

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: 28 -



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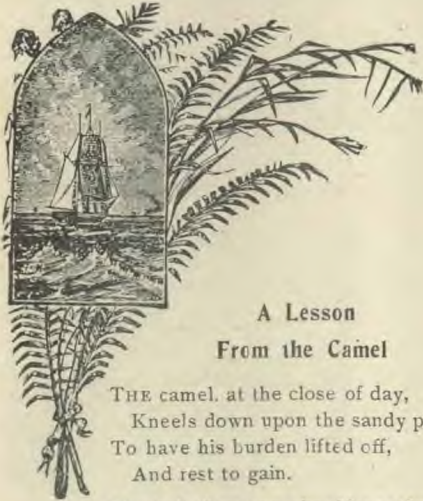
A Monthly Journal Devoted to the Interest of House to House Bible Work

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

VOL. IV

SOUTH LANCASTER MASS., AUGUST, 1905

No. 3



A Lesson From the Camel

THE camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees,
When daylight draweth to a close,

And let thy Master lift the load,
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Didst carry through?

The camel kneels at break of day
To have his guide replace his load—
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Selected.

A Prayer

THOU that hast given so much to me,
Give one thing more, a grateful heart.
Not thankful when it pleaseth me,
As if Thy blessings had spare days,
But such a heart, whose pulse may be
Thy praise.

—George Herbert.

STRENGTH FOR WEAKNESS

MRS. E. G. WHITE

THE Lord would have your thoughts center upon Him. For every service, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, overflowing toward us in that He will repay us a hundred fold in this life, and give us in the world to come life everlasting. The reason why so many are weak, is that they do not cultivate faith, but look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-laborers with them, waiting to make them the living agencies to bless the world with the message God shall give them to bear.

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may on every occasion, draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in any emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. We forget to behold Him and to trust Him as the one ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need. In the place of studying our poor, ignorant, worthless selves, we need to study Jesus, and become more and more able to behold Him, talk of Him, apprehend His

character, avail ourselves of His kindness and helpfulness, and receive the blessings He proffers us. As we receive of Him, we have something with which to help others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is *wholeness*, toward Him. We give to Him all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated to us from the Lord Jesus our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat.

BLOTTING OUT OF SINS

S. N. HASKELL

IT is usually supposed that when a man repents his sins are blotted out. But were this the case they could not be called up again. The parable illustrating forgiveness in Matt. 18 : 21-35 teaches that if we do not forgive others even after we have been forgiven, all of our sins will be remembered again. "Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So *likewise* shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Matt. 6 : 14, 15.

Our attitude towards our enemies, and especially when they seek our forgiveness, is a safe thermometer of our relation to the Lord. David understood this when he was hunted by Saul, and Saul was delivered into his hand, by a deep sleep from the Lord. But David would not permit any harm to come upon him even when one desired to kill him. "The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth my hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let Him deliver me out of all tribulation." 1 Sam. 26 : 23, 24.

Every man's righteousness is determined by his attitude towards his enemies who deal with him unjustly. Our sins against the Lord are so much greater than any person's sins can be against us that our attitude towards those who injure us, becomes a criterion that measures our righteousness. David expected that God would hear his prayer in proportion to the amount of this spirit he possessed. This may be the reason why after he had committed the double crime of adultery and murder he was saved. His heart was ever full of tenderness toward those who abused him.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3 : 19-21. This locates the blotting out of sins to be just before Christ comes.

"SWEETLY may we all agree,
Touched with softest sympathy;
Kindly for each other care,
Every member feel its share."

Just Being Happy

Just being happy
 Is a fine thing to do :
 Looking on the bright side
 Rather than the blue ;
 Sad or sunny musing
 Is largely in the choosing,
 And just being happy
 Is brave work and true.

Just being happy
 Helps other souls along ;
 Their burdens may be heavy,
 And they not strong ;
 And your own sky will lighten
 If other skies you brighten
 By just being happy
 With a heart full of song !
 —Ripley D. Saunders.

THE BOOK OF EZRA**The Sacred Vessels**

WHEN Cyrus had issued his decree for the return of the children of Israel, he brought the sacred vessels and gave them to Sheshbazzar, the prince of Judah, to carry up to Jerusalem. These vessels had been fashioned after heavenly models. When these cups, basins, and different vessels, were made, David said : " The Lord made me understand in writing by His hand upon me, even all the works of this pattern." 1 Chron. 28 : 11-19. Angels of God had special charge over these sacred vessels, and when Jerusalem was destroyed the king of Babylon was made to realize their sacredness ; for the record states, " Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon." 2 Chron. 36 : 7. Daniel mentions the same fact in Dan. 1 : 1, 2.

For sixty-eight years we have no mention of these sacred vessels ; it is reasonable to presume that they lay unmolested in the heathen temple until Belshazzar in his drunken revel brought them forth. We cannot think of them as only a few cups and basins, there were *five thousand four hundred vessels* of gold and silver, a sufficient number to serve wine to a thousand of Belshazzar's lords and the multitude of wives and concubines assembled with them. They were beautiful vessels, well might the profligate king covet the opportunity of using them in his feast.

Nebuchadnezzar had been a man subject to divine impulses ; but in all the profligate court of Belshazzar there was not a man who could be influenced to realize the sacredness of those holy vessels. As that crowd of drunken revelers raised those sacred vessels to their lips they ignored entirely the God of heaven and praised the gods of " gold, and of silver, of brass, of iron, of wood, and of stone." Dan. 5 : 1-4.

WHY DO I OBSERVE THE SEVENTH-DAY SABBATH ?

BECAUSE my blessed Lord and Master kept it (Luke 4 : 16) leaving me an example that I should follow in His steps. 1 Pet. 2 : 21.

2. My heavenly Father has commanded me to " Remember the Sabbath day to keep it holy," and told me that " the seventh day is the Sabbath of the Lord." Ex. 20 : 8-11.

3. The holy women that were instructed by Jesus Himself " rested the Sabbath-day, according to the commandment." Luke 23 : 54-56.

4. Apostolic example shows the disciples kept the seventh-day Sabbath. There is a record of Paul preaching on eighty-four Sabbath days [Acts 13 : 42, 44 ; 16 : 13 ; 17 : 2 ; 18 : 4, 11] but the New Testament contains the record of *only one* sermon ever being preached on Sunday, the first day of the week, and that was an evening service. Acts 20 : 7-12.

5. The Saviour bade His disciples pray that they would not break the Sabbath. Matt. 24 : 20.

6. The Sabbath will be observed in the new earth and I want to begin in this life so I will be in harmony with the principles of my future home. Isa. 66 : 22, 23.

When God could not speak to the heart He arrested the attention of the eye; for in the same hour came forth fingers of a man's hand, and wrote in the clear light of the candlestick mysterious words in letters of fire on the plaster of the wall." Dan. 5:5. Every eye was arrested, and the sacred vessels were forgotten. Daniel was sent for to interpret the writing, but before he explained the mysterious writing he administered a severe reproof to Belshazzar as follows: "Thou hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan. 5:23. Then Daniel interpreted the writing upon the wall. The scene changed, and an imposing ceremony was performed. Daniel was clothed in scarlet and a public proclamation made that he should be the third ruler in the kingdom. Soon the troops of Cyrus brought death and destruction within those palace walls. Belshazzar was slain, the blood of princes and servants was mingled in the general slaughter. What became of the sacred vessels in the midst of all this confusion? Who was there to collect them from among the ruin and confusion? When Belshazzar was slain, Daniel was the highest in authority, he could command careful search to be made for every one of those sacred vessels and restore them to the heathen temple, where they had lain for sixty-eight years.

We have no record of their ever being disturbed again, until Cyrus brought them forth to send them back to Jerusalem. Cyrus realized that they were sacred vessels and each vessel was counted as it passed into the hands of the prince of Judah,

Ezra 1:7-11. Among the five thousand and four hundred vessels were twenty-nine knives; holy knives which had no doubt been used many times to separate the fat from the sin offerings. Some may inquire, What lesson can we learn from all this? Many important lessons are taught. God would teach us to handle sacred things reverently. He will punish those who fail to treat as holy that which He has made holy. This lesson is taught in the fourth commandment, where God commands us to "Remember the Sabbath day to keep it holy." All He asks of us is to recognize its sacredness and treat it as a holy thing. Accuracy was also taught in this record of the holy vessels. They were carefully counted, even the exact number of the knives given.

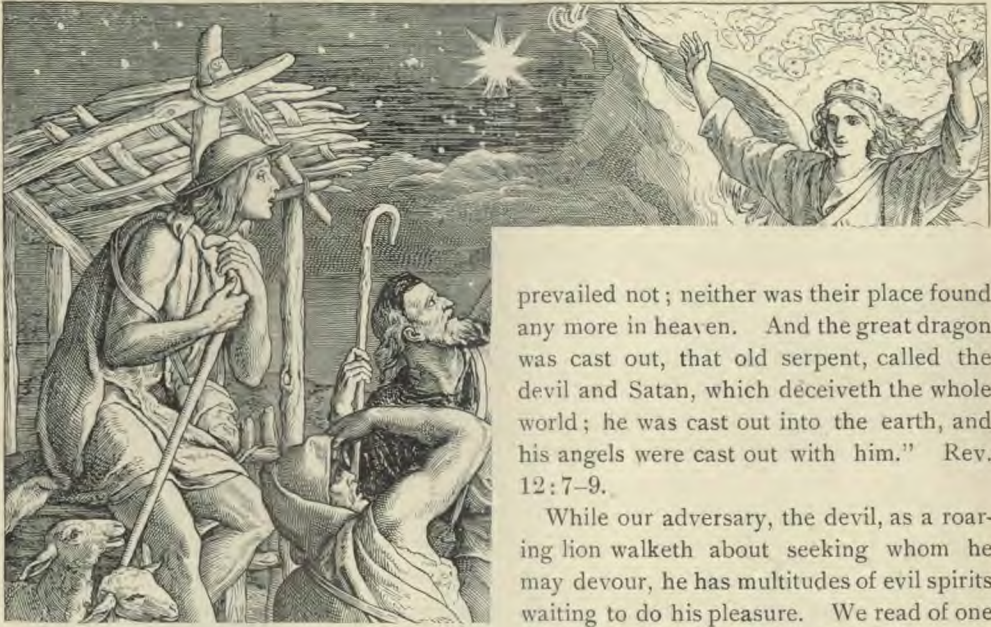
Questions for Study

What was given into the hand of the prince of Judah? How and of what were they made? After what pattern? How did Nebuchadnezzar treat the sacred vessels? Where were they placed? What two Bible writers mention this fact? How long were they unmolested? How many vessels were there? How did Belshazzar use the sacred vessels? In what way did God attract their attention? What reproof was given him by Daniel? What honor was conferred upon Daniel? What would this enable him to do? Where were the sacred vessels placed? Who brought them from this place again? What important lessons are taught by the record of these sacred vessels?

The Law and the Gospel

The law is the gospel concealed:	The gospel is the law revealed.
The law is the gospel-fulness delayed:	The gospel is the law-fulness portrayed.
The law is the gospel contained:	The gospel is the law maintained.
The law is the gospel sighted:	The gospel is the law lighted.
The law is Christ designed:	The gospel is Christ enshrined.

"BLESSSED are the pure in heart."



MINISTRATION OF ANGELS

J. N. LOUGHBOROUGH

THE Scriptures speak of angels as beings of a higher order than man, as shown by the following texts, "But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him *a little lower* than the angels." Heb. 2:6,7. And of our Saviour, when He took upon Him the nature of man, we read, "We see Jesus, who was made *a little lower* than the angels for the suffering of death." "He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:9,16.

The angels were subject to a test of loyalty to God. Some fell, and of such it is written, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Again, "Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and

prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

While our adversary, the devil, as a roaring lion walketh about seeking whom he may devour, he has multitudes of evil spirits waiting to do his pleasure. We read of one unclean spirit returning with seven others more wicked than himself. On another occasion a wicked spirit said his name was "legion," because they were many. While these evil spirits seek to tempt, annoy, and devour the people of God, we are exhorted, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7.

The warfare of the holy angels against Satan and his work did not cease when the evil host came down to earth, for of the holy angels we read, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" Heb. 1:14. Again, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

The number of these unfallen ones far exceeds the hosts of Satan. Our Saviour said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. Paul, in writing to the Hebrews, speaks of "an innumerable company of angels." Heb. 12:22. The

beloved John, in holy vision on the isle of Patmos, had a view of this mighty host, and wrote, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand [that would be 100,000,000], and thousands of thousands." Rev. 5:11.

In olden time those evil angels came to communicate with mankind, professing to be the spirits of their dead friends. The people sacrificed to them, "The gods of the heathen," worshiping, as they supposed, their ancestors. The Lord said that in so doing they "ate the sacrifices of the dead," Num. 25:2; Ps. 106:28, and that their sacrifices were "to devils," 1 Cor. 10:20, and threatened with severe punishment those who should do thus. Lev. 20:6, 27.

It is recorded in Isaiah's prophecy, chapter eight, that in the time when we may look for the return of our Lord, some will "say unto you, seek unto them that have familiar spirits, . . . should not a people seek unto their God? for the living to the dead?" Verses 17, 19.

We read of the working of Satan in these last days, that "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. In Revelation, chapter sixteen, we have a view of the rallying of the nations to the battle of Armageddon. Then the spirits of devils go forth to deceive the world by miracles that they will perform. Verses 13-15. In that time of fearful temptation the Lord has a special care for His people. As expressed in Zechariah, "The angel of the Lord *stood by*." And He has promised, "If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that *stand by*." Zech. 3:5, 7.

The evil angels, with Satan as their leader, go forth again to gather the nations to battle against the Lord (Rev. 19:19, 20). The holy angels have also a gathering work to do. "They shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. 13:41, 42. And of another gathering it is said, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

It is our blessed privilege now to so yield ourselves to the Lord that we may have the angel of the Lord to camp about us—ministering for us in pressing back the "spiritual wickedness"—"wicked spirits"—margin—against which we war. Eph. 6:12. And so through His keeping power gain a victory over every besetment and at last be numbered with those that angels will gather to meet the Lord in the air. May this be the lot of both reader and the writer.

Good Advice

SOME may say, "I have given my promise, and shall I now retract it?" I answer, If you have made a promise contrary to the Scriptures, by all means retract it without delay, and in humility before God repent of the infatuation that led you to make so rash a pledge. Far better take back such a promise, in the fear of God, than keep it, and thereby dishonor your Maker.—*Mrs. E. G. White.*

The Rarity of Joy

I SOMETIMES go musing along the street to see how few people there are whose faces look as though any joy had come down and sung in their souls. I can see lines of thought, and of care, and of fear—money-lines, shrewd, grasping lines—but how few happy lines! The rarest feeling that ever lights the human face is the contentment of a loving soul.—*Beecher.*

Hope

SWEET Hope came tripping along one day,
 I clasped her hand, and bade her stay.
 She charmed me by her winning grace,
 Her lovely form, her smiling face.
 I built her a shrine within my heart,
 And bade her never more depart.
 So quickly the happy summer passed
 That not a cloud its shadow cast.
 Hope reared me many a castle bright
 And was herself each beacon light;
 One was a palace, and from the dome
 She softly whispered, "Home, sweet home."
 I loved sweet Hope, but as summer fled
 She quicker stepped, then onward sped
 Until but a distant shimmering light
 Appeared, then vanished from my sight.
 I sought to follow, then breathed the word,
 My heart is sick, Hope is deferred.
 I glanced to my feet, and lo, there lay
 My idol, a piece of earthly clay.
 In bitter anguish I mourned Hope dead,
 Since from my heart she had thus fled;
 And cried, "Life's billows are flecked with foam,"
 There is no place for "Home, sweet Home."

Not long sat I thus robed in sadness,
 I heard a voice and turned in gladness
 For there at my side all clad in white
 Stood Hope, with Faith her sister bright.
 Faith's fair white hand was pointing far hence
 On, on, through cloud banks dark and dense
 To where a glorious light appeared,
 And by her words my heart was cheered—
 "Christ Jesus died, but He rose again,
 That far beyond earth's sin and pain
 Those who with Hope and Faith now roam
 May find the land of 'Home, sweet Home'."

I heard these words, and no more alone
 I walk with Hope since Faith I've known.
 I still love Hope but love Faith more
 Since Faith brought Hope back to my door.
 Alone, Hope's promise seemed to extend
 But where the shores of time would end,
 Now Faith points on to eternal years,
 Bidding me leave all doubts and fears,
 Press on with Hope, till beyond the tide
 Of mortal life I am satisfied.
 So now beyond earth's sin-cursed loam
 Hope points by Faith to "Home, sweet Home."

MISS E. BATTERSON.

"DAYLIGHT for duty; twilight for beauty;
 darkness for trust and prayer."

JERUSALEM

HELEN MC KINNON

BEAUTIFUL for situation, the joy of
 the whole earth, is Mount Zion."
 "Walk about Zion, and go round
 about her: tell the towers thereof. Mark
 ye well her bulwarks, consider her palaces."
 Psa. 48:2, 12, 13. "Jerusalem is builded
 as a city that is compact together." Psa.
 122:3. "As the mountains are round about
 Jerusalem." Psa. 125:2. "This is Jeru-
 salem: I have set it in the midst of the na-
 tions and countries that are round about
 her." Ezek. 5:5. "The perfection of
 beauty, the joy of the whole earth." Lam.
 2:15.

Jerusalem is built on two mounts, Moriah
 and Zion. Its situation is singular and its
 elevation remarkable. The approach to the
 city from the north, east, and west is a per-
 petual ascent. It presented an appearance
 beyond any important mountain city that
 has ever existed on the earth.

It is first mentioned in the Bible as Salem,
 the home of Melchizedek, the priest of the
 most high God. Gen. 14:18; Psa. 76:2.
 In the time of Joshua it was known as
 Jebus, being the dwelling-place of the
 Jebusites. Josh. 15:8; 18:28. Their
 position made them so secure that the chil-
 dren of Judah could not drive them out.
 Josh. 15:63. When David was made king,
 he determined to make it his capital. The
 Jebusites, believing that their fortress was
 impregnable, manned their battlements with
 the lame and blind. 2 Sam. 5:6-10. They
 little knew the character of the man and his
 army that was attacking them. They were
 soon dispossessed of their stronghold, and
 Joab, the king's nephew, received the posi-
 tion of commander of the armies of Israel
 for being the first to enter the city.
 1 Chron. 11:4-9.

The Lord had promised Israel through
 Moses that when they dwelt in the land that
 He gave them, "Then there shall be a

place which the Lord your God shall choose to cause His name to dwell there." Deut. 12:11. He told David that Jerusalem was the place that He had chosen. 2 Chron. 6:1-6. "The Lord hath chosen Zion; He hath desired it for His habitation. This is My rest forever; here will I dwell; for I have desired it." Psa. 132:13-14. "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God," Psa. 87:2, 3.

It was so honored above all the cities of the earth that the Lord says He will make special mention of those born there. "And of Zion it shall be said, This and that man was born in her. . . . The Lord shall count when He writeth up the people, that this man was born there." Psa. 87:5, 6.

OUR GOD SHALL COME

EARTHLY friends sometimes fail to fill their appointments, but our blessed Lord "shall not fail nor be discouraged, till He have set judgment in the earth." Isa 42:4. When the Saviour ascended to heaven He promised to come after us and take us to dwell with Him. John 14:1-3. David understood this and he confidently writes, "Our Lord shall come.

. . . He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me." Psa. 50:3-5. Job looked forward to that glad day saying, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and *mine eyes shall behold*, and not another." Job 19:25-27. Paul exclaims, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and 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. Paul was ever "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Is your hope centered in the coming of our Saviour? Can you say with John the beloved, "Even so, Come, Lord Jesus,"

CHERISH THE HOLY SPIRIT

EVERY Christian will be assailed by the allurements of the world, the clamors of the carnal nature, and the direct temptations of Satan. No one is safe. No matter what our experience has been, no matter how high our station, we need to watch and pray continually. We must be daily controlled by the Spirit of God, or we are controlled by Satan.

The Saviour's instructions to His disciples were given for the benefit of His followers in every age. He had those in view who were living near the close of time, when He said, "Take heed to yourselves." It is our work, each for himself, to cherish in the heart the precious graces of the Holy Spirit.—*Mrs. E. G. White.*

Life Only Through Christ

A CHRISTIAN'S life is in Christ. "Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" John 11:25, 26.

The Lord Himself is the fountain of light. "For with Thee is the fountain of life: in thy light shall we see light." Psa. 36:9. "And killed the *author* of life, whom God hath raised from the dead; whereof we are witnesses." [margin] Acts 3:15. Because Christ lives we shall live also. It is in Him that we live and move and have our being. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.



The Road to Bethlehem

"There was no room for them in the inn."

ALONG this road one evening long ago
Two weary travelers came to Bethlehem,
And sought for shelter at the inns; but lo!
In all the inns there was no room for them.
From door to door went Joseph, grave and kind,—
From door to door he went in Bethlehem;
No place to shelter Mary could he find,
Beneath no roof-tree there was room for them.
And so, with one mysterious Star o'erhead,
They came unto a hillside bleak and wild,
Wherein, among the kine, beneath a shed,
The Holy Mother bore the Holy Child.
O foolish folk, what blindness held your sight?
O heedless folk of olden Bethlehem!
Could ye but know who sought a place that night,
I ween ye had found room enough for them.
O Christian men, O Christian maids and wives!
How can ye blame the folk of Bethlehem,
If God's Elect are strangers in your lives,
If in your hearts you have no room for them!

—*Denis A. McCarthy.*

DID CHRIST TAKE UPON HIMSELF OUR FALLEN NATURE; OR THE NATURE OF ADAM?

WE answer emphatically, Our fallen nature. Satan had but one avenue to Adam, but he has many to fallen humanity. Our strongest temptations are upon habits of wrong thinking and wrong doing, of which Adam knew nothing. "We have not an High Priest which can not be touched with the feeling of our infirmities;

but was in all points tempted like as we are, yet without sin." Heb. 4:15, 16. Again, "Wherefore in all things it behooved Him to be made *like unto His brethren*, that He might be a merciful and faithful High Priest in things pertain'g to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:17, 18. Not only did Christ suffer the penalty for sin, but "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. Representing Christ, David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. That is, Christ was born of sinful humanity, but He Himself knew no sin, He was the divine Son of God.

In the geneology of Christ only four women are mentioned besides Mary, the mother of Jesus. These were, first, Thamar (Matt. 1:3) whose sons, Pharez and Zara, were the result of a sinful union that was worthy of death. See Gen. 38:12-30. Second, the harlot Rahab. Compare Matt. 1:5. Ruth 4:20. Josh. 6:22, 23. Heb. 11:31. Third, Ruth, the Moabitess. Matt. 1:5. Ruth 1:4; 4:13. Of the Moabites God said that they should

not enter in to the congregation of the Lord, even to the tenth generation forever. Deut. 22 : 3. Fourth, Bathsheba, who became the mother of Solomon. Matt. 1 : 6.

In "Desire of Ages," pp. 49, 50, we read, "It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam, He accepted the results of the working of the great law of heredity; what these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us an example of a sinless life. . . . He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."

Opportunities

If I should see

A brother languishing in sore distress,
And I should turn and leave him comfortless

When I might be

A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might sing

A little song to cheer a fainting heart,
And I should seal my lips and sit apart,

When I might bring

A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know

That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;

But if it show

A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.

—Edith Virginia Bradt.

THE HEAVENLY SANCTUARY

S. N. HASKELL

THE Scriptures most emphatically teach there is a sanctuary in the heavens.

"For He hath looked down from the height of His sanctuary; from heaven did

the Lord behold the earth." Psa. 102 : 19. "Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the three tabernacles, which the Lord pitched, and not man." Heb. 8 : 1, 2. "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17 : 12. "The Lord is in His holy temple, the Lord's throne is in heaven; His eyes behold, His eyelids try the children of men." "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11 : 19. "And there came a great voice out of the temple of heaven, from the throne." Rev. 16 : 17.

The tabernacle erected by Moses, after forty days' inspection of the one shown him in the mount, consisted of two holy places, Ex. 26 : 30-33, and is declared to be a correct pattern or model of the heavenly building. Compare Ex. 25 : 8, 9, 40 with Chap. 39 : 32-43. If the earthly sanctuary consisted of two holy places, and the heavenly but one, instead of a likeness there would be a perfect dissimilarity. The temple built by Solomon was in every respect according to the pattern which God gave David by the Spirit. 1 Chron. 28 : 10-19. In the Wisdom of Sol. 9 : 8, we read, "Thou hast commanded me to build a temple upon the holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning." This temple was built upon a larger and grander scale than the tabernacle, but its distinguishing feature, like the tabernacle, consisted in the fact that it contained two holy places. 1 Kings 6 ; 2 Chron. 3.

This is clear proof that the heavenly tabernacle contains two apartments. Paul plainly states this fact. "Christ is not entered into the holy places made with hands,

which are the figures of the true." "Places" and "figures" (plural) show the pattern on earth had the same as the heavenly. Three times the apostle uses the plural form of the word when speaking of the heavenly. Heb. 9:8; 10:19; 8:2. In each of these three texts the Greek word is "*hagion*," holies. Macknight renders the word in each instance "holy places." The Douay Bible renders it "the holies." Thus we learn the heavenly sanctuary contains two holy places. Rotherham and Young also use the plural form of expression in their translations.

A PLAIN COMMAND

THE following is worthy of careful study: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Eating and drinking *to the glory of God* is not popular in this world, the majority of even professed Christians do not heed the admonition given above. The first command given to the human family was in regard to their diet. "Of the tree of knowledge of good and evil, thou shalt not eat of it," was the plain command of God. Man was given an abundance of good food; but was commanded not to eat of certain food.

God has lost none of His interest in the human family to-day. He has said, "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. This text gives us permission to freely partake of fruits, grains, and nuts. This is a bountiful supply. Under the list of "herbs bearing seed" would be found, wheat, corn, rye, oats, etc., also rice and all legumes, as beans, peas, lentiles, etc. After sin entered the earth, man was permitted to eat vegetables. "Thou shalt eat the herb of the field," were the words of the divine permission. Gen. 3:18.

There are certain articles of diet forbid-

den by the Lord to-day, and every Christian should be intelligent upon the subject of diet. In speaking of the swine, or hog, the Lord says: "Of their *flesh shall ye not eat.*" He gives as a reason, "They are unclean to you." Lev. 11:4-8. The hog is a scavenger. It was created with a depraved appetite. It will greedily devour the vilest filth. Its mission in life is to clean the earth by eating the filth. It is a scavenger. This characteristic of the hog is so universally accepted that the word "hog" is a synonym for everything vile and filthy. The flesh of scavengers cannot be good food for man.

Some may think this is unimportant; but as long as the hog retains his present nature, the words of God are true, "He is unclean unto you." God says that when He comes to gather His people, He will destroy all those who are found eating the flesh of swine. Isa. 66:15-17.

Who Killed the Prophets?

THE prophets of God have ever been a target for Satan. Even wicked men have treated the prophets better than the professed people of God. It was the captain of the Babylonian army that loosened the chains from Jeremiah's hands and said, "If it seem good unto thee to come with me into Babylon, come: and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go." Jer. 40:4. Jesus taught the same thing. He spoke these startling words, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" "For it cannot be that a prophet perish out of Jerusalem." Luke 13:33, 34. See also Matt. 23:35-37. Acts 7:51, 52.



BIBLE READERS' CLASS

THE work of Christ in the heavenly sanctuary is the center of the Christian's hope. The heavenly sanctuary is the great "power house," from which heavenly strength is imparted to every child of God who will connect with this power by the wire of faith. Heavenly power passes over the wire of faith enabling the Christian to do a mighty work for God. The heavily loaded trolley-car gliding rapidly up the steep hill, with only the slender arm connecting it with the wire above is a beautiful object lesson of the Christian whose faith is centered in the heavenly sanctuary.

The earthly sanctuary was a shadow of the heavenly one and taught by means of object lessons every doctrine of the gospel of Christ.

Forgiveness of Sin as Taught by the Sanctuary Service

1 John 3:4. Man has various standards of righteousness; but God has one standard, the law of God. Sin is the transgression of the law of God.

Rom. 6:23. Gen. 2:17. The wages of sin is death.

Lev. 4:27, 28. When an individual realized he had broken the law of God, he was to bring an offering. Some innocent life, a lamb, goat, etc. As the sinner entered the sanctuary court, the death sentence hung over his head.

Lev. 4:29. Num. 5:7. The sinner confessed his sins over the head of the lamb, thus transferring them in type to the offering.

John 1:29. 1 John 1:7, 9. This was an object lesson of the real work of laying our sins on Jesus, "The Lamb of God, which taketh away the sin of the world."

Lev. 4:24. The death sentence passed from the individual to the lamb. The sacrifice was slain, in type bearing the sin.

1 Pet. 2:24. Christ our sacrifice "bare our sins in His own body on the tree."

Lev. 4:31. In the type, the individual that brought an offering and confessed his sins was forgiven. Isa. 1:18.

Heb. 9:13, 14. 1 John 1:7. The sinner who claims the merits of Christ's blood, and presents Him as his offering will be forgiven.

The New Earth Taught in the Sanctuary Service

Gen. 3:17. The Lord said unto Adam: "Cursed is the ground for thy sake." Adam's sin affected the earth itself.

Isa. 24:5. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Gen. 4:9-11. There must be some remedy to meet the demand, and free the earth from the curse.

Num. 35:33. The only way the land can ever be freed from the curse is through the offering of the blood of the same race that brought the sin upon the earth.

Neh. 5:4, 5. Man of himself is powerless to redeem the earth from the curse of sin.

Mark 3:26, 27. Satan is prince of this world through the power of sin. Some one stronger than Satan must arise to destroy him and remove the curse of sin.

Heb. 2:14-16. Christ partook of flesh and blood; became one of the sons of Adam, clothed Himself in humanity that He might destroy the works of the devil.

Heb. 2:17. Christ became our brother, one of the human family, for none but one of the race that had sinned could redeem the lost world.

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

The New Earth Taught in the Sanctuary Service (Continued)

Lev. 25:23-25. When God placed Israel in the promised land He gave special directions that the land should never be sold. If one became involved and through debt the land passed into the hands of another, the one "near of kin" could redeem it.

Heb. 2:17. Christ partook of the nature of man, became our brother, one "near of kin" that He might deliver us and pay the redemption price for the earth and for all who will acknowledge Christ as their Brother and accept His offer.

Eph. 1:13, 14. The future inheritance of the saints is called "the purchased possession." It has been bought by the precious blood of Christ.

Lev. 4:7, 18, 25, 30. This was typified in every sin offering presented before the Lord. After atonement was made for the sinner, the remainder of the blood was poured on the ground at the bottom of the brazen altar, thus signifying that the blood of Christ would cleanse the land from the curse of sin.

Lev. 6:9-11. Sin offerings were burned on the brazen altar day by day; as the ashes accumulated on the altar, they were carefully collected and carried forth and put in a "clean place."

Psa. 37:20. Psa. 78:12-18. The burning of these offerings typified the destruction of all sin and sinners in the lake of fire.

Mal. 4:1-3. When the fire of the last day has destroyed sin and sinners and purified the earth, the saints will walk over the ashes of the wicked on the "clean place," the earth made new.

Lev. 6:10. In the type the priest changed his garments before he carried the ashes to the "clean place."

Rev. 19:11-16. Christ lays aside His priestly robes, and clothes Himself in kingly garments when He comes to destroy the wicked.

The New Earth as Taught in the Sanctuary Service (Continued.)

Jer. 9:21. The very air of this world is laden with death and disease.

Ex. 15:23. The water is also contaminated by the curse of sin.

Gen. 3:17. The ground is cursed. The land, air, and water all share the curse of sin.

Lev. 14:1-17. The offering for the cleansing of a leper included the cleansing of earth, air, and sea from the curse of sin.

Lev. 14:7. The blood of the sacrifice was sprinkled upon the leper, thus typifying the application of the blood of Christ that cleanses from all sin.

Lev. 14:5, 6. Two birds were chosen, one was slain over running water, and the blood was caught in an earthen vessel, thus the blood came in contact with water and earth, typifying the blood of Christ which will purify the earth and sea.

Lev. 14:6, 7. The living bird was dipped in the blood and let loose to fly in the open field, bearing through the air the blood of cleansing typifying the blood of Christ which will remove every taint of sin and death from the atmosphere and in the end give us a "new heavens and a new earth."

1 Kings 4:33. The cedar and hyssop are given as the two extremes in vegetation and hence represent all vegetation.

Lev. 14:6. The cedar and hyssop were dipped in the blood as a pledge that the blood of Christ would remove the curse of sin from all vegetation and again clothe the earth in Eden beauty.

Bible Study

1 Peter 1:1-4

VERSE 1.

WHAT does Peter call himself? An apostle.

What is an apostle? A missionary. Acts 9:15, 16. Gal. 2:7, 8.

Who gave them this name? Luke 6:13.

Of whom was he an apostle? Of Jesus Christ.

What did that mean? Matt. 1:21. Luke 24:44-49. Acts 1:8. Mark 16:15, 16.

To whom is the epistle addressed? To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

VERSE 2.

Who are these strangers? The elect.

Why are they called strangers? Heb. 11:13-16. 1 Chron. 29:15. Foreigners on earth because their citizenship is in heaven. Phil. 3:20 R. V.

According to what are they elect? According to the foreknowledge of God.

How many has God foreknown? Acts 15:18. To be elected is to be chosen.

How many has God chosen? 1 Tim. 2:3-7. John 3:16, 17. Titus 2:11. 2 Pet. 3:9. Ezek. 18:23, 32.

To what are they chosen? Rom. 8:29. To be conformed to the image of His Son. Eph. 4:13. "Christ is sitting for his portrait in every disciple."

How are they chosen? Through sanctification of the Spirit. 2 Thes. 2:13. James 2:5.

To what are they chosen? To obedience, and sprinkling of the blood of Christ. Jer. 7:23. 1 Sam. 15:22. 1 John 1:7.

How are grace and peace given? Multiplied. Phil. 4:7. Eph. 2:7.

VERSE 3.

To whom is God a Father? Jesus Christ.

Who are included with Jesus Christ? According to His abundant mercy hath begotten us again.

By whom does this privilege come to us? Eph. 1:5. 2 Cor. 6:18. John 1:12. Heb. 2:11-13. 1 John 3:1.

To what are we begotten? To a living hope.

How has it become a living hope? By the resurrection of Jesus Christ from the dead. Rev. 1:18.

Who was called in question for this hope? Acts 24:15, 21; 26:6-8; 28:17-20.

How can we gain this hope? Rom. 5:4; 15:4.

VERSE 4.

What is the object of this hope? An inheritance.

Why is it called a hope? Rom. 8:24, 25.

What is the nature of the inheritance? Incorruptable, undefiled, and that fadeth not away.

Where is this inheritance? Reserved in heaven. John 14:1-3. Rev. 21:2, 10.

For whom is it reserved? For you.

How may we be sure of it? Gal. 3:29.

What was the promise to Abraham? Rom. 4:13.

What is the condition of the world now? Isa. 24:5, 6.

How does it become incorruptable and undefiled? 2 Pet. 3:7, 10-13.

Where is God's promise that there will be a new earth? Isa. 65:17.

What assurance have we that it will never become defiled again? Rev. 21:27.

What is our assurance now that we will possess it? Eph. 1:13-14.

This is the country that the faithful through all ages have been looking forward to, and for this they have been willing to be pilgrims and strangers on the earth for they desired a "better country." Heb. 11:8-16.

HELEN MCKINNON.

BLESSED TO BE A BLESSING

MRS. J. WILSON

GOD said to Abraham, "I will *bless thee*, and make thy name great; and *thou shalt be a blessing.*" Gen. 12:2.

This is God's purpose in blessing anyone, or anything. "And God *blessed* the seventh day, and sanctified it." As after God blessed Abraham he carried a blessing with him wherever he went, and no town was ever visited by him, without the fragrance of his godly life being felt by those around him, so the blessing of the Lord that He Himself has placed in the Sabbath, will be realized by every one who keeps the blessed day.

God Himself has told us so. "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. And this blessing is not temporary. "For Thou blessest, O Lord, and it shall be blessed forever." 1 Chron. 17:27. So we see that the blessing that the Lord placed in the Sabbath at the beginning, is still in the day, and we get a blessing in keeping the Sabbath, that we can get in no other way. The Lord wants us to have this blessing.

"O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever." Deut. 5:29. If we want God's blessing upon us, let us keep His blessed day.

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PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

[Entered July 1, 1902, as second-class matter, Post Office at New York, N. Y., act of Congress of March 3, 1879. Application for entry at South Lancaster, Mass., made November, 1903. Act of Congress of March 3, 1879.]

Single copy, per year 25 cts.
To foreign countries, per year 40 cts.

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WHO was it, along Judea's roads
Traveled, in dusty garments clad,
Cheering hearts that had weary loads;
Healing the sick, making all glad?
Christ, the canvasser.

(Acts 10 : 38)

WHO was it went from home to home,
Carrying the gospel of God's free grace;
From city to city, and oft alone,
No trial sore could slacken his pace?
Paul, the canvasser.

(Acts 20 : 20)

WHO was it 'mid earth's dark midnight
Bore the lamp of truth to darkened lands,
Keeping ablaze the gospel light
'Till the Reformation's morn began?
The Waldensian canvassers.

("Great Controversy," pp. 71, 78)

WHO was it, that from Wycliffe's hand
Took the bright pages of truth he penned,
And scattered them o'er Britain's land,
'Till half her sons received their Friend?
The canvassers.

(Ibid. p. 89)

THOSE mighty truths in Luther's books;
Who scattered them in distant lands
Until the crown of error shook,
And nations cast off its iron bands?
Consecrated canvassers.

(Ibid. p. 104)

WHEN "the hour of His judgment's come,"
And the angel's voice sounds through the land,
Who'll echo his words to every one,
And place this truth in every hand?
Evangelistic canvassers.

(Ibid. p. 612)

WHEN crowns for the redeemed to wear,
Are placed on brows by Christ the King;
Whose crowns will shine with jewels rare,
Whose songs will make heav'n's arches ring?
Self-sacrificing canvassers.

(Psa. 50 : 5 ; 126 : 6. Dan. 12 : 3)

THEN join their ranks, nor ever fear;
He will be with you all the way.
Leave friends and kindred all so dear,
And hasten that glad crowning day.

—J. B. Blosser.

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