

# The Banner

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



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**GOD'S REMNANT**

By Chas. J. Ellis.

In all ages God's church has occupied, and will occupy a very important place among the nations of earth. That its constituency is called a remnant and serves as a preservative, is seen from the following passage: "Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1:9. This expression is a significant one, and is worthy of careful study, especially by those who are guilty of despising the people of God that comprise this remnant. In this particular connection, a very small remnant of God's church served as a preservative (a) of the whole church, (b) and of the world; otherwise they would face a destruction equivalent to that of Sodom and Gomorrah.

**God Stoops and Hears.**

When the cry of Sodom and Gomorrah was very great and their sins very grievous so that God could no longer tolerate their wickedness, He planned their destruction: this He communicated to one of His church, Abraham. The matter impressed Abraham greatly. Through him all the nations of the earth were to be blessed; even the nations of these two wicked cities. How could he consent to their destruction without a word of intercession was a stupendous responsibility for him. With his heart filled with sorrow, he drew near to the Lord and asked: "Wilt Thou also destroy the righteous with the wicked? . . . Shall not the Judge of all the earth do right?" Here God, in tender compassion, stooped to listen to the pleadings of one who was connected to His church, and granted his petition.

Abraham believed that fifty of God's remnant were sufficient to save the total inhabitants of those cities. While this was true, he was not certain that fifty were to be found therein. Here was the love of God manifested in that He condescended to reduce that number to a paltry amount of ten at the request of Abraham. Indeed, "God stoops and hears" His people.

Not finding ten righteous in those cities, it was time for God to pour out His wrath upon them; but it was necessary to take out His remnant ere He accomplish this. Accordingly, we are told by our Saviour that "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all." Luk. 17:29. So long as God's remnant was in those cities the inhabitants were preserved.

But the people of Sodom and Gomorrah are not single in this experience. It was so with the Antedeluvians. Noah, the "preacher of righteousness," laboured in his missionary campaign for one hundred and twenty years for the salvation of their souls; of which time the Divine Record reads: "And God saw that the wickedness of men was great in the earth, and that every imagination of his heart was only evil continually." Gen. 6:5. At the expiration of this period of probation, God did not destroy the righteous with the wicked. Noah was but a remnant, and as soon as he with his family was secured in the ark, "the fountains of the deep were broken up and the windows of heaven were opened." Thus, we see, that that "very small remnant" was the preserver of that whole generation.

**God's Plans Unchanged.**

Reader, look around and see how wickedly our world has grown. Has God changed His plan in solving the sin-problem? Just as two plus two still make four, so will He carry out His plan in putting an end to sin. Says Peter: "But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 11 Pet. 3:7. But He will not destroy the remnant (the righteous) with the wicked.

There is a work to be accomplished ere God pours out His wrath upon this world. The gospel must be fully heard, and be decidedly accepted or rejected even as it was in the days of Noah and Lot before the Lord closes the door of mercy. Then shall He gather out His remnant and the entire world will

be left without a mediator to face the frown of God, who was so willing to pardon their sins while mercy lingered. "He changeth not." As He stooped to hear Abraham then, so will He stoop to hear you now. Seek Him now and be saved, is my prayer for the reader.

**HIS LOVE**

'Twas but the song of a little bird

In a leafy apple tree;  
But as I listened methought I heard

These words in its song to me:

"Cheer up, weary heart, cheer up, Cheer! Cheer!

And oft came the sweet refrain:

And I felt His love, so true, so dear,

Possessing my heart and brain.

The love that a wee bird's heart can hold

And pour forth to me, to you;

Love, the half of which never was told,

So faithful, tender and true.

The love that He bears to each earth-born child

That brightens our home-ward way,

That calms the tempest, however wild,

His love the same every day.

**TOMORROW**

I have nothing to do with tomorrow.

My Saviour will make that His care,

Should He fill it with trouble and sorrow,

He'll help me to suffer or bear.

I have nothing to do with tomorrow,

Its burden, then, why should I share?

Its grace and its strength I can't borrow,

Then why should I borrow its care?

There is a vast difference between a washed white Christian and a whitewashed professor of Christianity.

**COULD WE BUT SEE!**

The forces of evil were gathered in council to lay plans for carrying on their destructive work as rapidly as possible before the end of time. There were myriads of evil angels, systematically grouped. Each group had a leader and a particular line of work to follow. The devil himself presided over the vast and competent organization, giving advice and counsel. As the leaders questioned their coworkers, we may well imagine that the following conversation took place in the group responsible for leading children astray:

"Have you succeeded in starting that group of boys to smoking yet?"

"Well, yes; all but Joe Smith were willing to try. He insisted that smoking was wrong. Then one day I aggravated Mrs. Smith, and she became very angry with Joe, and told him to get out of the house and stay out. He left, hurt and sullen. His mother had taught him that it was wrong to get angry. She was the one who had taught him that it was wrong to use tobacco. If she did wrong, why shouldn't he? So he looked up his companions and suggested a smoke. Isn't it fortunate that mothers cannot see us hovering around their children when they are left alone to seek amusement?"

"Where do you spend most of your time?"

"I go into homes and cause as much mischief as I can, but I can work most successfully with children left a great deal to themselves. In old sheds and barns, behind woodpiles, and in similar places, I lie in wait for the little folks. It is easy to suggest all sorts of mischief to their minds, because 'no one sees, and no one will know.'"

"Do you succeed in getting those boys who try smoking once or twice to form the habit?"

"Yes, indeed. And very few conquer their evil habits and become real Christians later. In spite of all our efforts, however, the Holy Spirit gets hold of a few, and then we can seldom touch them again."

"Then why do you not teach all boys to smoke and drink?"

"That would be impossible. Some have the home training which prevents us from getting them started on the downward path."

"Now," said the leader, "let us have some specific incidents. How about the Jones family? Have you had more success there?"

"No, I have not; and I fear I have lost out entirely. They have established a family altar now, and read the Bible and pray every morning and evening. Their guardian angels stay with them and protect them. I used to get the parents to speak sharp words to each other, and the children to fight, but now all is different. Because they have just talked with God they feel ashamed to quarrel in the morning, and that is the time to start them, because it spoils the whole day. I shall have to give that family up, because I have practically been shut out of their home."

"That's bad business. We must keep people too busy to erect family altars. As surely as they read the Bible and pray every day, so surely they are lost to us. What about the White family?"

"O I am sure of them. They quarrel and snap at each other all day, and the mother is as bad as the children. She makes them mind sometimes, and at other times I see to it that she is too busy to pay any attention to them. Consequently they seldom do as they are told unless they feel like it. The mother is nearly always cross and irritable. She scolds and threatens the children continually, but seldom carries out her threats. Her work is never done, and when Sabbath comes she is too tired to keep it as the Lord has commanded. She prays sometimes, but evidently the Lord does not answer the prayers of those who deliberately commit the same sins again and again. The members of this family belong to the church, but their neighbors are not at all interested in the truth they claim to believe. I have kept many away from the narrow way by the use of this family's influence."

"That's right. Get the members of God's church to exert a wrong influence. You mention-

ed one family of six children where you did not meet with success. Have you been able to lead them astray yet?"

"No, indeed. I upset everything one day, but it did not do any good. The mother was very tired, so I tried to make her impatient. The baby fell downstairs, and sister broke a pretty dish. I caused several things to go wrong in quick succession, but that mother let her work remain undone, cuddled the baby, and stopping in the midst of everything gathered her flock around her and read to them about Jesus. After that they prayed, and then every one went peacefully about his appointed task. When the father returned in the evening all the work was done, and every member of the family had a smiling greeting for him. No one told him about the turmoil of the afternoon. What good does it do to waste time in such a home?"

"Not much; but you might try again and see if you cannot catch them unawares. What have you done about the boy who goes to his father for advice about everything?"

"I tried for a long time to get him to smoke or swear, but his parents are always very careful about the company he keeps. One day his mother was called away. I immediately hurried some of our boys to his home. He used just one bad word that afternoon, but I thought even that was a good beginning. But when evening came he told his father all about it, and asked God to forgive him. I can see no use of trying to lead him astray when he has such training at home."

"True enough; but think of the damage to our cause that boy will do if he grows up to work against us. Of all the tasks assigned the various bands in this conference, ours is the most important. If we can lure the children away from the teachings of the Bible, and lead them into sin, when they grow to be men and women they will have homes in which we may have full control. Work hard and swiftly; for our time is short. Be away!"

Have real Christian graces. Don't tie your flowers to a bush.

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## EDITORIALS

"God is our refuge and our strength,  
In straits a present aid;  
Therefore, although the earth remove,  
We will not be afraid."

Every noble work is at first impossible.

Victory belongs to the most persevering.

"The better is always enemy to the best."

The falling drops at last will wear the stone.

Success in most things depends on knowing how long it takes to succeed.

Painted lips, painted cheeks, painted eyes and bobbed hair are disgraceful to Christian women.

You cannot be a member of the body of Christ, and at the same time hold fellowship with worldly societies. No man can serve two masters.

Extra short sleeves and half-leg dresses which are so stylish in our day are shameful, but the extra low neck waist with no sleeves at all and the knee-high dresses are worse than ridiculous.

The fact that God's people, who know the truth, have failed

to do their duty according to the light given in the Word of God, makes it a necessity for us to be the more guarded, lest we offend unbelievers before they have heard the reasons for our faith in regard to the Sabbath and Sunday.

There is to be a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method.

### IS IT WORLDLY FOR WOMEN IN THE CHURCH TO BOB THEIR HAIR?

By J. W. Manns.

By reading 1 Cor. 11:1-7, one can at once see and know the mind of Paul concerning this question. "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Verse 15.

Why, then, should a woman cut off her hair and thus lose her glory? Why follow such a custom as the bob hair introduced by women of notorious characters, such as murderers, gamblers and bank robbers? Such women are often seen, as was the old harlot Jezebel, who painted her face, and tired her head and looked out at the window for (a man) Jehu. Sixty-five years ago women who professed to have a knowledge of the "Third Angel's Message" would not dream of following the styles and customs of such notorious bandits. God says: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts." Jer. 2:19.

Read 2d. Kings 9:29-37. In this chapter the seeker for truth will learn that the noted Mrs. Jezebel is the mother of all who follow such customs. Jezebel wanted to attract a man, and so do her daughters. She painted her face, and tired her head; The modern Jezebels do the same thing today? Where? In

the world only? No, but in the professed commandment keeping church, namely, Seventh-day Adventists. God commands His ministers thus:

"Go and proclaim these words, . . . Return thou backsliding Israel, . . . only acknowledge thine iniquity." Jer. 3:12, 13.

Speaking to His Church, God says, "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking mincing as they go, . . . therefore, the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their round tires like the moon, the chains and the bracelets . . . the earrings, the rings, etc." Isa. 3:16-26.

Why are these things, (so forbidden by the Lord,) found among His people? Where is the old-time love for the truth?

Jeremiah asked this question: "And when thou art spoiled what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with paintings, in vain shalt thou make thyself fair." Jer. 4:30-31.

It should be remembered, these are Sabbath keeping members, for we read:

"Moreover, they have done unto Me: they have defiled My sanctuary in the same day, and have profaned my Sabbath." "And furthermore, that ye have sent for men to come from far . . . and, lo, they come: for whom thou didst wash thyself, paintest thy eyes, and deckest thyself with ornaments, and satest upon a stately bed and a table prepared before it. But what was all this for? Only to attract a man." Eze. 23:35. So it is in the church of God today. More love for style than for the cause of God.

"And a voice of a multitude being at ease was with her: and with men of the common sort." Tze. 23:42.

Righteous men should speak, "Cry aloud, spare not, . . . Shew My people their transgression, and the house of Jacob their

sins." Isa. 58:1. "And the righteous men, they shall judge them after the manner of adulteresses . . . because they are adulteresses." Eze. 23:45.

Oh, may God help His people to reform before it is too late. Who is on the Lord's side?

Always true;  
There's a right and wrong side,  
Where stand you?

Thousands on the wrong side  
Choose to stand;  
Still 'tis not the strong side,  
True and grand.

Come and join the Lord's side:  
Ask you why?  
'Tis the only safe side  
By and by.

#### **THE KEYSTONE OF THE GOSPEL**

##### **For Those in the Grave, There Is Just One Road to Heaven.**

Infidels date their books "Anno Domini," "in the year of our Lord," which is simply an acknowledgement that Jesus of Nazareth has exercised the greatest influence of any man ever born on the earth, so that time is computed with reference to His birth, rather than by any other event in earth's history. It is impossible to deny that such a man lived.

Neither can any one question the fact of His death. Two peoples had to do with His death, the Jews and the Romans. The leaders of the Jewish nation demanded His life; and in the days of their independence, capital punishment had been inflicted by stoning the criminal to death. But in the days of Jesus, Judea was a Roman province, its affairs were administered by a Roman governor, and the death penalty of that cruel heathen government was the slow torture of crucifixion.

It is written in history that in the final overthrow of Jerusalem by the Romans in A. D. 70 the hills about the city were covered with crosses, upon which the Jews had been crucified even to thousands. Yet hardly a name of all those crucified under the empire of old Rome persists in history; so if any mention is made of crucifixion, Jesus of Nazareth is im-

mediately thought of. He is the Crucified One.

There is no question but that Jesus was born, and that He died. His death was the most public possible, lifted up above the earth in plain sight of all the people. Lest there might be a mistake, a Roman soldier thrust his spear in His side; but there was no responding cry of agony, or writhing under the spear thrust. Blood and water came forth from the wound: Jesus of Nazareth was dead upon the cross.

So the first established fact, which even infidelity would not assume to deny, is that such a man was born; and the second, that He was finally crucified.

##### **He Would Rise Again.**

But the hopeful thing about it all, which He explicitly taught His disciples, is that the third day after His death, He would rise from the grave. This teaching was so well known among His enemies, that the same antagonistic peoples, the Jews and the Romans, who had united in putting Him to death, agreed to frustrate any attempt on the part of His followers to steal His body away and afterward declare that He had risen from the grave.

"The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that Deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

Consequently there can be no question of His burial, in a tomb which had but one door. That door was sealed by the Roman government, and guarded by a centurion's band of soldiers, under strict orders to permit no one to approach the tomb, day or night.

But the tomb could not long hold the sinless Saviour of men. The third day dawned, a mighty

angel came down from heaven, and Jesus was called forth. "He is not here: for He is risen," was the joyful word of the angel to the sorrowing women. Matthew 28:6. Christ had left the tomb. The Roman soldiers on guard did not doubt it, for they reported the whole matter to the Jewish leaders. Nor did even these doubt it, despite their hatred toward Him; for "they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Matthew 28:12-15.

Now the fact that He was not stolen away, but was actually resurrected, is the keystone of Christian faith and apostolic preaching.

After His resurrection, Jesus "was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles." 1 Corinthians 15:5-7. "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days." "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:3, 9.

Is it not strange that many Christians should accept the facts concerning the manner of Christ's going to heaven, and then expect to go there some other way themselves? He went by way of a resurrection and a visible ascension. He said, "I am the way," and "No man cometh unto the Father, but by Me." John 14:6. While these statements truly indicate that we must live a Christian life in order to reach the Father, yet I am also constrained to believe that the only manner in which those who die can reach heaven, is by the Christlike manner of the resurrection, and the ascension of the resurrected body.

This was the way the apostles understood the matter and preached it. Speaking of the dead as asleep, even as Jesus had taught them, they likewise taught that believers would go to heaven the same way that He had gone. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." See 1 Thessalonians 4:13-17. "Even so" must mean in the same manner. As Jesus was called from the grave and given life, so will it be with all believers. "And so shall we ever be with the Lord." "And so"—that is, in the manner described.

#### **"They That Hear Shall Live."**

Jesus did not say that He alone would rise from the grave. He declared further: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. The only hope of life after death, in the teaching of Jesus, is that the dead shall hear His voice, and come forth. "I will raise him up at the last day." John 6:40. Three times in this chapter did Jesus make this declaration.

The Saviour has left no unfounded promises, and that is why He must have inserted the "now is" when speaking of His power to raise the dead. He would leave no question in the minds of His followers.

(To be continued)

#### **CHURCH DISCIPLINE**

Christ is the head of the church, and the church is the body of Christ. Eph. 1:22, 23. Every one who is governed by the Head, no matter what religious organization he may be connected with, belongs to the body. All such will be one in Christ Jesus. They will be of one mind, and there will be no divisions among them. 1 Cor. 1:10. Would to God that all in every church throughout the world were so closely connected with the Head that the oneness for which Christ petitioned His Father, might prevail! What a happy condition such a oneness would bring about in the great religious bodies! But alas! there are not only tares among

the wheat, but open sinners in Zion. According to the Word of God and the spirit of prophecy, a fearful responsibility rests upon the church to clear her garments from the blood of souls.

The Saviour has given explicit instruction relative to the course to be pursued in dealing with the erring. The first step is a private visit to the erring one. It is not every member who is prepared for such work. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. If he will listen to the plea, then the brother is gained. "If he will not hear thee, then take with thee one or two more." If this fails, "tell it unto the church." Matt. 18:15-17. This is done to keep a knowledge of his sin in as closely a prescribed limit as possible. "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." Verse 17. A true-hearted member of the church will never mention the case to a worldling. It is only the gossiper, the tattler, who feeds upon husks, that delights in such work.

The first and second steps of our Lord's instruction have sometimes been carried out and the case left there. It seems so hard to disfellowship the impenitent member that the church has refused to act. A sister said to the writer, "I will never vote to disfellowship any member, no matter what he has done." If all the members should take her position, they would set at naught the Saviour's instruction, "Let him be unto thee as a heathen man and a publican"—that is, expel him from the body. By refusing to act, the church would ignore its Head. To disfellowship the member who chooses to remain in open sin, does not mean that we shall cease to labor lovingly and faithfully for his restoration. No! no! we are still to admonish him as a brother. 2 Thess. 3:14, 15. He is to be pitied. He is blinded by sin and under the control of Satan. The action of the church in disfellowshipping him may be the very means of bringing him to re-

pentance and restoring him to the body.

At this juncture in the case there rests a responsibility upon the church that not all her members realize. This is plainly set forth in "Patriarchs and Prophets," page 497, as follows:

"Achan's sin brought disaster upon the whole nation. For one man's sin, the displeasure of God will rest upon his church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel, and bring weakness upon his people."

According to this statement, the displeasure of God will be upon any church, whether small or great, until open sin is searched out and put away. In some of our churches there are members who are weekly violating the Sabbath and openly sinning in other ways. Time and again the first and second steps have been taken for their recovery, but no further action. Their names for months and even years are retained on the church roll. "These are the ones that keep back the blessing of the God of Israel, and bring weakness upon his people." The church should awaken and perform her duty in the fear of God and the love of Christ. Otherwise she is recreant to her sacred trust. She fellowships the sin and is guilty with the offender. She misrepresents herself to the world, and ceases to gather with Christ. But when she implicitly follows the Word of God, her course will be sanctioned by the Head of the church. "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18.

A hypocrite is as much out of place in the church of God as an owl is in the daylight.

Heathens are true to false gods, while many professed Christians are false to the true God.

**WHEN THE CHURCH  
HANGS OUT THE  
SIGN OF DISTRESS**

Chas. P. Whitford.

When the church seeks the power of the state, as it is now doing in the nation-wide Sunday blue law movement, it is a sign of decay, the hanging out of the flag of distress. The United States Senate report declares: "Our constitution recognizes no other power than that of persuasion for enforcing religious observances." "A Sunday law uses fines and imprisonments."

A Sunday law means that the church has left the heaven appointed path for Christians to walk in. If Christians desire that their friends and neighbors give their hearts to God, and observe the Sunday Sabbath they should not only labor with them personally to show them the "Way, the truth, and the life," but they should earnestly seek God in their behalf. The proper petition for Christians begins: "Our Father which art in heaven," and not "The Honorable City Council," or "The Honorable State Legislature," or "The Honorable United States Congress."

We can rest assured that when the voice of the church is heard in the city council chamber, or the state legislature, or the National Congress, asking for laws to sustain its practices and enforce them upon others, it is silent in the court of heaven.

Again, a Sunday law makes a deed a crime if it is done on Sunday, that is recognized as lawful and right if done on any other one of the six days of the week. It makes a man who is recognized and looked up to as a good, law-abiding citizen through six days of the week, a criminal because he does on Sunday just exactly as he has been doing all through the other six days, when, in the doing of that thing, he was looked up to and respected for it.

If what a man does on Sunday is wrong, then the same thing is wrong if done on any other day of the week. If it is not wrong to do certain things on the other six days of the week, what is it that makes it

wrong to do these same things on Sunday?

Why does the church get up a petition and seek the power of the state to stop men doing things on Sunday that are perfectly proper and right if done on other days of the week?

The church deals with sin. Is it sinful to operate a store, or perform honest toil during six days of the week? If not, is it a sin to do it on Sunday? And if it is a sin, the only power the church has from God to deal with sin is the Gospel. The weapons of the church are moral and spiritual, and not carnal. The church under guidance of the Holy Spirit has no other power to use than the power of persuasion. The church is in the world to save men from sin, and not to force upon them, by threats and fines and imprisonments, Sunday, or any other religious rite or ceremony.

Orlando, Florida.

**"THUS SPEAKETH  
CHRIST OUR LORD"**

Ye call me MASTER and obey Me not,  
Ye call Me LIGHT and see Me not,  
Ye call Me WAY and walk not,  
Ye call Me LIFE and desire Me not,  
Ye call Me WISE and follow Me not,  
Ye call Me RICH and ask Me not,  
Ye call Me ETERNAL and seek Me not,  
Ye call Me GRACIOUS and trust Me not,  
Ye call Me NOBLE and serve Me not,  
Ye call Me MIGHTY and honor Me not,  
Ye call Me JUST and fear Me not,  
If I condemn you blame Me not."

**REJOICE**

Fail—yet rejoice; because no less  
The failure which makes thy distress  
May teach another full success.  
It may be that in some great need  
Thy life's poor fragments are decreed  
To help build up a lofty deed.

**HEAVEN WITHIN**

O heart of mine, be still: no more repining.

Look up, beyond, there's resting by and by.

Beyond earth's clouds there's brightest glory shining,  
And joy and peace in heaven's eternity.

Art lonely? Yes, the friends thou lovedst were taken  
Long years ago, and they have been at rest  
While thou hast labored on, with faith unshaken,  
Because of three short words, "He knoweth best."

Art tired? Yes, the way seems long and dreary,  
And sometimes heaven seems so far away.  
But oh, 'tis not. It seems because thou'rt weary,  
And heavenly echoes reach thee every day.

These melodies, which in thy soul are singing,  
Are but the echoes of the songs above,  
And evermore their harmonies are ringing,  
For heaven is in the heart that's filled with love.

O love! O joy! O peace!  
These make a heaven;  
And even now, with Christ enthroned within,  
Thou'l find that which thy soul has longed for, even  
A heaven within because thou'rt cleansed from sin.

**WORLDLY SOCIETIES**

Literary societies are quite frequently organized, but, in nine cases out of ten, they have proved a damage to souls, rather than a blessing. This is because an alliance is formed with the world, or with a class whose influence and tendency is ever to lead away from the solid to the superficial, from the real to the fictitious. Literary societies would be of great advantage, if controlled by a religious element; but sooner or later, the irreligious element is almost certain to gain the ascendancy, and have a controlling influence.—Test. for The Church.

## HOW LONG WAS CHRIST IN THE TOMB?

In the following texts we are told nine times that Christ should rise "the third day."

Matt. 16:21. "Raised again the third day."

Matt. 17:23. "The third day He shall be raised again."

Matt. 20:19. "The third day He shall rise again."

Matt. 10:34. "The third day He shall rise again."

Luke 9:22. "Be raised the third day."

Luke 18:33. "The third day He shall rise again."

Luke 24:7. "The third day rise again."

Mark 9:31. "He shall rise the third day."

Luke 24:46. "To rise from the dead the third day."

In order that the scripture be fulfilled, Christ must have risen some time within the limit of the twenty-four hours composing the third day after His crucifixion.

While attending the first passover after His baptism, the Saviour, in speaking to the Jews, said: "Destroy this temple, and in three days I will raise it up." John 2:19. In other words, within the period of time covered by the third day, He would rise. This must have made a deep impression on their minds, for they brought it up against Him three years later in His trial. Matt. 26:61.

On the Thursday evening, or what would be in Bible time, the evening of Friday, the Saviour delivered Himself into the hands of the wicked mob; from that time He was in their hands.

## MISSIONARY WORK

Some of the brethren and sisters in the church have done a good missionary work, but their interest must not flag. A few have done more than their strength would admit; but it was their meat and drink to do it. All can act a part in this work, and none are excused. Jesus would have all who profess His name become earnest workers. It is necessary that every individual member build upon the rock Christ Jesus. A storm is arising that will wrench and test the spiritual foundation of every one to the

utmost. Therefore avoid the sand-bed; hunt for the rock. Dig deep; lay your foundation sure. Build, oh, build for eternity! Build with tears, with heart-felt prayers. Let every one of you, from henceforth, make your life beautiful by good works. Caleb's are the men most needed in these last days. That will make our churches vigorous and successful in their efforts, is not bustle, but quiet, humble work; not parade and bombast, but patient, prayerful, persevering effort.

—Test. for The Church.

"He that is not for me," said Christ, "is against me." It is whole-hearted, thoroughly decided men and women who will stand now. Christ sifted His followers again and again, until, at one time, there remained only eleven and a few faithful women, to lay the foundation of the Christian church. There are those who will stand back when burdens are to be borne, only a few faithful Caleb's will come to the front and display unwavering principle. These are salt that retain the savor, but when the church is all aglow, they catch the enthusiasm, sing and shout, and become rapturous; but watch them. When the fervor is gone, it is when the work moves hard that the church develops the true helpers. These will not be talking of self, vindicating self, but will lose their identity in Jesus Christ. To be great in God's kingdom is to be a little child in humility, in simplicity of faith, and in the purity of love.

## RECEIVE NOT PRAISE

We are in the greatest peril when we receive praise of one another, when we enter into a confederacy to exalt one another. The great burden of the Pharisees was to secure the praise of men; and Christ told them that that was all the reward they would ever receive. Let us take up our appointed work, and do it for Christ; if we suffer privation, let it be for His sake. Our Divine Lord was made perfect through suffering. Oh, when shall we see men laboring as He labored!—Test. for The Church.

## SOULS FOR NAUGHT

The enemy is buying souls today very cheap. "Ye have sold yourselves for a thing of naught," is the language of Scripture. One is selling himself for the world's applause, another for money; one to gratify base passions, another for worldly amusement. Such bargains are made daily. Satan is bidding for the purchase of Christ's blood, and buying them cheap, notwithstanding the infinite price which has been paid to ransom them.—Test. for The Church.

## GOD'S WORD

The Word of God is our standard. Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne, and placed upon Heaven's imperishable record. The Divine Word pours light into the most darkened understanding, and that light makes the most cultivated feel their inefficiency and sinfulness.—Test. for The Church.

## WORLDLY YOUTH

With worldly youth, the love of society and pleasure becomes an absorbing passion. To dress, to visit, to indulge the appetite and passions, and to whirl through the round of social dissipation, appears to be the great end of existence. They are unhappy if left in solitude. Their chief desire is to be admired and flattered, and to make a sensation in society; and when this desire is not gratified, life seems unendurable.—Test. for The Church.

## CALEBS NEEDED

What we need now is Caleb's, men who are faithful and true. Indolence marks the lives of too many at the present day. They turn their shoulders from the wheel just when they should persevere and bring all their powers into active exercise.—Test. for The Church.

No good e'er comes of leisure idly spent;  
And heaven ne'er helps the man who will not work.