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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 •



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Bible Training School



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

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

VOL. VII

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No. 9

Christian Business Men

Mrs. E. G. White



THE case of Daniel portrayed in a very limited manner by the prophetic pencil, has a lesson for us. It reveals the fact that a business man is not necessarily a sharp, policy man. He can be a man instructed of God at every step. Daniel, while prime minister of Babylon, was a prophet of God, receiving the light of heavenly inspiration. Worldly, ambitious statesmen are presented in the word of God as the grass that groweth up, and as the flower of the grass that fadeth. Yet the Lord would have intelligent men in His work, men qualified for the various lines of the work.

Especially are business men needed, not irreligious business men, but those who will weave the great grand principles of truth into all their business transactions. Men who have qualifications for the work need to have their talents exercised and perfected by most thorough study and training. Not one business man who has any appointment in the work needs to be a novice. If men in any line of work need

to improve their opportunities to become wise, efficient business men, it is those who are using their ability in the work of building up the kingdom of God in our world.

The lessons of the present time are for all to understand; but they are very feebly appreciated. There should be greater thoroughness in labor; more vigilant waiting, more vigilant watching and praying, and more vigilant working in prospect of all the events now taking place and which are swelling to larger importance as we near the close of this earth's history. The human agent is to reach for perfection, to be an ideal Christian, complete in Jesus Christ.

Those who labor in business lines should exercise every precaution against error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. In all his business transactions, when subjected to the closest scrutiny, there was not found one item that was faulty. He was a sample of what every business man may be. But the heart must be converted and consecrated. The motives must be right with God. The inner lamp must be supplied with the oil that

flows from the true messengers of heaven through the golden tubes into the golden bowl. Then the Lord's communication never comes to man in vain. God will not accept the most splendid service unless self is laid upon the altar a living, consuming sacrifice. The root must be holy, else there can be no sound, healthful fruit, which alone is acceptable to God.

Truths, precious, vital truths are bound up in man's eternal well-being, both in this life and in eternity which is opening before us. "Sanctify them through Thy truth; Thy word is truth." The word of God is to be practised. The word of God liveth and abideth forever. While worldly ambition and worldly projects and the greatest plans and purposes of men shall fade like the grass, they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars forever and ever."

Man's experience and history are occupied with himself, his own achievements and victories. God's history, as traced with unerring accuracy in the books of heaven, describes man as seen in the light of eternity; all his motives and all his actions are seen in their relation to eternal realities. Everything said and done has a reference to tremendous issues which we must meet again.

ISRAEL

WHO are Israel," is a question that is often asked. The term Israel has two meanings in the Bible. First, it means the man who prevails with God. Said the angel to Jacob, "What is thy name? and he said, Jacob. And He said, Thy name shall be called no more Jacob, (supplanter) but Israel: for as a prince hast thou power with God and with men, and hast prevailed," Gen. 32:28. Here is the original definition of Israel: it is one that wrestles with God and prevails.

Jacob received the righteousness of Christ which covered all his life from his birth, and even before his birth; for about one thousand years later the prophet said, "He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel and prevailed; he wept and made supplication unto Him; he found Him in Bethel, and there He spake with us; even the Lord God of hosts; the Lord is his memorial." US means every one who, like Jacob, prevails with God. Hosea 12:3-5.

The term Israel has also a more general application; it embraces those who bear the name of Israel, or the one who professes to be the child of God without the experience of prevailing with God. These are far more numerous than the first class mentioned. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter: Whose praise is not of men, but of God." Rom. 2:28, 29.

THE TWELVE TRIBES OF ISRAEL

Zebulun

MRS. S. N. HASKELL

OF the life of Zebulun, the tenth son of Jacob, we know but little. He was the sixth and youngest son of Leah, the unloved wife, and grew up surrounded by the same environments as the other sons of Jacob. Zebulun was older than Joseph and was born during the time that Jacob served Laban.

Jacob, on his death-bed, prophetically located Zebulun's inheritance by saying, "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon." Gen. 49:13.

Zebulun's portion in the promised land

lay between the territory of Naphtali and Issachar, and bordered on the Sea of Galilee.

Moses, in his parting blessing on the tribes, spoke of Zebulun as a sea-faring people.

In Deborah's wonderful song of triumph, after the battle of Megiddo, she says that among the tribe of Zebulun were those that handled the pen of the writer; or, as the margin reads, "they that draw with the pen." Judges 5:14. This would indicate that they were an intellectual tribe.

In this battle, which was a type of the great battle of Armageddon, Zebulun "jeopardized their lives unto the death in the high places of the field," or as the margin reads, "exposed to, reproach their lives." Judges 5:18. In other words God and His cause was more precious to them than their own lives or reputation.

Twelve thousand of the one hundred and forty-four thousand will enter the city of God, under the name of Zebulun. Twelve thousand who, when the enemies of the Lord are numerous and popular, will "expose to reproach their lives, unto the death in the high places of the field." There will be men in high places who, like those of Zebulun of old, "handle the pen of the writer," and wield a wide influence, who will, when the cause of God is in a crisis, rise up and jeopardize their lives unto the death in the high places, and bring victory to the cause of God.

It was pure love that actuated Zebulun in that ancient battle, for Deborah says, "They took no gain of money." Judges 5:19. From the record it would seem that Zebulun and Naphtali were exceptions

in this respect. Whether they were more prosperous in this world's goods, and better able to go to battle as self-supporting warriors the record does not state.

When the cause of God was at stake anciently, Nehemiah, a self-supporting worker, came forward and did what others could not do. When the Saviour hung dead upon the cross and ignominy was heaped upon the disciples, Joseph and Nicodemus, two rich men, came forward and did what those who loved the Saviour perhaps more sincerely were not able to do. So, while Zebulun and Naphtali may not have loved God more than the other tribes,

yet, from the record given by Deborah, it would seem that they turned the tide of the battle, by their jeopardizing their lives, and they "took no gain of money" for their service.

Over two hundred years after the battle of Megiddo there was another crisis in the cause of God. Saul was dead, and the true-hearted in Israel "came to David to Hebron, to turn the kingdom of Saul to

him, according to the word of the Lord." 1 Chron. 12:23.

Every tribe was represented; but no tribe excelled Zebulun in number or equipment. There came fifty thousand of expert warriors, bringing their own instruments of war. They were expert, or "rangers of battle," able themselves to "set the battle in array;" and what was more valuable to the cause of God than numbers or skill, "they were not of double heart;" but men the Lord could trust in a crisis. 1 Chron. 12:33 [margin].

Who of us are prepared to perfect such a character in the fear of God, and have the seal of God placed upon our foreheads?

IT is good to have money, and the things money will buy; but it is good to check up, once in a while, and make sure you have not lost the things that money will not buy.

—Dr. G. H. Lorimer.

It seems that Zebulun was blessed with much of this world's goods and was an intellectual tribe; but when there was a crisis we find them fearlessly risking all to maintain the honor of God's cause.

Who will covet Zebulun's character so earnestly that they will be willing to "expose to reproach their lives" for Christ's sake?

ON every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God.—*John Wesley.*

WHAT IS THE FAITH?

FAITH is a belief in certain truths that required obedience. It is called the "right way of the Lord," and the "doctrine of the Lord." Acts 13:10, 12. It relates to "your whole spirit, and soul, and body." 1 Thess. 5:23. The Lord wishes that "thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. The purchase of Christ's blood secures the "redemption of our body." Rom. 8:23.

Eating has much to do with health, and the gospel requires that "whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Sanctification requires us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Both the mind and body must be cleansed from sin, and we are to "present our bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service." Rom. 12:1. "He that committeth fornication sinneth against his own body. . . . Ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." 1 Cor. 6:18-20.

Improper food will defile the body.

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8. He requested "pulse to eat and water to drink; . . . that he might not defile himself." Dan. 1:12. God honored him physically in a ten days' trial, Dan. 1:15. Intellectually he was ten times better, after attending the school for three years, than those who ate of the king's meat. Dan. 1:20. He and his brethren were also blessed spiritually. Dan. 1:17.

The Lord says, "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. This is contained in the gospel. "Beloved, I gave all diligence to write unto you of the common salvation; it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." Jude 3.

"HE who works in the field of the world
Must work with a faith sublime;
For the seed he sows must lie in the earth,
And wait for God's good time.
But nevertheless the harvest is sure,
Though the sower the sheaves may not see;
For never a word was spoken for Him
But will ring through eternity."

ABRAHAM AND THE FATTED CALF

MANY have supposed that because Abraham entertained the angels with a calf, "tender and good," it was a sufficient guarantee for flesh meat being a common article of diet.

It is a fact that Abraham, sitting in his tent door in the heat of day, in the plains of Mamre, saw three men standing before him; and he ran to meet them and bowed himself toward the ground. These men were soon found to be angels, and one of them was said to be the Lord, and Abraham entertained them royally.



ABRAHAM AND HIS THREE GUESTS

He invited them into his tent and said he would fetch them a morsel of bread; and he told Sarah to make ready three measures of fine meal, to knead it and make cakes upon the hearth. Then Abraham ran unto the herd, and fetched a calf, "tender and good," and gave it to one of the young men, and he hastened to dress it. Abraham then took butter and milk, and the calf he had dressed and stood by them

under the tree and they did eat." Gen. 18:1-8.

This visit of the angels was more than an ordinary entertainment by Abraham; for it was on this occasion that the angels assured Abraham and his wife Sarah that they should have a son. It was also upon this occasion that the Lord revealed to Abraham the destruction of Sodom, and assured him that He knew him, that He

would "command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Gen. 18:19.

All of the sacrifices in the law of Moses pointed forward to the death of Christ, and were designed to preserve in the hearts of the people faith in the Redeemer to come.

The peace offerings were especially a thanksgiving to God. A specified portion of this offering was reserved for the priest, but the great part was returned to the offerer to be eaten by him and his friends in a sacrificial feast. Thus, all hearts were to be directed in gratitude and faith to the great Sacrifice that was to take away the sins of the whole world.

We understand that Abraham's entertaining the angels with the fatted calf on this occasion was to show an appreciation of God's favor toward him. It was a peace offering; not simply an entertainment of friends.

A Remedy for Troubles

DEAR mama, you know at school today,
The lesson was hard and long;
A cross little feeling hurt my head,
And everything went wrong.

Then I thought of the dear Lord Jesus,
How patient and good was He;
And then how He suffered the children,
Just little ones like me

To come to His arms; and He blessed them
So kindly, so lovingly.
Now wasn't it dear of Him, mama,
Just little ones like me?

And then, dear, my lessons seemed easy
And everything nice and bright;
That cross little something crept away
And my feelings felt all right.

ISABEL McDONALD,

SECOND ADVENT MOVEMENT No. 8

The Loud Cry

J. N. LOUGHBOROUGH

BY reference to Revelation, chapter ten, we see that there is a little space after the sounding of the sixth trumpet, and in that space a time proclamation goes by sea and land with a mighty voice; it is compared to the roaring of a lion. This space extends to the sounding of the seventh trumpet. When the seventh trumpet sounds, the apartment of the heavenly temple is opened wherein is "the ark of the testament."

In the typical sanctuary the apartment containing the ark was opened only once a year, and that for the cleansing of the sanctuary. The time for the cleansing of the heavenly sanctuary is at the close of the 2,300 days, which, as we have already seen, terminated in 1844. When the heavenly temple was opened, under the sounding of the seventh trumpet, voices in heaven said, "The time is come for the dead to be judged." The cleansing of the sanctuary is the investigative judgment of those who have made confession of their sins, sending them through the virtue of Christ's offering "before hand to judgment." I Tim. 5:24. This proclamation of time in Revelation ten is the same as the first angel's message. Rev. 14:6, 7. Here is presented the time of the world-wide spread of that message by land and sea.

As we have found the time, from 1840 to 1844, when the time message was to swell to its mighty cry, let us see what occurred. Elder Himes stated that up to 1840 Elder Miller "stood almost alone" as a public lecturer on the second advent; but after the occurrences that demonstrated the correct interpretation of prophetic time, in the fall of the Ottoman supremacy, the public became aroused, and ears were opened everywhere to hear preaching upon the advent doctrine. In 1840, J. V. Himes,

of Boston, Mass., joined William Miller, and E. C. Williams, a tent and sail-maker of Rochester, N. Y., having embraced the doctrine, furnished them gratis a tent of sufficient size to seat 4,000 people. He also went with them to care for the tent. Their labors were in such cities as Rochester, Buffalo, Cleveland, Cincinnati, etc.

Camp meetings and grove meetings were also held in various parts during the summer months, and thus the doctrine was spread rapidly through all lands. In a short time there were more than three hundred speakers in the United States who were giving their whole time to the proclamation of the first angel's message. In like proportion did the interest increase in other countries. In Great Britain, seven hundred ministers of the Church of England enlisted in giving the message for that time.

Of the extent of that proclamation we read from an English writer, Mourant Brock: "It is not merely in Great Britain that the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe."

E. R. Pinney said: "As early as 1842, second advent publications had been sent to every mission station in Europe, Asia, Africa, and America on both sides of the Rocky Mountains. The commanders of our vessels and the sailors, tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

William Miller, in 1843, speaking of the spread of the message, said he had the names and addresses of three thousand ministers, in various parts of the world who were engaged in proclaiming the message. "One or two on every quarter of the globe have proclaimed the news, and all agree in the time,—Wolff, in Asia; Irving,

late of England; Mason, of Scotland; Davis, of South Carolina; etc."

Elder Hutchinson, in 1837, was sent as a Wesleyan missionary to Canada from England, settling finally in Montreal. He had a very extensive acquaintance in foreign countries. He published, in 1843 and 1844, a paper called *The Voice of Elijah*, treating on the advent faith. These papers he sent in large quantities to Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, and all over the British dominions.

In *The Voice of Truth*, January, 1845, it was stated by Elder Marsh, the editor, "No case can be more clearly substantiated, with facts than that this message has been borne to every nation and tongue under heaven within a few past years, in the preaching of the coming of Christ in 1843 (1844, actual), or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the end of the world."

THE WOMAN IN THE EPDAH

[A reader of the BIBLE TRAINING SCHOOL asks for an explanation of the ephah of Zech. 5:6. In explanation of this verse we quote from an article entitled, "The Woman in the Ephah," by Elder Andreason in the BIBLE TRAINING SCHOOL of December, 1905.—ED.]

AN Ephah is a measure corresponding in size to our bushel. It was a standard measure in Zechariah's time, and used in business transactions. As the prophet looks at this measure, the lid that covers the top is lifted up, and he sees "a woman that sitteth in the midst of the ephah." Zech. 5:7. As he is wondering what this all means, the explanation is given that "this is wickedness," and immediately the heavy lid is put on again, and nothing but the ephah is visible.

While the prophet is still beholding and wondering, two women come out with

"wings like a stork: and they lifted up the ephah between the earth and heaven," and flew away with it. "Whither do these bear the ephah?" inquires the prophet of the angel. "To build it [her] a house in the land of Shinar," is the answer.

To the careful student of prophecy these few verses present an interesting field for study. Who is the woman in the ephah? Who are the other two women? What is the meaning of their going to the land of Shinar, to build her a house? These and other questions are well worth considering.

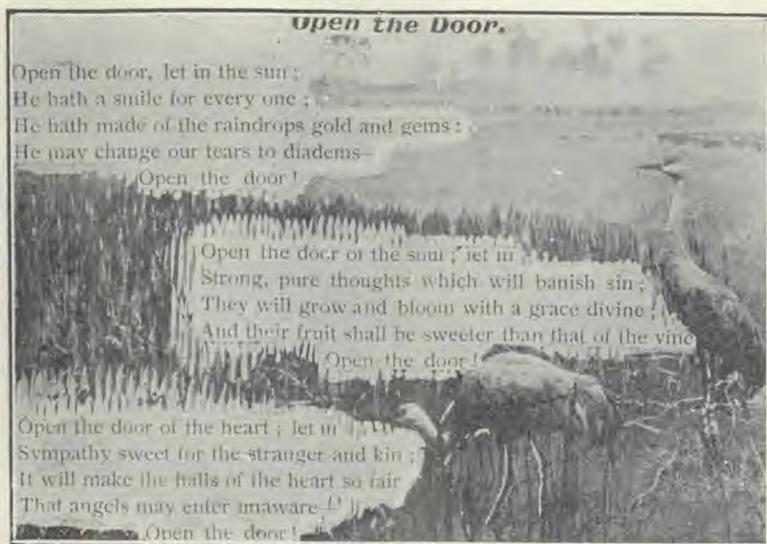
The woman in the ephah according to the symbolic language of the Bible represents a church. Rev. 19:7; Eph. 5:25; Jer. 2:14. And as she is a wicked woman, she represents a fallen church; yes, *the* fallen church; for the angel speaks of her as the very personification of wickedness, or lawlessness, as the Hebrew text reads. The ephah—even as the pair of balances in Rev. 6:5—signifies worldliness, business, commercialism. Here, then, we have a church sitting in, surrounded by, and wrapped up in the affairs of this world. What church is this? The Bible student will not hesitate a moment, but will answer, "The papacy." No other church fits the description as completely. And does not Inspiration itself, in speaking of Babylon the Great, the mother of harlots, in Rev. 18, give a complete parallel description to that in Zechariah 5? Is not Babylon *there* spoken of as trafficking in gold and silver and all kinds of merchandise, even the souls of men, so much so, that when the plagues come on her, the "merchants of the earth weep and mourn," "for no man buyeth her merchandise any more." And is not that whole description of her buying and selling in Revelation 18 contained in the short sentence in Zech. 5, that she is sitting "in the midst of the ephah"?

The woman in the ephah is the papacy. But who are the other two women that are

helping her along, even building her a house in the land of Shinar? Let me answer in the words of another: Fallen Protestantism and Spiritualism. "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism, they will reach over the abyss to clasp hands with the Roman power." "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." —*Great Controversy*, p. 588; *Testimonies for the Church*, Vol. 5, p. 451.

It Pays

- "It pays to wear a smiling face
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray!
- "It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts
Oppressed with dull despair,
And leave in sorrow-darkened lives
A gleam of brightness there.
- "It pays to give a helping hand
To eager, earnest youth,
To note with all their waywardness
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win;
It pays to open wide the heart,
And let the sunshine in."



BATTLES OF THE BIBLE

A Prosperous Battle Ruined a King

S. N. HASKELL

AMAZIAH, king of Judah, was the son of Joash. Joash in his old age killed a prophet of the Lord because he reproved him. Of Amaziah it is said that "he did that which was right in the sight of the Lord, but not with a perfect heart." He regarded the writings of the prophets as his father did, and was a great stickler for the law of Moses: but he did not like the testimony of the living prophet. 2 Chron. 25:3, 4.

The Edomites came up against him for battle, so Amaziah marshaled his hosts from twenty years old and over, and found them to be three hundred thousand chosen men, that could handle the spear and shield, able to go forth to war.

Desiring to make his battle a complete victory, he hired one hundred thousand mighty men of valor out of Israel for an hundred talents of silver, and paid them in advance. His enemy had an army of but twenty thousand. The Lord was not pleased with Amaziah for hiring an hundred thou-

sand men of the children of Israel, because He was not with them.

From Genesis to Revelation God has ever forbidden a union with sinners. It is not because of their being sinners, but because of the sins in which they indulge; for God hates sin. There is more strength in standing alone with God, than with a large number in the wrong. After Amaziah had gathered his army together, there came a testimony from a prophet warning him not to let the army of Israel go with him, for the Lord was not with Israel; that is, with the children of Ephraim. The Lord said to him, "If thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy: for God hath power to help, and to cast down." 2 Chron. 25:8.

Amaziah thought of his money that he had paid them, and asked the prophet, "What shall we do for the hundred talents which I have given to the army of Israel?" The prophet answered, "The Lord is able to give thee much more than this." It was easy for the king of Judah to believe the prophet when he thought he was going to

get more money by so doing, so he sent the army of Israel home. But their anger was greatly kindled against Judah and they made trouble for Amaziah.

Amaziah, encouraged by the thought of getting more money, strengthened himself and led forth the people. He smote in one day the twenty thousand; the entire army of the Edomites was destroyed. Elated by the victory that he had gained, he took of the gods of the Edomites and brought them home and set them up and bowed himself before them and burned incense unto them. This he did by the advice of his counselors.

For this the anger of the Lord was kindled against Amaziah and a prophet came to him and said, "Why hast thou sought after the gods of a people which could not deliver their own people out of thine hand." The prophet's message to the king was not according to the mind of the counselors of the king, and Amaziah became impatient at this reproof and replied, "Art thou made of the king's council? Forbear; why shouldst thou be smitten?" Then the prophet forebore. But his final message to the king was, "God hath determined to destroy thee, because thou hast done this and hast not hearkened unto my counsel." By rejecting the prophet's counsel, which would have been his salvation if he had accepted it, the king was so blinded that he could not discern what was right; so he proclaimed war against Joash, king of Israel, saying, "Come, let us look one another in the face." This was because the armies of Israel which he had sent back fell upon the cities of Judah and smote three thousand and took much spoil.

King Joash warned Amaziah against going to battle with him; and told him that his heart was lifted up to boast, and that he had better bide at home, for he would fail. But Amaziah, being lifted up because of his great victory that he had gained over the Edomites, went out to battle. The wall

of Jerusalem was broken down and his enemy "took all the gold and silver, and all the vessels that were found in the house of God with Obbededom, and the treasures of the king's house; and the hostages also, and returned to Samaria." 2 Chron. 25: 17-26.

Amaziah completely turned away from following the Lord and there was a conspiracy by his own people, in his own city, so that he had to flee to Lackish; and the conspirators went to Lackish after him and slew him. 2 Chron. 25: 27, 28.

This fully illustrates the statement of David that prosperity is far more dangerous than adversity. To be prospered, even by the counsel of the Lord, is to be placed in slippery places; but few can bear prosperity, while the many can bear adversity.

WATER WITH MEALS

J. E. HARRINGTON

TAKEN with meals water diminishes the flow of saliva; the colder the water, the greater the injury to the stomach. Iced water, or iced lemonade, drunk with the meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again."

The following statements will sustain the above position on this subject:—

From research on the effect of alcohol on the digestion and secretion, Prof. R. H. Chittenden, in some of his experiments, incidentally records the action of water on saliva and gastric juice when taken with food.

Experiment number one; (Dog B).

1:45 P. M.—Fifty grains of meat (no water).

4: P. M.—Stomach empty; end of gastric digestion; time of digestion, three hours.

Experiment number two; (Dog B).

9:15 A. M.—Fifty grains of meat and fifty C. C. water.

12:45 P. M.—End of gastric digestion; stomach empty; time of digestion, three hours, thirty minutes.

Notice that a small amount of water retarded digestion for thirty minutes.

From the fact that water decreases acidity of the stomach, some physicians claim that it is beneficial in small amounts taken at meals, because it cools the stomach and lessens acidity.

While it is true that acidity is decreased with cool water in the stomach, it is equally true that digestion is slackened until water passes from the stomach. Then the contents of the stomach stimulate the gastric glands to activity, thus increasing gastric secretion instead of diminishing it; for cold food requires more time, and consequently, more gastric stimulation than warm foods. So water, either warm or cold, retards digestion under all circumstances.

"He liveth long, who liveth well;
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain."

CANNED SERMONS

CANNED sermons are to be the fashion in Chicago this summer during the vacation season. Among those who favor the use of the phonograph is Rev. Jenkin-Lloyd Jones, pastor of All Souls Church, who is ready to furnish "records" of his sermons to any church of any denomination which wants them. He says: "A pastor who wishes to take a vacation during the extreme heated spell of July and August can

regale his congregation with these sermons, and I'll guarantee they will be interesting." Certainly the innovation is interesting. The up-to-date twentieth century church equipped with canned sermons and canned music will only need to lay in some praying machines fitted with electric motors to reach a state of automatic perfection. But have the preachers fully considered the consequences which might follow this innovation they have so light-heartedly taken up? It is all very well to have an automatic substitute through the hot months. But suppose the machine proves more eloquent than the man? Why should a church pay \$3,000 a year for excellent but wooden sermons when it can listen to the great pulpit orators for a trifling sum? We may yet see the preaching for the whole country done by a half-dozen silver-tongued speakers, constituting the canned sermon trust, and undertaking to supply any brand of doctrine that may be called for, with a side line in funeral and wedding services. Any deacon can turn the handle, and the line of goods can be exchanged if not satisfactory, which is not always the case with *viva voce* sermons. Heretofore preachers have been so far exempt from the weight of the dead hand which presses on contemporary authors that they have even been able, the unscrupulous ones, to pass off old sermons as their own, drawing their salaries for exercising their vocal organs. For that, at least, there will no longer be excuse. Old sermons can be recited by a machine quite as well as by a clergyman.—*Springfield Republican*.



BABY'S SHOES

A MAN on being asked by some companions to go into a saloon and have a drink with them, said:—

"I won't drink any today, boys."

"What's the matter with you, old man?" asked one. "If you've quit, what's up?"

"Well, boys, I'll tell you. Yesterday I was in Chicago. I called on a customer of mine down on Clark Street, who keeps a pawn-shop in connection with his other business. While I was there, a young man came in, wearing threadbare clothes and looking as hard as they make 'em. He had a little package in his hand. He unwrapped it and handed it to the pawnbroker, saying, 'Give me ten cents.' And what do you suppose it was? It was a pair of baby's shoes, little things with the bottoms only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawnbroker. 'My wife bought 'em for the baby. Give me ten cents for 'em; I want to get a drink.' 'You had better take them back to your wife; the baby will need them,' said the pawnbroker. 'No, she won't; she's dead—baby died last night.' And then the poor fellow laid his head on the show-case and cried like a child.

"Boys, I have a baby at home, and I'll not take a drink with you today."—*Caribbean Watchman*.

INTERESTING READINGS

THE following quotations from a recent letter received from our two veteran BIBLE TRAINING SCHOOL workers will be of interest to all who love to carry the message to others:—

We are having good experiences daily and rejoice in the Lord. We sold 837 papers in Birmingham and 500 in Montgomery. Sister Lackey stayed a week longer in Montgomery to give a sister in the truth treatments. The doctor had done all he could for her and she was no better. Sister Lackey took her in hand, and gave her

trunk packs, regulated her diet, and today I received word from Sister Lackey saying that the sick one was like a different person. And so she left her to continue in the paper work, and while I work in Vicksburg she will work in Selma, Ala., and Meridian, Miss.

I worked in Jackson, Miss., alone and sold 150 papers on Wednesday, Dec. 23, and 200 on the 24th; while today in three hours I sold one hundred and had a good experience too. One young man came in from the street into an office where I was canvassing and said, "How many of those papers have you got left?" I said, "Oh, lots of them." He spread out forty cents on the desk, and with much enthusiasm said, "I got hold of one of those papers some time back and I never before enjoyed my Bible like I do now. I tell you, the people don't know the good reading those papers contain. Why, it gives you references and you can look up the texts. (Here he seized a paper, pointed to one article and pointed out a reference). I want these papers to send to my friends. They are good; and can I get more? I notice an advertisement saying you can get back numbers, so many for \$1.00. I want to put these papers in the hands of my friends."

There is scarcely a Sabbath passes but what we give our experience, also give Bible readings as we have opportunity. Sister Lackey has given two at the Old Ladies' Home in Montgomery on Sunday afternoons, and I gave one last evening on the "Signs of the Times" and enjoyed the privilege. The joy of our hearts is to break the bread of life to hungry souls; also to establish our own people in the spirit of prophecy, as we see them wavering.

My brother-in-law, at Madison, Tenn., tramped 140 miles in the rain and mud, hunting for a location for a school farm. He is anxious to get started in his life-work. He wrote in one of his recent letters, "Strange, how a man's views change, isn't it? What a different kind of life from what I looked forward to a few years ago!" And to think that Sister Lackey and myself were the instruments in the hands of the Lord in bringing this change about!

Your sisters,

EDITH MACDONALD and IDA LACKEY.

SOULS are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new Spirit of Christ. The Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all.—*Drummond*.

Answers To Bible Questions Given In The January Bible Training School

1. "THE rib which the Lord God had taken from man, made he a woman." Gen. 2:21, 22.

2. Solomon imported linen yarn into Palestine. 2 Chron. 1:16.

3. Isaiah said, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." Isa. 38:21.

4. Solomon made silver to be as stones in Jerusalem. 1 Kings 10:27.

5. "The Lord said unto Joshua, stretch out the spear that is in thy hand towards Ai; for I will give it into thine hand." Josh. 8:18.

6. Isaac and Esau were married at the age of forty. Gen. 25:20; Gen. 26:34.

7. Mesha, king of Moab, was a sheep-master. 2 Kings 3:4.

8. Deborah, a prophetess, judged Israel. Judges 4:4, 5.

9. The three Hebrews cast into the fiery furnace wore hats. Dan. 3:21.

10. Ishmael was the first one named before he was born. Gen. 16:11.

Ten Bible Questions Concerning Prophets

THE answers to these questions will be given in the March number of the BIBLE TRAINING SCHOOL.

1. What was the occupation of Amos before he was called to be a prophet?

2. What prophet was commanded not to mourn when his wife died?

3. What leading prophet was the son of a prophet?

4. What prophet, contemporary with Isaiah, wrote one of the books of the Bible?

5. What prophet does Jesus mention by name when giving the signs of His coming?

6. What prophet was struck dumb because he doubted?

7. What prophet became blind when he did believe?

8. What prophet was blind in his old age?

9. What prophet after uttering a remarkable prophecy died before he reached home?

10. What prophet was publicly reproved by another prophet?

Question Box

ARE the sins of both the righteous and the wicked brought into the heavenly sanctuary? Rev. 18:5.

Our knowledge of the heavenly sanctuary is bounded by the work done in the earthly sanctuary; for the earthly sanctuary was a type of the heavenly. No unconfessed sins were carried into the earthly sanctuary; one who never brought a sin offering to the sanctuary carried *his own sins*. Modern Babylon, referred to in Rev. 18:5, represents those who have at some period in their lives served God; but on account of unfaithfulness are rejected and their sins will be blotted out of the heavenly books; but they will have to answer for their own sins.

Do those who have died under the third angel's message belong to the one hundred and forty-four thousand?

We understand that the sealing work brought to view in Rev. 7:1-8, is the great Sabbath reform that has been going to the world for some years in the past. While the third angel's message is a warning against a false Sabbath, yet the work is really synonymous with the work of Rev. 7:1-8. Those who are sealed are those that have received this message which has arisen like the sun; namely, the great Sabbath reform. The individuals who have received this message and accepted the Sabbath in its fulness, are sealed and compose the one hundred and forty-four thousand, whether they are living or dead. If they have died they will come forth in the partial resurrection. "Those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified to hear the covenant of peace that God was to make with those who had kept His law."—*Early Writings*.

EVERY human being is intended to have a character of his own, to be what no other is, to do what no other can.—*Channing*.



BIBLE READER'S CLASS

PERHAPS there is no subject more conjectured about than that of the condition after death, and many fanciful theories are advanced; but the Lord alone can solve the problem. The Lord desires us to understand the condition in death; He says, "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. 4:13.

I

What Is Death?

- Isa. 13:3. The Psalmist calls death a sleep.
 1 Thess. 4:15. Paul says that those which are dead are asleep.
 Matt. 27:52. Matthew says those dead in their graves were asleep.
 Acts 13:36. Paul says that when David died he went to sleep.
 1 Cor. 15:51. Death is called a sleep.
 1 Thess. 4:14. The righteous dead sleep in Jesus.
 1 Kings 11:43. More than twenty-five times the expression, "*slept* with his fathers," is used when recording the death of certain kings in the Old Testament. We give *one sample text.
 John 11:11-14. *Jesus calls death a sleep.*
 Job 14:12. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their *sleep*."

II

Are the Dead Conscious?

- Eccl. 9:5, 6. "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."
 Job 14:12, 21. The dead have no knowledge of what takes place on the earth after they are dead.
 Psa. 146:3, 4. When man ceases to breathe he loses all power to think.
 Psa. 88:11, 12. The grave is called "the land of forgetfulness."
 Isa. 38:10, 11. A dead man does not see the Lord neither does he behold men upon the earth.
 Psa. 115:17. "The dead praise not the Lord; neither any that go down into silence."
 Psa. 116:15. "Precious in the sight of the Lord is the death of His saints."

III

Waiting for the Change

- Job 21:26. "They shall lie down alike in the dust."
 Job 17:13, 16. "If I wait, the grave is mine house: I have made my bed in the darkness . . . our rest together is in the dust."
 Job 14:14. "If a man die, shall he live again? All the days of my appointed time will I wait *till my change come*."
 Job 14:15. The change will be when Christ calls them.

John 5:28, 29. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His [Christ's] voice, and shall come forth."

Isa. 26:19. Christ will say to the dead: "Awake and sing, ye that dwell in dust," and "the earth shall cast out the dead."

Rev. 20:13. The dead will then spring to life from the sea and the graves.

John 5:29. There will be two classes in the resurrection, the righteous and the wicked.

IV

How are the Dead Raised Up?

1 Cor. 15:35. "Some man will say, How are the dead raised up? and with what body do they come?"

1 Cor. 15:36-38. In answer to the above question the Lord refers us to the sowing of grain. If we sow wheat, wheat will grow from the ground. The same individual will come forth from the grave as he went into the grave, just as truly as wheat comes from wheat sown in the earth.

1 Cor. 15:44. The only change is that, "It is sown a natural body; it is raised a spiritual body."

1 Cor. 15:20. Christ was the first-fruits of them that slept, and is a sample of those who will come from the grave.

Luke 24:39-43. Christ after His resurrection had the same body that hung on the cross. He also partook of food.

Luke 24:30. Christ had the same manner of breaking bread after His resurrection that He had before.

John 20:15, 16. Many recognized the Saviour by His voice after His resurrection.

The same individual that went down into the grave will come forth with the same general appearance he had while living. We will recognize our friends just as Jesus was recognized after His resurrection.

The Christian Soldier and His Armor

MRS. H. W. COTTRELL.

I

2 Tim. 2:4. Jesus Christ has chosen His followers to be soldiers.

2 Tim. 2:3. If they are good soldiers they must endure "hardness."

2 Tim. 2:4. "No man that warreth entangleth himself with the affairs of this life." James

says he will "keep himself unspotted from the world."

John 14:30. Jesus, our captain and pattern, had nothing in common with this world: "for the prince of this world cometh, and hath nothing in me."

John 17:16. "They are not of this world, even as I am not of this world." These are subjects of the kingdom of heaven with the Prince of peace for their ruler.

John 8:44. "Ye are of your father the devil, and the lusts of your father ye will do." These are subjects of the kingdom of darkness with Satan as ruler.

II

1 Tim. 1:18. Paul charged his "son Timothy" to "war a good warfare."

1 Tim. 4:12. "Let no man despise thy youth; but be thou an example of the believers." The youth of today may likewise be exemplary "soldiers of the cross," "to fight the good fight of faith."

Rev. 12:17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed." In wrath the dragon has declared war against the woman (church) of God.

Rev. 20:2. The "dragon" who is "wroth" is none other than the devil and is the captain of the evil hosts and has arrayed himself against every child of God.

1 Pet. 5:8. Timely warning is given of our approaching enemy: "Be sober, be vigilant; because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Rev. 12:7, 8. Satan, who was one of the angels in heaven, became exalted, and instituted war among the angels but did not prevail. He was afterward cast out with all angels who sympathized with him.

Rev. 12:12. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath." The war he waged in heaven is not abated, but turned against the loyal children of God; but the Captain of our salvation who cast him out of heaven will soon cast him into the lake of fire and brimstone and destroy him.

III

2 Cor. 10:4. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." We can not conquer this wily foe with worldly (carnal) weapons.

Eph. 6:11. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The mighty God furnishes the protecting armor and weapons of warfare.

Eph. 6:14; 1 Peter 1:13. The first piece of armor is the girdle for the loins of "the mind," and is to be made of "truth,"—"Thy word is truth," and is strong enough to turn the darts thrown by the enemy.

Eph. 6:14. "Having on the breastplate of righteousness." The second piece is to protect the heart, and is "righteousness." Jeremiah tells us who is our righteousness,—“The Lord our righteousness,” He is the keeper of the heart.

Eph. 6:15. "And your feet shod with the preparation of the gospel of peace." The sandals are an important part of the clothing of the soldier and should be suited to the high way over which he is to travel.

Prov. 6:18; Rom. 8:15. The army traveling the highway to sin are shod for swiftness. Solomon tells of their "feet that be swift in running to mischief," and Paul says, "Their feet are swift to shed blood." But we hear Solomon speak again saying, "The race is not to the swift."

Isa. 52:7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" This army is on the highway to holiness, and is shod for service. They are climbing the mountain steeps in search of the lost and perishing, and seeking in the highways and hedges for the straying lambs of the flock.

IV

Eph. 6:16. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The shield is not to protect one part of the body only, but is a defense for the whole body.

Psa. 3:3. "But Thou, O Lord, art a shield for me." Again the Psalmist says, "For thou art my rock and fortress." "Our faith lays hold of the Lord as our "shield," our "rock," and our "fortress." No sin-poisoned arrow from the enemies' ranks can wound any who stay within the fortress.

Eph. 6:17; 1 Thess. 5:8. "And take the helmet of salvation." "And for an helmet, the hope of salvation." The hope of salvation furnishes this piece of armor, and the prophet tells us

that "the Lord will be the hope of his people," and the apostle says, "Put ye on the Lord Jesus Christ," which is equivalent to saying, "Put on the whole armor of God."

Eph. 6:17. "And take . . . the sword of the Spirit, which is the word of God." This is the weapon that "is mighty to the pulling down of strongholds." Our captain has demonstrated its surety in the following cases: "it is written" and "it is written." "Then the devil leaveth him"—DEFEATED. Matt. 4: 7, 10, 11.

The New Stenographer

I HAVE a new stenographer—she came to work today,

She told me that she wrote the Graham System; Two hundred words a minute seemed to her, she said, like play,

And word for word at that—she never missed 'em! I gave her some dictation—a letter to a man, And this, as I remember it, was how the letter ran:—

"Dear Sir: I have your favor, and in reply would state

That I accept the offer in yours of recent date. I wish to say, however, that under no condition Can I afford to think of your free lance proposition. I shall begin tomorrow to turn the matter out; The copy will be ready by August 10th, about; Material of this nature should not be rushed unduly.

Thanking you for your favor, I am yours very truly,"

She took it down in shorthand with apparent ease and grace,

She didn't call me back, all in a flurry, Thought I: "At last I have a girl worth keeping 'round the place;"

Then said: "Now write it out—you needn't hurry." The Remington she tackled—now and then she struck a key,

And after thirty minutes this is what she handed me:—

"Dear sir, I have the Feever, and in a Pile I Sit, And I except the Offer as you Have reasoned it, I wish to see however That under any condition can I for to think of a free lunch preposishun?

I Shall be in tomorrow To, turn the mother out, The cap will be red and Will costt, \$10 about, Mateerial of this nation should not rust N. Dooley, Thinking you have the Feever I am very Truly,"

—W. F. Kirk, in *Milwaukee Sentinel*.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

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SOUTH LANCASTER MASS., FEBRUARY, 1909

SISTER LOUISE SCHOLTZ, one of our old BIBLE TRAINING SCHOOL workers, has gone to work for the Master in India. This will be another tie connecting THE BIBLE TRAINING SCHOOL with the Indian field. May the blessing of the Lord accompany her to her new field of labor.

THE ten questions on prophets in this paper can be used with profit in church or young people's meetings, by assigning each question to two or more different persons, and giving them one week to find the answer. At the end of the week let the answers be presented. Such a Bible study will not only be interesting, but very instructive.

Time and Chance

NOT to the swift in the journey of life,
Not to the strong,
But to the wise when the battle is on,
Hope and a song.

Not to the man who in learning excels
Riches are given,
But to the one who is earnest in prayer,
Wealth of high heaven.

Not to the skilful in science and art,
Noblest reward,
But to the lowly in heart and life;
Blessings from God.

—Eliza H. Morton.

Gleanings from the Mail

DEAR BIBLE TRAINING SCHOOL:—

I can not get along without you. Wish I could send for more than one copy. . . . I send mine all away.

Sincerely yours,

DEAR BRETHREN:—

Please continue the BIBLE TRAINING SCHOOL according to the enclosed card. We consider the TRAINING SCHOOL the best thing of its kind in existence.

Faithfully yours,

DEAR BRETHREN:—

Inclosed you will find check for fifty cents, for which please send to my address for one year (1909) "THE BIBLE TRAINING SCHOOL," and also Vol. VI (1908) of the same paper.

Yours in the Master's Service,

BIBLE TRAINING SCHOOL:—

Inclosed please find a list of nine subscribers and P. O. money order for \$2 25, which, with the six subscriptions I sent in before, makes a club of fifteen. For my premium please send me "Early Writings."

Yours in the good work,

"PASSING through the Mint, attention was directed to a large pair of scales, which recalled the grand scale used in the Bank of England, and on inquiry the Mint scales proved to be a worthy specimen of the same class. The Old Lady of Thread-needle Street uses a piece of mechanism that stands about seven feet high, and weighs in the neighborhood of two tons. This scale is set every day, just as the one at the Mint is, and is so delicately adjusted that it will correctly weigh a grain of dust or 400 pounds of gold. A postage stamp would affect the index six inches. If any weight beyond its capacity is placed on the machine, it makes its protest by ringing an electric bell and keeping it up until its load is lightened."

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