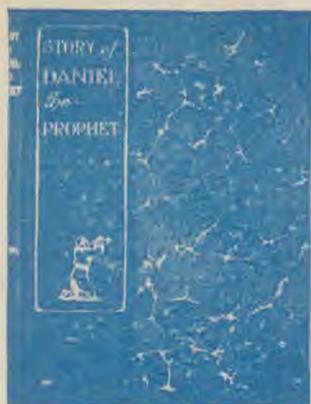


BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTEREST OF HOUSE TO HOUSE BIBLE WORK
"GO OUT INTO THE HIGHWAYS AND HEDGES AND COMPEL THEM TO COME IN
THAT MY HOUSE MAY BE FULL"



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



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of the
Story of Daniel the Prophet

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THREE DISTINCTIVE FEATURES

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S. N. HASKELL,

South Lancaster, Mass.

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."

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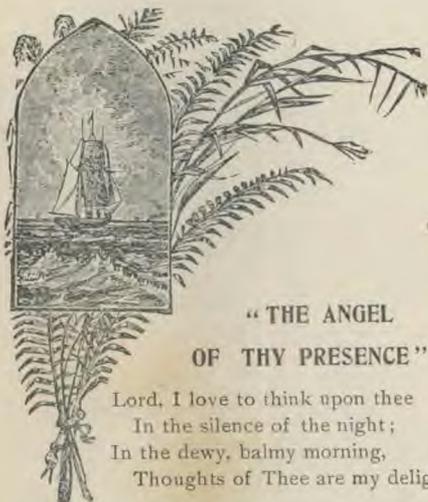
No. 10

TRUE TEMPERANCE

MRS. E. G. WHITE

INTEMPERANCE commences at our tables, in the use of unhealthful food.

After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated, and the imagination to be more vivid. Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this-temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger, and will have a tendency to keep up and increase the agreeable excitement until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands, and the more difficult of control. The more debilitated the system becomes, and the less



"THE ANGEL OF THY PRESENCE"

Lord, I love to think upon thee
In the silence of the night;
In the dewy, balmy morning,
Thoughts of Thee are my delight.

When the worldlings seek their pleasures,
And I'm left alone with Thee,
All Thy goodness by me passes,
And I plead Thy face to see.

In the bustling mart of traffic,
When I mingle with the throng,
In my heart I hear the chorus
Of a praiseful, trustful song.

'Tis the angel of Thy presence,
Guiding me in peaceful ways;
'Tis the leading, fiery, Pillar—
And my heart is filled with praise.

THE SEED WE SOW

"Plant blessing, and blessing will bloom;
Plant hate, and hatred will grow;
You can sow to-day, to-morrow will bring
The blessing, which proves what sort of a thing
Is the seed—the seed you sow."

"In the morning sow thy seed, and in
the evening withhold not thy hand."

able to do without unnatural stimulus, the more the passion for these things increases, until the will is over-borne, and there seems to be no power to deny the unnatural craving for these indulgences.

The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptation of Satan, and resist the least indulgence of perverted appetite is twice as great as it was several generations ago, for the present generation have less power of self-control than those who lived then. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance, and not venture in the path of danger.

The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and temperance. This work should commence at our tables, and should be strictly carried out in all the concerns of life. The Redeemer of the world came from heaven to help man in his weakness, that, in the power which Jesus came to bring him, he might become strong to overcome appetite and passion, and might be victor on every point.

Many parents educate the tastes of their children, and form their appetites. They indulge them in eating flesh meats, and in drinking tea and coffee. The highly seasoned flesh meats, and tea and coffee, which some mothers encourage their children to use, prepare the way for them to crave stronger stimulants, as tobacco. The use of tobacco encourages the appetite for liquor, and the use of tobacco and liquor invariably lessens the nerve power.

LOOK NOT UPON THE WINE

"Look not upon the wine
That sparkles in its flow,
For death is slumbering there,
Beneath its ruddy glow.
No happiness it bringeth,
At last it only stingeth;
It biteth, and it wringeth
The heart with bitter woe.

"Behold the giant fiend
Who laughs in mockery;
He binds the strongest heart,
And boasts of victory.
No human hand can sever
His bands that loosen never
Until the soul forever
Rests in eternity.

"Go thou, unveil his form,
And bid the erring flee;
O lift the demon's mask,
And let the tempted see.
Implore them to awaken,
Ere happiness be taken,
While fetters may be shaken,
While yet they may go free.

"Lift up the tempted soul
Now fallen in despair;
Direct his thoughts above,
To God who heareth prayer.
His arm in mighty power
Can bid the demon cower,
And in temptation's hour
Will an escape prepare."

THE SHUT DOOR

J. N. LOUGHBOROUGH

THEY that were ready went in with him to the marriage: and the door was shut." Matt. 25:10.

We saw in our last article that the "shut door" of this parable relates to the door of the outer apartment of the heavenly sanctuary, which, according to the "example" of the work in the earthly sanctuary, was closed while the high priest went into the second apartment of the sanctuary to begin the work of cleansing the temple from the confessed sins of the people.

In order for that cleansing work to be effective for those living in the day of

atonement, it was needful for them to "afflict their souls"—thoroughly confess and forsake their sins. Thus cleansing themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. So, even now, in this time when our Saviour is engaged in the work of "blotting out" sin, we secure an interest in that work by putting away, by His grace, all our transgressions. This itself would show that there is still mercy for the truly penitent, even while the high priest is in the second apartment of the sanctuary. Why should one ever think otherwise?

This is the question we promised in our last to notice. As previously noticed, one reason for taking such a position was based upon the supposition that the "shut door" of this parable was the same as the "shut door" of Luke 13:25. It appears, as before proved, that such is not the case. In connection with the belief that the "shut door" of this parable was the same as that in Luke, the surrounding circumstances at the time—the seeming hardness of the people, and the hardening of their hearts, and the closing of their ears to hearing anything on the Second Advent doctrine, had a great tendency to confirm those who had accepted the theory of "no more mercy for sinners," that they were right in their application of the "shut door" of the parable.

In the midst of the bitter opposition that raged against the Adventists, as they neared the tenth day of the seventh Jewish month of 1844, they were led to say, "We have done with the nominal churches and the wicked, except so far as this cry may affect them."—*Geo. Storrs, in the Midnight Cry of Oct. 3, 1844.*

Just after the close of the prophetic period, as the opposition and scoffing from the wicked world was doubly, and thrice intensified, even the calm Elder Miller, in the *Advent Herald* of Dec. 11, 1844, said,

"We have done our work in warning sinners, and in trying to awake a formal church. God in His providence has *shut the door*; we can only stir one another up to be patient; and be diligent to make our calling and election sure." "Again, he says, "I did believe, and honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month."

We will quote from another engaged in the work at that time. In speaking of their experience, after 1844, she says: "The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers, the disappointment in 1844 had so confused the minds of many. And they would not listen to any explanation of the matter."—*Mrs. E. G. White, in Advent Review, Nov. 20, 1883.*

Some of the believers in the Advent doctrine who were tracing their experience in the parable of Matt. 25, saw that there was a "shut door" in the parable, and supposing it was the same as the "shut door" in Luke 13, and that it meant that mercy closed with the closing of the door in Matt. 25, and seeing that the door of access to the ears and hearts of the people was closed against the hearing of the gospel truth, they for a time taught that there was no more mercy for sinners. Again, we state, those who thus taught were not Seventh-day Adventists; but the theory originated among those who had not yet obtained the light upon the sanctuary question, neither had they knowledge of the third angel's message.

The first person who advocated this "no mercy" theory, was Joseph Turner, in Paris, Maine. Of this, the following from Elder J. V. Hines, in his paper called *The Morning Watch*, June 6, 1845, will show. He had just visited the State of Maine, and said: "Brother Joseph Turner, and others took the ground that we were in the great Sabbath—that the 6,000 years had

ended—consequently no Adventist should perform any manual labor. To do so, would surely, in their estimation, result in their *final* destruction.

Miss Harmon (now Mrs. E. G. White, first met Joseph Turner, as he was teaching that doctrine at Paris, Maine, in the spring of 1845, and told him it "was false doctrine, that sinners would still be converted." Elder J. N. Andrews, a resident of Paris, Maine, in the years 1844 and 1845, said, "It was Miss Harmon's teaching at that place that brought those who still held to this doctrine out of that error."

THE REVELATION

The Chosen Instrument

S. N. HASKELL

THE men whom God has chosen as a means of communication between heaven and earth, form a galaxy of noted characters. The gift of prophecy is called the "best gift," and the church is exhorted to covet that "best gift." To be able to view scenes still future, and to talk in the language of heaven, requires a closer walk with God than is attained by most men. But through all the ages there have been those whose ears were so in tune with the infinite, and whose minds were so in unison with the laws of Jehovah that they became the channel of the Spirit of God.

It is not that such men have greater attainments than all others, but they are like the dense cloud with falling raindrops, through which the sun shines to produce the rainbow in its glory. One forgets the cloud while watching the bow of promise. So with the prophet; one loses sight of the instrument through whom God speaks, by beholding the glory of the scene which He portrays. But lest the spirit is lost in its transmission, the chosen instrument must be purified in the furnace of affliction. Those tests which bring the human soul in

touch with the divine are necessary experiences, before human eyes can see, or the human tongue can speak, of things future.

Genesis,—that condensed treatise on the plan of salvation, the work which contains the gospel in embryo,—was written in the Midian desert, probably near Mount Horeb, while Moses watched the flocks of Jethro. It is a most wonderful account of past events, each of which contains the promise of an eternal work. Every other book in the Bible is but the unfolding of the truths of Genesis. It is the Alpha, and the book of Revelation is the Omega of the Word of God to man.

As God prepared Moses by a life of forty years in the solitudes of Midian, so He called the Apostle John from the society of men and led him along a strange path, upward, and still upward, until at last on the rocky coast of Patmos, heaven was opened to his wondering gaze, and the future history of the church was made known.

About six hundred years before the advent of Christ, there lived another seer, Daniel. To him God revealed the history of the nations of the world. From his own day, when Babylon bore universal sway, until nations should be no more, Daniel was shown the world's history. In connection with the account of the rise and fall of nations, Daniel saw the history of his own people, the Hebrew race, from their captivity in Babylon until they rejected the Anointed of God. Daniel was of the royal seed of Israel, and was prime minister in the court of Babylon during the years when this history was revealed to him. He of all men was fitted by education and by position to write the history of the world.

As foretold by ancient prophets, the Saviour came as a servant of men. He was anointed at the very time predicted by the prophet, Daniel. "And Jesus, when he was baptized, went up straightway out of the

water: and lo, the heavens were opened unto Him, and He saw the spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Standing on the banks of the Jordan, a witness to this anointing, was a young man chosen of heaven, to continue the history begun by Daniel.

The Hebrew prophet, Daniel, was in the schools of Chaldea three years, during which time God revealed to the wise men of Babylon the superiority of the wisdom of God over all the learning of the world. While in that school, Daniel received the inspiration of the Holy Spirit. John, the fisherman, the first of Christ's disciples, spent three years at the side of the Master Teacher, receiving such instruction as fitted him, in spiritual things, to become a leader of nations. Daniel will stand in his lot in the latter days, by his prophecies revealing the time of the end. John, according to the words of Christ, will by his prophecies tarry until the coming of the Saviour in the clouds of heaven. For, when in answer to Peter's question concerning the future of the beloved disciple, Jesus said, "If I will that he tarry till I come," He revealed the prophetic mission of the disciple. The Saviour saw him on Patmos receiving the revelation.

The prophecy as given to John is a revelation of Jesus Christ, and is a revelation of God's dealings with the church which bears the name Christian. Daniel is a history of nations; the Revelation is ecclesiastical history, and into it nations are introduced only when they affect the growth of the church.

The life of Daniel shows how God can work through men in high positions; the preparation of John for his work as a prophet is the story of the transformation wrought in the heart of a fisherman, by the Spirit of God. The extremes of society

were represented by these two men. The story of each life is the narration of the events of a life in which love worked, and is an object lesson of the development of Christian character.

USE A LITTLE WINE FOR THY STOMACH'S SAKE

MANY people have gone down into a drunkard's grave sheltering behind this counsel given Timothy: "Use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23. Too late to recover themselves they found that "at last" fermented wine "biteth like a serpent and stingeth like an adder." Prov. 23:32.

Every Christian ought to be able to reach out a helping hand and show plainly from the Scriptures that God never designed that any one should take fermented liquor at any time. There are many who are conscientious and shrink from using fermented wine, but when the family physician or some friend says, "Why, the Bible permits the use of wine," and quotes, "Use a little wine for thy stomach's sake," they surrender their convictions and take the wine; when if they understood what the Bible taught they would not do it.

Wine has been used as a beverage from the earliest times. Gen. 9:21; 27:25.

One kind is injurious while the other is a blessing. In Prov. 23:31 we have a plain command, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." Alcohol is formed in the wine by fermentation, and fermentation is the result of decay, and decay the result of sin; therefore alcohol is a child of sin and death. The wine mentioned in Prov. 23:29-32 contains death, while the wine of 1 Tim. 5:23 has healing properties. These two classes of wine are clearly defined throughout the Bible.

The unfermented wine is a blessing and

may be used freely by all, while fermented wine is a curse which brings sorrow, poverty and woe in this life, and forever debars the user from the kingdom of God.

The custom of bottling up the unfermented wine was so universal in the New Testament times that the Saviour used it to illustrate a spiritual truth. Mark 2:22. Timothy had been brought up in a Christian home, and was familiar with the unfermented wine, and understood its use. From a child he had known the Scriptures (2 Tim. 3:15) which condemn the use of fermented wine, and therefore had no difficulty in understanding Paul's advice. In traveling from place to place in his work, then as now, it may have been a little difficult to always secure unfermented wine, hence the need of the advice to take pains to secure it. Timothy needed to care for his health and secure food that would strengthen him for his arduous duties.

Why Flesh Is Not Good Food

The animal kingdom is diseased. There are very few animals free from disease. If they were not diseased, the manner in which they are prepared for slaughter would unfit them for food. Many are shipped hundreds of miles, and reach the slaughter houses sick and feverish, and in some instances dead and dying.

The fluids and flesh of these diseased animals are received directly into the blood, and pass into the human body, becoming fluids and flesh of the same.

In our large cities it is a common sight to see a load of young calves being drawn toward the slaughter house; the plaintive bleating, betraying the frightened, feverish condition of the young creatures. Common sense would say at once that the flesh of those poor, feverish calves could not make good blood.

"In the cross of Calvary we see our liberty."

THE TWO GLASSES

There sat two glasses filled to the brim,
On a rich man's table, rim to rim,
One was ruddy and red as blood,
But the other was clear as a crystal flood.

Said the glass of wine to his paler brother,
"Let us tell tales of the past to each other:
I can tell of banquet, revel and mirth
When I was king, for I ruled with might;
And the proudest and grandest souls on earth
Fell under my touch as though struck with blight.
From the heads of kings I have torn the crown,
From the heights of fame I have hurled men down;
I have blasted many an honored name,
And taken virtue and given shame.
I have tempted the youth with a sip 'a taste,
And made his future a barren waste;
I have made the arm of the driver fail,
And sent the train from its iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were but sweet to me.
Ha! ha! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned, or a murdered host,
But I can tell of hearts that were sad,
By my crystal drops I have made them glad;
Of hands I have cooled and brows I have laved,
Of thirsts I have quenched and souls I have saved.
I have leaped through the valley, dashed down the
mountain,
Slept in the sunshine, and dripped from the
fountain.
I have burst my cloud fetters and dropped from
the skies,
And everywhere gladdened the landscape and eyes.
I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my will;
And manhood, debased by you,
I have uplifted and crowned anew.
I cheer, I help, I strengthen and aid,
I gladden the heart of both man and maid;
I have set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told to each other,
The glass of wine and his paler brother,
As they sat together filled to the brim
On a rich man's table, rim to rim.

"The tears of the penitent are only the raindrops that precede the sunshine of holiness."

TEA AND COFFEE

THE use of tea and coffee is injurious to the system. To a certain extent, tea produces intoxication. It enters into the circulation, and gradually impairs the energy of the body and mind. It stimulates, excites and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea-drinker the impression that it is doing him great service, imparting to him strength. This is a mistake. Tea draws upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone, and the increased action, caused by its use is abated, then what is the result? Languor and debility corresponding to the artificial vivacity the tea has imparted. When the system is already over-taxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural action, and thereby lessens her power to perform, and her ability to endure; and her powers give out long before heaven designed they should. Tea is poisonous to the system. Christians should let it alone. The influence of coffee is, in a degree, the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par, it will exhaust and bring exhaustion below par. Tea and coffee drinkers carry the marks upon their faces. The skin becomes sallow, and assumes a lifeless appearance. The glow of health is not seen upon the countenance.

Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength, is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. All this is false strength,

that we are the worse for having. They do not give a particle of natural strength.

The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." God calls for a living sacrifice, not a dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with its requirements. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—*Mrs. E. G. White.*

Can a Christian Smoke?

"WHAT? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God by His Holy Spirit comes and dwells in our mortal bodies. The Bible also teaches that every child of God has a guardian angel. Every Christian has the Holy Spirit within, and an angel of God by his side. Can you insult these angels of God by puffing tobacco smoke into their pure faces? You would not treat even a stranger in so rude a manner. Can you fill your lungs with the poisonous smoke of tobacco when you know that "Christ dwells within you, the hope of glory?"



ROOTS

MRS. S. N. HASKELL

THE root is one of the strongest things in nature. It supports the loftiest trees and nothing can withstand its power.

Many years ago there lived in Germany a wealthy lady who had no faith in God nor the resurrection of the dead. She prepared a tomb of rock, strongly cemented, and left directions that after her death, she should be placed in the tomb and that it be securely fastened with cement and strong iron bars. She also directed that the following inscription be engraved upon the tomb: "This tomb bought forever shall never be opened."

But her plans were broken by the power

of a tiny root. In some way a seed of a forest tree was enclosed in the tomb with the dead body. The life of the plant sent out its tiny sprout which found its way to a crevice in the rock through which it crept until it reached the light. The roots grew until the grave was forced open and a tree reared its lofty head above the open tomb.

The life in the seed taught the lesson of the resurrection and showed to all that the power of God can open the prison house of the tomb.

The root is taken to represent Christ and His power to impart life.

Rev. 22:16. Christ says He is the Root of David.

Rev. 5:5. There is prevailing power in the Root of David.

The root that works hidden from sight beneath the soil is a fit emblem of the hidden

power of Christ in the heart, which supports the whole Christian character.

Matt. 13:5, 6. The Root of David must be in the heart to sustain Christian life.

Matt. 13:21. It must be in us, a part of ourselves.

Rom. 11:16. If the "root be holy, so are the branches."

Prov. 12:3. "The root of the righteous shall not be moved."

Prov. 12:12. "The root of the righteous yieldeth fruit."

Gal. 5:22, 23. In these verses we have a list of the fruit yielded by the "root of the righteous."

Isa. 53:2. It is not natural for a tender plant to grow from a root in dry ground, but the Root of David grows contrary to nature. One possessing this root will be kind and gentle in the most adverse circumstances.

Satan is also represented by the symbol of a root.

Mal. 4:1. The final destruction of the devil and sinners is said to be the destruction of "root and branch."

Heb. 12:15. This is a "root of bitterness."

Deut. 29:18. It is a "root that beareth gall and wormwood."

Job. 5:3. Job saw "the foolish taking root."

Isa. 5:24. This evil root is "as rottenness."

1 Tim. 6:10. Love of money is the root of all evil.

Gal. 5:19-21. The fruit of the evil root have no part in the kingdom of God.

Jude 11, 12. All who permit this evil root to dwell in them will die the second death, they will be "twice dead, plucked up by the roots."

CHOICE SELECTIONS

LOOK not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Prov. 23:31, 32.

It will pay you, mothers, to use the precious hours which are given you of God in forming, developing, and training the characters of your children, and in teaching them to strictly adhere to the principles of temperance in eating and drinking.

Every true Christian will have control of his appetite and passions.

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Keep the work of health reform to the front. . . . Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without using flesh meat. Think of placing the flesh of animals on our tables! Abstinence from all hurtful food and drink is the fruit of true religion.

FLESH DIET VERSUS LONG LIFE

WHEN God created Adam, and placed him in the garden of Eden, He said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. This is God's original bill of fare.

It is supposed that Job was written as early as the book of Genesis, if not earlier, and he says, "As for the earth, out of it cometh bread." Job 28:5. David bears the following testimony: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth . . . bread which strengtheneth man's heart." Psa. 104:14, 15. God ever designed that the earth should bring forth bread and herb for man's food. The eating of grains and fruits would never give eternal life, because eternal life was in the tree of life. Gen. 3:22-24.

For sixteen hundred and fifty-six years, covering ten generations from Adam to Noah, the average age of man was over nine hundred years. Noah lived twenty years longer than Adam. Gen. 9:29. And Methuselah, the grandfather of Noah, died at the age of nine hundred and sixty-nine years. Gen. 5:27, while Adam himself lived but nine hundred and thirty years. Gen. 5:5. From this it is evident that notwithstanding sin had reached a culminating point in the days of Noah, there was no shortening of man's life during that period of time. Adam ate of the tree of life, and its virtue transmitted to his descendants preserved their lives for over one-fourth of the earth's entire history.

Neither is there any disease mentioned as afflicting mankind during that period, but because of the scarcity of food and for other reasons, God said to Noah, "Every moving thing that liveth shall be meat for

you, . . . but flesh with the life thereof which is the blood thereof shall ye not eat, and surely your blood of your lives shall I require." Gen. 9:3-5.

We have ten generations from Noah to Abraham, the same number as from Adam to Noah, but during the ten generations after flesh was introduced we have drunkenness, and the average age of man reduced from over nine hundred years to about two hundred, showing that flesh diet paralyzed the effect of the tree of life.

God is now gathering out of the world a people who are candidates of eternal life. They are to be translated. Is it best to have a flesh diet?

SHALL WE SEE GOD?

WILL God's face ever be visibly seen? Most certainly, if we can credit God's own testimony. Before sin entered this world, there was no dimming veil between God and His intelligent worshippers. Man held converse with God face to face. Sin built a barrier that excluded this privilege. Even to Moses God said, "No man can see my face and live." When from the heavenly sanctuary, Christ removes the last vestige of sin, "They shall see His face, and His name shall be in their foreheads." Rev. 22:4.

"The tabernacle will be with men," "And He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. He that overcometh shall inherit all these things; and I will be his God, and he shall be my son." Rev. 21:3-7. "Blessed are the pure in heart for they shall see God." Matt. 5:8. "Now we see through a glass darkly; but then face to face." 1 Cor. 13:12. "Beloved now are we the

sons of God, but it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." 1 John 3:2.

But it may be asked, is not this because we see in everything His character more fully? Let the words of Christ answer this. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father." John 6:45, 46. Any one having the principle of interpretation that would spiritualize away the above Scriptures would not believe if one should rise from the dead. As certain as Christ was the "express image of His person" there is a marked distinction between seeing Him in His works, and beholding Him as Christ has beheld Him. So when sin is removed man will surely see the face of God the Father.

How Do These Things Affect You?

UPON the sea of life the same breeze of success and the same blast of misfortune will bear one onward to brighter shores and more genial climes, and at the same time drive another into deeper darkness and greater danger. The same temptation makes one firm as a rock and another weak as water. The same blessing fills one heart with love and gratitude and another with pride and discontent. The humble and the pure in heart find a pathway of flowers in the same field where the proud and selfish find nothing but thorns.—*March.*

IF you get this little paper without knowing how, don't be uneasy; no bill will be sent. Read it and then get even with some one by paying for it to be sent to some one else, or a dozen others, if you desire to help that much in the Lord's work.

WHAT are you doing to let your neighbors know the Lord is soon coming?



BIBLE READER'S CLASS.

MANY fail to grasp the fact that God is a Saviour of the body as well as the soul; that our bodies are bought with a price, and will finally be redeemed from death.

There is both spiritual and physical strength in this to one who believes it. We hope all who study these Bible readings, or attempt to give them to others, will see clearly that Christ is interested in our physical and temporal welfare as well as in our spiritual growth. His word to us is, "Beloved, I wish above all things that thou mayest prosper and be in health, *even as thy soul prospereth.*" 3 John 2.

Christ Bare Our Sicknesses

Matt. 9:36 [margin]. When Christ saw that the multitude "were tired and lay down" He was moved with compassion. He sympathizes with every tired, weary feeling.

Psa. 41:3 [margin]. The Lord will be near the sick bed.

Matt. 8:17. "Christ took our infirmities and bare our sicknesses."

1 Pet. 2:24. "He bare our sins in his own body."

Isa. 53:4. "He hath . . . carried our sorrows."

3 John 2. Christ desires we should have physical health as well as spiritual health.

1 John 3:8. Sickness is the result of sin in the world. Christ came to destroy all the works of the devil.

Heb. 2:14. Christ partook of death that He might destroy death and the devil.

Isa. 33:24. When the redeemed are finally saved in the kingdom of God, there will be no sickness.

Manner of Life Affects the Health

Ex. 15:26. God promised to shield the obedient from the diseases of Egypt.

Ex. 23:25. The Lord promised to take diseases away from the obedient.

Deut. 7:15. God promised to take *all* diseases away from His people.

Matt. 8:16. When the Saviour was here upon the earth He healed all that were sick.

Luke 4:40. Christ healed all that were brought to him by their friends.

Jas. 5:14-16. The prayer of faith will save the sick.

Psa. 103:3. God is able to heal all our diseases.

Matt. 14:35, 36. There is healing power in the touch of Christ.

Fermented Wine

Fermentation is a sign of death, and death is the result of sin. Alcohol is formed by a process of fermentation; hence it is a direct child of death and sin.

Prov. 20:1. The wine here referred to is fermented; because it is a "mocker" and "deceiver" its character is evil.

Prov. 23:20, 21. This is also fermented wine for it is evil, and is classed with the "riotous" and the "drunkards."

Gen. 9:21. Fermented wine causes one to lose all sense of modesty.

Isa. 5:11. The evil nature of the wine here referred to, is revealed in its inflaming the passions.

Isa. 28:7. Fermented wine causes the one who drinks it to err in vision and stumble in judgment.

Prov. 31:4, 5. It will cause one to forget the law and pervert judgment.

Prov. 23:21. The use of it brings poverty.

Prov. 23:29, 30. It brings sorrow and contention.

Eph. 5:18. The use of fermented wine forbidden.

Prov. 23:31. We are forbidden to even look upon this kind of wine.

1 Cor. 6:10. No one addicted to the use of intoxicating wine can enter heaven.

Hab. 2:15. A woe is pronounced upon those who give fermented wine to others.

Unfermented Wine

The unfermented wine, or the pure juice of the grape, was used as a beverage from the earliest time.

Gen. 40:11. The king of Egypt drank the sweet juice of the grape.

Deut. 32:14. The pure blood of the grape was regarded as a choice drink.

Judges 9:13. It cheereth God and man.

Psa. 104:15. Gladdens the heart.

1 Tim. 5:23. It has medicinal qualities.

Mark 2:22. If put in old bottles it ferments, thus becoming unfit for use.

Ex. 12:15. Leaven causes fermentation; at the time of the passover all leaven or fermented things were taken away from the homes.

Matt. 26:17, 26, 28. The Lord's Supper was instituted at the passover supper, and the wine used was unfermented, because nothing fermented was allowed in their houses.

The use of fermented wine excludes the drinker from heaven (1 Cor. 6:10); but of the unfermented, it is not only stated that those who use it may enter heaven, but that the Saviour and the redeemed will drink of it in the kingdom of God. (Matt. 26:29).

and caused them to understand the reading." Neh. 8:8. It is His will that is expressed in words.

2. We should watch every expression. God never speaks any useless words. "The words of God are pure words, as silver tried in the furnace of earth, purified seven times." Psa. 12:6. Again, "The word of the Lord is refined." Psa. 18:3 [margin]. Again, "Thy word is very pure, therefore thy servant loveth it." Psa. 119:140. The great apostle to the Gentiles gave the following instruction: "Consider what I say, and the Lord give thee understanding in all things." 2 Tim. 2:7. "I speak as to wise men; judge ye what I say." 1 Cor. 10:15. When the gray-haired prophet could not comprehend the great visions shown him by the Lord, the angel Gabriel said unto him, "O, Daniel, a man greatly beloved, understand the words I speak unto thee." Dan. 10:11.

3. It is necessary to believe that every word of God has life and salvation in it. What is recognized in the Bible as a "word" is one complete thought. The ten commandments are called ten words. They are thoughts of God concerning ten sins. Deut. 10:4 [margin]. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Deut. 8:3; Matt. 4:4.

4. Our relationship toward God and Christ is shown by the way we read the Word of God. Christ and the Word are synonymous. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14. We therefore should read the Word with thankfulness and prayer. For what am I that God should speak directly to me? and how shall

Suggestions to Those Who Have Begun to Read the Bible by Course

MUCH depends on how we read the Word of God, if we would be benefited thereby.

1. We should not read hurriedly or thoughtlessly, for when we read the Word of God, He is talking to us. When we pray we are talking to Him. We should read meditatively. It is God who is speaking. "So they read in the book of the law of God distinctly, and gave the sense,

I know unless I am taught? It is the pure, unadulterated words of my heavenly Father. It is therefore a priceless treasure. It is the voice of God's Spirit. "The words that I speak unto you, they are spirit, and they are life." John 6:63. He who realizes the truthfulness of the above scripture the most, will derive the greatest benefit by the reading of the Word of God.

Selections

AT this stage of the earth's history, meat eating is dishonoring to God. It is meat eating and liquor drinking that is making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink shows what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned; and those who drink it are made mad. Under its influence they show a satanic ferocity. They place themselves under Satan's control, and he works through them.

Liquor drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor traffic, because it brings the country a revenue. As we face these things, and see the terrible consequences of liquor drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil. At the foundation of liquor drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee; for this excites a desire for stronger stimulants. They should refuse to eat flesh meat, for this, too, excites a desire for strong drink. Wholesome food prepared with taste should be our diet now.

Those who are not health reformers treat

themselves unfairly and unwisely. By the indulgence of appetite they do themselves fearful injury. Some may think that the subject of diet is not important enough to be included in the question of religion, but such make a great mistake.—*E. G. W.*

Untainted Breath

SOME years ago when laboring in South Africa in the missionary work, I was conversing with two old missionaries on the subject of using intoxicating liquors in case of sickness. One of them stated that although a strict teetotaler at all other times, yet in cases of severe illness, he would advise the use of intoxicants. The other missionary was a woman of deep Christian experience. After he had finished she replied, "I used to believe as you do, and always kept a bottle of good fermented wine in the house to use when needed. There was an old colored woman in my district who had lived an exemplary life for years, and had been a great help to our work. She was loved and respected by all; but disease fastened upon her, and all the efforts of friends to stay its progress seemed in vain. Word came to me that old Aunt Mary was dying. I started at once to see her, taking with me my bottle of wine. I approached her bedside with a glass of wine in my hand saying, 'Drink this it will strengthen you.' I will never forget the look on the dying woman's face as she said, 'No, no, I can never meet my Jesus with the smell of wine upon my breath.' In a few minutes she breathed her last.

I emptied my wine into the sink, and have never advocated the use of intoxicating liquors in health or sickness since. Whenever I think of doing it, the memory of that face drives it far from me. When my race is finished, I, like Aunt Mary, would rather die with breath untainted with intoxicating liquor."

SONG OF THE RYE

"I was made to be eaten,
 And not to be drank;
 To be threshed in a barn,
 Not soaked in a tank.
 I come as a blessing,
 When put through a mill;
 As a blight and a curse,
 When run through a still.
 "Make me up into loaves,
 And your children are fed;
 But if into drink,
 I'll starve them instead.
 In bread I'm a servnt,
 The eater shall rule;
 In drink I am master,
 The drinker a fool."

Advance

AS WE near the close of time, we must rise higher and still higher, upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words, but by our practice. Precept and practice combined have a telling influence.
 —E. G. W.

The Covenant Sealed

ALL that mankind knows of *time* is the seven thousand years measured out of eternity. Go back six thousand years and we are in eternity, and go forward seven thousand years and we are in eternity. No time measured there. "When we have been there ten thousand years, bright shining as the sun, we have no less days to sing God's praise than when we first begun."

Before this world was, God made the everlasting covenant with Christ. Hence the shedding of His blood was the sealing of the everlasting covenant. Heb. 13:20, 21.

God's covenant or his conditions were the ten commandments. Deut. 4:12, 13.

The people agreed to keep them, and be His peculiar treasure. Ex. 19:5-8.

He then spoke the ten commandments on Sinai's Mount. Ex. 20:1-17.

Moses explained what was included in keeping God's statutes. Exodus, chap. 21-23.

Then they agreed again to keep them. Ex. 24:3.

Moses wrote them in a book and read them to the people, and they the third time promised they would keep them. Ex. 24:4-7.

Then Moses sealed this covenant with blood. Ex. 24:8.

After this the Lord gave to Moses the law of the covenant, the ten commandments written on tables of stone. Ex. 24:12.

The observance of the Sabbath became to Israel a sign forever, for by keeping it they would know Him. Ex. 31:13-17. Eze. 20:12, 20.

This covenant Israel broke in making a golden calf, and worshiping it. Ex. 32:1-6.

By this they forfeited every promise God had made them, but God forgave them at the request of Moses. Ex. 32:30-33.

It now became necessary for a new covenant to be made with Israel. Jer. 31:31-34.

Christ is the mediator of this new covenant established upon better promises. Heb. 8:6.

This new covenant contains pardon, and God will forget our sins. Heb. 8:9-12.

The same law that was in the old covenant is now put in the heart. Heb. 8:10.

The fault of the old covenant was not with the law but with the people. Heb. 8:8.

The new covenant is of force after the death of Christ. Heb. 9:15-18.

Note. It can be readily seen there can be no change in the law from what it was before the death of Christ, for by His death the covenant was sealed. The new covenant was made with the same people Israel. The ten commandments are the same now as they were before Christ's death, and the Sabbath also remains a sign of the living and true God.

Work Among the Prisoners

SIMPLE questions are being prepared on the book of Daniel for use in the Sunday afternoon classes in the Nashville prison. They are given out with the request that the answer be written out and handed to the teacher a week later. Many of the prisoners are manifesting a real interest in the study. We give below the questions on the first chapter, with the answers as written out by a murderer. We rejoice that such can be led to a careful study of the Word of God.

QUESTIONS

1. What happened to Jerusalem? Verse 1.
2. What happened to the king? Verse 2.
3. What happened to the sacred vessels? Verse 2.
4. Where were they carried? Verse 2.
5. Where were they put? Verse 2.
6. Who did the king wish captured with others? Verse 3.
7. What kind of princes? Verse 4.
8. What seven qualifications must they possess? Verse 4.
9. Why did he want such men? Verse 4.
10. Though captives, how did the king treat them? Verse 5.
11. Name four of the captives. Verse 6.
12. How did Daniel feel about the diet that the king wished to provide? Verse 8.
13. Why did he feel that way? Verse 8.
14. Did he feel bashful and say nothing? Verse 8.
15. How did his overseer feel about the matter? Verse 10.
16. How might it affect him? Verse 10.
17. Did Daniel then drop the subject? Verse 12.
18. What did he request? Verse 12.
19. What diet did he ask for? Verse 12.
20. Did they get their request? Verse 14.
21. How did this affect their appearance? Verse 16.
22. Were they permitted to continue their strict temperance principles? Verse 18.
23. How did they get along with their studies? Verse 18.
24. How much ahead of those who were intemperate did they stand? Verse 20.
25. How did the overseer feel toward Daniel? Verse 9.
26. Who brought this about? Verse 9.
27. Who gave them special knowledge? Verse 17.
28. Does God change? Mal. 3:6.
29. What would the Lord like to have us do? 1 Cor. 10:31.

ANSWERS

1. Was besieged by king Nebuchadnezzar.
 2. God gave him into Nebuchadnezzar's hands.
 3. God gave them to king Nebuchadnezzar.
 4. Into the land of Shinar.
 5. Put them in the treasure house of God.
 7. Children in whom there was no blemish.
 8. Well favored, skillful, wisdom, knowledge, understanding, science, and ability.
 9. That they might teach the learning and tongue of the Chaldeans.
 10. The king appointed them a daily provision of his meat and his wine.
 11. Daniel, Hananiah, Mishael, and Azariah.
 12. He felt that it would be a sin to eat and drink of the king's meat and wine.
 13. He did not want to defile himself, he had purposed in his heart he would not defile himself with the king's meat and wine.
 14. No, he made it known.
 15. He feared the king.
 16. For the way that Daniel was doing, he feared it would turn the wrath of the king upon him.
 17. No, he did not.
 18. Pulse to eat, and water to drink.
 19. Pulse and water.
 20. Yes.
 23. Very well.
 24. They were ten times better than those who were intemperate.
 25. He felt very grateful towards Daniel.
 26. God brought Daniel into favor with them.
 27. God gave them knowledge.
 28. He changeth not.
 29. Whatever we do, do to the glory of God.
- We ask those who read this to unite with us in praying that the rays of divine light and truth may so penetrate the soul that some of these may enjoy liberty in Christ, though imprisoned for life, and finally have a home in the kingdom above.
- MRS. J. WILSON.

Black Walnut Roast.—Take one cup of ground, or crushed walnuts, two cups of granola, or ground or crushed zwieback, one cup of browned grits, or any breakfast meal,—browned by placing in a tin in the oven. Mix thoroughly with about four cups of hot water, season with salt and a little sage if desired. Place in a pudding dish and bake in a moderate oven till nice and brown.

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S. N. HASKELL,

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THE Southern Missionary Society has erected a neat church building for the use of the First colored church of Nashville, Tenn., also a similar building for the colored church of Jackson, Miss. Both of these churches were dedicated last month.

ELDER G. I. BUTLER spent some time last month visiting the brethren in Kansas and Nebraska in the interest of the South-

ren Publishing House. He greatly enjoyed meeting old friends, and the financial aid rendered was very acceptable to the Publishing House in its present need.

THE article by Mrs. S. N. Haskell published in the January BIBLE TRAINING SCHOOL, giving the Bible lessons taught by the rainbow is published in tract form and sold at the rate of 25 for five cents, 100 for twenty cents. Order from BIBLE TRAINING SCHOOL, South Lancaster, Mass.

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THE American Bible Society that has done such a noble work in placing the Bible in thousands of homes, is greatly in need of funds to carry forward its work. All funds for the American Bible Society should be sent directly to Mr. Wm. Foulke, Treas., Bible House, Astor Place, New York City.

THE April number of the BIBLE TRAINING SCHOOL will be a Passover number. The sanctuary service of the passover and the waving of the first fruits will be studied, comparing type with anti-type. This number will be of great value to every lover of the Bible. Send for a dollar's worth and sell, loan, or give them to your neighbors.

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