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The Banner

WORLD WIDE REFORMATION

"He That Winneeth Souls Is Wise"



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GOD'S STANDARD OF ATTAINMENT

(By Chas. J. Ellis.)

In a lecture given by the president of a university to a group of graduates, was found this expression: "Aim above the mark you intend to hit." This advice I believe, was intended to safeguard those graduates from missing the mark; yet should they miss, they were not to drop far below it. It is obvious from the above, that whatever may be our human standard of attainment, there is still higher.

What is God's standard of attainment for us? This Christ Himself has given in Mat. 5:48: "Be ye therefore perfect even as your Father which is in heaven is perfect." Note the difference in the wording of both advices. While the student's university career admits of degrees in its standard set, the Christian's does not; for that which is perfect cannot be made more perfect. Is this standard too high?

Christ was a practical man; with Him there was no guessing in His work. He came as our pattern. When He pointed us to the perfection of His Father, He could point us to no higher. Still, in order that we may know His Father's standard, He (Christ) gave us an example of the same; not using His God-power, as some suppose, but using our *sinful flesh* and *human nature*. Heb. 14:16. This shows that it is not beyond our limit to be attained. This standard of attainment admits of beginnings and developments.

We now go back to our everyday school and college life. What do we find to be the requirements from the lowest to the highest grade? Perfection! This means that the beginner in his first grade must attain to perfection, at which time he is entitled to begin his second grade. Here he develops in his second grade to perfection, which is again a hundred per cent. He can do no more. This being so, when he is compared with the twelfth grade student, who has attained to his hundred per cent. mark, they stand at par—perfect in their spheres. So it is in the Christian's experience. There is a time when the first step is made in surrendering yourself to God and make

your protest against sin in all its forms; this is only a beginning; next comes the development or character building. Here you grow from grade to grade in your Christian experience. The Psalmist David saw this experience of God's church and declared: "They go from strength to strength." Ps. 84:7. The margin reads: "From company to company." But upon what does this growth depend?

The answer may be found in 1 Pet. 2:2: "As newborn babes *desire* the sincere milk of the word that ye may grow thereby."

Finite mind cannot fully comprehend the power that is in the word of God; its power is made manifest in our lives only as we desire it and yield to it. 'Twas the word that brought our world into existence. Ps. 33:6, 9. This world and all things are upheld until this day "by the word of His power." Heb. 1:3. This was what the centurion realized when he told the Saviour to "speak the word" with the assurance that his daughter would be healed and it was so. "Jesus Christ is the same yesterday and today, and forever." Heb. 13:8. Thus His word is still able to furnish the necessary power and nutriment that will cause us to grow from strength to strength, from company to company, and from grade to grade, so that when He shall make up His jewels, He'll find every true-hearted soul perfect in his sphere according to the proportion of light and power of the word he has been privileged to receive. "For unto whomsoever much is given, of him shall be much required." Luk. 12:48.

This principle is clearly set forth in the parable of the Talents. He that received the five talents, gained a profit of a hundred per cent. or five more. He that received the two also gained a hundred per cent. or two more. Though one's profit was numerically more than the other's, they were proportionately the same; therefore both were awarded the same diploma—"Well done, good and faithful—"

From this it is evident that we can be perfect each in his own sphere even as our "Father which is in heaven is perfect." This character building is not a day's work but that of a life-

time, and for which ample provisions are made.

Let us now see to what are we compared in this work of character building, and upon what do we build. Says Peter, "Ye also, as lively stones, are built up a spiritual house an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. 2:5. Note the term, "lively stones," for it carries with it the principle of activity. Christians must be actively and diligently engaged in the work of character building if they must reach the standard of attainment which is perfection! Since Christians are compared to stones in the building, it is well to examine the foundation upon which they build.

In Eph. 2:20 we read: "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." How comforting it is to know that we have such a strong foundation comprising the apostles and prophets and we may here add the patriarchs with Jesus Christ as the chief cornerstone. Then why are we so doubtful as to whether we can reach the standard of attainment? These were men of like passion as ourselves, yet God condescended to use them as the foundation members of His holy church, with Christ our Saviour as chief cornerstone. The term building is axiomatic; something with which we are all familiar. This serves as the very best illustration in opening our eyes to the principles involved in connection with our development of character.

When an architect undertakes the erection of a building, he first draws up his plan, gets his materials, etc., and he is ready for the task. We do not look for anything fine of him during his beginnings. In some cases it takes much excavation for the laying of the foundation for the building and machineries. Next he gets up his columns, beams, etc., thus he continues until he places the last bit of material in the structure. How does this building look during its construction? "Not very admirable," you answer. Yet in every phase there must be perfection from its foundation to its turret, otherwise it will not stand

the test of the wind that will some day beat upon it. So it is during our stages of development. We are taken as rough stones from the various quarries of life to be placed in God's building. During this period we are perfect only in certain spheres, with rough edges still to be shaped ere we are fitted for higher spheres in His building. These rough edges in our lives are no proofs that we are not Christians so long as we are actively and diligently engaged in getting them off. A full proof of this conclusion is to be found in the lives of the patriarchs and prophets who comprise the foundation of this building of which we form a part.

We shall now briefly consider what divine inspiration says of some of these characters. "Enoch walked with God." Gen. 5:21. "Noah was a just man and perfect in all his generations." Ch. 6:9. "Job was perfect and upright and one that feared God and eschewed evil." Job 1:1. Zechariah and Elizabeth "were both righteous before God, walking in all the commandments of the Lord blameless." Luk. 1:6. Jesus said of Nathaniel, "Behold an Israelite indeed, in whom is no guilt." Jo. 1:47. These were not born perfect, but grew unto perfection. Jo. 1:47. They have their beginnings of bitter experiences, still they pressed upward to the goal. Upon them God has already set His divine seal of approbation, because they have, by divine grace, perfected their character-building. And what next?

When the architect finishes his work of construction, he puts on the finishing touches by painting; this makes his work attractive and admirable. So it is with God our spiritual Architect. Those who have died measuring up to the *standard* together with those who are living measuring up to it, He will in the resurrection morn put on their finishing touches. Corruption will put on incorruption, and mortal will put on immortality. At that time those who were once reproached, buffeted and scorned in this world "for righteous sake" will be honored and glorified. God will have awarded them their final diploma—incorruption, immortality,

—then shall they forever bask in the sunshine of God's love throughout the ceaseless cycles of eternity.

What God has done for the characters of past ages in making them perfect, He'll do for us today. A wonderful consolation! Then let us by our heavenly Father's grace attain to the standard of perfection, thus making our "calling and election sure."

OUR FATHER

Some years ago there was a very learned doctor who did not believe in God, and to find out whether other people really knew anything about him, he one day went to see a very good man, Pastor Goessler. The pastor prayed with him, and then said: "Now, Doctor, you pray." Dr. Ribbenthrop tried, but he could not manage, and so he gave up the attempt. At this the good pastor looked at him and said: "How strange it is that what a little child can do, the great, learned Dr. Ribbenthrop cannot accomplish!" The doctor went away thinking.

As he walked along he met a little schoolgirl hurrying home. He stopped her and asked, "Little girl, can you pray?" The girl was frightened at his question, but managed to answer, "Yes." "Then pray," said the doctor. Still frightened, the little girl began to say aloud the Lord's Prayer. She repeated it from "Our Father" to "Amen," and Dr. Ribbenthrop passed on, thinking more than ever.

Before very long he began to understand how and why the little girl could pray, and after much thinking he began to believe in God. Soon he could himself pray, and later he became a very great missionary in India. There he attended to lepers and outcasts until the people scolded him for working so hard for them. But he only answered, "I have denied the Highest, and I must now make myself the servant of the low-est." And he worked on.

So a little girl was able to help a great and learned man. God, who loves us all, uses the prayers of children to make the world nicer and better for grown-up people, and I know one father who always feels hap-

pier when he is away from home when he realizes that his little boy prays night and morning that all may go well with him. So let little children go on praying. Always your prayers are heard by God, and He never forgets to listen because you are little. And you never know whom your prayers are helping to a better or a happier life.—Christian World.

AN APPEAL

Fellow reformers the year of 1925 is past and gone into eternity with records most doleful for many of the professed people of God. "Yet thou (God) crownest the year with thy goodness, and suffered not our feet to be moved."

Now 1926 has come, but shall we this year continue to despise the rich abundance of His goodness and forbearance and long-suffering, not thinking that this kindness on His part for withholding the just punishment for our transgressions is an endeavor to lead us to repentance?

Let God's goodness and mercy stimulate our faith and confidence in Him and respect this year upon which we have just entered. A proper retrospective view on the part of a proper child of God will not only enable him to render thanks for the past, but to look up and lift up his head realizing that it is high time to awake out of sleep, and cast off the works of Darkness. Let us beloved brethren, make plenty of strong resolutions for this year, respecting what we shall be willing to be, to do, to suffer in the fellowship of our Lord. That we may by His grace make this year the best thus far of our lives. A year of largest hopes, of largest endeavor and by His grace of largest success in self-sacrifice, in overcoming the world and its spirit, in vanquishing self and the desires of the flesh, in resisting the adversary and in glorifying our Lord.

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A good many people today are like Lot—they just want enough religion to save them. They make religion a fire escape.—D. L. Moody.

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BACKSLIDING—WHY?

Backsliding to a greater or less degree is common, and in many lives is a source of great discouragement. Many lose their first love for God and for the truth, and become careless and indifferent to religious things. Some drift entirely away from God, lose their faith and confidence in the Bible and the precious light for these last days, become unbelieving and critical, give up their hope, and finally drift into the world.

Why this backsliding, and departure from God? Various reasons are sometimes assigned for this cold spiritual condition: "Some one else has done wrong," "I have seen evil in some member of the church," "I have not been treated just as I should have been," and so on. But the real reason does not lie in these things. It is deeper than this, even in our own experience. Backsliding is a gradual work. We do not depart from a living Christian experience into a cold, dead formality, all at one step. Imperceptibly we drift downstream into the ocean of doubt and uncertainty.

But why do we drift into the dark? We cannot lay the blame for this sad condition upon the Lord. His Holy Spirit ever pleads with us, seeking to draw us away from sin, and nearer to the Lord.

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing,

and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—The Desire of Ages, pp. 669, 670.

Angels of God are sent to help all, especially the needy and discouraged. Read carefully these precious words:

"We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God."—"Christ's Object Lessons," p. 176.

Concerning their care we read further:

"Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of His angels. Celestial beings have taken an active part in the affairs of men. They have appeared in garments that shone as the lightning; they have come as men, in the garb of wayfarers. They have accepted the hospitalities of human homes; they have acted as guides to benighted travelers. They have thwarted the spoiler's purpose, and turned aside the stroke of the destroyer."—"Education," pp. 304, 305.

Our backsliding, therefore, is our own fault, and comes from our neglect to feed the spiritual man. One backslider said, "My spiritual life began to ravel out when I began neglecting secret prayer." The same is true of many others. Secret prayer is the life of the soul, and when neglected, we lose the breath of spiritual life. Backsliding begins at the closet door.

Another reason for backsliding is a neglect to read and study the word of God.

"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with

the Scripture weapons."—"The Great Controversy," p. 600.

When once we neglect the means of grace placed within our reach, the heart grows cold and the cares of the world enter in, choking the word. Faultfinding, one of the surest marks of a backslider, develops. When there is no grace in the heart, complaints fill the mouth, and the dark, muttering, sullen clouds of suspicion and discontent overcast our sky, and shut out the sunlight of God's presence.

Another reason for backsliding is a failure to grow in grace. Some professed Christians make no progress in the spiritual life. We have read of some intoxicated men who sought to cross a river in a boat. They rowed for hours, but made no progress, for they had failed to untie the rope which held them to the shore. Many professed church members are like this. They tug at the spiritual oars, do some missionary work, pay some tithe, and make some offerings; but they make no spiritual progress, for some sin, some darling indulgence, holds them fast to the world; they refuse to surrender and go forward in the Christian life. It is easy for such to backslide.

A little girl was asked why she fell out of bed, and she said it was because she went to sleep too near the place where she got into bed. So in the Christian life; unless we grow in grace by surrendering the life fully to the Lord, we shall become weak, and having no root of spiritual growth, will in time of trial fall away. But God is able to keep us from falling. If we believe on Him who has saved us from sin, believe in His keeping power, feed the spiritual man thro' prayer and the study of the Word, and walk in the light which falls on our pathway, we shall never fall, but be kept blameless through Christ until the day of His appearing.

"Conceit is a wet blanket that conceals a man's virtues and extinguishes the glow of his good deeds."

No man is a free man who has a vice for his master.—Socrates.

THE SABBATH SERVICE

The Sabbath service in the church is of very great importance, and by careful study and preparation on the part of the officers, it should be made as helpful to the congregation as possible.

For this service the elder is principally responsible. He should give it careful attention, as this is the time when most of the believers meet together, and they have come to be fed.

Among the foremost duties of an elder is the one to "feed the church of God." It is a poor shepherd who fails to provide food for his flock. What would be thought of one who would take his flock to some barren, dry hill where there was nothing to eat? Such action, of course, could only result in the flock's becoming weak, feeble and sick.

We fear that many times the flock is but poorly fed because the shepherd has not made that preparation which would enable him to feed it as he should. An elder should be a Bible student, for it is from the Bible that he is to get his message. The Word is filled with precious things. It has comfort and help for us in all conditions of life. It is a fountain of life, from which the leader can draw great spiritual lessons. And it is his duty to do this. That it is not done, accounts in part for the waning spirituality of some churches. There is an alarming lack of Bible study among us. Even the leaders are often remiss in this. But no man can study the Bible for us. We ourselves must dig into the great mines of truth. God's Word has comfort and consolation for the sorrowful, reproof and correction for the erring, and help for the afflicted.

The Sabbath service cannot be made helpful, except by prayer and much study. Sabbath morning the elder should be on time; indeed, he should be at the place of worship a little before the time for the service to begin. Let him greet all with a kindly, helpful word.

The service should begin on time. Don't wait for those who are late. When the hour arrives, begin, and let the service be conducted in a spirit of earnestness and deep, joyful rever-

ence. Have the announcements at hand, the hymns and scriptures selected. If others are to assist in the service, they should be notified in ample time, so that they will not be late, and will come prepared.

It is always proper to read a short scripture lesson at the opening, and follow it by prayer. Public prayers should always be short. The place for long prayers is in the closet. Those who pray longest in secret usually pray the shortest in public. Instead of one prayer, several short, earnest prayers may be offered, asking that the special blessing of the Lord may rest on the service.

Following the opening exercises, a Bible study may be given, or a Bible reading; or some helpful selection from the "Testimonies," or some spiritual article may be read. Some mission field can be studied, or the biography of some missionary read. Care should be taken not to make the service too lengthy, and a spirit of earnestness should pervade it throughout. Every effort should be made to have the meeting interesting and instructive, so that all will be fed, and those not present will realize that they have sustained a real loss.

Great care should be exercised not to get into a "rut." Vary the service. Have a meeting of the church board and study how improvement can be made, and let the various suggestions be listened to, even if it is not possible to follow all of them. Have some good social meetings, and endeavor to have all take part. Show special interest in those who are cold and indifferent.

The elder may be able to select from the congregation members who will conduct the meeting occasionally. Talent can be developed in this way, and often the meetings may be improved. But if some one is chosen to lead the meeting, let him be notified at least a week in advance, if possible, so that he may prepare for it. In large churches, where there is more than one elder, the elders can divide the work among them. When a minister is present, he should, of course, be asked to take the meeting.

One important duty of the elder on the Sabbath is to come

into personal contact with all the members of the church, so far as opportunity will permit. Be interested in every one. If strangers are present, make them feel at home. Don't wait to be introduced; introduce yourself. Do not overlook the aged and feeble ones. The shadows are lengthening for them, and they are greatly beloved of the Lord. The work of an elder is truly that of a shepherd.

In all services those who lead should speak or read distinctly. Reading is an art. If some cannot hear because they are sitting on the back seats, have them come up to the front. The tendency to sit on the back seats seems to be growing. It is an unfortunate habit. Let us have a forward movement.

The servant of the Lord has given this instruction:

"When the church is without a minister, some one should be appointed as leader of the meeting. But it is not necessary for him to preach a sermon or to occupy a large part of the time of service. A short, interesting Bible reading will often be of greater benefit than a sermon. And this can be followed by a meeting for prayer and testimony.

"Those who occupy a leading position in the church should not exhaust their physical and mental strength through the week so that on the Sabbath they are unable to bring the vivifying influence of the gospel of Christ into the meeting. Do less temporal, everyday labor, but do not rob God by giving him, on the Sabbath, service which he cannot accept. You should not be as men who have no spiritual life. The people need your help on the Sabbath. Give them food from the Word. Bring your choicest gifts to God on his holy day. Let the precious life of the soul be given to him in consecrated service.

"Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business, because you have an interest in your work. Shall we allow the service which involves eternal interests to be placed on a lower level than the temporal affairs of life? When we do this, we miss the blessing

which the Lord designs us to have.

"The Sabbath is not to be a day of useless idleness. Both in the home and in the church, a spirit of service is to be manifested. He who gave us six days for our temporal work, has blessed and sanctified the seventh day and set it apart for himself. On this day he will in a special manner bless all who consecrate themselves to his service.

"All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake; for are we not to meet with God and with Christ our Saviour? We may behold him by faith. He is longing to refresh and bless every soul.

"Every one should feel that he has a part to act in making the Sabbath meetings interesting. You are not to come together simply as a matter of form, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment, that you may know God, and Jesus Christ, whom he has sent. Communing together in regard to Christ will strengthen the soul for life's trials and conflicts. Never think that you can be Christians, and yet withdraw yourselves within yourselves."—"Testimonies for the Church," Vol. VI, pp. 361, 362.

The Lord has bestowed upon man a great blessing in the Sabbath institution. Let the services during its holy hours be precious seasons of refreshing from heaven.

QUESTIONS TO BE ANSWERED BY THOSE TO BE FELLOWSHIPED INTO THE CHURCHES OF FREE SEVENTH-DAY ADVENTISTS.

Do you accept the Bible as your only rule of faith and practice? Answer: I do.

Will you study to learn the truth of God's word, and practice it in your life? Answer: I will.

Do you understand the principles of the doctrine as taught by Free Seventh-day Advent-

ists, and do you believe them? Answer: I do.

Were you ever a member of the Seventh-day Adventist Church? Answer: ———. If so, when leaving, were you, as far as lieth in you, at peace with your brethren? Answer: ———.

Do you claim by faith in Christ, that God has forgiven your past sins, and He is yours, and you are His? Answer: ———.

Do you recognize that as God claims the seventh-part of time as His, He also claims one-tenth of all our income for the support of the gospel, and will you faithfully give to Him, His own, the Tithe? Answer: ———.

Will you besides this contribute of your substance as God may prosper you for the upbuilding of His cause in the earth? Answer: ———.

Will you submit to the decisions of the body, (the church) in matters of church discipline? Answer: ———.

Will you be faithful in attending the meetings and ordinances of the church, (when possible)? Answer: ———.

Do you understand the principles of Christian temperance, and will you carry out those principles by abstaining from the use of liquors, tobacco in all its forms, coffee, tea, and swine's flesh, as well as other unclean beasts, fowls and fishes? Answer: ———.

Will you follow the Bible rule of plainness of dress, abstaining from wearing plumes, feathers and from useless articles of jewelry, such as rings, earrings, bracelets, etc.? Answer: ———.

Do you believe the Bible doctrine of Spiritual Gifts? Answer: ———.

Are you in harmony with the light given for the church thro' the gift of the Spirit of Prophecy? Answer: ———.

You, of course, recognize that all of the ten commandments as spoken by God from Mount Sinai are still binding, and by His grace, will you keep those commandments, including the fourth, rendering to God His sacred time, the Seventh-day, by the world called Saturday? Answer: ———.

Will you be baptized? (That is, if you have never been baptized by Seventh-day Adventists.) Answer: ———.

At a recent meeting of the Executive Committee the following resolution was adopted:

"God is our refuge and our strength,

In straits a present aid;
Therefore, although the earth remove,

We will not be afraid."

Whereas, our experience has taught us that disregard of the plain counsel of the Word of God respecting secret order as well as other worldly societies and clubs, as found in Isa. 8:11-13, 2 Cor. 6:14-18, and Eph. 5:11; therefore,

Resolved, that all members of churches of Free Seventh-day Adventists who now hold membership in such organizations sever their connections, and thus live in harmony with the instructions. We further resolve, that the following question become a part of the test of fellowship for all coming into churches of Free Seventh-day Adventists:

"Are you a member of any secret order, or other worldly society or club, and if so, do you recognize the fact that the acceptance of your membership in this church severs your connections with such organizations? Answer: I do.

ADAPTABILITY

If you can not be a pine on the top of the hill,

Be a shrub in the valley—but be

The very best little shrub on the side of the hill,

Be a bush if you can't be a tree.

We can't all be captains—some have to be crew,

There's something for all of us here.

There's big work to do—and there is lesser to do,

And the task we must do is the near.

If you can't be a highway, then just be a trail;

If you can't be a sun be a star.

It isn't by size that you win or fail.

Be the best of whatever you are. —Selected.

'A burden that one chooses is not felt.'

SIGNS BY WHICH WE MAY KNOW CHRIST'S COMING IS NEAR.

What parable has Christ given that we may know when His coming is nigh?

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33.

How near will Christ's coming then be?

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24; 34.

Where will the signs foretelling Christ's coming be seen?

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

Will the wicked be effected by these things?

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Was the end near when the first sign was seen?

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Notice, the end is DRAWING Nigh: it is not yet nigh. Luke 21:28.

When is it nigh?

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Note, here are two points of time mentioned, when it is drawing nigh and when it is nigh. Luke 21:31.

What appearance of the sun, moon and stars will constitute the signs?

"The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

When was the sun and moon darkened?—May 9, 1780.

When did the stars fall from heaven?—Nov. 13, 1833.

How were they to fall?

"Even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." Rev. 13:6. There have been many showers of stars but none but

the shower of 1833 fulfilled the description given.

When the stars fell in 1833 were these signs seen as signs?—No, they were simply looked upon as a strange sight.

When was the world warned so men saw these signs as signs?—Between 1840 and 1844.

When is the latest point we could take for the beginning of the last generation?—1844. From this reckoning we have been in the last generation over sixty years.

During this time has the political, social, and spiritual condition been growing worse?

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

How is it with the nations?

"And the nations were angry." Rev. 11:18. This condition of things require no proof. The signs show we are in the last end of the last generation.

SERMONETS

The wicked will never leave this old, sin-cursed earth.

A Christian never tries to prove that the devil is a myth.

He who won't do what he knows, will some day not know what to do.

Satan's first, last, and only vacation will be during the millennium.

The devil and his angels will spend a thousand years in "No Man's Land."

For the world, the millennium will be the saddest epoch it has ever known.

Our great cities during the millennium will be as silent and deserted as the tomb.

Removing evil doesn't make people good. Satan comes out of the millennium a devil still.

There are 1,500,000,000 reasons why the return of Jesus should be speedily proclaimed to the world.

If the devil is bound now, as some would have us believe, it would surely be most dangerous to live if he were loosed.

John saw earth and heaven "fly" from the face of God; but the dead, small and great, must "stand" before the throne.

The doctrine of a thousand years of peace and happiness on earth is like gum, pleasant to chew, but won't do to swallow.

The first, last, and only time when all the human race will stand face to face with each other, will be at the end of the millennium.

Walls of transparent splendor alone will intervene between the righteous and the wicked when the last, lingering, farewell view is given. Will you be inside the city, or out?

Satan will soon be a thrice-beaten enemy. God cast him out of heaven; Christ, in humanity, defeated him on earth; and a single angel binds him, and casts him into the bottomless pit.

The world draws two horizontal lines, thus dividing humanity into three classes, the upper, the middle, and the lower. Christ, at His coming, draws one vertical line, dividing men into two classes, the sheep and the goats.

THE NAME OF JESUS

"There Is None Other Name"

"A name," said Newell Dwight Hillis, "is an epitome of life—a thought band, binding together heart qualities." After God made man, He called him Adam. Adam gave names to all the creatures. (Genesis 2:3.) The heavenly visitant who wrestled with Jacob, changed his name to Israel. (Genesis 32:28.) When Mary was about to become a mother, the angel said to Joseph, "Thou shalt call His name Jesus," and the people "shall call His name Emmanuel." (Matthew 1:21, 23.)

Two hundred and fifty-eight names have inspired men given to Jesus in the Bible. Isaiah lists the prominent ones together: "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah 9:6.) But none means so much to us as Emmanuel and Jesus.

Emmanuel is the prophetic name of Jesus as given by the prophet Isaiah: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." (Isaiah 7:14.) Immanuel means "with us"; and El is a form of the principal Hebrew word for God—"God with us."

The name Jesus, however, is "above every name." (Philippians 2:9.) It spells supremacy

in the long list of the world's celebrities.

The name Jesus is a sweet name. Five hundred times Paul uses it in his epistles. I said to a dying classmate, "Fanny, how is it now?" She whispered, "Jesus! Jesus!"

"Sweetest name on mortal tongue,

Sweetest note in seraph's song,
Sweetest carol ever sung,

Jesus, blessed Jesus!"

The name Jesus is a comforting name. After the death of King Alfred the Great, there were times of terrible peril and discouragement. The people would cry, "Give us a word of our Alfred to cheer and guide." Jesus is a panacea for every ill. There is magic in His name for every downcast, oppressed "child of sorrow and of woe."

The name Jesus is a powerful name. It is said that the Athenian orator could inspire any crowd, or unite almost any differences among the Athenians, by shouting "Marathon!" which reminded them of Athens' glory in the great battle. In the name of Jesus, Esaias the prophet said, "shall the gentiles trust." (Matthew 12:21. In that name were Christians baptized (Acts 8:16); and "through faith in His name," said Peter, was the lame man at the beautiful gate made strong (Acts 3:16). Jesus taught that it was in His name we were to pray (John 14:14), and in His name the disciples were to cast out devils (Mark 16:17).

The name Jesus is an enduring name. Some names defy the centuries to obliterate them. The statues of the Acropolis may crumble, but the name of Phidias endures. President Garfield, when dying, said to a friend, "Do you think my name will live in history?" Yes, in American history; but Christ's will live in the round world's history. And when the world shall dissolve with fervent heat, and sin shall be no more, John tells us, His name shall be in the foreheads of His saints, thus being perpetuated forever. (Revelation 22:4.)

The name Jesus is a saving name. It means Saviour—"He shall save His people from their sins." (Matthew 1:21.) Indeed, there is "none other name under heaven given among men,

whereby we must be saved." (Acts 4:12.)

"It scatters all the guilty fears,
It turns one's hell to heaven."

The name Jesus is a life-giving name. John the apostle sums up the purpose of his writing the Gospel, saying near the end, "These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:31.)

Alas, the many who know not the power of His name! When Helen Keller was a child, Phillips Brooks was selected to give her religious instruction through her interpreter. He began by telling her about God, the heavenly Father. By and by she looked up with her sightless eyes, and in her manner of conversation, said, "I knew of Him before, but didn't know His name!" That name is—

"High over all

In hell, or earth, or sky,
Angels and men before Him fall,

And devils fear and fly."

TEN "GOD FORBIDS"

1. "What if some did not believe? shall their unbelief make the faith of God without effect? *God forbid*: yea, let God be true, but every man a liar." Romans 3:3, 4.

2. "Is God unrighteous who taketh vengeance? . . . *God forbid*: for then how shall God judge the world?" Romans 3:5, 6.

3. "Do we then make void the law through faith? *God forbid*: yea, we establish the law." Romans 3:31.

4. "What shall we say, then? Shall we continue in sin, that grace may abound? *God forbid*. How shall we, that are dead to sin (baptized believers), live any longer therein?" Romans 6:1, 2.

5. "What then? shall we sin, because we are not under the law, but under grace? *God forbid*." Romans 6:15.

6. "What shall we say then? Is the law sin? *God forbid*. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

7. "Was then that which is

good made death unto me? *God forbid*. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7:13, 14.

8. "What shall we say then? Is there unrighteousness with God? *God forbid*." Romans 9:14.

9. "I say then, Hath God cast away His people? *God forbid*. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Romans 11:1.

10. "I say then, Have they (Israel) stumbled that they should fall? *God forbid*: but rather through their fall salvation is come unto the gentiles." Romans 11:11.—Selected.

HER PROTECTOR

Two little girls were playing in the corner of the nursery with their dolls, and singing as they played, "Safe in the arms of Jesus, safe on His gentle breast." Their mother was writing, only stopping now and then to listen to the little ones' talk unobserved by them.

"Sister, how do you know you are safe?" asked Nellie, the youngest sister.

"Because I am holding Jesus with both my hands—tight!" was the reply.

"Ah, that is not safe," said Nellie. "Suppose Satan came along and cut both your hands off?"

The sister looked much troubled for a few moments, dropped her doll, and thought deeply. Suddenly her face shown with joy, she cried out, "Oh! I forgot! I forgot! Jesus is holding me with His two hands and Satan can't cut His hands off; so I am safe!"

Not a few people measure themselves by others, and measure others by themselves. The worse the character of others, the more righteous do they themselves appear by contrast. Anxious to appear righteous, they are constantly indulging in this comparison. Thus self-righteousness is an accuser of the brethren, the very spirit of Satan. Revelation 12:10.