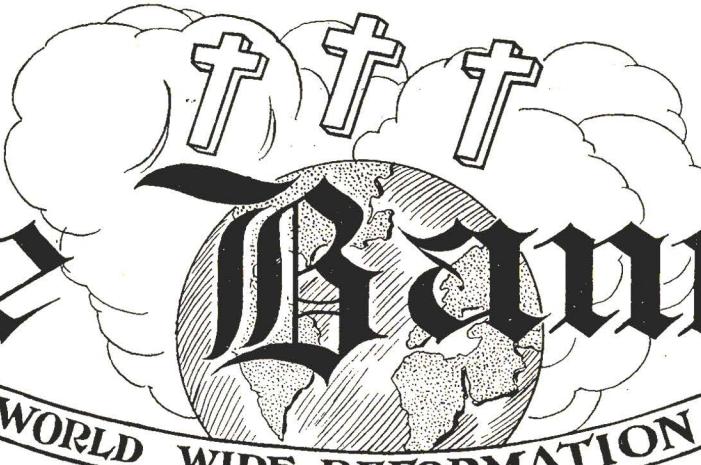


The Banner



WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"

NEW YEAR'S GREETINGS TO ALL THE READERS OF THE BANNER

There's more joy in a smile
Than to frown every time;
And it's better to laugh than to cry.

When all goes dead wrong, just
Sing a sweet song, as the
Birds do when summer is gone.

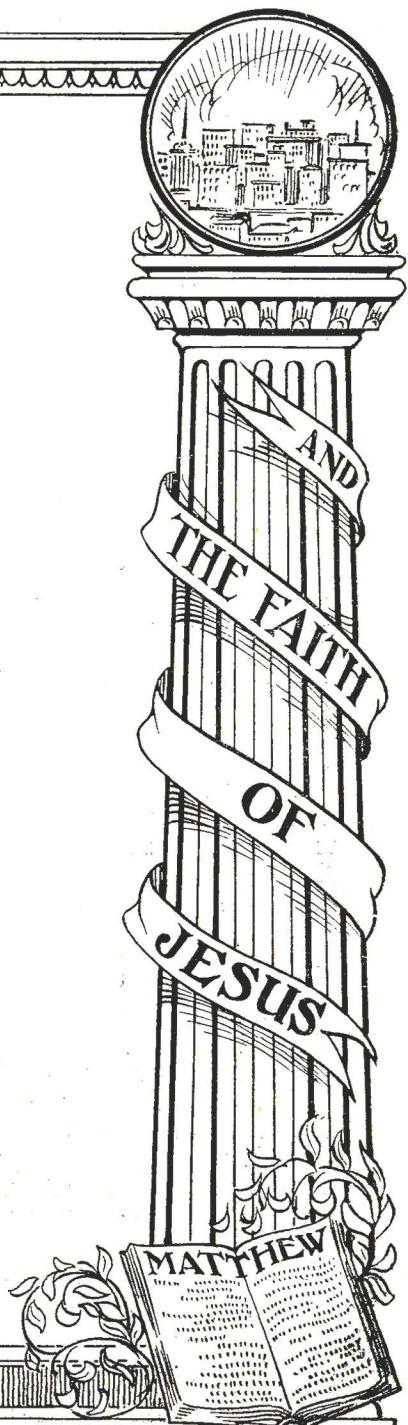
Never shun duty, if there is
No beauty in whatever
You have to do.

All that you do, do with your might,
And He who rewardeth will
Give you just right.

Look on the bright side of life
Every day, for every dark
Cloud has a silver lining, they say.

Hope, on pray on, work without fear,
Through faith you'll succeed
All through the New Year.

—Miss E. E. Dennison.



"WATCH YE THEREFORE:

For Ye Know Not When the Master of the House Cometh"

"Jesus has left us word, 'Watch ye therefore: for ye know not when the Master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch.'"

We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priest attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They become weary of waiting and watching; they become indifferent in regard to the coming of their Master. They longed not for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It

would be safe to get all of this world they could and in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared.

If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! How earnestly would they have watched! The Master anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. "Watch ye, therefore: for ye know not." Yet this foretold uncertainty, and suddenness at last, fails to rouse us from stupidity to earnest wakefulness, and to quicken our watchfulness for our expected Master. Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master comes, and instead of them being ready to open unto Him immediately, they are locked in worldly slumber, and are lost at last.

A company was presented before me in contrast to the one described. They were waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips, "What I say unto you, I say unto all, watch." "Watch ye, therefore: for ye know not when the Master of the house cometh, at even, or midnight, or at the cockcrowing, or in the morning; lest coming suddenly He find you sleeping." The Lord intimates a delay before the morning finally dawns. But He would not have them give way to weariness, because the morning does not open upon them as soon as they expected.

The waiting ones were represented to me as looking upward. They were encouraging one an-

other by repeating these words: "The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now."

I saw some becoming weary; their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying, "In the first watch we expected our Master, but were disappointed. We thought surely He would come in the second watch, but that passed and He came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on earth that we may secure against want." Many were sleeping stupified with the cares of this life, and allured by the deceitfulness of riches from their waiting, watching position.

Angels were represented to me as looking on with intense interest to mark the appearance of the weary yet faithful watchers, lest they, too, sorely tried, and sink under the toil and hardships made doubly severe because their brethren had been diverted from their watch, and become drunk with worldly cares and beguiled by worldly prosperity. These heavenly angels grieved that those who were once watching should, by their indolence and unfaithfulness, increase the trial and burdens of those who were earnestly and perseveringly endeavoring to maintain their waiting, watching position.

I saw that it was impossible to have the affections and interests engrossed in worldly cares, to be increasing earthly possessions, and yet be in a waiting, watching position, as our Saviour commanded. Said the angel, "They can secure but one world. In order to acquire the heavenly treasure, they must sacrifice the earthly. They cannot have both worlds."

I saw how necessary a continuance of faithfulness in watching was in order to escape the delusive snares of Satan. He leads those who should be waiting and watching, to take

an advance step toward the world; they have no intention of going farther, but that one step removed them that much farther from Jesus, and made it easier to take the next; and thus step after step is taken toward the world, until all the difference between them and the world is a profession, a name only. They have lost their peculiar, holy character, and there is nothing except their profession to distinguish them from the lovers of the world around them.

I saw that watch after watch was in the past. Because of this, should their be a lack of vigilance? Oh, no! There is the greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch.

The passing of the second watch has brought us to the third, and now it is inexcusable to abate our watchfulness. The third watch calls for three-fold earnestness. To become impatient now, would be to lose all our earnest, persevering watching heretofore. The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the reason of so long delay. But the coming of the morning to the faithful, and of the night to the unfaithful, is right upon us. By waiting and watching, God's people are to manifest their peculiar character, their separation from the world. By our watching position, we are to show that we are truly strangers and pilgrims upon the earth.

The difference between those who love the world and those who love Christ, is so plain as to be unmistakable. While worldlings are all earnestness and ambition to secure earthly treasure, God's people are not conformed to the world, but show by their earnest, watching, waiting position, that they are transformed; that their

home is not in this world, but that they are seeking a better country, even a heavenly."

"Testimonies for the Church," Vol 2, pp.190-194.

THE LAW AFTER THE CROSS

All unrighteousness is sin (I John 5:17). Sin is the transgression of the law (I John 3:4). The wages of sin is death (Rom. 6:23).

We must keep the commandments in order to have eternal life (Matt 18:16, 17; also Rev. 22:14). All the commandments are sure, they stand fast forever and ever (Isa. 111:7, 8). Jesus did not destroy them (I John 3:8), or leave any out (Matt. 5:17, 18). We must keep each one of them (James 2:8-11). We will be judged by them (James 2:12; also Eccl. 12:13, 14). We must not break one of them, or teach others to break them (Matt. 5:19). God spoke the ten commandments (Deut. 4:12, 13), and He will not alter the thing that has gone out of his lips (Psa. 89:34) because He changes not (Mal. 3:6). With Him is no variability, neither shadow of turning (James 1:17; also Eccl. 3:14). His law is perfect (Psa. 19:7), and holy, and just and good (Rom. 7:12). He has magnified His word above all His name (Psa. 138:2). And He declares that the word that goeth forth from His mouth shall not return to Him void (Isa. 55:11).

First Commandment. I Cor. 8:4-6.

Second Commandment. I Cor. 8:4-6; 6:9; 10:7, 19, 20.

Third Commandment. Col. 3:6-8, Rev. 13:5, 6.

Fourth Commandment. Luke 4:16 with I Pet. 2:21.

It was Christ's custom and example. Christ recognized the Sabbath law (Matt. 12:12); disciples kept the Sabbath law (Luke 23:56). It was in force as late as A. D. 70 (Matt. 24:20). In Rev. 1:10, it tells us that the Lord has a day. I Mark 2:27, 28, it tells us that it is the Sabbath. The Sabbath is the day before the first day of the week. Matt. 28:1; Mark 16:1, 2, and compare Luke 23:54-56 with Luke 24:1. It was

Paul's custom and example to keep it (Acts 17:1, 2; Acts 18:1-4; I Cor. 11:1). See also Acts 9:15; Acts 22:21; Rom. 1:1-5; Phil. 3:17; II Thess. 3:7, 9; II Tim. 4:6-8; Acts 25:7, 8 and Acts 28:17.

Fifth Commandment. Eph. 6:1, 2; Col. 3:20.

Sixth Commandment. Rom. 13:9; Jas. 2:11.

Seventh Commandment. Rom. 13:9; Jas. 2:11.

Eighth Commandment. Rom. 13:9; Eph. 4:28.

Ninth Commandment. Rom. 13:9; Rev. 21:8.

Tenth Commandment. Rom. 13:9; Rom. 7:7.

THE TEN COMMANDMENTS IN RHYME

1. Thou shalt have no other God but me,
2. Before no idol bend thy knee,
3. Take not the name of God in vain,
4. Dare not the Sabbath day profane,
5. Give to thy parents honour due,
6. Take heed that thou no murder do,
7. Abstain from words and deeds unclean,
8. Steal not though thou be poor and mean,
9. Make not a wilful lie and love it,
10. What is thy neighbour's do not covet.

—Selected.

BACKBONE

When you see a fellow-mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes,
Bowing low to wealth and favour,
With abject, uncovered head,
Ready to retract and waver,
Waiting to be turned or led—
Walk yourself with firmer bearing,
Throw your moral shoulders back;
Show your spine has nerve and marrow;
Just the things which his must lack!

THE BANNER

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On the last Sabbath in December, 1926, the members of Bethel Church of Free S. D. A., Savannah, Ga., held a most interesting testimony meeting in which they all pledged themselves to be more faithful to the cause of God in every way. More faithful toward the activities of the Church, Sabbath School and Young People's meetings. The pledge was renewed on the first Sabbath in the New Year, 1927.

At the close of the Sabbath, Jan. 1st, 1927, the devil called an annual meeting of all his imps. At this gathering the following delegates at large were present: Mr. Slothful, Miss Laziness, Mr. Careless, Mrs. Doubt, Mrs. Irreverence, Mr. Unfaithful and Miss Idler. Regular delegates: Mr. Can't, Mr. Growler, Mrs. Faultfinder, Mrs. Tale-bearer, Mrs. News-carrier, Mrs. Tatler and Old Bro. and Sister Church-Liar.

At the meeting Satan and his conference passed the following resolution:

Whereas, the members of Bethel Church have all pledged themselves to be more faithful during the year 1927;

Therefore, Resolved, that every one of us, imps, renew our efforts to defeat the members of that church.

Mrs. Fault-finder, Question: Mr. Satan, Your Honor, what should be our first work? Satan: I will ask Mr. Laziness to answer. Mr. Laziness: Satan,

your honor, I will do my part in making as many of them just as lazy as I can, and thus bring about a retard to all of their missionary work. This may be done especially when the sun is hot or when the weather is cold. If each one of us will do his bit, we all will have a good report Saturday night, Jan. 7th, 1928. Meeting adjourned.

D. E. Vil, President.

Mrs. C. O. N. Fusion, Secy.

Dec. 7th, 1928.

In the Lower Room.

The annual meeting of Satan and imps opened Saturday night after Sabbath Dec. 7th, 1927.

Satan: The purpose of this meeting is to hear the report of each imp sent out to work against the members of Bethel Church of Free S. D. A. during 1927.

If the honest and hard-working members of Old Bethel Church could have seen all the dry grins of these angels of the devil, grins which told that they had not been as successful as they planned a year before, each one would again renew his determination to do more work in the Vineyard of the Lord. First, Satan called the report of Mr. Laziness.

Mr. Laziness: Your honor, I worked at these people all the year. And while I did cast quite a lazy spell on some of the leaders of their missionary work, I am not satisfied that I have stopped their efforts. I would have done more if your secretary, Sr. C. O. N. Fusion, had done her duty.

Sister C. O. N. Fusion—Satan, your honor, I did all I could, and would have done more, but every time I visited old Bethel and showed my head that Pastor Eld. Manns, would detect me, and with that Bible and those testimonies he would hit me so hard, until I had to leave. I think I did well to be here.

Satan—Not well done. Report of Mr. Slothful.

Well, I did all I could to make all of them slothful about studying their Bible and coming to church. It is true I fixed some of them, but the most of them would study and go to church. Why, all the imps in hell could not stop some of them. Question—How did you

stop a few at times? Oh, well, I made them feel bad as the time for going drew near. I got in the feet of some of them, in the back of some, and made some sleep too late on Sabbath morning, and got some to believe they were better off at home than at church. I am sure I would have done more if Mr. Careless and Mrs. Doubt had done their part.

Mr. Careless—I did all I could to make all these people become careless about reading and studying their Bibles and Sabbath school lessons, but I failed. Yes, and I did what I could, too, cried out Mrs. Doubt. I wanted all of them to doubt themselves about getting those memory verses, but one occasion I visited that member, Esther Cummings, and tried my best to make her doubt herself, but she took that Jesus, and when she fell on her knee, I was compelled to leave. I turned to that young man, Henry, Esther's son, to cast doubt over him, to me would be fun. But the Bible he took one by one fifty-eight verses, then I had to run.

I ran all the way from east to west, and found A. B. Brown and lodged in her breast. She, too, cried to God with a merciful plea, and then again I had to flee. But Sabbath early I sneaked to church, thinking that I could cast just a doubt or a fear. My power failed, when I could see that that Sabbath day was the best of the year. Satan—We will hear from Mrs. Irreverence. Well, on that Sabbath morning I stepped into that church with a plan to lead some to follow my way, but the prayers I heard with the spirit filled songs hit Sister Irreverence, and I could not stay long.

Mr. Unfaithful—My report is not much. Of course, I tried, working hard all the year, trying to stop Deacon Johnson, who opened the church doors, and did it without fear. And that faithful member, Sylvia Waters, old and feeble and ought to stayed in bed, but rising early Sabbath morning going to the church to be spiritually fed.

Satan—Mrs. Idler's report will come next. Well, I went

to a few of the sisters whose names I will not call, because I got them to running and talking about all. They talked to the sinners, then to the saints. They talked till the pastor came to make a little call.

Satan—Now, the time is far spent and this conference must close. The report of all you regular imps will be tabled as unfinished business. You will be first called in the next meeting. Mr. and Mrs. Liars hands raised. Satan—Well, what is it?

Mr. Liars—Our meetings are too far apart. We would plan more wisely to enter each heart if Mr. Can't, Mr. Growler and Mrs. Fault-finder, too, will stick on the job till the battle is through. We will keep up a confusion until the year comes again new.

Satan—Go, and I will be with you to deceive more and more unto the end.

D. E. VII.

THE CHRISTIAN'S DRESS

In most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance.

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve Him. Very particular were the directions given in regard to Aaron's robes, for his dress was symbolical. So the dress of Christ's followers should be symbolical. In all things we are to be representatives of Him. Good taste should be exercised in the selection of appropriate colors. Our dress should be tidy and well fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized by neatness, modesty and purity. But the word

of God gives us no sanction in making changes in our apparel merely for the sake of fashion, —that we may appear like the world. When the desire for display of dress absorbs the mind, vanity is manifested. All this must be put away.

The words of Christ in regard to dress should be carefully considered. The Holy Spirit through the Apostle Paul says, "In like manner, also, let women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array but (which become women professing godliness) with good works." And through the Apostle Paul the instruction is given, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Christians are not to decorate the person with costly array or expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldlings dress will give value to his influence. The ornamentation of the person with jewels and luxurious things is a species of idolatry. This needless display reveals love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An overdressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed.

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows means pennies and shillings spent needlessly.

The trimming of ladies' hats with high-standing bows is a needless expense, and is unbecoming to a Christian. In the

house of God the over-trimmed hats are a positive annoyance. The congregation desire to see the face of the speaker as well as to hear his voice; but the ladies' hats with their high-standing ribbons and bows, obscure the view. Many in the congregation may be seen peering this way and that way to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the services is marred, and the minister who observes all of this is disturbed.

Satan has a snare laid to captivate unwary souls by leading them to give more attention to their outward adorning than to the inward graces which a love of truth and righteousness displays, as the fruit borne upon the Christian tree.

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own souls from entering the straight gate because they can not indulge their love for display and yet believe in Christ and walk in His footsteps.

"If any man will come after Me," said Christ, "let him deny himself, and take up his cross and follow Me." Self-denial and self-sacrifice will mark the Christian's life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in.

"Let the people of God arouse out of sleep, and begin in earnest the work of repentance and reformation, let them search the Scriptures to learn the truth as it is in Jesus; let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant."

What is our life? It is a mission to go into every corner we can reach, and reconquer for God's beatitude His unhappy world back to Him. It is a devotion of ourselves to the bliss of the divine life by the beautiful apostolate of kindness.

THE GOSPEL

Of "the gospel of Christ I'm
not ashamed,"
Said the old veteran of the
cross,
'Tis God's pow'r whereby
deliverance bring
To every one who can be-
lieve."

O'er years this glad news've
come
Fresh as when midst Eden's
bloom,
God Himself our first parents
cheer'd:
"Yea creation all, shall," said
He,

Be deliver'd by the woman's
seed.
Now there dawns another
year
Still the world sleeps on
Heedless of its prophet doom.

And the gospel the great pow'r
of God,
The pow'r of all pow'rs
combin'd,
The church, the impotent
church of God,
Have fail'd to prove.

Sad, very sad indeed that in
the church
Maxim worldly have pre-
vaileid;
And the great pow'r of God
Is turned aside and criticis'd.

God thru Peter, Paul and John
did say
Little born ones love not the
world;
But ministers today more
wise've said
That's old fashion—and, to
intelligent mind does not
appeal.

A social gospel which polish
sin
Is made believe 'tis of Christ;
Ah! teacher transgressors
said, thou are he we need,
Thou like us we will agree.

Prophecy to us deceit, we'll
keep thee to deceive,
Depart from us to God they
say,
The knowledge of thy ways
we desire not:
The form we love but the
pow'r no.

Cause to cease, the Holy One
To resist our incline way;
As angels of light the devils
lead
Saints of God such leaders
call.

The people who God's pow'r
deny;
Blest transgressors, said the
men
Whose hearts are set
To lead us in deceitful path.

Yet teachers false, dumb dogs
and all
Who follow in their train must
fall.
Remember this O silly man,
presumptuous spirit,
That demons' hands are in
the game.

And per chance they're the win-
ning ones,
But fire of God is at hand,
What'll you do, deceitful men,
When the fire of God is in the
land?

As people, as priest then 'twill
be
For the God with whom you
trifle now,
Will the wicked not acquit,
Lord, thou shalt say thy
name we us'd and devils
quit.

But He'll convince thee of un-
godly deeds
Then—awful will that sen-
tence be;
Depart you curs'd of the
Lord,
Ye workers for money, popu-
larity and applause.

Why then wait to be so con-
vinc'd?
The word the pure gospel
word convinces now,
The men whose hearts are set
To find the way to Zion's
gate.

—C. A. Edwards.

A man who is turning out
careless, imperfect work is turn-
ing out a careless, imperfect
character for himself. He is
touching deceit every moment;
and this unseen thing rises up
from his work like a subtle es-
sence, and enters and poisons
his soul.

Prayer moves the hand which
moves the world.

THE FOUR GOSPELS

The four gospels are not de-
signed to be merely supplemen-
tary to, or corroborative of
each other, but rather to exhibit
Jesus, the Christ, in four dis-
tinct aspects of His character
and work.

Matthew, viewing him chief-
ly as the "Son of Abraham and
David," the long promised and
long expected "Messiah, and
King of Israel;" Mark, chiefly
as the delegated "servant of
God," who came not to do His
own will, but the will of Him
who sent Him; Luke chiefly as
the "Son of Man" or Son of
Adam, whose mission was to
ALL MEN, Jew and Gentile
alike; and John, chiefly as the
"Son of God," who is in the
bosom of the Father, and who
alone can and doth declare
Him. In the first, He is the
"Born-king;" in the second, but
the Shepherd of Israel; in the
third, He is the "Glad tidings
of great joy that shall be to
all people," and in the fourth,
He is "the Word become flesh—
He who hath seen me hath seen
the Father."

From the above it can be
readily seen that Matthew
writes for the Jew; he writes
from a Jewish standpoint.
Mark, for the Roman placing
himself as a servant, and writes
more as a servant. Luke writes
as a Greek for the Greeks. It
is possible that Luke never saw
the Saviour. There is nothing
in his gospel to indicate that he
did; but he wrote from the
Greek standpoint. John wrote
for the Christian, from the
standpoint of those who believed
that Christ was the Son of
God. All of them wrote for
every kindred, tongue, and tribe
and nation; for the people of
the entire globe in all climes.

No philosopher could have
done it; no poet, or artist could
have done it. Men of stupen-
dous genius, and of the greatest
minds have failed to do that
which is found in the four gos-
pels. The writers of the four
gospels were unpracticed men,
yet they have presented to the
entire world the Son of Man,
the Son of God, in all his per-
fections and glory. They were
unlearned, ignorant men, yet
they have accomplished the

greatest task that a person has ever done.

What explanation shall we give to this marvelous feat? Can we ascribe it to genius? Multitudes of men before and since that time have possessed genius of the very highest order. The mightiest men of all races, men of Chaldea, of Egypt, of India, of China, and of Greece, have expended all their might and wisdom to paint godlike man, and what has been the result? They have either invested him with the passions and brutalities of fallen man or as a pitiless and impassive spectator of the world's sorrows and woes.

Each of these writers of the four gospels had before them the personal, historical Christ. Man could no more invent the God-man of the gospels than they could create the world. They wrote by inspiration of the Spirit of God. It is not enough to say that the Divine Model was before them; they must have had something more, else they never could have succeeded.

DANIEL A LATTER DAY PROPHET

That the prophet Daniel was a latter day prophet—that is, that much of his prophecy belonged to the time and people of the last days of this world's history, is generally admitted by all good Biblical students. But there are some, we are sorry to say, who have not yet learned this important fact and are consequently losing much. We would, therefore, invite them to consider the following propositions:

1. In the second chapter of his book, Daniel said to the king: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:28.

2. Through Daniel God foretold the wars of the "time of the end," and the great and continual bloody persecutions of the people of God for 1260 long years, "even to the time of the end." Dan. 7:25; 11:33-40.

3. Of the prophet Daniel, Christ Himself has said to those "in these last days":

"When ye, therefore, shall see the abomination of desolation spoken of by Daniel, the prophet, stand in the holy place, (whoso readeth, let him understand)." Matt. 24:15; Mark 13:14.

4. Daniel lived and wrote in the old Testament times; therefore, he and his prophecies are among those of which Christ said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." "To perform fully."—German English Lex.; Matt. 5:17; 3:15.

5. The language itself of his visions makes Daniel a latter-day prophet. "A thing was revealed unto Daniel;" "and the thing was true: but the time appointed was long." "Now I am come," said the angel to Daniel, "to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days." Dan. 10: 1, 14, R. V.

6. Concerning the vision of the eighth chapter, the angel Gabriel said to Daniel: "Understand, O son of man; for the vision belongeth to the time of the end." "Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end," "to many days to come." Dan. 8: 17, 19, 26, R. V.

7. Daniel's prophecies were written in the time which the apostle Paul is pleased to designate "aforetime" and therefore are among the things of which he said: "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope." "And they were written for our admonition upon whom the ends of the world are come." Rom. 15:4; 1 Cor. 10:11.

8. Daniel's prophecies were sealed up, and not generally studied nor understood until we were nearing the generation that should witness the literal coming of Christ to deliver every one whose names should be found written in the Book of Life. "But thou, Daniel," said the angel, "shut up these words and seal this book, even to the time of the end: many shall

run eagerly through it, and much knowledge shall be gained." "And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end." Dan. 12:4, 9; Noyes' Trans.

Dear reader, are not these facts enough to convince any candid mind that Daniel was a latter-day prophet? Are they not sufficient to impress those of us who are living in this present generation to be diligent students of the book? We should "run eagerly through it" to ascertain the rich truth it contains for us at this time."

WILL THERE BE PEACE ON EARTH?

Suppose ye that I am come to give peace on earth? I tell you nay; but rather division:

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law. Luke 12:51-53.

And in view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or to resist its claims? No; he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine to the world.

Anciently the Lord declared to one who spoke in His name,

"The house of Israel will not hearken unto thee; for they will not hearken unto me." Nevertheless He said, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." To the servant of God at this time is the command addressed, Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the Apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt."

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the

world is indebted for its great reforms. By such men the work of reform for this time must be carried forward.

Thus saith the Lord: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment and the worms shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

THE NEW EARTH

John, the Revelator, in his account of the holy city, says: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Then follows a complete description of the city as it appeared to John in vision.

The inspired prophecy, speaking of Jerusalem, says: "Thou shalt no more be termed Forsaken, neither shall **thy land** any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah (margin, married): for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:4, 5.

In this Scripture we have poetic reference to the division of the earth by lot to God's people. As the land of Palestine was divided by Israel by lot, so the earth is divided by lot to the ransomed ones. What must we then conclude is the purpose of this allotment of the earth to the redeemed? We can determine this only by further consideration of the Word of God, and we read: "And they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. They shall not build another inhabit; they shall not plant and another eat; for as

the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65:21-23.

Here we have a very clear statement that the ransomed of the Lord are not only to receive the earth by allotment, but they will build houses and inhabit them; they will plant vineyards and eat the fruit of them; and as is the days of the Tree of Life, so will God make His people eternally enjoy the work of their own hands. This is God's word with reference to the future of His people. God created the earth to be inhabited, and He created man to inhabit it. God's purpose is not thwarted by sin's having entered the world; but He will finally accomplish His purpose in establishing man in that realm created for him, and in that city which was especially prepared for His people. When thus it shall be, then, and not till then, will the prophecy of Dan. 7:27 be fulfilled: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Brethren D. E. Williams, I. Johnson, E. E. Gibbons and A. F. Harris, with Elder and Sister J. W. Manns, visited the Brunswick Church last Sabbath, Dec. 24th. It was the beginning of the week of Prayer, and the members of the little church were greatly encouraged by the visit of these Brethren from Savannah.

Elder Manns reports that the church in Brunswick is full of faith and the brethren seem to be doing all they can to prove their loyalty to the cause.

EXPERIENCE

"Life is full of holy uses
If but rightly understood,
And its evils and abuses
May be stepping-stones to
good."