hence the *exact* date for the beginning of the two thousand three hundred years was four hundred and fifty-six and one half years before Christ. It will be readily seen (2300 - 456½ = 1843½) that two thousand three hundred years from 456½ B. C. would bring us down to 1843½ A. D. As we al-

ways reckon a part of a year as a whole, 1844 A. D. would be the date for the end of the long prophetic period.

In the type the sanctuary was cleansed on the tenth day of the seventh month in the Jewish calendar, which would correspond with October in our present calendar.

#### Will You Do It?

WE are living in the most important period of the world's history that has ever been, since the fall of man. The crisis of all crises is upon us when everything that can be shaken will be shaken, and that which cannot be shaken will remain. The word of the Lord alone will stand when destruction comes upon every hand. Let every individual who realizes the value of his own soul, and the souls of others begin the study of the Scriptures as never before. Read it by course. It makes no difference how much the Bible is studied topically, this can not take the place of reading it by course. Read it, beginning at Genesis. Read it carefully and critically. Read it distinctly. Begin now. It will be your salvation. The Holy Spirit will teach you. It will strengthen your mind. It will sanctify your judgment. It will make you of quick understanding. This God has promised to do. And more it will bring to your mind whatever things Christ has said unto you. In thus reading the Scriptures it brings your mind in contact with the mind of God and the benefit derived language can not describe. The Saviour taught the disciples beginning at Moses, the prophets, and the Psalms, all the Scriptures concerning Himself.

We would be glad if all who will begin now to read the Bible in this manner would report once a month to the BIBLE TRAINING SCHOOL. We would be glad if every reader of the BIBLE TRAINING SCHOOL would enter this class, and begin at once reading the Bible. Will you begin now?



### BIBLE READER'S CLASS

**I**N giving the Bible readings on the "Marriage Supper of the Lamb," try and realize the blessed privilege of being a subject of the heavenly kingdom, and as your own heart fills with love and praise to God for all He has done for you, your readers will catch the same spirit.

We would be glad to receive reports from those who are using these Bible readings in working for their neighbors.

#### Marriage of the Lamb

Rev. 21:9, 10. The new Jerusalem, the capital of the new earth, is the bride.

Isa. 62:4. The prophet, looking down through the ages, saw a time when the land would be married.

1 Cor. 11:2. Isa. 54:5. The church of God is also the bride.

Thus we find that Christ is married to the city, the land, and the people.

Dan. 7:13, 14. Christ is brought before the Father and a kingdom is given Him. It takes four things to make a kingdom viz,—territory, people, capital or seat of government, and a king. The giving of the city, people, and land to Christ, the King, constitutes the marriage.

Dan. 7:9, 10. The judgment precedes the marriage as it must be determined who are *real subjects* of the kingdom before they are given to Christ.

Matt. 22:11-14. Christ refers to the judgment under the figure of the examination of garments for the marriage.

### Going to the Marriage

Matt. 25:1-10. Christ is here spoken of as going in to the marriage with the guests.

Matt. 22:2, 8-14. When the "wedding is ready" the Father of the bridegroom goes in to examine the guests.

Dan. 7:9, 10. Daniel was shown the Father, the Ancient of Days, seated in judgment, examining the life records of each guest as written in the books of heaven.

Rev. 19:7, 8. The necessary garment is the white robe of righteousness.

Isa. 61:10. The garments are provided. All the guests are requested to do is to accept them.

Rev. 3:5. The garments are obtained by gaining victories over sin in Christ's strength.

Rev. 22:11, 12. A short time before Christ comes to the earth for His people, every case will be decided, the number of the subjects will be complete.

Heb. 11:16. Christ has prepared the city.

Dan. 7:13, 14. The city is prepared and when the judgment closes and the subjects are ready, then the kingdom is given to Christ although the earth is not prepared for Him.

### Coming from the Marriage

Luke 12:35-37. We are looking for our Lord when "He will return from the wedding."

Luke 19:12. He has gone into a far country to receive for Himself a kingdom and to return.

Matt. 13:38-41; Luke 19:15. Christ having received the kingdom, comes to put it in order. All sin is removed.

Rev. 20:1-9. It takes over a thousand years to destroy the last trace of sin from the earth.

Rev. 20:4. During this time the saints are with Christ in heaven.

- 1 Thess. 4:16. When Christ comes for His people He remains in the clouds.
- Zech. 14:4. When Christ comes at the end of the thousand years, He will stand on the earth.
- Rev. 21:9, 10. The city will descend.
- Rev. 20:9. The fire from God consumes the wicked.
- 2 Peter 3:7-13. The same fire purifies the earth.
- Isa. 35:1-10. When restored it is to be the home of the redeemed.
- Rev. 19:9. There will be a marriage supper when the earth is clothed in wedding robes.
- Luke 12:37. Christ Himself will serve. Blessed are they which are called unto the Marriage Supper of the Lamb.
- Read The Early Writings, pp. 14, 15.

Going to the Marriage	Examination of Garments	The Marriage Coming from the Wedding	1,000 y'rs	Purifying fire	Marriage Supper	New Earth
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### Three Comings of Christ

- Mal. 3:1-5. Christ is said to "come" when he enters the most holy place, and the judgment opens.
- Matt. 24:42-50. Refers to a coming of Christ that is like a thief. No one knows when he will come.
- Matt. 24:40, 41. This silent coming is when the destiny of each one is forever fixed. He comes to each individual.
- Dan. 7:9, 10; Rev. 20:12. In the judgment each individual's destiny is decided from the life record on the books of heaven.
- Rev. 22:11, 12. The destiny of all is decided before Christ comes to the earth. This takes place in heaven, man does not know when Christ comes to his individual case. This is the close of probation, the marriage of the Lamb, when it is forever settled who will be the subjects of the kingdom.
- John 14:1-3. Christ will come to the earth for His people.
- 1 Thess. 4:16-18. There is nothing silent about this. He comes with a shout, the voice of the archangel and the trump of God.
1. Christ comes to judgment.
  2. Christ comes to each individual case unknown to the individual.
  3. Christ comes to the earth for His people.

"I WILL come again, and receive you unto myself; that where I am, there ye may be also."

### Gold

MRS. J. GORHAM

WAS there gold in the world before sin entered? Gen. 2:11, 12.

How many kinds of gold are mentioned in the Bible? 1. Good gold, Gen. 2:12. 2. Fine gold, Job 31:24. 3. Tried gold, Rev. 3:18. 4. Cursed gold, Duet. 7:25, 26. 5. Cankered gold, James 5:3. 6. Dim gold, Lam. 4:1. 7. Best gold, 1 Kings 10:18. 8. Choice gold, Prov. 8:10. 9. Pure gold, Rev. 21:21, 18.

What brings *God's curse* on gold? Deut. 7:25, 26. Answer, Putting it on or spending it for idols.

What causes cankered gold? Answer, Hoarding, disuse, inactivity. James 5:3.

Will cursed gold burn up? Ex. 32:20.

Is there to be tangible gold in the new earth? Rev. 21:21, 18

How can we prepare the gold we have here so it will pass through the fires of the last day and be *ours* in the new earth? Prov. 19:17.

In other words sacrificing gold to the *true God* blesses it,—giving it to *false gods* curses it. If cursed gold burns to ashes, it is reasonable to infer that blessed gold will not burn.

How can we get *much* gold for the new earth life? Sowing all we can get hold of honestly for *seed gold*, then 2 Cor. 9:6, is our promise.

Oh, how wonderful and precious are Thy thoughts to us, O God!

Outlined in creation, blazoned on redemption's banner broad;  
Infinite and deep and dazzling as the noontide heavens above;  
Yet more wonderful to usward are Thy thoughts of peace and love.

—Frances Havergal.

"Do thy work, it shall succeed  
In thine or in another's day;  
And if denied the victor's meed,  
Thou shalt not miss the toiler's pay."

**Mrs. Maynard's Visit**

It was a happy day for Mrs. Girard, for her aunt, Mrs. Maynard, who had been a mother to her in her childhood, was coming to visit her. Mrs. Girard had been married five years; but living at a great distance from her old home her aunt had been unable to visit her before.

After the first greetings Mrs. Maynard inquired about her child. "Oh! yes," replied the mother, "I forgot all about Reggie in my joy at seeing you." The child was standing at a little distance from them. The mother turned saying, "Come Reggie and speak to Auntie;" but Reggie hung back, "Come and speak to Auntie," said the mother, but the only reply from four-year-old Reggie was a sullen, "No." Mrs. Girard took him by the arm saying, "Come do as you are told, come and speak to Auntie;" with that he threw himself on the floor and began to struggle. The mother attempted to raise him up; but this only increased the kicking. Deeply mortified, she said, "I cannot do any thing with the child. He cannot be made to mind."

Mrs. Maynard said nothing; but that evening as they sat chatting together in the twilight she said: "My dear niece, I want to talk plainly to you for a few minutes. It may pain you; but it will be for your good, and you know I would not needlessly grieve you. Did you ever stop to think you were training Reggie to break the laws of God and of the country?"

"Why Auntie! What do you mean?" said the mother in a distressed voice.

"I mean this, at present you stand in the place of God to your child. He knows no higher power than your word. God has given him to you to train for him. Soon the child must stand face to face with God's laws and the laws of the land. If you teach him that your commands are of no account; by allowing him to break them daily, he will look upon all commands in the same way.

If your commands do not control him now, God's commands will not control him when he is older.

"God says to you:—'Chasten thy son while there is hope, and let not thy soul spare for his crying,' also 'a child left to himself bringeth his mother to shame.' You experienced that this morning; but my dear, unless you restrain Reggie and teach him to obey you, you will drink many a cup of sorrow before your life ends.

"It will be difficult to turn about now and *require obedience to every command*; but far easier *now*, than a year hence or even a few months later."

Mrs. Girard put her arms around her aunt's neck and kissing her said, "What you have said does pain me deeply; but it has opened my eyes. I thank you so much for the instruction you have given me. With God's help I will train my child to obey me for it would break my heart to have him grow up disobedient to God's commands."

**Bible Reading**

C. P. WHITFORD

A Friend in need. Luke 10:30-37.

Things to consider. 1. Those who refused him. 2. The Samaritan. 3. The wounded man. 4. Ourselves.

In the above scriptures we are taught the way we should be friendly and to whom we should be friendly. It is easy to befriend those who have befriended us.

It is easy to serve the loving. It takes a Christian to serve the unloving. Yet such a one is the friend the world needs to-day. Are you the friend the world needs?

"I HEAR the sob of the parted,  
The wail of the broken-hearted,  
The sigh for the love depart  
In the surging roar of the town.  
And it's oh for the joy of the morning!  
The light and song of the morning!  
There'll be joy in the Glorious Morning  
When the king comes for His own!"

### "The Story of Daniel the Prophet"

THE second edition is now out and five thousand copies sold. This second edition has seventy-three pages added and eleven original half-tone engravings. It is now a subscription book and will be furnished to our tract societies by the quantity. There has also been added over two thousand questions so that every family can use it for their children. Had such a book been prepared and used in families forty years ago there would have been a sufficient number of children saved of our brethren and sisters which now are lost or in the world, to have warned the world. We urge it upon our brethren and sisters in every place to have a copy for themselves to be used in their families; especially where there are children. It can be used by the church schools and in the family and thus unite the family and the church school; and in this way train and educate thousands of children in the principles of truth.

The depositories for the book are as follows: Central New England Tract Society, South Lancaster, Mass., for the Eastern States; the Advocate Publishing Company, Berrien Springs, Mich., for the Western States, east of the Rocky Mountains; the Southern Publishing Association, 1025 Jefferson Street, Nashville, Tenn., for the Southern States. The Bible Training School, 896 Eighth Avenue, New York City, are general agents.

"TO-DAY is ours in which to square our lives by the Word of God. 'The streets of By and By end at a house called Never.' Year after year many of us have been drifting toward eternity, with imperfect characters, and unsubdued desires. How long shall it be so? Let us take up the cross this moment, and in the strength of God put forth determined, painstaking, faithful, persevering efforts to overcome the world, the flesh, and the devil—not merely *try* to overcome, but do it.

### Gospel Work Among the Germans in Greater New York

SEVERAL months have passed since a report has appeared in the BIBLE TRAINING SCHOOL. The Lord has been very near to us during all this time.

Our winter's work closed favorably. In all eleven souls were baptized and added to the church, all of which were adults. We feel thankful to God for his saving grace and the convicting and converting power upon the hearts of men.

For the summer season we planned having a tent effort. The Lord went before us in this work; a brewery firm gave us the permission to use their lot free of charge. The tent was located on the corner of Knickerbocker Avenue and Hart Street, in easy reach of three surface and elevated cars. The neighborhood is almost entirely German, the majority of these are Catholics.

Our tent, a 45 foot circle, was well filled at the opening lecture held June 14. The subject was "The Coming of Christ in Glory." The interest was good and continued about the same to the close.

May 22, a cloudburst visited the city, the sewers were flooded, and our tent was encircled with water eighteen inches deep. The seats were swimming inside the tent. The platform was covered with the exception of one point where the organ stood. As the rain stopped about noon, the tentmaster and I went to work to get the ground ready for the meeting. A coating of slime and sawdust had to be removed, and after five loads of ashes were put in, the ground was again in condition to hold meetings. The seats were all cleaned and arranged, and the meeting announced. We felt thankful that the Lord had kept the tent amidst the storm and had helped us to continue the meeting without delay. The Lord specially blessed us that eve.

Brother John Staby, who is our tentmaster, and his wife had worked very hard during the night and also during the day, and were well tired out, but all were cheerful and full of praise to God. The Lord has been with us in a marked manner and a goodly number attended regularly every night. Six ministers of different denominations have visited us; one of them came the second evening again, but as he heard of the binding claims of the Law of God, he left.

Our German work is coming more and more to the front. A number of ministers have made it their Sunday night theme to speak against our tent work, but they can not do anything against but for the truth. We have already reaped some blessings from their work. We have now closed

our tent effort. A few souls observe with us the Sabbath of the Lord.

Sunday-school was held during the tent season and Wednesday afternoon was given to a children's meeting. Sister C. Wentland, our Bible worker, played the organ and Brother R. Schopback the violin. Visits were made daily to interested ones, Sr. Kehrein meets with success in her work. Mrs. Rienke has taken the leading part in the singing. Our bookstand was patronized from time to time.

We are of good courage in the Lord, and realize our need of being more fully endowed with the power from on high. Remember the German work and workers before the Lord in prayer for success.

O. E. RIENKE.

### Gleanings from the Mail

DEAR BIBLE TRAINING SCHOOL,

PLEASE do not think your periodical visits have not been appreciated at my home. I assure you they have been for there are only two of us, that is another sister besides myself, in this dark place of sin. We have no church privileges here only as we meet together at each other's houses to study the precious Word we love so well,

Sincerely Yours,

BIBLE TRAINING SCHOOL,

DEAR FRIEND; YOU have been a welcome visitor to me for a year, I have learned good lessons from your pages and now I wish to send you on your mission to a few of my friends. Enclosed please find an order for \$1.50 and list of names.

Yours in the work,

I enjoy studying your paper very much and expect to use it in connection with my school work this year.

I like to read your little paper it is so good. I read mine and then loan it to a neighbor to read. I send fifty cents for you to send the paper to the two names inclosed. If you send more subscription blanks I will try and fill them.

I enjoy the paper so much, and it is a great help to me in my Bible work. May the Lord bless you all in your work is my prayer.

I think the paper just grand for home workers.

I can not do without the good little teacher.

I received the BIBLE TRAINING SCHOOL, and am glad of it. They are of much interest to me. I give the lessons contained in it to others, and it does good. May the God of saints bless and strengthen you.

FROM CONSTANTINOPLE, TURKEY.

Enclosed find twenty-five cents for another year on the BIBLE TRAINING SCHOOL. It is a splendid little book. I feel I can not do without it. May the Lord be with you and many be brought into the truth through its influence.

I feel thankful for the matter the BIBLE TRAINING SCHOOL contains, and hope it will continue to publish the truth of God's Word as it has done up to this time.

Please send the July number. I know I am late in renewing but forgot about it, and I don't like to miss one number. I have found it full of help. God bless the BIBLE TRAINING SCHOOL and all those connected with its work.

### This Will Interest You

THE Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training-school will begin a new class the first of October, 1903. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our Sanitariums. This is the fifth year this work has been in progress, and hundreds are availing themselves of it. Our pupils during the year 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given, among which Christian help work and the care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged and are in every way improved.

The tuition fee is five dollars for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few text-books required for this work are furnished at actual cost price. We shall organize a new class in October which will continue one year. By taking double lessons some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application.

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### THE INDEX CONTAINS 2153 REFERENCES.

There are only 327 verses in the whole book of Daniel : this would average six or seven verses given to explain each verse of the book of Daniel.

### HOW TO USE THE INDEX.

At the top of page 291, we find "Greek worship of reason," referring to page 209. In the story we are told how the Romans borrowed reason worship from the Greeks, etc. The references in the margin show how it was recognized in the New Testament. The book is the fruit of many years' hard study.

### A TESTIMONIAL.

I am much pleased with the work entitled, "The Story of Daniel the Prophet." The author has certainly hit a unique plan for presenting the great truths contained in the book of Daniel. The array of references having a bearing upon the same subject leads one into almost every part of the Bible.—*David Paulson, M. D., Editor of "The Life Boat."*

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