

The Deciever



"He That Winneth Souls Is Wise"

Vol. III

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No. 2

REGENERATION OR DISCRIMINATION, WHICH?

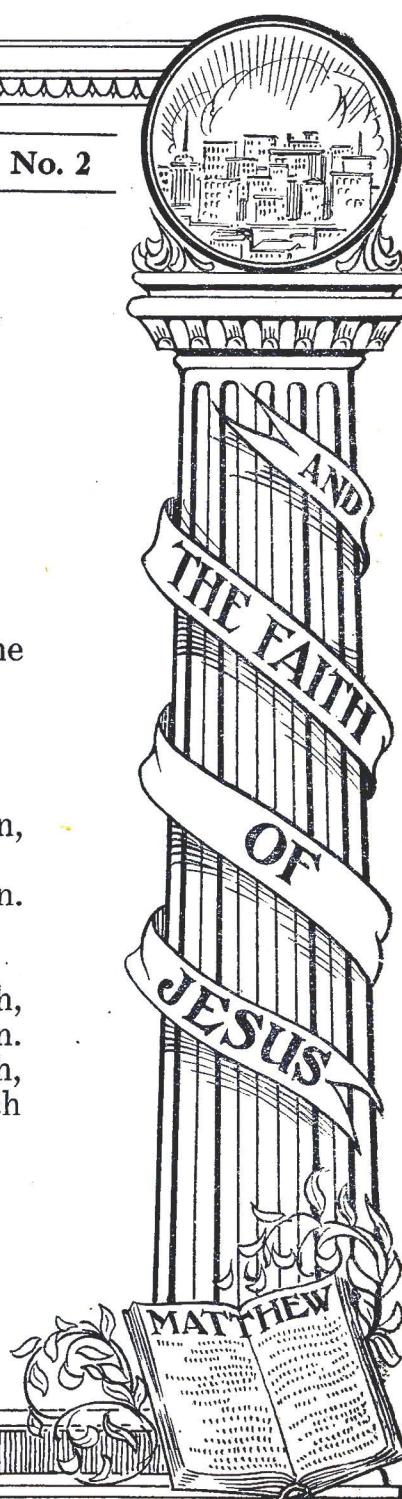
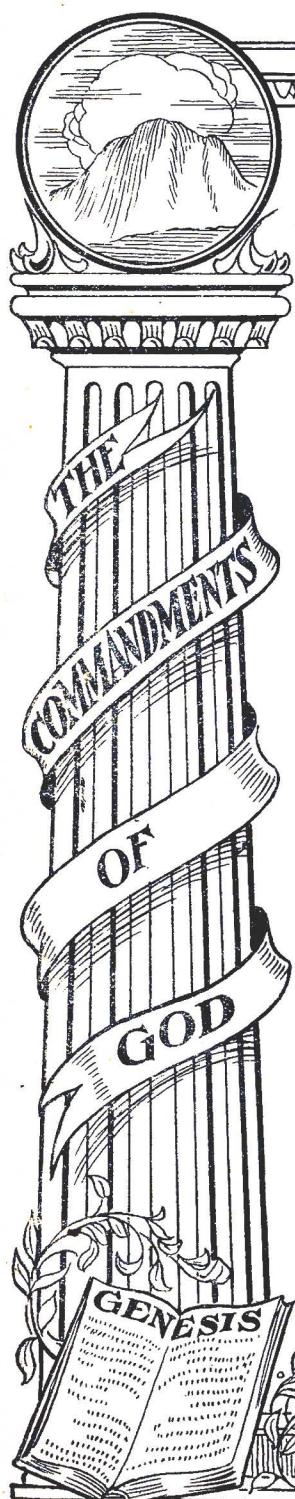
In eighteen hundred and ninety-two,
The Third Angel's Message to us was sent;
Tho' given in power to us but few
To our home it came without consent.

To every nation, kindred and every tongue,
God's people were commanded to preach the
truth.
He purposed it to make all nations one;
The black and white without abuse.

As the message was preached with voice and pen,
Churches in the truth were soon organized.
Brethren, white and black, fellowshipped within.
They all came to God's house to solemnize.

As the spirit of the world came into the church,
We could see in the leaders a great degeneration.
And the brethren in black all got out of touch,
When the whites in the church began to teach
discrimination.

—J. W. Manns.



LEARN TO FORGET

There are some things the Lord tells us to remember. The psalmist says: "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:2. To Israel the Lord said: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deut. 8:2. Again we read: "Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth." 1 Chron. 16:12.

But the Lord desires us to forget as well as to remember. We have the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Notwithstanding this precious promise, how many times after we have confessed our sins has Satan brought gloom, discouragement, defeat, into our lives by causing us to live over the sad experiences that led us to commit faults and to fall into sin. When we have confessed our sins, God forgets them: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25.

Not only would the Lord have us forget the sins which we have confessed, but he desires that we forget our troubles, disappointments, and heartaches. Joseph learned this lesson in Egypt. Concerning the naming of his first-born we read: "Joseph called the name of the first-born Manasseh ("making to forget," margin, A. R. V.): For God, said he, hath made me forget all my toil, and all my father's house." Gen. 41:51.

Under the title, "Let Them Go," a writer in a number of the New Success magazine says:

"For many years I knew a family who had the moving habit. They never remained long in any one place, and they never left anything behind them when they moved. No matter how old or useless things were, they were gathered together and taken along. They carried about

from place to place a lot of rubbish, all sorts of odds and ends such as are found in attics in country houses where people have plenty of room. Bits of old carpet, broken toys, old clothing, boots and shoes, all manner of things that they would never use, were piled up in drawers and closets in small city flats to the utter discomfort and inconvenience of the family.

"There are a great many people even more foolish than this family. They go through life having their minds loaded with all sorts of unnecessary burdens. They never let go of their mental rubbish. They cling to their old fears, troubles, and trials, carrying along with them from year to year the old skeletons which should have been thrown out of their closets, buried, and forgotten long ago. They go through life carrying great burdens of assorted evils, loaded down with rubbish that hinders them at every step, holds them back from the very things they are seeking. Some of them ruin their lives and miss all the happiness and possibilities of the present by clinging to a dead past. They become morbid by dwelling on their past sorrows and losses, and unfit themselves for the duties of the present and the tasks that the future holds.

"I know a woman who had an unfortunate love affair, and who, in her earlier days, also passed through other trying experiences. She has kept every gift after the giver had proved unworthy, every letter, every note, every photograph, every memento that connects her with the unhappy past. She absolutely refuses to destroy any of these things which remind her of sorrows that made her heart bleed. She not only clings to these reminders, but is constantly reviewing her bitter experiences, living them over again, visualizing and etching deeper and deeper upon her consciousness the gloomy pictures of tragedy and suffering which should have been erased from her mind many years ago. She has a large trunk in the attic in which is carefully packed away the trousseau, the old love letters, photographs, and souvenirs. Every now and then she goes to the attic for "a good cry." She opens the trunk, takes out every article of cloth-

ing and the bundles of letters, rereading the epistles over and over again, reliving the old, bitter past.

"It is painful to think how many people there are like this woman, who will not let their troubles go. They have lived with them so long that they have become old companions, and they take a doleful pleasure in entertaining them, just as some sick people seem to enjoy dwelling upon their ailments, their symptoms, and their aches and pains.

"Every disagreeable, painful thought, every regret, all looking backward, repicturing misfortunes, renewing old sorrows, failures, troubles, disappointments,—all of these things take so much out of our life assets and waste so much precious vitality which we might work up into something worth while. . . .

"If you want to attract the things you are seeking, the good things the Creator planned for all his children, you must look forward, not backward; up, not down. You must let go everything that has caused you pain, everything that has tripped you up in the past, that has worried you and made you anxious, everything that has robbed you of your peace of mind. . . . If you want happiness instead of unhappiness, success instead of failure, let go of all the things that hamper and hinder. Don't drag these miserable skeletons along with you any longer. Those old, bitter memories can do nothing for you. You cannot live upon regrets. . . .

"No one should allow a regrettable past or an apprehensive future to cripple his efficiency and mar his happiness.

"If we have had bitter experiences or have made mistakes in the past, we should use their lessons to profit by, that is all. To permit them permanently to darken our lives is to go contrary to the Creator's plan. No matter how bitter or terrible they have been, they can be utilized for our good; or their purpose can be directed and they can be made to sour our lives, to discourage us, to be our enemies instead of our friends.

"What the past has done for you and for me cannot be undone. It should mean no more to us now than the snow means to

nature after the spring showers and south winds have come.

"Let go of your unfortunate past. Let go of whatever is holding you back in the life race."

Instead of allowing Satan to make our lives miserable by haunting us with past troubles, mistakes, and failures, shall we not say with the apostle Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

A VICTORIOUS FAITH

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him for the help of His countenance." Psalm 42:5.

This scripture reveals the fact that there were times when the patriarch David's soul was bowed down within him. At times, heaviness of mind beset him. Then it was that the sweet sunshine of God's joy was dimmed by the dark cloud of sorrow. Yet by faith's piercing eye, the psalmist was enabled to look through and beyond that cloud. Disregarding his own feelings, he had direct recourse to God by a victorious and triumphal faith.

Let the one who realizes that his soul is cast down within him, come to Christ, by a genuine faith, and thus turn his back upon "the lust of the flesh, the lust of the eye, and the pride of life." By his faith in Jesus, he will renounce and forsake all these things as his curse and shame. The clearer his views are of Christ's glory, and the stronger his faith is in the Lord, so much the more does he become dead to all things other than his Saviour.

Honor in Confession.

We need to pray most earnestly every day to our heavenly Father to let the sun of His righteousness shine brighter on

our minds. We should also pray daily for increase of faith, for victory is obtained only through genuine faith. This victorious faith is very simple in its nature, but the fruits and effects of it are most comprehensive.

The greatest honor that can come to any individual is to be Christ's disciple; his greatest glory is to confess Him; and his chief happiness is to walk daily worthy of Him. Genuine religious experience will prove that the one who walks most by faith will be most comforted. The same kind of experience will prove that the one who lives nearest Christ in faith will follow Him closest in love.

There are some people who do not believe in Christ, but take delight in ridiculing any one who does believe in Him. To believe in the Son of God is the most important thing in this world. Genuine faith in Jesus is the one thing needful; for such faith humbly receives Christ's glorious resurrection, and also awaits the reward at His most glorious second coming. This victorious faith gives a holy boldness at the throne of grace; and the closer a person walks with Jesus in love and obedience, the more he enjoys the sweet, comforting grace of faith.

We read in 2 Corinthians 4:6, "God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is a glorious confession of a victorious faith, and we cannot speak of it too highly or in too exalted terms. The very least we can say of it is, that it is worthy to be written in letters of pure gold, set with the most precious of jewels, and ever worn as the believer's ornament and glory.

Through an intelligent faith, our hearts ascend to our Saviour, the great High Priest now officiating for us in the heavenly sanctuary; and it is by the same kind of faith that Christ dwells in our hearts now. This is the reasoning of faith. In Isaiah 1:18, this thought is expressed: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though

they be red like crimson, they shall be as wool."

One should not be discouraged if an immediate answer to prayer is not given. God's delays will prove the vigor of one's faith; it will cause love to cling closer, prayers to be more fervent, and patience to shine brighter. Then it is that Jesus honors the constant faith of His beloved followers. By such providential delays, God tries us, that our faith may shine brighter, to His glory and our soul's comfort. It is a victorious faith that enables one to say, as did Job, "Though He slay me, yet will I trust in Him;" and with Jacob, "I will not let Thee go, except Thou bless me." It is this victorious faith that ever sinks the soul low in humility, while it steadfastly clings close to the Most High God. For one to trust wholly in the God-Man, Jesus of Nazareth, the Root and Offspring of David —this is "the faith of God's elect."

Living By Trusting.

The glory of a child of God is to live by faith in Jesus; to regard the Creator as the sovereign Arbiter of the world; to judge of His love from the Word of truth more than by sense and feeling. When he is under dejection and disquiet of soul, for him then to trust in God, to hope in His mercies, to check and rebuke himself for doubts and diffidence, is the real exercise of a victorious faith. Thus genuine faith supports the soul, and raises it far above and beyond the views of carnal reason and the suggestion of sense. This is the very joy of triumphal faith.

The conditions by which our Lord brings sinners to a glorious heaven are faith, repentance, and holiness. The Christian's boldness of faith is based on something in God, and not on his own love, not on his repentance, not on his active life of obedience, not on his patience. His faith is fixed on Jesus, and he comes to his Lord with empty heart and hand, to be filled with the free gifts of His grace.

In 1 John 5:4, we read, "This is the victory that overcometh the world, even our faith." A faith that overcomes the world is none other than a victorious faith, the faith of Jesus.

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EDITORIAL

If Seventh-day Adventists are right when they expose the sins of the Church of Rome, then how prove you that Free Seventh-day Adventists are wrong when they reveal the sins of the LEADERS of Seventh-day Adventists? Sin is but Sin, let it be found in the Roman Church or in the Adventists Church.

"Stand with anybody that stands right,

"Stand with him while he is right, and part with him when he goes wrong."

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right," we will push our cause to the front.

FREE ADVENTISTS IN NEBRASKA

The Number of Free Seventh-day Adventists Is Increasing.

In October it was my privilege to visit the state of Nebraska. I believe that this state is a fruitful field, and a great work can be done among our people.

Seventh-day Adventists commenced work in the city of Omaha some thirty or more years ago. Many accepted the truth and rejoiced in it; among them were a few colored people. At that time Seventh-day Adventists preached the gospel which

was the power of God unto salvation. They also practiced what they preached. The truths as advocated and practiced by Seventh-day Adventists in those days when accepted by all, cemented them together as one people, Jews and Gentiles, black and white, free and bond. Seventh-day Adventists followed the Saviour's teachings. In religion, they made no difference between white and black. They taught: "We have no time to build up walls of distinction between the white and the black race. The white people who embrace the truth in the Southern field, if converted to God, will discern the fact that the plan of redemption embraces every soul that God has created. The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God. All will realize that they are to become laborers together with God. Both the Ethiopian and the white race are God's purchased possessions, and our work is to improve every talent that has been lent to us of God, to save the souls of both white and black. If men and women of either race refuse the truth of God, they must answer to God for their rejection of Jesus Christ, who died for their salvation. With all our might we must do our work now."

"God's object in bringing us to Himself is to conform us to the image of Christ Jesus. All who believe in Christ will understand the personal relation that exists between them and their brethren. They are to be as branches grafted into the same parent stock, to draw sustenance from the root. Believers, whether white or black, are branches of the True Vine. There is to be no special heaven for the black men. We are all to be saved through the same grace, all to enter the same heaven at last. Then why not act like rational beings, and overcome our unlikeness to Christ? The same God that blesses us as His sons and daughters, blesses the colored race. Those who have the faith that works by love and purifies the soul, will look with compassion and love upon the colored people. Many of those who have had every advantage,

who have regarded themselves as superior to the colored people because their skin was white, will find that many of the colored race will go into heaven before them."—Test. Southern Work. Pages 66, 67.

This teaching as coming from our leading white officials, won many colored people to the truth, both East and West. Some of these live in Omaha. Among them were Sister Henrietta Fox and Brother Richard Rice. These accepted the message when the advocates were pure and honest. Since those days corruption has entered the once God-fearing commandment-keeping church. As the result of this evil, we find walls of prejudice and separation have been built up between the white and black members of the church. Of these walls of race prejudice, caste and discrimination, Sister White, the prophetess of our church, on December 17th, 1895, said: "Will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors." We have every reason to believe that these leaders are not converted in these days, as were the leaders during the former days of the proclamation of the Third Angel's Message. If they are converted, why do not these walls fall down? Why should the colored brethren be looked upon with contempt? These practices of recent days have driven many of our colored brethren from the S. D. A. church. It is to be lamented that so many of us are so weak, and so dependent. We dare not attempt to point out these evils, as found among the leaders of the S. D. A. church. But thank God, that there are some who have the moral courage, and will dare to take their stand for justice and righteousness.

In the month of March, 1923, Sister H. Fox of the S. D. A. church, Omaha, Nebr., because of these growing evils, severed her connections, and having been informed by Elder J. H. Lawrence, (who is pastor of the Omaha S. D. A. church) of Free Seventh-day Adventists and its work, she finally got in touch with our office, and the writer was invited to Omaha. As the

result of this visit, the work of Free Seventh-day Adventists has been established in this Western State. Brother Richard Rice and family, united with Sister Fox in forming the first company of Free S. D. A. Tithe and offerings amounting to \$81.38 were forwarded to the treasury of the General Assembly.

During my stay there, lectures were conducted for eight nights in a hall rented for the purpose. While these meetings were not largely attended, a good impression was made upon both white and black, in the behalf of Free Seventh-day Adventists.

The most intelligent, self-respecting Negro men and women will sooner or later take their stand with Free Seventh-day Adventists. Only the weaklings and feeble-minded ones among us will allow themselves to be doped down with this supposed light shining from the throne of God as follows:

"Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders." Test. Vol. 9, page 202.

"The colored people should not urge that they be placed on an equality with white people."—Test. Vol. 9, page 214.

Compare these two statements, one written in 1895 by Sister White, the Seer of the church, and reads as follows: "Many . . . have regarded themselves as superior to the colored people because their skin was white, will find many of the colored race will go into heaven before them."—Test. Southern Work, page 77.

The other from Dr. William P. Pearce, the Seer of the DEVIL, and reads as follows:

"The white race is the more superior race, the conquering race, because it is the most perfect race. In Touch with God, page 194.

Could any one but those of shallow brain believe this, when God said He made of one blood all nations?

J. W. MANNS.

THE SEVEN LAST PLAGUES

(Continued.)

The sixth angel poured out his vial upon the great River Euphrates: and the water thereof was dried up, that the way of the kings of the East might be prepared. Rev. 16:12. This does not mean the literal drying up of this river. Or if it meant thus, what bearing would it have on the drama of preparing the way of the kings of the East? When hundreds of battleships, dreadnaughts, submarines, etc., are being prepared in the maritime world, and have times without number crossed this great body of water. It is therefore apparent that the River Euphrates is here used as a symbol to represent the territory or nation watered by this river; and that nation is the Ottoman or Turkish Empire. The drying up of the River Euphrates means in the literal sense, the wasting away of the Turkish Empire. Dan. 11: 44, 45, to prepare the way of the kings of the East for their mighty rush to Armageddon—where they'll meet their final doom.

For says the prophet: "I saw three unclean spirits like frogs come out of the mouth of the dragon, (paganism) and out of the mouth of the beast, (Catholicism) and out of the mouth of the false prophet (Protestantism)." (What are they?) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . (Where will they be gathered?) And he gathered them together into a place called in the Hebrew tongue Armageddon. Rev. 16: 13-16. Here the kings of the East as well as all the nations of the earth will meet on this gory-battlefield to settle the final account with the sword.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne saying: It is done. Rev. 16:14. This voice is the voice of God. Jer. 25:30. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake

and so great. And the great city was divided into three parts. Rev. 16:17-19. The voice of God will cause this terrible earthquake. Heb. 12:26; Joel 3:16. The dividing of the great city into three parts are the three divisions of the false and apostate religions of the world, namely, paganism, Catholicism, and relapsed Protestantism. The Lord will appoint them their portion separately.

And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. This Babylon is the mother of harlots and abominations of the earth. Chap. 17:5. And all the so-called Protestant churches have been made drunken with this abominable wine or doctrine. Hence they all will drink the cups of God's unmixed wrath, with the exception of the commandment-keeping people who are the only true Protestants. Fev. 14:12.

And every mountain and island fled away. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. Rev. 16:20, 21. We are here called into the armory of the Lord—the weapons of his indignation. Jer. 50:25; and for centuries ago the patriarch Job was asked if he had seen the treasures of the hail, which the Lord has reserved against the time of trouble, against the day of battle. Job 38:22, 23. A talent is over fifty pounds avoirdupois. And the record says, "Every stone about the weight of a talent shall fall upon man." Here they'll try to hide themselves into the mountains and rocks, but the prophet says, "the islands were fled away and the mountains could not be found."

Query: How will the Lord regard them during that time? I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Prov. 1:23-31.

No place of shelter, no place of refuge for the wicked—and tho' Satan claim to shelter them under his false covering. Isa.

30:1; 28:15. The word of the Lord declared, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Isa. 30:30; 28:17-20. The voice declared, "It is done." The cup of human guilt has been filled up—all is finished. Here Christ burst the clouds of heaven, the dawning of the golden morning appears, and the wicked fall dead at his glorious appearing. II. Thess. 1:7-9; 2:8; awaiting their final doom in the lake of fire.

Dear Reader: Are you sensing the time in which we are living? Don't you know that we are just at the brink of eternal woe? What are you doing? Are you preparing for what is coming upon the world? If not, then turn to the Lord now, while the gates of mercy are yet opened, while Jesus still intercedes—and with contrition of heart, have your sins blotted out ere it be eternally too late.

J. B. MOSLEY.

THE SECOND COMING OF THE SEED

His Coming Near.

We have studied about the first and the second coming of the Seed. We have learned in our studies what will occur when he comes. His own people, living and dead, will be gathered home, the dead having been raised by his power, and the earth will be cleansed of the inhabitants who have chosen sin instead of righteousness. The earth itself will be fitted for the home of his people forever, a world where the inhabitants shall not say, "I am sick," where "the people that dwell therein shall be forgiven their iniquity," and where "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

When will Christ come? May we know? Has God told us of the wonderful event, of the necessity of his coming, of the wonderful things which will take place in connection with that coming, and then hidden from us the TIME of his coming? We are not speaking of the exact day or year of his coming, for we are assured in the Word that

these no one knows. But may we not know when his coming is near? We wish to assure our readers that we may.

There are two great classes of evidence which we present in proof. God does not design that his people shall live in darkness. He has given them the great light of prophecy in order to reveal to them coming events. Thus we read in Amos 3:7:

"Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets."

This has been true in many minor matters of the past. Surely it must be true regarding the great day of the Lord's coming. Again we read, in the words of the apostle:

"We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19, A. R. V.

By this we learn that prophecy is not for some single event, but designed of God to be a light on our pathway through the darkness of this world till the breaking of the everlasting day. By this very means the Lord reveals his Godhead, and gives his people assurance of the things that are to come. Therefore we read:

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10.

Great Lines of Prophecy

In order that men may know where they are in the history of the world and what the outcome of the world's history is to be, God has given us great lines of prophecy outlining events till the time when all earthly kingdoms shall be superseded by his everlasting reign. There are at least twelve of these great lines of prophecy. We can only mention them in brief:

1. The prophecy in Daniel 2, in which the kingdoms of men are symbolized by the great metallic image, the metals of which are gold, silver, brass, iron, and clay. Beginning with the head of the image, which represents Babylon, there is a constant de-

terioration in the value of the metals and a constant accession in strength till we come to the clay. We are expressly told that the gold represented Babylon during its existence under Nebuchadnezzar; and we know that Babylon was succeeded by the kingdoms represented by these other metals in the order in which they were mentioned: Medo-Persia, Grecia, Imperial Rome (the iron); the broken condition of Rome, represented by the iron and clay,—the iron, as the writer believes, symbolizing imperialism and the clay democracy.

These kingdoms represent man's efforts to rule the earth. There will succeed the everlasting kingdom of our Lord and Saviour Jesus Christ, represented by the stone of the prophecy. The symbol indicates that we are in the last days of the perishing kingdoms of earth. But there arises the kingdom which shall not be left to another people, but which shall fill the whole earth, and those who inhabit it will be yielded to the King of kings and Lord of lords.

2. The prophecy of Daniel 7. This prophecy represents the world principles antagonistic to the kingdom of God. In all these world dynasties there is a union of religion with the state, which always develops persecution. Therefore these powers are represented by wild and cruel beasts. They cover the same ground as the image of Daniel 2. The first beast, the lion, represents Babylon. The bear represents Medo-Persia; the third, the leopard, Grecia; the fourth, the great and terrible beast, the pagan Roman Empire. Among its ten horns arises another, a "little horn," representing the Papacy, that system of religion which dominated the Roman Empire for so long a time.

As a result of these world kingdoms there has been great persecution of the people of God, and pre-eminently so under the papal rule of Rome. But beyond all the persecution and the conflicts the prophet sees the time when "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting

kingdom, and all dominions shall serve and obey him." Dan. 7:27. We are in the closing days of this prophecy, and the next great event is the establishment of the kingdom of God in the earth.

3. The prophecy of Daniel 8 and 9. When we come to the time this vision was given, Babylon was in the past. The first of the kingdoms of this prophecy is Medo-Persia: Greece and Rome follow, under the symbols of the ram, a fierce goat, and a little horn which waxed exceeding great. One of the great features of this prophecy is that it represents two spiritual principles—the mediatorial work of the Lord Jesus Christ, and the apostasy.

With this prophecy is also a great time period of 2300 "days" which, beginning in 457 B. C. brings us down to the year 1844 and the closing work of our heavenly High Priest in the sanctuary above. And the last great reform work under that priesthood will take place during the time of the cleansing of the sanctuary on high at the close of the 2300 years.

4. Daniel 11—a great literal prophecy covering the same time, and ending with the reign of Christ.

5. Matthew 24—a literal prophecy given by our Lord, and recorded not only in the twenty-fourth chapter of Matthew but in the thirteenth chapter of Mark and the twenty-first chapter of Luke. All of these ought to be studied in connection with one another to make the fullness of the prophecy complete. It is a very striking double prophecy, revealing some of the calamities which should precede the destruction of the Jewish nation and the overthrow of Jerusalem, but pre-eminently some of the waymarks to the everlasting kingdom.

There are various signs given in this prophecy, three of which are strikingly remarkable and occur just before the prophecy brings us to an indefinite time called "this generation." These signs are the darkening of the sun and moon and the falling of the stars. The two former occurred May 19, 1780, the latter Nov. 13, 1833.

These, however, are not the only signs. There are others given, which will be noted in an-

other article. But according to this prophecy, we are now in the last generation, when Christ's coming is at the door.

6. The prophecy of the seven churches, representing the internal conditions of the church of Christ in seven different phases, beginning with the apostolic church and closing with our Lord's coming. The last three phases are latter-day developments, revealing worldliness, coldness, backsliding, insensibility to spiritual things; and out of these sad conditions God is calling his children into the condition of brotherly love, and fitting them for translation. According to this prophecy, "the time is at hand" for the Lord to fulfil his promises to the overcomers of the church.

7. The prophecy of the seven seals, the symbol of which is a sealed book, that challenges the very universe for one worthy to open it. The very life of the Son of God is given for that purpose. He only is worthy to open the book. He gave his life for that; he overcame for that; and that book itself must contain the gospel message of salvation to the world. There is represented in the opening of the seals, first in the rider on the white horse, the going forth of his gospel, the power of which continues to the end. That is followed by the symbol of a red horse, indicating war. Peace is to be taken from the earth, and war is to continue to the end. Following war comes famine and pestilence; and then the great persecution of the Dark Ages, with all the plagues and devastation and destruction and apostasy, symbolized by the black and pale horses, is set before us; then come the literal signs of the end and the destruction of sin and sinners at the Lord's coming. Our position in that prophecy, as regards time, is between the thirteenth and fourteenth verses of the sixth chapter of Revelation. The last part of this chapter reveals the coming of Christ, the wrath of the Lamb upon sin and all identified with sin, and the glory of salvation which he brings to his children.

8. The prophecy of the seven trumpets. This prophecy is recorded in chapters 8-11 of the Revelation. These trumpets are indicative of events among na-

tions. They are war trumpets. Following the sounding of the trumpets various wars break up the Roman Empire, and this condition of warfare and change, of scourge and curse, continues until the seventh trumpet sounds and the kingdoms of this world become the kingdoms of our Lord and of his Christ. "And he shall reign forever and ever." Rev. 11:15.

9. Right in the very heart of the prophecy of the trumpets is an epochal prophecy, a prophecy within a prophecy, concerning the "two witnesses" of the Word of God in his church, extending from near the first advent to the latter days. It reveals how God vindicates his Word, and how, when men seemingly triumph over it, it rises from what seems to be its destruction, and conquers still. It is a wonderful prophecy, in which there are mines of revelation to the one who will study it under the guidance of the Spirit of God.

10. The dragon power of Revelation 12 is the great alphabet of prophecy of all that follows, in which the true church is represented by a woman; in which the great antagonist of that church—Satan—is represented as working through seven different dynasties symbolized by the heads of the dragon. Therein is revealed how the warfare is carried on. First it was between the satanic power and our Lord when he was Michael among the angels. It tells of the glorious victory he obtained over the dragon; of the persecution of his people from that time forward, especially severe at different periods; and then of their final victory over their great enemy, always through the blood of Christ and the word of their testimony. That chapter brings us down to the remnant church, which will experience the special persecution of the dragon, but which will be victorious through the power of Christ.

11. The beast of Revelation 13. In this beast all these antagonistic dynasties of the earth are set forth under seven successive heads, beginning with Babylon, the persecuting power of Daniel 2, and continuing till the fifth phase, under which the Papacy is overthrown and its head receives the deadly wound. But the prophecy reveals that

the deadly wound is to be healed and that the persecution is to continue till the very end. Joining with the persecuting power which has existed in the Old World, there arises the beast that will do its work in the New World, in the persecution of all, "both small and great," in co-operation with the first beast.

We note the prophecy here simply to show that we are in the closing days of the prophecy, and the last great threefold message warns us against that apostate power which will exist until the coming of the Lord.

12. There is still another phase of the same prophecy brought to view in the seventeenth chapter of Revelation. We note one point in that chapter; the ten-divisioned kingdom will unite with the beast to make war against the Lamb, and the Lamb will overcome them, for he is King of kings and Lord of lords, "and they also shall overcome that are with him, called and chosen and faithful." Rev. 17:14.

Following this comes the great call out of Babylon, the gathering of God's people to himself at the coming of Christ.

Here are twelve great lines of prophecy, every one of them beginning at some different period in the past, but invariably closing with the destruction of all antagonistic earthly power and the beginning of the reign of Jesus Christ our Lord. In every one of them we are shown to be in the closing days of worldly power, and the great unfulfilled event of each one is the setting up of the kingdom of Christ.

THE WILLFULLY IGNORANT

When Jesus hung upon the cross, a martyr to truth, He said, "Father, forgive them; for they know not what they do." Following this example, Stephen sacrificed Himself for truth, praying, "Lord, lay not this sin to their charge."

Truth has ever had its martyrology, and its persistent persecutor has been ignorance. The reason why truth is always on the scaffold and error on the throne is because the agency that brings about such a paradox is ignorance. Ignorance is a cross builder; rude and crude have been its actions,—cutting down

the innocent, upholding injustice,—because it knew no better.

To Stop a Train.

When Westinghouse had invented the air brake, he took his valuable patent to the president of the New York Central Railroad. Fumbling with his hat, and his eyes upon the floor, the bashful young man reluctantly said to the president, who had brusquely inquired his business, "Sir, I have an invention that will stop an express train in two lengths of it."

"Young man, you're a fool!" and the railroad head wheeled around in his chair to attend to more important business.

Fearful, yet confident of his discovery, the inventor went to another railroad man, who listened to him, and purchased his invention, and thereby profited, to the comfort of travelers to-day.

So it was in the days of Fulton and his steamboat, and the Wright brothers and their flying machine. So it was in the days of Christ. All through His career, He offered the great truth of life eternal for the dying world; yet He was crucified, and as Peter says (Acts 3:17), we know it was because of ignorance that they did it.

Pardonable Ignorance.

Gross as was this ignorance, yet it was pardonable. Paul says (Acts 17:30), "The times of this ignorance God winked at;" and Jesus forgave them, and prayed the Father to forgive, for they were ignorant of what they did. Paul bound and cast many into prison, was a blasphemer and persecutor of Christ; yet he says, "I obtained mercy, because I did it ignorantly." 1 Timothy 1:13.

Plain ignorance is blindness, and we are ever merciful to the blind. Simple ignorance is a child, and we are always patient with our children. And if we, with our earthly hearts, can tolerate and forgive such ignorance surely the Father, who made our hearts, is full of mercy and ready to forgive.

Sheer ignorance—which merely kills the goose that lays the golden egg, and chops down the cherry tree with its new hatchet because it knows no better—is a child, "is blind, and cannot see afar off." But if ignorance is

to be pitied because of its blindness, its elder brother is more to be pitied, in that he has eyes and will not see, ears and will not hear. Ignorance we pardon; but WILLING ignorance—how can we? He sees the fire, and is warned of its heat, but rushes in and is burned. He sees the storm, and is warned of its tendency, yet is destroyed. He sees the railway and its warning sign, he hears the on-rushing cars, yet is crushed by their iron wheels. Willing ignorance! Is there such a person? Ah, his name is legion!

Ignorant Scoffers.

Peter says (2 Peter 3:3, seq.): "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Jude agrees with Peter by saying that "there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 18. The thought is that there would come scoffers who, by making light of the doctrine of Christ's soon coming, would foretell that event. Truly, they have come, scouting the idea of the return of the Master. After presenting the glorious prophecies of the Lord's return, we have heard their taunting remarks,—"Why, my grandmother heard those people away back in her day, and Christ hasn't come yet." Now we recognize not only the fulfillment of the Word, but the ignorance of those who have not received the love of the truth that they might be saved. And do we also forgive them because they know not what they do? Peter says that in the last days there will be a class who are WILLINGLY IGNORANT (2 Peter 3:5); and Paul says to Timothy (2 Timothy 4:3, 4), "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth." Though they have ears, they will not hear. Though they hear the truth—hear the warning voice of prophecy—they will not be warned. Though they see the coming day of wrath, they will not prepare to meet that day. They are willingly ignorant.

They have eyes, but WILL not see; ears, but WILL not hear.

Now the time comes when there will be two classes,—those who will be willingly ignorant, and those who will be saved; because "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Every one is to hear the voice of warning. There will be no ignorant class finally. All will be fully warned. But those who "turn away their ears from the truth," cast themselves into the fiery furnace of God's wrath. There is a great difference between the ignorant who have not heard and the ignorant who will not hear. God is not willing that any should perish; but the man who sees the pit, and is warned of God, yet casts himself into it, can blame none but himself.

All Are Warned.

Willing ignorance is the unpardonable sin, because it will not accept pardon; walks in darkness, because it will not come to the light; endures the raging tempest, because it will not accept shelter in the time of storm; believes a lie, because it turns away its ears from the truth; starves on the husks of sin, because it will not partake of the bread of life; pays its own debt of sin, when Jesus has paid it all.

O Lord, give us honest hearts, willing in the day of Thy preparation; and though we are ignorant, forgive our unbelief, and prepare us for Thy soon-coming kingdom.

THE BLESSING OF GIVING

Giving is a law of spiritual life. The salvation of man is a scheme born in sacrifice. "God so loved the world, that he gave his only begotten Son." And God has made the exercise of this law of giving a condition of our receiving. The miser, neither believing nor receiving this truth, hoards his treasures, grudging even to part with enough of his gold to sustain his body. But who is poorer than the miser? On the other hand, the philanthropist, bestowing with a lavish hand the blessings God has placed in his care, seems to have his store constantly re-

plenished. God's blessing is upon him, for "the blessing of the Lord, it maketh rich."

How many things in nature teach us the joy and the blessing of giving, and, on the other hand, the curse of withholding the blessing God would have us pass on to others. Certain plants break forth in gorgeous and fragrant bloom, and the more one plucks of the beautiful flowers the more they grow and blossom—blessing and being blessed. How quickly some plants go to seed and die when their products are not given off in blessing. What a lesson here for the spiritual noise, hoarding his treasures, going to seed, and dying! God help us remember it is "more blessed to give than to receive."

And after all, what have we that was not given us? We are stewards of God's treasures. They are not our own. They are only left in our hands to be used as he directs. "Of thine own have we given thee." 1 Chron. 29:14. Here is a test of character. Withholding brings poverty of spirit; and where God wills, poverty of means also. God blesses the cheerful giver. He that saves his life loses it. Human reason directs thus: "Stint, don't give freely, and you will be blessed with plenty, and be accounted prudent." But God's ways are not man's ways.

An illustration given by Moody is to the point, and it is reproduced here as nearly as it can be remembered. In the spring-time, after the rains, a pool in a meadow is represented as speaking reprovingly to the babbling brook, whose fresh, cool waters rush on through the meadow to the sea. Said the would-be prudent pool: "The summer is coming on, and you will need to conserve your bounties. Why waste them so? Be wise. I shall not be so prodigal." The summer wore on, and at first the cattle sipped the fresh water that had fallen from heaven into the pool; but later its waters became stagnant and green, and the beasts sniffed at its pestilential waters and went gladly to drink from the refreshing brook. Disease broke out in the neighborhood, and the physicians pointed to the pool as a possible source of infection. Finally, in blessing to man, the waters of the pool

were dried up by the summer sun, and the prudent pool was no more. But on and on went the waters of the brook, bringing blessing, and joy, and health to man and beast, and to the vegetable creation. Its waters, carried to the sea, were drawn up by the sun into the clouds, and by the wind the clouds were carried to the very mountains where the brook had its source and there the clouds dropped their bounties, to be carried on by the brook, again and again.

Giving, then, is a blessing all along the way, and the blessing reacts on the giver. What saith the Scripture? "Give, and it shall be given unto you." Luke 6:38. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

The world is in need. Many, like Lazarus with his sores lie begging for the crumbs which fall from our bountiful stores. Let us give as Jesus gave—himself, bountifully, all.

"ABIDE IN ME"

The burden of Jesus' last hours with his disciples seems to have been the one of impressing their hearts with the truth that his presence would continue to abide with them. He told them that he would be betrayed into the hands of wicked men, die, and rise again. But these last remaining hours with his loved ones were used in reiterating in different ways, and enforcing by striking illustrations, the comforting assurance that he would live with them, and that they should dwell in him.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:18-20, 23.

Think of it! The God who stretched out the heavens, and spoke into existence the earth

and all the shining orbs on high, offers to come in unto us and take up his abode with us! This seems too wonderful to be true. But here is Jesus' promise, made to us before he left the world, that it should be even so with the one who truly loved him and kept his words.

Our poor finite hearts cry out, How can this be? But we do not have to solve the problem of HOW IT CAN BE; that is God's part. Our part is to fulfill the conditions and believe the promise; he will do the rest.

Jesus gave us an illustration to help us comprehend the blessed, all-important truth of his promise. He set forth the vine for us to study. "I am the vine, ye are the branches." We know there is a life-giving current running through the vine into the branches. No one can explain all the qualities and virtues of this nourishment; but every one knows that no branch can live severed from the vine. Cut off from this life-producing current of the vine, how soon it withers and dies. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The life-giving current, the abiding presence of the Father and the Son, seems to be bound up with the presence and infilling of the Holy Spirit:

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:7, 13, 14.

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all.

In this sense he would be nearer to them than if he had not ascended on high."—"The Desire of Ages," p. 669.

The medium of communication between Christ and his followers, even though he be in heaven and his believing children on earth, is illustrated by the sap in the vine. The Holy Spirit is spoken of over and over again as FILLING the soul of the believer. "Ye shall be baptized with the Holy Ghost not many days hence," is the promise. "Ye shall receive power, after that the Holy Ghost is come upon you." When he came the record says, "They were all FILLED with the Holy Ghost."

After evil-speaking, self-seeking, and all other forms of selfishness were put away, the Holy Ghost FILLED the souls of these believers, fitting them up for service, for witnessing, much as a vessel would be filled with water. These people were born of God, born of the Spirit, on that day, and were verily made by God into new creatures in Christ Jesus. And was not this the day that Jesus and his Father came in to dwell with them? Had they not come to take up their "abode" with them?

But the blessedness of it all is, God DWELLS with us. There is no doubt about that. He comes in to sup with us. And this gives us the opportunity to sup with him. And what is more, he comes to abide, to stay with us; to live with us. He does it that he may get us ready to live with him in heaven. He comes into our hearts to live, that he may do in us the works we are unable to do. "The Father that dwelleth in me, he doeth the works." Then, with the apostle Paul, we may say:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

This is the only way we can live the victorious life. It comes by our abiding in him. The praise and glory for it all is due "unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

"PILGRIM, WAIT"

Brother pilgrim, worn and weary,

Cumbered with a load of care,
Seems the pathway long and dreary,

And the burden hard to bear?
Onward press, nor faint with fearing,

Now so near the pearly gate,
List to Patience' counsel, cheering,

As she whispers, "Pilgrim, wait;"
For the day of peace is nearing,
And our blessed Lord's appearing,

And we'll wait for that glad morning—
For the resurrection morning—

"Pilgrim, wait."

And amid the deepest sorrow,
Let no murmur ever fall,
For there'll come the glad tomorrow,

If we trust the Lord of all.
Cease to be bowed down in spirit,
Lift the cross that weighs you down,

Soon you may the earth inherit,
There to wear the victor's crown;

For the day of peace is nearing,
And our blessed Lord's appearing,

And we'll wait for that glad morning—
For the resurrection morning—

"Pilgrim, wait."

THE TROUBLE I SEE

Whatever you do don't get into the habit of being sorry for yourself. Nothing will spoil your disposition and make you an all-round nuisance to your friends much quicker or more thoroughly than an indulgence in that thoroughly bad habit. Of course you have quite a few troubles and difficulties, but, dear me, other folks have had as many and as serious ones and still have kept sweet and smiling and said very little about it. An overindulgence in self-pity reacts on one, and makes him as soft and flabby and egotistical as a petted child. Magnifying your tribulations and then sitting down and sighing and weeping over them, is a very foolish and a very un-Christian thing to do. But many of us do it, just the same, at least to some degree.

GENERAL ASSEMBLY

The Third Biennial Session of the General Assembly of Free Seventh-day Adventists will convene in the early spring of 1924 at Savannah, Ga., U. S. A. This session will be conducted under a large canvas pavilion. Many small tents will be pitched for the accommodation of delegates. Delegates are expected from the following countries: Elder H. Louie Mignott and others of Jamaica, B. W. I.; Elder J. B. Mosley and others from Costa Rica, Central America; and Elder C. A. Edwards and others from Cuba. Delegates are expected from the following places in America: Brunswick, Ga.; Gainesville, Fla.; Dallas, Texas; Kingstree, S. C.; Chicago, Ill.; Los Angeles, Cal.; Jacksonville, Fla.; Elyria, Ohio; Jersey City, N. J.; Toano, Va.; Omaha, Neb.; Charleston, S. C.; New Orleans, La., and New York, N. Y. All are invited to attend the meeting.

Those expecting to attend this meeting should write to Elder J. W. Manns so that proper arrangements can be made.

All of our brethren, both home and abroad, should begin to plan now to attend this meeting. We are giving ample time for all to make ready. At this meeting there will be amendments made in the Constitution and By-Laws of the General Assembly.

MRS. L. L. JOHNSON, Sec.
J. W. MANNS, President.

HOME INFLUENCE

"We oft hear the plea for trying to keep
The lambs of the flock in the fold:
And well we may. But what of the sheep?
Shall they be left out in the cold?
The lambs will follow the sheep, you know,
Wherever the sheep may stray,
If the sheep go wrong, it will not be long
'Til the lambs are as wrong as they."

GET OUT OF THAT GROOVE!

Are you feeling quite a failure, are you beaten in the strife? Are you finding more of sadness than of gladness in your life? Are you thinking it were better to cease struggling and give in, For your circumstances make it very plain you cannot win. If you'd not give in and stumble; if you'd laugh at dull despair, If you'd snap your finger in the face of soul-destroying care. You must alter all your tactics, you must make another move, You must run on other lines, and you must get out of that groove. While your brain is strong and active and your body fit for toil, You must work well in the right way, or you'll all your chances spoil; You must find the proper channels for your energy and strength, If you would climb to greater heights and win success at length. For you cannot empty oceans by just toiling with a spoon, Or win "a place within the sun" by crying for the moon; You'll win though if you make a change and obstacles remove, If you go on other lines, and if you get out of that groove.

MORE LOVE NEEDED

How natural it is for us to seek to cover up the sins of our own loved ones! We have great charity for them, and are inclined to excuse in them what we severely condemn in others. This is because we naturally love our own kin. But what we need is more love for our brethren in the church, if we find it hard to forgive them and overlook their faults. When we love them as we should, we shall forgive them as readily as we forgive the members of our own family. And we may have that love "shed abroad in our hearts by the Holy Ghost which is given unto us."

NOTICE

The Banner Publishing Association, 610 West 36th street, Savannah, Ga.

I am especially interested in the publication and circulation of the above named "History of the Negro Race." I therefore subscribe \$..... to be paid in sixty days as follows: \$..... here with enclosed; the balance \$..... to be paid in thirty days.

Signed.....

Will the readers of the "Banner" kindly consider the above blank, which should be filled out and sent to the office by return mail? Who will give or loan the first fifty dollars? Interest will be paid if desired.

HOME—WHAT IS IT?

The ideal home is a place where order and cleanliness reign; where a spirit of helpfulness, good cheer, and hospitality abounds,—a little kingdom where love holds the scepter, and parents and children are united subjects; where self is forgotten in the motto, "Christ first—then others;" where no harsh or unkind words are heard; and where only the beautiful, the true, the "things of good report" are dwelt upon. It is a sacred refuge from the world without, where joy finds a corresponding note, sorrow a sympathizing tear, pain a soothing touch; where the burdened heart can unload its weight of fear or discouragement, and feel that it is understood. Finally, the ideal home is one whose atmosphere is so like that of heaven that the angels feel at home and love to dwell there.

Is this a true picture of your home? If not, will you not seek to make it such?

WHY OUR PRAYERS ARE NOT ANSWERED

We all know the advantage there is in prayer; it is a gift to us from God. The Lord Jesus himself set the example for all-night seasons of prayer. We are told that amid the anthems of the celestial hosts our Father will hear above the celestial music the voice of his humblest child supplicating him in petition. By prayer we enter into conversation with God; the most successful in serving him have been those who have continued longest in this conversation. There is no need for us to interrupt this interview with our Maker, for God is not wearied with our petitions. The purpose of the Eternal in giving us the opportunity of prayer is that we may have a never-failing aid in our struggles to overcome.

Realizing fully the purpose in the gift of prayer, we are interested to know what constitutes successful prayer. If we can discover what it is that causes unsuccessful prayer, we may then know why many of our prayers are not answered. The Bible plainly cites three ways of praying,—two of them unsuccessful methods, and one of them successful.

The first instance placed before us is that of the heathen. Christ, the Redeemer, said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." All around the land where Christ performed his ministry dwelt the heathen. On the south were the Moabites, with their gross forms of nature worship; on the west were the Philistines, with their licentious sun worship; on the north were the Syrophenicians, given over to every kind of degradation; while everywhere in the cities where he walked and talked were the Greeks and Romans, with their

civilized paganism.

Jesus recognized that the heathen prayed. Whether on their knees, standing erect with hands stretched toward heaven, or prostrate on their faces, everywhere around about him could be seen the heathen in the act of prayer. But the Saviour gave us a very distinct command that we should not pray as the heathen do. What was the trouble with their prayers? Was it that they disregarded the proper form of supplication? No, indeed. Nor was it that they were remiss in spending much time in this duty, for we are informed that "much speaking" constituted a part of their prayer.

The trouble was in the motive with which they prayed. I have read many of the literary productions of the ancient Greeks and Romans. Many, many a prayer have I noted falling from the lips of some famous pagan, but never have I been able to detect a petition proceeding from a proper motive. The ancient heathen prayed that the God of heaven would throw thunderbolts upon their enemies. And like a great many pagan Christians of today, they did not supplicate the Eternal in order that he might disclose to them his will; rather, they besought God to lend to them his strength in order to carry out their own will. How different is this from the motives of heart with which Christ told his disciples that they should pray!

The second example of unsuccessful prayer which Christ brings to our attention is that of the Pharisees. "When thou prayest," said Christ, "thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." We are not informed by the Saviour as to whether the hypocrite, when once he began to pray, made his prayer consist of "much speaking." But we are informed that he loved to pray. That would seem at first glance to be a commendatory statement. But it was not; for the Saviour condemned the prayer of the hypocrite. Mere love, then, of the

action, in itself is not a determining factor. Mere love of assuming the attitude of prayer is not, in itself, a commendatory element. In the case of the hypocrites, they loved to pray standing. It was popular in their days to pray. Perhaps if they lived today, when it is not popular to assume the attitude of prayer, they would not be so forward to place themselves in that attitude. In the synagogue, and in the corners of the streets even, they could be seen standing in a posture which informed every one that they were in the act of prayer. Their prayers, however, were not acceptable to God.

Here again the trouble lay in the motive. Perhaps they did not pray, as did the heathen, that God would hurl thunderbolts upon their enemies; but if their prayers were dissimilar in the things desired, they were prominently similar in the selfishness of the motive. They prayed to advance themselves. They prayed that they might have glory among men.

Then the Saviour presents before us the manner of successful prayer. "After this manner," he said, "therefore pray ye." And so it appealed to him to give us the fundamental element which made possible before the throne of God a successful petition: "Forgive us our debts," he said, "as we forgive our debtors." The true Christian does not try to get on in the world at the expense of some one else. On the contrary, it is his supreme desire to be able to look with Christian love upon those whom, for every natural reason, he has cause to look upon with aloofness. He does not pray, as do the heathen, for God to strike down his enemies with a thunderbolt, nor, as does the Pharisee, to be seen of men; but rather he prays, that all men, friends and enemies alike, may be blessed through his prayer. When this motive is in the heart, God hears prayer. It is this motive which raises a man above the heathen; yes, raises him above the Pharisee; raises him even into being a follower of Christ. This is what constitutes successful prayer.