

# BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF  
HOUSE TO HOUSE BIBLE WORK.

"Go out into the highways and hedges  
and compel them to come in"...

· Luke. 14 : 23 ·



"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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# 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. IV

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No. 1

## THE GREAT VICTORIES

"IN the trials to be suffered,  
In the fellowship with care,  
'Tis the hidden inward struggle  
That will prove the worst to bear.  
'Tis the strife that no man pities,  
'Tis the cry that no man hears,  
'Tis the victory unpræaned  
But by secret sobs and tears.  
Oh, my friends, when God's great angel  
Sounds aloud the deeds of might,  
On the day when hearts are opened  
In the holy Father's sight,—  
Then the greatest deeds and noblest  
Will be those unheard of now,  
Hidden under silent heart-beats,  
And an uncomplaining brow:  
Deeds of patient self-rejection  
Wrung from hearts that made no moan—  
Tender hearts, that like the Master's,  
'Trode the winepress all alone.'  
Hearts that purer grew, and fairer,  
In the struggle day by day,  
Learning thus from holy teachers  
How to suffer and to pray."

## TRUE HAPPINESS

MRS. E. G. WHITE

CHRISTIANS should educate and train their affections and manners according to the pattern of the life, the Spirit, the character of the divine Teacher. A solemn work has been left for us to do for ourselves as individuals, which no other can do for us. We must watch our words and our manner, prohibiting Satan from shaping them after his own Satanic order. We must watch well the indications that tell of the state of the heart, and as faithful

sentinels, check the first tendency toward evil. The kind of fruit borne by the tree will tell the nature of the tree. Christ says, "By their fruits ye shall know them." The character of our actions will tell whether we are in spiritual health or spiritual decline. A man's soul is not in a good spiritual condition while he manifests irritability of temper, and an unchristlike spirit or manner. While these deficiencies exist, it is evident that there is need of the divine Physician, who knows how to deal with these soul-maladies. But praise God, there is balm in Gilead, there is a spiritual Physician there, and to Him we may go, and be healed of all our spiritual diseases.

It is not our right to live to please ourselves in spirit, thought, word, or action. As Christians we have duties to do for the benefit of others. We owe to all our contribution to increase the sum of human happiness. In order to do this we must draw from the source of infinite grace through our Lord Jesus Christ. We must let the bright beams of the Sun of Righteousness shine into our hearts, that we may reflect light to others. We may daily be blessed, and be a blessing to others, promoting love, joy, and peace wherever we go, and giving and receiving Christlike courtesy.

"Those who are intended to do any eminent service for God are always emptied of self, and led to see their unfitness for the undertaking; then they trust simply on God's wisdom and power.



## LIBERTY

BUT there is yet a liberty unsung  
 By poets, and by senators unpraised,  
 Which monarchs cannot grant, nor all the powers  
 Of earth and hell confederate take away;  
 A liberty which persecution, fraud,  
 Oppression, prisons, have no power to bind;  
 Which whoso tastes can be enslaved no more.  
 'Tis liberty of heart, derived from power,  
 Bought with His blood who gave it to mankind,  
 And sealed with the same token. It is held  
 By charter, and that charter sanctioned sure  
 By the unimpeachable and awful oath  
 And promise of a God. His other gifts  
 All bear the Royal stamp that speaks them His,  
 And are august, but this transcends them all.

—Cowper.

## DIVINITY VEILED

H. W. COTTRELL

THE Jesus of Nazareth is the "Christ of God." Luke 9:20. "The angel said unto them, . . . unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11. At this time in the history of the world, Christ took upon Him a cloak of humanity. But this added no strength, wisdom, or knowledge to the divine Son of God. He possessed all power in heaven and earth, because of which He said to His followers, "Go ye therefore, and teach all nations, . . . and, lo, I am with you always." He had created the world and all things that are therein. Heb. 1:10; Col. 1:16. But to the individual who believes in Him and accepts the divine gift, He gives His life, wisdom, knowledge and grace. 1 Cor. 1:24, 30. God knew the end from the beginning, and all things from the beginning to the end. Christ knew what was in man, for He created him, He knoweth our thoughts afar off. John 2:24, 25; Psal. 139:2. He knoweth our thoughts before we think them, and is always desirous of exchanging His thoughts for ours before we think ours. Phil. 2:5. Christ, the divine Saviour, "knew from the beginning . . . who should betray

Him." because He was the Son of God and not merely a human being. John 6:64.

No one can forgive sins but God. When on earth, Christ forgave the sins of the paralytic (Luke 5:25), therefore He was the divine Son of God, clothed in humanity. We, the adopted sons and daughters of God, may, upon the authority of the Word of God, give assurance to the penitent soul that his sins are forgiven him. 1 John 1:9. Said John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. Jesus testifies, "I and my Father are one." "I came down from heaven." John 10:30; 6:38. Their work was one; They are partners. They labor in cooperation. The Father said to the Son, "Let us make man in our image, after our likeness." When upon earth it was the mind of Christ to work only in harmony and cooperation with the Father, hence, He said, "I can of Mine own self do nothing."

BAPTISM: ITS MEANING, AND HOW  
 PERVERTED

W. A. SPICER

A GRAVE between the new man and the old life—that is what baptism means. The sinful past is buried, thank God. Now comes strength from heaven for the new life.

The Word of the Lord says, "We are buried with Him [Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The very word "baptism," as the evangelists used it by inspiration, signifies a burial. It is the confession of faith in Christ, who went into the grave and rose again to life. And it is the great object lesson left for all time to teach that the Christian must die to sin and the world and have a resurrection by the power of God to



a life of obedience. Symbolical though the ordinance be, it is the symbol of reality and of actual experience.

The perversion of the ordinance into the sprinkling of the candidate, and that, too, very generally in infancy, takes away the divinely appointed object lesson and substitutes ceremonialism for experience, inasmuch as the innocent babe can have no experience of repentance and faith, which are the conditions of baptism as Christ left the commission to His church. Dean Stanley, the famous English churchman and historian, puts the historical facts in a few words: "Immersion was the invariable practice of the primitive church. It was the almost universal practice of Christians for thirteen centuries."

It is easy to see how the perversion came about. As formalism crept in, men left out the experience of which baptism was but a symbol and open confession, and assigned to the water of baptism the merit that washed away the sin. Then in the case of a dying person, unable to be taken to the river side or public baptistry, it was readily suggested that the water be brought and sprinkled upon the person, in order that the merit residing in it might be imparted. And if the sprinkling of the water in such a case could have so transforming an effect as to insure eternal life, why should not the child at birth be sprinkled with the regenerating waters and so its future salvation be assured?

All this is foreign to the gospel presentation of the Christian life as an actual experience and not a profession or a conformity to ceremonial observances. The voice of Jesus rings through the ages: "The kingdom of God is at hand: repent ye, and believe the gospel." "He that believeth and is baptized shall be saved." So simple and plain are the steps into life eternal.

Let us follow the Master's own example and command in this matter also.

### THE COMING DAY

"THE redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

O, the day of joy that's coming,  
When the reign of sin is o'er,  
And this earth renewed and ransomed,  
Paradise shall bloom once more.

Righteousness and truth forever  
Fill the world with love and light,  
And the reign of wrong and error  
Vanish in the endless night.

Eyes that wept shall shine with rapture,  
Hearts once broken sing for joy,  
And the peace that passeth telling  
Fill each heart without alloy.

Ay, that day is coming, coming,  
Sing, my soul, rejoice and sing,  
Like a "bride prepared" to meet him,  
Who is coming as thy King.

—Anon., in *Christian Herald*.

### MANNER OF HIS COMING

S. N. HASKELL

WHEN the Saviour left this earth, He requested the disciples not to let their hearts be troubled, for in His Father's house were many mansions, and He was going to prepare a place for them. "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. But what will be the manner of His coming? This question was answered by the two angels that stood by the side of the disciples and saw Jesus taken up when a cloud received Him out of their sight. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11. He, then, will return as visible to His people as when He ascended. They had handled Him, they had seen Him eat of the broiled fish, they had talked with Him; for He had shown Himself alive after His passion by many infallible proofs.



This had continued for forty days, and now they saw Him *ascend up to heaven bodily*, and the angels said that He would *return in like manner as they had seen Him go into heaven*.

Again the Saviour bears the following testimony:—"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 54:30. Language could not be plainer. They will see the Son of man in the clouds of heaven. They will also hear Him; "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." 1 Thess. 4:16, 17. There can be no mistaking these words, He will come as He went away, visibly and bodily; He will come in the clouds of heaven with a shout, and with the voice of the Archangel, and the dead in Christ will rise.

One more testimony is given by John, on the isle of Patmos: "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14. To the one who believes the Bible means what it says, there is no question about the manner of the second coming of Christ, and the events which take place when He comes.

So should we live that every hour  
May die, as dies the nat'ral flower,—  
A self-reviving thing of power;

That every thought and every deed  
May hold within itself a seed  
Of future good and future need;

Esteeming sorrow, whose employ  
Is to develop, not destroy,  
Far better than a barren joy.

—R. M. Milnes.

## RELIGIOUS LIBERTY

A. T. JONES

RELIGION is "the duty which we owe to our Creator, and the manner of discharging it." Liberty is "the state of being exempt from the domination of others, or from restricting circumstances. In ethics and philosophy, the power in any rational agent to make his choice and decide his conduct for himself, spontaneously and voluntarily, in accordance with reason or motives."

Religious liberty, therefore, is man's exemption from the domination of others, or from restricting circumstances; man's freedom to make his choice and decide his conduct for himself, spontaneously or voluntarily; in his duty to his Creator, and in the manner of discharging that duty.

Since God has created man, in the nature of things the first of all relationships is that to God; and the first of all duties could be nothing but duty to God.

Now: Though that be the first of all possible relationships, and the first of all duties; though that relationship and duty be inherent in the very existence of intelligent creatures; yet even in that inherent relationship, and under that inherent obligation, God has created every intelligent creature *free*,—free to recognize that obligation or not, free to discharge that duty or not, just as he chooses. Accordingly it is written: "Choose ye this day whom ye will serve." "Whosoever will, let him take the water of life freely." Thus it is absolutely true that in religion—in the duty which we owe to our Creator and the manner of discharging it—God has created man entirely exempt from the domination of others and from restricting circumstances: has made him free to make his choice and decide his conduct for himself, spontaneously and voluntarily. Thus religious liberty is the gift of God, inherent in the gift of rational existence itself.





### CITIES OF REFUGE

**A**NCIENTLY God appointed cities of refuge into which the guilty party might flee. If he had committed his sin presumptuously and was simply fleeing from punishment he was not admitted to the city. If he had done the deed worthy of death in a moment of thoughtlessness or by accident he was allowed to enter the city. As long as the guilty party remained within the city he was safe; but if he stepped outside the walls of the city, and the avenger of blood met him, he was slain.

What a beautiful object lesson of our Saviour. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

Christ is the Christian's city of refuge. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. The one hid in Christ has eternal life; but outside of Christ there is no eternal life. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

The city of refuge was a forcible object lesson of life only through Christ.

### THE GREAT WHITE PLAGUE

J. H. KELLOGG

**T**HE ancient seer looked forward to the time when terrible plagues would be in the land. To one who is conversant with the facts it would almost seem that the predictions of the prophet are already being fulfilled. At the present time the average mortality is about twenty-three; that is, out of every thousand persons alive Jan. 1, 1905, twenty-three or twenty-four will be dead by the end of the year; and of these, three or four will have died of a single disease, viz., consumption; and an equal number will have died of another single disease, pneumonia.

Here are two great plagues which together will kill from one-fourth to one-third of all who die in the year 1905. Nearly one-half of all who die between the ages of fifteen and thirty die of one disease, viz., consumption. Think of it, reader, what a terrible plague this is!—150,000 people dying in this fair country of ours every year of this one disease; and in the world at large, a million persons die annually of the same malady.



Consumption is said to be a germ disease. It is now generally understood that the real cause of the malady is the development of certain germs in the lungs which cause destruction of the lungs, laceration, hemorrhage, and finally infection and poisoning of the whole body in death. A more careful study of the subject, however, shows that consumption is not alone due to infection with the tubercle germ. Everybody is exposed to the consumption germ, but all do not take the disease. This is because all are not susceptible. The conditions which render a person susceptible to consumption are, then, the real cause of this disease. These conditions are an impoverished or impure state of the blood, a depreciated or degenerated body, evil habits of various sorts which deteriorate the blood, which lower the vitality and prepare the way for this grave malady which claims five hundred victims every day in the United States alone, and three or four thousand victims daily in the world at large.

Consumptives expectorate upon floors, upon sidewalks, in the streets. These expectorated matters are swarming with consumption germs, which, when dried, float in the air and form fine dust, and this is inhaled by other people, who, if susceptible contract the disease.

Consumption germs are found everywhere, in every church, public hall, sleeping car, on the street, in most private houses, adhering to old books, in street cars, busses,—everywhere the germs abound; so all are exposed. The only safety is to live above consumption germs. This can be accomplished only by following carefully a simple mode of life,—pure food, excluding flesh foods of all sorts, but including an abundance of fruits, nuts, wholesome grains and vegetables properly prepared, and a moderate allowance of milk or cream, and eggs. This careful regulation of the diet is necessary as a means of preventing and curing tuberculosis.

Another measure of the highest importance is the outdoor life. Persons who have already contracted the disease should live outdoors continually. They should sleep outdoors under an awning or a tent with open sides in summer time, and on a sheltered porch or beside an open window in winter time. In addition to this open-air life, the consumptive should receive daily a cold bath of some kind; not a cold tub bath, but a vigorous rubbing with a towel wrung out of cold water administered by a strong, healthy person, or some similar application. The cough is greatly relieved by a moist towel wrung out of cold water, placed over the chest, covered with mackintosh and flannel, which should be worn at night. This lessens fever, quiets cough, promotes sleep.

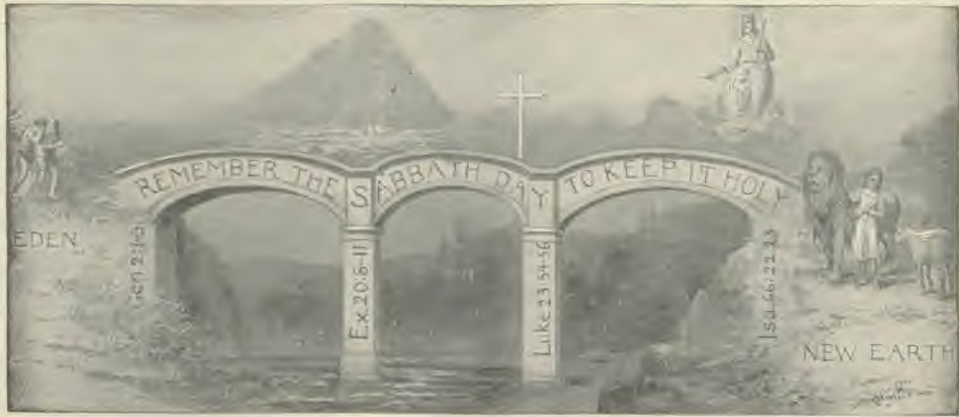
By a simple, natural life it is thus possible to cure consumption, and by following this sort of life the disease may be prevented. There is perhaps no chronic malady more readily curable than this disease, and certainly there is none in which the proper treatment is more necessary; for the disease is almost certainly fatal when left to its own course. Consumption finds its most ready victims among persons of sedentary habits, such as writers, printers, teachers, professional people, and those suffering from indigestion, resulting in impoverishment of the blood.

The way not to have consumption is to live above it. The same measures which will cure the disease will, if patiently followed, keep one well after he has been cured.

#### LIFE AN EARNEST THING

"FULL of vows and full of labor,  
All our days fresh duties bring;  
First to God, and then our neighbor,  
Christian life is an earnest thing.  
Onward, ever onward pressing,  
Yet untried as angel's wing;  
Believing, doing, blest and blessing,  
Christian life is an earnest thing."





### THE SABBATH BRIDGE

THE Sabbath bridge illustrated above, spans all time, and safely carries those who will walk upon it into the earth made new.

It begins in Eden; before man sinned we read:—"On the seventh day God ended His work which He had made; and He *rested on the seventh day* from all His work which He had made. And *God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.*" Gen. 2:2, 3. Adam and Eve together with the Father and Son, rested upon this first Sabbath day of time. More than twenty-five hundred years later, amid the thunders of Sinai, the Lord's voice was heard proclaiming: "Remember the Sabbath day to keep it holy, six days shalt thou labor, and do all thy work: but *the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work*, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

The reason assigned for keeping the Sabbath is, that it is the *very day* Jehovah

rested upon and blessed at creation; this reason forms a strong arch connecting the beginning of the bridge with the first pier.

Over fifteen hundred years later, after the Saviour had given His life on Calvary we read in regard to those who had received three years' instruction from the Saviour: "They returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment.*" Luke 23:54-56. The customs or opinions of men did not decide which day was the Sabbath for these godly men and women. They kept the Sabbath "*according to the commandment.*" This forms a strong arch connecting the two central piers of the Sabbath bridge.

In Isa. 66:22, 23, we read that in the new earth "it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me." Thus the last pier of the bridge is firmly placed in the earth made new.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

Isa. 56:2.

"OPEN Thou mine eyes that I may behold wondrous things out of Thy law."



## THE CHANGE OF THE SABBATH

G. I. BUTLER

IT is admitted by orthodox Christians generally, that for four thousand years the seventh day Sabbath, or Saturday, as now named, was observed by all believers in the true God. From Adam to Christ there was no other weekly Sabbath. But now we find Christians generally observing Sunday, the first day of the week.

How came this change? So far as the Bible record is concerned, there is not the slightest hint that any change in the Sabbath was ever made. The fourth commandment which says, "Remember the Sabbath day, to keep it holy, . . . the seventh day is the Sabbath of the Lord thy God," reads just as it always did, word for word and letter for letter. All must admit it required the observance of the seventh day all that long period. How then could it require a different day when not the slightest change had occurred in the commandment? And no account of a change is found in the record. The change, therefore, came after the canon of inspiration was complete, therefore, it must be a change wrought solely by human authority; for the Bible must ever be the Christian's standard of authority.

The necessary brevity of this article forbids the insertion of documentary evidence, showing how the change was brought about. A small volume, "The Change of the Sabbath," written by the author of this article, published by the Southern Publishing Association, 1025 Jefferson St., Nashville Tenn., gives the testimony and historical authority.

Suffice it to say, the change was a gradual process, taking several centuries. The Catholic church, in all its doctrinal books and catechisms, declarations of popes, counsels, priests and laymen, claims the honor of having made the change. God predicted that this power would change His law. Dan.

7:25. History demonstrates it by abundance of evidence. Leading secular papers substantiate it above all question.

The Protestant churches brought Sunday Sabbath-keeping with them from the Catholic church in the great Reformation, as well as some other doctrines derived from that church alone. Any intelligent, candid investigator will be forced to this conclusion. The last work of God's true people on earth before Christ comes, will be a full reformation from all the false doctrines of the great apostasy, and a return to the obedience of God's holy law and the Sabbath which that law enforces. In other words, the last messages of warning (Rev. 14:6-12) will be proclaimed to the world, then Christ will come. This work is now going to the ends of the earth. "Here are they that keep the commandments of God, and the faith of Jesus." "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

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## NOT THE SERMON

A MINISTER once delivered an eloquent and learned discourse for the benefit of an infidel parishioner. At the close of the services, in retiring from the church, the infidel politely assisted an aged colored woman down the steps. In gratitude, she pressed his hand, and looking up into his face, she asked, "Sir, do you love my Jesus?"

Soon after, the infidel experienced religion, and the minister, meeting him, said, "I thought that my sermon could not have been lost on you." But the gentleman replied, "It was not your sermon at all that led me to Christ, but the earnest words of the old colored sister in whose countenance I saw the image of her divine Master in ebony."



## 'WHO IS MY NEIGHBOR?'

"Thy neighbor?—it is he whom thou  
Hast power to aid and bless,—  
Whose aching heart or burning brow  
Thy soothing hand may press.

Thy neighbor?—'tis the fainting poor  
Whose eye with want is dim,  
Whom hunger sends from door to door,  
Go thou and succor him.

Thy neighbor?—'tis that weary man  
Whose years are at their brim,  
But low with sickness, cares, and pains—  
Go thou and comfort him.

Thy neighbor?—'tis the heart bereft  
Of every earthly gem,  
Widow and orphan helpless left—  
Go thou and shelter them.

Thy neighbor?—yonder toiling slave,  
Fettered in thought and limb,  
Whose hopes are all beyond the grave—  
Go thou and ransom him.

Where'er thou meet'st a human form  
Less favored than thine own,  
Remember 'tis thy neighbor worn,  
Thy brother or thy son.

Oh! pass not, pass not heedless by,  
Perhaps thou canst redeem  
The breaking heart from misery—  
Go share thy lot with him."



THE GOOD SAMARITAN.

## THE BOOK OF EZRA

**M**ANY have looked upon the book of Ezra as of very little importance, and some may have even wondered why it was given a place in the Holy Book. But to the careful student of the Scriptures, the little book of Ezra is very precious. It is the keystone to some very important prophetic arches in the Word of God.

While Jeremiah and Isaiah both prophesied of the return of the Jews from captivity, Ezra alone gives a record of the wonderful decree issued by the Persian kings which restored them to their own land. The book of Ezra has been styled "The Book of the Decrees," because the whole book is really a record of the declaration and execution of the wonderful three-fold decree, restoring Israel to their own land.

Daniel prophesied, "Unto two thousand

and three hundred days; then shall the sanctuary be cleansed," Dan. 8:14, but without the book of Ezra we would have no inspired record of the beginning of that wonderful period. Ezra 7:9-26. Without the book of Ezra we would have no authentic proof that the investigative judgment began in 1844. The prophet Isaiah, over one hundred years before Cyrus was born, prophesied that he would rebuild Jerusalem, Isa. 44:26-28; 45:1-4, but it remained for Ezra to record the fact that Cyrus fulfilled the prophecy. Ezra 1:1-11.

Ezra was a man of sterling integrity, and learned in all the wisdom of his day. His reputation as a student of the law of God was well known even among the heathen, which is shown by Artaxerxes in his famous decree, referring to him twice as "Ezra the priest, the scribe of the law of the God of heaven."



He was a gentle character. His grief over the sins of his people was such that in despair he rent his garment and even plucked the hair from his own head. Ezra 9:2, 3. This is in marked contrast to the conduct of his cotemporary, Nehemiah, who plucked the hair from the head of the sinner, instead of from his own head. Neh. 13:25. The two were well suited to work together. So closely were Ezra and Nehemiah united, that the books bearing their names were anciently united, and in the Vulgate were called "First and Second Esdras." The greater portion of the book of Ezra was written in the Hebrew; but the portions containing the communications from the Persian kings were written in the Chaldee or Syrian language.

A critical study of the book of Ezra will be given in following articles.

### FIRE IN THE WALLS

DAVID PAULSON, M. D.

Supt. Hinsdale (Ill.) Sanitarium.

RECENTLY one of the largest packing establishments in Chicago was destroyed by fire. For thirty hours the fire burned in the walls where the firemen could not find it, and when it finally burst into view the building was so nearly consumed that it could not be saved.

The man who eats wretched food, drinks liquor, smokes tobacco, keeps late hours, neglects physical exercise, breathes impure air, or otherwise violates the laws of health, is kindling a fire in his body in the form of some chronic disease which may be as hidden to him as was this stockyard's fire, until it suddenly breaks out in full view in a stroke of apoplexy, an attack of Bright's disease, heart failure, cancer, nervous prostration, pneumonia, typhoid fever, or some other acute trouble. Then it is often found that the vitality has already been burned out and the graveyard is the result, for the Scriptural declaration, "Whatsoever a man

soweth, that shall he also reap," is as unerring in its operations as is the law of gravitation.

Measles, scarlet fever, smallpox, and similar contagious diseases, we generally catch accidentally, but chronic diseases we *make* for ourselves by ignorant, or willful and persistent wickedness.

A wicked habit, no matter how common it is among humanity, is as a weight, being hung about the neck of the man who practices it, which will as certainly, unless repented of, sink him into premature sickness and an untimely grave as the earth opened and swallowed up Korah, Dathan, and Abiram. If you are that man, remember it is not merely a question of ceasing to do evil spiritually and physically, but also of learning to do well physically and spiritually.

Will you give this important question as much serious and intelligent consideration as you give to your business?

### VIA, VERITAS, VITA

HAST thou been lured by pleasure gay,  
From the straight heavenward path to stray?  
Seek Christ! In Him thou find'st the Way!

Fain would'st thou, in the pride of youth,  
The heights of knowledge climb forsooth?  
At Christ's feet sit thou! He is Truth!

Dost tremble at the soul's stern strife,  
'Mid world with deadly dangers rife;  
Let Christ dwell in thee! He is Life!

—J. H. Abrahall.

### TEMPTATION

"DEAL gently with the erring;  
Ye know not of the power  
With which the dark temptation came  
In some unguarded hour.  
Ye may not know how earnestly  
He struggled, or how well,  
Until the hour of darkness came,  
And sadly thus he fell.  
Heir of the self-same heritage,  
Child of the self-same God,  
He hath but stumbled in the path,  
Thou hast in weakness trod."



## THE LOGIC OF SUNDAY LAWS

ALLEN MOON

IN the State of Georgia there remains on the statute books a Sunday law after the order of the Colonial Sunday laws. In that State lived a Mr. Waters, a devout believer in and observer of the seventh day of the week as the Sabbath. On one occasion, Mr. Waters, who is a farmer by occupation, had sown a field of oats. He could not finish covering the oats by reason of a rain storm which overtook him when within a half acre of the end. The rain continued for several days, but on Sunday morning the weather was fair, and conditions good, and fearing the grain would begin to grow, and having no conscientious scruples against labor on the first day of the week, he went out and finished covering the oats. While Mr. Waters was thus engaged, a neighbor, also a devout man, passed by. On seeing Mr. Waters laboring on the day favored by the State as the Sabbath, he accordingly secured a warrant for the arrest of Mr. Waters. He was brought into court and tried for the offense, was convicted, and sentenced to serve one hundred days in the chain gang.

In the State of Georgia the law requires that a man in the chain gang shall labor six days each week, beginning Monday morning, and men have lost their lives for a less offense than to refuse to labor on one day required by law. There was rejoicing on the part of religious people, and Mr. Waters was told that he would now be compelled to labor on Saturday and rest on Sunday. A humane lawyer, who made no profession of religious faith, saw the situation in which this unjust law placed Mr. Waters, and voluntarily appealed the case to the Supreme Court of the State. The Supreme Court affirmed the decision of the lower court. The writer at once presented the matter to the governor, Mr. Candler, and the pardon board, who were deeply af-

fectured, and advised that petitions be secured at once. The writer went to the city of Gainesville, which was the home of the governor, and also Mr. Waters, and in one day, by the aid of the sheriff and others, secured the signatures of more than four hundred citizens, including the trial judge. The peculiar feature of it all was, that the devout people of the community, whose rest day had been established by law, refused to sign the petition that would save a Christian man from being compelled to violate his sacred conscience or lose his life. The pardon was granted.

Other States have enacted similar laws, and sometime they will be enforced against those who sincerely worship God by keeping the day on which He rested, and which He blessed and sanctified.

This is modern American history. Is it not time to arise and wipe out these relics of antiquity in this boasted land of the free?

## CHRISTIANS AND THE SCHOOL PROBLEM

E. A. SUTHERLAND

IN the early days of Protestantism the Church looked jealously after the education of its children. It was a part of the doctrine that the children should be educated to do the work of God. The earliest educational institutions in our own country were established primarily to educate young men for gospel work.

But a time came when the Church grew negligent in the performance of its duty to the children and relinquished its rights in educational matters to the State. State schools replaced the Church schools, and secular education became the universal education. The Church has suffered in consequence, for youth trained for the world and by the world, step from the schoolroom into the world and not into the Church. This is no fault of the State; it is a natural result. The Church alone is at fault in having turned her children aside at the impressionable age.



In a recent issue of *The Progressive Teacher*, a popular educational journal published in Nashville, there appears an able article written by Wycliffe Rose containing the following: "The test of every educational method or system, the test of all educational endeavor is character, moral integrity, social efficiency. This is the age of free, compulsory, universal education. Crime is becoming more and more precocious, juvenile crime is everywhere on the increase. The inevitable inference would seem to justify the criminologist in regarding juvenile crime, as he does, an expression of educational failure. There is something wrong with current educational methods."

Now this is not the decision of a solitary individual. Dr. Stanley Hall's testimony is, "I cannot find a single criminologist who is satisfied with the modern school."

And the fault found with so-called modern methods is that they educate the head without the hand and the heart. Labor has been degraded by secular education. The country has been losing its children. They have been swallowed up by the factories of our cities where lives that might be full of usefulness are worn out by drudgery and by contact with vice and iniquity.

The remedy offered in most cases is industrial education. This alone cannot correct the evil. For while the education of the head and hand together is a great gain over the former one-sided education, the true education adds a training of the spiritual nature.

And it is a recognition of this fact that is leading to the present agitation. Professor G. A. Coe of Northwestern University says, "Since religious instruction has been excluded from the public schools, we have found no substitute. Therefore, we are organizing to see if we cannot bring back into our national education the religious element."

Do you not see that there is in this a live question,—one upon which every Christian must take his position?

The question comes to you: Do you wish to compel the State to give religious instruction? Can the State give religious training? And if we legislate to so do, is not this a reuniting of the Church and the State? A subtle power is at work,—the same power that wrought in a similar way at the beginning of the Dark Ages.

There is but one way that the Christian can conscientiously relate himself to this problem. He must recognize the need of reform and then accept it as the duty of the Church and not the State to satisfy the long felt want in education.

The Church that cannot sense its responsibility to maintain a system of Christian schools is dead. The vitalizing connection with the living God has been severed. Any Church in that condition will naturally seek the aid of the State. It is unconscious of the violation of any principle when it unites with the State in teaching the truth.

Can every child receive a free Christian education in a Christian school, by a Christian teacher, without financial aid from the State? Or must the State be taxed to do what God has commanded His servants to do? Those who grasp the real work of God's people on the earth, who are willing to forsake all and follow the Master, who will heed the command: "Go ye therefore and teach all nations," must say it can be done, and it will be done to the glory of God.

The next issue of the BIBLE TRAINING SCHOOL will contain an article setting forth a plan by which it can be done.

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WE have used the Hammond typewriter for twenty years and find it superior in every respect. [Ed.]





INTERIOR OF THE SANCTUARY

FOR BIBLE STUDENTS

**T**HE heavenly sanctuary is the great power house from which spiritual strength and power comes to every child of God. If our connection with the heavenly sanctuary and the officiating high priest, Christ Jesus, is severed, we lose spiritual light and power just as surely as the trolley car is left in darkness when the electric current connecting it with the electric power house is broken.

Ex. 26:30-33. The tabernacle built by Moses had two holy places.

Ex. 25:8, 9, 40. [Compare Ex. 39:32-43.] The earthly sanctuary was built after the heavenly pattern.

1 Chron. 28:11-19. Solomon's temple was built according to the pattern revealed to David.

Wisdom of Solomon 9:8. "Thou hast commanded me to build a temple upon Thy holy mount, and an altar in the city wherein Thou dwellest, a resemblance of the holy tabernacle which Thou hast prepared from the beginning."

1 Kings 6:16, 19, 23-29; 2 Chron. 3. The holy places were the prominent characteristics of Solomon's temple.

Heb. 9:23, 24. Paul says the holy places made with hands were figures of the true.

Heb. 9:2. The tabernacle built by Moses had the golden candlestick in the outer apartment.

Rev. 1:12, 13. John had a view of the heavenly candlestick.

Ex. 40:26. The altar of incense was also in the outer apartment.

Rev. 8:2-4. John saw the heavenly altar of incense.

Ex. 29:42-44. The Lord met the priests in the first apartment.

Ex. 40:24, 25. The golden candlestick holding its seven lamps was in the first apartment of the earthly sanctuary.

Rev. 4:1, 2, 5. John saw seven lamps of fire before the throne in heaven.

Ex. 26:33; Heb. 9:3, 4. The ark containing the ten commandments was in the most holy place of the earthly sanctuary.

Rev. 11:19. John says, the original ark of God's testament was seen in the heavenly temple.

Paul plainly states, "The holy places [plural] made with hands . . . are the figures [plural] of the true."

In Heb. 8:2; 9:8; 10:19, Macknight renders the word, "holy places." The Douay Bible gives it "holies," [plural.] The Greek word is "hagion," holies. There is conclusive proof that the heavenly sanctuary has two places.

**The Lesson of the Incense.**

Ex. 30:7, 8. The high priest burned incense every morning and evening.

Lev. 10:1, 2. Using other fire than that which was burning on the golden altar was punishable with death.

Lev. 10:9-11. The use of strong drink destroys one's sense of holy things.

Psa. 141:2. David prays, "Let my prayers be set forth before Thee as incense."

Rev. 8:3 [margin.] The heavenly incense makes prayers acceptable to God.

Rom. 4:4-7. Only those covered with Christ's righteousness are accepted by the Lord.

Rom. 5:10. We are saved by Christ's life.

Jer. 10:25. Incense was connected with the morning and evening worship in the shadowy service, and there is salvation in morning and evening prayers in the *real* service.

Phil. 4:15-19. Offerings to extend a knowledge of the gospel are a sweet odor or incense.

Acts. 10:1-4. Prayers with offerings are acceptable to God.

"What was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary."—*Great Controversy*, p. 420.

**Lesson of the Ark**

Ex. 25:10, 11. The importance of the ark is shown by its being the first article mentioned when the Lord gave directions for the building of the sanctuary.



- Ex. 25:16, 31. The ark contained "the testimony" or law of God.
- Ex. 25:19-22. The mercy-seat with a cherubim on either end was the cover of the ark.
- Ex. 26:33, 34; Heb. 9:4. The ark was the only article of furniture in the most holy place.
- 1 Sam. 4:21, 22. Because of sin, the ark was taken by the Philistines.
- 1 Sam. 6:19, 20. For looking into the ark, five thousand and seventy men were slain.
- 1 Sam. 7:2. The ark remained at Kirjath-jearim twenty years.
- 1 Kings 8:4-6. It was finally deposited in Solomon's temple.
- 1 Kings 8:10, 11. When the ark was placed in the temple, the glory of the Lord filled the temple.
- Psa. 80:1. God's throne is between the cherubim in heaven.
- Psa. 119:172. All of God's commandments are righteousness.
- Isa. 51:6, 7. God's law and righteousness are the same.
- Heb. 8:8-11. The new covenant embraces the law of God.
- Rev. 11:19. The original ark of God's testament is in heaven.

The ark was neither destroyed nor carried into captivity when Solomon's temple was destroyed. In 2 Maccabees 2:4-8, we read the following: "The prophet being warned of God, commanded the tabernacle and ark to go with him, as he went forth into the mountain where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, and found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and he stopped the door." The ark has never been seen since it was hidden by the prophet.

#### Law of God

- 1 John 3:4. Sin is the transgression of the law of God.
- 1 John 3:5. Christ was manifested to take away our sins.
- Rev. 13:8. Christ was the Lamb slain from the foundation of the world.
- Heb. 9:9-14. The service in the earthly sanctuary was the gospel veiled, and intended to show what the gospel will do.
- 1 Pet. 2:24. Christ bare our sins in His own body on the tree.
- 1 Pet. 3:18. Christ, the just One, suffered for the unjust.
- 2 Cor. 5:21. He took our place on earth, that we might share His joy in heaven.

- Isa. 53:4-6; 49:16. Christ bears the sins of the world before the Father.
- Lev. 4:13-17. The daily round of service transferred in type the sins to the first apartment.
- Lev. 16:29-34. The sanctuary was cleansed upon the day of Atonement.
- Lev. 16:7, 8. Two goats were chosen, one for the Lord, the other for Azazel.
- Lev. 16:9, 10. The Lord's goat was slain, and the sanctuary cleansed with its blood.
- Lev. 16:20-22. Azazel's goat, the scapegoat, received from the priest all the sins he had borne out of the sanctuary. The scapegoat was left in a desolate wilderness.
- Psa. 7:14-16. All confessed sins will finally be placed on the head of Satan, the antitypical scapegoat.
- Rev. 20:1-3; Jer. 4:23-26; Zeph. 1:2, 3. Satan bears the sins in the desolate earth during the thousand years.
- Rev. 20:13-15. At the end of the one thousand years, sin, Satan, and sinners go into the lake of fire and are devoured.

#### Tithing

- Gen. 14:17-20. Abraham paid tithe to Melchisedec.
- Heb. 6:20. Christ a high priest after the order of Melchisedec.
- Gal. 3:7, 29. If ye be Christ's, then are ye Abraham's seed.
- John 8:39. Children of Abraham will do the works of Abraham.
- Heb. 7:1-14. In these verses we have an argument showing that tithes are due to the priesthood after the order of Melchisedec. Therefore all Christians should pay tithes.
- Matt. 23:23. Christ mentions paying tithes as a duty.
- Lev. 27:29-33. The tenth "is holy unto the Lord."
- Num. 18:20-24. The priests were to be supported from the tithe.
- 1 Cor. 9:13, 14. Gospel workers to be supported in same manner.
- Gen. 28:20-22. Jacob paid tithe on food and raiment.
- Mal. 3:8-11. Withholding the tithe is robbing God.

"How MUCH better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!"



## A Day in June

AND what is so rare as a day in June?  
 Then, if ever, come perfect days;  
 Then Heaven tries the earth if it be in tune,  
 And over it softly her warm ear lays;  
 Whether we look, or whether we listen,  
 We hear life murmur, or see it glisten;  
 Every clod feels a stir of might,  
 An instinct within it that reaches and towers  
 And, groping blindly above it for light,  
 Climbs to a soul in grass and flowers;  
 The flush of life may well be seen  
 Thrilling back over hills and valleys;  
 The cowslip startles in meadows green,  
 The buttercup catches the sun in its chalice,  
 And there's never a leaf or a blade too mean  
 To be some happy creature's palace;  
 The little bird sits at his door in the sun,  
 Atilt like a blossom among the leaves,  
 And lets his illumined being o'errun  
 With the deluge of summer it receives;  
 His mate feels the eggs beneath her wings,  
 And the heart in her dumb breast flutters and  
 sings;  
 He sings to the wide world, and she to her nest,—  
 In the nice ear of nature, which song is the best?  
 —James Russell Lowell.

## Social Purity

How do a person's thoughts affect him personally? Prov. 23:7.  
 If he sows corrupt thoughts, can he reap good deeds? Gal. 6:7, 8.  
 Where do evil thoughts arise? Matt. 15:19.  
 What are we commanded about purity of heart? James 4:8.  
 How is the condition of a person's heart known? Matt. 12:34, 35.  
 How shall we be condemned or justified? By our words. Matt. 12:36, 37.  
 Is it sinful to think of foolishness? Prov. 24:9.  
 What is the result of listening to, and telling evil stories? 1 Cor. 15:33.  
 What is not to escape our lips in conversation? Eph. 4:29; 5:3, 4.  
 Those who practice and tell corrupt things, we are to avoid. Eph. 5:11, 12.  
 What should we converse about? Eph. 4:29; 5:19.

How may we keep our thoughts in the right channel? Luke 12:35; 1 Pet. 1:13.

Does God know all our thoughts? Yes, He does. Psa. 139:1-4. Heb. 4:12, 13.

What should we always keep in mind? Thou God seest me. Gen. 16:13.

On what are we commanded to set our affections? Col. 3:1, 2.

Does pure love think of evil things? 1 Cor. 13:4-6.

What should we ask God to do for us? Psa. 51:10-13; Psa. 139:23, 24.

Are the doings of children noticed by the Lord? Prov. 20:11.

G. T. WILSON.

## SCAVENGERS

**I**N order that the earth might be free from defilement the Lord created scavengers for the earth, sea, and air.

Who has not watched the carrion birds circling round and round, following the scent from some decaying carcass until at last they discover and greedily devour it, thus freeing the air and earth from defilement.

In every body of water God has placed scavengers, like tidy housekeepers watching for everything that would defile the purity of the water. In the ocean the mackerel and other fish that have *fins* and *no scales* swim in the clear water and feast upon any dead or decaying substance they find floating in the water. While at the bottom of the sea thousands of creatures are busy devouring all defiling substances that may have sunk to the bottom.

To prevent His people from eating these scavengers and thus taking into their systems all this filth, the Creator has placed a mark upon them. "Whatsoever hath *no fins nor scales* in the waters, shall be an abomination unto you, . . . ye shall not eat of their flesh." Lev. 11:9-12. Eels, oysters, crabs, lobsters, etc., are all scavengers and unfit for food.



One of the chief scavengers on the land is the swine. It is so fond of everything filthy, that the term "hog" has become a synonym for the vilest thing.

Strange that this filthy beast is a staple article of food in our beloved land!

In regard to eating swine's flesh, God says, "of their flesh shall ye not eat, and their carcass shall ye not touch." Lev. 11:7,8.

God compares eating swine's flesh to a smoke in His face. Isa. 65:4, 5.

The Lord plainly states that when He comes to gather the harvest of the earth, He will destroy all who have continued to eat swine's flesh. Isa. 66:15-17.

Why eat that which is filled with disease when there are so many good things to eat?

#### An Important Truth

Gen. 2:2,3. The Sabbath was instituted before sin entered the world.

Ex. 16:27-30. The seventh day was kept as the Sabbath before the law was given on Sinai.

Ex. 20:8-11. The fourth commandment is a command to "Remember the Sabbath day, to keep it holy." It was not a *new* institution but a command to keep holy the day blessed and sanctified at creation,—the seventh day of the week.

Luke 4:16. The Saviour kept the Sabbath.

Matt. 5:17, 18. Jesus said not "one jot or one tittle" should be taken from the law. It reads to-day just as it did on the tables of stone, when "written with the finger of God." Ex. 31:18.

Luke 23:54-56. The followers of Christ kept the Sabbath, according to the commandment.

Acts 17:3. It was Paul's manner to preach on the Sabbath-day.

Acts 18:4, 11. Paul preached every Sabbath for one and one-half years in Corinth.

Acts 16:13. Paul preached by the river side on the Sabbath.

The only Sabbath day of the Bible is the seventh day of the week, blessed and sanctified at creation, commanded from Sinai and kept holy by the Saviour and the disciples.

#### Good Words

EDITOR BIBLE TRAINING SCHOOL: I write to let you know an agent came along, he had BIBLE TRAINING SCHOOLS, a monthly journal. I bought one, and I like it very much, think it is so interesting. He said they were twenty-five cents a year, and I should like to take them. The journal I have is January. May I ask you to be so kind as to send me the BIBLE TRAINING SCHOOL complete for this present year, 1905.

Enclosed you will find twenty-five cents for the BIBLE TRAINING SCHOOL.

There are thousands who would welcome the BIBLE TRAINING SCHOOL, if copies were placed in their hands. Canvassers, working with large books, could carry these little papers with them, and leave them in many homes. Who will help in this work?

#### From a Church-school Teacher

WORDS fail to express my appreciation of the BIBLE TRAINING SCHOOL. Have used it all winter in the young people's meetings. The study of the book of Esther has aroused an interest even with outsiders. One brother who had lost his bearings has returned to God by the study of the book of Esther.

The study of the "Twelve Tribes" was intensely interesting to me. My faith has been established since reading this valuable journal, as never before. I hope soon to send for a club of them to use here.

#### The Holy Spirit

THERE is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining of fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal His grace. If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress the zeal, there would be one hundred workers for Christ where now there is one.—*E. G. W. in Review and Herald.*



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If the world seems cold to you,  
Kindle fires to warm it!  
Let their comfort hide from you  
Winters that deform it.  
Hearts as frozen as your own  
To that radiance gather;  
You will soon forget to moan,  
"Ah! the cheerless weather!"

If the world's a "vale of tears,"  
Smile till rainbows span it,  
Breathe the love that life endears—  
Clear from clouds to fan it.  
Of your gladness lend a gleam  
Unto souls that shiver;  
Show them how dark sorrow's stream  
Blends with hope's bright river.

—Selected.

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