

# 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.

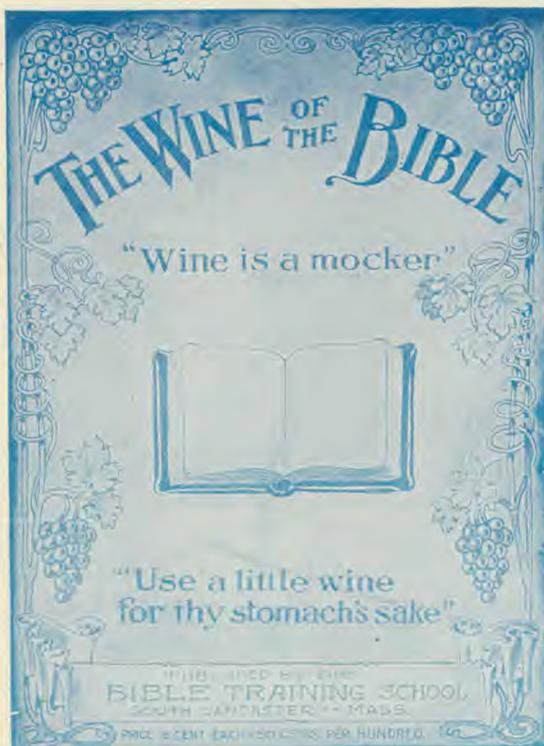


"SITTING AT THE FEET OF JESUS"

"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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### "The Wine of the Bible"

THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5:23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the sixth page are grouped the Bible texts referring to unfermented wine, showing that unfermented wine, or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wines and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

The fourth and fifth pages contain the "Dark Valley Railroad," as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid

portrayal of the pathway of the drunkard from youth to the grave. The "Wine of the Bible" can be placed in an ordinary sized envelope. Prices as follows:

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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. X

SOUTH LANCASTER, MASS., MARCH, 1912

No. 10

## Work for the Master

Mrs. E. G. White



LET no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfilment of the purpose of heaven He became obedient unto death, even the death of the cross. He who had had no communion with sin, who had known nothing of it, came to this world, and took upon His sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race.

It was Christ's joy to help those in need of help, to rescue the perishing, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and

consolation to the sorrowing and the distressed. The more fully we are imbued with His Spirit, the more earnestly we shall work for those around us, and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God, and with earnestness and convincing power we shall speak of the crucified Saviour.

As our people engage in earnest work for the Master, murmuring and complaints will cease. Many will be aroused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies that they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become efficient workers for Him.

The secret of winning souls can be learned only from the Great Teacher. As the dew and the still showers fall gently on the withering plant, so our words are to fall

gently and lovingly on the souls we are seeking to win. We are not to wait till opportunities come to us; we are to seek for them, keeping the heart uplifted in prayer, that God may help us to speak the right word at the right time. When an opportunity presents itself, let no excuse lead you to neglect it; for its improvement may mean the salvation of a soul from death.

As laborers together with God, we need to draw nigh unto Him, that we may have the divine touch. We need to drink deeply and continuously at the fountain of living water, that we may have power to persuade those who are athirst to "take of the water of life freely."

There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for His service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, He will give you words to speak for Him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross and following their Lord.

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world, must be willing to do it in God's way, by doing little things. He who dreams of reaching the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of some great work, and wins for His children a good report, giving character to their efforts. Those who are true and faithful to their divinely-appointed duties are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season.

Men and women are needed who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed, and every obstacle removed.

Do something; do it now. Remember that the angel bearing the closing message of mercy to this world flies swiftly.



### The Tideless Sea

A CRYSTAL sea with tideless wave  
Lies just before the throne,  
Where billows deep forever sleep,  
And tempests are unknown.  
No sorrow-crested foam of snow  
By angry storm winds driven  
Can ever mar its peaceful rest,  
For all is calm in heaven.

Oh, tideless and stormless and glittering sea,  
My spirit is longing thy splendors to see.

Its wavelets wash a golden strand  
Where pearls ungathered lie,  
And from its brink bright flowerets drink,  
That never, never die.  
It is the Galilee of heaven;  
And round its stormless breast  
The holy and the ransomed throng  
Shall with their Saviour rest.

Oh, tranquil and peaceful and life-giving sea,  
How joyous thy music-toned breathings must be.

The chantings of a countless throng,  
Where love is glorified;  
Sweeter than swell of vesper bell,  
Are borne across its tide.  
No sighs of pain can ever share  
That glad eternal hymn  
Nor can the angry storms of earth  
That glad prospective dim;

Oh, zephyr-toned, musical, odorous sea,  
Thou art my spirit's sweet Galilee.

—R. Hare

(Written at the Blue Lake, Mt. Gambier, S. A.)

It is better to be loved than feared.

## PURSUIT OF KNOWLEDGE—No. I

J. N. LOUGHBOROUGH

**K**NOWLEDGE: "Clear and certain perception of truth and duty."—*Webster*. Knowledge is not inherent in us at birth; for, in fact, the infant is the most helpless of all the creatures of God's creation. All our information is imparted to us from without. Our knowledge comes from instruction given to us; and is received by us in proportion to the faith we have in what is told to us. In truth, as Paul said to the Corinthians, "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I Cor. 4:7. To the Hebrews he said, "By faith we understand." Heb. 11:3. That A is A, and B is B, and that twice two is four, we learn by believing what is told us in the matter, and not by any knowledge inherent in us.

To obtain true knowledge we must enter upon its pursuit in the Lord's appointed way. In the scriptures we are told that "the fear of the Lord is the beginning of knowledge." Prov. 1:7. Again, "The entrance of thy words giveth light; it giveth understanding to the simple." Psa. 119:130. The word *simple* is the old English word for *uneducated*. "By faith" in the word of the Lord we are to obtain true understanding. The "fear of the Lord" spoken of, is not a fear of some evil to come upon us, but is what Paul calls "reverence and godly fear." Heb. 12:28.

"God does not bid you fear He will fail to fulfil His promises, that His patients will weary, or His compassion be found wanting. Fear lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life."—*Object Lessons, p. 161.*

*Webster* defines *fear*, when used as expressive of divine service to God, "To have a reverential awe of: to avoid the displeasure of." He also states, on the authority of

Spencer, that "in the new High German the word for *fear* is *gefahrte*. In the old High German, *giverte, giferte, and gefartes*, and having the sense of 'a companion.'" In that case a "godly fear" would really mean entering into a companionship with the Lord. If we thus unite with the Lord, we accept his companionship and instruction, we are in the condition to receive true knowledge. In this sense we might use the words of our Saviour: "If any man will do His (God's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

Not only are we told that the fear of the Lord is the beginning of knowledge, but also, "The fear of the Lord is the beginning of wisdom." Psa. 111:10. *Wisdom* is defined as "knowledge and the capacity to make due use of it."—*Webster*. This definition is in perfect accord with the statements of the case made by Solomon, "The tongue of the wise useth knowledge aright." Prov. 15:2. "A scorner speaketh wisdom and findeth it not, but knowledge is easy to him that understandeth." Prov. 15:6. Again we read of knowledge and wisdom: "There is a difference between knowledge and wisdom: wisdom always supposing action, and action directed by it."—*Paley*.

Persons born into this world come to years of understanding, and begin to observe things around and above them, and there are several questions that naturally arise in their young minds, things which they would like to understand. (a) How did this earth with all I see upon it, and the shining lights I see above, come? (b) How did man come to be here? (c) What is the object of his being here? (d) Why did death and all these evils I see around me come to be here? (e) Is there any remedy for these things? (f) Is everything to go on thus

eternally? Or is there a remedy for these things in the future?

As to the first question, if one would know the origin of our world, the first four words of the book of Genesis will set him on the track of knowledge, "In the beginning God." When Abraham was dwelling in Mesopotamia, among those serving false gods, his mind was led to a knowledge of God by studying the planets. Josephus says that Abraham reasons thus: "If these bodies had power of their own they would certainly take care of their own regular motions; but, since they do not preserve such regularity, they make it plain that so far as they co-operate to our advantage they do it not of their own abilities. But as they are subservient to Him that commands them; to whom, also, we ought justly to offer our honor and thanksgiving."—*Josephus Antiquities, Book I, Chap. 7, p. 3.*

This reasoning of Abraham is in accord with what is stated by the Psalmist: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world." *Psa. 19:1-3.* So also the prophet Isaiah appealed to the people who were bowing to senseless images: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: He calleth them all by names by the greatness of His might, for that he is strong in power; not one faileth." *Isa. 40:25.*

This last assertion is fully sustained by the astronomer when speaking of the precision of the equinoxes. In a circuit of the earth, in its twelve months' orbit, it has been so accurate that in fifty years there has not been a variation of a second in the time of its return to the starting-point.

When I became old enough to examine the almanac, to see when there would be an eclipse of the sun or moon, and found the day, hour, and minute, given when it would come, I thought, "It must be there is some prophet that makes known to the astronomer as they calculate the eclipses." I had not yet been told that "they had records of eclipses for more than two thousand five hundred years, and that the movements of the earth, sun, and moon, were so accurate in location of periods numbering many years, that they came to the same point without the variation of a single minute."

No wonder that the apostle Paul should say of those denying God's existence, "That which may be known of God is manifest in (to, margin) them; for God hath showed it unto them; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse." *Rom. 1:19-21.*

So we see that the first step to true knowledge is to recognize God. And as we take Him into our "companionship" and our study, we attribute to Him the beginning of all creation, visible and invisible. And when we read in the first sentence of His revelation of Himself to us, "In the beginning God created the heavens and the earth," we do well to say, "Amen." That is so, He is the "former of all things." *Jer. 10:19.* Thus, "through faith we understand." Yes, understand "that the worlds were formed by the word of God." *Heb. 11:3.*

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It is a great thing when our Gethsemane hour comes; when the cup of bitterness is pressed to our lips, and we pray that it may pass away; to feel that it is not fate, not necessity, but a divine love for good ends working upon us.—*E. H. Chapin.*

## Ships that Pass in the Night

THERE is a sacred joy which comes and ever abides with true friendship which the language of earth can not correctly tell, but how good that the heart can know it! Upon the great ocean of life, how much man represents "the ships that pass in the night." We are sailing onward, busy with the affairs of our own craft, perhaps at times feeling that we are far separated from all others, when suddenly we see a light ahead. Then comes the pleasant meeting, and the sailors' exchange of "Ship ahoy! Where away? All well?"

Well, goodbye, and a safe voyage to you," and they are gone, and we are once more simply sailing onward. But the meeting, though but for a moment, as it were, if it has added to our store of useful information, if it has found for us a true friend, a real

friend, it has given to the ocean a new light, it has placed one more star in the cloudy sky which cheers the darkest night. Especially is this true when the exchange of word and thought reveals that we are both bound for the same port in "the homeland."

Though we meet not again till the haven is reached, all through the voyage that light on the ocean's waves, that meeting, that greeting, that brief moment of association, and the "goodbye and a safe voyage," will never be forgotten. All are carefully written with indelible pen in our "ship's log," and they will help to light many a dark hour of watching yet before us.

Wind and tide may place many billows and many miles between us, the days may roll into weeks and years ere we meet again,

we do not know; but this we do know, and we will ever cherish the thought, we are sailing for the same haven, and as we struggle toward its safe, still waters, we will daily thank the Great Pilot for the little "Ship ahoy!" that we have had upon life's trackless sea. We will daily be cheered by the thought of the meeting when the voyage is over. If the experiences of life are so filled with faith and love as to enable us daily to sing and feel,

"Blest be the sorrow, kind the storm  
That drives me nearer home,"



our voyage will be safe, and the meeting beyond all that the largest heart could wish.

If it is best that we should meet again upon this voyage, we will far more gladly than at first cry, "Ship ahoy!" But if that is not ours to enjoy, then:—

"Some sweet day," when the last dark cloud has parted,

When the mists upon life's sea are driven back;  
When its waves of pain and sorrow all are gone;  
When each rose has said "goodbye" to every thorn;

Then, within the blessed harbor "over there,"

We will meet to part no more again.

Methinks our greeting in that happy land will be,

"Ship ahoy! The voyage is over!

Wind and tide and roaring sea,

Each has done its sacred mission—

We are *home!* AT HOME FOR AYE!"

—*Albert E. Place.*

WHOEVER would have this jewel of contentment (which turns all into gold,—yea, want into wealth) must come divested of all ambitions and covetous thoughts, else are they never likely to obtain it.—*Fuller.*

**Anywhere with the King**

ELIZA H. MORTON

**I Chron. 4: 23**

WITH hands all full of pottery,  
Of earthen vessels frail,  
Among the plants and hedges  
Or out where falls the hail,  
Where'er His work may lead us  
Our duty is to go.  
What seems to be a hindrance  
Will only God's help show.

Yea, anywhere with Jesus,  
The hedges are all right,  
The plants are for our tending,  
The sun is shining bright.  
We may as potters labor,  
Our work may be right here.  
If with the King eternal,  
There's naught on earth to fear.

**TIME AND ETERNITY**

**T**IME is distinguished from eternity, as being that part of duration which is measured by the Bible. From the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millenium, is a period of about seven thousand years. Before the beginning of this great week of time, duration without beginning fills the past; and at the expiration of this period, unending duration opens before the people of God. Eternity is that word which embraces duration without beginning and without end. Time is that word which measures different periods in this seven thousand years, covering different events. This is what we know of time and eternity.

God out of nothing created all things; "so that things which are seen, were not made of things which do appear." Heb. 11:3. God could have accomplished the entire work of creation with one word, but infinite wisdom chose to employ six days to accomplish this work. Each day was "evening and morning," or dark and light. This first period of time, God called

first day, second day, etc. The work of creation was accomplished in six days, but the week was not yet complete. Each day of the six days, had been distinguished by the Creator's work upon it; but the seventh was rendered memorable in a very different manner. "On the seventh day God ended His work which He had made; and He rested the seventh day from all His work which He had created and made." In stronger language it is written, "On the seventh day He rested and was refreshed." Gen. 2:2; Ex. 31:17. This is the Bible record of the first period of time measured out from eternity.

This resting of God on the seventh day is remarkable. It was not because He needed rest; "for He fainteth not, neither is He weary." Isa. 40:28, 29. It was at the close of this first week of time, God laid the foundation for an institution, which, if it had always been observed, would have been a safeguard against every form of idolatry. It required three acts to make the Sabbath: first, God rested; second, God blessed it because He had rested; third, He sanctified it; that is, He set it apart from the other days of the week as a holy day. Gen. 2:3. Thus ended the first week of the time measured from eternity of which the Bible has given us any record.

It will be noticed that: 1. God made the Sabbath. He performed each one of the three acts that made it. 2. The Sabbath was made for man. Mark 2:27. 3. It comes on the last day of the week. Matt. 28:1. 4. It became a memorial of God's creative power. Jer. 10:11, 12. 5. God designed the Sabbath to be a sign of the power of God to the soul. Ezek. 20:12. 6. It stands forth as a sign of the true and living God to all who would hallow the day to the Lord. Ezek. 20:20. 7. The reason why God gave it as His sign to Israel forever was, "For in six days the Lord made heaven and earth, and on the seventh day

He rested, and was refreshed. Ex. 31:18. The reason, therefore, why God requires men to observe the Sabbath, is not because it is the seventh day, but because he put into the day something that never was put into any other day; namely, His blessing, His rest, His sanctification. It is for this reason it is God's memorial that He has established for all generations. Ps. 135:13.

#### A Prayer

O THOU who reignest "high throned above all height,"

Circled with rays of uncreated light,  
Shine through these glooms of sin a heavenly ray,  
And guide my footsteps in the perfect way,  
All selfish motives banish from my breast,  
Which seek their own, and not another's rest.  
May nobler motives animate my soul,  
Reign in my life, and through my actions roll.  
May ne'er my bosom pant for empty fame,  
But thine own glory be my constant aim.

—Ernest Lloyd.

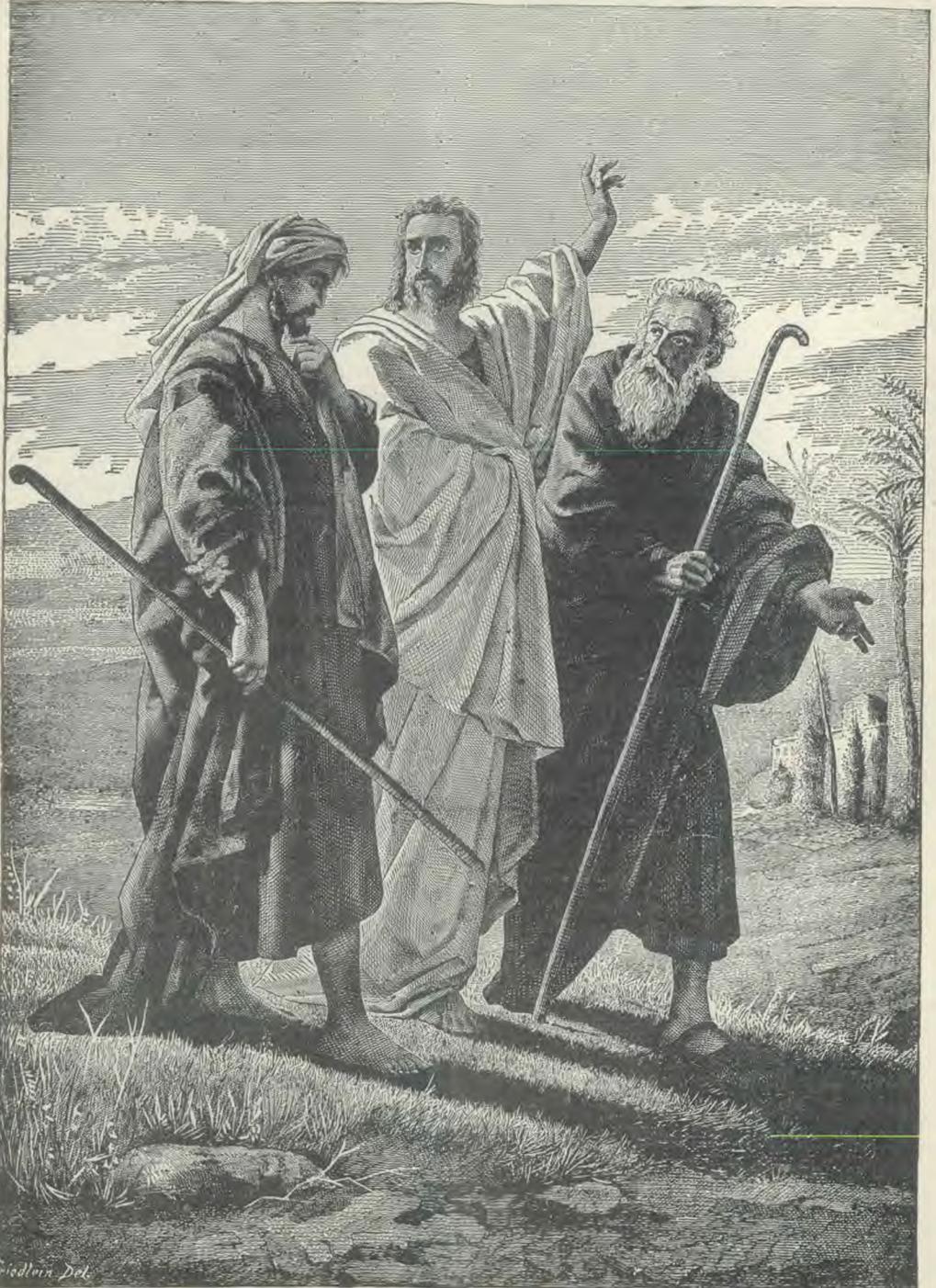
#### WHO HATH REQUIRED THIS AT YOUR HAND?

**F**RIEND, why do you keep Sunday? Do you keep Sunday because you have been taught to keep it? Or, do you keep it because you suppose the Bible enjoins it? If you have never examined this subject particularly, if you have taken it for granted that Sunday is the Sabbath because your parents and friends observed it, let me tell you this, dear friend, that God has never required you to keep it. The Bible in no way requires men to keep Sunday. The Bible requires men to keep the Sabbath, and says, "The seventh day is the Sabbath." Now Sunday is the first day and not the seventh day which "is the Sabbath"; we certainly have no right to substitute any other day for that which God enjoins. Have you been taught that Sunday is the Lord's day, and hence you are required to keep it? The Bible does not

say so. Jesus said the Sabbath was made for man and that He was the Lord of the Sabbath day. He has never said this of Sunday. It follows then that the Sabbath or seventh day is the Lord's day, and not Sunday. (Read Isaiah 58:13.) He has not said one word about keeping the first day, or that it was sinful not to keep it. Again, do you keep Sunday because you think it will answer just as well as the seventh day, the day specified in the commandment? Does it satisfy your own mind and conscience to adhere to a custom of man to the ignoring of God's commandment, and are you willing to thus live on through life and at its close claim God's mercy because you have kept a day you think will answer just as well as God's day, and expect God to save you at last? My friend, if you have not given this subject your careful attention before, stop and ask yourself the question, "Who hath required this at your hand?" "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

Remember the Sabbath day,  
to keep it holy. Six days shalt  
thou labour, and do all thy work:  
But the seventh day is the Sab-  
bath of the Lord thy God: in it  
thou shalt not do any work, thou,  
nor thy son, nor thy daughter,  
thy manservant, nor thy maid-  
servant, nor thy cattle, nor thy  
stranger that is within thy gates:  
For in six days the Lord made  
heaven and earth, the sea, and  
all that in them is, and rested the  
seventh day: Wherefore the  
Lord blessed the Sabbath day,  
and hallowed it.

AS THE pupil dilates in the night to find the day, so the soul dilates in misfortune, till it finds God in it.—Victor Hugo.



"Did not our hearts burn within us, as He talked with us by the way?"

## The Walk to Emmaus

**T** WAS a rugged road to a little town,  
And the day far spent, and the sun nigh down,  
That two men walked.  
Those men were sad in that long ago,  
Their hearts were crushed with an awful woe,  
And thus they talked:—

“Lo, a king we loved and had thought would reign  
Has been crucified and our hopes are slain.

Darkness o'er all!

We long to behold our Lord again,  
Our grief has become an aching pain,—  
Wormwood and gall.”

And beside them there, one they loved—unknown—  
Conversing with them in tender tone  
And accents kind.

With quivering lip and tearful eye,  
With many a fear and many a sigh,  
They asked His mind.

And He told His thoughts till their hearts were  
stirred,

And they felt the truth of the things they heard—  
The words He said.

From prophecies He bade them see  
That Christ must rise in victory,  
Though He were dead.

Soon the journey o'er at the even-tide,  
And the travelers, plead, “Come, with us abide,  
We long for light.”

He broke the bread, and 'twas blessed,  
They knew their Lord, and lo, their Guest  
Vanished from sight.

All the weariness and hunger gone,  
With the news of hope to hearts forlorn  
The hills they trode.

A story sweet was the tale they bore;  
Their lips repeated o'er and o'er,  
“Our risen Lord.”

As we read, our hearts with gladness burn,  
And the lesson true for us to learn  
Is love, not fear.

The Christ we know is the Christ of then—  
The light of life, and the light of men—  
Our Saviour dear.

—*Eliza H. Morton.*

### FACTS IN THE HISTORY OF THE OLD TESTAMENT WHICH ARE ALSO RECORDED IN THE NEW

J. N. ANDREWS

(Concluded)

21. The angel that led Israel in the wilderness was the angel that appeared in the burning bush.

“This Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.” Acts 7:35. Read this with Ex. 3 and 4.

22. The names of the magicians that withstood Moses.

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.” II Tim. 3:8. Read this with Ex. 7:11, 22; 8:17, 18; 9:11.

23. The cloud was over Israel when they passed through the Red Sea.

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

and were all baptized unto Moses in the cloud and in the sea.” I Cor. 10:1, 2. Read this with Ex. 12.

24. The fear of Moses when the law was given.

“And so terrible was the sight, that Moses said, I exceedingly fear and quake.” Heb. 12:21. This should be read with Ex. 19:16-19.

25. Christ followed the Israelites in the wilderness.

“And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.” I Cor. 10:4. Read this with Ex. 17:6; Num. 20:8.

26. The Israelites tempted Christ in the wilderness.

“Neither let us tempt Christ as some of them also tempted and were destroyed of serpents.” I Cor. 10:8. Read this with Num. 21:4-9.

27. The gospel was preached in the wilderness.

"For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

28. The contention between Michael and Satan concerning the body of Moses.

"Yet Michael the archangel, when contending with Satan, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. This should be read with Deut. 34:1-6.

29. Rachab was one of the ancestors of Christ.

"And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse." Matt. 1:5. Read this with Joshua 2 and 6; Ruth 4.

30. A period of forty years intervened between the call of Saul and the ascension of David.

"And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts 13:21. This should be read with the book of I Samuel.

31. Elijah prayed for a draught.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth during three years and six months." James 5:17. Read this with I Kings 17:1.

32. The length of the draught in the time of Elijah.

"Many widows were in Israel in the days of Elias when the heaven was shut up three years and six months, when great famine was throughout all the land." Luke 4:25; James 5:17. Read this with I Kings 17.

33. The prophecy that John the baptist should suffer.

"But I say unto you that Elias is indeed come, and they have done unto Him whatsoever they listeth, as it is written of Him." Mark 9:13. Read with this Malachi 3 and 4. But there is no intimation that Elijah should suffer, that we can find in the prophets.

34. The prophecy where Christ should be called the Nazarene.

"And He came and dwelt in the city called Nazareth that it might be fulfilled which is spoken of Him by the prophets, He shall be called a

Nazarene." Matt. 2:23. We find no such prophecy in the Old Testament.

35. Jonah was a sign to the Ninevites.

"For as Jonas was a sign unto the Ninevites, so shall the Son of man be to this generation." Luke 11:13. Read this with the book of Jonah.

36. The ancestors of Christ from Nathan to Salathiel.

"Which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Sossam, which was the son of Elmodan, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Melea, which was the son of Menan, which was the son of Mattha, which was the son of Nathan, which was the son of David." Luke 3:27-31. This list relates to the period of the Old Testament. We do not give the names after Zorobabel (Matt. 1:13-16; Luke 3:23-27), because the history of the Old Testament closes with him.

37. Tyre and Sidon would have repented if they had the light which was given to Chorazin and Bethsaida.

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes." Matt. 11:21; Luke 10:13. Read with this, Isa. 33; Ezek. 26, 27, 28; Zech. 9:2-4; Amos 1:9, 10.

38. Many Old Testament saints desired to see the days of Christ.

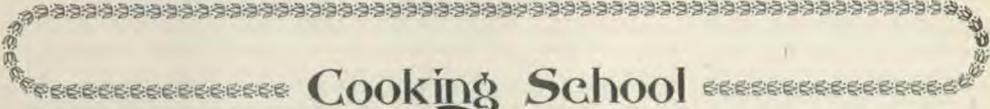
"For I say unto you that many prophets and righteous men have desired to see those things that ye see, and have not seen them; and to hear those things that ye hear, and have not heard them." Matt. 13:17. Hezekiah is the only one of these whose words are recorded. Isa. 38:9-11.

39. Some of the Old Testament martyrs were sawn asunder.

"They were stoned, they were sawn asunder." Heb. 11:37.

40. The martyrs of the period of the Old Testament were sustained by the hope of a better resurrection.

"And others were tortured, not accepting deliverance; that they might obtain a better resurrection. Heb. 11:35.



## Cooking School

MRS. S. N. HASKELL

### Lesson - Soup

#### Bible Lesson

**M**AN has never been permitted by the Lord to eat the blood of any creature. In Gen. 9:4, where we find the first permission for man to eat the flesh of animals, the command was given, "Flesh with the life thereof, *which is the blood thereof, shall ye not eat.*"

When the children of Israel returned to the Promised Land out of Egyptian bondage, the command was again repeated, "*Ye shall eat the blood of no manner of flesh;* for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." Lev. 18:14.

The command "*That ye abstain from meats offered to idols and from blood,*" Acts 14:28, 29, is repeated to the Christian church as one of the "*necessary things.*" There is a physiological reason for this as well as the spiritual reason, that the blood was an emblem of Christ's blood. The blood bathes every portion of the body, and carries away the broken-down tissues. If any portion of the body is diseased the blood flowing through those diseased organs becomes charged with the disease. When we eat the blood of any animal, we are taking into our system the disease germs of the animal from which it was taken.

It is the blood that gives the flavor to all soups made from flesh. If all the blood could be extracted from the flesh before using it for soup, no cook would care to use it.

#### Food Value of Soups

The food value of soup depends upon the material used in preparing the soup.

Soups made from the grains and legumes rank much higher in nutritive value than do meat soups. For the preparation of meat soups, one pound of meat and bones in about equal parts are required for one quart of soup. Little value is derived from the bone except the gelatine it contains which gives consistency to the soup; so there is only one-half pound of material containing nutriment for the soup.

We will compare with this a bean soup. One half-pound of beans will be sufficient for one quart of soup. We can easily determine their relative value. White beans contain 82.2 parts nutritive material while lean beef contains only 28 parts in one hundred. At a glance it will be seen that the bean soup contains nearly three times as much nutriment and is also free from disease germs, while the principal supposed value of the meat soup is derived from the blood in the flesh which is filled with disease germs.

#### RECIPES PREPARED BY DR. E. H. WALTERS

##### Cream Pea Soup

One can peas; one quart milk; one tablespoonful flour; salt. Drain off the water in the can. Press the peas through a sieve or colander. Add the milk and heat. Make a smooth paste of the flour by mixing with it a little milk or water, and add to the heated soup. Salt to taste just before serving. Into each plate put a spoonful of whipped cream and pour the soup over it. Serve with croutons.

Fresh peas, which are too hard to be served in any other way, may be cooked until tender in a little water, and then passed through the colander. The water in which they are boiled may be set aside and cooled, for moistening the flour.

The flavor of the soup may be varied by adding to the milk while heating, a small onion or little

celery. Before the soup is served these should be lifted out with a fork.

### Corn and Tomato Soup

Two cupfuls sifted corn; two cupfuls strained tomato; one cupful water; one-half cupful cooked macaroni, or one-half cupful egg balls. Sift canned corn or green corn cut from the cob. Add two cupfuls of strained tomato and one cupful of water. Heat to boiling and cook fifteen minutes. Add one-half cupful of macaroni cut into rings or one-half cupful egg balls. Serve with cream wafers.

### Bean Soup

One one-half pint dry beans; two tablespoonfuls pearl tapioca; one cupful cream; thyme; salt. Soak the beans and tapioca over night. In the morning put the beans into two and one-half quarts of cold water and cook slowly until tender, then press through the colander. Add the soaked tapioca and as much powdered thyme as can be taken up between the thumb and finger. Salt to taste. Add hot water if any has been lost by evaporation, and place in the oven thirty minutes, or until the tapioca is transparent. Immediately before serving, add one cupful of sweet cream.

### Cream Potato Soup

Three potatoes; one quart milk; two stalks of celery, or one onion; one tablespoonful flour; one egg; parsley; salt. Pare, slice, and boil, three medium-sized potatoes with two stalks of celery or one small onion in a small quantity of water. When tender pass through a colander. To this add one quart of milk. When hot (not boiling) thicken with one tablespoonful of flour mixed to a smooth paste with a little milk or water. If there are any lumps, pass all through a sieve. Add a few sprigs of parsley cut into fine bits and allow to remain on the back of the stove five minutes. Salt to taste. After removing from the stove, slowly add one well-beaten egg. After beating the egg add two or three tablespoonfuls of the soup, stir and add a little more, and stir before adding to body of the soup. This will prevent the egg from becoming stringy.

### Chestnut Soup

One pint shelled chestnuts; one teaspoonful sago; one tablespoonful browned flour; one bay leaf; one cup cream. Shell the nuts and drop them into boiling water for ten minutes. Remove and drop into cold water, then rub off the brown skin. Boil until tender in water enough to cover well, one quart usually being sufficient. Rub the

nuts through the colander, add the water in which they were boiled. Add salt to taste, one teaspoonful of sago, and one bay leaf. Boil until sago is transparent. Add one cupful of cream into which has been stirred one tablespoonful of browned flour. Serve with cream sticks.

### Fruit Soup

One pint berry juice; four prunes; one-fourth cupful raisins; one-half cupful pineapple juice; two tablespoonfuls sago or one of potato flour. Slowly cook the prunes and raisins in water enough to cover. Put them through a colander, add berry and pineapple juice. Drop in the sago and cook until it is transparent, or thicken with one tablespoonful of potato flour made into a smooth paste with water. Strawberries, cherries, or sliced bananas, add much to its flavor and appearance.

Any combination of fruits and fruit, juices may be used, provided the sweet and acid fruits are kept in a proportion to be palatable. The greater the variety of fruits the better the flavor.

Fruit soups are especially desirable in warm weather, and may be served hot or iced.

Sago, pearl tapioca, corn starch, or potato flour, may be used to give body to the soup.

## SOUP ACCESSORIES

### Croutons

#### Stale Bread

Cut stale yeast or salt-rising bread into half-inch cubes. Brown lightly in a moderate oven. Stir frequently to prevent from scorching. They may be kept on hand in a tightly covered jar. This is an excellent way of using up stale bread.

### Egg Balls

Three yolks of hard boiled eggs; one yolk of raw egg; one-half teaspoonful salt; one tablespoonful flour. Mix the flour and salt into the hard-boiled yolks till smooth. Then add the raw yolk and mix well. Make into little balls and drop into the soup a few moments before serving.

### Dumplings

One-half cupful milk; one egg; flour; salt. Beat the egg with a small pinch of salt. Add the milk and stir in enough flour to make a thick batter. Drop in by tablespoonfuls into the boiling soup, cover and cook.

### Noodles

One egg; one tablespoonful cream; salt; flour. Beat together the egg and a pinch of salt. Add the cream and stir in enough flour to make a stiff dough. Roll the dough into a thin sheet; roll sheet into a scroll and beginning at end cut into thin strips. Shape out. Dust with flour to prevent sticking and allow to dry till the soup is ready for them. They should be added only a few moments before serving.

### Seasonings

Nuts finely ground give a richness and delicious flavor to soups. Bay leaves, parsley, thyme, celery, and sage, make a pleasing variety of flavors, without the injurious effects derived from peppers and spices.

Flour browned lightly in the oven and used for thickening gives an agreeable flavor to many soups.

### Table

White beans,	nutritive value,	82.2	per cent.
Green peas,	" "	19.7	" "
Potato,	" "	24.4	" "
Chestnuts,	" "	89.3	" "
Celery	" "	14.5	" "
Strawberries,	" "	10.1	" "
Raisins,	" "	66.3	" "
Prunes,	" "	69.2	" "
Lean beef,	" "	28.	" "

### "AS" AND "SO"

W. E. GERALD

THE divine law that obtains in the spiritual economy of God's creation is similar to that in the physical. It operates in circles. We find an illustration of this in the rivers and their circuits. The water descends from the clouds, re-appears in the springs, forms brooks, becomes rivers, and at last reaches the ocean, only to be taken up again into the clouds. Its course is onward, ever onward. Ceaseless activity is necessary for its continual freshness.

Open-handedness characterizes our Creator in the opening pages of His Book: "Of

all the trees in the garden of Eden, thou mayest *freely* eat." Also in the closing chapter of Revelation: "Whosoever will, let him take of the waters of life *freely*." When the Lord has entrusted the treasures of His grace to us, He in turn expects us to dispense them as freely as we received them. The exit should be as large as the entrance, to insure a normal experience.

Peter, in his first epistle says: "As every man hath received, so let him minister." The blessings of this life, whether temporal or spiritual, must be handed down to others less favored than ourselves, in order to be kept fresh and living. Thus our lives, like the banks of a stream, will retain their freshness, or become seared like the shores of the Dead Sea, according as we follow the law of giving, or of hoarding.

If the Jews had followed the divine law of dispensing, instead of selfishly hoarding the truth, what a different history might have been written of them. If only the Dead Sea had found an outlet for the waters received from the river Jordan, instead of withholding them from the country below and embracing them fast within its own banks, what blessings might have been passed along, as its water hurried on to turn the wheels of industries and water other slopes on the way to its only legitimate resting place. And as the river, having finished a triumphant course, joins the great and mighty ocean, so, with a song of victory, we shall pass from this world and its toiling, to the great ocean of God's love and presence, if we have kept the channel unobstructed, and can say as did Paul, "That which I have received of the Lord, I have delivered."

Two went to pray: Or rather say  
One went to brag, th' other to pray;  
One stands up close and treads on high,  
Where th' other dares not send his eye;  
One nearer to God's altar trod,  
The other to the altar's God.

—*Casr Rhvavo, 17th Century.*



## BIBLE READERS' CLASS

### Appetite and Diet

#### Part I

**G**OD is the author of appetite. God gave to the beasts and the birds their appetite. He provides for the beasts as well as for man. A natural appetite either spiritual or physical, is a wonderful blessing. At the gate of an unnatural appetite which Satan has given to man is a tremendous toll. Satan began his warfare in the garden of Eden on the point of appetite; and as man has degenerated, his influence over the human family has increased.

Job 38 : 39-41. God gave beasts their appetite, and the lion does not look to man for his food.

Psa. 103 : 25-28. The fowls of the air seek their meat from God.

Matt. 6 : 25, 26. If God cares for the beasts how much more will he supply the needs of man made in his own image.

Deut. 29 : 18, 19. When God brought His people into the wilderness and gave instruction as to what should be cultivated in Palestine, He instructed them that any herb that would create a thirst for strong drink should not be cultivated.

Deut. 29 : 20, 21. Any individual, or family, or tribe, who did this, was to have his name blotted out and should be forever separated from God's people. Tea, coffee, and tobacco are poisonous herbs that create a thirst; therefore, this text would exclude them.

Ecl. 10 : 17. God said that it was a happy land, where the rulers ate at proper seasons for strength, and not for drunkenness.

I Cor. 6 : 9, 10. No drunkard will ever inherit the kingdom of God. Consequently God would exclude everything, either food or drink, that would create an unnatural appetite.

Lev. 10 : 9, 10. No teacher or priest was permitted to drink wine nor strong drink; for then he could not discern between right and wrong.

Lev. 10 : 1, 2. Nadab and Abihu were examples of suffering the judgments of God. Because of drink they could not discern between the sacred and common fire.

Deut. 8 : 1, 2. The discipline of Israel in the wilderness was to lead them to keep God's commandments.

Ex. 23 : 25. Had Israel served God faithfully, God would have removed from them all disease by blessing their bread and water.

Lev. 19 : 23. The land of Palestine was to have all manner of trees that were good for food; and it would have been a second garden of Eden if God's people had remained faithful.

Gen. 2 : 8, 9.

#### Part II

Christ is our example. In everything He trod life's journey for us. He came into the world like all mankind that His righteousness might be imputed from the earliest days of life to the cross. We are to overcome as He overcame.

Heb. 2 : 16-18. Christ is our example in all things.

He was tempted in all points like as we are, yet without sin.

Isa. 7:14, 15. Before Christ was of an age to know to refuse the evil and choose the good, he was instructed on the point of appetite.

Gen. 43:11. Honey was considered one of the best products of Palestine.

Prov. 24:13, 14. The Lord says that honey is good, and compares it to wisdom and knowledge.

Prov. 25:16. God gave warning against taking too much honey on account of its physical effect.

Prov. 25:27, 28. If a child could not control his appetite in eating honey, it was laying a foundation for a character that when grown would be like a city without bars, wall, or gates. His character would be unreliable. He would not have stability sufficient to refuse the evil and choose the good.

Prov. 16:32. A man who can control his own spirit is better than he that taketh a city.

Matt. 4:3, 4. When Christ entered the wilderness to be tempted of the devil, the first temptation of Satan was upon appetite.

Deut. 8:2, 3. Israel was tempted in the wilderness on the point of appetite, that they might know that "man doth not live by bread alone" but by every word of God.

Luke 1:15. The Holy Spirit never dwells in the heart of any person who gratifies his appetite by strong drink.

Judges 13:12-14. When the Lord was asked how to order a child of promise, He gave special directions as to the diet of the mother.

### Part III

A perverted appetite is the source of every evil, and God has had much to say to His people upon the point of appetite because their health and happiness, both in this world and in the next, depend upon the control of the appetite.

Psa. 105:37. When Israel came out of Egypt there was not a feeble person in all of their tribes.

Ex. 15:26. God promised if they would keep His commandments that no disease would ever come upon them.

Ex. 16:2, 3. When Israel had eaten the food they had brought with them from Egypt and could not see how they were to be provided for, they murmured for the fleshpots of

Egypt of which they had eaten while in Egyptian bondage.

Ex. 16:4. God then said He would prove them whether they would walk in His law or no, by a daily supply of bread from heaven.

Ex. 17:5, 6. God also gave them a supply of pure water from the flinty rock.

Psa. 78:13, 16, 24, 25. They had in the wilderness plenty of angels' food, the corn of heaven, and pure, fresh water, daily.

Num. 11:4-6. They murmured for flesh because they did not experience the stimulating effect of a flesh diet which was unnatural.

Deut. 29:6. After forty years sojourn in the wilderness, Moses told Israel that they had not been sustained by strong drink that they might know it was God who had done it.

Psa. 106:14, 15. When they desired flesh God gave it to them, but with it leanness of soul.

I Cor. 10:6. Their lusting for flesh is called an evil thing.

I Cor. 10:11. All of these things are ensamples to us, and are written for our admonition upon whom the ends of the world are come.

### Part IV

God's word is the only infallible guide for any Bible doctrine. A man consists of what he eats and God has not left man without instruction upon this important subject.

Gen. 1:29. When God created man he provided him with a regular bill of fare, consisting of ripe fruits, grains, and nuts.

Gen. 2:16, 17. While he was in the garden of Eden he was tested upon one point only; namely, appetite.

Gen. 3:17, 18. Because Adam and Eve yielded to their appetite God added to their food the herb of the field.

Gen. 3:19-24. God also deprived them of the privilege of eating of the tree of life, which resulted in death, sickness and sorrow, with all of its train of evils for six thousand years.

Gen. 9:3. Fifteen hundred years later God gave Noah flesh meat for the same cause that He had given them the green herb of the field.

Prov. 23:20-32. Solomon associates flesh-eating, drunkenness, and poverty with all the attending evils, showing their relation to each other.

Gen. 9:20, 21. Noah, to whom the Lord first gave flesh as an article of diet, was the first

man from the record given that ever became intoxicated.

Luke 21 : 34, 35. Jesus warns His people lest at any time their hearts become overcharged with surfeiting and drunkenness, and that day come upon them unawares.

Gen. 25 : 29-34. It was because Esau did not control his appetite that he sold his birthright for a mess of pottage.

Heb. 12 : 16, 17. Because Esau sold his birthright he was called a profane person and could not regain his birthright, although he sought it with repentance and tears.

Prov. 16 : 32. He who cannot control his appetite is like a city without gates or walls, open to every inroad of Satan.

### THE POWER OF WORDS

TWO LITTLE words spoken from the gallery in a great assembly, by a man that nobody knew, took the crown from the head of the king of France, and sent him away to live the rest of his days in the land of strangers, and to die in exile. Two little words from the lips of an Hungarian patriot started a new policy for the whole Austrian empire, and changed the disaster of a great defeat into a great triumph. And these little words which opened a new destiny to weary nations, were spoken by men who did not think at the time that they were saying anything great. They were only standing in their lot, and doing as best they could what came in their way to do.

The little words of will and hope and the little deeds of faith and courage, are the masters of the world. One defective bolt in a wheel or car will wreck the whole train. One small spark will set a city on fire. One little leak in a high embankment will let out a deluge of water. The grandest enterprise may stand still for want of the very thing that some poor and unknown person is called of God to do. The highest honor will be given at last to him who was found true in speech and faithful in work when there were few to help and none to praise him.—*March.*

### "Hidden Gold"

"There's gold where it least is suspected,  
And treasures that never are known,  
There is good in the heart of all creatures,  
And riches that never are shown.  
We see but the rough that is outward,  
The surface that's hardened by sin;  
We look at the shell uninviting,  
And not at the storehouse within.

"How little we know of each other.  
How are we misjudged each by each.  
How much that is highest and noblest  
Can find no expression in speech.  
How often we censure a brother,  
And leave a dark cloud on his name,  
When, could we but know, he's deserving  
Of charity rather than blame.

"In each, though the surface seems barren,  
The manner repellent and cold,  
Deep down in the bosom lies hidden  
The veins of the purest of gold.  
Judge not; for the trials and temptations,  
The motive and heart, are unknown.  
Judge not; for unseen is the battle  
Fought out in the silence alone.

"We're prone to look out for the evil,  
And fail to distinguish the good;  
Our failures are seen, not our virtues,  
And thus we are misunderstood.  
Our brothers and sisters who struggle  
With circumstances, weakness, and fate,  
Why should we not lift through compassion,  
Not trample with censure and hate?

"For none are so low but a kindness  
May help them their love to retrieve;  
And all in their instincts are better  
Than others are prone to believe.  
There's gold where it least is suspected,  
Deep down in its fastness of stone,  
In each is a storehouse of treasure,  
That will yield to the 'love-touch' alone."

—*Selected.*

THERE will be no Christian without a Gethsemane, but every praying Christian will find that each Gethsemane has its angel.—*T. Binney.*

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WHO HAS NOT felt the cross of Christ cannot feel His peace. —*Lobstein.*

SET thyself, therefore, like a good and faithful servant of Christ, to bear manfully the cross of thy Lord, who, out of love, was crucified for thee. Drink of the Lord's cup with hearty affection, if thou desire to be His friend, and to have part with Him in His kingdom. —*A. Kempis.*

TO WORK for God and no longer against Him is *more than a rule of life*—it is an *emancipation*. Any life—the humblest—is dignified by it and stamped with something divine. That I have power left me to act—that I know I am acting on the side of good—these are thoughts to dry up selfish tears and drive away sentimental sorrow. They give strength to bear the *real* as distinct from the *ideal* sorrows of life. The sighing and mourning over the hardness of our fate belong mainly to literature, and certain phases of life, where there are many vague longings, and the path of duty has not been found, but you can not *act* and *weep at the same time*. Love God, and live upon His laws. That activity which we are in search of—an activity according to the divine purpose gives a man back to himself and makes him free.—*Selected.*

THERE are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power.—*Channing.*

BELIEVER, Christ Jesus Himself presents thee with thy crosses, and they are no mean gifts; for there are no crown-wearers in heaven who were not cross-bearers on earth. —*Spurgeon.*

OFTEN while a new home is being built the family for whom the new home is being prepared will live in crowded quarters, and they explain to their friends that they are simply "camping" until the new home is ready to receive them. In like manner the host of the redeemed "camp" in the city of God until the last trace of sin will be removed from the earth and placed in readiness for them to dwell upon it forever. Rev. 20 : 9.

ONLY a starved soul sees the worst side of people. If we find ourselves constantly noting the unworthiness of people we meet, we may well take alarm—not over their condition, but over our own. We need to remember that "the ability to recognize nobleness in others, indicates a measure of nobleness in one's self;" and if there seems to be very little nobleness in the world, it is a bad symptom of our own condition.—*Selected.*

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