

The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



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ELDER MANNS' VISIT TO THE PACIFIC COAST

Before leaving for Cuba last May to attend the Cuban Assembly Session, Elder Manns promised the brethren of Los Angeles, California, that as soon as he returned from Cuba, he would visit them if they would help to meet the expenses. To this they gladly responded, and early in August he left Savannah for that City of the Golden West.

En route to Los Angeles I visited our little company in Omaha, Nebraska. Here I met Brother and Sister Harris, our workers, Brother Rice and Sister Fox, with others of the Sabbath school. All seem to be full of faith, and determined to push the work to its finish.

Brother and Sister Harris, it will be remembered, were asked by the Executive Committee to labour in Omaha, and since last September one year ago, they have located in that city. I was more than pleased to note the interest manifested in the work by Brother Harris and wife. A nice building had been rented and prepared very neatly, and made a real good and an attractive appearance, in which they are conducting Gospel meetings. Interesting meetings were held Sabbath and Sunday, August 29th and 30th, with very good attendance.

Monday, August 31st, I left Omaha for Los Angeles, Calif., arriving Thursday, Sept. 3rd. Here I found the little Berean Church of Free Seventh-day Adventists greatly decreased in membership. Many of the readers of this article will remember that in 1920 I visited Los Angeles, and this same church voted to connect with the General Assembly. Elder J. W. Ownes was left as pastor of the church. Trouble soon commenced, and as the church property was not property of the General Assembly, the members voted to sever their connection, and for quite a long time they did not report. This brought all the more dissatisfaction to many of the members, and so caused many of them to scatter, some giving up the truth, while others joined the conference church. This left but few in the Berean Church, yes, less than ten mem-

bers. However, these were determined to remain on the outside of the conference church, and are to be commended for such firmness in standing for the right in this respect.

When asked if they wanted to unite with the General Assembly whole-heartedly, or as they did before, the reply was very quick and prompt, "We want to go all the way." A business meeting was held, and the church voted to unite with the Assembly, property and all. An attorney was secured, and the Berean Church property was conveyed by deed to the General Assembly of Free Seventh-day Adventists, headquarters at Savannah, Georgia.

While I had not planned to conduct tent meetings in Los Angeles, the brethren rather urged that I should do so. A large tent fully equipped at a cost of a little less than \$500.00, all of which and more, was raised by the members and friends of the Berean Church. On Sept. 20th the Chautauqua Gospel Tent Meetings began, the tent being located on Central Ave., near Pico Street.

While this meeting was not as largely attended as other meetings I have conducted, nevertheless, it was an interesting meeting. Several, I am glad to report, took their stand for the truth, and rejoicing in the Lord and in the light of the Third Angel's Message. The membership of the Berean Church was increased from about seven members to about twenty-five. I am sure others will soon unite with Free Seventh-day Adventists, if they will remain faithful and loyal to their grand principles of freedom.

Among those who connected with the Berean Church of Los Angeles was Sister Elizabeth Smith, formerly of Brunswick, Georgia, and who was also connected with the "Beacon Light Gospel Tent Meetings" conducted here in Savannah, in 1912. Many will no doubt remember Sister Smith and those most touching prayers she made which helped to win souls to the cause of Christ. We are glad to have Sister Smith united with Free S. D. A., and trust that she will bring many more from the bondage of sin as well as from

the bondage of our leading brethren of the conference organization. Mrs. E. G. White, quoting from Jer. 34:15, says: "Ye were now turned and had done right in proclaiming liberty every man to his neighbor." "What should man do? What should we not allow? Allow no one to be brain for you, allow no one to do your thinking, your investigating and your praying. This is the instruction that we need to take to heart today." Special Testimonies on Education, page 193. She further asked: "What belongs to every individual? There are rights which belong to every individual. We have an individuality and an identity that is our own. No man can submerge his identity into that of any other. All must act for themselves, according to the dictates of their own conscience." Special Testimonies to Ministers and Workers, page 59, No. 9.

"Many minds are in bondage through laziness, others through fear of men. . . . IN THIS WORLD? there are but few who think for themselves."

"It is the privilege of all men to be FREE from the fear of their fellow men." Isa. 8:12, 13. Isa. 51:12, 13. The Church Officers Gazetteer, No. 2, Vol. 3, page 5, Issue of February, 1916.

How strikingly these words of Sister White and the blessed old Bible remind me of the actions and doings of a certain S. D. A. Conference Negro minister of Los Angeles, who in very loud tones, declares that he is no "JELLY-FISH," and yet there has never been a bigger jelly-fish in the sea, than this Negro Evangelist proves to be on land. Only men with steel backbones can escape the dope meted out by our leading white brethren of the Seventh-day Adventist denomination.

Sister Smith with others in Los Angeles have broken the SHACKLES, and we feel sure that they have been stirred by the Spirit of God to so do. We are praying that others will break the shackles of our leading brethren and assert the liberty in Christ Jesus.

During the tent meetings in Los Angeles I received many questions from the public in regard to Free Seventh-day Ad-

ventists and their reasons for being separated from the original body of Seventh-day Adventists, all of which were reserved to be answered Thursday night, October 15th. There was quite a crowd gathered at this meeting to learn the truth concerning the matter. After the question was placed before that audience, a vote was asked for, either for or against the position taken by Free Seventh-day Adventists, and all, both white and black, voted in favor of Free Seventh-day Adventists, and some of both races asked to speak a word for our cause. Brethren, we are right. Every self-respecting white Seventh-day Adventist leader says: "I don't blame you folks." Every Negro Seventh-day Adventist minister whispers: "We know you are right, Elder Manns," Sister White assures us that we are right, and God, Jesus Christ and all His holy angels know we are right, and I know the Bible proves we are right, and we must be right.

After spending about two months on the Pacific Coast establishing order in the church, I left Monday, Nov. 2nd, returning to the office, where I found much to be done. May the Lord continue His blessings upon us, and through us bring many souls to His kingdom.

VICTORY DAY BY DAY

How are you getting along? Is there a victory song in your heart each day as the sun sinks behind the western hills? Or are you sad at heart tonight? Did you lose out in the battle with temptation today? Well, keep up your courage. Whatever your experience has been, think quietly and carefully about the secret of victory and the secret of defeat. How did you come to win out yesterday? And why did you fail today?

First of all let us set down this great fact: We may be victorious every day! Every day? —Yes, every day. "God is faithful, who will not suffer you to be tempted above that ye are able." Then why are we not victorious? Let us face this question squarely and without self-pity. There can be but one answer. When we fail, it is be-

cause we do not make use of the way of escape which the Saviour has provided for us.

We cannot escape temptations. They are bound to come. But most of us encounter more than those that lie in wait for us along the path of duty. Now and then we wander away to gaze at the forbidden fruit. And when we do, we are almost sure to fail, just as Eve did; and just as Achon did a few centuries later. A temptation that rises up before us in the path of duty is a call to fight. But a temptation that we have gone out of our way to find is a call to flee. We cannot overcome in the tempter's country. We cannot fight on his battlefield. We must hasten to the place of safety, and the quickest way to reach that fort is by the path of unconditional surrender,—no matter how often we have made the surrender before.

It is told that at the siege of Namur, William of Orange saw Godfrey, a deputy governor of the Bank of England, standing in a dangerous place. He had come to the camp on business and his curiosity led him out on the battlefield. "What are you doing here?" demanded William of Orange. You have no business here, and have no right to run these hazards."

"But, my dear Majesty, I run no more risk than you do."

"Not so; I am where duty calls me, and without presumption may commit my life to the care of God; but you—"

His sentence was not finished, for at that moment a cannonball killed the unfortunate man whose curiosity had led him into unnecessary danger.

Now let us ask you quietly: Do you really desire to be kept from sin? Or is it the fear of the results of wrong-doing that keeps you back? Do you realize that, as Horace Mann once said, "Whoever yields to temptation submits himself to the law of falling bodies." This is a truth we cannot emphasize too much to our own hearts, for every sin we harbor, however small, is a magnet drawing other sins into our lives and dragging us down. We pray, "Lead us not into temptation," but are we co-operating by trying to keep away from temptation? Truly, as

Ruskin has said, "No one can ask honestly and hopefully to be delivered from temptation unless he honestly and firmly is determined to keep out of it."

"Why am I tempted?" you ask. The question will depend upon your viewpoint. But always remember that when you slip out of the path of duty and go browsing in the "pleasant" pastures of sin, you will have more temptations than your heavenly Father desires to permit. In one sense we really make many of our own temptations. Our appetites become perverted, and clamoring for more they lead us no and on, while blunted senses and a seared conscience almost fail to warn us of the danger ahead.

God would not have it so. He would have us stand firmly for the right, and if you and I follow closely where he guides, we shall always find the way of escape. Think what that will mean! It is the tree that lives on and on for years on the storm swept plain, that is ready for the highest polish and can render the most valuable service. Just so, if we stand firmly for right, temptation about us will be to our lives what the storms are to the oak. And that is why God permits temptations to sweep across your path of duty.

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The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power.

To rule one's anger is well; to prevent it is better.

"Knowledge is gained through study, wisdom through inspiration."

"The best prescription for life in the hereafter is to live now; the best prescription for good work tomorrow is to do good work today."

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EDITORIALS

On returning from Los Angeles, Elder Manns called at Kansas City, Mo. There he met Elder Sydney Scott and family, who gave him a very royal entertainment during Wednesday night and all day Thursday. Using his Dodge car, Elder Scott took Elder Manns, the President of Free Seventh-day Adventists organization, visiting over the city and among many of his members. In fact, a most pleasant time was spent as they visited together. Among the sights viewed was the great Armour packing house. In this packing house, many thousands of hogs, sheep and cattle are killed daily. One very interesting feature in the packng house, was the famous Armour lead goat, which is used to lead sheep to the slaughter. To Elder Manns, he was a good illustration of the devil and his artful work of leading poor innocent souls to destruction.

Calling by Atlanta, Georgia, en route from Los Angeles, California, Elder Manns met Brother E. S. Smalls of Atlanta, the leader of a company of Free Seventh-day Adventists in that city. Brother Smalls said: "Elder Manns, I am indeed surprised to see your face looking so good and without even a scar. During the recent Georgia camp-meeting held here last August, one of the good sisters from the S. D. A. Church in Savannah, reported that you had been ter-

ribly slashed across the jaw by an irritated husband."

When ancient Israel prepared to attend such gatherings of the people of God in old times, they searched their hearts to have every bit of the leaven of lies, hatred, and all malice removed. Today, many of our S. D. A. sisters bring these evils to the camp-meeting to be used as desserts between the sermons. May the Lord bless that Savannah S. D. A. sister and help her to know that without the City of our God, are all of those who "MAKE" a lie, and love it. Rev. 22:15.

Jelly-fish at one time lived in water, and the smaller kind still remain there. The mystery is, that dry land is now producing a more larger kind in the form of men, many of whom are to be found among the Negro ministers of the Seventh-day Adventists denomination. Brethren, it is a steel backbone you need. Quit being worms, stand up like men. "Be strong, and quit yourselves like men, O ye philistines, (Negroes) that ye be not servants unto the Hebrews, (white leaders) as they have been to you; quit yourselves like men, and fight."

"I had never heard of Evangelist J. W. Manns until very recent months. I do not remember of ever having heard his name mentioned until just a couple of months ago." These are the words of Brother Donaldson, Secretary-Treasurer of Southern California Conference of Seventh-day Adventists, taken from a recent letter addressed to a Free S. D. A. Sister of Los Angeles.

This discussion took place concerning Elder Manns nearly two months before he arrived in Los Angeles. What was the fuss all about? Why permit Manns to enter their conferences, though Manns in reality was not present to speak for himself? Do you know? If you don't, Elder Manns knows. Ask him.

Elder J. W. Manns is much discussed among leaders of the Seventh-day Adventists denomination, since he has not given up the doctrines of the Church, he and his work have become quite a paradox.

Mr. S. Donaldson says: "Personally, if I were dissatisfied with the leadership of Seventh-day Adventism, I would go out preaching the Third Angel's Message with Jesus Christ crucified and risen again as my theme, object and goal, and leave the brethren to any fate God may have in store for them, for their conduct."

Well, it may be that this Secretary of the California Conference of S. D. A. would do this, but a minister of God could not do such a thing, and fulfill the commission of His God found in Isa. 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew MY PEOPLE THEIR TRANSGRESSION, and the house of Jacob their sins."

Luther, Knox nor Wesley held their peace, neither will the leaders of Free Seventh-day Adventist hold their peace. We cannot preach the gospel without rebuking sin, let it be in the Seventh-day Adventists' Church or elsewhere.

Give while you may, a friendly word

To cheer the burden-bearer;
It helps to win a crown of life,
And you may be the wearer.

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"The desire to 'get square' with someone is a poor policy; no man ever 'got square' with anyone but himself."

Please consult your dictionary when writing for The Banner. It saves much time and much labor.

Elder Manns is back in the office again. He finds much to be done.

Elder C. G. Manns reports good success at Gainesville, Fla.

"I was envious at the foolish, . . . until I went into the sanctuary of God."

To ease another's heartache, is to forget one's own.

EPHRAIM IS JOINED TO HIS IDOLS

"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"—I Sam. 15:13.

One who has been connected with the Seventh-day Adventists and acquainted with their principles of separation of church and state, in years past, can but wonder at the radical changes which have been taking place in the more recent years. Once they were non-political, opposed to mixing in politics and opposed to a union of church and state; but in recent years they have been gradually, but most certainly, transforming themselves into a semi-religious political machine. On every possible occasion, at their annual camp-meetings and large gatherings, special efforts are made to display their patriotism and loyalty to an earthly government, and to make political capital out of the same. Their meddling in politics and their fawning sycophancy of politicians, or political officials, has become almost, if not, disgustingly nauseating at times. The flag which stands as the emblem of a purely political, earthly government, is made to adorn their pulpits and places of religious services. The flag-raising and flag-saluting, are being introduced as a part of their regular programs at their larger gatherings.

A Late Example.

At their recent Glendale, California, camp-meeting, their closing service was marked by an auction of a painting and two quilts, a solo, "Said Betsy Ross to Washington," and, as a grand finale to the whole farce proceeding, the raising of the U. S. flag! What a conglomerated mixture of religion! What a religious comedy! Imagine Christ turning auctioneer. Andrew singing a solo, "Said Brutus to Caesar," and the sons of Zebedee marching in with the Roman flag! Can anyone conceive of such a performance as in keeping with the gospel of Christ? What poor soul could find relief to his sin-sick, sin-burdened soul from such a hollow mockery? The whole performance appears more like a burlesque on religion, a travesty on the Third Angel's

Message,—on the gospel of Christ, than a real devotional service. How would a liberal display of the Roman flag together with a flag ceremony by the disciples on the day of Pentecost have harmonized with that gathering?

From the conspicuous and prominent display of flags at the camp-meetings and other large gatherings, one can hardly tell whether they are intended as religious gatherings or political conventions.

One would naturally wonder what can be the object in such displays. Is it to show our reverence for the worship of God? or is it all for political effect? Rather, is it not intended for the sole purpose of impressing the public mind with our great patriotism—a thing that has no place in a religious service? As a part of religious service, it becomes a mere sham, a hollow mockery.

Meaning of the Flag.

The flag is an emblem of political government, is wholly and solely political in its significance. It is, therefore, of necessity, local, national and racial in its character. It is restricted to the race or nation whose government it represents. Whereas, the gospel of Christ is to every nation, kindred, tongue and people; it is universal. It recognizes no distinction as to race, color or social standing; hence, the two will not mix. They must forever be kept separate. Any attempt to mix them is an insult to both.

Imagine, that, as on the day of Pentecost, there were present in these gatherings, people from all the surrounding nations, or nations of the world, what an impression would such a display make upon their minds? To require them to participate in such a flag service, could be regarded as nothing short of a deliberate affront.

Where Is the Difference?

If it is proper, if it is right, to make a display of the U. S. flag in our religious services in America, if the flag-raising service is the right thing here, then it is just as proper, it is just as right, to have the flag-raising service in China, Japan, or anywhere else.

Imagine what a sight it would

be to have our religious gathering places in Shanghai adorned with the Chinese dragon! Or our ministers engaging in a solemn service of raising the Chinese dragon at their camp-meeting!

What Does It Represent?

We profess to believe, and we teach, that the flag is a symbol or emblem of that power represented in Revelation 13:11-17, of which it is said he had two horns like a lamb, but he spake as a dragon. He makes an image to the beast, and is to enforce the mark of the beast and the worship of the beast under the death penalty. And to display that flag, and to engage in the service of raising that flag, in our religious gatherings, in our service to God, is, and can be, only a mock service,—an insult to both God and the flag!

We cannot serve two masters. This thing is but the first long step toward the union of church and state. Seventh-day Adventists have passed the courtship stage, and reached the engagement period.

The Seventh-day Adventists Church, as an organization, through its leaders, has played the harlot. "I saw our instructor pointing to the garments of so-called righteousness. Stripping them off, he laid bare the defilement beneath. Then he said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? How is the faithful city (The Seventh-day Adventists Church) become an HARLOT? My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed." Mrs. E. G. White, Vol. 8:247-250.

From whence art thou fallen!
And where is there any remedy?

THE TIMES OF EZRA AND OURS

After seventy years of captivity in Babylon, the time had arrived for the Israelites to return and rebuild Jerusalem. Under the leadership of Ezra they had begun their journey, but through a land of enemies. Under these circumstances a fast was proclaimed at "the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for

our little ones, and for all our substance."

The reason given was: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king, saying, The hand of our God is upon all them for good that seek him; but the power and his wrath is against all them that forsake him."—Ezra 8:21, 22.

Ezra's Faith Rewarded.

"So we fasted and besought our Lord for this: and he was intreated of us." His trust in God was rewarded with divine protection, and his work was accomplished without the king's guard.

To have asked for a guard of men with weapons would have been a direct confession of doubt, and would have caused his face to crimson with shame.

'Tis Different Now.

The difference is well shown by some occurrences at the recent Glendale camp-meeting. This was perhaps as large a state meeting as was ever held by the S. D. A. church. It was not a migration of the long-banished, calling upon their God for help by the river Ahava, but a homecoming to "Headquarters."

It was in a city where the denomination "stands well" in the eyes of the community, and where it has "played politics" with the rest, and has its representative in the council chamber.

It was a meeting where the Mayor of the city, with his wife, was an invited guest, favoring the audience with a laudatory address; the "first lady of Glendale" being publicly presented with flowers in true theatrical style.

"His Honor's" address featured their "civic pride in the magnificent Glendale Sanitarium" which the denomination had placed in their midst. This is the million dollar monument to unbelief in the theoretical teaching of the church, and a badge of shame to its profession.

The address helped much. Perhaps after all, as "it has given us a standing with the city," and the people of the world, it is all right to have built it as we did!!

The Need of Protection.

Under these circumstances it would not do to trust too much to God. There must be a guard

from the city police, and in addition to special camp deputies, there were both plain-clothes and uniformed officers from the city force to aid in protecting the campers.

The special danger was the appearance of some "unauthorized literature among the campers, from which they must be protected. With about the regularity of the Muzzein calling the faithful to prayers, it was announced that if anyone was seen giving out any literature, "Don't let him get out of your sight, but let us know and we will have an officer after him." Really, it was serious! What would, or could Ezra have done in such a crisis?

A young man seen quietly reading an Advocate was approached by a camp officer, who said, "You are under arrest unless you tell where you received that paper." An old acquaintance who had just arrived upon the ground and had heard none of the public announcements, had given it to him during their conversation, and was pointed out as the source of this and a single tract.

Although this was the only matter he had given to anyone, he was placed in jail, charged with "Disturbing the peace." Somebody's peace of mind must have been disturbed. He was released under \$50.00 bail, pending trial.

Contrasting Leaders.

Desiring to be behind in no good work, the President took personal part in the "protecting," and in his zeal ordered the seizure of a woman who had never given anything to anybody on the ground or outside—one totally innocent—calling others to assist in holding her till officers could be reached.

For several days her arms showed the bruises resulting from this treatment. Under the insistence of her husband, a Los Angeles officer, a warrant was sworn out by her for the President's arrest on a charge of battery.

At this trial, which consumed an entire day of the court, the defense made persistent effort to introduce purely religious matters before the court; but the Judge very properly and very emphatically overruled any such attempt. At the close of the

hearing, the case was dismissed.

The other case was to have been called for trial a week later, but the first having indicated clearly that it was a religious matter that was involved, and which it was desired to press, the Judge dismissed it without waiting for the trial day.

What a strange pass when for such an offense the church officials will send a fellow-Christian, and an old friend and co-laborer of the President, to jail; and appeal to the civil power to adjudicate such a matter as this!

The Judge's remarks that such things had absolutely no place before his court was a proper rebuke to such a course; and the aptness of his naive comment, "This seems to be a matter between 'Reform Seventh-day Adventists' and that portion of the church which has not reformed," made even the "officials" laugh at the ludicrousness of the whole affair.

Somewhere in some book it is written of One who, when a sword was drawn in His defense, paused to heal the wound the sword had caused, and turning to its owner said, "Put up again thy sword into its place; for all they who take the sword shall perish with the sword." And the lesson is good to this day.

An Old Proverb Says

"It makes a difference whose ox is gored." With a record of years of zeal our distribution of literature, by the laity to their friends and neighbors; by hundreds of thousands of canvassers who invade every possible place, regardless of the disturbance or annoyance they may cause the ones solicited, and oftentimes keeping back their identity in order to secure a sale; with the distribution of reading matter at public gatherings, which is frequently done and sanctioned, why should Seventh-day Adventists need a city police force to prevent others than themselves from handing out reading matter at a public meeting?

It is merely a difference in the ownership of the ox. Ezra was ashamed to call upon the king for a band of officers and told the king of God's care for His own. Brethren, aren't you just a little ashamed of yourselves? If not, you ought to be.

THE LIMIT OF GOD'S MERCY

The means which the Lord has employed in the gracious provision of His mercy, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, "It is time for Thee, Lord, to work: for they have made void thy law."

Because of the goodness and long suffering of God, many have been led to consider and appreciate His mercy and loving kindness, and this has led them to repentance. On the other hand, many have become more careless, and have abused His mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of His honor and His glory. He will not have His laws trifled with. Men cannot with impunity treat them with indifference and defiance.

If God had decided, in His councils in heaven, to visit the transgressors of His law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord's arrangement, made in council with His only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but He would compel no man's service. If the love displayed in His long-suffering and patience could not bring them to repentance and perfect surrender to the laws of His kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard His laws, after sufficient test and trial their case is forever decided. God cannot have such as members of His family in heaven.

light is shining forth from the word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all pervading.

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting."

The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their intrusted means to advance the cause of God. Their punishment will be in accordance with the character of their defiance and rebellion against God.

A vast reformatioin would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in His dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shown upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth His coming," and they are eating and drinking with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape."

The present time, when great changes are taking place in the Lord's work. While many have reduced the Word, the truth, the Holy Law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, "We will lay off the yoke, we

will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zaccheus, "I must abide at thy house," so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes and make void His law, others will come in to fill their place and take their crown.

In all parts of the world there are diligent students of the word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with His requirements. Even many supposed to be heathen will take the side of Christ while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with Him.

From time to time the Lord has made known the manner of His working. He is mindful of what is passing upon the earth; and when a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has permitted matters to come to a crisis, that His interference might be marked. Then he has made known the

fact that there is a God in Israel who will sustain and vindicate His people.

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family were saved but the wicked inhabitants of the world were swept away. In the destruction of Sodom and Gomorrah, also when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for His people.

In these last days, wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Malachi 3:13-15: "Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of host? And now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

Here are a set of disaffected, professed Christians whose chief business is to murmur and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others.

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and

discern between the righteous and wicked, between him that serveth God and him that serveth Him not."

In this time of prevailing iniquity, the protestant churches that have rejected a "Thus saith the Lord," will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.

And what effect will these attempts of men to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable.

It is the ones who have been faithful stewards of the grace of God, whose love of God's commandments grows with the contempt which all around would put upon them.

When the defiance of God's law is almost universal, when His people are pressed in affliction by their fellow men, God will interpose. Then will the voice heard be from the graves of martyrs, represented by the soul that John saw slain for the word of God, and for the testimony of Jesus Christ, which they held,—then the prayer will ascend from every true child of God: "It is time for Thee, Lord,

to work; for they have made void thy law." The fervent prayers of His people will be answered; for God loves to have His people seek Him with all their heart, and depend upon Him as their deliverer. He will be sought unto to do these things for His people, and He will arise as their protector and avenger. "Shall not God avenge His own elect, which cry day and night unto Him?"

DON'TS

Don't be afraid of yourself, for if you are everybody else will be afraid of you. Grant's soldiers loyally followed him because he wasn't afraid of his own leadership.

Trust yourself.

Don't think that because everybody else has failed in a project, you will. The late George Westinghouse was called a fool by Commodore Vanderbilt. But his air-brake won, and he died one of the wonderful men of his time.

Don't allow friends or influence or circumstances to color your courage and your aims. Walk right out of ease and away from the applause of the crowd, if necessary. Be firmly independent.

Stand alone!

Don't let yesterday's blunders or failures darken today's sunlit opportunities. Start your life anew.

Be an initiator—"Take It."

"Perform good deeds, speak kind words, bestow pleasant smiles, and you will receive the same in turn."

"As they refused to have God in their knowledge, their senseless hearts were darkened."

He who cannot forgive others breaks the bridge over which he must pass himself.

"Yesterday is dead—forget it. Tomorrow does not exist—don't worry. Today is here—use it."

"No man can be considered great who does not move until he is pushed."