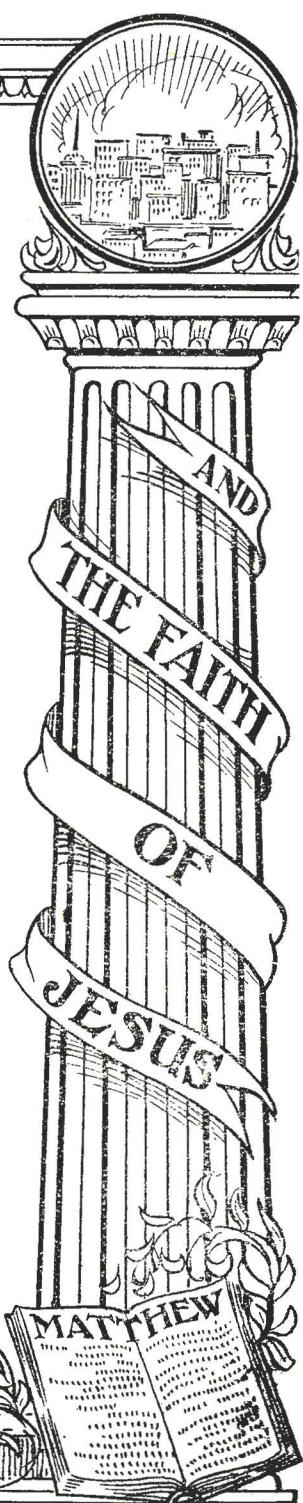
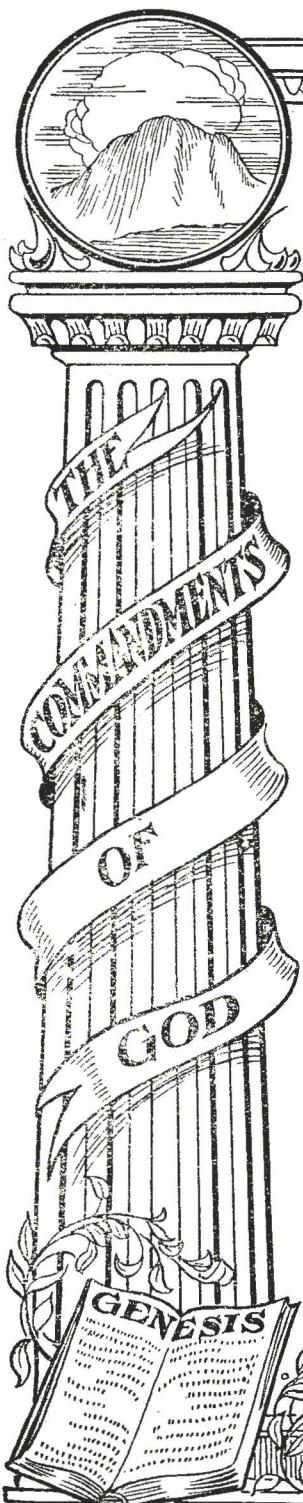


The Reformer



WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



Vol. IV

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No. 7

PROGRESSIVE CHRISTIANITY

While in the political world we hear much today about "progressive Democrats" and "progressive Republicans," yet, in the realm of religion, we hear scarcely anything about "progressive" Christianity, although that is the only kind that is worth having and the only kind that is taught in the Bible.

God's truth is always progressive, new truths being brought out and old truths revived in different ages, as circumstances may require. The Christian life is as progressive as the growth of a tree and the maturing of its fruits. In the Bible we are exhorted to grow in grace and in the knowledge of the truth, pressing on to the high mark of perfection. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Prov. 4:18.

Some people feel that it is not necessary for them, in religious matters, to believe or do anything different from the beliefs and practises of their forefathers. They think if they live up to the creed of their forefathers that this is all that heaven requires of them. We often hear the expression, "My parents' religion is good enough for me." In other words, one is a Baptist because his parents were; likewise another a Methodist, a Presbyterian, an Episcopalian, or a Roman Catholic. Many think that their creed must be right, because it has been believed by so many good people for hundreds of years in the past.

Age does not convert a counterfeit, and we need to remember that a false doctrine is not converted into the truth merely because for centuries it may have been accepted by honest men as truth. A thousand years of believing a falsehood does not make that falsehood the truth. There was a time when, for hundreds of years, all the people believed the world was flat; but that did not have any effect on the true shape of the sphere on which we live. A counterfeit coin may pass as genuine for many years among honest men, but this will not make it genuine, and no honest man will con-

tinue its circulation after he knows it to be spurious. Neither is error any the less error by having been by the good of past generations considered truth.

The great historian of the Reformation says: "To have been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed."—D'Aubigne's "Reformation," book 8, chap. 14, par. 14.

Dr. Adam Clarke, the great Methodist commentator, says: "The antiquity of an opinion, if that be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old."

With all due respect to the good intentions and honesty of purpose of those who will follow nothing but the creed of their forefathers, we must admit that the fact that one happens to be reared on any certain code of doctrines does not in itself prove these doctrines to be right. Instead of looking to the opinions and practises of men for the correct interpretation of the Bible, we should study the Bible now for ourselves, to learn our duty. The great preacher, C. H. Spurgeon, once said: "Now, I do think that the worst of all reasons for a particular religion is that of our being brought up to it. I never could see that at all. I have attended the house of God with my father and grandfather; but I thought, when I read the Scriptures, that it was my business to judge for myself."

We must never lose sight of the fact that the measure of our responsibility in the judgment will be according to the light and opportunity which has been given us. Luke 12:47,48. Each soul should make it his first consideration to walk in the light and obey the truth, just as fast as it is made plain to him from the Bible. When we refuse to do that which we know is right, we stand condemned. John 9:4; Jas. 4:17.

It is possible for people to overlook a plain Bible truth for hundreds of years. In Neh. 8:8-18, we learn that when the people in the time of Ezra searched the writings of Moses, they found certain instructions

in regard to the observance of the feast of tabernacles which had been lost sight of for centuries. They proceeded to carry out these instructions which had not been obeyed for over one thousand years (Neh. 8:17), yet this plain truth had been there in the Bible all the while.

So in the last days, much additional truth and knowledge is to be brought forth as the result of a searching of the word of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. We may expect to learn many things in the last days which were not known in past ages. During the Dark Ages, the light of the Bible shone but dimly. The truth of God was buried under the dust of human tradition. Dan. 8:12. The light of truth was eclipsed by the darkness of many errors and false doctrines which prevailed in the religious world.

But it is made plain in Rev. 11:3, that after 1798, when that 1260-year period of papal supremacy expired, the darkness which had obscured the light of truth was to be removed from the lamp of God (Ps. 119:105), so that increased light might shine upon the pathway of God's people in these last days. The light is to shine more and more even to the perfect day (Prov. 4:18), so that just before Christ's coming the fullness of divine truth shall be revealed to the human family. The last message of the gospel is to contain all the truth of the gospel. God designs that all the truths which have been falsified or hidden during the Dark Ages shall be restored in their purity in his last message. Every false doctrine and unscriptural practise is to be discarded by his people so that when Jesus comes, he will find his Church without blemish or spot. Eph. 5:25-27.

The power of the will and the intention of the soul is the main point in magic as in medicine. A man who wishes everybody well will produce good effects. One who grudges everybody all that is good, and who hates himself, may experience on his own person the effects of his poisonous thoughts.—Paracelsus.

JUST A SMILE

'Twas only a smile from a stranger that day,
As just for a moment she paused at my door,
But O, how it cheered me as helpless I lay,
Not knowing just what stretched before.

Smile on, little stranger! this world with its woe,
Is filling the lives of so many with grief;
There's more than one lonely heart longing for love,
To which a warm smile would bring sweet relief.

Smile on, little sunbeam! Tho' frail you may be,
Broad ripples your influence is speeding along
Each day; and eternity only can tell
Where their widening borders will finally throng.
Smile on, little helper! You never can tell
What hard heart will yield, and be led to believe
In the same precious truth which has made you so glad,
And helps you in hopeful serenity live.

Smile on, little worker! And be not dismayed,
If much of your effort seems spent all in vain;
For angels with pleasure take note of each deed,
And heaven's reward will at last be your gain.

The lesson I learned from that one little smile,
I've carefully treasured, more precious than gold;
And henceforth, God help me to scatter bright smiles,
And help bring the lost to the heavenly fold.

God employs fire to destroy the sinner, not to torture him.

The Christian wants to go to heaven because he loves God, not because he is afraid of being burned.

If bad men go into torment at death, then God is unjust, for Cain will have six thousand years more punishment than a murderer of today.

The thought that God casts sinners into some fiery hell, and

keeps them there throughout eternity, has made more infidels than it ever made Christians.

Death means an end of life.
If a man is conscious after death, is he dead?

If a man is not dead when alive, is he alive while dead?

The wages of sin is death, not eternal life in misery. Romans 6:23.

If the dead went to heaven or hell at death, there would be absolutely no need for the Judgment, the resurrection, or the advent.

Christ had difficulty in making the disciples understand that death is a sleep. So people have difficulty to understand it now. John 11:11-14.

Men are not rewarded or punished until after the Judgment. What would you think of a court that would hang a man and then try him afterward?

Once men believed that when they died, they would never live again. Now men believe that they do not die at all, but keep right on living, thus giving credence to the old lie of the serpent, "Ye shall not surely die." Genesis 3:4.

A CHILD'S PLEDGE FOR CLEAN SPEECH

The English language is the leading spoken and written language of the world. I must learn to use it well. This will help me to become successful in any work that I may do in life.

I promise:

- That I will not dishonor my country's speech by abusing it with the slang words used by careless lips.

- That I will say "yes" instead of "huh-huh" or "yeh," and use "no" rather than "nope" or a mere grunt.

- That I will make the dictionary my friend, and consult it frequently for the spelling, pronouncing, and meaning of words.

- That I will do my best to encourage better speech by cultivating the habit of speaking distinctly, pleasantly, and sincerely.

- That I will help to keep my country's language clean for the sake of the many boys and girls of foreign nations who come here to be our neighbors.

OUR LITTLE SINS

We have often expressed the desire to overcome the sins that so easily beset us, but we have experienced great difficulty in our uneven struggle. Perhaps the reason we fail to receive the grace necessary to overcome these besetting sins lies in the fact that we consider so many of them as merely little sins.

We often find sin mentioned in the Bible as great, and never do we find any transgression referred to as a little sin. Really, can we call any sin little? If we turn the mirror of God's law and character upon our sins, we shall see that what appeared insignificant to the natural sight is in truth a giant Goliath; not a pygmy, but a horrible monster. One sin persisted in will bar us out of the kingdom of God. "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death." Rom. 6:23. We shall have to cast away from us all transgression, and receive a new heart and a new spirit if we would live. Eze. 18:31, 32.

If we put on the whole armor of God, and go forth with the courage of David, calling upon our Captain night and day, He will give us the power to slay utterly the Goliaths of sin that rise up before us, and will bring us off "more than conquerors through Him that loved us." Rom. 8:37. Only through Him who loved us to the extent of coming down from heaven and overcoming the very sins which trouble us, can we hope to obtain the desired help.

SPECIAL NOTICE

The Second Annual Session of The Cuban Mission of Free Seventh-day Adventists will be held at Moron, Cuba, May 29th to June 8th.

The delegates of this Mission are earnestly requested to be present on time. Many matters of grave importance are to be considered.

Evangelist J. W. Manns, president of the General Assembly is expected to be with us during the sessions.

Special evangelistic meetings will be conducted each night.

C. A. EDWARDS, Pres.
W. T. DALY, Secretary.

THE BANNER

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J. W. MANNS.....Editor
MRS. L. L. JOHNSON.....Associate Editor
J. B. MOSLEY.....Contributing Editor
C. A. EDWARDS.....Contributing Editor

General Assembly Directory

Office Address.....610 W. 36th Street
Telegraphic Address.....610 W. 36th Street
Cable Address.....Adventists, Savannah, Ga.

Executive Committee

(Office Address: 610 W. 36th Street)
J. W. MANNS.....President
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THE FELLOWSHIP OF JESUS

Friendship may exist without fellowship. It did with Jesus. But fellowship cannot exist without friendship. The latter is the stepping-stone to the former. Fellowship is friendship intensified to the degree of joint interest.

Paul and John are the only two who teach the doctrine of fellowship. The former tells how we are called unto the fellowship of Jesus—the “fellowship in the gospel” (Philippians 1:5), the “fellowship of His sufferings” (Philippians 3:10); and that there is a fellowship of ministration to the saints.

John tells how we may have “fellowship . . . with the Father, and with His Son Jesus Christ” (1 John 1:3), and that we ought to fellowship with one another. If we do this, “the blood of Jesus Christ His Son cleanseth us from all sin.”

The word “fellowship” is from the Greek *koinonia*—communion; but it is used in several senses—association, companionship, partnership, and communion—all of which apply to Jesus.

The fellowship of Jesus was association. A particular illustration is seen in His visitation to the home in Bethany. His affection encircled the members of that orphaned family. John says He “loved Martha, and her sister, and Lazarus.” John 11:5. Theirs was a charmed circle. Without a doubt, Jesus “felt at home,” and friendship was keen and deep.

The fellowship of Jesus was

companionship. It is one thing to have company, another thing to be companionable. As with us, there must have been a forced restraint when Jesus was in the association of some folks. Nowhere do we read where Jesus was “a bosom friend” of Judas; but He was especially “chummy” with Peter, James, and John.

The fellowship of Jesus was partnership. He wanted every apostle, disciple, and friend to have a share in His love, His Spirit, His truth, His knowledge, His salvation, and His kingdom work. He even took Zebedee’s two sons into partnership to drink of His “cup” (Matthew 20:23), as He took the twelve and the seventy into partnership to establish His kingdom on earth.

The “cup,” you may say, meant suffering. Then Paul had a reciprocal feeling; for he wanted partnership with Jesus in this, when he said, “That I may know Him, . . . and the fellowship of His sufferings.” Philippians 3:10.

Reversing this thought, Jesus fellowships with those who dearly love Him. John G. Paton, of New Hebrides distinction, tells us, in his book, of the death of his wife and babe. Sad the story of the grave dug by his own hands, the walling up of the same by blocks of coral, and the decorating of the lot with white coral chips. There, through months and years at that shrine where lay all dear, he claimed the land for God. But from that, he had a resting place, an upward look, and an outward reach, which made Jesus sensibly near; for he says: “But for Jesus and the fellowship He vouchsafed me there, I must have gone mad and died by that lonely grave; and all that is possible of sympathy through human friendship can come to a man through the friendship of Christ.”

The fellowship of Jesus was communion. There was always a delightful interchange of thought, as when He walked and talked with the two on the road to Emmaus. No wonder their hearts burned, and “their eyes were opened.” Luke 24:31, 32.

Robert Barber, the intimate of Henry Drummond, tells of a flying visit he had from the great intellectual, and spiritual-

ly minded man, and “a walk across the moor in the bracing Scotch air, a talk before the open fire, a solemn word of prayer, and then,” says Barber, “the Bird of Paradise spread his wings, and I saw him no more.”

But, the thought, the spirit the influence, and the love of Drummond’s fellowship remained. Jesus has gone, but now is. He is friendly to all, but He fellowships — communes—only with His favorites. His favorites are those who keep His commandments. “He that hath My commandments,” said Jesus, “and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” John 14:21. Are we favorites of Jesus?

“O Jesus, light of all below,
Thou fount of living fire,
Surpassing all the joys we
know,
And all we can desire!”

TYPE

When the sun guilded the western hills of the land of Judea, on the ninth day of the seventh month, the trumpet was blown throughout Israel. The solemn warning of the trumpet produced a marked effect in every home. All work was laid aside, and quiet reigned. It was not the ordinary rest of the weekly Sabbath, for no evening meal was spread. There was not the usual baking and seething customary on the preparation for the Sabbath. No food was prepared, for this was not a feast, but a fast day. The father of the household gathered his family about him, and read from the Sacred Scroll: “Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls.” With prayer, fasting, and deep searching of heart, the day was spent by the Israel of God. With solemn awe they repeated, “Whatsoever soul shall not be afflicted in that same day, he shall be cut off from among his people.” Lev. 23:27-32.

In the Gentiles homes around them were eating and drinking and all the busy activities of daily life, but quiet reigned in the homes of Israel.

AN INTERESTING MISSIONARY MEET- ING IN PANAMA

Our first Missionary Meeting was held February 3rd at Coco Grove. The believers of Free Seventh-day Adventists gathered at 7:30 P. M. Song No. 497 was sung from "Christ In Song." Prayer was offered by Bro. Dunn. Our Scripture lesson was the 61st. Psalm. Bro. Lindsay, our deacon, and too, an old Missionary worker was called upon for a talk and he quite fully explained the work of our Missionary Society and its object.

As the bees are busy day by day, so, must we Missionaries keep actively working for the salvation of souls. Truly this was an interesting meeting and it was a source of encouragement to all present.

We are praying the blessings of God upon our church members, and trusting soon to see every one a busy worker in the Missionary Society, and at last be ready to meet Jesus when He comes.

The second Tuesday of each month is the date fixed for our meetings and we are asking every member to always be on time at 7:30 P. M.

The Banner was distributed after which we all sang No. 476 and were dismissed by Deacon Lindsay.

(Miss) ALICE HAMILTON

DO IT NOW

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once, and finish it up squarely and cleanly; then begin the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the very first one that comes to hand, and you will find that the rest all fall into file, and follow after, like a company of well-drilled soldiers; and tho work

may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may often have seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word "now."

GREATEST BLUNDER OF MY LIFE

The boys and girls will be interested in a few of the "blunders" written down by five hundred men, and to be found in the Crerar Library:

"Reading worthless books."

"Did not stick to my trade."

"Did not stick to anything."

"Did not take care of money."

"Beating some one out of money."

"Careless about my religious duties."

"When I left my church and mother."

"Not saving money when I was young."

"Refused a steady position with a good firm."

"The greatest blunder of my life was gambling."

"Was to fool away my time when I was at school."

"Thinking that my boss could not do without me."

"Would not hearken to the advice of older people."

"Not keeping my position, but grew slack in my work."

"When I left school before I was past the fourth grade."

"My greatest blunder was when I first learned to smoke."

"The greatest blunder of my life was not accepting Christ and thereby avoiding many sorrows caused by serving Satan."

"LIFT ME UP"

The author of "The Girl in Her Teens" tells of a crowded city street where a parade was expected. Already the approaching notes of the band were calling, and there was the usual straining and crowding for the first sight. A tiny little girl down in the mob of knees, peering this way and that, finally cried out to all the world, "Lift me up, so I can see!" The words,

insistent, unafraid, were repeated: "I say, Lift me up, so I can see!" Then a stalwart expressman bent down and boosted the tot to his shoulder, where she clung with one arm tight around his neck, and the other gesturing gleefully: "Oh, now I can see! I can see everything."

Dear teacher, do you not hear it, the cry of all the children, "Lift me up, so I can see"? They are down in the dark of the unknown, the undeveloped, but they are growing toward some destiny. Only by teaching can they be lifted up to the vantage point where the clear, unobstructed vision of keen minds and broad hearts reveals the green fields and forests, the glistening towers and arches of the promised lands beyond. "Lift me up, so I can see."

GO WITH GOD

(By Samuel Gardiner Ayres)

Next to the word of greeting, the farewell word is a manifestation of personal interest. It varies in its expression from the "au revoir" of France to our own good old Anglo-Saxon "good-by," which is a contraction of the phrase "God be with you" or "God be at your side." In several of his books Henry Sienkiewicz mentions again and again the use of the Polish farewell "Go with God." What a sweet, gentle sound it has! It has much of comfort. When on a journey far from home, it is a fine parting word to carry along the way. "Go with God"—that means His care. It may mean the success of a great or small undertaking. What a fine word it is for a school commencement—"Go with God"! It may mean a transformed life. It surely will mean a life of service. It is impossible for one to walk with God very far without being able to help some one. It is a great word to take to the end of life. It is so noble a word and has such power in it that it will make a pessimist into an optimist and a sullen, sour-visaged person into one with whom it is pleasant to live and work. "Go with God, dear friends, go with God!"

Self-confidence and self-respect give a sense of power which nothing else can bestow.

WASTEBASKET IT

The useful things in this world are the working things. If your day isn't clear and clean, if details clutter it, concentrate for a brief period. One by one decide on the essentials and get them into their proper places. But just the minute you reach a useless detail that you can find no place for—wastebasket it.

Either do the thing that faces you—or wastebasket it.

Wastebaskets were invented to take care of the useless. Learn to look a duty or proposition or written problem squarely in the face, and decide its relative value immediately. If it is worth while, care for it without fuss or fume; if it looks useless, do not tabulate or file it away—wastebasket it.

Either do the thing that faces you—or wastebasket it.

If you have a mind that is free from the consideration of "unfinished business," you have a mind powerful and quick working—a veritable fortress back of which you may safely go and lodge, assured that there you will find ammunition sufficient to win the fiercest battle. So, mind this, that you—

Either do the thing that faces you—or wastebasket it.

YOU ARE TREATED AS YOU TREAT OTHERS

It is an invariable law that you will be treated about as you treat other people.

Action is equal to reaction, and what you give to the world is about what you get.

Prudence Penny, the household economist, says that she finds the way she is treated in any company depends upon the state of mind she brings to it. People go at her about the way she goes at them.

"If I am lonely," she says, "it was I who drove hearts away. If I am bitter, it was I who skimped the sugar bowl. If I am persecuted, it was I who brought it on by my cantankerousness."

"The loving are loved, the generous are helped, the considerate are considered."

"The bully, by and by, is bullied, and the smasher smashed. And the end of the hog is the slaughter house."

This is the law that is too often overlooked. We hear every day complaints by people about the way they are treated. As a matter of fact, they are treated about the way they treat other folks. You get what you give in this world.

In fact, the universe is an organization that has been going on for a long while. It was running long before we came on the scene, and it will be doing business at the old stand when we are dead. Our business is to adjust ourselves to it. We cannot change it.

If our life is filled with a spirit of devotion to our fellow men, if we find pleasure in serving them and in doing them good, we can rest assured that that spirit in some way will come back to us and we shall be treated helpfully. If our attitude is one of criticism and finding fault with things as they are, we ourselves shall be criticised and found fault with, and we will come to the end of the chapter with all the dissatisfaction we have had for others visited upon our own heads.

A spirit of good fellowship and optimism, of cheer and kindness, is the best paying investment we can make for the world. For it is eternally true that in what measure we mete it shall be meted unto us.—Selected.

PRACTICAL SIDE OF RELIGION

Dr. J. M. Buckley, the Methodist divine, was asked one day to conduct an experience meeting at a negro church in the South, says Everybody's.

A woman rose and bore witness to the preciousness of her religion as light-burner and comfort-giver.

"That's good!" commented Dr. Buckley. "But how about the practical side? Does your religion make you strive to prepare your husband a good dinner? Does it make you look after him in every way?"

Just then he felt a yank at his coat-tails. It was the minister, who whispered ardently:

"Press dem questions, doctor; press dem questions. Dat's my wife."

"Mirth is God's Medicine, everybody should bathe in it."

NEVER TOO LATE

It is never too late to attempt to do better,

Never too late to determine to win—

To brush from our thoughts every fear that would fetter

And, summoning all of our courage, "pitch in!"

Never too late to be hopeful and sunny,

Counting the blessings that come with the day;

Never too late to go gathering honey,

So long as the blossoms embroider the way.

Never too late to be helpful to others

Needing a "lift" as they journey along;

Never too late to encourage our brothers

With word or a smile or the lilt of a song.

With green fields below, and blue skies bending over,

It counts not how long we have earnestly striven,

Never too late for our feet to discover

The path that shall lead to the gateway of heaven.

Who seeks for Heaven alone to save his soul

May keep the path, but will not reach the goal,

While he who walks in love may wander far,

Yet God will bring him where the blessed are.—Henry van Dyke.

Thy bonds and thy beliefs are one in kind,

And of thy fears thine irons wrought,

Having weights upon thee fashioned

Out of thine own thought.

—Swinburne.

There is only one potency. It is love.

There is only one vision. It is love.

There is only one wisdom. It is love.

There is only one religion. It is love.—Dr. Frank Crane.

This world was made for lovers, and he who loves not, though he be walking about, is dead, dead, dead.—Dr. Frank Crane.

HOW DO YOU TREAT THEM?

"Children are God's apostles,
day by day
Sent forth to preach of love,
and hope, and peace."

It is sad to see how many young men, rejecting this truth expressed by Lowell, seem to think it an unmanly thing to give time or attention to children. Or, if they do take notice of them, especially in public, it is in a shame-faced, half-hearted, apologetic way. Brother, when a little child allows you to make friends with him, he pays you a compliment you ought to try hard to deserve. He sees your true nature by never-failing intuition. Let us covet the child's good will, not spurn his advances.

"Freshest from the hand of God," children are eternally urging us on to a simpler, purer life. Ever since Christ said "Of such is the kingdom of heaven," they have been the inspiring teachers of men. Channing listened not only to sages, but to babes as well. The greatest men of all time have been possessed of childlike frankness, fearlessness, and faith. And these are the qualities which will help to redeem many from selfishness, luxury, and unconcern.

**THE MISSION OF
THE ANGELS**

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14. Service is not an incident in the history of angels, but their life. Rufinus, in his history, tells us the story of one Theodorus, a martyr who was put to extreme torments by Julian the Apostate, and released when Julian found him unconquerable.

When Rufinus met this martyr a long time after his trial, and asked him whether the pains he felt were not insufferable, he answered that at first they were somewhat grievous, but after a while there seemed to stand by him a young man in white, who with a soft and comfortable handkerchief wiped from his body the sweat, which, through extreme anguish, was little less than blood, and bade him be of good cheer, insomuch as then it was rather a punish-

ment than a pleasure to be taken off the rack. When the tormentors had done, the young man was gone. Surely an angel of the Lord was ministering to one of God's children.

**WHY SHE LOST
HER FRIENDS**

She was not loyal to them.
She measured them by their ability to advance her.

She was always saying mean things about them in their absence.

She was cold and reserved in her manner—cranky, gloomy, pessimistic.

She never thought it worth while to spend time in keeping up her friendships.

She regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

She never threw the doors of her heart wide open to people, or took them into her confidence.

She was always wounding their feelings, making sarcastic or funny remarks at their expense.

She was always ready to receive assistance from her friends, but always too busy or too stingy to assist them in their time of need.

THANKFULNESS

A grateful heart is the mark of a truly religious man. We unconsciously become selfish if we are always asking for blessings without giving expression to sincere gratitude for those we have already received. God has declared his willingness, yea, his delight, to give us his mercies and blessings, but he desires to see gratitude growing within our hearts. None of the sacred writers exhorted more frequently than did the apostle Paul. The rule of his life was, "Giving thanks always for all things unto God."

Open eyes will discover opportunities everywhere: open ears will never fail to detect the cries of those who are perishing for assistance; open hearts will never want for worthy objects upon which to bestow their gifts; open hands will never lack for noble work to do.

BEFORE I GO TO BED

Each evening as the clock strikes seven,
Directly after tea,
My mamma gets me dressed for bed,
And then she cuddles me;
Sits down in her own rocking chair
And takes me on her knee.

An' 'fore she kisses me "Good-night,"

She softly strokes my hair,
While I kneel down beside her knee

An' say my evening prayer;
An' when she tucks me safe in bed,
She says I'm in God's care.

So I'm not frightened of the dark,

'Cause mamma says it's clear
That children who have their trust in God

Need never have a fear;
For angels watch them as they sleep,
An' God is always near.

WHAT TO TITHE

"One tenth of the ripened grain,
One tenth of tree and vine,
One tenth of all the yield
From ten tenths rain and shine.

"One tenth of lowing herds
That browse on hill and plain,
One tenth of bleating flocks,
For ten tenths shine and rain.

"One tenth of all increase
From counting-room and mart,
One tenth that scienece yields,
One tenth of every art.

"One tenth of loom and press,
One tenth of mill and mine,
One tenth of every craft
Wrought out by gifts of Thine.

"One tenth! and dost thou Lord,
Ask but this meager loan,
When all the earth is thine,
And all we have thine own?"

Worry is a disease. It sometimes becomes a crime.

It seems impossible for some people to rid themselves of an inherent gloom which colors their whole life. They cannot enjoy a beautiful day.

GOD'S GREAT PAY DAY

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Romans 3:19.

In harmony with this statement from the Word of God, we find almost universal among men a sense of guilt; a realization of lack of harmony between themselves and the laws of some higher power of which they are still dimly conscious. Of this the Apostle Paul speaks in Romans 2:15.

All are guilty before God; and Christ, in Matthew 18, speaks of this condition as being like that of a servant who owed his lord ten thousand talents, and because he had not a cent to pay, the command was given that he be sold, with all that he had, to pay the debt.

A Sense of Guilt.

Men try to meet this sense of guilt in various ways. Probably the majority hope to pay off the debt with the counterfeit coin of their own good works, to cover their guilt with the filthy rags of their own righteousness. Many drown it in intensity of pleasure or business; others persuade themselves that God is too great to see or care for such little things.

But the true Christian trusts wholly in Jesus to pay the debt, the wages of sin. For it is death alone that can meet the demands of the broken law; and Christ alone died for our sins, according to the Scriptures. Romans 8:34.

God's plan for saving guilty men, while full of the deepest mysteries, is so simple and clearly outlined in the Bible that all may understand the way of life.

Having fallen, by transgression, under the power of death, man could not meet the wages of sin except by his own eternal death. In infinite love and compassion, Christ, the Son of God, offered to leave His position of equality with the Father, and take on Himself the position and condition into which man had fallen, and lift him out by conquering where he fell. And so, "when the fullness of the time

was come, God sent forth His Son, made of a woman, made under the law." We notice here, first, that He was "made of a woman." "The Word was made flesh, and dwelt among us." God sent His Son "in the likeness of sinful flesh." He "took part of the same" flesh and blood as His children upon earth. In all things, He was "made like unto His brethren." Hebrews 2:17.

Took Our Nature.

Notice next that when Christ was made flesh, He was also "made under the law." He was not under the law because of any sins He had committed, for He "did no sin." But He was **made sin** who knew no sin. To Him were imputed **all** the sins of the sinful flesh which he had assumed. (Galatians 5:19-21.) He was made sin, and bore this load of imputed guilt from the moment that He took human flesh. He bore our griefs, carried our sorrows, was in **all things** made like us, was in all things tempted as we are; yet in it all, He lived a life of perfect obedience to the law of His Father. By His life in the flesh, He condemned sin in the flesh.

But this could not destroy "the body of the sins of the flesh" (Colossians 2:11), by the assumption of which He had voluntarily placed Himself under the dominion of death. And so, having finished the work God gave Him to do, having kept His Father's commandments, and condemned sin in the flesh, He yielded up His life upon the cross, an infinite and willing sacrifice for sin. "He that is dead," Paul says, "is freed," or justified (margin), "from sin." Romans 6:7. Christ having died to sin once, "death hath no more dominion over Him." "The body of the sins of the flesh" imputed to Him, was cast off and destroyed by His death.

(To be continued)

THE OTHER MAN

The first thought of the converted man is not of self, but of others. Once a giant ocean liner off a stormy coast saw on the sea in the distance what seemed to be a ship drifting, rocking amid the waves. Every eye was strained to discern if it was such. Glasses were trained upon the floating object. It was a ship,

a merchantman, adrift. The thought at once occurred that there might be life on board. A boat was lowered, and willing hands soon reached the wreck. On board, a man was found alive but unconscious. Carefully he was borne away, and every known means of restoration was used. After a time, the efforts of love and pity were successful. Signs of returning life were seen. The man moved. He was trying to speak. In a scarcely audible voice, he muttered, "There's another man on the boat." Saved himself, his first thought was not for himself, but for his comrade in trouble.

Blessed unselfishness! How withering to every noble impulse is self; "Me and my wife, my son John and his wife, us four and no more"—many souls are like this, every generous aspiration blighted by the breath of selfishness.

How unlike the Saviour, who gave Himself for others, yielded His life that we might live through eternal ages! And it is this life that comes into the believer when by faith he surrenders his life and accepts the life of Him who died on Calvary.

This we may know surely, that no man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

—Phillips Brooks.

"Men are not made to hang down either heads or lips," It is the duty of everyone to extract all the happiness he can and to look on the bright side of things.

Doing a deed is like sowing a seed; if not done at just the right time it will be forever out of season.

A cheerful man is preeminently a useful man. He does not cramp his mind nor take half views of men and things. He knows that there is much misery but that misery need not be the rule of life.

Don't wait for extraordinary opportunities. Seize common occasions and make them great.