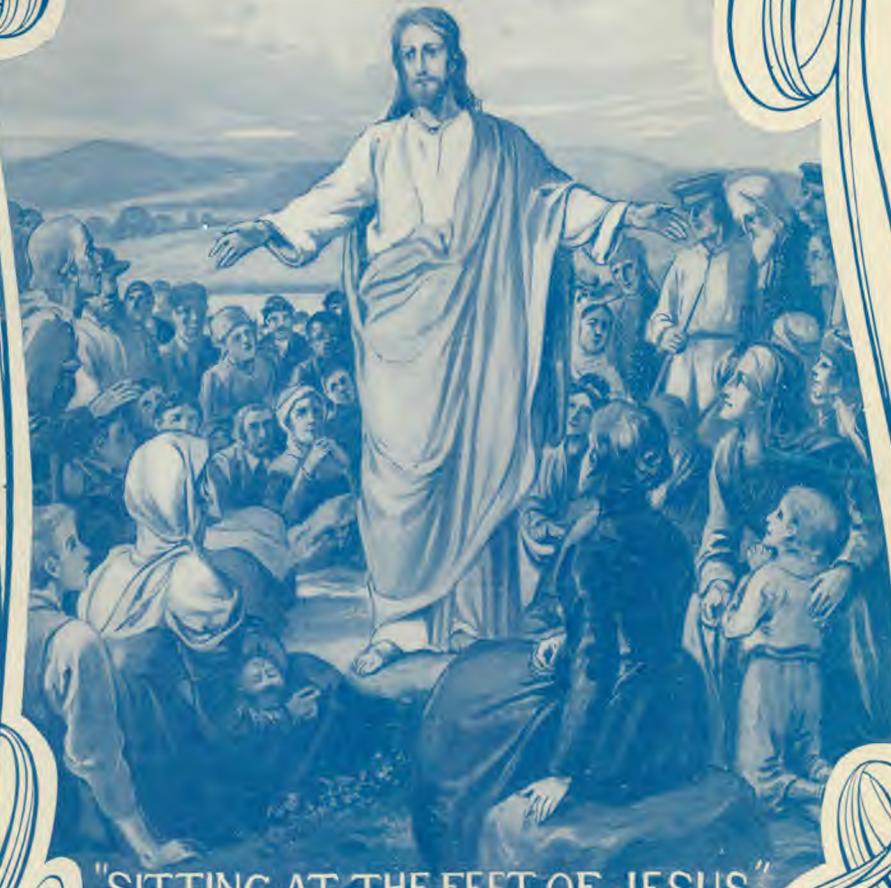


# BIBLE TRAINING SCHOOL

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

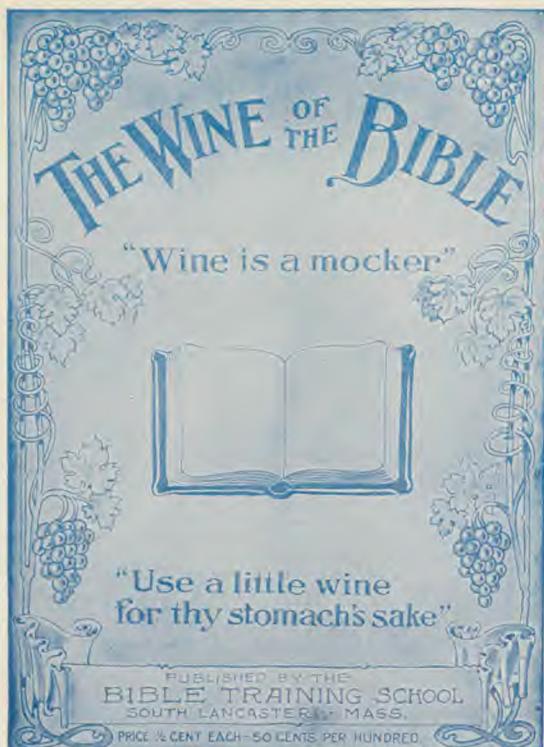
"Go out into the highways and hedges  
and compel them to come in..."

Luke 14: 28



"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.



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

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

VOL. IX

SOUTH LANCASTER, MASS., AUGUST, 1910

No. 3

## Unity Among Laborers

Mrs. E. G. White

**W**HILE it is not according to God's plan that one man's mind shall control all other minds, He is not pleased to have individuals striking out on a new track, and presenting new theories independent of the body.

As ministers of the church of Christ, labor to be in harmony among yourselves, to be one in heart, one in sympathy. If you cannot all see alike on all subjects, do not allow hard feelings to arise. When the cause was young, if there was one who did not view some point of truth as the body viewed it, a day of fasting and prayer was observed. We did not then try to see how far apart we could get; but we prayed and searched the Scriptures, until the light of truth enlightened the darkened mind, and all could see eye to eye.

The truth is a unit, so powerful that our enemies cannot controvert it. Therefore, they try to excite jealousies, to create variance among the brethren, that they may be led to separate their affections from God and from one another. In unity there is strength. In Luther's time it was considered a great misfortune when differences

arose among the believers, because it strengthened the opposition of their enemies. There was a time when the Reformation was carrying everything before it, and if the leaders had been united, it would have been, through God, a still more powerful agent for the pulling down of the strongholds of Satan; but variance arose among them, and the enemies of truth greatly rejoiced.

Even so Satan will come in among us, and sow discord, if he can. How shall we resist him?—By each cultivating love and forbearance in his own heart toward his brethren. If you see that one of your brethren is in fault, do not turn from him, and speak against him, but see how much good you can do him by treating him tenderly. Instead of allowing selfish feelings to arise, and seeking to preserve personal dignity, let self drop out of sight. Jesus with His long human arm encircles the race and seeks to connect it with the throne of the Infinite. This is the work that you should be engaged in. Do not disappoint Jesus by your dissensions.

Even though you think you are right, you are not to urge your individual ideas

to the front, so that they will cause discord. Do not take the position that you cannot err. All are liable to make mistakes; all need to anoint their eyes with the eye-salve spoken of by the True Witness, that they may see themselves as they are in God's sight.

### TAKING AWAY THE DAILY

J. N. LOUGHBOROUGH

**A**ND from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up [to set up the abomination, *margin*] there shall be a thousand, two hundred and ninety days." Dan. 12:11.

In this language there is presented a period of time to commence with an event here called "taking away the daily" (continual). That which all the way along, since the fall of man, had continually warred against the people of God was the idolatrous worship of paganism. It was the religion of all worldly kingdoms, from Babylon down to the time of the setting up of the papacy.

In the *Review* of February 6, 1900, Mrs. E. G. White said, "Babylon passed away because, in their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement.

"The Medo-Persian kingdom was visited by the wrath of God because in it His law was trampled under foot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption, were the prevailing influences in the kingdom; and the kingdoms that followed were even more base and corrupt. They deteriorated because they cast off God. Forgetting Him, they sank lower and lower in the scale. The vast empire of Rome crumbled to pieces."

As long as the pagan religion was upheld by the Roman empire, it stood in the way

of the development of the "man of sin,"—the papacy. Of this the apostle Paul, when writing to the Thessalonians said, "The mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And then shall that wicked be revealed." II Thess. 2:7, 8.

The Adventists in 1843-4, who "had the correct view of the daily," said that this scripture in Thessalonians refers to the same thing as Dan. 8:11, and that it was the legal support of paganism that must be broken up, "taken out of the way," before the papacy could get control of the law to which it aspired. They used the words of Tertullian, who said, "Who is he that letteth? Who, but the Roman empire; the breaking up and dispersion of which among the kings shall bring in antichrist?" Reference was also made to Lactantius, of the fourth century, who said, "This, the wicked antichrist, shall come when the time of the Roman empire shall be fulfilled."

Our brethren also referred to Fleming, a learned writer of the seventeenth century, who said, "The mystery of iniquity, even in the times of the apostles, did begin to work, and what then withheld his coming for a time? The heathen empire of Rome which hath long since been taken out of the way, which caused some Christians in those days to wish the standing and continuance of that empire, from the terror they had of that adversary, who according to the Word, they knew was to fill his place."

The words of Cyril, of the fourth century, were also used, who said, "The predicted antichrist shall come when the time of the Roman empire shall be fulfilled, and the consummation of the world approach. Ten kingdoms of the Roman empire shall arise together, in different places. Independent they shall reign at the same time. Among them the eleventh is antichrist, who by

magical and wicked artifices, shall seize the Roman empire."

The papal allocution of 1866 said: "By a singular arrangement of divine providence, as we have said on another occasion, it happened that the Roman empire having fallen and become divided into many kingdoms and divided states, the Roman pontiff in the midst of such a great variety of kingdoms, and in the actual state of human society, was invested with civil authority."

Splivallo, an Italian orator, in a speech at the "celebration of Italian unity," held in San Francisco, Calif., August 6, 1871, said of the popes taking the "civil government of Italy into their hands," that it was "high treason against the people of

Italy." He declared himself a devout Catholic, but did not regard the pope as a civil ruler. Speaking of the condition after the divided state of the Roman empire, he said, "The imperial authority was a shadow, and the pontiffs, who had now assumed all the paraphernalia and rich pomp of earthly sovereignty, were gradually becoming the real masters."

From these quotations it can be seen that it was the imperial power of Rome, with its "continual abominations of paganism," which stood "in the way" of the papal development; as, also, how our people reasoned that it was "taken out of the way," that the "man of sin might be revealed in his time."

(To be continued)



## The Sanctuary

"The passover was to be both commemorative and typical."—E. G. W.

MRS. S. N. HASKELL

THE third day in the passover feast was a very important one. It always came on the day following the annual sabbath, the sixteenth day of the month Abib. On this day the priest entered the temple with the first-fruits of the harvest, and waved it before the Lord. If the grain was still in the ear, he would wave a handful of the heads; if it was the kernel only, he would wave an omer of the grain before the Lord. Lev. 23:10-12. The ripened grain stood ungathered until the priest presented the first-fruits of the harvest before the Lord; then the grain was gathered into sheaves.

It was on the third day after the passover lamb was slain that the first-fruits were waved before the Lord; and the priest was not to enter the temple with one single head of grain, or only a few kernels, but he was to have a handful, or an omer

full of kernels. This was the type; what was the antitype?

Christ is the "first-fruits of them that sleep." I Cor. 15:20, 23. As the wave-sheaf of the first-fruits of the harvest was presented on the third day after the passover lamb was slain, so Christ rose from the dead on the third day after His crucifixion. Before His death He told His disciples time and again that He would be slain and rise again the third day. Luke 9:23; Mark 9:31.

As the priest was to present a handful, or an omer of the first-fruits before the Lord on the third day, so Christ did not come forth alone, for He was the "first-born among many brethren." Rom. 8:29, 30.

The Saviour's dying cry as he hung upon the cross shook the whole earth, and "the graves were opened, and many bodies of

the saints which slept arose, and came out of the graves *after* His resurrection, and went into the holy city and appeared unto many." Matt. 27:52, 53. Paul in Rom. 8:29, 30, says they were glorified, and we read in "Early Writings": "Those favored resurrected saints *came forth glorified*. They were chosen and holy ones of every age, from the creation down even to the days of Christ." While the soldiers were hired to circulate false statements in regard to the Saviour's resurrection, these resurrected saints walked through the city publishing to all the resurrection of Christ and of His power to bring others to life. When Christ ascended into heaven He led a multitude of captives. Eph. 4:8, [margin]. As the antitypical wave-sheaf, He did not enter alone, but appeared with a company of resurrected ones. "He presents to the Lord the wave-sheaf, those raised with Him as representatives of that great multitude who shall come from the grave at His second coming."

The priest in the earthly temple presented the wave-sheaf before the Lord on the day after the Sabbath, the third day after the passover lamb was slain. So Christ presented the antitypical wave-sheaf before the Lord on the same day the priests were waving the grain before the rent vail in the temple, from which the Lord had forever departed; for type had met antitype.

In the early morning of the resurrection, when the Saviour met the women, He said, "Touch me not; for I am not yet ascended to my Father, . . . and to your Father; and to my God and to your God." John 20:17. A little later in the same day he allowed the women to clasp His feet and worship Him. Matt. 28:9. Between these two meetings the Saviour had presented the great antitypical wave-sheaf in the heavenly temple, a pledge that the great final harvest of the redeemed saints would be accepted in the beloved. "Christ, the

first-fruits; afterwards they that are Christ's at His coming." I Cor. 15:23.

*(To be continued.)*

### The Coming of His Feet

In the crimson of the morning, in the whiteness  
of the noon,

In the amber glory of the day's retreat,

In the midnight, robed in darkness, or the gleam-  
ing of the moon,  
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of  
Galilee,

On the temple's marble pavement, on the street,  
Worn with weight of sorrow, faltering up the  
slopes of Calvary,

The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from betwixt  
the cherubim,

Through the wondering throng, with motion  
strong and fleet,

Sounds His victor tread, approaching with a music  
far and dim—

The music of the coming of His feet.

Sandaled not with shoon of silver, girdled not with  
woven gold,

Weighted not with shimmering gems and odors  
sweet,

But white-winged and shod with glory in the  
Tabor-light of old—

The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting  
peace.

With His blessedness immortal and complete;  
He is coming, O my spirit! and His coming brings  
release;

I listen for the coming of His feet.

*—Independent.*

LORD MACAULAV began when a boy not only to read much, but to read carefully. He says: "I began to read very earnestly, but at the foot of every page I read I stopped, and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed."



### Personal Testimonies

S. N. HASKELL

**I**N the first portion of the book of Jeremiah are recorded general testimonies; but beginning with the reign of Jehoiakim, under whose reign Daniel went into captivity, Jeremiah's testimonies became more personal. He had testimonies for Jehoiakim, Jehoiachin, and Zedekiah; but it is a singular fact that none are recorded for Josiah, yet Jeremiah was co-temporary with Josiah for eighteen years.

Josiah was a good king and labored for the salvation of the Jewish people, and doubtless there was hearty co-operation between him and the prophet Jeremiah. This is the reason no doubt that there is no record of any personal testimonies for Josiah. But personal testimonies were given repeatedly to Jehoiakim, Jehoiachin (Coniah), and Zedekiah, until the time of the captivity.

The prophet's testimony to Jehoiakim was a most cutting one. He showed him wherein he had failed, and draws a contrast between his life and the life of his father Josiah. He assured him that he would go into captivity; that his burial would be the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. His leading sin was covetousness and rebellion against king Nebuchadnezzar. Jer. 22:13-19.

This testimony was heeded by Jehoiakim, and he humbled his heart before God; but not until Nebuchadnezzar, king of Babylon,

had bound him in fetters to carry him away to Babylon. But God forgave Jehoiakim and spared his life; yet Jehoiakim never so fully repented but what he did evil in the sight of the Lord according as his fathers had done. He had a comparatively peaceful reign after he heeded the testimony of the prophet. It was at this juncture, when he repented, that king Nebuchadnezzar took Daniel and his brethren to Babylon as hostages for the good behavior of Jehoiakim. II Chron. 36:5-8; II Kings 23:35-37; 24:1-5.

Jehoiachin, the son of Jehoiakim, reigned instead of his father, and he also received a testimony equally as pointed as that to Jehoiakim; but there is no evidence that he repented, or gave any recognition that it came from God. So God told him He would give him into the hands of those who sought his life, and into the hands of those whose faces he feared. He would cast him out, and also his mother; and take him into another country where they were not born, and there he should die. Jehoiachin, or Coniah, was a "despised and broken idol, a vessel wherein there was no pleasure"; his seed should be cast out and die in a land that was not theirs.

The Lord said to the prophet: "Write ye this man childless, a man that shall not prosper in his days: for no man of his seed

shall prosper, sitting upon the throne of David, and ruling any more in Judah." This testimony was literally fulfilled. He was taken to Babylon where he remained until the death of Nebuchadnezzar, thirty-seven years, until the son of Nebuchadnezzar came upon the throne; and he spoke kindly to Jehoiachin and changed his garments, and he ate at the king's table until the day of his death. Jer. 22:24-30.

This was the lot of the prophet Jeremiah: to bear testimonies which when heeded, resulted in prosperity; and when rejected, were fulfilled to the very letter.

#### Two Ways—Which?

ONE evening in a parlor, at a summer watering-place, the young people were dancing. One young lady was not taking any part in the exercise. "Does not your daughter dance?" asked another lady of this lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world," was the quiet answer. That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of other girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What do you want to see them become? What are your dreams and ambitions for them? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affections choose for her then? It is better

to think matters of this kind through to the end.—*Selected.*

#### TRUE GREATNESS

**I**T is the small and unnoticed occasions of life, about which nobody talks, that show what stuff men as well as boys are made of, and what they are likely to come to. Great men never seem so small as they do when holding themselves above common duties and striving to impress others with their greatness by the neglect of the little things that make men great. Good men never seem so good as when they make least pretense at being better than others, and perform the lowest service with a fidelity and a nobleness of spirit that would honor the highest station in the world."

The great opportunities that little men look for, and the easy tasks that lazy men long for, are not likely to come; and when they do come, they are of little value to any save those who are found doing every-day work, and doing it well. Peter and James and John were good fishermen before they became great apostles. The divine call to catch men came while they were doing their best to catch fish.

There were plenty of idle men waiting for something to do about the sea of Galilee when Jesus passed by, looking for twelve to put into the highest and hardest field of work in the world. But He let the idlers lounge in the sun, and He chose the men who were already as busy as they could be. Fidelity in the lower occupation was the best evidence for fitness for the higher. The idlers, who were waiting for some great opportunity, did not think the call of Christ an opportunity at all. He said to them—and he still says to many such, "Follow me." And they missed the best opportunity of doing anything worth remembering when they fail to heed the call.

—March.

## THE KNOWLEDGE OF GOD

J. O. CORLISS

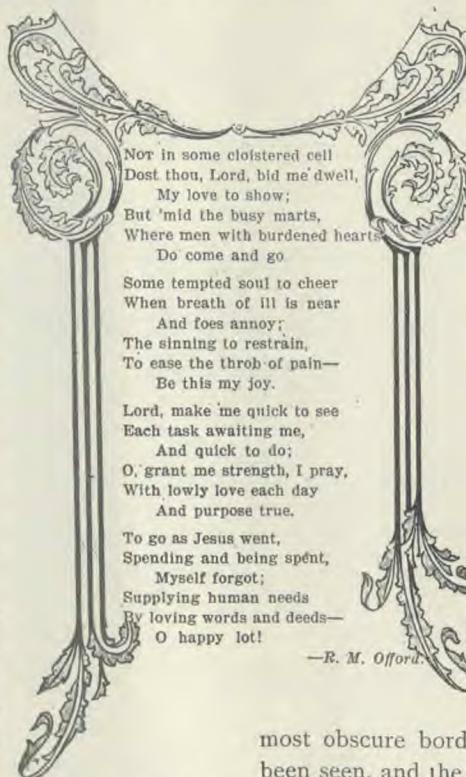
**O**F himself Christ said: "I and My Father are one." John 10:30. These are but words of deep mystery, since finite mind may not penetrate the boundlessness of the Eternal. True, the attributes of God have been made partially intelligible to men, being dimly shadowed forth in His works. Psa. 19:1-5. But even these lose their significance by constant companionship. They become simple elements, until sudden character-changes take place in them. For instance: the spring morning wafts over one the gentle, balmy air, which fans the cheek refreshingly; it recedes at every step as one presses through it without effort. How different it seems, however, when rushing toward one in power; it then obstructs the way, and at times, even takes one off his feet.

The tiny purling brooklet may delightfully murmur at the feet, and fascinate him who sits and listens to its gentle lullaby.

But let the same element be viewed in its wide expanse from the rocky ocean shore, and its mighty billows be heard dashing against the adamantine cliffs, breaking there in terrific fury, one can but be struck with sublime awe, knowing the power of the mounting waters to engulf whatever falls in their path.

Again, to sit at a comfortable distance from, and look steadily into the friendly

blaze on the hearthstone is pleasant and dreamy; its light and warmth are satisfactorily agreeable. But to approach too near is dangerous; for then the nature of the element seems to change. That which was so beautiful to look at from a distance, which seemed so gentle and lambent in its movement, has become the source of torment and terror.



Thus it is when studying God's attributes. The most that unaided humanity knows of them, is their daily service, in food, warmth, light, and guidance. But beyond this all seems dark and mysterious. When one undertakes to penetrate beyond what the natural senses readily comprehend, reason halts, the imagination seems surprised, and the feelings are overcome, with the realization of the overwhelming disparity between mortal man and the eternal God. But even then only the

most obscure borders of His works have been seen, and the faintest whisper of Him has been heard. Job 26:7-14.

So nature is entirely incompetent to draw aside the veil which conceals the attributes of Jehovah. It is therefore, not a *perfect image* of the object of our search. True, a part of God's creation was made in His image (Gen. 1:26), but sin so marred that figure, that its heavenly origin was soon obscured. A second Adam was therefore necessary to reveal the true source of exist-

ence, and so the Lord of glory Himself mysteriously came down to earth among men. I Cor. 15: 45-47. It is the *mystery* of His coming that makes His presence more glorious, as the *living Word* of heaven's authority. John 1: 14.

It was He (the Word) by whom were created the things of nature for the comfort of the earthly image. His being God gives an intense meaning to His sufferings, which could not have been borne by a mere man. The sufferings of a single man are not striking enough to arrest the world's attention. No, the record of Calvary's cross is the story of an *infinite* passion in behalf of a lost world. The Word which dwelt in the bosom of Jehovah from all eternity, the traces of whose power are seen in the restless ocean, on the verdant earth, and amid the starry heavens, was He who was nailed

to the cross, and whose pitying look from there still penetrates hardened hearts. He was omnipotent then as ever, but the terrible monster sin bound Him to the rugged wood, and carried Him to Joseph's tomb. Upon that cruel cross, He tasted death "for every man." Heb. 2: 9.

His glory was sullied; the beauty of His form was greatly marred, more than that of any other being (Isa. 52: 14), and amid the extreme anguish of His soul for sinners, by whom He had been betrayed, His loving heart was broken. Psa. 69: 20. In this moment of torture, and amid the blackness of nature, He surrendered His Spirit to God, and bowed His head in death. Luke 23: 46. This is the Lord of glory, the beautiful, the pleasing Shepherd. Behold His *manner* of love, O my soul, and respond to the heart-throbs of a suffering Saviour.



J. N. LOUGHBOROUGH

**T**HE prophet, still continuing his description of what is to come upon the earth, as we near the great day of the Lord, says, "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat and the drink offering is withholden from the house of your God. Sanctify ye a fast; call a solemn assembly; gather the elders and all the inhabitants of the land into the house of your God; and cry unto the Lord, Alas for

the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy, and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O, Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of water are dried up, and the fire hath devoured

the pastures of the wilderness." Joel 1:12-20.

The above language presents not only the ravages of destructive insects, but also a time of extreme drouth. In such time "forest fires" rage. So in the case here described just before the "great day of the Lord," drouth and fires are to be making this complete destruction. The climax of this state of things will probably be under the pouring out of the fourth plague, as described in Rev. 16:8, 9. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory."

Joel continues his prophecy in these words, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall there be any more after it. A fire devoureth before them; and behind them a flame burneth: the land is as a garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Joel 2:1-3.

Thus continuing his description of the work of destructive insects, etc., the prophet compares them to a "great people and a strong." But he tells us there had never been anything like it, and never should be again. This statement would fully disprove the claim made by some that this prophecy had reference to something that had happened in the time of the kingdoms that followed the days of Joel. We have *first*, no record of any such destructive work, and

*second*, the destructive insects of the present day, which are a continual menace to the farmer and the orchardist, are many times more multitudinous than even in the days of our grandfathers. A statement appeared a few weeks since, in a paper published in England, to this effect: "In the time of Lineaus, about one hundred thirty years ago, only six varieties of insect pests were recognized; now, Professor Blanchard tells us that there are over five hundred varieties of that class, and some of these are accused of communicating disease to mankind." In ancient times their dread was of the locust, the grasshopper, and the palmer-worm. Now he who tills the soil meets pests by the hundreds of varieties.

In his description of the unresisted march of this vast hoarde the prophet continues: "The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of the mountain shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array." Joel 2:4, 5.

It is not a literal army of horsemen; but this persistent work of this unchecked army of destructive insects is compared to an army of horsemen.

"Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march everyone on his ways, and they shall not break their ranks: neither shall one thrust another: they shall walk everyone in his path; and when they shall fall on the sword, they shall not be wounded." Joel 2:6-8. This, if a literal army, might be turned back by the sword. Everyone has his place to work. One does not thrust another.

---

"A wise man will hear and will increase learning."

## ANIMAL LIFE OF THE BIBLE

## The Leopard

MRS. S. N. HASKELL.

THE leopard resembles the cat in many ways and is noted for its beautifully spotted coat.

The Lord has taken the spots on the leopard to represent the character spotted by sin. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jer. 13:23.

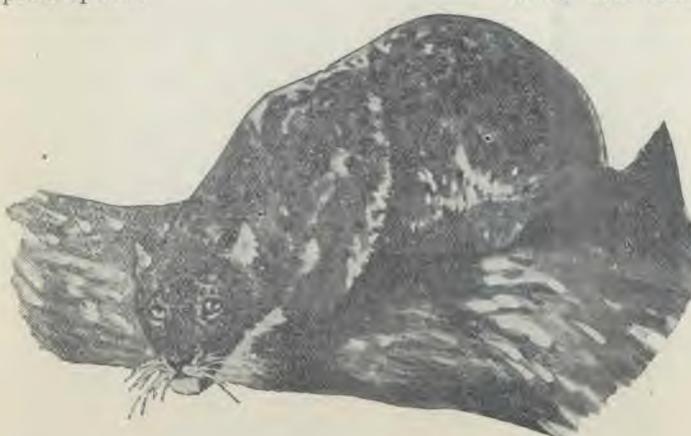
The leopard with its spotted coat was taken to represent the kingdom of Grecia in the prophecy of Daniel. Dan. 7:6. The unchangeable spots of the leopard very fitly represented the leading characteristics of ancient Greece. While other kingdoms have given great kings and statesmen to the world, Greece is noted for her philosophers. Greece still lives in the teaching of her philosophers. Paul said, "The Greeks seek after wisdom." I Cor. 1:22.

We are indebted to the Greek philosophers for many of the things that are taught in the schools and churches of the land. The doctrine of the natural immortality of the soul, and many other things that could be mentioned, have come down to us through the teachings of the Grecian philosophers.

When the Lord gave John a view of the future, he said, "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy; and the beast which I saw was like unto a *leopard*." Rev. 13:1, 2. The leopard in Dan. 7:6 represented Greece; but this beast in Revelation with a body like a leopard, represented the ecclesiastical form of the power that followed Greece. Much that makes up the framework of that power, the body of it, as saint worship, purgatory, etc., can be traced to the teachings of the old Greek philosophers; all of which is fitly represented by the spotted coat of the leopard.

The leopard is sly in its movements like the cat, as indicated by Hos. 13:7. It is also very rapid in its movements. Hab. 1:8. The leopard is a beautiful, graceful animal, notwithstanding its savage nature; but how much more beautiful it will be in the new earth when its nature is changed, and instead of its very presence causing fear, it will "lie down with the kid," and be as harmless as a kitten. Isa. 11:6. Some of the most beautiful animals in this earth

we can see in safety only through iron bars; but when the last trace of the curse is removed from the earth, the animals will be as gentle as when they all passed in review before Adam on the day they were created, and we can enjoy the pleasure of seeing them without fear.



## STUDIES IN THE MINOR PROPHETS

## Jonah

AFTER all the experiences Jonah had passed through he was evidently still a stranger to the principles of God's government. His own honor and reputation were worth more in his sight than the honor of God. The record does not state whether he knew the people of Nineveh had repented or not; but it is quite reasonable to believe that such a thorough work could not be done without his knowledge. He blamed God for his fleeing into Tarshish, and found fault with the Lord for being "merciful, slow to anger, and of great kindness." Again, he chooses to die rather than submit his will to the will of God. Jonah 4:1-3.

"Then said the Lord, Doest thou well to be angry?" Jonah 4:4.

Jonah evidently still hoped that Nineveh would be destroyed; for he went out a safe distance from the city and "made him a booth, and sat under it in the shadow, till he might see what would become of the city." What a picture is this! While angels in heaven were rejoicing over the repentance of the inhabitants of Nineveh, Jonah sat under his booth pouting because they were not all destroyed. He had made a booth to shelter him from the sun, and the Lord, to teach him a lesson, had a gourd vine run up over his booth. This pleased Jonah because it added to his personal comfort; but God "prepared a worm . . . and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind! and the sun beat upon the head of Jonah that he fainted, and wished in himself to die; and said It is better for me to die than to live." Jonah 4:5-8.

There are workers today who, like Jonah of old, because the judgments of God are hanging over the cities, prepare themselves

comfortable homes outside the cities and are more interested in talking of the destructions that will fall upon the cities than in working to rescue the perishing souls in the cities. They are always ready to quote the instruction given to families with children to leave the cities, but overlook the *repeated urgent calls for workers to enter the cities and work for souls.* They are watching for the cities to be destroyed, but forget that before the last plagues fall on the inhabitants every soul must have received sufficient light to decide intelligently. How can this be if those who should be doing earnest heart-to-heart work in the cities are like Jonah living in some comfortable booth outside the danger-line, watching for their destruction? It would be far better to fall at the post of duty, working for souls, than to seek personal ease and comfort and leave souls to go down to ruin.

God asked Jonah another question. "Doest thou well to be angry for the gourd?" Jonah again tried to justify himself and answered, "I do well to be angry, even unto death." Poor, stubborn Jonah! *Self, self, self,* was ever uppermost in his mind. "Then said the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest to grow, which came up in a night, and perished in a night; should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah 4:9-11.

Jonah had pity on the gourd because it ministered to his comfort; but he could not sense the value of human souls. It seems that God's great heart of love and mercy even went out to the cattle, as he also mentioned them.

## SWEEEPING

**T**HE broom as we have it today is comparatively modern; but the besom, or brush, for sweeping is very ancient. The broom has become a synonym for the "enemy of dirt." Some kind of broom, however crude it may have been, must have come into use soon after our first parent were driven from the garden of Eden.

There are eight texts in the Bible that speak of sweeping. Judges 5:21 and Jer. 46:15 speak of the people being swept away in battle.

Solomon compares a "rich man that oppresseth the poor" to a "sweeping rain" that destroys all before it. Prov. 28:3.

The final destruction of the wicked is compared to the every day experience of sweeping in every home. Just as we drive the dust and dirt before the broom in our homes, so the Lord will finally sweep the whole earth and remove sin from it.

He says, "I will sweep it with the besom of destruction." Isa. 14:23.

Those who deceive and tell falsehoods seem to be firmly established in the earth, but God says, "The hail shall sweep away the refuge of lies." Isa. 28:17. The last of the seven last plagues is great hail stones, and they will sweep the earth.

God will finally arise to sweep the earth: but now is our time to sweep out of our lives everything that is offensive to God, and to fill our hearts with love for God and His work. We read of the individual out of whom the unclean spirit was cast, that the heart was "swept and garnished." That was all right, but the trouble was that it was "empty." Matt. 12:43, 44; Luke

11:25. We are to keep our hearts "swept" from sin, but not empty. Christ should dwell in the heart by faith. Eph. 3:17. Satan cannot re-enter and take possession of the heart where Christ dwells. Christ used the illustration of sweeping, so that as we sweep our homes, we may be reminded of the work we, individually, have to do in our own lives if we would be safe in the day when God sweeps the whole earth.



There is one other text in the Bible that refers to sweeping; it is the woman that lost her piece of silver. She lighted a candle, swept the house, and searched diligently until she found it. She then called her neighbors to rejoice with her. The next verse gives the application: "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:8-10. Just as the woman lighted a candle and swept the house and searched *diligently* for the piece of silver, so we should let our light shine before men, and search for souls as they that must give an account.

God designs that the busy housewives, sweeping and searching diligently for every trace of dirt, by that very work should be reminded of the diligent search for lost souls which God expects them to make.

---

"He always wins who sides with God;  
To him no chance is lost.  
God's will is sweetest to him when  
It triumphs at his cost."



### BIBLE READER'S CLASS

**I**N our studies last month we found that when Satan instigated rebellion in heaven, he and one-third of the angels were cast out of heaven, and that their work ever since has been to tempt and betray the children of men into sin. To think of this great evil host ever on our track to entice us into sin might be a discouraging thought unless we always remember that *only one-third* of the angels fell; and while the fallen angels are seeking to ruin us, there are *twice as many angels of light* striving to help and protect us. There are *two angels of light* to *every one of darkness*. When tempted and tried, ever remember that there are *two angels of light* ready to aid for every *one angel of darkness* that may assail us.

### Angels of God

Psa. 103:20, 21. The angels of light are ever obedient to the commands of God.

Gen. 32:1, 2, [margin]. When Jacob was returning to his childhood home at the command of God, he was greatly in fear of his brother Esau, and the Lord sent His angels to meet him in the way. Jacob said: "This is God's host," and he called the name of that place "two hosts." Jacob no doubt remembered that there are two hosts of good angels to one host of evil angels, and took courage.

Joshua 5:13-15 [margin]. Joshua was met by the Captain or Prince of the Lord's host,

which was none other than the Lord Jesus Christ; for Joshua worshiped Him, and an angel would not accept of worship. Rev. 19:10; 22:9.

Rev. 5:11. John, the beloved disciple, was given a view of "the Lord's host," and attempted to count them. He counted ten thousand times ten thousand of them, which would be 100,000,000; and then, as if the number was more than he could comprehend, he said there were thousands of thousands more.

Isa. 6:2. There are different orders of angels. The seraphim have six wings, and are evidently the swift messengers of God.

Ezek. 10:1-22. The cherubim are the angels that have the honor of forming themselves into the appearance of wheels to bear the throne of God from place to place. These are real, tangible beings, for Ezekiel saw their "whole body" of flesh. Ezek. 10:12. He also saw their hands; and he saw the cherub stretch forth his hand and take the fire and give it to the man commissioned to take it. The seraphim are also real beings, for Isaiah speaks of their faces and their feet. Isa. 6:2.

I Thess. 4:16; Jude 9. The Great Archangel, our Saviour, is a real being.

Neh. 9:6; Col. 1:16. The angels are just as real as human beings, and were created by God and Christ.

### The Work of Good Angels

Heb. 1:13, 14. The angels are "ministering spirits sent forth to minister to them who shall be heirs of salvation."

Psa. 34:7. They encamp round about the people of God to deliver them from harm and danger.

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Matt. 18:10. Every child of God has a guardian angel.

II Kings 6:15-17. Elisha knew the angels of the Lord were round about him, but his servant doubted; and Elisha prayed that the young man's eyes might be opened to behold the angels, and the Lord gave him spiritual eyesight, that he could see them.

Num. 22:24-31. The Lord can even give animals spiritual eyesight, so they can see the angels. Balaam could not see the angel until the Lord opened his eyes. By faith we know the angels are round about us.

Eccl. 5:4-6. The angels keep records of all vows, and when we break them, they are witnesses against us.

Dan. 7:9, 10. When the books of record are opened in the great judgment, the angels have a part to act in the work. Who, except God, will know more than the angels that have accompanied us, have witnessed every act, and have heard every word spoken.

II Pet. 2:10-12. Notwithstanding the angels know all our sins and shortcomings, yet they do not bring railing accusations against any. It is well to follow their example in this respect.

I Pet. 1:10-12. The angels desire to study the prophecy of the plan of salvation revealed in the Scriptures.

**III****Different Lines of Work Done by the Angels**

Rev. 14:18. Certain angels have power over fire. Dan. 3:26-28. When the angel of the Lord walked in the fiery furnace with the three Hebrew worthies, not even an hair of their heads was singed; for the angel had power over fire.

Rev. 16:5, 6. There is one angel designated as "the angel of the waters." Is it not reasonable to suppose that this angel stood guard to see that all Israel were safely through the Red Sea before he gave command for the water to swallow up Pharaoh and his host? Ex. 14:19-30.

Dan. 10:16, 20, 21; 11:1. Angels control the affairs of nations.

Rev. 14:6, 8, 9. Angels are in charge of the gospel message.

Rev. 15:7. The angels are in charge of the plagues.

Dan. 9:20-23. Angels are sent to answer the prayers of God's people. Daniel's prayer is recorded in Dan 9:4-10. At the beginning of

the prayer the angel was given the commandment in heaven, and before Daniel had finished praying the angel stood by his side and touched him.

Ezek. 1:14. As Ezekiel saw them going and returning so quickly, he compared it to a flash of lightning.

Acts 12:23. Angels have power over disease.

Dan. 6:22. Wild beasts are harmless in the presence of angels.

Acts 12:7-11. The angel had power to cause deep sleep to come on the soldiers, and Peter's chains fell off at his command; while the heavy iron gates of the prison opened before the angel without any turnkey to unlock them. The angels do not perform work for us that we can do for ourselves. The angel told Peter to bind on his own sandals and cast his garment about him. What Peter was powerless to do, that the angel did for him.

**IV****Some of the Things the Angels Know**

Acts 10:3, 4. The angels know if our prayers come up before God, and also whether we give any alms or not.

Acts 10:5. They know both our given name and surname.

Acts 10:6. They know where we lodge and what our occupation is.

Judges 13:3-14. Angels have instructed parents how to train their children, and what course to pursue, even before their birth.

I Kings 19:5-8. Angels prepared food for the prophet Elijah.

II Kings 1:2, 3. The angels know when we inquire of spiritual mediums for help, instead of trusting in God alone.

II Chron. 32:21. They know what rank or office men fill.

Gen. 16:7, 8. Angels know the names of servants, and also the name of their mistress, or master.

Acts 8:26. An angel instructed Philip, the evangelist, where to go that he might meet the Ethiopian eunuch and give him the gospel.

Heb. 13:2. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

**V****The Part the Angels Will Take in the Closing Work**

Luke 15:10. The angels of God have ever taken a deep interest in the work of salvation and rejoice "over one sinner that repented."

Rev. 7:2-4; Ezek. 9:1-11. The angels of God

have special charge of the sealing work which is the closing work of the great plan of salvation.

Matt. 25:31. Every angel in glory will come with Christ when He comes in the clouds of heaven.

Rev. 8:1. There will be silence in heaven when all the angels come to the earth.

Matt. 13:39. The angels come as reapers to gather the harvest of the earth.

Matt. 13:41, 42; Rev. 14:18, 19. They will gather the wicked together for destruction.

Psa. 90:7-12. While the judgments of the Lord are falling upon the wicked on every side, the angels of the Lord will protect the righteous, and no plague shall come nigh their dwelling.

Matt. 24:31; I Thess. 4:16, 17. The angels will gather the righteous and present them as trophies to Christ.

Rev. 7:9-11. When the innumerable company of the redeemed from all nations, tongues and people, are gathered about the throne of God, then *all* the angels will gather round about the throne and fall on their faces and worship God.

Rev. 5:9-13. When the company of the redeemed sing the new song, which only the redeemed can sing, then the angels take up their part in the grand heavenly concert and all the angels join in singing with a loud voice: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." It was as John in vision saw them singing this wonderful part in the grand concert that he tried to count them. Verse 11.

After the redeemed and the angels have each sung their separate parts, then "every creature which is in heaven, and on the earth and under the earth, and such as are in the seas," join in the grandest chorus that will ever be sung; and the angels' voices will be blended in it all.

#### Growing in Grace

A MAN once said to his pastor: "I have been trying to grow in grace for a long time, but I find I do not succeed very well." The preacher, pointing to a tree, said: "Do you see that tree?" "Yes," was the reply. "Well, it had to be planted before it could grow. In like manner you need to be

rooted and grounded in Christ; then you will grow." This illustration explains why many, the old as well as the young, do not grow. The tendrils of their Christian experience, if they have any, are wholly on the surface, to wither and die. Youth is the planting time. If not planted then, the work may never be done. The work of every teacher is so to teach that sin may be uprooted in the tender hearts of his pupils, and they become truly planted in the vineyard of the Lord, rooted and grounded in Him. The greatness of the responsibility can be measured only in eternity. The work can be accomplished only through Him who is mighty to save.—*G. B. Thompson.*

#### Committing the Spirit to God

"Into thine hand I commit my spirit," is an expression found in Psa. 31:5, which some seem to think teaches that the "spirit" is a separate being: yes, a real conscious entity. But what does the Word of God teach? Let us read this text once more:

"Into thine hands I commit my *spirit* (Heb. *ruach*)."

What was it which David wished to commit to God? Another rendering of the expression is:—

"My *breath* to your hand I resign."—*Fenton's Trans.*

It will be noticed that the Hebrew word, *ruach*, is the word here translated "spirit" and "breath." Let us further notice its use in the Old Testament. Of both man and beast inspiration says:—

"They have all *one breath* (Heb. *ruach*)."  
Study Eccl. 3:19 with Gen. 2:7; 7:22.

Of man it is said:—

"His *breath* (Heb. *ruach*) goeth forth; he returneth to his earth; in that very day his thoughts perish." Psa. 146:4; Ezek. 37:9 (margin).

Of the living creatures the Psalmist says:—

"Thou (Lord) takest away their *breath*

(Heb. *ruach*), they die, and return to their dust. Thou sendest forth thy *spirit* (Heb. *ruach*), they are created," etc. Psa. 104: 29, 30.

When Jesus was crucified he said:—

"Father, into thy hands I commend my spirit." Luke 23:46.

What was it which Jesus wished to commend to His Father? Was it some conscious entity; a real being? Let us again read the text:—

"Father, into thy hands I commend my spirit (Gr. *pneuma*)."

Another rendering is:—

"O Father, into hands of thee I commit the *breath* of me."—*Emphatic Diaglott*.

When Stephen was stoned, he said:—"Lord, Jesus, receive my spirit." Acts 7:59.

Another reading of this passage is:—

"O Lord Jesus, do thou receive the *breath* of me."—*Emphatic Diaglott*.

The Greek word *pneuma* is used in the New Testament as follows:—

"The *wind* (Gr. *pneuma*) bloweth where it listeth." John 3:8.

"The wind bloweth (the spirit breatheth, margin) where it listeth."—*Revised Version*.

"The wind blows (the spirit breathes, margin.) where it chooses."—*Weymouth's Trans.*

"And he had power to give *life* (Gr. *pneuma*) unto the image of the beast." Rev. 13:15.

"And it was given unto him to give *breath* to it, even to the image of the beast."—*Revised Version*, Wesley's Trans., and also the Emphatic Diaglott.

The following note, found on page 40 of the appendix to the Emphatic Diaglott Translation of the New Testament, contains much information on this point.

**SPIRIT.**—The Hebrew word *ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath*, 28 times; *wind*, 95 times; *mind*, 6 times; and the balance, in 13 different ways. The

Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered *spirit*, (with two exceptions, Matt. 19:26; Mark 6:12). *Pneuma*, like *ruach* of the Old Testament, has four significations: 1. It represents, primarily, the *air* we breathe. 2. It denotes a *being*, as an angel. 3. It represents an *influence* from a being. 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one of these significations. Like the word *psuchē*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal."

Reader, from the facts presented in the foregoing quotations, what do you think David, Christ, and Stephen committed to God? Was it a conscious entity, a real being? Or, was it the "breath of life" which God gave man when He created him? May the Lord bless us all in seeking to know what is truth. "Thy word is truth." John 17:17. ARTHUR L. MANOUS.

#### The Place of Rest

"I HAVE a life with Christ to live,

And, ere I live it, must I wait

Till learning can clear answer give

Of this and that book's date?

"I have a life in Christ to live;

I have a death in Christ to die;

And must I wait till science give

All doubts a full reply?

"Nay, rather, while the sea of doubt

Is raging wildly round about,

Questioning of life and death and sin,

Let me but creep within

"Thy fold, O Christ, and at Thy feet

Take but the lowest seat;

And hear Thine awful voice repeat,

In gentlest accents heavenly sweet,

Come unto me and rest;

Believe me and be blest."—*Sharp*.

# BIBLE TRAINING SCHOOL

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### THE OLD KITCHEN FIRE

In the home of my childhood, where tall poplars  
grew,  
Was a huge kitchen fireplace, homely to view,  
With its old-fashioned crane and its trammels of  
wire,  
That swung the "cook-pot" o'er the old kitchen  
fire.

Back-logs were, in winter, piled up to the flue,  
With fore-sticks of hick'ry, or maple in lieu;  
Whence bright, cheerful flames would leap higher  
and higher,  
Till all was aglow 'round the old kitchen fire.

In spring-time the bacon and shoulders and hams  
Were hung up to cure in those ample old jambs,  
And all the home comforts that heart could desire  
Were plenty and free 'round that old kitchen fire

When the chores were all done and the back-logs  
in place  
We drew 'round the table, and, bowing for "grace,"  
All joined in thanksgiving, pronounced by the sire,  
For blessings surrounding our old kitchen fire.

Oft-times was that kitchen the neighbors' resort  
For social enjoyments or juvenile sport,  
And children would cluster around our grandsire  
To hear his war-tales by the old kitchen fire;

And mark how he shouldered his crutch as he eyed  
The old flint-lock gun, with a veteran's pride,  
Where it peacefully hung in its green-baize attire  
Upon rude wooden hooks o'er the old kitchen fire.

Each fortnight the "preacher" came 'round on his  
beat,

And there in sweet union the faithful would meet;  
Nor envied the church, with its cloud-piercing spire,  
Content to commune 'round the old kitchen fire.

The purest enjoyments I ever have known  
Were those when I mingled at home with my own—  
With parents and children, and household entire,  
Assembled around the dear old kitchen fire.

One soul was as gentle and sweet as the dove—  
The bond of our circle, its center of love,  
Whose hands though oft weary, seemed never to  
tire

Of labors of love 'round the old kitchen fire.

As the mother-bird guardeth the nest of her brood,  
Thus watching was she for our safety and good;  
And often she toiled after all would retire  
Our garments to mend by the old kitchen fire.

Contentment and happiness reigned in our home  
We dreamed not of sorrow or parting to come,  
Nor thought we how soon our beloved might ex-  
pire,  
And pass to her rest from the old kitchen fire.

Death entered our fold, yet we mourned not alone  
Friends kindly commingled their tears with our  
own;  
Our grief-stricken hearts little cheer could acquire,  
For the gloom that o'ershadowed our old kitchen  
fire;

Tho' the lily was plucked from our garland of love,  
To bloom in ambrosial gardens above,  
How could we but murmur at death's cruel ire,  
As we bore her remains from the old kitchen fire?

We tenderly garnered her ashes away,  
To rest till the dawn of earth's rallying day;  
'Neath low-drooping willows, where bloomed the  
sweet-brier,  
Then, heart-broken, turned tow'rds the old kitchen  
fire.

Still wended we thither each desolate night;  
Tho' the angel had vanished the hearth was still  
bright,  
But the charm had departed that once did inspire  
Our longing to meet at the old kitchen fire.

In search of enjoyment I've roved the world 'round,  
'Mong the grave and the festive, and yet I've not  
found

In all life's allurements one charm to admire  
Like the home scenes of yore 'round the old kitchen  
fire.

—C. Wesley Servoss.

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