

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.

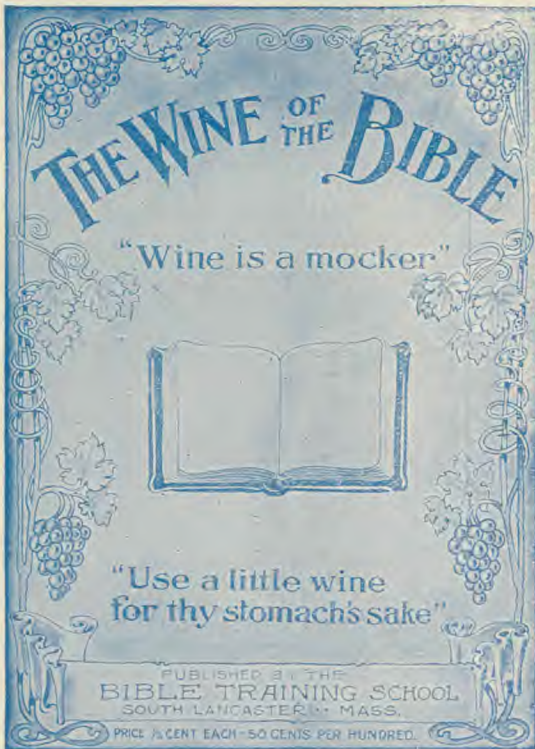


"SITTING AT THE FEET OF JESUS"

"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.

SINGLE COPY

FIVE CENTS



"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

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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. IX

SOUTH LANCASTER, MASS., JULY, 1910

No. 2

The Power of God

Mrs. E. G. White



THE angels of God, who excel in wisdom and strength and in all efficiency, whether for judgment or mercy, fulfill their mission in the world. They are sent forth to minister to those who shall be heirs of salvation. Those who are walking in the light of God's commandments are very precious in His sight. He says, "Touch not mine anointed, and do my prophets no harm." In the last days Satan will use all his powers against God's people, to afflict, to distress, to discourage them, and to cause them all the trouble he possibly can. Those who know the truth and yet unite with him in this work, have lost their spiritual anointing. They are blinded by the sophistry of the enemy, and cannot see afar off. They have forgotten that they were purged from their old sins.

A single angel appeared to the Roman guard on his mission from the heavenly courts, and lo, they lay as dead men! What made the Roman soldiers quake and tremble and fall as dead men to the ground?—The power of God.

In the protection of His people God has caused His army so to deal with human powers

that one hundred eighty-five thousand men were slain in one night. The thirty-seventh chapter of Isaiah contains instruction of the highest value. Read the prayer that Hezekiah offered to the Lord. He received a threatening letter from the king of Assyria which contained these words, "Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying Jerusalem shall not be given into the hands of the king of Assyria. Behold thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?"

Hezekiah took the letter and went up to the house of God and spread it before the Lord, saying, "Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

And God said, concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow here, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come unto this city, saith the Lord. For I will defend this city, to

save it for my own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote the camp of the Assyrians a hundred four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."

Age, position, or influence, cannot save one of us from sudden sickness or calamity, if the Lord says, "It is done." Therefore, let not those who have the light of truth be presumptuous. In the midst of cherished enterprises the Lord may speak, and it will be done. It is the wisdom of minister and people to hold themselves always in a spiritual readiness for anything that may occur. Let all follow the example of Hezekiah. Let us pour out the soul in humiliation and fasting and prayer.

TWO ABOMINATIONS

J. N. LOUGHBOROUGH

AND he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [*desolator*, margin]." Dan. 9:27.

The "cutting off," crucifixion of Christ, "in the midst of the week, A. D. 31, put an end to all efficiency of the service in the typical sanctuary. From this time the real service of Christ was to be made desolate by the "abominations";—not simply one "abomination," but "abominations," plural, which must be more than one. In harmony with the thought that more than one abomination is spoken of by Daniel, are the words of Christ, as recorded by Matthew and Mark. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him

understand); then let them which be in Judea flee into the mountains." Matt. 24:15, 16; Mark 13:14. Why the caution of the Saviour, "Let him understand?" Let him understand which of the abominations spoken of by Daniel is intended here. As there is one "abomination" that shall "destroy the city and the sanctuary" (Dan. 9:26), and another in the work of the "little horn," whose desolating work was to be accomplished after Rome should be divided into ten kingdoms, and three of the ten plucked up, it was important to "understand" to which of the two abominations the Saviour referred.

If, when the first "abomination" was manifest, and the opportune time came to flee from Jerusalem, any should claim that the abomination to which our Saviour referred was the second instead of the first, they surely would not know the time of their visitation (Luke 19:44), and would be ensnared.

In the discourse as recorded by Luke, we see that our Saviour informs them what the abomination was to which he referred. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." Luke 21:20, 21. Then the Roman army coming round the city with their standards (the images of their idols) was that "abomination of desolation."

The "standing" of the abomination of desolation in the holy place did not mean that they were to wait before fleeing until these idols were placed in the holy place of the sanctuary; for when the armies got thus far, it would be too late to flee. Jerusalem was surrounded by several walls, and the Jews regarded the space between these walls as holy ground. When Cestius came with his army bearing their idolatrous banners, they broke through some of those walls on to the holy ground; but then he

withdrew his army from the gates of the city.

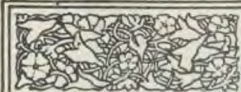
Of this Josephus says, "Had he but continued the siege a little longer, he had certainly taken the city and the sanctuary, but he was hindered by the closing of the war that very day. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world."—*Wars of the Jews*, Book II, Chap. XIX, pp. 6, 7.

As the Christians had seen the sign the Saviour had given them fulfilled, they improved the respite to escape. Of this Josephus says, "After this calamity had befallen Cestius, many of the most eminent of the Jews (really Jewish Christians),


swarmed away from the city as from a ship when it is going to sink."—*Ibid*, Chap. XX, pp. 1.

In the Advent Movement previous to 1844, when our brethren had the "correct view of the daily," they claimed that paganism was one of the desolating agencies that tread down the sanctuary and the host: that the two powers engaged in this warfare were "the daily" and the "abomination of desolation." The "daily" is the continual, but the question arose, "Continual what?" As it was not continual *sacrifice*, what was it? Not the continual virtue of Christ's sacrifice, for that never "tread down" the sanctuary and God's people. Their reply was, "It was the continual paganism that through the reign of Medo-Persia, Grecia, and Rome imperial, had warred against the people of God."

(To be continued.)



The Sanctuary



"The entire system of Judaism was the Gospel veiled."—*E. G. W.*

MRS. S. N. HASKELL

THE ceremonies connected with the Passover continued for some time: but the first three days were especially important. In our former article we spoke quite fully of the fourteenth day of the month Abib, when the lamb was slain. In this article we will confine ourselves to the fifteenth day of the month Abib. Lev. 23:6, 7.

The feast of unleavened bread began on the fifteenth day of the month and continued for seven days. This day was to be kept as a ceremonial, or annual sabbath. For hundreds of years the fifteenth day of the month Abib had been kept as a sabbath. Each year the day after the passover lamb had been slain, the people laid aside all their work and rested.

It was not chance that in the year that the Saviour was crucified, the fifteenth day of the month Abib, the ceremonial sabbath, came upon the seventh day of the week, the Lord's Sabbath. Some five hundred years before, Daniel had prophesied the very year when the Messiah would "be cut off." Dan. 8:14; 9:24-26. God in His infinite plan knew that on that particular year, the fifteenth day of the month Abib would come on the weekly Sabbath of the Lord. When an annual sabbath came on the weekly Sabbath of the Lord, it was called an "high day." John called the day after the crucifixion "an high day." John 19:31. On the first seventh-day of time God the Father and Christ rested from the work of creation; and, because

that in it they had rested from all the work which they had created and made, a blessing was pronounced upon the day, and the seventh day from that time on was an holy day. Gen. 2:2, 3; Ex. 20:8-11. The work of creation was completed upon the sixth day of the week, or Friday. In like manner the plan of redemption was finished on Friday: As the sun, which had hid its face from the scenes of Calvary, was hastening to its hiding place behind the hills of Judea, these words were heard coming from the lips of the Son of God: "It is finished." John 19:30. The plan of redemption was complete. The way of salvation was opened to every son and daughter of Adam who would accept Jesus as their Saviour.

Just as the Father and Son rested from the works of creation four thousand years before, so again they rested upon the seventh day from the completed work of the plan of redemption,—the re-creation which would remove the blight of sin from the creation of God. As the sun sank to rest, Jesus was resting in Joseph's new tomb. The faithful ones, who had followed the Saviour and were in close sympathy with Him, also "rested the Sabbath day according to the commandment." Luke 23:54-56; Ex. 20:8-11; Matt. 24:20. Doubly blest was the seventh-day Sabbath from that time forth. It is not only a memorial of creation, but also a memorial of redemption. The Jews may still regard it only as a memorial of creation (Ex. 20:11); but to the Christian the seventh-day Sabbath is also a blessed memorial of the plan of redemption, wrought out for us by the Son of God. Since the Saviour rested on the seventh day from His finished work, the Sabbath of the Lord is *doubly blest* to every child of God.

In our next article we will show what the Passover taught in regard to Sunday, the first day of the week.

(To be continued.)

"It's Jewish"

WHEN we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,

"It's Jewish."

Though, at the first, Jehovah blessed
And sanctified His day of rest,
The same belief is still expressed,—

"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said, "'Twas made for man,"—

"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed,
Which must endure while time shall last,—

"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument,—

"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath day," this answers all,—

"It's Jewish."

The gospel teacher's plain expression,
That sin is of the law transgression,
Seems not to make the least impression,—

"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention,—

"It's Jewish."

O ye who thus God's day abuse
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse,—

"He's Jewish."

The Scriptures, then, we may expect,
For the same reason you'll reject,
If you but stop to recollect—

"They're Jewish."

Thus the apostles, too, must fall,
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John, and all

Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine,
Salvation surely you'll decline—

John 4:22. "It's Jewish."

—Republished by request.



His Love for the People

S. N. HASKELL

THERE was no prophet that uttered greater denunciations against the people because of their sins than did Jeremiah; but he did this in the tenderest love.

Three times God told the prophet, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." Jer. 7:15, 16; 11:14; 14:11. But the prophet, like Moses when God said to him, "Now, therefore, let me alone that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation (Ex. 32:10)," saw in this hope for the people. If his prayers stayed the judgments of God from falling upon the people, he concluded then that his prayer might save the Jewish people; so he continued to pray.

It would seem that he sought the history of God's dealings with His people in the past to find promises that would prevail with God. He plead one promise of which we have no record of any other prophet's pleading, except the prophet Isaiah, and that was when he saw the destruction of the Jewish people. It is the promise recorded in the ninth chapter of Genesis, where God said that He would make a covenant with His people and with every living creature, and the token of that covenant was the rainbow; so that when man saw the rainbow, he might remember the cove-

nant that was between God and every living creature of all flesh. For God would look upon the bow, which is around His throne, but is transferred to the cloud after a rain, and remember His covenant with His people. Gen. 9:11-17. So Jeremiah plead this promise before God. He confessed the sins of the people, thus: "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee." And then as if his very soul were drawn out for their salvation, he says, "Do not abhor us, for Thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not Thou He, O Lord our God? therefore we will wait upon Thee, for Thou hast made all these things." Jer. 14:19-22.

God heard his prayer and placed before the people their real condition and his warning to them. He made one general promise, that when He had spoken that He would pluck up or destroy a nation, if that nation would turn from their evil and repent, He would repent Him of the evil He had thought to do unto them. Or if He held out a promise concerning a nation, to plant it or build it up, and they did evil and obeyed not His voice, then He would repent of the good wherewith He had said

He would benefit them. Jer. 19:1-10. He placed in their own hands their salvation. God set before them the way of life and the way of death through the prophet, who labored all his life to turn them from their wickedness, that they might repent and live. Even in the very last days of Zedekiah, God through Jeremiah held out the promise of salvation, and Jerusalem

would have remained forever had Zedekiah heeded the words of the prophet to "obey, I beseech thee, the voice of the Lord, which I speak unto thee; so it shall be well unto thee, and thy soul shall live." Jer. 38:20. But Zedekiah, like many at the present time, said unto Jeremiah, "I am afraid." This was the last message of Jeremiah to a doomed people.

STUDIES ON THE BOOK OF JOEL No. 4

J. N. LOUGHBOROUGH

HAVING, in previous articles, demonstrated that the things spoken of in this prophecy are for the "last days," we will note more definitely what the prophet says.

"Hear this, ye old men; and give ear, all ye inhabitants of the land. Hath this been in your days, or in the days of your fathers?" Joel 1:2, 3. This language is similar to what we should expect if personal inquiry were to be made respecting occurrences. The oldest men would be the ones to whom the inquiry, as here, would be made, "Hath this been in your day, or did your fathers ever tell you of any such thing?" The answer is intimated in the very form of the inquiry, that they had never heard of any such thing.

He continues, "Tell ye your children of it, and let your children tell their children, and their children another generation." Joel 1:3. This language need not mark a long continuance of earthly things after the scene described is fully made manifest; for all included in the call, except the very youngest, might be alive when the call is made to the "old men."

A short time since I was with a family where this might fully apply. The great-grandfather was one hundred years old; the great-grandfather seventy; his son about forty-six; and two of his children were married, with little ones not yet old

enough to be told the facts stated by the prophet.

Now what is the *new thing* to which the prophet calls attention? It is thus stated: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Away ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white." Joel 1:4-7.

A literal nation coming upon a land to destroy it, would depend upon the strength of their weapons, and not on the strength of their teeth. Mention would be made of their "horses and chariots," as in Deut. 20:1; of their "bows and spears," as in Jer. 6:23; or their "engines, invented by cunning men, to be used on the towers and upon the bulwarks, to shoot arrows and great stones," as in II Chron. 26:15. Mention of a work illustrated by strong teeth, shows that what is here called "a nation" is the destructive "worm," that the prophet mentioned.

If the devastation intended by the prophet were that of a literal army, we would expect to read of the overthrow of its cities, their walls levelled to the ground, their houses plundered, and the inhabitants destroyed. Instead of such work being here intimated, it reads, "Lament like a virgin girded with sackcloth for the husband of her youth. The meat (food) offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted, and the new wine is dried up, the oil languisheth. Be ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and the barley; because the harvest of the field is perished." Joel 1: 8-11.

The prophet Isaiah, while looking forward to the great day of judgment against sin, said, "Woe unto them that join house to house, that lay field to field, that they may be placed alone in the midst of the earth! In mine ears, said the Lord of hosts, of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath (seven and one-half gallons), and the seed of an homer (eight bushels)

shall yield an ephah (three quarts)." Isa. 5: 8-10.

Of the approach of that time the same prophet speaks again, "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth. The noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song: strong drink shall be bitter to them that drink it. The city of confusion shall be broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets: all joy is darkened; the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction." Isa. 24: 3-12.

A RECIPE

WOULDST thou be wretched? 'Tis an easy way;

Think but of self, and self alone, all day,

Think of thy pain, thy grief, thy loss, thy care,—

All that thou hast to do, or feel, or bear.

Think of thy good, thy pleasure, or thy gain;

Think only of thyself,—'twill not be in vain.

Wouldst thou be happy? Take an easy way;

Think of those around thee,—live for them all day,

Think of their pain, their loss, their grief, their care.

All that they have to do, or feel, or bear.

Think of their pleasure, of their good, their gain;

Think of those around thee,—'twill not be in vain.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15: 16.

I'M GLAD HE LOOKED TILL HE FOUND

TELL you a story, my darling?" the little one lingered near,

With wistful eyes and pleading lips—"Why, what shall I tell you, dear?"

"Tell me 'bout the shepherd wiv' the naughty little sheep,

That ran, oh, ever so far away, across the mountains steep."

So I drew the baby to me, and told the dear old tale

Of the gentle, loving shepherd, who faced the storm and gale

To find the sheep that had wandered away from the safe warm fold,

And had strayed "oh, ever so far away," where the winds were beating cold.

I told how the sharp stones cut him, how the road was long and drear,

Yet the shepherd still pressed onward to find the sheep so dear.

For in spite of all the trouble, in spite of the toil and pain,

The shepherd loved the wandering sheep, and wanted it back again.

At last he came to the mountains, and up the side he climbed:

And he thought he heard the lost one call, in a lull of the stormy wind.

Yes, there again he heard it, such a faint and helpless cry,

Yet it reached the heart of the shepherd, as he almost passed it by.

Then, oh, the joy that filled him, as he gathered to his breast

The weary, cold, torn wanderer, and homeward now he pressed!

Safe back to the fold he bore it, rejoicing as he went,

With never a thought of the labor and trouble he had spent.

His heart was filled with singing, for he had back his sheep;



He had sought and found the lost one across the mountains steep.

The baby sighed as I finished, and turned her bright face round;

"'Twas a naughty little sheep," she said; "but I'm glad he looked till he found."

And I thought, as I kissed the darling, of the great and mighty love

That sought and found my wandering heart, and turned its thoughts above;

And I said, as my heart rejoiced in the peace He had made to abound,

Despite my weakness and failings, "I'm glad He looked till He found." —*Bessie Ritchie.*

CHARACTER

DAILY deed and daily thought,
Slowly into habit wrought,
Raise that temple base and fair,

Which men call our character.
Build it nobly, build it well;
In that temple God may dwell!

—*Edward W. Benson.*

STUDIES IN THE MINOR PROPHETS

Jonah

JONAH in his distress said, "I am cast out of Thy sight; *yet will I look again towards Thy holy temple.*" His faith took hold of the wonderful truth taught by the sanctuary service. Jonah 2:1-4.

By looking towards the Lord's holy temple his faith grew until he could say, "My prayer came in unto Thee in Thine holy temple." Jonah 2:5-7. God's people anciently, that served Him in truth, knew that the earthly sanctuary was but a shadow of the heavenly one; and that their prayers came up to *His holy dwelling place, even unto heaven.* II Chron. 30:27.

Jonah settled four things decidedly in his heart and life before the Lord delivered him from his strange prison house. Jonah 2:8-10.

1. "They that observe lying vanities forsake their own mercy."
2. "I will sacrifice unto thee with the voice of thanksgiving."
3. "I will pay that that I have vowed."
4. "Salvation is of the Lord."

When Jonah could make this candid confession, then his captivity turned and "the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

These four points in Jonah's confession cover the whole ground of his trouble. He had listened to "lying vanities." When the Lord said unto him, "Arise, go to Nineveh, that great city," Satan told him lies about the work, and persuaded him that it was not the proper place for him to work; and by heeding these lying vanities," he "forsook his own mercy." Instead of having his heart full of thanksgiving, it was full of murmurings and complaints.

When Jonah had first given his heart to God, it is very probable that he had told the Lord that he would go wherever He wanted him to go." At any rate, Jonah remembered,

while down in the whale's belly, his vow and promised to pay it. Last, but not least, Jonah settled the question that "salvation is of the Lord," alone; no human being can save a single soul; and that if he had gone to Nineveh it would have been the Lord and not he that would have saved the people.

When Jonah found himself on dry land once more, the Lord repeated the same request, "Arise, go unto Nineveh, that great city;" and He adds, "Preach unto it the preaching that I bid thee." Jonah 3:1, 2.

The Lord "is long-suffering to usward," and when we turn from some plain duty that God has placed in our pathway, God does not leave us there; but he brings us around by another road face to face with the same duty. Sometimes its environments are so changed that at first we do not recognize it; but God brings us face to face with it, giving us opportunity to gain the victory, if we will; but if we continue to turn from it, we fail to gain the strength God designed we should receive. So Jonah was brought face to face with the same duty he had run away from at first. The subsequent record seems to show that Jonah obeyed, more from the fear of consequences than from a real love for God and His work.

"Jonah arose and went into Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey; and Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Jonah 3:3, 4.

It was a short sermon. We are not told whether it was preached in some temple or on the street. We have no record of Jonah's preaching more than the one day. It may have been that Jonah knew by divine revelation that Nineveh represented the nation

that was in the future to punish his own native country. At any rate, it seemed that Jonah did not have much faith in the warning message he was sent to proclaim. But God sent Jonah there for a purpose. He knew the hearts of the people of Nineveh, and sent the warning to save them. There were over 120,000 inhabitants in Nineveh. The city must have been spread out over considerable ground; for it is said that the people had "much cattle." If Nineveh was a "city of three days' journey," and Jonah went "a day's journey" into the city, only one-third of it heard his preaching.

"The people of Nineveh believed God." Jonah 2: 5-9. The message was repeated from lip to lip. We can imagine how it was the topic of conversation on the street corner, in the places of business, and by the fireside. "The people of Nineveh believed God." They did not say "A crank is preaching that Nineveh will be destroyed in forty days," but "they believed God," and repeated from lip to lip Jonah's short sermon: "Yet forty days and Nineveh shall be overthrown." Even the children believed it, and we cannot doubt that they acted a very important part in carrying that message through the great city. The record says that "even the least of them" believed God. When God's people, from the least to the greatest of them believe God, the last warning message will be quickly carried to the great wicked cities; and "the least of them," or the children, will have a part in carrying it.

We are not told how the word was carried to the king, but "word came to the king of Nineveh, and he arose from his throne and laid aside his [royal] robe from him and covered him with sackcloth and sat in ashes."

Although they were heathen, yet they in some way knew that "God delighted in those that hoped in His mercy," for the king and his great men proclaimed one of the most wonderful fasts on record. They even had the beasts share in it, and neither man nor beast tasted any food nor drank any water. All the beasts, as well as the people, were covered with sackcloth. While fasting and sackcloth showed they were in earnest, yet there were two other features connected with this fast that acted as a mighty lever in moving heaven in their behalf. The command of the king was for every one to "cry mightily unto God: yea, *let them turn every one from his evil way, and from the violence that is in their hand.*" The reason God had purposed to destroy the city was because their wickedness had come up before him. Jonah 1: 2. When they repented of their sins, from the greatest to the least, destruction could not come upon them, for they were accounted righteous. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because He delighteth in mercy." Micah 7: 18. The king hoped that God would turn away from His fierce anger and save them. God never disappoints one who truly trusts in Him, from the king on his throne to the beggar by the wayside. How long the fast continued we are not told; but the work was thorough enough to reverse the decree of high heaven.

"And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said that he would do unto them; and He did it not." Jonah 3: 10.

"But let all those that put their trust in thee rejoice: let them ever shout aloud for joy, because thou defendest them: let them also that love thy name be joyful in thee." Psa. 5: 11.

ANIMAL LIFE OF THE BIBLE

The Coney

MRS. S. N. HASKELL

THE coney belongs to the hare family, and is only mentioned four times in the Bible. It is smaller than the rabbit and of a dull brown color. It is classed with the unclean animals, and was, therefore, not allowed to be eaten. Lev. 11:5; Deut. 14:7.

While the coney belongs to the hare family, yet its habits are quite different. The hare makes its home in the open field, or in the forest; but the coney lives among the rocks. The Psalmist says, "The high hills are a refuge for the goats, and the rocks for the conies." Psa. 104:18. They seek the shelter of the rocks for protection. The conies are feeble, not able to evade the dogs in the chase like the hare; therefore they hide in the rocks.

Solomon, who had such an extensive knowledge of plant life that he spoke "of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall," spoke of "beasts, of fowl, of creeping things, and of the fishes." I Kings 4:33. In writing about the coney he said: "The conies are but a feeble folk, yet make they their houses in the rock." Prov. 30:26. There is a whole volume in this one statement. The coney knows its weakness, and,

although it is feeble, yet its house is impregnable, for it is hidden in the rock.

Job said the beasts would teach us. Job 12:7. Surely, there is a wonderful lesson taught by the feeble coney. The individual who, like the coney, knows his own feebleness and will say, "The Lord is my rock, and my fortress, and my deliverer: the God

of my rock; in Him will I trust," will never be left a prey to the enemy. II Sam. 22:2, 3. Happy is the man that, like Moses, can hide in the cleft of the Rock, covered by the hand of God. Ex. 33:22.

The conies know their weakness and take shelter in the rocks; so we must first realize our own weakness, and then we will cry, when

our heart is overwhelmed, "Lead me to the Rock that is higher than I: for Thou hast been a shelter for me." Psa 61:2, 3.

Paul realized what it was to know that he was feeble and to seek shelter in the Rock, for he says: "When I am weak, then am I strong."

"O sometimes how long seems the day,
And sometimes how heavy my feet:
But toiling in life's dusty way,
The Rock's blessed shadow, how sweet.

"O near to the Rock let me keep,
Or blessings or sorrow prevail;
Or climbing the mountain way steep,
Or walking the shadowy vale."



DISEASES OF BIBLE TIMES

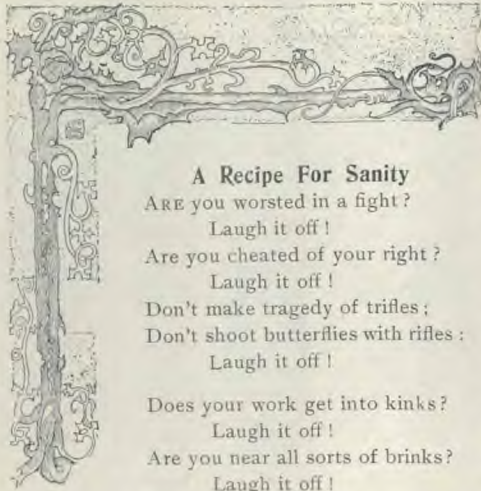
Ague, - - - - -	Lev. 26:16.
Deafness, - - - - -	Psa. 38:13; Mark 7:32.
Consumption, - - - - -	Lev. 26:16; Deut. 28:22.
Fever, - - - - -	Deut. 28:22; Matt. 8:14.
Itch, - - - - -	Deut. 28:27.
Blindness, - - - - -	Job 29:15; Matt. 9:27.
Dysentery, - - - - -	II Chron. 21:12-19; Acts 28:8.
Boils and Blains, - - - - -	Ex. 9:10.
Dropsy, - - - - -	Luke 14:2.
Lameness, - - - - -	II Sam. 4:4; II Chron. 16:12.
Palsy, - - - - -	Matt. 8:6; Matt. 9:2.
Leprosy, - - - - -	Lev. 13:2; II Kings 5:1.
Sunstroke, - - - - -	II Kings 4:18-20; Isa. 49:10.
Ulcers, - - - - -	Isa. 1:6; Luke 16:20.
Abscess, - - - - -	II Kings 20:7.
Worms, - - - - -	Acts 12:23.
Issue of blood, - - - - -	Matt. 9:20.
Dumbness, - - - - -	Prov. 31:8; Matt. 9:32.
Impediment in speech, - - - - -	Mark 7:32.
Plague, - - - - -	Num. 11:33; II Sam. 24:15, 21, 25.
Melancholy, - - - - -	I Sam. 16:14.
Lunacy, - - - - -	Matt. 4:24; Matt. 17:15.
Scab, - - - - -	Deut. 28:27.
Inflammation, - - - - -	Deut. 28:22.
Loss of appetite, - - - - -	Job 33:20; Psa. 107:18.
Emerods, - - - - -	Deut. 28:27; I Sam. 5:6, 12.
Atrophy, - - - - -	Job 16:8; Job 19:20.
Debility, - - - - -	Psa. 102:23; Ezek. 7:17.

The list of modern diseases is much longer than the above, and in view of the continual increase of the list of diseases, it is well for every one to be in touch with a skilled physician. The most skilled physician is the one who has true wisdom coupled with a thorough knowledge of the human frame. While there are many learned physicians, yet there is One that far surpasses all others in wisdom and a thorough knowledge of the human body. Of this Physician one noted writer speaks as follows: "Marvelous are Thy works; and that my soul knoweth right well. My body was not hid from thee, when I was made in secret. . . . Thine eyes did see my substance yet being imperfect; and *in Thy book* all my members were written, what

day they should be fashioned, when as yet there was none of them. How precious also are Thy thoughts unto me, O God! how great is the sum of them." Psa. 139:14-17 (margin).

This Physician is "able to heal all thy diseases." Psa. 103:3. He is a specialist on *every* disease. He is none other than the Lord of heaven and earth, and the message He sends to us is, "Beloved, I wish above *all* things that thou mayest prosper and *be in health even as thy soul prospereth.*" III John 2.

The time is coming when God will take His people to where there is "no more pain." Rev. 21:4. The inhabitants of that land shall not say, "I am sick." Isa. 33:24.



A Recipe For Sanity

ARE you worsted in a fight?
Laugh it off!

Are you cheated of your right?
Laugh it off!

Don't make tragedy of trifles;
Don't shoot butterflies with rifles;
Laugh it off!

Does your work get into kinks?
Laugh it off!

Are you near all sorts of brinks?
Laugh it off!

If its sanity you're after,
There's no recipe like laughter!
Laugh it off!

—Henry R. Eliot.

WHAT IS THE SCRIPTURAL MEANING OF THE TERM MESSENGER?

THE term "messenger" occurs in the Old Testament over one hundred times, and has but one meaning; namely, a forerunner, or one sent with a message, irrespective of good or bad news.

Jacob "sent messengers before him to Esau." Gen. 32:3. Saul "sent messengers to take David." I Sam. 19:14-24.

Haggai, the prophet, was the Lord's messenger. "Then spake Haggai, the Lord's messenger, in the Lord's message, unto the people." Hag. 1:13.

Jesus defines a messenger as more than an ordinary prophet. Regarding John the Baptist He says: "What went ye out for to see? A prophet? Yea, I say unto you and *much more* than a prophet. This is he of whom it is written, Behold, I send my *messenger* before thy face, which shall prepare thy way before thee. For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist." Luke 7:26-28. Here it is shown

that John was not only a prophet, but a messenger; and because he was a messenger as well as a prophet, it was the highest calling of any individual ever born of women. Let this fact be well considered. The fact that a prophet is a messenger does not lessen the importance of his testimony, but adds much to it.

The term "apostle" is defined by Young in his concordance as "a sending forth." A man may be a minister, or an evangelist, but not an apostle, or a prophet. This is shown by the following text where both terms are used. "That he may take part of this *ministry* and *apostleship*." Acts 1:25; Rom. 1:1. The twelve disciples that Jesus sent forth were apostles in the highest sense, but there is no evidence that either Matthew or Mark were prophets. Matt. 10:2; Luke 6:13. An apostle is not necessarily a prophet. "And God hath set some in the church, first apostles, secondarily prophets." And then he adds, "Are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? . . . do all interpret?" I Cor. 12:28-31.

An apostle is one who leads out in the work of God; and he is a messenger. A prophet may also be a messenger.

Moses and Paul possessed several gifts. Both were prophets; both were apostles; both were evangelists, or ministers; they were both organizers, and both were workers of miracles. But it is unusual for one person to possess all the gifts. God endows individuals with gifts according to the importance of their work and the period in which they live.

There will be nothing wanting in the agencies that God uses in the closing work of the gospel. We, therefore, find these various gifts manifested in the chosen instrument which God is using in the closing work. This is necessary to bring into the church a unity of the faith. Eph. 4:3-16.



BIBLE READERS' CLASS

THE work of the angels is a subject of intense interest to every one, and also a subject that helps and strengthens all who give it careful study. There are two kinds of angels,—the angels of light and the angels of darkness. One class is under the leadership of the Light of the world, and the other class is under the control of the prince of darkness.

I

How there Came to be Two Classes of Angels

Satan uses force; but God *compels* no one to serve Him. He accepts only a free-will service of love. All of God's created intelligences are given a choice of service. Angels as well as man were placed on probation and given the right of choice; and part of the angels fell from their high estate. John 8:44. The Saviour said the devil himself "abode not in the truth"; showing that he had fallen from his first estate.

Jude 6. There were other angels beside Satan "which kept not their first estate, but left their own habitation."

II Pet. 2:4. The Scriptures state plainly that the angels "sinned," and that is the reason why they lost their "first estate."

I John 3:4. Since sin is the transgression of the law of God, it is plain that the angels were disobedient to the law of God.

Isa. 14:12-14. Isaiah tells us that Lucifer, the leader of the rebellion in heaven, coveted the

power and position of the God of heaven. The word "Lucifer," according to the marginal reading, is "day star." God made all his angels light-bearers. Job 4:18 [margin]. But Lucifer was distinguished by being the "day star"; while Christ was the "Bright and Morning Star." When Lucifer said in his heart, "I will exalt my throne *above the stars of God,*" he was jealous of the Son of God and coveted His position and power.

Ezek. 28:13-18. Satan occupied a very exalted position in heaven. He was "the anointed cherub that covereth"; one that stood very near to the throne of God. Pride entered his heart because of the great light and glory given him. Like many a poor mortal, he did not realize that beauty was given him for service and to be used to the glory of God; and he corrupted it. The very beauty that God designed to make him a more efficient servant of God, became the means of his eternal ruin.

Rev. 12:6-9. Satan and the angels that sympathized with him were no longer happy in heaven, and were only sowing seeds of discontent and sin among the other angels. The time came when they must be driven from heaven. Michael, the Archangel (Jude 9), which is Christ himself, led the loyal angels, and Satan led the rebellious party. Satan and one-third of the angels of heaven were cast out into the earth.

II

The Angels of Darkness

When Satan found that he could not ruin heaven, he laid his plan to entrap man and to gain possession of the earth.

Gen. 2:16, 17; 3:1-6. God gave Adam and Eve the right of choice; the whole earth was *full of good things* for their *free use* and enjoyment, and only *one* thing in all the earth was denied them; that was the fruit of *one tree*. Satan tempted them to disobey God's plain command and to eat of the forbidden fruit.

Gen. 1:26. Before Adam sinned, he had been given dominion over the whole earth.

II Pet. 2:19; Rom. 6:16. "Of whom a man is overcome, of the same is he brought in bondage;" and when Satan conquered Adam, the dominion of this earth passed into the hands of Satan.

Luke 4:6, 7. The devil understood this, and when tempting Christ he said that the power of the world "is delivered unto me: and to whomsoever I will, I give it."

John 14:30; Acts 2:24. The Saviour recognized the fact that Satan was the prince of the world; but he had no power over Christ because He had *never* committed one sin; for that same reason it was not possible for Satan to hold Christ in the grave. For the same reason Satan cannot exercise his power over those whose sins are all pardoned.

I Pet. 5:8. Satan's work, ever since he gained possession of this earth, is to walk about "seeking whom he may devour."

I Tim. 6:9-11. But God commands all who will accept Him to flee from the allurements of earth.

Eph. 6:10-18. There is a continual warfare, but God does not neglect the children of men; but has furnished an armor that, if worn, will enable the wearer to "quench all the fiery darts of the enemy" and to gain every battle.

Col. 2:15. Satan is a conquered foe. Christ gained the victory over him in every contest.

James 4:7. Every child of God can claim the victory Christ has wrought; and if you "resist the devil, he will flee from you."

III

Some of the Characteristics of Satan's

Government

Gen. 4:1-8; 4:23. Murder came into the world soon after Satan's rule began.

Gen. 6:5-7. Wickedness increased until the Lord brought a flood and destroyed all except one family. Gen. 7:1.

Gen. 9:20, 21; Isa. 28:7. In a short time Satan brought drunkenness into the world.

Gen. 10:10, 11 [margin]. The building of the

cities was next introduced, that by congregating together, sin and wickedness might more rapidly increase.

Gen. 11:1-9. This increased until they began to defy God, and in mercy God confounded their languages, thus checking their work for a season; and man was scattered upon the face of the earth. But the tower of Babel was not forsaken, and finally the great city of Babylon was built around the ancient tower. Satan has continued to multiply cities upon the earth, for his work flourishes best where people are crowded together.

Isa. 14:20, 21. One reason why Satan and his followers will finally be destroyed is to prevent their filling "the face of the earth with cities." The cities are Satan's hot-beds of iniquity.

Isa. 8:9-12. Associating together in bands and forming confederacies, trusts, and combines, is another strong feature in Satan's government.

Eccl. 3:16; Job 9:24; Micah 7:3, 4; Isa. 59:14. The courts of justice that should decree justice, under the control of Satan are filled with bribery and deceit.

James 5:4; Jer. 22:13. Defrauding the honest laborer of his hard earned wages is another characteristic of Satan's government.

II Tim. 3:1-5. In these verses are given a list of eighteen sins that are seen on every side as an evidence that Satan still holds sway in this earth.

IV

What Will be the End of Satan and his Kingdom?

II Pet. 2:4; 1 Cor. 6:3. The fallen angels will all be judged.

John 12:31-33. Christ said that in the judgment of this world Satan's case would be decided.

Heb. 2:14. Christ's death on the cross was the death-sentence for Satan. Christ partook of death, that He might destroy Satan. Then just as sure as Christ *has* died, so surely Satan *will* die.

Matt. 25:41. Everlasting fire has been prepared for the devil and his angels.

Rev. 20:9, 10. The same fire will devour Satan's angels, and all sin and sinners.

Mal. 4:1-3. The fire of God will consume all the wicked to ashes.

Ezek. 28:18. Ezekiel says that Satan will be brought to *ashes upon the earth* in the sight of them that behold him.

- Ezek. 28:19. There will never be a resurrection from this death, for the fiat goes forth "*never shall thou be any more.*"
- Nahum 1:9, 10. "Affliction shall not rise up a second time."
- Matt. 13:38-40. When Christ takes the kingdom, He will destroy all the works of Satan.
- Isa. 13:9. He will destroy all sinners and the last trace of sin.
- II Pet. 3:7-13. From the fires of the last day will come forth a new earth.
- Rev. 21:1-27. Upon the new earth will be a city free from sin.
- Rev. 22:14. Only those will enter the city that have been tried and tested, and are found to be obedient to the commands of the Lord.

Next month we will study of the work of the angels of light.

Where Jesus Reigns

WHERE Jesus reigns there is no fear,
 No restless doubt, nor hopeless tear,
 No base deceit nor faithless prayer,
 No angry strife nor weak despair,
 No greed for gain nor selfish pride,
 No bitterness for aught denied,
 No evil tongue, nor cruel arm,
 No envy, hate, nor wish to harm,
 No wicked lust, nor trace of stains,
 But all is pure where Jesus reigns.

Where Jesus reigns there is no night;
 For He is wisdom, love, and light!
 No raging sea nor tempest dread,
 But quietness and calm instead.
 No anxious care, no blind unrest,
 No heavy heart by guilt oppressed,
 No discontent, no gloomy days—
 But highest hope and sweetest praise.
 No stumbling oft, nor galling chains,
 No shame nor sin where Jesus reigns.

Where Jesus reigns there's joy untold,
 There's wealth that's richer far than gold,
 There's service glad and courage true,
 There's power to be and strength to do,
 There's sacrifice and sweet content,
 There's grace divine in mercy sent,
 There's triumph over self and sin,
 And blessed peace abides within,
 There's truest faith that never wanes—
 There's love supreme where Jesus reigns.

—Selected.

Answers to Bible Questions

ANSWERS to the Bible questions given in the June number of the BIBLE TRAINING SCHOOL.

1. Dwellers in Nero's palace sent greetings to the Philippians. Phil. 4:22.

2. Andronicus and Junia, kinsman of Paul, "were in Christ" before Paul. Rom. 16:7.

3. Mordecai the Jew, of the tribe of Benjamin, was honored by Ahasuerus. Esther 2:5, 6; 6:11.

4. A meal composed of fatted calf and unleavened bread was served Saul in the middle of the night by the witch of Endor. I Sam. 28:24, 25.

5. The same jawbone of an ass, with which Samson slew a thousand men, afterward, at the command of the Lord, supplied him with water to quench his thirst. Judges 15:15, 19.

6. Gideon requested as his portion the ear-rings taken from the enemy: "and they spread a garment and cast therein every man the ear-rings of his prey, . . . and the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold." Judges 8:24-26.

7. Achish, king of Gath, gave to David when he was fleeing from Saul, the city of Ziklag. I Sam. 27:3-6.

8. Gehazi with the gift of Naaman received his leprosy. II Kings 5:23-27.

9. The prophet Habakkuk pronounces a woe upon the man "that giveth his neighbor drink, . . . and makest him drunken." Hab. 2:15.

10. Nadab and Abihu, the sons of Aaron, were permitted to behold the wonderful vision of the Lord upon Mt. Sinai, and yet in a short time afterward they disobeyed in offering strange fire before the Lord, and were stricken dead. Ex. 24:9, 10; Lev. 10:1, 2.

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What Counts

If Jim had had a wad o' dough, he'd bought a house and lot
And give it to that wife of his, jest Johnny-on-the spot.

But things wan't goin' very good, and cash was mighty sca'ce,
So Mary kinder hinted round to let the Christmas pass.

But Jim he knew a thing or two, and wan't the passin' kind,
And what he'd do this Christmas was a troublin' of his mind.

When Christmas mornin' came around, he sneaked sly out of bed,
And soon he'd built a roarin' fire—then kissed his wife and said :

"My sweetheart, Merry Christmas! Here's your stockin'. Look real deep;
For Santa's brought you somethin' that I hope you'll always keep,

I give it to you wholly; it's more than worldly pelf."

She found in there a paper writ, with just one word, "Myself."

Her day is full o' happiness, o' joy beyond compare,
At evenin' by the firelight she strokes his silver hair,

And looks at him so lovingly, the color slowly mounts—

You see, it ain't jest what is done, but how it's done that counts.—*A. Cressy Morrison.*

Misquotations from Scripture

"GOD tempers the wind to the shorn lamb."—*From Sterne's "Sentimental Journey to Italy."* Compare Isa. 27 : 7, 8.

"In the midst of life we are in death." *From the Burial Service*; and this *originally* from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." *From the English Catechism.*

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scripture form is, "A righteous man regardeth the life of his beast." Prov. 12 : 10.

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?" Isa. 66 : 8.

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27 : 17.

"That he who runs may read." "That he may run that readeth." Hab. 2 : 2.

"Owe no man anything, but love." "Owe no man anything, but to love one another." Rom. 13 : 8.

"Prone to sin as the sparks fly upward." "Born unto trouble as the sparks fly upward." Job 5 : 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's *helpmate*, but merely a *help meet* for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree. II Sam. 18 : 9.

—*Selected.*

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