

The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"

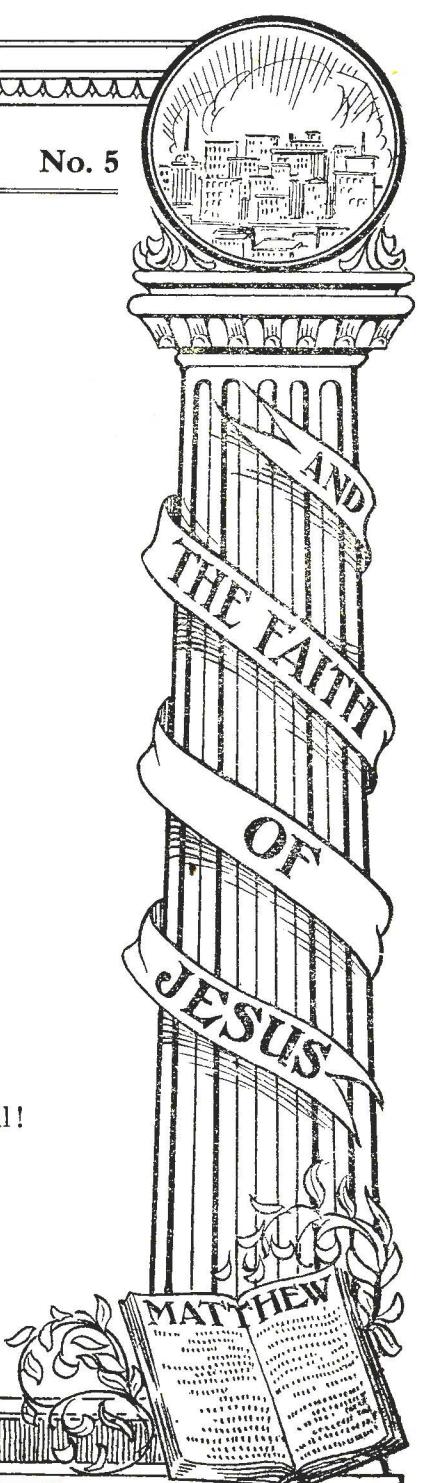
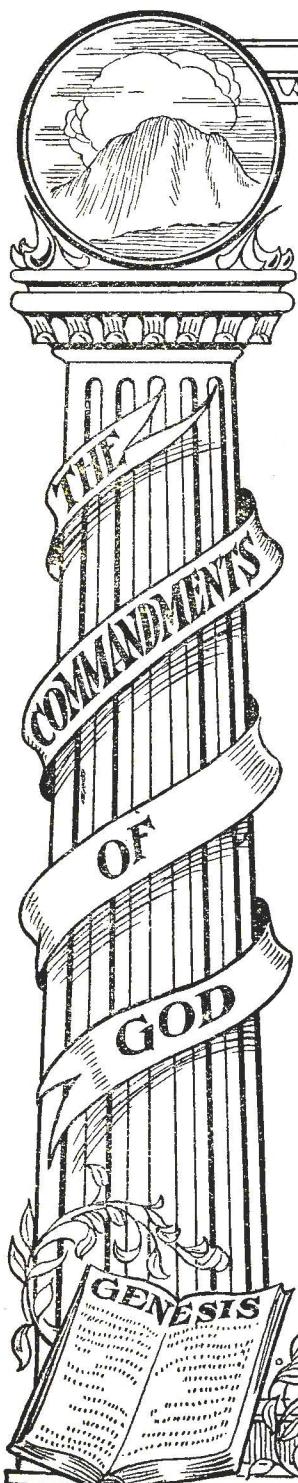
Vol. IV

Savannah, Ga., March, 1925

No. 5

"OPPORTUNITY"

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise and fight to win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.
Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your hands and weep,
I lend my arm to all who say: "I can."
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.
Dost thou behold thy lost youth allaghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.
Art thou a mourner? Rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven.
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven.



SINS STRENGTHEN WITH AGE

"Forsake me not when my strength faileth."

"I have written unto you, young men, because ye are strong, and . . . have overcome the wicked one." 1 John 2:14. The opinion that as we grow older it naturally becomes easier to overcome sin, is held by many. But such is not the case; the idea is a delusion of the enemy. The most favorable time in life to overcome hereditary and cultivated tendencies to evil, is in youth. These tendencies, unless subdued and conquered in youth, strengthen with age. Sins that are not conquered before men reach the decline of their physical strength, will in all probability become their conquerors. The sins men have failed to master, will then have the mastery.

Solomon was led from the path of purity after he had reached the age of fifty years. All history testifies to the fact that in youth, sins should be conquered. Age affords no safeguard or protection from the power of sin. David observed this, and the thought of it called forth the prayer, "Cast me not off in time of old age; forsake me not when my strength faileth." Ps. 71:9.

In referring to this petition, Sister White says in the Testimonies, Volume I, pages 422, 423:

"I was shown David entreating the Lord not to forsake him when he should be old, and what it was that called forth this earnest prayer. He saw that most of the aged around him were unhappy, and that unhappy traits of character increased especially with age. If persons were naturally close and covetous, they were most disagreeably so in their old age. If they were jealous, fretful, and impatient, they were especially so when aged.

"David was distressed as he saw that kings and nobles who seemed to have the fear of God before them while in the strength of manhood, became jealous of their best friends and relatives when aged. They were in continual fear that it was selfish motives which led their friends to manifest interest for them. They would listen to the hints and deceptive advice of

strangers in regard to those in whom they should confide. . . .

"David marked that, although the lives of some while in the strength of manhood had been righteous, as old age came upon them they seemed to lose their self-control. Satan stepped in and guided their minds, making them restless and dissatisfied. He saw that many of the aged seemed forsaken of God, and exposed themselves to the ridicule and reproaches of His enemies.

"David was deeply moved; he was distressed as he looked forward to the time when he should be aged. He feared that God would leave him, and that he would be as unhappy as other aged persons whose course he had noticed, and would be left to the reproach of the enemies of the Lord. With this burden upon him he earnestly prays: 'Cast me not off in the time of old age; forsake me not when my strength faileth.' 'O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and gray headed, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to every one that is to come.' Ps. 71:9, 17, 18."

It is true, old age should be the ripening of a perfected Christian character. It may be so. As we increase in age, it is our privilege to become more thoughtful of others' interests, and less thoughtful of our own. We shuold become more lenient, less exacting, sweeter natured, and purer in thought. If we obtain a correct view of life and of the purposes of God in His providences, all this is possible. He permits trials to come, not to make us sad, but glad. We are unacquainted with our own hearts until we are tested. Tests are permitted, not to destroy, but to save. They reveal defects which, if not overcome, will overcome us.

These trials, whatever their nature may be, or from whatever source they may come, will make us either more patient or more impatient.

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. . . . At every advanced point the

heart is tested and tried a little closer. . . . If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge, 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels."—Id., p. 187.

We should thank God for the trials which reveal our defects of character. Instead of finding fault with men or surroundings which bring them to the surface, we should rejoice, knowing that in no other way can God give us the victory over them.

PUNISHMENT OF THE WICKED

Isa. 4:3 (margin). The righteous are written to life.

Luke 10:20. It is a source of rejoicing to have your name written in heaven.

Rev. 3:5. Only the faithful will have their names retained in the book of life.

Rev. 20:15. All who are not found written in the book of life suffer the second death.

Jer. 17:13. The wicked are written in the earth.

Mal. 4:1. All the wicked will be burned up.

Heb. 2:14. The devil will also be destroyed.

Eze. 28:17-19. The devil will be brought to ashes upon the earth.

Mal. 4:1-3. All that will remain of the wicked and the devil will be ashes on the new earth.

Psa. 37:9, 10. It will be impossible to find any trace of the wicked, even their place will not be found.

1 John 3:8. Christ came to the earth to destroy Satan and his works.

If you wish to know the road before you, ask those who have travelled it.

Keep company of good people, and you'll increase their number.

Let a man so act by day that he can sleep happily at night.

True gold fears no fire

IS RELIGION A FAILURE?

By Chas. J. Ellis.

In dealing with this question I desire to direct the minds of my readers to a genuine understanding as to what constitutes Bible religion as was exemplified in the characters of its advocates down through the stream of time.

In the introduction of the word "religion" among whom it is acknowledged, it is quite natural that a mental picture will be made of the relation one should sustain to God, and should feel a sense of his obligation to the One who is Love, boundless in wisdom and power, perfect in holiness and justice, in mercy and truth. When such a relationship is realized, the thought of love will pervade his entire being and fill the soul. He will breathe an atmosphere of love that will manifest a pure and undefiled religion.

Those who believe that religion is a failure have photographed their picture of it from a man-made standard. Many who profess Bible religion are not prepared to follow where God leads, thus there is always a crisis, and when this turns to be unfavorable on the part of the professor, the onlooker brands his religion with failure. This need not be so if he keeps his eyes fixed on the Omnipotent and be true to his profession.

"Twas in the hour of deepest suffering when the faithful patriarch exclaimed: "Though He slay me yet will I trust Him." Job 13:15. He had faith in His Leader. He knew that God would lead him aright, even if while following he loses his temporal life. He who looks to God as Job did need not fear, for there is no crisis with the Lord.

In the life of Abraham was manifest this kind of religion. He exercised implicit faith and child-like trust in God's leading, and was willing to lay upon the altar of sacrifice his all—even him (Isaac) through whom the families of the earth would be blessed.

Skipping over a period of time we now come to the life of the Son of God. He also magnified the principles underlying Bible religion. Surely, not the principles of man-made doctrines and traditions, but such that vital-

izes the soul, thus causes it to bud and bring forth fruit to glorify God.

His life stood in vivid contrast to that of His contemporary teachers of this same religion. Says Paul of Him: Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect He became the author of eternal salvation unto all them that obey Him." Heb. 5:8, 9. If it were necessary that the Son of God LEARN to obey in order to make His religion a success, it must be understood that He is the author of salvation only to those who obey; but if they fail to obey, they fall out by the way, and the righteous principles of Christ's religion still go on.

Many good souls are standing aloof, and will not identify themselves with this religion, simply because it entails self-denial and sacrifice. Paul counted all things but loss for the excellency of the knowledge of Christ. Yes, Paul is dead, but the influence of his Christ-like life liveth, and serves to prove that religion is not a failure.

Why set your standard by failures instead of by successes? But how was Paul's success achieved? He was "crucified with Christ." This means much on his part. His selfish notions and opinions, his standard of religion, his worldly honors and all things that calculate to exalt SELF, were yielded, and for these, he accepted the righteousness of Christ's life.

Pattern those who have made religion a success. Look around you with your eyes enlightened with the word of God, and you'll see faithful men such as quoted above exemplifying the same old time principles of faith, and follow in the line.

Soon the time will come when this insignificant number will no more be singled out, criticised, and branded as failures, but they shall overcome and will constitute the church triumphant, numbering as the stars of heaven. Is religion a failure? Eternity will reveal it!

Better not be, than be nothing.

One wrong thought may cause a lifelong regret.

DO YOU KNOW ABOUT YOUR BIBLE?

There are 773,692 words.

There are 31,173 verses.

There are 1,189 chapters.

There are 66 books.

That the word "and" is used 46,227 times. The word "Lord" is used 1,853 times. The word "reverend" occurs once—in the ninth verse of the eleventh psalm. The middle verse of the Bible is the eighth verse of the 118th psalm; while the twenty-first verse of the seventh chapter of Ezra contains every letter of the alphabet except "j." The nineteenth chapter of Second Kings and the thirty-seventh chapter of Isaiah are alike. The longest verse in the Bible is the ninth verse of the eighth chapter of Esther; while the shortest verse is the thirty-fifth verse of the eleventh chapter of the Gospel of John. The eighth, twenty-first, and thirty-first verses of the 107th psalm are all the same, while each verse of the 136th psalm ends alike. There are no words that have more than six syllables.—Selected.

OUR PROVING

Not sitting in an easy chair

Beside a glowing hearth,

But out amid the battle's strife

Is where we prove our worth.

Not waiting in a shady nook

Beneath the quivering leaves,

But 'neath the harvest's burning sun

Is where we bind our sheaves.

Not where the quiet waters flow,

But on the stormy sea

Where souls are sinking in despair,

Our victories shall be.

Not those who choose the easy way

And all life's burdens shun;

But they who fight a valiant fight

Shall hear the words, "Well done."

Patience is bitter, but its fruit is sweet.

The actions we do have lips of bronze.

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**THE ETERNAL BASIS
OF THE SABBATH**

Is the Sabbath of the New Testament the same as the Sabbath of the Old Testament? Are Christians enjoined to worship on the same day and for the same reasons as were the Jews of the old dispensation? Has not God instituted a different program for those who live this side of the cross? And are Christians bound by the same injunction relative to the Sabbath as prevailed before the time when the Saviour walked with men? The desire to forsake everything which might be considered as savoring of Judaism has caused many to fail to comprehend the true significance of the Sabbath, and blind prejudice has hidden the real value of the God-given token of His own power.

To consider the Sabbath merely a day set apart for divine worship, as a time when we should give special attention to God in some religious service, makes the Sabbath simply a rite or ceremony which soon develops into a formality. In such cases we lose the real intent for which the institution was established, and

fail to gain the personal blessing which our Father designed should be the experience of all His children. The Sabbath does not stand as an obligation imposed upon us whereby it would be assured that we spent a given portion of our time in church attendance or in going through the formalities of organized worship; it stands for an eternal principle, and is designed to breathe out that assurance of God's love which will draw all men to Him. And it would appear that God has set apart a day to emphasize this principle, that its constant recurrence might ever hold before the eyes of His children all He has done and is doing for those who are truly His.

Memorial of God's Creative Power.

Established at the close of creation week, in the very beginning of man's existence, and as a memorial of God's creative power, it can hardly be claimed, with any degree of consistency, that the Sabbath was, at its institution, necessary for man's physical rest. It was not thus ordained, but was given that man might ever bear in mind that it was only by the power of God that all things were made, and that it is by Him alone that they are sustained. This fact entirely does away with the idea that the Sabbath was an appointed time when man should refrain from work, and therefore, because he was not employed in secular labor, he could well spend the day in religious exercise. Had man continued in his pristine purity, the Sabbath would have remained only the sign of divine power in the creation of material things, and its further significance would have been unnecessary. But sin came with all its woe. Man fell from his high estate, and had no right to expect continued grace from God. From henceforth he had no reason to anticipate that life in which he would eternally enjoy the blessings of God's love. He had lost his character; he had forfeited his life; he had yielded every claim to an immortal existence in the home which would have been his had he not fallen into sin. Blackness and despair filled his entire horizon. Oblivion was his doom. Was

there no remedy? Could not hope be revived? Was there no gleam of light to pierce the gloom? Would God, could God grant him pardon? But what right had man, who willingly had departed from the path of right, and with wide-open eyes had transgressed God's law, to ask pardon? God's law demanded obedience, and that law could not, with impunity, be violated. God must maintain His justice; He must sustain His authority.

A Sign of Recreation.

There was but one possible way by which man could be pardoned. If a substitute could be found who could take his place and suffer for him, then God would accept the substitute, and restore him from his fallen condition to his first estate. Could such a substitute be found? Could an angel, even in all his purity and righteousness, be a substitute for man? Only the creator of man could stand in the place of poor erring mortals, and render a substitution that would meet the demand of a broken law. That one was He who, if necessary, could produce another race, a new creation. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. Instead of wiping the offending race from the face of the earth, He made it possible for man to be "born again."

Thus, in reality, a new creation was instituted; not a creation evolved from nothing, as was the first, but a re-creation, evolved from the ruin which sin had occasioned in the life of every son of Adam. Therefore, "if any man is in Christ, he is a new creature." II Corinthians 5:17, A. V., margin. And the Sabbath, which was originally given to commemorate Christ's first work in bringing forth the world by the power of His word, enlarged its scope, and became the sign of the re-creation and its attended sanctification. (Ezek. 20:12).

Did Christ Reject His Own Memorial?

Inasmuch as Jesus Christ was the active agent in the first creation, He was the active agent in the mighty act of re-creation; and the day which He himself had ordained as a sign of

His power, now became the constant reminder of that love which had caused Him to substitute Himself for fallen man, to satisfy the demands of the law.

With this in mind, it is easy to understand why, in His walks with man, Jesus constantly observed the Sabbath (Luke 4:16), and why He never dropped a single hint that any other day might supersede the day which He had established in Eden, and which He had reconfirmed as a sign of sanctifying grace. How could He, or can any follower of His who knows in a personal way His mercy in reaching down to lift man up from utter woe, refuse the very memorial which He Himself established to indicate His power and His love? We can therefore readily see why, in all the New Testament, the claims of the fourth commandment are upheld, and why, in all the texts which incidentally mention the first day of the week, there is absolutely no reference to the abrogation of the Seventh-day Sabbath or to the substitution of Sunday in its place.

The record left us of the customs followed by the apostles admits of no argument that they forsook the Sabbath of creation and the sign of sanctification. Everywhere we have signs of abundant evidence that they kept the Sabbath, and nowhere is there any intimation that they even contemplated the observance of another day as such. Whether they gathered with the Jews in the synagogues, or met with the Gentile believers who assembled at the riverside to commune with God; whether on an occasional visit, or when settled down for a long residence, the same testimony is given that the Sabbath was regularly observed. In fact, all claims that the seventh day of creation week was superseded in the apostolic church by any other day as the special time for religious service are without proof.

Why Substitute?

And why a change? With the Sabbath confirming the faith of the saints, establishing God as the only creator, and opposing the widespread divergence from truth which is seen in the efforts to do away with the story of cre-

ation as given in the Bible and to substitute the vagaries of evolution; with the Sabbath an ever-present testimony that Jesus made it possible for man to rise above sin and death, to attain again the character lost through transgression, and to reach the high plane of sanctification,—with such a sign and such a testimony, we repeat the query: Why a change? When upon investigation, we find that no apostle, or any one in the apostolic church ever hinted at such a change, and that the undisputed testimony of reliable history indicates that such a change was not accomplished until the simplicity and piety of the early church had been lost by intermingling with pagan superstitions, rites, and ceremonies, of which the observance of Sunday, the day devoted to the worship of the sun, was a part, and not until now can we understand how man could be willing to lay aside the blessed sign of his redemption, and accept as a substitute a day that stands solely as the offspring of apostasy.

Civil Regulations for a Bygone Age.

Failing to appreciate what the true Sabbath really means to him who has been snatched as a brand from the burning, many have lost the real blessing in it. They have dwelt upon the civil laws that were made under the old theocracy to help the Jews keep constantly in mind the sacredness of the day. They have felt that the drastic laws that placed a severe penalty on Sabbath breaking were an indication of the bondage of Sabbath keeping, and have failed to recognize the real condition of the people that were called from the long bondage of Egypt, after being tinctured with many of the heathen practices of the Egyptians. But those regulations were purely civil, and had but little to do with the higher teachings which bring Jesus into the weekly observance of the Sabbath day. They were but necessary regulations placed to safeguard this and many other customs in the Jewish economy. When Israel left the theocracy and the direct rule of God was changed to the rule of one of their own number, the civic laws which marked the theocracy

passed away. The deeper significance of the Sabbath is as unchangeable as Christ Himself; but the civic interpretation of a bygone age cannot be made applicable to our day. To the true follower of the master, the matter of Sabbath observance has long ceased to be a point of law. Instead of being an irksome bond to tie us to a doctrine of salvation by works or by obedience to some code, it becomes to us the sign of the working of the mighty power of Christ in our lives to save us from sin. It is a test of loyalty. It shows that we look to Christ as one with the Father in creation and as our Redeemer and Friend. The question of the intrinsic value of the day is not involved, though much might be said of the special blessings placed in the Sabbath by God's act in establishing it. The real question is one of heart experience and of our acknowledgment of Jesus as our all in all.

Shall We Follow God or Men?

Are we content to follow the easy way, the popular way and, irrespective of its origin, go blindly with the crowd in their observance of a day that has no divine injunction respecting it, or shall we choose the plan that is God given? Shall we abide by the counsel of the Eternal, reiterated so many times all through His Word, the custom followed by Jesus while He was on earth; the procedure always maintained by the apostles? Shall we follow the plan that constantly reminds us of the omnipotence of our heavenly Father in creation and which weekly impresses us that that same omnipotence is exerted in behalf of our sanctification the divine plan which makes "the Sabbath a delight, the holy of the Lord, honorable"?

Thus, week by week, as we think of His wondrous doings in the first days of time, we glory in the re-creative power at work in our own lives, and constantly render praise to Him who made us and redeems us, and who is preparing us for the restored Eden, the new Jerusalem, where, "from one new moon to another, and from one Sabbath to another," the redeemed of the Lord will join in singing their melodies of praise.

J. W. MANNS.

HOW DO YOU LOVE YOUR CHILDREN?

The love that indulges the children, leaving them to their own way, unrestrained, is a blind love, cruel in its after-effect. Wrong habits are formed that are hard to overcome; it is only a miracle of God that enables a man to free himself from evil habits formed in early life. The training of Eli's children and the children that mocked Elisha are examples of false love. "There came forth two she-bears out of the wood, and tare forty and two children of them." 2 Kings 2:24.

"Even kindness should have its limits. Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth, by parents and guardians, is one of the worst evils which can come upon them. In every family, firmness, decision, and positive requirements, are essential."—"Prophets and Kings," p. 236.

Just a few days ago I heard a good brother say, "I never punish my children. I cannot; I love them too much." Yet I could see that his children were worldly, and cared but little for spiritual things. Children trained in the fear of the Lord will show by their fruits that they are God's commandment keepers.

"Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God."

"The fifth commandment requires children not only to yield respect, . . . to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in their old age."—"Patriarchs and Prophets," p. 308.

This, says the apostle, "is the first commandment with promise." Eph. 6:2.

"To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin."—"Patriarchs and Prophets," p. 308.

The love that restrains and commands the children has Heaven's approval. A marked contrast is seen in the conduct of the children. Our minds revert to Abraham and how he commanded his children. Here is an example of this kind of training:

"The conduct of the captive maid, the way that she bore herself in that heathen home, is a strong witness to the power of early home training. There is no higher trust than that committed to fathers and mothers in the care and training of their children. Parents have to do with the very foundations of habit and character. By their example and teaching, the future of their children is largely decided."—"Prophets and Kings," p. 245.

“HE SHALL COME AGAIN”

"Is Christ coming again, and when?"

This question has been asked o'er and o'er by many, many people. In answer to this, please turn to Hebrews 10:37: "For yet a little while, and He that shall come will come and will not tarry."

Notice dear reader, that this is said by the inspired word of God. "Yet a little while"! Yes, just a little while; and to fulfil all righteousness, He that shall come will come and will not tarry."

God's free mercy is extended to us, through His infinite love for poor sinners; and for this reason a little while is given us, to prepare ourselves for His coming. Let us not believe within ourselves that the God who made the universe is slack in the keeping of His words.

Oh, no! Not for a moment; there isn't so much as a shadow of a turning in Him. Read His own words and understand for

yourself: "I am the Lord. I change not." May 3:6. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." Isa. 55:11."

Now, dear reader, these are the words of the Most High; and they shall not return unto you void, but they shall and must come to pass. "Yet a little while He will be here, right on us. This little time is the time in which to make ready ourselves to meet Him.

Let's not be deceived by the seeming wonders of the times for they are the very fulfilment of His words foretold in Holy Writ: Therefore let us be diligent in getting ready for His coming. "For He that shall come will come and will not tarry."

The prophets, prophesied of His former Advent, and many doubters and scoffers asked this selfsame question: "Is the Messiah coming, and when?" Their doubting and scoffing did not hinder His Advent then; neither shall they hinder it again.

When He came nearly two thousand years ago, good old Simeon, who waited all his days to see Him, was so filled with joy and gladness that he shouted, "Lord, now lettest Thou Thy servant depart in peace according to Thy word. For mine eyes have seen Thy salvation, Which Thou hast prepared before the face of all people. A light to lighten the Gentiles and the Glory of Thy people Israel."

Reader, He came, and those that were ready for Him saw Him and were glad. Even so. "He that shall come, will come and will not tarry."

"I live for those who love me,
For those that know me true,
For the heaven that smiles above
me,

And waits my coming too;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

He succeeds not who attempts not.

"GETALONGABLENESS"

That is almost long enough for a German word. That word, however, was coined by an American business man and named by him as an essential of business success.

We call it team play in athletics, in contrast with the individual grandstand each-for-himself play which is sure to lose a game. A young woman of whom I know can sing very creditably by herself, but in spite of much training she cannot sing even respectably with others. She not only gets off the key, but she gets other people off.

Getting together, working together and getting along together are just as essential in business or church work as in music or baseball. Some very bright and skillful young people make failures of their careers because they simply are unable to work with others without friction. "Getalongableness" can be learned and cultivated. Corners can be worn off. Squeaky hinges can be oiled. Young people can adjust themselves to places and people.

The fact remains that a good many young people fail because they fail to adapt themselves. They fail from a lack not of ability but of adaptability. Rigidity of character is good but it is not incompatible with being "all things to all men." A man may have a backbone and still be a good mixer. The vertebral column is composed of a good many small bones, so that you can bend your back without breaking it. The secret of "Getalongableness" is, at the bottom, of unselfishness. Courtesy, kindness, graciousness—these ought to be the fruits of Christian character and will make one companionable, friendly and more efficient.

WHAT WILL BECOME OF SATAN?

This question is often asked; but the Creator alone is able to give an answer. In Heb. 2:14 the Lord tells us that Christ partook of flesh and blood that "through death He might destroy him that had the power of death, that is, the devil." If in due time the devil is not destroyed, Christ shed His blood

in vain. We know that precious blood was not shed in vain, and that true to His word God will destroy the devil. Ezekiel describes Satan and his work. Through this prophet the Lord says to Satan, "I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:12-19. The divine fiat, "The soul that sinneth, it shall die" (Eze. 18:4, 20) will be executed upon the devil, as well as upon his followers. "The wages of sin is death," Rom. 6:23, and Satan will be paid honest and just wages for his life's work. The fires of the last day will burn up the originator of sin and all sinners, and God will have a clean universe. Mal. 4:1-3.

HAVE YOU SUCH COURAGE?

When the first missionaries went to the island of Niue, they were killed and eaten by the cannibal people. Others went and shared the same fate. Then one who had been a heathen once, went alone, swimming ashore from the ship with the Bible on his head. He begged to tell them a story before they killed and ate him. The story was of Jesus and to hear more they let him live. Two years later they were all Christians, and when some of their own congregations had gone to carry the gospel to another island, and word came that they had been killed and eaten, twenty arose in the little church ready to go to the same place and die also if need be, only that they might win these others for Jesus.—Christian Intelligencer.

REAL RICHES

"Who is the richest man in the world?" asks an exchange and begins measuring millions against millions. All wrong. The richest man in the world is the one that gets the greatest amount of happiness out of what he has, whatever it is. It is an old truth, but it was never truer than it is today.—Pueblo (Colo.) Chieftain.

A PROMISE REPEATED TEN TIMES

I say unto you, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he shall ask a fish, will he give him a serpent? or if he shall ask an egg, will he offer him a scorpion?

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"—Luke 11:9-13.

Notice that in the above scriptures:—Three times the promise is made. Three times the assurance is given that if we ask, or seek, or knock it will be answered. Three illustrations are given showing that there is no parent but would do that much. And the assurance that our heavenly Father would do more than any earthly parent. The above is worthy of more than ordinary meditation and thought.

TO THE TRASH HEAP

I gathered all the scowls and growls

Miss Grumble left around,
To sell them to the ragman
At half a cent a pound.
But, ah! he knew a thing or two,
For he shook his tousled head;
"No, ma'am! I'll have good-natured rags,
Or none at all," he said.

SEED THOUGHTS

When you can't remove an obstacle, plow around it.—Lincoln.

"If you sit bemoaning the past, you will never get on in the future."

"Be severe with yourself, but gentle with other folks."

"Optimism is the faith that leads to achievement. Nothing can be done without hope."

"If you have found fault unfairly, at once seek to make proper amends."

Good work, good day.

THE LORD'S PRAYER

(The following is one of the most remarkable compositions ever written. It evinces an ingenuity peculiarly its own. The initial letters spell, "My boast is in the glorious cross of Christ." The words in capitals, when read on the left hand side from top to bottom, and on the right hand side from bottom to top, form the Lord's Prayer complete.)

Make known the gospel truth,
OUR Father King;
Yield up Thy grace, dear
FATHER, from above;
Bless us with hearts WHICH
feelingly can sing:
"Our life thou ART forEVER,
God of Love."

Assuage our grief IN love FOR
Christ, we pray,
Since the Prince of HEAVEN
and GLORY died.

Take all our sins and HALLOW-
ED THE display,
Infinite BEing, first man, AND
then was crucified.

Stupendous God, THY grave and
POWER make known;
In Jesus' NAME let all THE
world rejoice,

Now labor in THY heavenly
KINGDOM own
That blessed KINGDOM, for
THY saints THE choice.

How vile to COME to Thee IS
all our cry;

Enemies to THYself and all
that's THINE,
Graceless our WILL, we live
FOR vanity;

Loathing the very BEing,
EVIL in design—

O God, Thy will be DONE FROM
earth to heaven;

Reclining ON the gospel let
US live,

In EARTH from sin DELIV-
ERED and forgiven,

O, AS Thyself, BUT teach us
to forgive;

Unless ITS power TEMPTA-
TION doth destroy

Sure IS our fall INTO the
depths of woe.

Carnal IN mind we have NOT a
glimpse of Joy

Raised against HEAVEN; in
US no hope we know.

O GIVE us grace, and LEAD us
on the way;

Shine on US with Thy love,

and give US peace.
Self, and THIS sin that rises
AGAINST us slay.

O, grant each DAY our TRES-
PASSES may cease;
Forgive our evil deeds, THAT oft
we do;
Convince us DAILY of THEM,
to our shame;
Help us with heavenly BREAD;
FORGIVE us too,
Recurrent lusts; AND WE'LL
adore Thy name.
In Thy FORGIVENESS we AS
saints can die,
Since for US and our TRES-
PASSES so high,
Thy Son, OUR Saviour, died on
Calvary.

ONE KEY TO SUCCESS

Probably no talent is more abused than that of speech. How frequently, before one thinks, has an evil word polluted his lips, a gloomy phrase escaped to dampen another's courage, or a note of contempt been breathed, engendering strife and bitterness in another's soul. Is this of any consequence?

Christ tells us that we shall be judged by our words, and for every idle word we shall have to give an account in the judgment. Should we not, then, set a seal upon our lips, that no ungodly utterance pass from them to the record books in heaven? Should we not endeavor to employ this valuable talent alone to the glory of God?

Words may be employed to render thanks, to expound wisdom, to inspire joy, refresh the weary, and remind transgressors of the judgment, without one taint of covetousness, backbiting, or corruption, and all in a graciously effective manner. As we become masters of our tongues, we become masters of all our members. In the epistle of James we are instructed that "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. Is it possible that such a seemingly small matter as the control of one's words could be the key to success in gaining all other victories?

"A perfect man" implies absolute harmony with the Creator, and obedience to His law in every phase of life; thus, sanctified through obedience, a poise of mind and body is obtained, and the righteous, like a tree planted by the rivers of water, brings forth his fruit in his season.

Our Saviour is described as knowing no sin and having no guile in His mouth, and the same characteristics are attributed to those who shall have experienced translation. John, the revelator, beholding those who sang a new song before the throne, remarks that "in their mouth was found no guile." They, through Christ, had overcome at last, having characters spotless and without blemish.

"Let the words of my mouth,
and the meditation of my heart,
be acceptable in Thy sight, O
Lord, my strength, and my Re-
deemer." Ps. 19:14.

POWER AND WORK
OF THE ANGELS

Heb. 1:14. Minister to mankind.

Rev. 1:18. Power over fire.
Dan. 3:25-28. An example of their power over fire.

Rev. 16:5. Power over water.
Dan. 6:22. Power over ani-
mals.

Rev. 21:12. Gatekeepers.
Acts 12:23. Power over dis-
ease.

Dan. 10:16, 20, 21; 11:1. Con-
trol the affairs of nations.

Dan. 9:20-23. Answer prayer.
Rev. 14:6, 8, 9. In charge of the Gospel Message.

Rev. 15:7. In charge of the plagues.

Matt. 24:31. Gather the righteous.

Not to believe the truth is the worst of all ills.

The fallen blossom does not return to the branch.

Love is the foundation on which happiness is built.

When you're in need of help
don't ask the devil for aid.