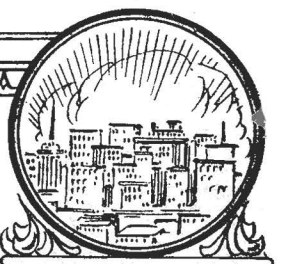
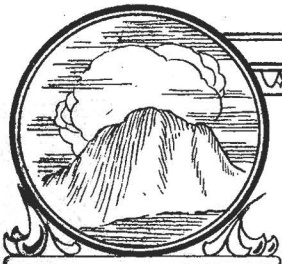


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# The Banner

WORLD WIDE REFORMATION

"He that Winneth Souls Is Wise"



"BLESS YOU, MY CHILDREN"

THE  
COMMANDMENTS  
OF  
GOD

AND  
THE FAITH  
OF  
JESUS



Vol. VII

Savannah, Ga., Feb., 1928

No. 1



## THE ATTEMPTED CHANGE OF THE SABBATH DAY

It is an admitted and quite a generally recognized fact, that the majority of professedly Christian people of today are not observing the Sabbath day that was observed by Christ and His disciples; that is, the seventh day of the week, the day of which the Bible has so much to say.

But many honest Christians think, doubtless, that Christ Himself, or, if not Himself, certainly His apostles under His direction, changed the Sabbath day from the seventh day of the week, commonly called Saturday, to the first day of the week, commonly called Sunday, and therefore the first day of the week is now the Bible Sabbath, or at least the New Testament Sabbath.

But that these honest Christians who are now observing the first day of the week, thinking that they are thus obeying the Lord, may know that it is generally admitted and recognized that there is no mention of this change of the Sabbath day in the Bible, and hence there is not any command in the Word of God to observe the first day of the week as a Sabbath, I beg to submit the following admissions for the reader's careful consideration. For it has been truly said: "Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."

1. Mr. Amos Binney, Methodist:—

There is no express command for this change recorded in the New Testament.—Binney's "Theological Compend," p. 133, ed. of 1903.

2. Prof. A. E. Waffle, Baptist:—

Up to the time of Christ's death, no change had been made in the day.—Waffle's "Lord's Day," p. 186.

3. Mr. A. R. Fausset, M. A., of the Church of England:—

The Lord's day (Sunday), superseded the Jewish Sabbath, without our having express command for the transference."—Fausset's Bible Cyclopaedia, art. "Baptism."

4. Mr. Charles Buck, of the Independents:—

It must be confessed that there is no law in the New Testament concerning the first day.—Buck's Theological Dictionary, art. "Sabbath."

5. Again, Mr. Waffle admits:

There is nothing in the example of the apostles to oblige the most tender conscience to abstain from secular employment on the first day of the week.—Waffle's "Lord's Day," p. 160.

6. Mr. Richard Watson, Methodist:—

There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week.—Watson's Theological Dictionary, art. "Sabbath."

7. Mr. John Kitto, D. D.:—

It is admitted that Christ Himself did not abrogate it (the Sabbath)—Kitto's Cyclopaedia of Biblical Literature, art. "Sabbath."

If it be said that the apostles changed it, we answer:—

It is, indeed, allowed, that there is no express command to that effect.—Ib.

8. Mr. Ephraim Chambers:

By none of the fathers before the fourth century is it (Sunday) identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or His apostles.—Chambers' Encyclopedia, art. "Sabbath."

9. The reformer Fryth is quoted as saying:—

The Jews have the Word of God for their Saturday, sith (since) it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the Word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law. This is a remarkable admission.—Hessey's "Sunday," p. 198.

### *How This Attempted Change of the Sabbath Day Was Brought About.*

In the preceding section of this article we have seen that it is frankly admitted by some of the best Biblical students

that the country has produced, that there is absolutely no divine command to the effect that the Sabbath day was, or should have been, changed from the seventh day of the week to the first. But in spite of this fact, we find the great majority of the professedly Christian people of today observing the first day of the week, if any. Hence, about this juncture, the question that naturally arises in one's mind is, how did this would-be change of the Sabbath day come about, since it is admitted that neither Christ nor His apostles changed the day. Note carefully the answer in the following:—

1. The transference from the last day of the week to the first was gradual.—Fausset's Bible Cyclopaedia, art. "Jesus Christ."

2. This change, as well as some others, appears to have been brought about gradually.—Scott's Notes on Acts 13:14.

3. The first day of the week gradually took the place of the Jewish Sabbath.—Smith's Bible Dictionary, art. "Sabbath."

4. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day.—"Great Controversy," by Mrs. E. G. White, p. 65.

5. It gradually came to pass that the seventh-day observance was abandoned by nearly all Christians, and the substitution of Sunday in its place became complete.—Waffle's "Lord's Day," p. 204.

6. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thess. 2:7, R. V.) which, even in Paul's day, had begun its work.—"The Great Controversy," p. 54.

7. The first day of the week has only arrived by degrees at the honor which we suppose the apostles by divine direction to have assigned to it.—Hessey's "Sunday," p. 35.

8. Among Christians, the day after the Hebrew Sabbath, or seventh day, gradually and till fully established, became the Sabbath, or first day, in commemoration of the resurrection of Christ.—Boyd's Bible Dictionary, art. "Sabbath."

9. The first day of the week, being observed as a holy festival by the early church, soon supplanted the seventh day, though no definite law, either divine or ecclesiastical, directed the change.—The Century Dictionary, art. "Sabbath."

10. The weekly day of rest was transferred from Saturday to Sunday, and called the Day of joy, or Resurrection, just as the weekly Jewish fasts of Monday and Tuesday were changed for Wednesday and Friday.—Chambers' Encyclopedia, art. "Festivals," London ed., 1868.

11. The first day of the week (Sunday) (has been) substituted in the Christian worship for the Sabbath, or day of rest, in the old dispensation. This substitution was first decreed by Constantine the Great, A. D. 321.—New Century Encyclopedia and Dictionary, art. "Sunday."

12. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.—"The Great Controversy," p. 52.

13. Dr. Pocklington calls the year A. D. 1554 (the date of Knox's and Whittingham's letter) "the year of the Sabbath's nativity," but asserts "that it was full thirty years before the children (of Knox, Whittingham, and their followers) could turn their tongues from Sunday to hit upon Sabbath."—Hessey's "Sunday," p. 205.

14. When the church was made a department of the state by the Christian emperors of Rome, the observance of Sunday was enforced by civil statute. When the Roman empire passed away, and the office of Pontifex Maximus, once held by the emperor of Rome, was claimed by the bishops of Rome, Sunday observance was enforced by ecclesiastical as well as civil law. The Third Council of Orleans, 538, forbade all rural work on Sunday.—The Americana, art. "Sunday."

15. Not Christ, but anti-Christ, was the originator of this movement, even that wick-

ed one concerning whom it was said, "He shall think to change times and laws." The Sabbath day, which from the beginning was a sacred day, this anti-Christ has changed into a working day, so that it has become the busiest day of the week; and the Sunday, which had always before been a working day, he has changed into a sacred day.—Rev. Thomas B. Brown's "Thoughts on the Sabbath," p. 29.

### Catholic Testimony

The following quotations are taken from standard Catholic works, and they will speak for themselves on this subject:—

1. The Scriptures speak of Saturday, or the Sabbath, but gives no command anywhere regarding Sunday, or the first day of the week.—Keenan's "Doctrinal Catechism," p. 181.

2. Protestants keep it (Sunday) from twelve to twelve without any warrant of Scripture. Yea, they oppose the Scripture.—Lev. 23:32: "From even unto even, shall be celebrate your Sabbath."—Id., p. 351.

3. You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we (Catholics) never sanctify.—"The Faith of Our Fathers," p. 86, seventy-fourth ed.

4. If Protestants were guided by the Scripture, "they should keep, not the Sunday, but the Saturday, according to the commandment, 'Remember that thou keep holy the Sabbath-day;' for this command has not, in Scripture, been changed or abrogated."—Keenan's "Doctrinal Catechism," p. 101.

5. The Catholic Church claims to have had the power to change the Sabbath day, for she says: "Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there

is no Scriptural authority."—Ib., p. 174.

Now dear reader, the facts are before us, and we, as individuals, must decide for ourselves whether we will be true Protestants, and refuse to observe the man-instituted Sunday-sabbath, and keep the Lord's Sabbath or not. No man can serve two masters. And "know ye not," says the apostle, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. May God give us grace to "worship Him that made heaven, and earth, and the sea, and the fountains of waters," and keep His "Sabbath-day according to the commandment," is my prayer. See Rev. 14:6-12; Luke 23:56.

### THREE GATES

If you are tempted to reveal  
A tale some one to you has  
told,  
About another, make it pass,  
Before you speak, three gates  
of gold.

These narrow gates: First, "Is  
it true?"  
Then, "Is it needful?" In  
your mind  
Give truthful answer. And the  
next  
Is last and narrowest: "Is it  
kind?"

And if, to reach your lips at  
last,  
It passes through these gate-  
ways three,  
Then you may tell the tale, no  
fear  
What results of speech may  
be.

### ONE WORD

One bitter speech sang in a  
heart  
And there it grew and grew,  
Till, like cold ice in crystal  
pent,  
It rent that heart in two.

One tender word reached to a  
soul  
Famished for love—far  
spent;  
With faith revived, that soul  
shed light  
Along each path it went.

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## SECOND COMING OF CHRIST

"The salvation of the human family centers in two events: the first and second advent of Christ. The first advent of Christ was to bear the sins of the world and lift the pall of death that hung over every human being. The second advent of Christ is to restore to man not only the glories of Eden, but that which would have been gained at the end of seven thousand years if man had never sinned.

### The Appointment of Death.

Heb. 9:27. "It is appointed unto men once to die, but after this the judgment."

Gen. 2:17. This appointment of death was made if man should eat of the tree of knowledge of good and evil.

Gen. 3:19. After eating of the tree of knowledge of good and evil, this appointment was confirmed by the statement, "Dust thou art, and unto dust shalt thou return."

Heb. 9:28. Christ at His first advent bore the penalty of the sins that caused the appointment of death to be enforced on man, "and unto them that look for Him shall He appear the second time without sin unto salvation."

Jude 14, 1... The only prophecy which has come to us from Enoch, "the seventh from Adam," and the first prophet

of which we have any record is, "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all," etc.

Job 19:23-26. In the book of Job, the oldest book in the Bible, we find that when Job had no earthly hope whatever, he desired that his hope in the second coming of Christ and the future life be graven in the rock forever, that though worms destroyed his body, he should in his flesh see God.

I Cor. 15:18-22. Every one who has fallen asleep in Christ has perished if there is no resurrection. But Christ has died and risen, and therefore there will be a resurrection.

I Cor. 15:49, 50. When the dead are raised there will be no more union of flesh and blood; for blood is the life of humanity.

Luke 24:39-43. When Christ rose from the dead He had hands, feet, and flesh, and ate broiled fish and honeycomb to demonstrate that He did have flesh and bones.

Psalms 17:15. So real was this hope of the resurrection to David that he exclaims, "I shall be satisfied when I awake with thy likeness."

### The Hope of the Resurrection.

The prominent feature of the mission of the first advent of Christ was to destroy sin, death and the devil, and open a way of hope to all the people of God by His resurrection.

Heb. 2:14, 15. Christ partook of flesh and blood "that through death He might destroy him that had the power of death, that is, the devil."

Hosea 13:14. God has declared that He would ransom His people from the grave, that He would redeem them from death, that He would be the plagues of death and the destruction of the grave, and He never would change from this purpose.

I Cor. 15:54-57. This faith in Christ will be so real to every Christian that when they awake in the resurrection, they will sing, "O death, where is thy sting? O grave, where is thy victory?"

Isa. 25:8, 9. Every child of God will look forward to this

time when death will be swallowed up in victory and tears will be wiped "from off all faces" and those living on the earth will say, "Lo, this is our God; we have waited for Him, and He will save us.

John 24:1-3. The most cheering promise the Saviour could leave His disciples was that He would go and prepare a place for them and would come again and receive them unto Himself that they might be with Him.

John 7:33, 34. He had previously told the wicked Jews that where He was going they could not come, that they would seek Him and they could not find Him.

John 13:36. He also said to Peter that he could not follow Him then when He was going to the grave, but that He should follow Him afterwards.

Isa. 26:19. The prophet declares with unmistakable words that "Thy dead men shall live, together with my dead body shall they arise;" that they will be as the dew of herbs; for the earth shall cast out her dead.

I Thess. 4:13, 14. The apostle exhorted those who sorrowed because of their dead friends not to sorrow as those who had no hope; for God would bring every soul that slept in Jesus from the dead, even as Jesus died and rose again.

I Thess. 4:15-17. Then He declares by the Word of the Lord that those who will live and remain unto the coming of the Lord will not go before them which are asleep; for the dead in Christ shall rise first. Christ will descend from heaven with a shout and those that are alive will be caught up together with them in the clouds to meet the Lord in the air.

### How Will He Come?

The second coming of Christ will be literal and visible, both to the saints and the sinners. He will come in the clouds of heaven with power and great glory.

Rev. 1:7. Every eye will see Him when He comes in the clouds, "and all kindreds of the earth shall wail because of Him."

Acts 1:9-11. When the Saviour ascended to heaven a cloud received Him out of the disci-

ples' sight, and two shining angels from heaven declared unto them that Jesus would "so come in like manner" as they had seen Him go into heaven.

Job 19:27. Everyone will see Him for themselves. Their own eyes will behold Him although they have slept the sleep of death.

Matt. 24:30, 31. As soon as the real sign of His coming in the clouds of heaven is seen, all the tribes of the earth will mourn.

Matt. 25:31. Every angel in glory will come with Him.

Rev. 14:14. He will be seen sitting upon a great white cloud, and on His head will be a golden crown and in His hand a sharp sickle.

Matt. 24:27. His coming will be as the lightning coming out of the east and shining even unto the west.

Matt. 17:2; Mark 9:3. The face of Christ will shine as the sun, and His garments will be white as the light, whiter than any fuller on earth could make them.

Luke 9:26. He will come in His own glory, and in the glory of His Father and of the holy angels.

Matt. 28:3, 4. The light of the glory of one angel caused the Roman soldiers to become as dead men.

### ***How His Coming Will Affect the Wicked.***

No wicked person on the face of the earth can live when He appears. His brightness, and His Father's brightness, and the brightness of the holy angels will destroy every wicked person living on the face of the earth.

Isa. 33:14, 15. "He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil," will dwell in the devouring fire when He comes.

Isa. 33:16, 17. They will dwell on high and their eyes will see the King in His beauty.

II Thess. 1:7-10. When He is revealed from heaven with the angels, the wicked will be punished with everlasting de-

struction "from the presence of the Lord, and from the glory of His power."

Jer. 25:29-33. At this time the nations will be engaged in war, and God will settle the controversy by the slain of the Lord being "from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Zeph. 1:2, 3. With the destruction of the wicked every fowl of the heaven and every fish of the sea will be destroyed.

Mark 13:32-35. "But of that day and that hour knoweth no man . . . but the Father." It will come upon the wicked as a thief.

I Thess. 5:2-5. It will not come upon the righteous as a thief; for they will all be the children of the light and the children of the day.

II Peter 1:19-21. The people of God will understand the sure word of prophecy that shines as a light until the dawning of the day.

I Thess. 4:18. Every child of God will be comforted with these words which explain the coming of the Lord.

Rev. 21:1-4. The second coming of the Lord is the first of a series of events which usher in the new heavens and the new earth, where all tears will be wiped from all eyes, and there will be no more death, neither sorrow nor crying.

## **DEATH AND RESURRECTION**

Job, the oldest book in the Bible, contains the question, "If a man die shall he live again?" This is a very pertinent question and has been asked over and over again by many anxious souls since the days of Job. There are many theories given in answer to the question; but the theory which is in harmony with the word of God is the only one we can rely upon.

### ***The Origin of Death.***

Rom. 5:12. Because of sin death passed upon all men.

James 1:15. Death comes as the result of sin.

1 Cor. 15:21, 22. It is not our individual sins that bring the

sentence of death upon us; we inherit death because of Adam's sin.

2 Cor. 5:21. Christ is the only one that lived on earth without sin. Death had no power over Him.

John 10:17, 18. The Saviour had power to lay down His life and to take it up.

Rom. 5:8. Christ of His own free will died for sinners.

Heb. 2:14. The devil has the power of death, the grave is his prison-house.

John 14:30. Satan had no part in Christ for He never sinned.

Acts 2:24. It was not possible for Satan to hold Christ in the grave.

1 Cor. 15:22. As death passed upon all through Adam's sin, so all will have a resurrection through Christ's righteousness.

### ***The Resurrection of the Wicked.***

Acts 24:15. The resurrection is not the reward of righteousness, for "there shall be a resurrection of the dead, both of the just and unjust."

John 5:28, 29. The righteous come forth to enjoy their reward, eternal life, the wicked to be punished.

1 Thess. 4:16, 17. They do not all come forth from the graves at the same time. The righteous rise at Christ's second coming.

Rev. 20:5. The wicked rise one thousand years after the righteous.

Rev. 20:6. The second death hath no power over those that come up in the first resurrection. Those that put away their sins in this life are holy then.

Rev. 20:13. All who die in sin must answer for their sins after the resurrection.

Rev. 20:14, 15. The second death is the penalty for individual sin.

Nahum 1:9, 10. There will be no resurrection from the second death. "He will make an utter end; affliction will not rise up the second time."

Matt. 25:46. "These shall go away into everlasting punishment," eternal death, from which there will be no resurrection.

### *The Resurrection of the Righteous.*

Rev. 1:18. When the Saviour came from the grave He brought the keys of the grave with Him.

Heb. 2:14. Christ went down in death that He might destroy death and Satan.

Hosea 13:14. Long before Christ came to the earth He pledged Himself to ransom His people from the grave.

John 5:28, 29. Jesus will call the righteous and they will spring forth into life.

John 11:43. Lazarus came from the grave obedient to the call of Christ.

Job 14:14, 15. Job in speaking of the resurrection said, "Thou shalt call, and I will answer thee."

Job 19:23-27. The same individuals that went down to the grave will come forth with real bodies of flesh.

Eze. 37:12-14. God says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves." The same ones that went down into the graves come forth.

Matt. 27:52, 53. At the time of Christ's resurrection, "Many bodies of the saints which slept arose and came out of the grave." The real bodies came from the graves.

1 Cor. 15:35. "How are the dead raised up and with what body do they come?"

1 Cor. 15:52, 53. The dead are raised "incorruptible" and "immortal."

Phil. 3:20, 21. Our body will be fashioned like unto the Saviour's glorious body.

Matt. 17:2. The Saviour's face shone as the sun and His raiment was white as the light, when He was clothed with glory.

Isa. 26:19. The same voice that calls the saints to awake, bids them sing.

1 Cor. 15:55-57. They sing of their triumph over sin, death, and the grave.

Matt. 24:31. The angels are sent to gather the righteous.

1 Thess. 4:16, 17. They are caught up to meet the Lord in the air.

### *Will We Know Our Friends in Heaven?*

1 Thess. 4:14. Jesus was a

model of all who will be saved. As Christ was recognized after His resurrection, so will others be known.

Luke 24:30, 31, 35. When the disciples saw Jesus bless and break the bread, they recognized Him by the way He did it. They recognized a familiar habit.

John 20:16. Mary recognized the Saviour when he saw his tone of His voice.

John 20:29. Thomas recognized the Saviour when he saw Him.

John 20:6-8. John believed when he saw the folded napkin. He recognized the careful, orderly habits of his Master at once. We will recognize our friends by their appearance, their voice, and familiar ways that endeared them to us when on earth.

### *WHO TOLD THE TRUTH?*

God did not create evil; He made only the good, Satan, who was not satisfied with a position near the throne of God, even that of a "covering cherub," brought sin into the universe by aspiring to be "like the most High." Eze. 28:13-15; Isa. 14:12-15.

Adam and Eve were placed in the garden of Eden with instruction to eat of every tree in the garden, save one; if they ate of that one tree they would die. This they fully understood and acknowledged. Gen. 3:2, 3. "Now the serpent was more subtle than any beast of the field which the Lord God had made; so Satan used the serpent as a medium to influence the woman to believe that God had withheld something that would make her wiser, and so prevailed on her to disobey God. She then saw as the devil wished her to see, that the tree was good for food, and she gave to her husband and he did eat.

God had said to the sinless pair in the garden, "In the day that thou eatest thou shalt surely die." From that day to the present all have died, notwithstanding various theories maintaining that men do not die.

But what is death? David explains it in the following words, "His breath goeth forth,

he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Peter on the day of Pentecost said that David was both "dead and buried, and his sepulchre is with us unto this day"; and he positively said that he "is not ascended into the heavens." Job bears the following testimony, "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! . . . Thou shalt call, and I will answer thee."

Job, David, and all the righteous dead will come forth at the general resurrection of the righteous. At the grave of Lazarus Jesus said plainly, "Lazarus is dead." Death is not life, or any substitute for it. John 11:14-25. "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6.

This is the Lord's explanation of death. The devil in the garden of Eden contradicted God by saying, "Ye shall not surely die." Gen. 3:4. Jesus said of the devil, "He is a liar and the father of it." John 8:44.

"How," asked a man of Sir Walter Raleigh, "do you accomplish so much, and in so short a time?" "When I have anything to do, I go and do it," was the reply. The man who always acts promptly, even if he makes occasional mistakes, will succeed when a procrastinator will fail—even if he has better judgment."

Some Christians are like the well of a man I know. The well is all right, with two exceptions—it freezes up in winter and dries up in summer.

**WEIGHTIER MATTERS**

Solomon states that the whole duty of man is embraced in the law of God, and that the law is the standard of the judgment. Eccl. 12:13, 14; Rom. 2:12, 13.

While the law embraces the whole duty of man, there are some things connected with it that are more weighty than others. The Saviour says the weightier matters of the law are judgment, mercy, and faith. Matt. 23:23. Man often separates mercy from judgment, but God closely connects them. To fulfil the law of Christ, we should always when judging another, consider how we would have met the same temptation if God had permitted it to come into our pathway. Gal. 6:1.

If we have no mercy on the one who has sinned and judge him without any mercy, it is equivalent to saying we are so strong that the temptation under which our brother has fallen would have no power over us. It may be the Lord has shielded us from that temptation because we were not strong enough to withstand it; but when we judge ourselves strong He sometimes permits the devil to bring the same temptation to bear upon us to show us our weakness.

This is the case when one judges a brother who has sinned, without any mercy, and in process of time the one who judged without mercy is found guilty of the same sin. "It is of the Lord's mercies that we are not consumed." If the Lord judged us without mercy there would be no hope for us; but His mercies are new every morning. Lam. 3:22, 23.

Blessed thought! We are not only encourage to hope in the mercy of the Lord, but "the Lord taketh pleasure in them that fear Him, in those that

hope in His mercy." Ps. 147:11.

No one can be just and at the same time merciful until he has come in close enough touch with God so that he hates the sin with bitter hatred and at the same time loves the sinner.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "With what judgment ye judge, ye shall be judged; with what measure ye mete, it shall be measured to you again." Matt. 7:2. We are not to give good measure for the sake of receiving the same ourselves.

We are to love mercy because it is an attribute of God. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Micah 7:18.

**DON'T**

Don't wait till your cup runneth o'er with delight,

Before you admit of possessing;

Don't wait till your blessing has taken its flight,

Before you acknowledge the blessing.

Don't spend all your time in striving for gain,

That is only lost with the getting;

Don't let the bright sun all unnoticed remain,

Till it comes to the final setting.

Don't feed your soul on the dry husks of hate,

When His love is around and o'er you;

Don't wait till the waiting has sealed your fate,

And the gate is closed before you.

**THE WORLD IS HUNGRY FOR JESUS**

The world is hungry for Jesus; from many a far-off shore Come pleadings that stir the workers to efforts unreach- ed before.

They are calling for other workers, for the work half finished falls;

We are near the close of the harvest, and the Master for reapers calls.

The world is hungry for Jesus, and nations are in the dark;

They would fly to some place of safety, like the weary dove to the ark;

They would hear of the "Friend of sinners," and hearing, their hearts are stirred;

'Tis the "gospel of the king- dom," and to them we must carry the Word.

"There is no moment like the present," said Martha Edge- worth; "not only so, there is no moment at all, no instant force and energy, but in the present. The man who will not execute his resolutions when they are fresh upon him, can have no hopes from them afterward. They will be dissipated, lost in the hurry and skurry of the world, or sunk in the slough of indolence." Corbett said he owed his success to being "al- ways ready" more than to all his natural abilities combined.

"Let never day nor night unhal- lowed pass,

But still remember what the Lord hath done."

"The best way to hallow God's name is to do all the good we can in that name."

"Our duty is to be useful, not according to our desires but ac- cording to our powers."

### "GETALONGABLENESS"

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

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

Getting together, working together and getting along together are just as essential in business or church work as in music or baseball. Some very bright and skillful people make failure of their careers because they simply are unable to work with others without friction.

"Getalongableness" can be worn off. Squeaky hinges can be oiled. Young people can adjust themselves to places and people.

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

Every noble life leaves the fiber of it interwoven forever in the works of the world.—*John Ruskin.*

### STILL WATERS

Beside the still waters! O infinite peace! When God leadeth me there, my troubles all cease; And my feet, by the thorns of life's wilderness torn, Are bathed in the dews that are wept by the morn.

Beside the still waters, where pastures are green, And the glad sky bends o'er them in shadow and sheen; I think of the glooms through whose terrors I fled, And bless the dear Hand which my footsteps hath led.

Beside the still waters my cross it grows light, That, fainting, I bore through the storms of the night. The same, though another it seems; and I pray no more that my burden be taken away.

Beside the still waters, ah! ripple and gleam, A thousand-fold rarer in loveliness seem, for the billows and foam, and the tumults of wrath, In the tempests of trial that compassed my path.

Beside the still waters my hunger is fed, And sweeter than manna drops daily my bread; While of Christ, the great Rock that shadows their brink, The full-flowing streams of salvation I drink.

Beside the still waters! Ah! why should I know, Rough ways for my feet, and the torrent's wild flow, When He who still leadeth me morning and night, Could hold me for aye in the spell of delight.

Beside the still waters, shut in by God's hills, The exquisite sense of protection that fills my bosom is born of the perils o'er past; As He led me at first, so He leads me at last.

Among men who have any sound and sterling qualities there is nothing so contagious as pure openness of heart.—*Dickens.*

"Who brings sunshine into the life of another has sunshine in his own."

### LOOK NOT UPON THE WINE

"Look not upon the wine That sparkles in its flow, For death is slumbering there, Beneath its ruddy glow. No happiness it bringeth, At last it only stingeth; It biteth, and it wringeth The heart with bitter woe.

2

"Behold the giant fiend Who laughs in mockery; He binds the strongest heart, And boasts of victory. No human hand can sever His bands that loosen never Until the soul forever Rests in eternity.

3

"Go thou, unveil his form, And bid the erring flee; O lift the demon's mask, And let the tempted see. Implore them to awaken, Ere happiness be taken, While fetters may be shaken, While yet they may go free.

4

"Lift up the tempted soul Now fallen in despair; Direct his thoughts above, To God who heareth prayer. His arm in mighty power Can bid the demon cower, And in temptation's hour Will an escape prepare."

Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.

"When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption."

To love God supremely is the grand objective of Christian living.