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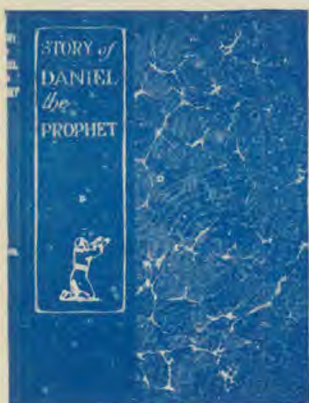
BIBLE TRAINING SCHOOL

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"



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



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of the

Story of Daniel the Prophet

contains

THREE DISTINCTIVE FEATURES.

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Every family should have the book, and begin a regular course of reading at once in their families, and in their neighborhoods.

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S. N. HASKELL,

South Lancaster, Mass.

Bible Training School

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. II

SOUTH LANCASTER, MASS., FEBRUARY, 1904

No. 9



HIS SMILE

Did Jesus never smile?

Can you remember that young bride
In Cana, meek and tender-eyed?
Where glowing stars did radiant shine,
And Jesus made the water wine,
And gentle music played the while?
Ah! can you think He did not smile?

Did Jesus never smile?

When rosy children thronged His knee,
With prattling innocence and glee,
As He against His bosom laid
Each little lad, and wee sweet maid,
And dimpled arms clung close the while?
Think you the Saviour did not smile?

Did Jesus never smile?

God's blessed book did never say
He smiled not on His earthly way,
But that His tender, loving heart
In all our joys and grief took part,
And though He wept with us the while,
Did He not also with us smile?

Aye! Jesus smiled!

That gracious smile with heaven's light
Illumines earth's dark sorrowed night,
It soothes like balm, and rests like dew,
And wakens courage strong and true.
Though death may veil our eyes the while,
We'll wake to see that blessed smile.

MINNIE A. SANDERLON.

SANCTIFICATION

MRS. E. G. WHITE

OUR sanctification is God's object in all His dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word He has given us bread from heaven. He declares that if we eat His flesh and drink His blood we shall receive eternal life. Why do we not dwell more upon this? Why do we not strive to make it more easily understood, when it means so much? Why do not Christians open their eyes to see the work God requires them to do. Sanctification is the progressive work of a lifetime. The Lord declares "This is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into conformity with the divine will?

As Christians we have pledged ourselves to realize and fulfill our responsibilities, and to show to the world that we have a close connection with God. Thus through the godly words and works of His disciples, Christ is to be represented.

God demands of us perfect obedience to His law,—the expression of His character. "Do we then make void the law through faith? God forbid; yea, we establish the law." This law is the echo of God's voice, saying to us, Holier, yes holier still. Desire the fullness of the grace of Christ; yea, long,—hunger and thirst—after righteousness. The promise is, "Ye shall be filled." Let your heart be filled with an intense longing for this righteousness, the work of which God's Word declares is peace, and its effect quietness and assurance forever.

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because He requires this, He has made provision that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God."

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory we must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied, with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and digested, that it may become a part of the life. Thus we gain eternal life. Then is answered the prayer of the Saviour, "Sanctify them through Thy truth; Thy Word is truth,"

"THE angels can not take our places; but they stand ready to co-operate with us in drawing souls to Christ; and they are soliciting us to work in fellowship with them."—*E. G. W.*

Will they wait in vain, or will you co-operate with them in drawing souls to Christ?

THE LORD HATH NEED OF THEM

I sat one evening musing,
Alone in my darkened room,
And I asked myself a question
As I sat in the gathering gloom.
"Oh, what is the life-work I can do?
What work for the Master good and true?"

"O, what can I do for Jesus,"
I murmured with a sigh,
"Nor gold nor precious treasures,
Nor houses nor lands have I.
I can only offer my withered leaves
And watch the reapers gather the sheaves."

Then I took my open Bible,
And my tears I quickly dried,
As I read the Master's message,
Ere His triumphant ride.
"Go bring the colt and her little one,
I have need of them ere my work is done,"

"I have need of them!"—O Master,
Perhaps it e'en may be
That though my lot be humble
Thou, too, hast need of me.
Perchance thou hast, it may be true,
Some work my feeble hands can do.

At least I can tell the story
Of Christ's redeeming grace,
How he sweat blood-drops of anguish
While the Father hid His face!
I can tell of His death on the cruel tree—
The Lord hath need, He hath need of me.

And O, in the glorious future,
We shall sit by the Master's side,
And He shall "see the travail
Of His soul and be satisfied."
And e'en while the years of eternity roll,
The Lord shall have need of each ransomed soul.

—*Mrs. L. D. A. Stuttle.*

THE SHUT DOOR

J. N. LOUGHBOROUGH

THEY that were ready went in with him to the marriage: and the door was shut." Matt. 25:10.

The shut door of this parable seems to have reference to an event that occurs before the actual coming of the Son of man in the clouds of heaven; for *after* this door is shut, the other virgins come and knock, and are told to "watch" because they know not the day and hour of His coming.

Again, this door is shut *after* the wise virgins go in with the bridegroom to the marriage. As stated in our last article, the marriage takes place before Christ's second coming; for in that coming He returns "from the wedding." Luke 12:35-37.

It appears from the language used in this parable of the virgins, that after the going in to the marriage there is still opportunity for even the "foolish" virgins to make all right with the Lord. It is said to them, "Watch." Watching, and waiting are elements connected with the true preparation to meet the Lord. It would appear therefore that mercy is not closed when the door of this parable is closed.

There were individuals in time past who erred in their view of this parable because of confounding the *door* here spoken of with the door mentioned in Luke 13:25-38. In this scripture it is said, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence ye are. . . . Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." It is very evident from this language that when this door is shut the fate of those shut out is decided. The kingdom of God is then come, for they *see* the saved *in the kingdom*. In the parable of the virgins the Lord was not yet come into His kingdom; but was gone to the Father to receive His kingdom.

As shown in a previous article, those whose faith followed Christ in His work, after the close of the period of the 2300 days—Oct. 22, 1844—said, "He has gone in to the marriage." They saw that when the Day of Atonement came in the typical service the high priest closed the door of

the outer apartment and opened the door into the holy of holies there to perform his work of blotting out the sins confessed into the sanctuary, and, that even so, Christ our High Priest, had closed the door of the outer apartment of the heavenly temple, and opened that apartment in which was "seen the ark of His testament." Rev. 11:19. When this apartment of the temple in heaven was opened there were voices heard, saying, among other things, Now is come "the time of the dead that they should be judged." Rev. 11:18. This was just what the Advent people had proclaimed in the first angel's message, saying, "The hour [period] of His judgment is come." Rev. 14:7.

At that time there were those among the Adventists, who had not yet received the clear light on the sanctuary service of Christ, who erred in confounding this outer door of the sanctuary with the shut door of Luke 13:25-38. These, however, were not Seventh-day Adventists, but persons who had not yet heard the third angel's message. *Who* they were, and *how* that doctrine started, and *what* circumstances led to such a conclusion, we shall endeavor to show in future articles.

As we look at the condition of the people who had been (in 1844) separated from the nominal churches, under the proclamation of the advent message, and the condition of those from whom they had been separated, we find them addressed in the testimony of the Revelation as the *fifth* and *sixth* of the seven churches of the gospel age. The last admonition to the *fifth*—the Sardis church—reads, "Remember therefore how thou hast received and heard, and hold fast, and repent, if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. From this language it is evident that those thus addressed had heard the proclamation of the Lord's

coming. They had professedly received it, but were now about to reject it, and let go of it. This was literally true of those who, up to April, 1844, professedly accepted the Advent doctrine, and joined with those who proclaimed it, but then turned to oppose it. To such the above admonition was kindly and tenderly quoted by our brethren who held fast, stedfast in the faith.

The Philadelphia church, the *sixth* state of the gospel church, is next mentioned in this third chapter of Revelation. The people whom this church represents had been brought out under the proclamation of the first and second messages, and the midnight cry. To this church the Lord says, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11. Again they are addressed in these words, "these things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:7, 8.

While this company, brought out as the result of the great second advent movement, were having their attention called to the open door of the second apartment of the heavenly sanctuary, and to the fact that our Saviour had changed His position to the second apartment of the sanctuary, and had entered upon His closing work as our High Priest in the sanctuary, and that He had actually entered upon the investigative judgment of the righteous dead, who, in all past ages had made confession of their sins, looking forward to His precious blood that should be offered to blot out their sins, opponents were busy in seeking to shut away from the people the light concerning the sanctuary work. In that sense they were seeking to close the door which the

Saviour had opened in the heavenly temple service. So also, as they taught that Christ had not changed His position in the heavenly sanctuary, they were seeking to open that door of which He had said, "Shutteth and no man openeth." Rev. 3:7.

We see then that the "shut door" of the parable is the door of the outer apartment of the heavenly sanctuary, and we also see that what avails for sin now is an interest in that work of our Saviour in the second apartment of the sanctuary—a complete and thorough work that shall cleanse away all our sins.

THE GARMENTS OF THE HIGH PRIEST

(Concluded.)

FOUR of the eight garments composing the costume of the high priest were described in our last article. The four remaining articles were as follows:

5. *The ephod.* Over the tunic and robe, the high priest wore a vestment, which was called in Hebrew, *ephod*, and was considered peculiar to the sacerdotal order. The ephod of the high priest appears to have been a sort of close robe, reaching from the shoulders to the loins, and it was made of a rich cloth of fine linen, embroidered with blue, purple, scarlet, and gold. The ephods of the inferior priests were very plain ones, made of linen. These were not worn at first by the common priests, but we afterward read of their wearing them; and we read also of Saul and David's using the ephod of the high priest when they consulted the Lord by *Urim*, 1 Sam. 28:6; 30:7; from which some argue that the Hebrew monarchs enjoyed that right without the intervention of the high priest. It is probable, however, that Saul and David only directed the priests to use it, and that they enjoyed no such privilege; for we find that Korah and his company, Num. 16:18-35, and Uzziah king of Judah, were signally punished for intruding themselves

into the holy office. 2 Chron. 26:16-21.

From this portion of the high priest's dress is derived the *armil*, or stole, which is used in the coronation of English sovereigns.

6. *The breastplate.* The breastplate was a piece of rich cloth, set with twelve precious stones, as follows:

1. *A sardius*, which is the carnelian of the moderns.

2. *A topaz*, generally understood to be the modern chrysolite.

3. *A carbuncle*, or the noble garnet of Theophrastus, which, when held to the sun, resembles a burning coal.

4. *An emerald*, which is characterized by its green colors of various depths.

5. *A sapphire*, which, in oriental countries, is a sky-blue, or fine azure color; see Ezek. 1:26; 10:1.

6. *A diamond*, a stone composed of layers, which, though they may be detached will individually resist any kind of force.

7. *A ligure*, which agrees best with our hyacinth.

8. *An agate*, a stone that takes a fine polish, and brings out beautiful forms, as the admired Mocha stone.

9. *An amethyst*, a gem of violet color, and great brilliancy.

10. *A beryl*, or *aqua marine* which resembles the emerald in color, but surpasses it in hardness.

11. *An onyx*, a very pellucid stone, of a fine flinty texture.

12. *A jasper*, a species of the quartz family, which embraces a great many varieties.

7. *The mitre.* The mitre of Aaron seems to have been a roll of fine cotton, resembling a turban. It was furnished in front with a plate of pure gold, on which was inscribed these words, "Holiness to the Lord," Ex. 28:36; that is "consecrated to His service."

The covering which the common priests wore on their heads are called in Scripture, "bonnets." These were more properly turbans, and would appear to have been like those of the high priest, except that they wanted the plate of gold in front. Josephus states, however, that the turban of the high priest had a purple cover, which would of course constitute a second distinc-

tion between that and those of the ordinary priesthood.

8. *The girdle of needlework.* The "girdle of needlework" was a piece of fine twined linen, embroidered with blue, purple, and scarlet, and which went around the body, over the coat or tunic. Josephus says it was embroidered with flowers, that it was four fingers broad, and that it was fastened in front, and twice wound round the body on common occasions; but that when the priest was officiating at the altar, it was thrown over the left shoulder.

This girdle was worn over the embroidered coat, which formed the only garment worn by the common priests.

Such was the dress of the Hebrew pontiff; and how imposing it was we learn from Josephus. That writer informs us, that such was the venerable appearance of the Jews when arrayed in his sacerdotal dress, that, upon a deputation being sent by the Jews to Alexander the Great, who was advancing to the siege of Jerusalem, he was so struck with reverence and awe, he bowed down and saluted him.—*Selected.*

"REJOICE NOT"

S. N. HASKELL

AND the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:17-20. There is nothing to the Christian that can equal in value a personal experience in the things of God; an experience that reveals to the soul an acquaintance with God. The seventy were sur-

prised that they had such power over evil spirits. This was to them a special evidence of the divine presence. Christ does not intimate that it is not. But such a manifestation of power alone is deceptive. "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me."

The Saviour would have them understand that Satan was cast out of heaven long before, and that He saw him fall from heaven as lightning. So it was no marvel that he should be cast out by the disciples, for they were clothed with that authority in their commission. They were attracted more by the external evidence than the experience of the heart. It revealed a failure to appreciate that deep Christian experience that cannot in any way be communicated to another. There is nothing strange in the devil's being cast out. He is a conquered foe. That should not be *the* cause of rejoicing. To simply rejoice in this shows a surface experience. Such have not drunk of the deep wells of salvation such as Hagar found. There was no greater prophet that ever walked this earth than John the Baptist, and he "did no miracle; but all things that John spake of this man [Christ] were true." John 10:41. The working of miracles is not the greatest cause of rejoicing. He did not look for the manifestation of power as evidence of his mission. It was to do the Lord's work. It was to know that the prophecy was fulfilled in his mission. Of himself he said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23. This was his mission. He never had the privilege of associating with Christ which he so much desired. He expected that Christ would reign a temporal prince, and proba-

bly he would have some position of honor. His ambition was to do the will of God. He was imprisoned, and finally beheaded, without seeing the desire of his heart. While in prison Christ said of him, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." Matt. 11:11. Christ did not even make him one visit. Job's comforters would have said that because of his sins God left him to his fate. Though no miracle was granted John, he was not forsaken. The angels of God visited him. They were his companions. God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose they are fulfilling as co-workers with Christ. Neither Enoch, who was translated, or Elijah, who went up in a chariot of fire, were more highly honored than John the Baptist, who perished alone in the dungeon. When this account is balanced up in the ledger of heaven it will then be seen of all the gifts that heaven can bestow upon men, fellowship with Christ in His suffering is the most weighty trust, and the highest honor men can have. God does not see as men see. He weighs motives; and the heart that struggles for a personal experience in divine things touches a chord of sympathy in every unfallen being in the universe of God.

The Saviour saw in the rejoicing of the returned disciples a principle that would unfit them for not only the trial that awaited them, but would hinder their preparation for the kingdom of God. He then said to them, "Come apart and rest awhile." He longed to further instruct them in the nature of His kingdom and work. But the multitude also followed them, and He could not instruct them; so, not understanding the mission of Christ, they were going to take Him by force and make Him a king. To

avoid this the Saviour "constrained" them to take ship and go to the other side while He sent the multitude away. Their state of mind was what gave Satan power to stir up the elements so they could not row across the sea. But Christ did not leave them. As He stepped from one snow-capped billow to another they recognized their Friend and Deliverer. He came aboard. And even then they failed to appreciate Him!

It is far more pleasant to ride in the chariot of victory than in the valley of humiliation. Those who know Christ can rejoice in tribulation. This experience is what we all must have. It is to learn as Jacob did what it is to prevail with God, and thus be able to prevail with men. "It is better to hear the rebuke of the wise than to hear the song of fools." Those who have drunk of the deep waters of salvation will rejoice, the humble are exalted, and the rich are made low.

LESSON ON THE BLOOD

THE blood is the life of all flesh. Deut. 12:23.

All mankind have the same blood. Acts 17:26.

The atonement was made with the blood. Lev. 16:15, 16, 27.

The blood of Christ was most precious. 1 Pet. 1:19.

It is the blood of the everlasting covenant. Heb. 13:20, 21.

It was the price Christ paid for his people. Acts 20:28.

Christ was the slain Lamb from the foundation of the world. Rev. 13:8.

The blood of sacrifices typified Christ's blood. Ex. 24:6-8; Heb. 9:18-24.

If a Jew ate of it, he was cut off. Lev. 7:26, 27.

Before there was a Jew, God forbade His people to eat of it. Gen. 9:4.

The Jews were not to permit the stranger among them to eat of it. Lev. 17:10-14.

It was a necessary thing for Christians not to eat of it. Acts 15:28, 29.

The transmission of disease was a physical reason for not eating it. Deut. 12:23-25.

In order that He might die, Christ took part in blood life. Heb. 2:14.

Blood life will never inherit the kingdom. 1 Cor. 15:47-51.

By eating Christ's words we derive the spiritual benefit of Christ's blood. John 6:53-57, 63.

There is virtue in Christ's blood to cleanse from all sin. 1 John 1:7-9.

In it there is power to enable all to overcome. Rev. 12:11.

It purifies the conscience. Heb. 9:13, 14.

To ignore the blood of Christ is to die without mercy. Heb. 10:28, 29.

The shedding of innocent blood defiled the land. Num. 35:31-33.

It could only be cleansed by the blood of Him who shed it. Num. 35:33.

It cries to God for vengeance. Gen. 4:10, 11; Rev. 6:10.

It is Christ's life alone that saves the sinner. Rom. 5:8-11.

We have redemption through the blood of Christ. Eph. 1:7.

We are brought nigh to God by the blood of Christ. Eph. 2:13, 14.

The wine at the communion service is the blood of the new covenant. Matt. 26:27-29.

It is the communion of the blood of Christ. 1 Cor. 10:16.

It keeps in memory the death of Christ. 1 Cor. 11:25-27.

This service cannot be neglected without suffering loss. 1 Cor. 11:29, 30.

When Christ makes inquisition for blood, He will regard those who regard Christ's blood. Psalms 9:12; Isaiah 63:1-6.

Those who do not discern the sacredness of Christ's blood, God chooses their delusions. Isaiah 66:2-4.

On this point the final line will be drawn. Isaiah 66:5.



RIVERS

MRS. S. N. HASKELL

RIVERS have ever occupied an important part in the earth. Before the curse of sin rested upon the earth we read: "A river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Gen. 2:10. The curse of sin has rested heavily upon the rivers. Populous cities line their banks and the channels of many of them have become great sewers, as it were, bearing quantities of filth from the crowded cities toward the sea. They are made the servant of commerce, and have become great thoroughfares of traffic for the millions who are grasping for greed and wealth.

Notwithstanding all this, God designs they should speak of Him. Like the stars, although they have no audible "speech nor language, without these their voice is heard, their rule is gone out through all the earth, and their words to the end of the world." Psa. 19:3, 4 [margin]. Wherever we gaze upon the placid waters of a river it should ever remind us of the peace that comes through obedience to the requirements of

the Lord. The prophet expresses it thus: "O that thou hadst hearkened to my commandments! then had thy peace been as a river." Isa. 48:18. Again, "I will extend peace to her like a river." Isa. 66:12. The river is not disturbed by the mighty storms that sweep the ocean. In like manner "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," sheltered from the fierce conflicts that wreck so many on the rough sea of life.

In the dry, arid regions it is easy to trace the course of the rivers by the verdure clothing their banks. In this we are forcibly reminded of the "hidden life" of the Christian, that gives efficacy and power to his daily life. The individual who lives a life of obedience is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psa. 1:1-3; Jer. 17:7, 8.

When the curse of sin is forever removed from the earth, the redeemed of the Lord will behold the "pure river of life clear as crystal proceeding out of the throne of God," and will eat of the fruit of the tree of life which grows upon the banks of the river; throughout all eternity the streams thereof shall make glad the city of God, the holy place of the tabernacles of the Most High. Rev. 22:1, 2; Psa. 46:4.

THE TOUCH OF GOD

WHEN God toucheth anything, power from God is imparted to the thing or person touched. The word "touch" has this meaning in the Word of God.

Psa. 104:32; 144:5. He toucheth the hills and they smoke.

Job. 19:21. Job's affliction was because the hand of God had touched him.

Matt. 9:20-22. Touching the hem of Christ's garment healed a disease of twelve years' standing.

Luke 7:14, 15. The Saviour touched the bier, they stood still and the dead came to life.

Luke 22:50, 51. Christ's touch created an ear of the high priest's servant.

Mark 8:22-26. Christ's touch gave sight to the blind.

Matt. 14:36. As many as touched Christ were made whole.

Heb. 4:15. Christ is touched with the feelings of our infirmities.

Jer. 1:9. When God toucheth a man's mouth it imparts to him a message.

Isa. 51:16. It places a man in the shadow of God's hand while delivering that message.

Isa. 49:2, 3. When a man is thus hid, his mouth is like a sharp sword, and he is like a polished shaft.

Zech. 2:8. For man to touch such an one is touching the apple of God's eye.

Isa. 6:5-8. When God toucheth a man's lips his sin is purged.

Dan. 10:10, 11. The touch of the angel strengthened the prophet to stand and listen to God's words.

Dan. 10:14-19. It gave him a message for the last days and strength to give it.

From the above we learn: First, There is virtue in the touch of Christ. Second, It strengthens the mind and quickens the intellect. Third, It imparts physical strength to do God's work. Fourth, It purifies the soul. Fifth, It gives a message for the people. Sixth, Ministers of Christ in the last days whose lips have been touched from God, will have a message for the people. It will be more than a mere theory. Dan. 12:9, 10.

"WHAT is the seal of the living God which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption."

THE MASTER'S TOUCH

"HE touched her hand, and the fever left her,"

O blessed touch of the Man divine!
So beautiful to arise and serve Him
When the fever is gone from your life and mine.
It may be the fever of restless serving,
With the heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down,
'Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown;
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly, ranking there.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still.
There is only joy as we seek His pleasure;
There is only a rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did His bidding,

How little it matters what else went by!"
Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch thou our hands! Let the fever leave us,
And so shall we minister unto Thee!

—London Christian.

STUDY ON THE BOOK OF JAMES

Chapter 1:22-27

D. A. BALL

BUT be ye doers of the word, and not hearers only, deceiving your own selves." Here we are commanded to be doers of something and that something is the word and the word is the gospel and Christ is its author. This gospel contains more than the books of the New Testament, as will be seen by reading Gal. 3:8 and Heb. 4:2 and John 8:56. It is as much our duty to do, as to hear, and if we do not do that, we are deceiving ourselves. Self is easily deceived. It is much easier to deceive ourselves than others, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." You will

notice that the order has been reversed from that given in the preceding verse. Here the hearing is given first. This is the proper order, for we must first hear before we can do. The individual that hears, and does not, is compared to the man that stands before the mirror. While standing there he may be impressed with the defects of his person or toilet, and while the picture is before him he may abhor the defects, but as he moves away from the glass he loses sight of self and another picture fills his mind. He looks upon himself as he appeared under more favorable circumstances, little realizing that his neighbors are not looking through his eyes, and they view his actual doings more than his intentions. O, that we could see ourselves as others see us, or better still, as the Lord sees us. This would effect a humility of heart. "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." These words could be interpreted to mean that we are constantly to study the Scriptures. Word pictures are there given, sins pointed out, and defects revealed which we are not likely to forget as long as we are contemplating their sayings. But alas, how soon we forget them after we cease to study, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds." Here we have the law introduced under the title, "perfect law of liberty." We read in Ps. 19:7, "The law of the Lord is perfect, converting the soul," and in Ps. 119:45, that they bring liberty when they are sought. When the law is obeyed we are free from the bondage of sin and the blessing is upon those that are found doing as expressed in the margin of James 1:25, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's re-

ligion is vain." The apostle refers to members of their own society, for he uses the expression "among you"; then he shows the necessity of bridling the tongue.

We read that for every idle word that man shall speak he shall give account thereof in the day of judgment. The bridle is used to guide the horse. As well might you expect that the wild, vicious steed would go where you wanted him to go without the bridle as to think that the unbridled tongue will be found speaking things that are pleasing to God. By thy words thou shalt be justified and by thy words thou shalt be condemned," but "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." He is here speaking about a pure religion, one that is current in heaven and on earth, one that is approved of by Father and Son. It is found in doing for the orphans and widows, and in keeping from worldly contamination. You will note that the word "widows" is in the plural and "affliction" in the singular, so it must refer to some particular affliction which all widows experience. This is met in the loss of a companion, and there is no time when words of cheer and comfort are more needed than at this period. The apostle does not wish us to understand that all our duty as Christians is found in accomplishing the things specified in this verse, for there are other duties that are equally as plain, but he does infer that it is possible for us to so live that our good be not evil spoken of in accomplishing the duties here set forth. Then there is much in the expression, "unspotted from the world." A few years ago I visited a flouring mill that a friend had built and he took great delight in conducting me through it. I started in with a determination to gather the skirts of my garments so closely around me that no marks of my visit should appear, but alas, I found that my looks betrayed my travel, and I thought then how hard it is to pass through this world and not be spotted by it.



BIBLE READER'S CLASS

IT would be a great blessing to every member of the class if they would commit to memory each text given in these Bible readings on faith. It could easily be done by learning a few each day.

I. Faith

Heb. 11:6. Faith is an absolute necessity in the Christian life. It is impossible to please God without it.

Deut. 32:20; 2 Thess. 3:2. The wicked have no faith.

Rom. 12:3. Degrees in Christian character are shown by the measure of faith possessed.

Luke 12:28. Some have "little faith."

Rom. 14:1. Others are "weak in the faith."

Matt. 15:28. The Syrophenician woman had "great faith."

Acts 11:24. Barnabas was "full of faith."

Luke 17:5. We should pray for an increase of faith.

Luke 22:31, 32. We should pray that our faith fail not.

Jas. 2:5. It is possible to be rich in faith.

2 Tim. 1:5. There must be no deception, the faith must be "unfeigned."

2 Pet. 1:1. "Precious faith is obtained through the righteousness of God and our Saviour Jesus Christ."

2 Pet. 1:5-8. Faith is the foundation upon which a godly character is built.

Eph. 6:16. Faith will shield us from evil.

II. Faith

Heb. 12:2. Jesus is the "author and finisher of faith."

John 1:1, 14. Christ is the living Word.

Rom. 10:17. Since Christ, the living Word, is the author of faith, we receive faith by reading the Word.

Eph. 2:8. It is a gift from God, which we receive through the channel of His Word.

James 2:18. Our faith is shown by our work.

James 2:17. If we do not work our faith dies.

James 2:22. Faith is made perfect by works.

Rom. 5:1. We are justified by faith.

Rom. 4:5. Faith is counted for righteousness.

Gal. 2:16. It is by faith and not works that a man is justified.

James 2:24-26. Faith without works will not save any one.

Gal. 5:6. Faith works by love. As long as there is any life in a coal of fire it will burn; when it ceases to burn it is dead. In like manner, as long as there is a spark of faith in the heart it will work, because there is life in it. If it does not work, there is no life in the faith.

Eph. 3:17. Faith makes Christ's presence a reality.

Gal. 2:20. The Christian life is a life of faith.

III. Faith

Heb. 11:1. "Faith is the ground or confidence of things hoped for, the evidence of things not seen."

Mark 11:24. Our faith brings an answer to our prayers.

Luke 8:43-48. Faith restores diseased organs.

Luke 17:11-19. Faith can restore the body as well as the soul.

James 5:13-16. The prayer of faith will save the sick.

Mark 10:46-52. Faith will restore physical sight.

Matt. 9:27-30. We receive both physical and spiritual strength, according to our faith.

Luke 5:18-26. There is a close relation between the healing of the body and clearing from sin.

Matt. 6:30-34. The Christian that fails to have faith for temporal things, loses much of the sweetness of trusting in God. He has "little faith."

Matt. 8:23-27. "Little faith" will fear the elements.

James 5:16-18. Faith can control the elements.

1 Cor. 13:1-3. A faith that can even control the elements of nature is of no value, unless it serves as the foundation of a Christian character worked out in daily acts of love.

1 Cor. 13:4-11. A living faith will enable a man to control his temper and be patient.

James 1:26. A working faith will control the tongue. If the tongue is not controlled the faith is dead.

IV. Faith

Acts. 14:27. There is a "door of faith."

Gal. 6:10. When we enter this door we become members of the "household of faith."

1 Cor. 16:13. We are to "stand fast in the faith."

2 Cor. 5:7. "We walk by faith."

1 Thess. 1:3. The Christian will do the "work of faith."

1 Tim. 5:8. Some will deny the "faith."

1 Tim. 6:10. Love of money will cause some to err from the faith.

1 Tim. 6:20, 21. Worldly science will cause some to err concerning the faith.

2 Tim. 3:8. Those of corrupt minds are reprobate concerning the faith.

1 Tim. 4:1; 2 Tim. 2:17, 18. Spiritualism and false doctrine will cause some to depart from the faith.

1 Tim. 1:19, 20. When one gives up their faith they make shipwreck of life.

2 Cor. 13:5. We are to examine ourselves to see if we are in the faith.

1 Tim. 3:13. A righteous life will give great boldness in the faith.

1 Tim. 6:11, 12. We are to "fight the good fight of faith."

Jude 1:3. We are to earnestly contend for the faith.

Jude 1:20. We should build ourselves up in the faith.

1 John 5:4. Faith will overcome the world.

AARON'S DEATH

TAKE Aaron and Eleazer his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazer his son; and Aaron shall be gathered unto his people, and shall die there." Num. 20:22-28.

Together these two aged men toiled up the mountain height. The heads of Moses and Aaron were white with the snows of six score winters. Their long and eventful lives had been marked with the deepest trials and largest honors that had ever fallen to the lot of man. They were men of great natural ability, and all their powers had been developed and exalted, and dignified, by communion with the Infinite One. Their life had been spent in unselfish labor for God and their fellow men; their countenances revealed great intellectual power, firmness and nobility of purpose, and strong affections.

Aaron's work for Israel was done. Forty years before, at the age of eighty-three, God had called him to unite with Moses in his great and important mission. He had co-operated with his brother in leading the children of Israel from Egypt. He had held up the great leader's hands when Israel's host gave battle to Amalek. He had been permitted to ascend Mount Sinai, to approach into the presence of God, and to behold the divine glory. The Lord had conferred upon the family of Aaron, the office of priesthood, and had honored him with the sacred consecration of high priest. He had sustained him in holy office by the terrible manifestations of divine judgment in the destruction of Korah and his company. It was through Aaron's intercession the plague was stayed. When his two sons were slain for disregarding God's express command, he did not rebel or even murmur.

Aaron bore the names of Israel upon his breast. He communicated to the people the will of God. He entered the most holy

place on the Day of Atonement, "not without blood," as a mediator for all Israel. He came forth from that work to bless the congregation, as Christ will come forth to bless His waiting people when the work of atonement in their behalf shall be ended. It was the exalted character of that sacred office as representative of our great High Priest, that made Aaron's sin at Kadesh of so great magnitude. For his sin at Kadesh, Aaron was denied the privilege of officiating as God's high priest in Canaan,—of offering the first sacrifice in the goodly land, and thus consecrating the inheritance of Israel.

The absence from the camp of the two great leaders, and the fact that they had been accompanied by Eleazer, who, it was well known, was to be Aaron's successor in the holy office awakened a feeling of apprehension, and their return was anxiously awaited. As the people looked about them, upon their vast congregation, they saw that nearly all the adults that left Egypt had perished in the wilderness. All felt a foreboding of evil as they remembered the sentence pronounced against Moses and Aaron. Some were aware of that mysterious journey to the summit of Mount Hor, and their solicitude for their leaders was heightened by bitter memories and self-accusings.

The forms of Moses and Eleazer were at last discerned, slowly descending the mountain side; but Aaron was not with them. Upon Eleazer were the sacerdotal garments, showing that he had succeeded his father in the sacred office. As the people with heavy hearts gathered about their leader, Moses told them that Aaron had died in his arms upon Mount Hor, and that they there buried him.

Concerning the burial of Israel's high priest the Scriptures give only the simple record, "There Aaron died, and he was buried." Num. 20:21. In what striking

contrast with the customs of the present day was this burial, conducted according to the express command of God. In modern time the funeral services of a man of high position are often made the occasion of ostentatious and extravagant display. When Aaron died, one of the most illustrious men that ever lived, there were only two of his nearest friends to witness his death and attend his burial. And that lonely grave upon Mount Hor was forever hidden from the sight of Israel. God is not honored in the great display so often made over the dead, and the extravagant expense incurred in returning their bodies to the dust.—*Selected from "Patriarchs and Prophets."*

Opportunities

THE great opportunities that little men look for, and the easy tasks that lazy men long for, are not apt 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 of the fitness for the higher. The idlers, who were waiting for some great opportunity, did not think the call of Christ any opportunity at all.—*March.*

"DO TO-DAY'S duty, fight to-day's temptation; do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them."

A QUESTION ANSWERED

A SUBSCRIBER asks: How can you harmonize "Let your women keep silence in the churches; for it is not permitted unto them to speak . . . for it is a shame for women to speak in the church," with the idea that God designed woman to be on the equality with man? 1 Cor. 14:34.

The subject in Corinthians is the prophesying in the church. The Scriptures recognize four ways of prophesying.

First. To teach the prophecies as Caiaphas did. John 11:49-51.

Second. To be a teacher in the ordinary sense of the inspired Word. 1 Chron. 25:1-7.

Third. To teach by the prophetic gift.

Fourth. By bearing testimony as in social meeting. By a song, doctrine, or psalm. 1 Cor. 14:24-26.

There were certain women in the Corinthian church, that had no regard for church order. They were not subject to one another, and therefore each one considered that her testimony was to be heard first. 1 Cor. 14:29-33. This course brought in confusion, for they did not regard themselves as amenable to those placed over them. They did not appreciate the church order as it existed "in all churches of the saints." The apostle in reproof to these spirits, said, "Let your women keep silence in the churches: for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for women to speak in the church."

He was not giving a command to all women, but his instruction pertained to those who claimed to prophesy, and had husbands. In the thirty-sixth and thirty-seventh verses, the apostle laid down one general principle, that those who had built

up the work and borne the responsibility of the work of God should be first acknowledged, for he said to them: "What? came the word of God out from you? or came it unto you only?" That is, if they felt such a responsibility of being heard, that they could not even wait till the first speaker had finished, irrespective of the order that had been established in the church, they should first consider through whom they had received their light. Did it originate with them, or was it brought to them? "If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." This is always a test of the true prophet, or any person wishing to be prominent. They will first recognize those who have borne the burden and the heat of the day in the work of God. When this principle is ignored, confusion is sure to follow. There were certain women who had husbands that ignored this principle in the Corinthian church and the apostle was correcting this evil.

There are some churches at the present day that might be profited by this instruction. God never has but one leading prophet at a time. It was Moses, then Joshua, Samuel, David, Elijah, Elisha, Isaiah, Jeremiah, etc. There were other prophets, but they were subject to the leading prophet, upon whom God lays the general burden of the work. There can be no order or harmony where this principle is ignored. God had honored the church at Corinth by placing in their midst every gift of the Spirit. 1 Cor. 1:5-7. But instead of it humbling them, they became exalted, and regarded themselves sufficient without the counsel and advice of the apostle Paul, who had now become advanced in years, and so they reasoned, "Hath not God spoken by us?" Korah, Dathan, and Abiram are set forth as examples of those who anciently tried it, as did these women in the church at Corinth.

TOO BUSY TO FREEZE

How swiftly the glittering brook runs by,
 Pursuing its busy career,
 Reflecting the beams of the cheerful sun,
 In waters transparent and clear;
 Kissing the reeds and the lowly flowers,
 Refreshing the roots of the trees,
 Happy all summer to ripple a song,
 In winter, *too busy to freeze.*

Onward it glides, whether sunshine or rain
 Await on its vigorous way,
 And prattles of hope and sustaining love,
 Whether cloudy or bright the day;
 Chill winter around may his torpor fling,
 And on lazier waters seize,
 But the nimble brook is too much for him,
 Being far *too busy to freeze.*

May we, like the brook, in our path thro' life,
 As active and steady pursue
 The course in which real utility lies,
 Which is lovely and useful, too;
 Still nourish the needy, refresh the sad,
 And, despising indulgent ease,
 Adorn life's current with generous work,
 With love that's *too busy to freeze.*

Yes, while there's a brother to warn from sin,
 A sister to save from despair,
 A penitent heart to be meekly taught
 To utter the prodigal's prayer;
 An outcast child to be turned to God,
 A foe to be brought to his knees,
 And many a drunkard yet to be saved,
 We must be *too busy to freeze.*

—*Midland Temperance Record.*

Future Veiled

THE Lord, who knows all, will make known the very things that are for the best interests of His children; and if He sees fit to veil the events of the future, it is only because He loves us, and would work out our highest good. Should He permit us to see the future mapped out before us, some of us would be distracted by anticipating coming sorrows, and others would be self-confident and daring, and the very good that our heavenly Father intended to bring about by His all-wise providence, would be thwarted and frustrated.—*Signs, No. 32, 1889.*

Words of Courage from a Sister in Ontario

HAVE just come in from delivering books this morning. I made up my mind that I wanted to take fifty orders before Christmas, and I can for I have forty-five already. I thoroughly enjoy canvassing for the "Story of Daniel the Prophet," and expect to keep right on all winter. I do praise the Lord that He gives me the privilege of working for Him. I am the weakest of the weak, but Sister White says, "None need feel that they are powerless, for the power of Christ may be their power. He desires all to enjoy the wealth of His grace, which is beyond all computation. It is limitless, exhaustless. It is ours by eternal covenant, if we will be workers together with God."

I am so glad that as we yield ourselves to the Lord every day we can know that His promises are sure, and that He will make us channels through which He can work. This is my only object in life.

As I look back over the past year and see how God has wrought for me, words fail to express my thankfulness and love for Him. We have surely reached a time when no one can be a true Christian and not surrender his whole life to Christ's service. Sister White has so much to say of late about the faithful canvasser that is so encouraging. I also read the first article in the Week of Prayer readings from Sister White several times, and as we were having a Bible reading on Sabbath on the Holy Spirit, we noticed the text that says the remnant will be a young lion in the midst of a flock of sheep.

I had some good visits while delivering my books. Some urged me to come and see them again. I could appoint some readings, but I will let them read their book, and I will keep right on canvassing so others can have Bible readings from the book, which will be better than I can give.

I am of good courage, knowing that the Lord is with me. This text has been such a comfort to me for some time. "Wait on the Lord: be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."

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SOUTH LANCASTER, MASS., FEBRUARY, 1904

REMEMBER the BIBLE TRAINING SCHOOL is published at South Lancaster, Mass.

ELDERS BUTLER AND HASKELL spent the first week in January in Graysville, Tenn., attending the session of the Cumberland Conference.

A BIBLICAL institute was held in Nashville, Tenn., January 8-28. Workers were gathered in from different portions of the Southern field. It was a profitable season for the work in the South.

MRS. JENNIE WILSON, formerly of Australia, has recently joined Elder Haskell's company of workers in Nashville.

THE March number of the BIBLE TRAINING SCHOOL will be a health and temperance number. It will be an excellent paper to sell, and give away in your neighborhood. Send for a club of fifty or one hundred, and distribute them among your neighbors.

THE "Story of Daniel the Prophet" is an important aid in the study of the Sabbath-school lessons during this quarter. Every member of the Sabbath-school should have one. Price \$1.00, postpaid. Address BIBLE TRAINING SCHOOL, South Lancaster, Mass.

ELDER HASKELL and wife, with a company of workers, are working in a part of the city of Nashville, Tenn., which has not been previously entered. Pray for the work. There are no funds set aside to support this work; but the workers are going forward in faith. They have a working faith, are selling books, and doing all they can to meet expenses.

WE wish to thank the kind friends who have remembered the needs of the southern work by sending substantial aid. Pray for the work in this needy field.

ELDER S. N. HASKELL's southern address is 1025 Jefferson Street, Nashville, Tenn.

"By Land and Sea Through Five Continents," by G. C. Tenney, has been revised, and the second edition is now on the market. It is an excellent book for the young and should be in every home. The style is interesting, and it contains valuable information. Review and Herald, Battle Creek, Mich., are the publishers.

THE new sanitarium at Graysville, Tenn., will soon be completed. It is pleasantly situated on the side of Lone Mountain. A large spring on the mountain supplies the sanitarium with an abundance of beautiful soft water.

MISS FANNIE M. DICKERSON, who for years has been connected with the South Lancaster Academy as teacher of science, and for between three and four years as preceptress of the ladies' home, has been called by the General Conference Committee to take up the work of editing the *Youth's Instructor*. Miss Janet Haskell, who has been teaching in the academy for between two and three years, has been elected to take the work of preceptress of the home. Dr. Lucinda A. Marsh, who has been connected with the Melrose sanitarium, will carry on Miss Dickerson's classes in the school.

"The Story of Daniel the Prophet" as an Educational Work.

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HOW TO USE THE INDEX.

At the top of page 291, we find "Greek worship of reason," referring to page 209. In the story we are told how the Romans borrowed reason worship from the Greeks, etc. The references in the margin show how it was recognized in the New Testament. The book is the fruit of many years' hard study.

A TESTIMONIAL.

I am much pleased with the work entitled, "The Story of Daniel the Prophet." The author has certainly hit a unique plan for presenting the great truths contained in the book of Daniel. The array of references having a bearing upon the same subject leads one into almost every part of the Bible.—*David Paulson, M. D., Editor of "The Life Boat."*

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