

WEEK OF PRAYER—DECEMBER 22-28

The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



THE BANNER

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ALFRED DUDLEY.....Editor
MRS. L. L. JOHNSON.....Associate Editor
A. C. CHATMAN.....Contributing Editor

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

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(Reading for Sunday, December 22)

BE STRONG AND OF A GOOD COURAGE

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

How heartening are the words of our text! How applicable to our day! We may lift up our eyes to the North, the South, the East, or the West, and the serious situations, the perplexing problems, the universal unrest we see in our present-day world life, offer us anything but cheer and hope. The world of 1935 is indeed a discouraged and discouraging world. But through the thick clouds of this cheerless gloom comes this blessed word, one of the best of God's commandments: "Have I not commanded thee? Be strong and of a good courage." And it is because we have today the greater need of this encouragement, that this charge becomes the more precious to us.

Consider the context in which this commandment is found. Moses, the mighty leader of Israel, had just died. Joshua was called to shoulder the responsibility of leading the people of Israel forward. In experience and leadership, he was as a boy to his predecessor. The burden seemed to Joshua to be a crushing one; and although one of the bravest of men, he shrank from it. He thought of the difficult problems he would be called upon to solve, to hold intact a complaining and restless people, emerging from bondage into liberty. He hesitated—and is there one of us who can blame him? But man's extremity is God's opportunity. "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua's day presents a parallel to our own. Crushing, baffling problems must be met; but, thank God, the same God that sustained Joshua will sustain us, and we, too, can move forward.

A man discouraged is a man defeated. Let a man begin a business with fear in his heart as to its success, and he might as well close up shop before he ever opens it. His fear spells failure. Ask the psychologist, and he will tell you that fear is the cause of many shipwrecked lives. Their very fears are the rocks on which they founder. So long as the danger is external to themselves, no matter how tempestuous and rough the sea, they can make the port; but let the danger become internal, and their ruin is certain.

The story is told that on one occasion, Satan was showing a visitor from earth the various instruments wherewith he ensnared souls and encompassed their destruction. After viewing such instruments as ambition, pleasure, and passion, the visitor was conducted to a table on which were many other devices suited to destroy the defense of the soul. One of these was more worn than others, thus revealing its frequent use. Almost lovingly did Satan take it up, as he did so, "This tool succeeds when all others fail."

"And what may that tool be?" Inquired the visitor.

"Discouragement," was the reply.

Christ knew the deadly effect of fear. Tracing in a concordance the "fear nots" of Jesus is most helpful. The Master Psychologist was well aware of the effects of fear. He realized that they would never be able to do the great work He designed they should do, once they allowed this infernal incubus to cast its spell over them. Let us read a few of these heavenly "fear nots":

"Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known." Matthew 10:26. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matthew 10:28. "Fear ye not therefore, ye are of more value than many sparrows." Matthew 10:31. "Jesus said unto Simon, fear not; from henceforth thou shalt catch men." Luke 5:10. And what can be more comforting than these words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

We need not fear. The same mighty God who gives the charge, "Have I not commanded thee? Be strong and of a good courage," will give us the power to carry out that charge. And that is a truth which we can rejoice in. Were we left to ourselves, this charge would be as powerless in our lives as an engine without fuel. It would become mere mockery. God never mocks His people. We have only quoted a part. Let us finish it, and see its certain accomplishment. "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." The spring of success is in the words, "The Lord thy God is with thee whithersoever thou goest."

There is Paul, beaten five times by the Jews, stoned once, shipwrecked three times; in perils of water and of robbers; in perils by the heathen, in

the city, in the wilderness, in the sea, and among false brethren; "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold nakedness." Yet he rises in majestically above his perils and troubles, and says, "If God be for us, who can be against us?" and, "Rejoice in the Lord alway; and again I say, Rejoice." Paul relied upon God for his buoyancy and hope; and although he had as many troubles as any man ever had, yet he is a worthy example of Christian courage and fortitude.

"The ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, it is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, "Be of good cheer; it is I; be not afraid."

In the tossing of the world's billows of sorrows and disappointments and fears, it would seem at times as if our barks must surely go under; it would seem that the waves were rolling higher and higher, the storm clouds were gathering thicker and thicker, and that all must be lost. Not so, struggling soul; keep up your courage, lift up your eyes, see Jesus walking on the sea, and hear His quickening words: "Be of good cheer; it is I; be not afraid."

W. G. W.

(Reading for Monday, December 23)

MEEKNESS AND HUMILITY

A divine plan or promise to the meek which can never fail. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. "The meek will He guide in judgment: and the meek will He teach His way." Psa. 25:9.

Meekness is one of the fruits of the Spirit, in which when one possesses that fruit he will be mild of temper; not easily provoked or irritated; he will be forbearing, submissive and humble. We have some striking illustrations taught by our Saviour in the Bible on humility. "And Jesus called a little child unto Him and set him in the midst of them and said, Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:2-4.

All who possess the spirit of humility and love must have a transformation of character and will become instrumental in bringing the light of heaven to the world and through divine discipline and training, will fit them for the society of heaven. Jesus is gone to prepare mansions for those who are preparing themselves through humility, love, and His divine grace for the blessed abode of the bliss. In the family of heaven there will not be found one who is not humble and loving. The peace and harmony of the heavenly courts will not be marred by the presence of one who is exalted or unkind. He who in this world exalts self will never see the kingdom of God unless

he is changed in spirit, unless he becomes meek and lowly. Revealing the simplicity of a little child, he will never enter the kingdom of God.

Except ye be converted, unless ye be saved from those prejudices which are at present so baneful to the professed people of God, unless ye be clothed with the Spirit design and privileges of the spiritual and eternal kingdom of God. The name of this kingdom should put us in mind of its nature.

1. The King is heavenly.

2. His subjects must be heavenly-minded.

3. Their country is heavenly, for we are strangers and pilgrims upon this earth. Therefore the government of this kingdom must be wholly spiritual and divine.

To be subjects of this spiritual kingdom, we must possess a heart as the little child which our Saviour recommends. A heart that is free from avarice. Today the church is far from child-like simplicity. As candidates of this spiritual kingdom, let us therefore heed the admonition of. "I, therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

This calling is a free invitation which we have had from the King of heaven to receive the privileges of the gospel and become sons and daughters of His spiritual kingdom. Our vocation or calling takes in our Christian profession with all the doctrines, precepts, privileges and all the duties. We are called to lowliness of mind, which is humility of mind. Forbearing one another, helping to support and encourage each other in all the miseries and trials of life through the love of God, working in our hearts, we should bear with each other's infirmities. Endeavoring to keep the unity of the Spirit in the bond of peace. We should intensely labour to promote and preserve peace and unity. The unity of the Spirit does not only apply to spiritual unity, but also a unity of sentiments, desires and affections, such as is worthy of, and springs from the Spirit of God.

But the professed people of God today are to the contrary. Instead of meekness, anger and irritability, instead of humility, pride, self-exaltation, envy, back-biting and devouring one another, etc. I sincerely hope that we will overcome all those traits of character that is in many of us who claim to be God's professed people in this, our week of prayer.

Let us truly invite the Spirit of God in our week of prayer this year in a different manner, by adhering to an instruction from the Spirit of prophecy. Testimony For The Church. Volume 8, pp. 104, 105. Jan. 5th, 1903. "One day at noon I was writing of the work that might have been done at the last General Conference (our last week of prayer), if the men in position of trust had followed the will and way of God, those who have had great light have not walked in the light. The meeting was closed

and the break was not made. Man did not humble themselves before the Lord as they have done, and the Holy Spirit was not imparted."

"I had written thus far when I lost consciousness and I seemed to be witnessing a scene in Battle Creek, (in our week of prayer). We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud. One arose from his bowed position, and said that in the past he had not been in union with certain ones and had felt no love for them, but now he saw himself as he was. With great solemnity he repeated the message to the Laodicean Church: "Because thou sayest I am rich and increased with goods and have need of nothing." "In my self sufficiency this is just the way I felt," he said. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, but my heart is broken and I see my need of the precious counsel of the One who has searched me through and through. Oh, how gracious and compassionate and loving are the words, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see." Rev. 3:19, 20.

"No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins. There was rejoicing such as never before had been heard in the Tabernacle. Then I aroused from my unconsciousness and for a while could not think where I was. My pen still in my hand. The words were spoken to me: "This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious." I thought of where we might have been, had thorough work been done at the last General Conference (week of prayer), and an agony of disappointment came over me as I realized that what I had witnessed was not a reality."

May God help us in this, our week of prayer, that we all may come together with prepared hearts to receive the promised blessing of Jehovah. That we may be fired with new zeal and courage in this great work of preparing a people for the soon coming of Christ.

W. T. DALY,
Calle Marina No. 141.
Moron Cam. Cuba.

(Reading for Tuesday, December 24)

THE LEAST OF THESE MY BRETHREN

When the Son of man shall come in His glory, and all the holy angels

with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another. Thus Christ on the Mount of Olives pictured to His disciples the scene of the great Judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering.

In that day Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents the faithful work they have done for Him. To those whom He sets upon His right hand He will say, "Come, ye blessed of My father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." But those whom Christ commands know not that they have been ministering unto Him. To their perplexed inquiries He answers, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Jesus had told His disciples that they were to be hated of all men, to be persecuted and afflicted. Many would be in distress through disease and privation. Many would be cast into prison. To all who forsook friends or home for His sake He had promised in this life a hundred-fold. Now He assured a special blessing to all who should minister to their brethren. In all who suffer for My name, said Jesus, you are to recognize Me. As you would minister to Me, so you are to minister to them. This is the evidence that you are My disciples.

All who have been born into the heavenly family are in a special sense the brethren of our Lord. The love of Christ binds together the members of His family, and wherever that love is made manifest, there the divine relationship is revealed. "Every one that loveth is born of God, and knoweth God."

Those whom Christ commands in the Judgment, may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit had touched their hearts, and they are rec-

ognized as the children of God.

How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval.

But not to any class is Christ's love restricted. He identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him.

The angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome, and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperiled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.

As you open your door to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings. They bring a sacred atmosphere of joy and peace. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy makes music there. The Father from His throne numbers the unselfish workers among His most precious treasures.

Those on the left hand of Christ, those who had neglected Him in the person of the poor and the suffering, were unconscious of their guilt. Satan had blinded them; they had not perceived what they owed to their brethren. They had been self-absorbed, and cared not for others' needs.

To the rich, God has given wealth that they may relieve and comfort His suffering children; but too often they are indifferent to the wants of others. They feel themselves superior to their poor brethren. They do not understand the temptations and struggles of the poor, and mercy dies out of their hearts.

In costly dwellings and splendid churches, the rich shut themselves away from the poor; the means that God has given to bless the needy, is spent in pampering pride and selfishness. The poor are robbed daily of the education they should have concerning the tender mercies of God; for He has made ample provision that they should be comforted with the

necessities of life. They are compelled to feel the poverty that narrows life, and are often tempted to become envious, jealous, and full of evil surmises. Those who themselves have not endured the pressure of want, too often treat the poor in a contemptuous way, and make them feel that they are looked upon as paupers.

But Christ upholds it all, and He says, It was I who was hungry and thirsty. It was I who was a stranger. It was I who was sick. It was I who was in prison. While you were feasting at your bountifully spread tables, I was famishing in the hovel of the empty street. While you were at ease in your luxurious home, I had not where to lay My head. While you pursued your pleasures, I languished in prison.

When you doled out the pittance of bread to the starving poor, when you have those flimsy garments to shield them from the biting frost, did you remember that you were giving to the Lord of Glory? All the days of your life I was near you in the person of these afflicted ones, but you did not seek Me. You would not enter into fellowship with Me. I know you not.

Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps.

All may find something to do. "The poor always ye have with you," Jesus said, and none need feel that there is no place where they can labor for Him. Millions upon millions of human souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, so far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one of us must stand or fall in the Judgment, is, "Whatsoever ye would that men should do to you, do ye even so to them."

The Saviour has given His precious life in order to establish a church capable of caring for sorrowful, tempted souls. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, the neighborhood, the church, and even in "the regions beyond," whose results shall be as far-reaching as eternity.

It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, "Thy sins be forgiven thee," they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young, might

be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good.

Those who minister to others will be ministered unto by the Chief Shepherd. They themselves will drink of the living water, and will be satisfied. They will not be longing for exciting amusements, or for some change in their lives. The great topic of interest will be, how to save the souls that are ready to perish. Social intercourse will be profitable. The love of the Redeemer will draw hearts together in unity.

When we realize that we are workers together with God, His promises will not be spoken with indifference. They will burn in our hearts, and kindle upon our lips. To Moses, when called to minister to an ignorant, undisciplined, and rebellious people, God gave the promise, "My presence shall go with thee, and I will give thee rest." And He said, "Certainly I will be with thee." This promise is to all who labor in Christ's stead for His afflicted and suffering ones.

Love to man is the earthward manifestation of the love of God. It was to implant this love to make us children of one family, that the King of Glory became one with us. And when His parting words are fulfilled, "Love one another, as I have loved you;" when we love the world as He has loved it, then for us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts.

But "if thou forbear to deliver them that are drawn unto death and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" In the great Judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation.

To every soul a trust is given. Of every one the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when He shall punish thee?"

D. A.

(Reading for Wednesday, December 25)

SELF-DENIAL

"To live a life of victory means that we must live a life of self-denial. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. "And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow Me." Mark 8:34.

"Self-denial is not something we do to obtain victory. It is essential that we understand this point, else we may be seeking a life of victory by works, thinking we have it because we are doing certain things, forgetting

that our righteousness, or works, are but filthy rags." Isa. 64:6.

It is very easy to go about with a feeling of spiritual security or pride, caused by looking at what we are doing,—the sacrifices we are making and the self-denial we are practising. But the apostle tells us that those who thus establish their own righteousness are ignorant of the righteousness of God, which is obtained not by works, but by faith only. Rom. 10:3. We must be saved before we can truly deny self. It is not possible for an unsaved man to practice genuine self-denial.

The heathen reach heights of attainment in useless self-denial and bodily affliction. Millions of them are attempting to do by works that which can only be attained by faith. They bathe the body frequently, eat so abstemiously that even a food faddist can see nothing lacking. But they are still heathen, sinking deeper every day in the mire of sin. They crucify and afflict the body in many ways, but there is no victory in the life. So it may be with us.

True self-denial, instead of being a condition by which we obtain salvation, is the result of a salvation already obtained by faith in Christ. We cannot buy victory by doing things, however commendable such things may be in themselves. Victory has already been bought by the Son of God on Calvary. We take, without money and without price, the victory He has already purchased and paid for. The price was Himself. We take Him by faith; and having Him, we have victory, the free gift of God. Having obtained, through surrender, the victory of the gospel, the victory already ours will call for strict self-denial in the life that victory may not depart from us.

Often great sacrifices must needs be made. Sometimes the cherished ambition of years must be given up for God. Perhaps we have been seeking to quench our thirst from the well of worldly ambition, or fame, or pleasure, or wealth, getting from this world all that it offers. But at some opportune hour the light of God's word shone across our pathway, and all that before had seemed of value became dross. It was so with Moses. Instead of kingly power and the pleasures of this life, he chose affliction with the people of God. When Christ appeared to the apostle Paul, all the things he had loved before became as dross that he might win Christ.

The history of the church is filled with examples of similar self-denial and sacrifice. David Livingstone is an example of self-denial. When but a young man he realized that his life belonged to God. He looked upon the world's map and resolved that he would do what he could to change the places printed black. He denied the natural desires and ambitions of the heart, and went to Africa. In the jungles he lost himself to friends and civilization. He died on his knees, but his life had not been in vain. Civilization and Christianity were planted as the result of his self-denial and that of others.

Have you laid hold of victory

through faith in God, believing He is able to keep you daily from falling? . . . so, are you willing to deny yourself that the victory may remain yours? to give up any pleasure, any plan, any ambition, to make any sacrifice for Christ? Are you willing to combat the demands of the flesh for any sinful indulgence, the clamor not depart from it?" This is the word of God, which is truth." However much men may try to discount it by throwing upon God the responsibility of their failure to train their children. But under the closing message of this world, some at least will learn God's way of saving the children. Then the hearts of parents and children will be united.

G. T. B.

(Reading for Thursday, December 26)

JESUS PRAYED

We are accustomed to think of the Lord's Prayer as the perfect and beautiful prayer which Christ taught His disciples to pray,—the one recorded in the eleventh chapter of Luke's Gospel, and in the sixth chapter of the Gospel according to Matthew.

"The real Lord's prayer is that which is recorded in the seventeenth chapter of John. This is a prayer that none but He could make; nay, more, which no mortal man could offer without such a measure of presumption as would amount to blasphemy against God.

"No man ever prayed as Jesus did. He was in such vital union with His Father that prayer was second nature to Him. Nay, rather it was first nature to Him. He knew how to commune with God. On one occasion, having been overheard by His disciples, who perceived that He possessed a secret unknown to them, they said, "Lord, teach us to pray!"

In this wonderful prayer recorded in the seventeenth chapter of John Jesus makes a request for four specific things on behalf of His disciples' and by His saying. Neither pray I for these alone, but for them also which shall believe on me through their word, we may be assured that this prayer was offered in our behalf as much as for the disciples in His own time.

He prayed that His people might be kept in this present world. With His prophetic eye He foresaw the trials conflicts, persecutions, and afflictions that awaited His followers, even to the end of time. "The sword was being sharpened; the fagots were being kindled; he heard the roaring of the lions in the amphitheater. In that company in the upper room was James, who was soon to be slain with the sword, and most of the others, if not all, were to meet death by martyrdom." In the experiences of these disciples He saw foreshadowed the struggles and distresses of His followers until the last battle should be fought and final victory won, with the saints of God celebrating their deliverance on the sea of glass before the throne of God. Foreseeing all this, He uttered these memorable words of intercession for His followers in all the ages to come:

"Holy Father, keep through thine own name those whom thou hast given me. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John 17:11-15.

He did not pray that they might not be exposed to manifold trials, besetments, and temptations, but that, being so exposed, they might be kept from falling away from their loyalty and fidelity to God.

"Oh, how much this prayer of the Master is needed today! We are living in a veritable cyclone of controversy, and in constant danger of being swept away from our moorings by adverse winds. There is not a single fundamental truth of the gospel which is not denied or speciously explained away in these days: the deity of Jesus, the inspiration of the Scriptures, the reality of the supernatural, the very personality of God."

Surely the people of God need a mighty keeping power in such a time as this; and such a tower of strength and refuge is provided for us in Christ, but by His mighty grip on us; as He said, 'No man can pluck them out of My hand.'

He desired that His followers might be sanctified while here on earth. Therefore, He prayed, "Sanctify them through the truth: thy Word is truth . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth." Verses 17-19.

Jesus not only prayed that his followers might be sanctified, but in His prayer He indicated the agency through which this sanctification was to be accomplished. It is through the truth, as revealed in the Word of God. "The agent of sanctification is the Holy Spirit, and the instrument used by Him is 'the truth.' His reference is clearly to the Scriptures. . . . He was always true to the Bible; He knew it, believed it, loved it, preached it, practised it, and commended it to those who followed Him. It is respectfully submitted to the consideration of His professed followers, that the Book which was good enough for Him should be good enough for us." The pathway of sanctification is thus made plain.

And desiring that oneness that existed between His Father and Himself, to exist with His followers, He prayed thus, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent Me." Verses 20, 21.

This great prayer for oneness among His disciples was for oneness with Jesus Christ Himself. Listen to the words of the inspired apostle on this point:

"Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee . . . Wherefore in all things it behooved him to be made unto his brethren." Heb. 2:11-17.

The oneness that Jesus prayed for

was to be the church's credentials to the world,—the testimony that God loves the sinner, even as He loved His own Son.

"That they all may be one; . . . I in them, and thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them (the world), as thou hast loved Me." John 17:21-23.

It is through the answer to this prayer of the Master, for the complete unification of His Church with Himself, that the gospel is to be finished in the earth. "At the beginning of the Civil War in America, there was a call for seventy-five thousand troops to serve for ninety days. The troops thus enlisted were organized into companies, regiments, divisions, and army corps. There were infantry, cavalry, and artillery. Had they been massed and hurled at once with a common purpose against the enemy, the war might have been brought to a speedy close; but they were stationed over the country in scattered camps. Years of sporadic fighting followed, with no decisive victories; till at length Grant appeared, with a conviction that the whole army must be brought together for one final blow.

The order went out accordingly, and a million men turned their faces toward a single point. All the lines converged at Appomattox. Grant was there with his formidable army; Sheridan was hastening from the North, and Sherman from the South. The result was a foregone conclusion when the lines closed in. It was with a like purpose in mind that Jesus prayed for the unification of His church. . . . Never will the world believe in the great purpose of Jesus until all His disciples, moved by a common impulse, shall advance in solid phalanx to proclaim His gospel to the uttermost parts of the earth."

Our Saviour did not end this most earnest prayer without expressing the deepest desire that His followers be glorified with Him, for He prayed, uttering these most heart-felt words: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Verse 24.

In his reference to the glory which he had with the Father before the world was, He proclaims His pre-existence with the Father. In the Mount of Transfiguration three of His disciples caught a glimpse of that divine glory. "For a moment his homespun fluttered aside and revealed the King. How think you He will appear when we shall see Him as He is? Here is something to dream about. Surely a great surprise awaits us."

Christ's disciples had known Him in His humiliation; in His great divine heart of love for His followers to the end of time, He prayed that they might see Him in His glory. They had seen Him in the glory which He had with the Father before the world was. They had seen him a daily toiler in the workshop; He prayed that they might one day see Him in the palace where He had

dwell before coming to our world. They had seen Him on His journeys, followed by humble fishermen; He prayed that they might see Him in glory, followed by a retinue of angels. They were to see Him scourged and spit upon in Pilate's judgment hall, wearing the purple robe of a wicked ruler, as a mark of derision; He prayed that they might see Him surrounded by that multitude which John tells us about, whom no man could number, and who ascribe to Him "blessing, and glory, . . . and honor, and power." They were to see Him suspended between the heavens and the earth, enduring the anguish of the cruel cross; He prayed that they might see Him exalted above all principalities and powers, as King of kings, and Lord of lords.

This seems to be the stupendous climax of that wondrous, world-embracing prayer of the divine Son of God for His own followers. For, be it noted, while He often prayed for the world, this prayer that we have been studying was offered exclusively for His own children. In this prayer He said, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine." Verse 9.

Oh, the blessedness of being the subject of such a prayer, and of being permitted to share in the suffering here and now, and in the glory that shall follow!

A. R. T.

(Reading for Friday, December 27)

AN EXPECTED END

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not evil, to give you an expected end." Jer. 29:11.

These words were spoken to ancient Israel, who, because of transgression, unfaithfulness to God in Sabbath keeping and tithe paying, and even love for one another, were carried into Babylon for seventy long years.

"For thus saith the Lord, after seventy years be accomplished at Babylon, I will visit you. Then shall ye call upon Me, and ye shall go, and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Verses 12-13.

The seventy years captivity began in the year B. C. 606 and ended in the year 536 B. C. The expected end of the seventy years captivity was the time of the end of the seventy years captivity of ancient Israel.

Two years before the end of the seventy years captivity, the time of the expected end, Daniel, the prophet, who was one of the captives, was earnestly praying and seeking God for deliverance. Dan. 9:1-23, Daniel says, "I understood by books the number of years whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sack-cloth, and ashes."

It was a time of prayer and seeking God as never before. God heard the

prayers of His people, as He said, and delivered them.

We, today, are living in the time of the end, the expected end of all things. Daniel 12:4—"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."

The night is far spent, the day (the coming of the Lord) is at hand. Rom. 13:12.

Watchman, what of the night? Watchman, what of the night? Isa. 22:11, 12.

In other words, what time is it? The answer is, "The night is far spent, the day of the Lord cometh, it is near at hand." Joel 2:1.

It is time to wake up out of sleep, and put off the works of darkness, and put on the armour of light. Awake to righteousness and sin not. Cor. 15:34.

Seek the Lord while He may be found. Call upon Him while He is near. Isa. 55:6. The time of the end began in the year 1798. The time of the end is a short period of time before the end. We have never witnessed such a running to and fro, by the way of the cars, airplanes, etc., as we have today.

Knowledge has wonderfully increased. These are signs by which we know that we are living in the time of the end.

Nation against nation. The African-Italian war, is one of the signs that we are living in the time of the end.

Before the destruction of Jerusalem in the year A. D. 70, Christ instructed His disciples to pray that their flight be not in the winter nor on the Sabbath Day. Matt. 24. We are living, we are traveling in a grand and awful time. We, as a people, have a great work to help finish; the preaching of the third angel's message to all the world. We, as Free Seventh Day Adventists do need a closer walk with God. We need to pray more for God's help to do His work more successfully in the coming year, 1936, than has been done during the year 1935. Jesus instructed His Church to pray for laborers, because they are few.

Not only are we in need of workers, but we are in need of finances with which to support these laborers. Should we not earnestly pray to God during the week of prayer that God will look with favor toward His people of today, and that He may give us fully the things which He sees that we are standing so much in need of.

Prayer is the key in the hand of faith to unlock heaven's storehouse.

God will hear our prayers today, as He heard ancient Israel, if we pray in faith and seek Him with the whole heart.

Let us pray one for another; pray for the sick, the fatherless, the widows in their affliction; pray for the ministers, the Bible workers, the missionaries, and for souls to be saved in the Kingdom of God.

May this week of prayer prove a blessing to the General Assembly of Free S. D. A. and all the true Israel of God. Let us hold fast to the doctrine of the third angel's message, as

we have been taught.

Let us press on to the mark of the high calling, which is in Christ Jesus our Lord.

Be not deceived and beware of false teachers dressed in sheep's clothing.

Let us watch, fight and pray, and hold fast to what we have and let no man take our crown. Rev. 3:11.

Pray that the will of God be done in us as it is done in heaven, and in the end of all things, when Jesus shall come, the second time, in the clouds of glory, and the dead in Christ shall rise and we, who are alive and remain, may we all together sing the song of Moses and the Lamb, a song of victory.

In the earth made new, where there be no sin, sorrow, pain, sickness, nor death, and Sabbath has no end.

EVANGELIST C. G. MANNS,
811 Dell's Lane,
Gainesville, Florida.

(Reading for Saturday, December 28)

THE VICTORY

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, if thou be the Son of God, cast Thyself down; for it is written:

"He shall give His angels charge over Thee;

And in their hands they shall bear Thee up,

Lest at any time Thou dash Thy foot against a stone."

Satan now supposes that he has met Jesus on His own ground. The wily foe himself presents words that proceeded from the mouth of God. He still appears as an angel of light, and he makes it evident that he is acquainted with the Scriptures, and understands the import of what is written. As Jesus before used the word of God to sustain His faith, the tempter now uses it to countenance his deception. He claims that he has been only testing the fidelity of Jesus, and he now commends His steadfastness. As the Saviour has manifested trust in God, Satan urges Him to give still another evidence of His faith.

But again the temptation is prefaced with the insinuation of distrust, "If Thou be the Son of God." Christ was tempted to answer the "if;" but He refrained from the slightest acceptance of the doubt. He would not imperil His life in order to give evidence to Satan.

The tempter thought to take advantage of Christ's humanity, and urge Him to presumption. But while Satan can solicit, he cannot compel to sin. He said to Jesus, "Cast Thyself down," knowing that he could not cast Him down; for God would interpose to deliver Him. Nor could Satan force Jesus to cast Himself down. Unless Christ should consent to temptation, He could not be overcome. Not all the power of the earth or hell could force Him in the slightest degree to depart from the will of His Father.

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to His control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power

upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard, is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ.

When Satan quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that He would not force providence to come to His rescue, and thus fail of giving man an example of trust and submission.

Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord thy God." These words were spoken by Moses to the children of Israel when they thirsted in the desert, and demanded that Moses should give them water, exclaiming, "Is the Lord among us, or not?" God had wrought marvelously for them; yet in trouble they doubted Him, and demanded evidence that He was with them. In their unbelief they sought to put Him to the test. And Satan was urging Christ to do the same thing. God had already testified that Jesus was His Son; and now to ask for proof that He was the Son of God, would be putting God's word to the test,—tempting Him. And the same would be true of asking for that which God had not promised. It would manifest distrust, and be really proving or tempting Him. We should not present our petitions to God to prove whether He will fulfill His Word, but because He will fulfill it; not to prove that He loves us, but because He loves us. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

But faith is in no sense allied to presumption. Only He who has true faith is secure against presumption. For presumption is Satan's Counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.

Often when Satan has failed of exciting distrust, he succeeds in leading us to presumption. If he can cause us to place ourselves unnecessarily in the way of temptation, he knows that the victory is his. God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. There we are sure to fall. The Saviour has bidden us, "Watch ye and pray, lest

ye enter into temptation." Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat.

Yet we should not lose courage when assailed by temptation. Often when placed in a trying situation we doubt that the Spirit of God has been leading us. But it was the Spirit's leading that brought Jesus into the wilderness to be tempted by Satan. When God brings us into trial, He has a purpose to accomplish for our good. Jesus did not presume on God's promises by going unbidden into temptation, neither did He give up to despondency when temptation came upon Him. Nor should we. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." He says, "Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster, with cloven feet and bats' wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion and the god of this world.

Placing Jesus upon a high mountain, Satan caused the kingdom of the world, in all their glory, to pass in panoramic view before Him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine."

Christ's mission could be fulfilled only through suffering. Before Him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the whole world. He must endure separation from His Father's love. How the tempter offered to yield up the power he had usurped. Christ might deliver Himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. It was in seeking to exalt himself above the Son of God, that Satan had sinned in heaven. Should he prevail now, it would be the triumph of rebellion.

When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. Satan's dominion was that wrested from Adam, but Adam was the vice regent of the Creator. His was not an independent rule. The earth is God's and He had committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's

hands, Christ still remained the rightful King. Thus the Lord had said in King Nebuchadnezzar, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Satan can exercise his usurped authority only as God permits.

When the tempter offered to Christ the kingdom and glory of the world, he was proposing that Christ should yield up the real kingdom of the world, and hold dominion subject to Satan. This was the same dominion upon which the hopes of the Jews were set. They desired the kingdom of this world. If Christ had consented to offer them such a kingdom, they would gladly have received Him. But the curse of sin, with all its woe, rested upon it. Christ declared to the tempter, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

By the one who had revolted in heaven, the kingdoms of this world were offered Christ, to buy His homage to the principles of evil; but He would not be bought; He had come to establish His purpose. With the same temptation Satan approaches men, and here he has better success than with Christ. To men he offers the kingdom of this world on condition that they will acknowledge his supremacy. He requires that they sacrifice integrity, disregard conscience, indulge selfishness. Christ bids them seek first the kingdom of God, and His righteousness; but Satan walks by their side and says, "Whatever may be true in regard to life eternal, in order to make a success in this world you must serve me. I hold your welfare in my hand. I can give you riches, pleasures, honor, and happiness. Hearken to my counsel. Do not allow yourselves to be carried away with whimsical notions of honesty or self-sacrifice. I will prepare the way before you." Thus multitudes are deceived. They consent to live for the service of self, and Satan is satisfied. While he allures them with the hope of worldly dominion, he gains dominion over the soul. But he offers that which is not his to bestow, and which is soon to be wrested from him. In return he beguiles them of their title to the inheritance of the sons of God.

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam.

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle He says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall

become a prey to his devices; but "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." Satan trembles and flees before the weakest soul who finds refuge in that mighty name.

After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. The angels of heaven had watched the conflict, beholding their loved Commander as He passed through incomprehensible suffering to make a way of escape for us. He had endured the test, greater than we shall ever be called to endure. The angels now ministered to the Son of God, as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love, and the assurance that all heaven triumphed in His victory. Warming to life again, His great heart goes out in sympathy for man, and He goes forth to complete the work He has begun; to rest not until the foe is vanquished, and our fallen race redeemed.

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses, we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." D.A.

TEDDY'S OBSERVATION

On one of the fine evenings of November, we sat out on the piazza as usual, my four children and I, enjoying nature's beauty, the children amused themselves in play, and I, led away in deep thoughts, gave little attention.

During these moments there passed a coach driven by a fine strong horse, the harness of which was decked with shining brass. Said little Teddy to me, "Mother, will horses be saved in the kingdom?" I smiled, and said, "no, my boy, why?" Said he, "because they wear Babylonish garments, mother, and they can't go to heaven." I smiled again, the expression of little Teddy's thought drew my former thoughts of cares in a multitude of eternal things; all came leaning on, while I rehearsed to them of the "precious Jewels" who are the little boys and girls and all the holy people, the beautiful crowns and harps, the lovely flowers, and we have no need of the sun for the Lamb will be all the Light. All who love God and keep His commandments will be in the kingdom and such glorious things as were never seen by us here. And true it is that none who wear the Babylonish garments will be there; such as chains and bracelets, etc.

Before I was through, another asked, "Please mother does the devil pray?" I was about to say wait a while but I afterwards said "No son, he has no need to pray for it is impossible for him to be saved, and he wants everybody to be burnt in the

fire with him."

I am often spell-bound with such questions from these little ones, but Teddy's observation has given me a deeper burden for the salvation of mankind, but especially mothers who have such a weight of responsibility for their sons and daughters.

May God help us all to watch and pray and direct with loving patience the hearts of the youths in the nurture and admonition of the Lord.

MRS. F. M. EDWARDS,
Calle Marina, Moron Cam. Cuba

THE DOCTRINE THAT BAPTISM SAVES FROM SIN, DENOUNCED, UNTRUE, WITHOUT BIBLE AUTHORITY.

(Continued from last issue.)

Putting on Christ by baptism is not the only way to put Him on. There are two ways for a woman to take on a man by name for her husband. First, by courtship and agreement to be married, or engagement. Second, by performing the ceremony or marriage. Thus she lives in his name as long as she is his wife. She puts him on indirectly by engagement and again by marriage directly. So the sinner puts on Christ by repenting, confessing and forsaking all of his sins. He is then accepted among the beloved. Again, the sinner puts on Christ by baptism.

A man is buried after he dies. The sinner dies to all of his sins, then he is baptized. As it is known through the neighborhood, when a man or a woman dies, before he or she is buried, so a sinner, when he or she hears the law and the Gospel of Christ and repents, confesses his sins and is converted, cleansed by the precious blood of Christ, he is known all over the neighborhood and everywhere he goes that he has made a change in his way of living. The sinner proves to the world that he has made a change by the life which he lives before he is buried by baptism. Eph. 2:1-3. The candidate for baptism lives the same life after he is baptized that he lived before he was baptized. If not, he was baptized a live sinner. It is against the law of the land to bury a live man or woman. So it is against God, Christ and His Word to baptize a sinner until he proves by his life the change. Matt. 3:8. As Mr. Vaughner does.

EVANGELIST C. G. MANNS.