

BIBLE TRAINING SCHOOL

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

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

• Luke. 14: 23 •



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

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Bible Training School



"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

SOUTH LANCASTER, MASS., MARCH, 1909.

No. 10

The Way That He Willeth For Me

THE way that He willeth in love for me,
That is the way for me!
And I do not care how thorny and bare
The journey may seem to be,
If only afar, on the mountain-side,
In the light of the sun I may see
The shining garments and beckoning hand
Of the guide He hath sent to me.

The place that He willeth in love for me,
That is the place for me!
I care not at all whether large or small
The work may seem to be,
If only sometimes in a quiet hour
I may hear Him say to me:
"My little child, thou art doing well
The task I have willed for thee!"

The song that He willeth in love for me,
That is the song for me,
Be it loud or light, so the tone be right
To the Master-Musician's key,
It blends and is lost in a mightier song
That sweeps from sea to sea,
Drowning all turmoil and discord and strife
In a flood-tide of harmony.

So all that He willeth shall be for me—
The song and the place and the way.
I rest in peace till the earth-dreams cease,
And utterly vanish away.
For His eye doth see, and His voice doth speak,
And His power all things doth sway,
And safe in His presence His children dwell
For ever and for aye.—*Selected.*

The Secret of Victory

Mrs. E. G. White



THE Lord would have His people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. Until the Holy Spirit is ac-

cepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life, and eternal blessing in the future life.

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step.

I am sure Satan with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss and be spoken against; and have false witness borne against us, and take it patiently for Christ's sake. One thing is sure,—God is true. We may lean heavily upon Him, and we shall not become confused amid the Babel of voices. We must put the armor on, and keep it on. Then what?—Fight manfully the battles of the Lord, and having done all, stand ready for another conflict. We must keep in harmony, taking the whole armor of God. We must have increased faith and move forward, carrying this banner of truth—the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. Oh, let us pray as never before. Let us believe with heart and soul the words of John, "Behold, the Lamb of God which taketh away the sins of the world." It is a poor time, when in the fierce conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God and we shall gain the victory.

Our Saviour is the Restorer. How He longs to gather His children together as a hen gathers her brood under her wings. "O that His people had hearkened unto Him, and Israel had walked in His ways." It is blinding unbelief and self-sufficiency that will not permit those that are in error

to know Him. Then they would not crucify to themselves the Lord of glory, and put Him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light, is for the people of God who will see it.

IF religion has done nothing for your temper, it has done nothing for your soul.
—Clayton.

SECOND ADVENT MOVEMENT No. 9

First Call to the Marriage Supper

J. N. LOUGHBOROUGH

WE have shown that the Lord marked the time when the light should be given relative to the close of the great prophetic period leading to the investigative judgment, and that He accurately fulfilled the prediction at that time, that "knowledge should be increased," by raising up many who discovered that light; and that He also marked the time when the "parable of the fig tree" should be learned, by raising up His teachers then and there to go forth and herald that parable to the world. Just so accurately we saw in the last article that He marked the time when the time message should go in its mighty work, by land and sea, to the world.

We will examine predictions relating to other features of the work, and see how they as accurately met their accomplishment. The first is a prediction relating to the class of people to whom the call should first be made. It is found in Luke's record of Christ's teaching, and reads: "A certain man made a great supper, and bade many; and sent his servants at supper time to say to them that were bidden, Come; for all things are now ready." Luke 14:16, 17. The supper is the last meal of the day, and is at the close of the day. This call, undoubt-

edly, has reference to the marriage supper of the lamb, of which the apostle John speaks: "Blessed are they which are called unto the marriage supper of the lamb." Rev. 19:9.

It is customary to observe the marriage supper after the marriage ceremony has been performed. This marriage supper must be after Christ's coming, because in Luke's testimony in regard to Christ's coming we read: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He shall *return from the wedding*; that when He cometh and knocketh, they may open unto Him immediately." Luke 12:35, 36.

This call to the marriage supper must be the same as the first message of Revelation 14, and the time proclamation of the tenth chapter already noticed. As recorded in Luke, this first call goes to those persons who had "been bidden." It must, therefore, have gone direct to the churches, and that is just where the first call of the second advent message went. Protestant churches were open in all directions for the preaching of the message. Elder Himes spoke thus of the labors of Brother Miller, down to the spring of 1844:—

"He labored among all parties and sects without interfering with their organization or discipline, believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their king."

He speaks of his own and Brother Miller's united labors thus: "Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the advent doctrine, co-operated with us until the last year."

The calls for the labors of advent ministers among the churches were so numerous up to April, 1844,—the close of the Jewish year, 1843,—that neither Brother Miller

nor his numerous associates could possibly answer all of them.

The first call went to and in the churches; but according to Luke's statement, we now reach a time when excuses abound, and a second call of short duration—being "made quickly"—goes out to gather those together who, by some means, have become "maimed, halt, and blind." The cause of such a deplorable state will appear as we further trace this subject.

Two Things I Know

TWO THINGS I know, more tender

Than spring in arctic clime,

Than bluebells in November,

Than berries in the rime,

Than laugh of babe in cloister,

Than founts in desert soil:

The joy of those who suffer...

The rest of those who toil.

Two things I know more sacred

Than blossoms sprung from graves,

Than stains of gold or purple

In depths of glooming naves,

Than shrines in marts of traffic,

Than hymns in battle broil:

The joy of those who suffer,

The rest of those who toil.

—O. W. Firkins.

THE TWELVE TRIBES OF ISRAEL

Issachar

MRS. S. N. HASKELL

THE Lord names individuals according to their character, and, since He has seen fit to take the names of the twelve sons of Jacob,—from whence came the twelve tribes of Israel,—as names of the twelve divisions of the one hundred and forty-four thousand, there must be something in the character of Jacob's sons and the twelve tribes of Israel worthy of careful study.

Issachar was the ninth son of Jacob and the fifth son of Leah, the first wife. Of Issachar, as an individual, the Bible is silent after recording his birth. Of his as-

sociations with his brethren we know nothing; but the old father's dying blessing reveals the history of Issachar's life of self-sacrifice and burden-bearing, and his meek and quiet spirit. As the old father thinks of Issachar he likens him to the patient ass, or donkey, bearing two such heavy burdens that he crouches down beneath them. The fact that this is not a common animal, but a strong one, indicates the strong character of Issachar. He says, "Issachar is a *strong* ass crouching down between two burdens." Then the old father reveals the secret of Issachar's self-sacrificing life, by giving the motive that actuated him in carrying other people's burdens. "He saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Gen. 49:14, 15.

Many individuals lose the blessing when they are required to carry double burdens by grumbling and complaining. But Issachar was sustained by the thought of the "pleasant land" in store and the rest by and by. The same assurances will sustain burden-bearers in these last days.

In the battle of Megiddo we find Issachar true to the character portrayed in Jacob's dying blessing. "The princes of Issachar were with Deborah; even Issachar and also Barak." Judges 5:15. From the words of Deborah it would seem that Issachar bore the burden of the battle even



FAITHFUL BURDEN-BEARERS

more than Barak. They were the right hand supporters, as it were, of the prophetess in this battle.

We find the same characteristic mentioned of Issachar when Israel gathered to place David on the throne. Issachar seemed to have discernment to take in the whole scope of the situation, and the same burden-bearing disposition was revealed. The record states, "The children of Issachar . . . were men that had understanding of the times, to know what Israel ought to do." 1 Chron. 12:32. They were men that bore the burden of the work; pillars in the cause of God. They were not like Zebulun, expert warriors, ready to rush impulsively into the fiercest of the fight on a moment's notice;

but they were men that could plan the battle, take in the whole situation, and carry the burden of the whole work.

It takes all the different characters to complete the perfect character of our Saviour. The burden-bearer is needed no less than Zebulun, or Judah. There will be twelve thousand of each class in that wonderful company, the one hundred and forty and four thousand, "which follow the Lamb whithersoever He goeth."

A Place for Me

USE me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are few, I fear the precious yield
Will suffer loss. Oh, find a place for me,
A place where best the strength I have will tell!
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Selected.

BATTLES OF THE BIBLE

The Testimony of the Prophet Prevents a Battle

S. N. HASKELL

IT may be interesting to the reader to become acquainted with the circumstances that led up to a proposed fierce battle, and how the prophet prevented the battle.

Rehoboam was one year old when Solomon began to reign. His mother was an Ammonitess; and his father was a king whom the Lord magnified in the sight of all Israel, and honored with a royal majesty that had never before been seen upon any king. Solomon was the wisest king that ever lived. He married seven hundred princesses, thus uniting himself with the different nations of the earth in family relation. In this manner, by worldly policy, he designed to bring the world to acknowledge the laws of Israel; for his fame was spread to the ends of the earth. He built the most magnificent temple ever built upon

the earth. But in doing all this, and by inter-marrying into the different nations of the world, he brought into Israel idolatry that ruined God's chosen people and nearly ruined himself. His superior wisdom led him to seek an acquaintance with pleasure seekers, who were given to mirth and wine. It was under these conditions and influences that his son Rehoboam was reared. Solomon wrote a thousand proverbs, every one of them replete with good instruction; and many of them had direct reference to Rehoboam.

It is no marvel that after Rehoboam had reigned three years and become established in his kingdom, he strengthened himself and forsook the law of the God of Israel. It takes something more than good instruction to build up a character that will stand the attacks of Satan. It is no marvel that such a king, surrounded by such influences, should listen to the counsel of young men who were his associates rather than old men. 1 Kings 12:8.

Jeroboam was born in the house of Solomon and was a mighty man of valor: he was the son of Solomon's servant and Solomon made him ruler over the house of Joseph. 1 Kings 11:28.

When Solomon in his old age oppressed Israel, Jeroboam fled for his life to Egypt. He was met on the way by the prophet Ahijah, who tore his new garment into twelve pieces and uttered the following prophecy: "Behold, I will rend the kingdom out of the hand of Solomon and will give ten tribes to thee." He further said that if he would keep God's commandments, he would build him a sure house as he built for David. 1 Kings 11:29-38.

Rehoboam, king of Judah, sent Adoram, who was over the tribute, to the children of Israel to collect tribute money. They stoned Adoram and the king made speed to flee to Jerusalem, else he also would have been stoned; for Israel rebelled

against Rehoboam. 1 Kings 12:18, 19.

This was a signal for war; so Rehoboam assembled all the hosts of Judah with the tribe of Benjamin, one hundred and eighty thousand men, who were warriors, to fight against the house of Israel to bring the kingdom again to Rehoboam, the son of Solomon. 2 Chron. 11:1.

At this point God sent Shemaiah, the prophet, with the following message: "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." 1 Kings 12:24.

It is evident that Rehoboam did not really believe the message, as the sequel will show. But the people did; and it was necessary for him to consent to the voice of the testimony, or else he would have had a rupture among his own people; for his priests and the Levites believed in the spirit of prophecy.

Jeroboam soon forsook the Lord. He selected men for his counselors who advised him to make calves of gold to worship, and said to Israel, "It is too much for you to go up to Jerusalem: Behold thy gods, O Israel, which brought thee up out of the land of Egypt." 1 Kings 12:25-33. He established a counterfeit worship in Israel and cast out the Levites from executing the priest's office. "He ordained him priests for the high places, for the devils, and for the calves which he made." 2 Chron. 11:15.

During the first three years the Levites were fleeing to Jerusalem and strengthened Rehoboam. 2 Chron. 11:17. After this Rehoboam followed the example of Solomon in taking many wives and had eighty-eight children. With his numerous progeny he laid wise plans in the distribution of his children throughout the country of Judah and Benjamin in every fenced city, thus

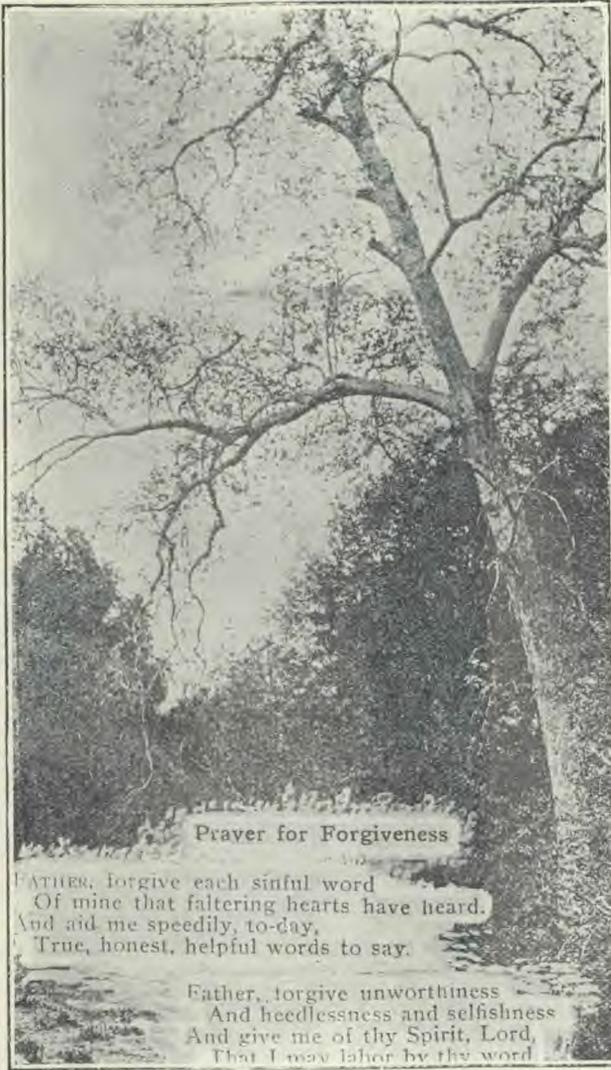
uniting Judah in one grand system. 2 Chron. 11:18-23.

Although that first battle between Rehoboam and Jeroboam was not fought because of the direct influence of the prophet, yet "there were wars between Rehoboam and Jeroboam continually." This shows that Rehoboam only believed the prophet when the sentiment was positive in favor of the testimony, and so strong that it was for his interests to do so. Upon this point thousands are tested.

The testimony of a prophet comes often times when every outward interest and circumstance would appear contrary to the wisdom of God. The prophet makes known the counsels of heaven to God's people, and God's wisdom is as much greater and higher than man's counsel, as the heavens are higher than the earth; and happy is he who can believe the testimony of the prophet although the sentiment may be against him, and at the time he is unpopular.

The Unity of the Bible

THERE are in the New Testament 205 direct quotations from, and 348 references and allusions to writings, events, and in individuals, in the Old Testament. These do not include the prophecies predicted in the Old Testament that are fulfilled in the New, unless a special illusion is given to them. Of these, 237 are from the Pentateuch; 78 from the historical books; 103 from Job, Psalms, Proverbs, Ecclesiastes, and the Songs of Solomon; and 185 from the prophetic books. These quotations by Christ and His inspired apostles, from 38 of the 39 books of the Old Testament, show conclusively that the whole of the Old Testament writings are authentic and inspired, however much infidels and semi-infidels may assail certain portions, and wish to exclude them from the sacred canon. The two *must* stand or fall together.



Prayer for Forgiveness

FATHER, forgive each sinful word
Of mine that faltering hearts have heard.
And aid me speedily, to-day,
True, honest, helpful words to say.

Father, forgive unworthiness
And heedlessness and selfishness
And give me of thy Spirit, Lord,
That I may labor by thy word

FIVE SUBJECTS FOR PRAYER

THE entire life of the Saviour taught that the life of the Christian should be a life of prayer. We are admonished to pray always; but there are *five definite things for which the Saviour commands us to pray.*

Every Christian should heed these commands and carefully consider them. The command to pray lest we enter into temptation, was spoken in a manner to make a deep impression on the mind; for three of

the evangelists record the same command. Every Christian should constantly pray lest he enter into temptation,

Matt. 26:41. Pray that ye enter not into temptation.

Mark 14:38. Pray lest ye enter into temptation.

Luke 22:40. Pray that ye enter not into temptation.

Luke 22:46. Pray lest ye enter into temptation.

Two of the gospel writers record the command to pray for our enemies.

Matt. 5:44. Pray for them which despitefully use you and persecute you.

Luke 6:28. Pray for them which despitefully use you.

Another important subject of prayer is the great harvest field; and two of the evangelists record the command to remember this great need.

Matt. 9:38. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

Luke 10:2. Pray ye therefore the Lord of the harvest that He would send forth laborers into his harvest.

The Saviour knew the time would come when some would not regard the sacred institution of the Sabbath, and he commanded us to make this a

subject of prayer. While the command had a local application, it is far reaching; and we need to heed it today.

Matt. 24:20. Pray ye that your flight be not . . . on the Sabbath day.

We are also admonished to pray that we may realize the times in which we live and be ready for the Saviour's appearing.

Mark 13:33-36. Pray; for ye know not . . . when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping

The Secret

MEN wondered why, in summer heat,
The little brook with music sweet
Could glide along the dusty way,
When all else parched and silent lay.

Few stopped to think how, every morn,
The sparkling stream anew was born
In some moss-circled mountain pool,
Forever sweet and clear and cool.

A life that, ever calm and glad,
One melody and message had—
"How keeps it so," men asked, "when I
Must change with every changing sky?"

Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care,
By drinking at the fount of prayer?

—James Buckham, in *Wayside Altar*.

THE ELEVENTH CHAPTER OF LEVITICUS

THIS chapter shows a marked distinction between the beasts "which ye shall eat among the beasts that are on the earth," and the beasts which may not be eaten; and the question is often asked, does not this give a divine sanction for the eating of flesh?

The entire law of Moses was designed to impress the Jews with the awfulness of sin, and that faith in Christ is the only remedy for sin. This truth was impressed upon the Jews in their eating and drinking; in their not sowing divers seeds in the same field, lest the vineyard should be defiled; in their not plowing with an unclean animal and a clean animal together; and in their not wearing a "garment of divers sorts, as of linen and woolen together." Deut. 22: 9-11. Thus, eating and drinking, sowing their seed and plowing their fields, making their garments, and everything they did, was an object-lesson to impress them that they should not mingle evil practises with their work or worship.

There was only one offering, except the Passover, in which the people ever partook of the flesh of the offering, and that was the

peace offering. Once a year the people had a feast, and at that feast they ate the flesh of any animal that was recognized as a clean animal. At the place which God chose for His sanctuary they might kill and eat flesh, whatsoever their souls lusted after, according to the blessing of the Lord which He had given them. There were two restrictions only: they were not to eat blood, nor to eat any animal that had died of itself; but of all the clean beasts they could eat. Deut. 12: 4-16; 14: 3-20.

Two years in succession they were to partake of this feast in the place where God chose to place His name. Every third year they could have it at their own home; and the Levite and the stranger, and the fatherless and the widow, were to be invited to partake of this feast with them. Num. 14: 28, 29.

The law regulating the eating of flesh meats in the eleventh chapter of Leviticus pertained directly to the kind of meat they should eat at this feast; and it is evident that it has no reference to flesh as a general article of diet, else why did Israel sin in desiring flesh as is shown in the eleventh chapter of Numbers? Num. 11: 4, 5.

In Psa. 78: 18, 19, David speaks of it as follows: "They tempted God in their hearts by asking meat for their lust." Paul in commenting on this in 1 Cor. 10: 6, says, "These things were our examples, to the intent that we should not lust after evil things, as they also lusted." Again, in Psa. 106: 14, 15, we read that they "lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request, but sent leanness into their soul."

So it is evident that even after this law of distinction between meats was made, Israel had not the least idea that the eating of flesh as a general article of diet was taught in the Levitical law. Had they thought so they would have killed their

cattle and eaten them in the wilderness without any condemnation, thinking it was by divine authority.

In the process of time the Jews interpreted this law as an object-lesson to teach them that they should have nothing to do with sinners. But the Lord, by a vision to Peter (Acts 10:9-28), taught him that it was the sin that they should have nothing to do with, and not the sinner.

From these thoughts the reader can plainly see that there was no divine authority for the eating of flesh as a general article of diet, in the eleventh chapter of Leviticus.

Christ is our peace, who hath broken down the middle wall of partition. That middle wall of partition is sin, consequently, this was fulfilled in Christ becoming a sacrifice for sin. Every peace offering, where the people partook of the flesh of the offering, was but a type of the Christian partaking of Christ and receiving the peace of God in his heart.

YOU ask where I'd rather go,
 What place on earth I'd rather see;
 My friend, it gives me joy to know
 Where duty is I'd rather be.

—Dora Brorsen.

Don't Believe in Missions

- THE unchristian man.
- The selfish Christian.
- The half-converted man.
- The unspiritual Christian.
- The short-sighted Christian.
- The man who has not read Christian history.
- The Christian who has not read his Bible much.
- The Christian whose money is not consecrated.
- The man who is ignorant of what missions really mean.

The man who is not acquainted with missionary literature.

The man who is prejudiced and will not believe in missions.

The man who doesn't care whether the church grows or not.

The man who has the wrong view of the mission of Christianity.

The man who hasn't the New Testament definition of "neighbor."

The man who has no clear idea how the world is to be evangelized.

The church-member who loves his money better than he does his Lord.

The man who listens to and repeats the stock of lies about missionaries and mission boards.

Such men need to be dealt with intelligently, kindly, persistently, and otherwise.

—M. I. Morrill.

At Set of Sun

DARK were the clouds, and deeper grew
 The shadows of the night.
 The orb of day had passed from view,
 And nearer still the Sabbath drew,
 Memorial of His night.

When shot athwart the sunset sky
 A radiant halo bright;
 As when, descending from on high,
 His glorious presence, drawing nigh,
 Shone from Mt. Sinai's height.

Those clouds, how changed! once dark and cold!
 Now royal purple hue;
 And, resting on their bosom rolled
 From east to west, a sea of gold
 Lighting the sky anew.

As tho' an angel hand had left
 A pearly gate ajar;
 And, out upon our earthly night
 Streamed forth this heavenly splendor bright
 From Zion's hill afar.

And then, methought, if scenes on earth
 Can be so passing great.
 What will it be, when, by His grace,
 Whose presence lights the holy place
 We enter Heaven's gate.

ISABEL McDONALD.



SHEEP

EVER since the day when Abel "brought of the firstlings of his flock," or sheep, Gen. 4: 4 [margin], the sheep has been closely associated with him. Most of the ancient patriarchs were shepherds, and in ancient oriental countries the shepherds tended their flocks so carefully that each sheep was dear to the shepherd. On account of the shepherd's having such a tender care for his flocks, the Lord takes this figure to show His love for us, and we hear the sweet Psalmist of Israel saying, "The Lord is my Shepherd." Psa. 23: 1.

There was a difference in shepherds in their care for their flocks; so the Saviour says, "I am the *good* Shepherd, the good

Shepherd giveth His life for the sheep."

The redeemed are compared to sheep and the wicked to goats. Matt. 25: 23-56. What is more innocent looking than a fleecy white lamb? The lamb, or sheep, was selected by the Lord as an offering, typifying the offering of the Son of God for the lost race. John, pointing to the Saviour, said, "Behold, the Lamb of God, which taketh away the sin of the world." John 1: 29.

The snowy whiteness of the wool of the sheep is taken to illustrate the forgiven sins of the righteous. "Though your sins be as scarlet, they shall be as snow; though they red like crimson, they shall be as wool." Isa. 1: 18.

STILL WATERS

THE Lord is my Shepherd, he makes me repose
Where the pastures in beauty are growing;
He leads me apace from the world and its woes,
Where in peace the still waters are flowing.

He strengthens my spirit, he shows me the path
Where the arms of his love shall enfold me;
And when I walk through the dark valley of death,
His rod and his staff will uphold me!

EFFECTS OF INTOXICANTS ON THE DIGESTION

J. E. HARRINGTON

INSPIRATION, through the pen of Solomon, sets forth the mental, physical, and social condition resultant from the use of intoxicants in the following words:—

“Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes?” The answer, “They that tarry long at the wine; they that go to seek mixed wine.”

This statement is corroborated not only by the statistics of our prisons, the records of hospitals; an army of neglected wives and children and parents, and the tears of hosts of widows and widowers; but by the cold facts of applied science.

In the report of Prof. R. H. Chittenden, of the Sheffield Scientific School, New Haven, Conn., as one of a committee of fifty, appointed to investigate the effects of intoxicants on the human system, he says:—

“The effect of alcohol (pure) on the action of saliva is to increase its flow for a short time; but the quality of saliva is inferior in that its sugar-forming power is lessened.”

“Pure alcohol, up to ten per cent. of quantity, has no noticeable effect on the action of saliva upon starch foods; but above ten per cent., it acts as a depressant.” But all alcoholic liquors having acidity greatly retard the action of saliva upon starches; in some instances completely arresting all action, as with sherry and claret.

“The effect of alcohol on proteid, or muscle-building food, acts as an inhibitor, delaying digestion for nearly an hour.”

The above is the expressed thoughts of Prof. Chittenden in the writer's own language; as the results were obtained by one hundred and seventy-seven experiments at Yale College.

The established fact that mental condi-

tions directly effect digestion and other functions of the body is shown by the paralyzing influence of alcohol on the brain cells, causing all sorts of physical disturbances and insanity.

“The redness of eyes,” noted by Solomon, reveals a congested brain; “the babbling” indicates disconnected thoughts, mental weakness; “wounds without cause” tell of fightings and accidents; “who hath contentions” plainly shows an unreasonable, antagonistic disposition, decidedly typical of the drunkard.

These mental derangements directly influence all functional actions of the body which have a corresponding reflex action on the nerves of the entire structure.

The direct effect of alcohol on the liver causes hardening of the same, thereby lowering natural resistance and subjecting one to all forms of disease.

JONAH AND THE GREAT FISH

THE circumstance of Jonah's being in the belly of a whale (Jonah 1:17, Matt. 12:40) has been affirmed to be contrary to matter of fact; as it is well known that the throat of a whale is not capable of admitting little more than the arm of an ordinary man; and this fish is never found in the Mediterranean Sea.

But Bochart has long since proved that a great fish of the shark kind is here intended; and it is a well attested fact that not only some of the shark species are of such a size and form as to be able, without any miracle, to swallow a man whole, but also that men have been found entire in their stomachs. Bochart is further of opinion that the particular species of shark which swallowed the prophet Jonah, was the *squalus carcharias*, or white shark, for its voracity termed *lamia*, by some naturalists; and which is a native of the seas in hot climates, where it is the terror of navigators.

—Horn's Introduction, Vol. I, page 597.

ORIGINAL DESIGN OF A WEEKLY REST DAY

J. O. CORLISS

THE septenary order of days is not a natural division of time, but depends wholly upon divine revelation. The seventh day was set apart by Jehovah for religious reasons alone. It was instituted primarily for worship, not for physical rest, as is evident from the fact of its having been ordained before man lost, through sin, the image of his Creator; and therefore, when he was not subject to physical weariness.

In his original state, man no more needed one day in seven for physical rest than do animals now in their natural state. He was not commanded to cease labor in order to rest, but to rest in order that he might worship. The original design of a weekly rest was, therefore, simply worship. There being no other ground for a weekly rest, the enforcement by civil law of such a rest is to oblige men to adopt a certain form of worship, whether they will do so or not. It is not absolutely necessary to pray or sing psalms in order to worship, since worship is but some form of obedience in token of respect, or honor paid to some being or object.

The Singing Ring

SIR RICHARD TEMPLE, who lived in the time of the French Revolution, recovered a ring that was a family relic. In it was a very delicate music-box, and whenever a little spring was touched, a beautiful tune was rendered.

The owner of this ring was arrested and imprisoned. During his lonely hours he could touch the spring, put the ring to his ear, and be cheered by its old sweet song. When his head was placed on the guillotine, the spring was touched and the song began. Upon the death of the owner, the ring was lost, and long afterward, when recovered, it

would not sing—the song had ceased. Sir Richard took it to a jeweler in London, who discovered a tiny blood-clot in the minute mechanism of the ring. This being removed, the song began again.

The Christian heart, filled with the love of Christ has its song of joy and peace. But sin—a very small sin—will silence that song. If we would have it begin again, we must bring our sinful heart to Jesus, who can remove the clot of sin.—*Homiletic Review*.

Don't Read Novels

DOCTOR GOLDSMITH who had himself written the novel, the "Vicar of Wakefield," in writing to his brother, re-pecting the education of his son, used this strong language: "Above all things, let your son never touch a novel or romance. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed up in their cup, by expecting more than she ever gave; and, in general, take the word of a man who has seen the world, and studied it more by experience than precept; take my word for it, I say that such books teach us very little of the world."

Answers to Questions

ANSWERS to ten questions concerning prophets given in the February number of the BIBLE TRAINING SCHOOL.

1. "Then answered Amos and said . . . I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel." Amos 7:14, 15.

2. Ezekiel was commanded not to mourn when his wife died. Ezek. 24:15-18.

3. Isaiah was the son of Amos. Isa. 1:1.
4. Hosea and Isaiah prophesied during the reign of the same kings. Isa. 1:1; Hosea 1:1.
5. The Saviour mentions Daniel when giving the signs of His coming. Matt. 24:15.
6. Zacharias was struck dumb when he doubted. Luke 1:18-22.
7. Paul was blind for three days when he first believed in Christ. Acts 9:1-17.
8. The prophet "Ahijah could not see; for his eyes were set by reason of his age." 1 Kings 14:4.
9. The young prophet sent from Judah to Bethel to reprove Jereboam died before he reached home. 1 Kings 13:1-26.
10. Peter was reproved by Paul. Gal. 2:11.

Ten Questions About Women of the Bible

THE answers to the following questions will be given in the April number of the BIBLE TRAINING SCHOOL.

1. What woman missionary was very successful in a wicked city?
2. Who was the oldest woman missionary mentioned in the New Testament?
3. Who was the first one sent to carry the news of Christ's resurrection?
4. What woman faithfully served in the same family over one hundred years and was greatly lamented at her death?
5. What wealthy woman entertained a prophet?
6. What poor woman entertained a prophet?
7. What woman tried to deceive a prophet?
8. What woman was reproved for laughing?
9. What woman was accused of being drunk?
10. What woman did the Lord help pay her debts?

Good News from a Far Country

THE readers of the BIBLE TRAINING SCHOOL who have given of their means to help support Brother and Sister Burgess and their Hindustani workers in India will be interested in the following letter:—

Dear Brother Haskell:

We received your letters of Oct. 4th and Nov. 6th and were glad to hear from you again. I think ere this you have received our letter acknowledging the receipt of the draft which you sent by way of Washington, and also of the draft for \$300.00 which you sent to us direct. We are sending you herewith a statement of our expenses for November. We will try to send one every month so you can see just how our money is going. We are trying to be as economical as possible; but the work is growing; and so we trust the Lord will send us just what we need. We are encouraged by your assurance of help and we believe that the Lord will impress the hearts of the brethren to help in this work, for the promise is that "the needy shall not always be forgotten."

You ask whether we were given our treatments free during my illness. The total of our bill from the doctor at the Sanitarium amounted to Rs. 160—or about \$50.00. We were not able to pay this for some time and they did not urge the matter, but since receiving your last draft we were glad to be able to settle our indebtedness with them. As we had two tents, and did not need them both at present, we turned in one of these tents upon the bill, for which they allowed us Rs. 40—as they were in need of a tent to use in connection with the Sanitarium.

We have finished our translation of our Hindustani "Story of Daniel" and have sent the rough copy to a Hindustani man in Agra with whom we are well acquainted, and who is making a typewritten copy of it, making many corrections in the expression. We think that he will improve it very much, as this is his mother tongue and he is very well acquainted with it. I think we will have no trouble in getting the cuts made here. Some of the cuts we needed we already have at our press and so, I think your suggestion was a good one.

We came to Lucknow a few weeks ago and pitched our tent in a pleasant corner of the Mission yard. We have taken two native houses to accommodate our Hindustani brethren, a number of whom have already arrived and others are expected this week. We have begun working here in Lucknow with our literature, and those who are out

canvassing are having good success. We hope to cover the whole of the city before the close of the meeting. We are very much encouraged to see so many of our Hindustani brethren still holding on, although many of them have been very severely tested since leaving us at Mussoorie.

Last night I had a good talk with one of our men who has been with us for about two years. We visited him last year with our tent, and while there, a little incident occurred of which we thought but little at the time, but I learned from my talk with this brother that it made quite an impression upon the people of the place. We had our tent pitched just outside a large native city by the name Sherkot. Our brethren advised us to get the services of a "chowkidar," or policeman, to sleep near our tent at night to protect us from robbers. We declined telling our brethren we would prefer to trust in the Lord to protect us than to have a heathen watchman sleeping near. They rather urged the matter but the more they insisted upon it, the more certain we were that the Lord would protect us, and so we positively refused to have the "chowkidar." We slept soundly over night and were not molested in any way and had some very interesting meetings at the tent. We thought no more about this little incident, as it was a very small matter to us; but since our visit there this little incident has been a matter of much comment and the "chowkidar" himself has become quite interested in our teachings and has been receiving instruction from our Hindustani brother who is working there. He has also been reading our pamphlets which we have sent from time to time.

They seemed to think that by our not securing the services of a night watchman for our tent, we not only showed our faith in the Lord, but confidence in the people, that they would not molest us, and so they were more ready to have confidence in our teachings. We have learned the lesson, that it is often the little matters that give us success with the people rather than any great deed.

We are sending you herewith a few copies of our latest pamphlet entitled "*Khane Pina ka Mu'amala*," or "The Matter of Eating and Drinking." You will see by the headings which I have written in English what the contents of this pamphlet are. We believe it is going to be an opening wedge and that it will have a ready sale among the Hindus and Mohammedans as well as Christians.

We received a bill yesterday from the Methodist Publishing House for the new edition of our Hindustani pamphlet which they have just printed for us. This bill amounts to over four hundred rupees and we will have to pay it very soon.

We hope the first of next week to begin some daily Bible studies not only with our Hindustani brethren but with others in Lucknow who may become interested through their efforts. We are both well and of good courage and hope this will find you the same.

Yours in the Master's service,

L. J. BURGESS.

The Regeneration of Matt. 19:28

"AND Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of his glory, Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

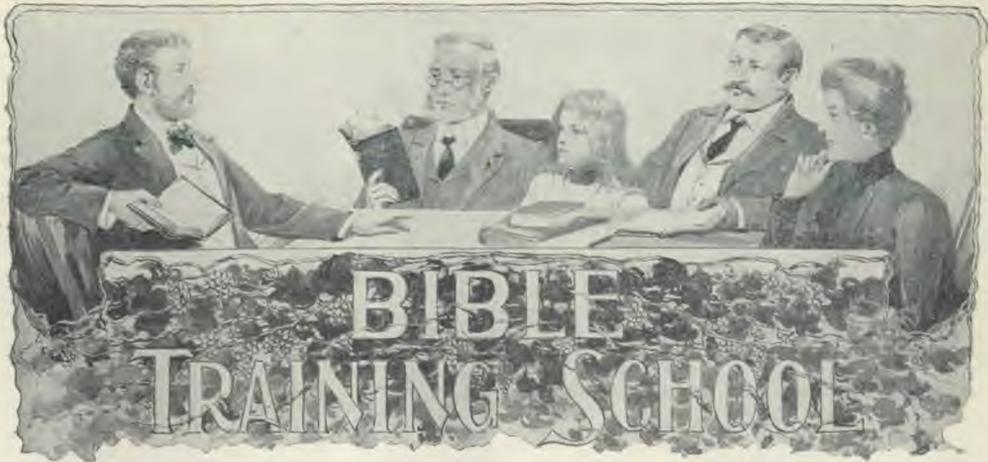
"Jesus said to them, Verily I say to you, that you who have followed me, *in the renovation*, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—*Wesley's Trans.*

"Indeed, I say to you, that *at the renovation*, when the Son of Man shall be seated on His glorious throne, you, my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel."—*Campbell, Macknight, and Doddridge's Trans.*

"I tell you, answered Jesus, that *at the new creation*, when the Son of Man takes His seat on His throne of glory, you who followed me shall be seated upon twelve thrones as judges of the twelve tribes of Israel."—*Twentieth Century New Testament.*

"Verily I say to you, that, as for you who have followed me, when the Son of Man shall sit on the throne of His glory *in the new world*, (Rev. 21) ye also shall sit on twelve seats, and shall judge (margin, rule) the twelve tribes of Israel."—*Syriac Trans.* ARTHUR L. MANOUS.

"WE must not hope to be mowers and gather the ripe, gold ears,
Until we have first been sowers and watered the furrows with tears."



BIBLE READER'S CLASS

THE word "seal" conveys to the mind the idea of special ownership, or special regard. The seal of the living God is very important and those who are sealed are specially favored of the Lord.

Our Bible readings for the Class this month give some very precious texts upon this subject.

I

The Seal or Sign of God

- Rom. 4: 11. Sign and seal are synonymous terms.
 2 Tim. 2: 19. The seal of God embraces a knowledge of God.
 Matt. 11: 27; 16: 16, 17. The Father and the Son are the only beings in the universe that can communicate a knowledge of God to human beings.
 Matt. 11: 25. This revelation is imparted to babes in Christ.
 Matt. 18: 1-6. The greatest in the kingdom of God is the one who becomes the most child-like in this world, and learns to rest in the Lord.
 Gen. 2: 2, 3. This rest and peace of God was placed in the seventh day of the week.
 Isa. 40: 28. It was not physical rest, for God was not physically weary or faint.
 Isa. 57: 19. It is God alone who gives real peace and rest.
 Isa. 57: 15. God dwells in the heart of the humble and contrite.
 Isa. 30: 15. Real quietness and confidence is received from God.

II

Sanctification

- 2 Kings 10: 20 [margin]. To sanctify is to publicly proclaim.
 John 17: 17-19. Sanctifying the people, is to set them apart, and send them forth.
 Ex. 19: 10-13, 21-23. God told Moses to sanctify the mountain and the people; viz,— set the mountain and the people apart for a holy use.
 Gen. 2: 3. In like manner God sanctified the seventh day [set it apart for a holy use], because He had rested upon it.
 Ex. 31: 17. Because of this the Sabbath became a sign between God and man.
 Ezek. 20: 12. The Lord gave the Sabbath as a sign of His power to sanctify His people.
 Ezek. 20: 20. The Sabbath becomes a sign *only* to those who hallow it.
 Isa. 56: 2-6. This includes the stranger [Gentiles], the son of the stranger, the eunuch, and every one who will keep the Sabbath from polluting it.
 Acts 13: 42. Fourteen years this side of the cross the Gentiles, in the Gentile city of Antioch, besought Paul to preach to them on the Sabbath day.
 Acts 15: 19-21. This Sabbath that the Gentile churches kept, was the same one that had come down from the days of Moses.

III

The Lord's Day

- Ex. 20: 10. The seventh day is the Sabbath of the Lord thy God.
 Mark 2: 27, 28. Jesus says the Sabbath was made

for man, and that He is Lord of the Sabbath.

Rev. 1:10. John was in the spirit on the Lord's day, or the day of which the Saviour is Lord.

Isa. 58:13, 14. The Lord makes a special promise to the one who will cease trampling the Sabbath under his feet, and call it holy and honorable.

Isa. 56:2. The Lord pronounces a blessing upon the man who will keep the Sabbath holy.

Ex. 20:10. The whole household are to keep the Sabbath.

Gen. 18:18, 19. Abraham, the father of the faithful, commanded his children and his household in the ways of the Lord.

Ezek. 20:20. The observance of the Sabbath is a sign between the Lord and His people, that they may know that He is truly their God.

IV

The Sabbath of the Lord

Ex. 20:8-11. The Sabbath lies upon the bosom of God's law, like a golden clasp binding together our duty to God and to our fellow men.

Matt. 22:37-40. On these two principles hang all the law and the prophets.

Dan. 7:25. Satan, through the Roman government, sought to change the law of God, by changing that portion that had *time* connected with it.

Matt. 5:17, 18. But Jesus told us not to think one jot or tittle of the law could be changed.

Isa. 66:22, 23. As long as the seed of the righteous live on the new earth, they will observe the Sabbath.

Luke 23:56. The disciples observed the Sabbath of the fourth commandment after Christ died.

Ex. 20:11; Gen. 2:1-3. And that Sabbath was the one sanctified at creation before man sinned.

Acts 3:20, 21. All things that pertain to the salvation of man will be restored.

Psa. 111:7, 8. Then, in the end, it will be seen that all His commandments are sure; they stand fast forever and ever.

Rev. 12:17. The remnant of God's people, before translation, will keep the commandments of God.

ONE of the grandest things in having rights is that, being your rights, you can give them up. The men that move the world are the men that do not let the world move them.

NO MEDICINE

THE following is the sketch of a conversation said to have passed between Thomas Jefferson and D. P. Thompson, when about establishing the University of Virginia:

"Do you design a Medical Department in the University?"

"I think not. Anatomy to be sure, is a science; but I have no confidence in *Matéria Medica*, which I have long since banished from my family, choosing rather to rely on nursing and nature for cure. My attention was first called to this subject when I was minister to France. During my residence in Paris, my daughter was seized with typhus fever, and I sent for a physician, who was called the most eminent and successful one in the city. He came, examined the patient, gave some directions about nursing, and departed, neither giving nor leaving any medicine. The same course was taken the next day, and the next, when growing uneasy I said to him:

"Doctor, you don't appear to be doing anything for my daughter. What is the reason?"

"The reason is I wish her to get well. I had supposed you knew what my system of practise was, or you would not have sent for me." "No; what is it?"

"To have the most careful nursing, leave the disease to wear itself out, and let nature do the rest, but give no medicine."

"Well, sir, though still uneasy, I acquiesced in the course, and the result was, my daughter recovered with a constitution uninjured by mineral medicine. Since then—a period of nearly thirty years—I have been my own doctor, and scrupulously following the system of this French physician, have practised not only in my own family, but among the colored people on my plantation, taking them all through the worst of fevers, and never losing a single patient."—*Health Journal*.

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SOUTH LANCASTER, MASS., MARCH, 1909

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Gleanings From the Mail

EDITOR OF BIBLE TRAINING SCHOOL:—

I am glad that you have called my attention to renew my subscription, as I can not afford to lose one number. I get so much good out of that little paper. I will try to get others interested in it. Sincerely yours,

One of our BIBLE TRAINING SCHOOL workers writes:—

"We hear good words for our BIBLE TRAINING SCHOOL, one gentleman last week told me that it was the best paper of its kind, and that it gives a man a different idea of life."

There are thousands in every city who would be glad to receive the BIBLE TRAINING SCHOOL and would be blessed in reading it if some one would take it to them. Will you?

Mike and His Bible

HE was defending himself against a Catholic priest, who was taking him severely to task for his Bible reading.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! Sir," answered Mike, "I was reading in my Bible: 'You shall read it to your children'; and sure the priests have got no children."

"But, Michael," continued the priest, "you can not understand the Bible. It is not for you to understand it, my man."

"Very well, your riverence," said Mike, "if I can not understand it, it will do no harm, and what I can understand does me a heap o' good."

"Well, then Mike," said the priest, "you must go to church, and the church will teach you. The church will give you the milk of the Word."

With the ready wit of an Irishman Mike said: "And where does the church get the milk from, but out of the Bible? Ah! your riverence, I would rather milk the cow myself once in a while."

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