

The Preacher

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



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**JUST TO THINK,
JESUS PRAYED FOR ME**

We are accustomed to think of the Lord's Prayer as the perfect and beautiful prayer which Christ taught His disciples to pray,—the one recorded in the 11th chapter of Luke's Gospel, and in the 6th chapter of the Gospel according to Matthew.

"The real Lord's Prayer is that which is recorded in the 17th chapter of John. This is a prayer that none but He could make; nay, more, which no mortal man could offer without such a measure of presumption as would amount to blasphemy against God."

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

In this wonderful prayer recorded in the 17th chapter of John, Jesus makes a request for our specific things on behalf of His disciples; and by His saying, 'Neither pray I for these alone, but for them also which shall believe on Me through their word,' we may be assured that his prayer was offered in our behalf as much as for the disciples in His own time.

He Prayed That They Might Be Kept

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

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

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

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

Surely the people of God need a mighty keeping power in such a time as this; and such a tower of strength and refuge is provided for us in Christ. "We are saved, not by our feeble hold on Christ, but by His mighty grip on us; as He said, "No man can pluck them out of My hand."

He Prayed That They Might Be Sanctified

"Sanctify them through thy

truth: thy Word is truth . . . And for their sakes I sanctify Myself, that they also might be sanctified through the truth." Verses 17-19.

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

He Prayed for Us to Be One

"Neither pray I for thee alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father, art in Me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent Me." Verses 20, 21.

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

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

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

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

It is through the answer to

this prayer of the Master, for the complete unification of His church with Himself, that the Gospel is to be finished in the earth. "At the beginning of the Civil War in America, there was a call for 75,000 troops to serve for ninety days. The troops thus enlisted were organized into companies, regiments, divisions, and army corps. There were infantry, cavalry, and artillery. Had they been massed and hurled at once with a common purpose against the enemy, the war might have been brought to a speedy close; but they were stationed over the country in scattered camps. Years of sporadic fighting followed, with no decisive victories; till at length Grant appeared, with a conviction that the whole army must be brought together for one final blow. The order went out accordingly, and a million men turned their faces toward a single point. All the lines converged at Appomattox.

Grant was there with his formidable army; Sheridan was hastening from the north, and Sherman from the south. The result was a foregone conclusion when the lines closed in. It was with a like purpose in mind that Jesus prayed for the unification of His church. . . . Never will the world believe in the great purpose of Jesus until all his disciples, moved by a common impulse, shall advance in solid phalanx to proclaim His gospel to the uttermost parts of the earth."

He Prayed That They Might Be Glorified

"Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me: for thou lovest Me before the foundation of the world." Verse 24.

On the Mount of Transfiguration three of His disciples caught a glimpse of that divine glory. He was revealed as King. Here is something to think about. Surely a great surprise awaits us.

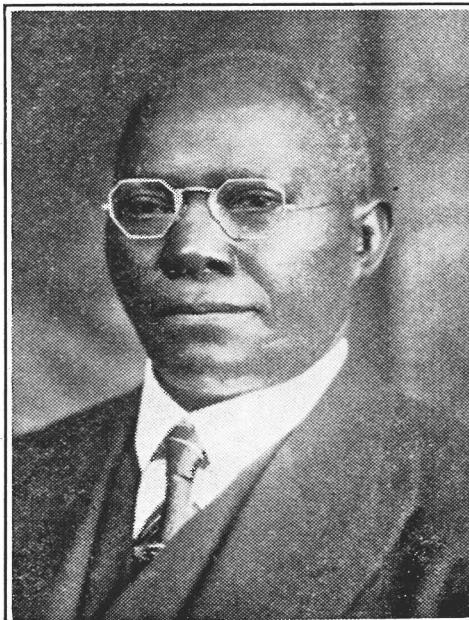
Christ's disciples had known Him in His humiliation; in His great divine heart of love for His followers to the end of time, He prayed that they might see Him in His glory.

This seems to be the stupend-

ous climax of that wondrous world-embracing prayer of the divine Son of God for His own followers. Be it noted, while He often prayed for the world, this prayer that we have been studying was offered exclusively for His own children. In this prayer He said, "I pray not for the world, but for them which thou hast given Me; for they are thine."

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

T. A. R.



ELDER M. L. IVORY

VISITING THE NEW YORK CHURCH

I left Red Bank N. J. Dec. 7th for New York City. Bro. J. H. Cummings meet me at the station and conducted me to the home of Elder Henry Williams, with whom I made my abode during my stay in the city.

After meeting with the brethren, the Week Of Prayer was observed and greatly enjoyed by all. Plans were made for a series of meetings to be conducted at the close of the Week Of Prayer services to be conducted in the church located at 128th St. I am glad to say that I found the church spiritually alive and very courageous.

We then lined up for work, and owing to the faithfulness and untiring effort on the part of all the members and well wishers,

the interest and attendance were very good and lasted throughout the close of the meetings, and is still good.

Truly the Lord was with us in this effort; and three precious souls were buried with Him in Baptism, and added to the church as result. Oh, how we thank the Lord for divine guidance.

On the night of my departure from New York for Brunswick Ga. a delightful social was given at the home of Bro. Henry Williams which was greatly enjoyed by all. And as we were in the midst of our joy, a great surprise was given Elder Williams and myself. A table laden with many valuable and useful presents were placed before us, and said this is yours. Indeed this was a surprise. And all I could say was "Behold how good and pleasant it is for brethren to dwell together in unity."

New York has a place in my heart that shall ever remain.

M. L. IVORY.

THE LOUD CRY OF THE THIRD ANGEL'S MESSAGE

Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions, and the house of Jacob their sins. Isa. 58:1.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the face of the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice (or loud cry), fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea and the fountains of waters. Rev. 14:6-14.

To Free Seventh Day Adventists colored, as well as Seventh Day Adventists white, God intrusted the proclamation of this great threefold message, divided into two great parts. First, showing the house of Jacob (the sinner), their sins.

From 1833 to 1840, the first angel's message was preached by William Miller, Joseph Wolf, J. V. Himves and others. These God fearing men labored within the churches these years right with those who were called God's people just as the twelve dis-

ciples were first sent to the lost sheep of the house of Israel to prepare them for the reception of the first advent of Jesus Christ before entering upon His mediatory work in the first apartment of the heavenly sanctuary. So William Miller, Joseph Wolf, J. V. Himes and many others with the first angel's message based upon Dan. 8:14 unto two thousand and three hundred days or years, then shall the sanctuary be cleansed. Looking forward to the year 1844, the end of this long prophetic period, understanding the earth to be the sanctuary, these faithful men preached that the hour of God's judgment and the second coming of Christ would take place at this time; thousands accepted the message. It went to every known missionary station, though these men were mistaken in their views as to the event because Christ did not come to the earth in the year 1844; they were correct as to the time of the judgment hour. The hour of God's judgment, the investigative judgment did begin in the year 1844. This message was a call to God's people to prepare to meet God, just before the moving of Jesus Christ our priest from the holy place of the heavenly sanctuary to the most holy place of the heavenly sanctuary.

The second angel, 1840-1844, united his message with the first which makes it a louder cry, to God's people to come out of Babylon or the fallen churches which had rejected the first angel's message. Babylon is fallen, is fallen, come out from among them my people, that you be not partakers of their sins, for the hour of God's judgment is come. From 1844 to the second coming of Jesus Christ, is located the First, Second and Third angels' messages, united into one great LOUD cry to the people of God, and the house of Jacob, (the sinners) to prepare to meet their God, and give glory to Him, worship Him, who made heaven, and earth, the sea and fountain of waters. Fear God, and keep His commandments and the faith of Jesus for the hour of His judgment is come. Our mission is to go out into the hedges and highways, and compel them to come in. Luke 14:23.

Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and to our God, for he will abundantly pardon. Isa. 55:7. Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. Isa. 1:18. Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19.

Seek ye the Lord while He may be found. Isa. 55:6. Christ can be found now ministering in the most holy place of the heavenly sanctuary. He is there finishing His work as priest, and high priest, for you and for me. When Christ shall have finished His work there the door of mercy shall forever be closed. The decree goes forth, he that is unjust be unjust still, he which is filthy, be filthy still; he that is unrighteous, let him be unrighteous still, he that is holy, let him be holy still, he that is righteous, let him be righteous still. Behold I come quickly, and my reward is with me to give to every man according as his work shall be. Rev. 22:11. Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gate into the city. Rev. 22:14. Let us hear the conclusion of the whole matter; fear God and keep His commandments for this is the whole duty of man. For God shall bring every work into judgment, whether it be good or whether evil. Eccl. 12:13, 14.

The loud cry of the threefold message, including the angel of Rev. 18:1-4 shall be given with great power, and the earth shall be lightened with the glory of God and the righteousness of Jesus Christ, by faith, by which we are saved, shall gather from every nation, kindred and tongue and people; clothed with the righteousness of Jesus Christ, by faith. Of whom it shall be said, here are they that keep the commandments of God and the faith of Jesus. Rev. 14:12.

C. G. MANNS.

Give to a gracious message a host of tongues; but let ill tidings tell themselves.

DES MOINES MISSION VOLUNTEERS PLAN 1935 WORK

The Young People's M. V. Society of Des Moines Church of Free S. D. A. has truly pledged themselves to do a more energetic work during 1935. Sister Mary F. Dudley is leader and Sister Elsie Robinson assistant. During the month of January Sister Dudley organized and made leadership appointment for six various bands. The Missionary Volunteers entered these organizations very enthusiastically.

The name and purpose of the Bands are as follows: Literary and Correspondence Band, Bro. Alfred Dudley. The purpose of this Band is to cultivate the reading ability and to assist the secretary in correspondence and reports. It also plans to have an interesting article for the Banner each month. The Music Culture Band, Bro. Carl Robinson, Jr., who was appointed chairman of his Band, and he has appeared on various musical programs before the community. Ways and Means Band, Brother Eugene Wright. This Band will study plans not only for financial strength, but plans for the lift of the society in general. The leader for the Welfare Band is Sister Mable Zebbs. They plan aid to needy families and sick visits will be looked after in a definite manner. The Dramatic Culture Band will cultivate the speaking ability, form for giving Bible Studies, and poise in giving select readings will be studied. Sister Quincy Robinson was appointed chairman of the Recreation Band. It will study suitable plans of recreation and present them to the leaders.

Some of the Bands can report a profitable amount of work done already.

ALFRED DUDLEY.

THREE STEPS

There were three steps in making the Sabbath. God rested, blessed and sanctified the seventh day, and the work was complete. Gen. 2:1-3. Then the day stood forth as a blessed rest day set apart for a holy use.

As there were three steps taken in making the Sabbath, so there are three steps to be taken

in making a true Sabbath keeper.

The first step is to rest upon the seventh day in obedience to the command: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-11. The Lord says: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it." The second step in Sabbath keeping is, that a blessing comes to the one that rests upon the holy day.

The Lord also says, "I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord, that sanctify them. Eze. 20:12. Here the third step is clearly stated. The individual who rests upon the Sabbath of the Lord and receives the promised blessing is sanctified by the Lord, or, in other words, is set apart for God's service. He is a servant of God, a worker in His vineyard. If we realize that as the days go by we are not working to win souls for the kingdom of the Lord, there is some question about our Sabbath keeping; for a true Sabbath keeper will rest, upon the seventh day, receive a blessing thereby and be sanctified by the Lord, or set aside for His service. Anyone who claims to be a Sabbath keeper and is not a soul winner had better investigate his Sabbath keeping and be sure and take the third step by fully surrendering himself to the Lord to be used in His service. When the three steps are taken then indeed the Sabbath becomes a sign whereby we may know the Lord is indeed our God.

A WISE FATHER

"Where is Jack?" asked Mr. Rogers, as he came in at 6:00 o'clock. "He was late to dinner last night, and he's going to be late again tonight."

"I saw him with that Jones girl," answered his daughter. "She is a new girl in town—very pretty, but terribly bold. I am sure she is not nice."

Presently the door opened, and Jack came in.

"Jack," said his father, "I want to show you something." Relief and interest showed instantly in the boy's face. The

dreaded question was not to be asked, after all.

Mr. Rogers led the way to his workroom in the attic. There were his carpenter bench and his tools and his lathe; and in the corner was the dynamo that worked the lathe.

Jack had seen them all many times. "What is it, father?" he asked.

Mr. Rogers laid his hand on the dynamo. "Jack, by means of this a mysterious power becomes mine. We call it electricity, but no one knows what it is. We only know that if we treat it the right way, it will enable us to do wonderful things. It will work our mills, and light our houses and our streets, and run our cars. It will enable man to do more than any other power that has been discovered. But at the same time, if you treat it the wrong way, it will strike you dead."

"Yes, father, I know that," said Jack.

His father turned toward him with an earnestness which Jack had never before seen in his face. "There is another power, very like it in results. That is the mysterious feeling that men have for women, and women have for men. Treat that right, and it will bless your life and ennable it and make you ten times—yes, a hundred times—the man you could ever be without. Nothing on earth will do so much for you if you treat it right. But treat that feeling wrong, and it will curse you, and blast your life, and kill your soul."

For a moment they looked each other square in the eyes. Then together they went downstairs in silence.

In the hall below Jack put his hand on his father's arm. "I know what you mean, father, and I know it's true" he whispered.

C. Y.

YOU CANNOT BE NEUTRAL

"What shall we do with Jesus who is called Christ?" We calmly and reverently say, There is no middle ground. Here is a gigantic fraud, in comparison with which all the dishonesties, perjuries, and villainies of men sink into significance, as mole holes are forgotten under the

shadow of colossal mountains; or else here is the one gigantic fact of history, the one grand personage of all the ages and eternities, the God-man—Creator, Ruler, Judge of mankind, the anointed Messiah and only Redeemer. No middle ground!

And yet you dare not call Him an incarnation of fraud—reason and conscience alike forbid; and only when men have ripened or rotted into the most daring and desperate blasphemy, apostates both from God and a right mind and a pure heart, have they dared to hint that Jesus Christ was a deceiver! And when a man does venture such self-evident blasphemy, his own companions in skepticism shrink back from him as himself as great a fraud as he makes the Nazarene to be.

We repeat, there is no middle ground; either we must curse Him as a wretch, or we must crown Him as the King. To such as claim to hold neutral ground and cast no vote, He significantly says, "He that is not with Me is against Me." If He be a gigantic deceiver, we can be guiltless only as we do what we are able to meet gigantic imposture with effective resistance, and are bound therefore to be His pronounced foes! If He is the King, man's only Saviour, your final Judge, then awful guilt and terrible exposure, if we simply withhold ourselves from His service, or above all lend aid or comfort to His foes! We are, by obligations of the highest sort, bound to be His pronounced friends, and to do our best and utmost to lead others to see and confess His beauty and bow to His supremacy.

With majestic and imperial authority, truth and duty call on us all, in tones of thunder, to choose at once what we will do with Jesus! No candid man dares to be indifferent to the issue. Jesus Christ is or He is not, the way, the truth, the life. If He is, then better we had not been born than to wander from this way, deny this truth, forfeit this life.

T. A. D. D.

On every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God!

FREE SEVENTH-DAY ADVENTISTS PROGRAM

Our Program Is:

1st—A deeper consecration to do service in the vineyard of the Lord.

2nd—To do our BIT in preaching the everlasting gospel of Jesus Christ, in all the world, for a witness unto all nations.

3rd—As a race, maintain self-respect, and do as Our Lord has said, "Occupy until I come."

4th—To establish among Negro Seventh-Day Adventists, Negro Conferences with Negro officers— Presidents, Secretaries, Treasurers and Bookkeepers.

5th—To establish schools for the training of our children and for workers in our organization.

6th—To establish a publishing house in which we may furnish employment to Negro Men, Women, Boys and Girls, as we strive to preach the truth of the Third Angel's Message through the printed page.

An invitation is extended to all "INTELLIGENT" Negro Seventh-Day Adventists, those, with a vision, with moral courage, with backbone, those who are strong in the knees, in short, just common self-respect, who have the love of God in the heart, to join with us and help to put this program over the TOP, for over the TOP it must GO.

"Of a truth, I perceive that God is no respecter of persons." Acts 10:34. Therefore, we are determined to, "Stand fast . . . in the liberty wherewith Christ hath made us Free." Gal. 5:1.