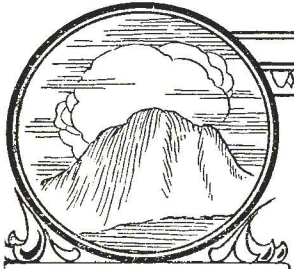


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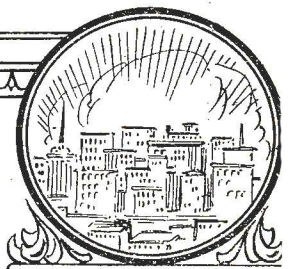
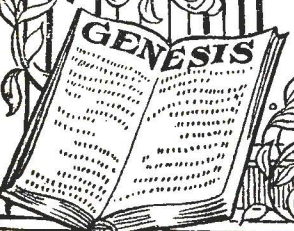
The Hammer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



THE
COMMANDMENTS
OF
GOD



AND
THE FAITH
OF
JESUS



Vol. IV

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No. 3

ISRAEL'S EXPERIENCE IN REBUILDING THE WALL OF JERUSALEM

By C. A. Edwards.

"Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands." Ezra 5:8. This is a quotation from a letter written by Governor Tatnai and his colleagues, adversaries of Judah and Benjamin, Chapter 4:1; to Darius, the King, with the purpose of stopping the work of "The Great God." Seventy years before this Jehovah said by the mouth of Jeremiah the prophet that this work was to be done at that time. And these men, conscious as they were, that this work was in harmony with the Lord's plan, and that the seal of His approval was upon it by the prosperity and rapidity which attended this work in their hands in such a short time, nevertheless from selfish purpose and wicked design set themselves to hinder it. Letters of similar nature were also written in the days of Artaxerxes, the King, by Bishlam and his companions. Here we have some part of the letter: "Be it known unto the King, that, the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city and have set up the walls thereof, and joined the foundations. Be it known unto the King that, if this city be builded, and the walls set up again, then will they not pay toll, tribute and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the King's palace and it was not meet for us to see the king dishonour, therefore have we sent and certified the king. We certify the king that, if this city be builded again and the walls thereof set up, by this means thou shalt have no portion on this side the river." Ezra 4:12, 13, 14, 16. Now when the copy of King Artaxerxes' letter was read before Rehum and Shimshai the Scribe and their companions they went up in haste to Jerusalem unto the Jews and made them to cease by force and

power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius, King of Persia. Verses 23, 24.

The Reason for the Letter Submitted.

The reason submitted by these men for their course was because they are maintained from his (the king's) treasury and if he permits this people who were once useful to him in an inferior capacity, to rebuild this city and be free, the treasury would suffer and, their support would be affected and the king would thereby be dishonoured. But their own statement plainly bore the impress of their real purpose (selfishness) and the main reason why they desired not that the king should be dishonoured lies in the fact that their maintenance would be involved. Therefore their claim to be zealous for the king's honour was false and deceptive. They were zealous for their own welfare through the king. So their actions were due to envy produced by selfishness. And the Being whom they acknowledged as "The Great God" could be thus dishonoured providing His dishonour did not visibly affect their immediate support. Such characters down through the ages stand out prominently also in the church of God even to this our day. But when selfishness in the church of God assumes all the vestments with which Jesus Christ was clothed after He arose from the dead, claiming that all supposed inferiors must sacrifice to him the Christian graces of God's eternal truth, those who refuse to submit to his mandate were anathematized and denounced as cut off from the body of Christ and from hope of eternal salvation. But all such sons of Belial in the church of God must be revealed before the great and terrible day of the Lord comes. And God's eternal truth must stand out unadulterated to reform thoroughly a people to stand in the day of the Lord. This is a fact worthy of the consideration of all honest-hearted persons; how men, who profess to be worshippers of God, will through selfish purpose, seek to antagonize a movement having for its objective the publication of the

same gospel message, with the exception that it refuses to recognize and teach the assumption of racial superiority which is directly contrary to the truth as taught by Jesus and the Apostles. Now the Free Seventh-day Adventist, a movement having for its object the proclamation of the Third Angel's Message of Rev. 14:6-10, which work is Biblically termed "Repairing the Breach and Restoring Paths to Dwell In." Isaiah 58:12; have as its bitterest foe, "The Seventh-day Adventist," which organization claims to be publishing the same Third Angel's Message, saying that the Free S. D. A. who are publishing the same gospel message but under different administration are doing the work of the devil. Letters of all kinds are being written, insinuations aim at inciting indignation against them (the Free S. D. A.) is heard on every side. Contemptuous remarks, un-Christlike actions, falsehood, and hate, conferring with governments to stop the work of this movement are the records that heavenly intelligencies are making daily amongst S. D. A.

Reader, can you say why? I will tell you in another issue.

(Continued from last issue.)

The Negro element of the Seventh-day Adventist organization is an asset that they cannot afford to ignore. This is true from the fact that one Negro church in New York alone gave over one thousand dollars for one Sabbath, Sabbath School offering. And again a great bulk of their denominational and other books sold in the United States, and practically all in South and Central America, and all sold in the West Indies, which mean millions of dollars in books annually, are done by the Negroes. But whatever may be his physical, mental, social, educational, or spiritual qualification, it must be distinctly understood that he is to serve the organization in an inferior capacity. He must be made to understand that God made him inferior, and for him to urge to be considered equal is directly resisting the will of God, and naturally hell will be his portion. Test. vol. 9, p. 214. In Touch With God, p. 194. Anyone, especially from among them, that think and teach the Negro other-

wise shall be called least in the organization, because they are going against the organization, which organization is truth? John 17:17. Psalms 119:142, And if he leaves the organization he has departed from truth, and whatever gospel work he does is attributed to the work of Satan, and he is denounced as cut off from the body of Christ and the hope of eternal salvation. Reader, think. This is the exact spirit of Papal assumption. Now there is a man from among them, Elder J. W. Manns by name, who like Martin Luther, dares to put his foot upon such selfish teachings in the Church of the Living God. And what do you think would be the consequence but that he had incurred the hot displeasure of priest and prelates. And the natural consequence was? "Cast him out." For what? "They say that God may be glorified." Isaiah 66:5. Now he is the founder of the organization known as the "Free Seventh-day Adventists," to carry forward the same work known as the Third Angel's Message of Rev. 14:6-10 (which the Seventh-day Adventists are also carrying), but to denounce that diabolical doctrine of racial superiority and respect of persons now being taught by the S. D. A. organization. For what then are the priests and prelates wrath? For the same reason that Governor Tatnai and his colleagues, adversaries of Judah and Benjamin, was wrath. Ezra 5:8. And that letter sent from New York S. D. A. Sanitarium by that big S. D. A. doctor, medical missionary of the S. D. A. organization to his big brother and high official in the United Fruit Company in Port Limon, Costa Rica, to use his influence in deporting Elder J. W. Manns from there and thus stop the work, why was it? Well, it was written from the same spirit that prompted Bishlain and his companions in the days of Artazerxes: Ezra 4:11-24, i. e., envy produced by selfishness. "Be it known to the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and bad city, and have set up the walls thereof and joined the foundations. Be it known now unto the king that, if this city be builded and the walls set up again, then will

they not pay Toll, Tribute, and Custom. Now because we have Maintenance from the king's palace and it was not meet for us to see the king's dishonour, therefore have we sent and certify thee." Ezra 4:12-14. If Manns and his colleagues are allowed to do their work unmolested among his people, then will the Negro leave our organization and our treasury and our book work shall be damaged, said they. And we cannot prove to them nor the world that they are in error from the holy writings; therefore, let us hurl at them malicious insinuations; let us plan all kinds of falsehood and incite indignation against them among the unthinking and the selfish Negroes that are maintained from our treasury, and we can count on them to fight them. But in spite of all the misrepresentations, "The work of the Great God goeth fast on and prospereth in our hands." Let the enemies of the Free S. D. A. stand by and see Ethiopia's sons putting the great timbers into the walls, powerless to stop it. The work of the Third Angel's message is to gather out of every nation, tongue and people. And inspiration did not advise that white men be the watchmen for all these nations, tongues and people. It rather advised "take a man of your own coasts and set him for your watchman." Eze. 33:2. Recent developments among white Seventh-day Adventist brethren prove unmistakably that it is unsafe to have them as watchmen over the Negro. For if one go in their schools in the North or South, where white element prevails, you will find that if the white brethren had the privilege to select 144,000 they would select all white. The third biennial conference of this movement, Free S. D. A., held in Savannah, Georgia, U. S. A., May 22nd to June 1st, perhaps the largest gathering of Negro men and women in a conference of this kind since the history of the Seventh-day Adventists, proves much. I say conference among Negroes, not a cut and dried plan among white brethren (conference officials) ceremoniously acted among colored men, called conference. Marvelous were the reports to the prosper-

ity of the "Work of the Great God" in the hands of the down-trodden sons of Ham in such a short time. Surely David writes "Men of low degree are vanity and men of high degree are a lie, to be laid in the balance they are all together lighter than vanity." Psalms 62:9.

(To be continued.)

ISRAEL

"Who are Israel," is a question that is often asked. The term Israel, has two meanings in the Bible. First, it means the man who prevails with God. Said the angel to Jacob, "What is thy name? and he said, Jacob. And he said, Thy name shall be called no more Jacob, (supplanter) but Israel: for as a prince thou hast power with God and men, and hast prevailed." Gen. 23:28. Here is the original definition of Israel: it is one that wrestles with God and prevails.

Jacob received the righteousness of Christ which covered all his life from his birth, and even before his birth; for about one thousand years later the prophet said, "He took his brother by the heel in the womb, and by his strength he had with God; Yea, he had power over the Angel and prevailed; he wept and made supplication unto Him; he found Him in Bethel, and there He spake with us; even the Lord of hosts; the Lord is his memorial." Us means every one who, like Jacob, prevails with God. Hosea 12:3-5.

The term Israel has also a more general application; it embraces those who bear the name of Israel, or the one who professes to be the child of God without the experience of prevailing with God. These are far more numerous than the first class mentioned. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter: Whose praise is not of men, but of God." Rom. 2:28, 29.

Those who have suffered much are like those who know many languages; they have learned to understand all and be understood by all.

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AN IMPORTANT QUESTION

The question has been repeatedly asked: Have we positive proof that Christ's work in heaven has changed in character since He ascended? We answer emphatically: Yes. This is taught in the law, by the prophets, and the gospel.

In the law of Moses we read: "And the Lord said unto Moses, Speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the clouds upon the mercy seat. . . And this shall be a status forever unto you: that in the seventh month on the tenth day of the month, . . . shall the priest make an atonement for you, to cleanse you, that ye may be clean from all sins before the Lord." Lev. 16:2, 29, 30, 33, 34.

From the above we learn that there was a work performed by the high priest on one day in the year, which, if performed upon any other day, the priest would die; that this ceremony was performed within the most holy place before the ark; that this work was called the atonement. It was the cleansing of the sanctuary from the sins that had been conveyed to the sanctuary during the year. Any individual who did not recognize

this fact, and co-operate with this work on that particular day, although he might have been faithful in all other services during the year, was cut off from the people. See Lev. 23:26-32.

The prophet Daniel taught the change of Christ's position and ministration in heaven. "I saw in the night visions, and, behold, One like the Son of man came to the Ancient of days, and they brought Him near before Him." Dan. 7:13. Now this must have been either when Christ ascended to heaven or when He comes the second time in the clouds of heaven, or some time between. This could not be when He ascended to heaven, for it is when the Ancient of days sits in judgment. Dan. 7:9, 10. And the judgment was in the future in A. D. 64, thirty years after Christ ascended and took His seat at the right hand of the Father. Acts 24:25; Heb. 8:1, 2. It cannot be when Christ comes from the Father to take His children to heaven. John 14:1-3. It must therefore be sometime between these two events. It is in connection with the judgment, which is the cleansing of the sins from the sanctuary. Acts 3:19, 20; Dan. 8:14.

The great apostle to the Gentiles states this truth plainly. "The priests went always in the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year." Heb. 9:6, 7. Now it is positively stated, that these earthly priests served "unto the example and shadow of heavenly things." Heb. 8:5. And that this earthly sanctuary was a "figure for the time then present." Heb. 9:9. It is only by a process of reasoning such as Satan used in the garden of Eden to lead our first parents to sin, that the mind can be confused in regard to these Bible facts.

J. W. M.

The heavens have a mission to declare the glory of God. Psalms 19:1. Moses prayed, "I beseech thee, show me thy glory. And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Ex. 33:18, 19. In God's name is all of His goodness, and this is His glory, and the glory is taught by the heav-

ens. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord. The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:5, 6.

This is the gospel of Jesus Christ. The Messiah's life on earth was a revelation of these names of God, to the children of men, "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Every day and every night is this speech declared, and "there is no speech or language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun." Psalms 19:2-6. This is the gospel prophesied by Isaiah and preached by the Apostle Paul. Compare Rom. 10:15-19.

Jesus gives the language of the sun as follows: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Matt. 5:44, 45. Even Christ's attitude towards the devil is a revelation of this principle. "Yet Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. He lets the devil live, work his own works and finally his own sins, and those he has led others to commit, and all "his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Psalms 7:16. This brings an end to the devil, for sin is a living death, which will terminate in a final extinction with those who commit the same. Eze. 28:18; Lev. 20:12-15. While those who learn the lessons of the sun in his relation to humanity, which is the character of our Lord Jesus Christ, receiving from Him life and power, will shine forth in the kingdom of their Father. Matt. 13:40-43.

THE SANCTUARY AND ITS SERVICE

A glorious high throne from the beginning is the place of our sanctuary." From eternity the heavenly sanctuary has existed, but "the way into the holiest of all was **not yet made manifest**, while as the first (or earthly) tabernacle was yet standing." Heb. 9:8. It is vain for any man to conjecture what the service in the heavenly sanctuary may have been, prior to the time when the veil of the earthly sanctuary was rent asunder by heavenly hands. God plainly says it was not made manifest.

When God's presence departed from the earthly temple, then He revealed the work in the heavenly sanctuary, that by faith, man might follow Christ in that service.

The gift of Christ is an infinite sacrifice, therefore one goat or one lamb was not sufficient to represent it in its fullness. It took every sacrifice commanded in the law to fully represent the power of the blood of Christ.

The service consisted of two divisions, the yearly round of service, and the work on the day of atonement.

The blood shed during the year removed the sins from the individual to the sanctuary. The blood of the goat on the day of atonement **did not remove sin from the individual**, but removed the sins from "before the Lord." Lev. 16:30. The individual that depended on his sins being removed from him on the day of atonement would be lost; for that blood only removed sin, that through the merits of the blood of sin offerings, had been transferred from the sinner to the sanctuary during the year. The blood of the goat only completed the work begun by the blood of the sin offerings. It took every sin offering and the Lord's goat to represent the complete work of Christ.

Blood was shed before the first service could be held in the sanctuary for the removing of sin. Let us, in imagination, go back to the **first day** of the yearly round of service. A sinner comes with a lamb. He enters the court, and at the door of the tabernacle, lays his hands on the

lamb and confesses his sins. In type his sin passes to the lamb, and as it stands there waiting for the death stroke, it fitly represents Him who "bare our sins in His own body on the tree." 1 Pet. 2:24. The lamb is slain, and with that blood the priest enters the sanctuary, and as he presents that blood before the Lord, the sinner goes away free from sin. Throughout the year, this work was repeated over and over. In the type the individuals were free from sin through the blood of the sin offerings offered throughout the year. In the anti-type we are free from sin through the blood of our sin offering, "the Lamb of God that taketh away the sin of the world." If we have unconfessed sins that are not covered by the blood of Christ, when our name comes up in review on the day of atonement, the blood of Christ will not cleanse us from sin then.

Sin offerings were offered by individuals on the day of atonement, and sins carried into the sanctuary; but all this was done before the blood of the goat was sprinkled on the mercy-seat, otherwise, the individual's sins were not placed upon the scape-goat. Lev. 16:11-14; Num. 29:7-11. The blood of Christ will cleanse every record of the sins of the faithful from the books of heaven, and those sins will be laid upon Satan, and all sin will be burned up in the lake of fire.

"SANCTIFY THEM THROUGH THY TRUTH"

To sanctify is to make holy, to set apart for a sacred use. The only thing that can make holy is that which is holy. God is holy, His name is holy. That which comes from God, His thought, His will conveyed to man through His word, is the only thing that can make one holy. "Thus said the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

Men can become holy, or sanctified, only so far as they are brought into harmony with the divine will. The word of God.

assimilated into man's own life, will make him a temple in which the Holy Spirit can dwell; it is then the Spirit can guide him into all truth. Says the psalmist, "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

The sanctifying power of the truth can be manifested only in the Spirit-filled life. When the word of God abides in the heart, the child of God has no difficulty in deciding which course to take when temptations fall across his path. The more Satan tries to disguise the temptation, the more grace will be supplied to meet it. "When sin increased, grace has overflowed." Rom. 5:20, Weymouth's translation. "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "I have more understanding than all my teachers: for Thy testimonies are my meditation." Verse 99.

Here, then, is the means whereby a poor, sinful being, changed by grace into a child of God, may be kept in a sinful world, and yet while in the world be not of the world. As salt has a preserving power, so the child of God, instead of being of the world, may be "a savor of life unto life" to the world. And while the world becomes darker through sin, the character of God shines out in all its fullness through His human instrumentalities till the earth is lightened with His glory.

HAPPY THE HOME

"Happy the home when God is there,

And love fills every breast;
When one their wish, and one
their prayer,

And one their heavenly rest.

"Happy the home where Jesus' name

Is sweet to every ear;
Where children early lisp His
fame,

And parents hold Him dear.

"Happy the home where prayer
is heard,

And praise is wont to rise;
Where parents love the Sacred
Word,

And live but for the skies."

GOSSIP

Occasionally we find people who are very much disturbed because they hear that some one in the church or neighborhood has been peddling some gossip concerning them, and they determine to ferret out the originator of the defamation of character, and see that the person makes proper amends.

There are doubtless times when it becomes a duty to rectify, as far as we are able, some wrong impressions and misunderstandings occasioned by the tongue of the busybody or scandalmonger, but as a rule it is a profitless business. If you have been lied about, don't worry; live the lie down. Maintain such a daily communion with the Master that those who know you will not believe the fabrication, and the destroyer of character will have to meet the result of his wrong-doing in the judgment, if not sooner.

The excellent example set us by an elderly colored woman is worthy of emulation. Said a sister for whom old Aunt Hannah was washing:

"Aunt Hannah, did you know that you have been accused of stealing?"

"Yes, I hearn about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" said the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and, looking up full at the sister, said: "De Lord knows I ain't stole nuthin', an' I knows I ain't, an' life's too short for me to be provin' an' splainin' all de time; so I jes goes on my way rejoicin'. Dey knows dey ain't tellin' de truf, an' dey'll feel ashamed an' quit after a while. If I can please de Lord, dat is enough for me."

A colored boy was once asked, "Who are the meek?" His reply was, "Those who give soft answers to rough questions." It is the business of the Christian to pour oil on troubled waters, to be cool when others are excited, to be kind when others are cross, to be patient when others are impatient, to be like the Master, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but

committed himself to Him that judgeth righteously." 1 Peter 2:23. When men say all manner of evil against you falsely, commit your case into the hands of the righteous Judge, and the great Advocate will sooner or later vindicate your case.

The slanderous tongues which parade the supposed petty faults of others, magnifying molehills into mountains, are a bane to themselves and to others, and in the day of God will reap their reward. Sad indeed is the life that is so marred. But instead of becoming impatient, and unchristian, let us pray for all such, that we may indeed be the children of our Father which is in heaven. Matt. 5:44-48.

* * *

"For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to his working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working."—"Testimonies for the Church," Vol. VI, p. 42.

SHALL WE SEE GOD?

Will God's face ever be visibly seen? Most certainly, if we can credit God's testimony. Before sin entered this world, there was no dimming veil between God and His intelligent worshipers. Man held converse with God face to face. Sin built a barrier that excluded this privilege. Even to Moses God said, "No man can see my face and live." When from the heavenly sanctuary Christ removes the last vestige of sin, "They shall see His face, and His name shall be in their foreheads." Rev. 22:4.

"The tabernacle will be with men," "And He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

He that overcometh shall inherit all these things; and I will be his God, and he shall be my son." Rev. 21:3-7. "Blessed are the pure in heart, for they shall see God." Matt. 5:8. "Now we see through a glass darkly; but then face to face." 1 Cor. 13:12. "Beloved now are we the sons of God, but it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." 1 John 3:2.

But it may be asked, is this not because we see in everything His character more fully? Let the words of Christ answer this. "Every man, therefore, that hath heard, and hath learned of the Father, cometh me. Not that any man hath seen the Father, save he which is of God, He hath seen the Father." John 6:45, 46. Any one having the principle of interpretation that would spiritualize away the above Scriptures would not believe if one should rise from the dead. As certain as Christ was the "express image of His person" there is a marked distinction between seeing Him in His works, and beholding Him as Christ has beheld Him. So when sin is removed man will surely see the face of God the Father.

FAITH

I used to think that God was going to give me all the faith I wanted right away. I was going to do wonders. God was going to give me faith enough to remove mountains—turn the world upside down. "Faith comes by knowledge." The more you know about people the more faith you will have in them, if they deserve it. You will have faith in a good man if you have known him two years; but you will know him a good deal better after ten years and you will have more faith in him. Faith grows. And the way to get acquainted with God is by studying His word.

Never before was there so much at stake; never were there results so mighty depending upon a generation as upon those now coming upon the stage of action.—Mrs. E. G. White.

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray don't forget your own;
Remember, those with homes of
glass

Should seldom throw a stone.
If we have nothing else to do
Than talk of those who sin,
'Tis better to commence at
home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried,
Should we not like his company,
We know the world is wide.
Some may have faults—and who
have not?

The old as well as young;
Perhaps we may, for aught we
know
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well—
To try my own defects to cure
Ere others' faults I tell;
And though I sometimes hope
to be

No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we begin
To slander friend or foe,
Think of the harm one word
may do

To those we little know;
Remember, curses sometimes,
like

Our chickens, "roost at
home";
Don't speak of others' faults
until

We have none of our own.

THE FIRST DAY OF THE WEEK

Gen. 1:1-5. God began the work of creation upon the first day of the week.

Eze. 46:1. The prophet speaks of "the six working days" and of the Sabbath, hence the first day of the week is here called a "working day."

Matt. 28:1. The Sabbath had passed when the first day of the week came.

Mark 16:1, 2; John 20:1. The women were at the sepulchre at the rising of the sun, on the first day; but the Sabbath day had already passed. One cannot rise early enough Sunday to find the Sabbath, for the Bible says "the

Sabbath is past" before the first day comes.

Luke 23:56; 24:1. The holy women had kept the Sabbath before the first day of the week dawned.

Mark 16:9. The Saviour appeared to Mary Sunday morning, but He never told her to keep it holy.

John 20:19. The disciples were afraid of the Jews and locked themselves in their room the evening of the first day of the week and the Saviour appeared to them, but never said one word about keeping the day as a Sabbath.

Acts 20:7-12. Although there is a record of Paul preaching upon eighty-four Sabbath days, (Acts 13:42, 44; 16:13; 17:2; 18:4, 11) there is only a record of one Sunday service, and it was held in the evening.

1 Cor. 16:1, 2. On the first day of the week every one is commanded to look over his business and find how he has been prospered, and decide upon a portion for the Lord. He is not to give this on that day; but lay it by, at home, ready to give at the proper time.

The above are all the texts in the Bible where the first day of the week is mentioned, and in no place is it referred to as a rest day or a holy day.

TRIAL OF OUR FAITH

Satan uses many ways of presenting his temptations. Usually they come in some unexpected and unsuspected way. We are sometimes tempted to do that which is not right, by the example of some brother or sister in the church in whom we have much confidence. In this way we may learn to stand firm for God, though all around us fall. We cannot pin our faith to any man.

But it seems that Satan's most successful plan is to harass us through the unintentional actions of our brethren, or through the maliciousness of false brethren that he has smuggled in among us. What a trial the presence of Judas Iscariot among the disciples must have been at times to Jesus! We need not be surprised if we are harassed in the same way.

Hardly a week passes but that I am called upon to labor with

some brother or sister who has been hurt or driven from the fold of God by unintentional injury or by a malicious act. What will those have to answer for in the judgment who let Satan use them to tear down the cause of God and destroy souls! How vigilant we must be, to keep the devil from using us, or from overthrowing our Christian experience by using others! What have we accomplished for Christ if we turn those we have labored to save, back into the world? or of what value is all our bustle, if we overthrow another's missionary work?

But what must I say of the injured one, of the one who is driven from the fold by these un-Christian acts? In the first place, he has not the faith of Jesus, the faith that will carry one through the valley of death, believing that God can bring about a resurrection. Like Peter, he takes his eyes off the Lord, and gets to looking at the billows, and of course he sinks. In the second place, he gets to thinking about that other master, Self, and how he must serve him a little. He thinks of how he has been injured, and soon he is serving Self entirely. But the Bible says, "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." Mark 8:35. It might also be said that it is in the trial that he finds his life, if he seeks for what the Lord has in it for him, for it is the refining pot that melts away the dross, purifying the character and preparing it for eternal life.

Believers, Christ Jesus Himself presents thee with thy crosses, and they are no mean gifts; for there are no crown-wearers in heaven who were not cross-bearers on earth.

The Lord is good
And all things show it,
I thought so once,
But now I know it.

Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

CHRIST'S METHODS

"Softly and tenderly Jesus is calling,

Calling for you and for me;
At the heart's portal He's waiting and watching,
Watching for you and for me.

"Come home, come home,—
Ye who are weary, come home;
Earnestly, tenderly, Jesus is calling,
Calling, 'O sinner, come home!'"

This is the correct presentation of Christ's way of getting His children to come home. It is the only method a Christian should use, and the only one he will use when he rightly understands his mission. Many have trouble in getting others to live in perfect harmony with God's plan because of their own uncharitable intolerance. They try to whip others into line, forgetting that they, too, have a fallen nature, and are just as great or greater sinners in some other way. Such a spirit is not only unbecoming to a Christian, but it tears down the work of Christ. It is so repulsive that it drives people away instead of drawing them to Him.

As a mother woos her child, or a lover his loved one, so Christ woos the sinner to Himself. The Christian who goes forth in love as the ambassador of a God of love, wooing fallen man to God, will have the most success. A mother's love is seldom found in any heart but that which has endangered its own life that another might live. So also one rarely finds that love and sympathy which softly and tenderly appeal to the erring, except in the heart of one who has learned it in pain and anguish.

Ah, my brother, do not despise the chastening of the Lord, for Christian character is born in Gethsemane. It is only when we have known the pangs of sorrow, and wrestled with the anguish that besets us sore, that we learn the deadliness of sin, and can appreciate the healing balm of Christ. And it is only when we pass through trial and bitter

temptation with Christ alone as our stay, that we advance to victory and perfection. This is where tolerance and sympathy are developed, and it is only the discipline of such an experience that can fit us to help another.

Those who sow in tears will reap in joy. Those who go forth weeping, bearing precious seed, are said to come rejoicing, bringing in the sheaves. The Spirit of God woos and pleads with the erring one. Would you come rejoicing, bringing in sheaves? Then be filled with the Spirit and go forth in love, wooing them softly and tenderly.

LOVE'S WAGES

The wages of Love are small,
so small

You scarce might know they
were paid at all.

A glance, a smile, or the clasp
of hands,

The coin of a heart that under-
stands;

A name soft whispered, a lin-
gered kiss—

The wages of Love are paid in
this.

But oh, the magic such coin can
buy—

The waking joy of a dawn-
flushed sky,

Drudgery speeding on skylark's
wings,

Songs in the heartbeats of com-
mon things;

And firelit shadows of evening
blent

With peace and comfort and all-
content.

The wages of Love are small, so
small

One scarce could say that they
cost at all.

Yet lives are lonely, and hearts
still ache

In bitter lack for the wee coins'
sake;

And many a silk-clad life of ease
Would barter its purse of gold
for these.

Every morning the Christian should think of his daily cross, his duty, and his privilege; how he shall bear the one, perform the other, and enjoy the third.

RESURRECTION OF
THE DEAD

Two resurrections are plainly taught in the Bible: one of the just and the other of the unjust. Acts 24:15. The apostle bases the hope of the church upon the resurrection of the dead, and the proof of the resurrection of the dead, lies in the fact that Christ was risen. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:14-19. Then the apostle draws the conclusion: "But now is Christ risen from the dead, and become the first fruits of them that slept." The resurrection is to redeem man from what he lost by eating of the forbidden tree; for it was by man that death came into the world, and by man, that is, Christ, the second Adam, came also the resurrection of the dead. "For as in Adam all die, even so in Christ shall all be made alive." This takes place at the end, when the kingdom is delivered up to God the Father. The dead are raised,—the righteous dead to eternal life, and the wicked dead unto condemnation, for all will appear at the judgment seat of Christ.

This second resurrection takes place at the end of the thousand years, the first resurrection at the beginning of the thousand years. All that are in their graves will hear His voice, and live. Both small and great will stand before God, and the books will be opened, and those whose names are not in the Book of Life, will be judged out of the books according to their works, and then death and hell will be cast into the lake of fire, and this will be the second death. "And whosoever was not found written in the Book of Life was cast into the lake of fire." Rev. 20:11-15.