

The Banner

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



Vol. V

Savannah, Ga., April, 1926

No. 5

THE EQUALITY OF CHRIST AND THE SUPERIORITY OF MAN

(By J. H. Buckland)
Moron, Cuba.

Who is Christ? And what is He?

Christ is the only begotten Son of our Heavenly Father, full of grace and truth. John 1:14. By Him was all things made, both visible and invisible. He also made man in His own image and after His own likeness. He finished His work, then rested, reviewed them and pronounced them all very good. Gen. 1:31.

Why was it that everything He made was very good? Because He Himself was very good, too good to make anything evil. His character is immeasurable love. He is pure, holy, just and good. He is altogether righteous, in Him is no fault at all; He was so perfect that God could intrust Him with the great work of Reconciliation.

For this great work the King of Glory and Lord of all the universe of God's dominion, disrobed Himself of all power, honor and majesty, and took upon Him the weakness of our human nature and became one with us. Heb. 2:16.

Why did He do this? That we may be transformed into God's perfect likeness by partaking of His divine nature and be made equal with Him as He is with His Father.

What was Christ's reason for doing all of this? Because man who was made a son of God, but through sin had lost his equality with the Heavenly Father, and if this example laid down by Christ is delightfully adopted and lived out in the lives of fallen men, they shall again regain their equality and perfection with God. Then the mind of Christ will be in everyone of us. Although His life was so much higher, purer and holier than any human being, yet He made Himself of no reputation or superiority above us; but rather called out His brethren and was not ashamed of us. Phil. 2:7.

What kind of equality does He advance? Social equality, which interprets His spiritual sociability. By what acts does

He reveal His sociality? He washed His Disciples' feet. Jno. 13:5. He was a divine healer, He could cast out devils and work all miracles and demonstrated them with the same power that we all may be equal with Him. So then although we see it written in the Testimonies to The Church Vol. 9, p. 214. The colored people should not urge that they be placed on

he is white, he must lead.

I have seen this policy in the industrial world, and it is a crafty one. I see efficient mechanic shops where only colored men work, but, who because of their complexion are not permitted to become boss of the job; but a white man is found and made boss, though he knows no more about the work than to fix a washer and screw on a bolt, and is now paid much more to learn the trade than his work-master. Should Christians use such policy in the work of God?

In Test. to the Church, Vol. 9, p. 206, we read the following statements: "In regards to white and colored people worshipping in the same building. This cannot be followed as a general custom with profit to either party, and especially in the South." How strange this is! Do you mean to tell me that God has submitted this holy principle of Christian fellowship to the people of the South to transgress while in the East, North and West the rest of the Christians are demanded to stick to it? If so be, how is the unchangeable God become so partial, brethren? White and black, if you believe, brethren, that God is unchangeable, then these deceptive injections placed in the Testimonies, the wise Christians cannot verify them because they are not in harmony with the Word of God.

Again we see in the Testimonies, Vol. 9, p. 206, another destructive warning which reads as follows: "From Australia across the broad waters of the Pacific, cautions were sent that every movement must be guarded, and that the mingling of whites and blacks in social equality was by no means to be encouraged." Notice the warning and its origin. It originated from the country of Australia; not from God, not from the prophetess Mrs. E. G. White, not from the Prime Minister, but from Australia. Now notice the warning "that the mingling of blacks and whites in social equality should by no means be encouraged." Not only in the South has this question risen, but wherever the third Angel's Message is proclaimed a guard is kept against the sociality of the saints; yet in all ages as we



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an equality with white people," and in Vol. 9, p. 202, "Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders." So then they are not allowed to use their God-given talents as they ought; but white men must be chosen to lead the work. Mark you, not wise Christian white men, but white men. So it seems to be that we are not to be particular whether these white men are wise or Christians, but since

read the histories of all God's people, we see them living in holy communion both physically and spiritually, and will continue through the ages of eternity.

Let us study the Lord's prayer, "Thy will be done in earth as it is in heaven." Matt. 6:10. This is the will of God, that as the holy angels are in social equality in heaven, not only with one another but with the great God of heaven and earth and with Jesus Christ His only begotten Son, so we pray that, His saints, should so live in this world.

How plainly, my brethren, like Pharaoh, king of Egypt, you are fighting against God's holy will. Will you, my beloved brethren, rise and let God have His way. My dearly beloved brethren, the theme of the Seventh-day Adventists' which they are now carrying is: "Fear God and keep His Commandments." Rev. 14:6, 7, and a warning against receiving the mark of the beast and his image. Free Seventh-day Adventists are carrying the same message and its warning, but the mark of the beast and his image will be a man-made law fighting against God's law. Any time men obey that law, they have the mark of the beast already.

(To be continued)

EASTER CELEBRATION

By C. G. Manns

From whence comes the command to celebrate Easter? Did Christ, the Son of God, command the christian church to celebrate Easter, in honor of His resurrection, or is it a man-made commandment? If Easter celebration comes to the christian church as a command of Christ, truly every christian should celebrate it. But if Christ did not command such a celebration the Christian church has no right whatever to celebrate Easter.

The divine commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded;" and too, "I am with

you always even unto the end of the world." Matt. 28:19-20.

This command was ratified when Christ the Lord died upon the cross; therefore I repeat, that if Easter celebration by the Christian church is a command of Christ, truly, every Christian should celebrate Easter. But if not, no Christian has any right to celebrate Easter or observe an event of which he is not commanded of Christ.

The word Easter is found in the Book of Acts 12:4. And it is a mistranslation, and it should read Passover. It is wrongly associated with Saxon Easter Festival, and the Jewish Passover Feast, but corrected in the R. V. Acts 12:4, "Boyd's Bible Dictionary."

"The word Easter is of Saxon origin, and is supposed to be derived from Eoster, the goddess of love, or the Venus of the North, in honor of whom a Festival was celebrated by our pagan ancestors in the month of April." Dr. Barnes on Acts 12:4.

"There is no trace of the celebration of Easter as a Christian Festival in the New Testament or in the writings of the apostolic Fathers." Encyclopedia Britannica. "It was not until after apostolic times that this Festival became an instituted observance of the Christian Church." Cyclopaedia of Religious Knowledge.

"This Feast, or the celebration, was fixed by the (Roman) Council of Nice, 325 (A. D.) to be held on the Sunday which falls upon or immediately after the full moon, which happens next after the 21st of March."—New Century Encyclopedia and Dictionary.

Noting the facts, why celebrate an heathen custom? Learn not the way of the heathen, for the customs of the people are vain. Jer. 10:1-3. To observe Easter in honor of the resurrection of Christ, we do it without any Bible authority. Jesus taught the people as one having an authority." Matt. 7:28.

The Christian church has no authority, even to observe the day once a year on Sunday only, as it comes from the Roman Church. The celebration was fixed on Sunday, by a Roman Catholic Council in the year 325 A. D.

Why celebrate the resurrection of Jesus Christ every week on Sunday, and again once a year on Sunday? Would not that give to the Christian church two celebrations for one event? What would you think of a man who observes his birthday every week and again once a year? Would you count him to be a wise man, or a man with good reason? I answer, No.

Easter should fall in the year the same as your birthday or Christmas, and the 4th of July. Any event which did not come in the first week of time, will, and must come in the month, which month comes around once a year, thus bringing the event which happened in that month. Therefore, since Christ was crucified on Friday, the 14th of Abib, Jewish month, or our April (the day of good Friday), the resurrection came on the 16th of Abib or April, the year of our Lord 31, in the Spring. So the event of our Lord's resurrection comes around once every year.

Now if there was a divine command of Christ to celebrate Easter in honor of His resurrection, it ought to be celebrated on the 16th of Abib, or April, which date would come on Sunday only, every seven years. Not until then would we have an Easter Sunday celebration.

The celebration comes the same as the celebration of Christmas. Christmas comes on the 25th of December of every year, but on Sunday every seven years. We have no divine command of Christ to observe either of these days, Sunday, Christmas, Lent, nor good Friday.

The only command which we have to observe the resurrection of Christ is to be baptized. Baptism means to bury under the water in the likeness of the burial of Christ. And rise out of the water in the likeness of His resurrection. Rom. 6:4-5; Col. 2:12; 3:1. This rite is the beginning of the celebration of our Lord's resurrection, and the only command for its celebration.

"Dear heart, be swift in loving—

Time speedeth on;

And so thy chance of blessed service

Will soon be gone."

which was made by the white Methodist Conference, when the African Methodist Church had been organized for about twenty years.

At the annual Conference of the M. E. Church, convened June, 1821, Philadelphia, the following confession was made: "We have cause to charge ourselves with too little attention to the colored people's spiritual interest, and as though they were an inferior race or class of beings, they have been treated with unwarranted neglect."

And again, "It is to be feared that their loss of confidence in us and the consequent measures which many of them have pursued may in a considerable degree be traced to our neglect as a cause."

How long will the Negroes of the Seventh-day Adventists stand for such treatments as they have been receiving from the leaders of the denomination for the past fifteen years or more? What will they demand at the soon coming General Conference, which will convene at Milwaukee, Wis. Will the Negro delegate attend this Conference with glued lips as many of them have done at past General Conferences? Will they carry to this Conference meaningless petitions to be consigned to the waste basket by the reporters of that Conference as was the case in 1909 and subsequent Conferences?

Brethren, wake up. Be men, and ask for your rights, demand your rights, and if this fails, then take your rights. "God is no respecter of persons." Don't allow yourselves to be doped. You will soon be bound for the General Conference. You should know what you want. Be prepared before you arrive in Milwaukee. Our white brethren are planning for you, and you have been planning for the last four years.

Remember your fate of four years ago at San Francisco. Be men, "Be strong, and quit yourselves like men." Put away your childish acts of the past. "Stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong." Open your eyes and see the game of your leaders. Can't you see that as long as you will allow them to be

brain for you, you of course, are meek, humble, and are just the right brother to be trusted with affairs of the Conference? But see things for yourselves, or contend for what you believe to be right, and immediately you are judged to have the big head, on dangerous grounds, and all the rest of it.

Brethren, the ropes which bound the hands of the Negro members of the Methodist Episcopal Church and restricted their God-given privileges more than one hundred years ago, are the cords of restriction upon you today. The words of the Wise Man are for you:

"How long, ye simple ones, will ye love simplicity?" Away with your "little" flimsy petitions and memorials. Your leading white brethren laugh at them and pity your childish whines. They will think more of you when you be men and act like men. They laugh at you when they have palmed off one of these little meaningless positions on you, such as "union evangelist," secretary of the Negro department," etc.

If the organization of Seventh-day Adventists can furnish respectable positions for persons among the white people, why not among the Negro people? Why the Tract Societies cannot employ Negro help as well as white help? When we look at the great Methodist white church, we see Negro men and women with positions of trust in both their publishing houses and Bible Societies. Are the Methodists more just than Seventh-day Adventists. In the Methodist denomination we find colored people with positions in their hospitals. Why not in the Seventh-day Adventists sanitariums?

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Soul-winning is no task for galley slaves driven by the whip of conscience. It is a service of love, and it can be done only under the compulsion of love.

SPECIAL NOTICE!

We are again asking those who are so kind as to send articles to be published in The Banner to be very careful about the following rules:

Write plainly, punctuate correctly, leave a margin and above all, please *paragraph* your articles.

Many articles are sent in to the office, at times, but for the lack on the part of the writers in complying with the foregoing rules they can not be carried.

This we regret very much, but as you know, the Editor and Associates have quite a deal more to do than to attend to The Banner; therefore time is only permitted to look over articles and make slight corrections, but if the paragraphs are all in one, and words misspelt, and closely written together there is no room for corrections. In a case like this the editor must bear the blame of not carrying the article or take the responsibility of writing it over. Which would you choose?

NOTICE! NOTICE! NOTICE!

The Banner is a messenger from one part of the General Assembly to the other, its contents are uplifting to those who are seeking to know more about the truth of God's word for this time. For this reason each member of the General Assembly is requested to send in as many subscriptions along with your own as you can.

The Banner is yours, it is gotten up by your church, your race, it is aided by the angels and the One whom you serve. Why not do your part, each of you? Talk about The Banner, pray for it, sell it. Show your interest in it by sending your subscription by return mail, accompanied with \$1.00 for one year.

Many thanks in advance,
THE BANNER PUBLISHING
ASSOCIATION,
610 W. 36th St., Savannah, Ga.

Greatness comes only to those who seek not how to avoid obstacles but to overcome them.

"The glory of life is to love, not to be loved; to give, not to get; serve, not to be served."

BIBLE STUDIES IN THE BOOK OF REVELATION

The Thyatira Church

Rev. 2:18-29.

The Pergamos church was represented by the history of Jezebel, of whom there is not one good thing recorded. Her entire life was wicked.

1. How are the true people of God described?

"I know thy works, and charity, and service, and faith, and thy patience." Rev. 2:19.

2. What is the reproof given to the church during the Thyatira period?

"Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols." Rev. 2:20.

3. Did Jezebel ever repent?
"I gave her space to repent of her fornication; and she repented not." Rev. 2:21.

4. What will be her end?
"I will cast her into a bed, and them that commit adultery with great tribulation." Rev. 2:22.

5. What will be the end of her children?

"I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." Rev. 2:23.

6. What exhortation does He give those who do not know her doctrine and the depth of Satan as they speak?

"I will put upon you none other burden. But that which ye shall already hold fast till I come." Rev. 2:24, 25.

7. What is the promise to the overcomer?

"To him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." Rev. 2:26-28.

8. What exhortation does He give?

"He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:29.

Jezebel

From the history of Jezebel

we learn the history of the thyatira church.

1. How is Jezebel introduced to us in the scriptures?

"It came to pass, as if it had been a light thing for him (Ahab) to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria." 1 Kings 16:30-32.

2. What else did Ahab do to provoke the Lord?

"He made a grove; and Ahab did more to provoke the Lord of Israel to anger than all the kings of Israel that were before him." 1 Kings 16:33.

Were all the people deceived by Jezebel?

"Elija went to show himself to Ahab Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." 1 Kings 18:2-4, 12-18.

Note—All this work was brought about by Jezebel's wicked devising through the civil power of Ahab against the people of God." 1 Kings 21:3-16.

4. What testimony did Elijah the Tishbite utter to King Ahab?

"Thus saith the Lord, Hast thou killed, and also taken possession? . . . Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." 1 Kings 21:17-19.

How did this affect Ahab?

"When Ahab heard those words he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." 1 Kings 21:21-27.

Did the Lord accept his repentance?

"Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's day will I bring the evil upon his house." 1 Kings 21:29.

What prophecy did Elisha utter concerning his son after this? "See ye how this son of a murderer hath sent to take away mine head?" II Kings 6:32.

Note—As God called Ahab a murderer after this, it is evi-

dent that his repentance was of a transitory character.

What was the cause of his backsliding from God?

"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel, his wife, stirred up." I Kings 21:25.

9. What was the prophecy concerning the descendants of Ahab?

"I will bring evil upon thee, and will take away thy posterity. . . . And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." I Kings 21:21-23.

10. Whom did God raise up to carry out this prophecy?

Jehu. II Kings 9:4-10.

11. What was the fate of Jezebel?

"And he (Jehu) lifted up his face to the window, and said: Who is on my side? Who? And there looked out at him two eunuchs. And he said, throw her (Jezebel) down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trod her under foot. . . . And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said this is the word of the Lord, which he spake by his servant Elijah the Tisbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say this is Jezebel." II Kings 9:30-37.

12. What became of Jezebel's children?

And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets. And he said lay ye them (the heads) in two heaps at the entering in of the gate until morning. . . Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel." II Kings 10:1-11.

As Jezebel, a wicked woman, united with Ahab the king, and urged him to destroy the prophets of God and introduce sun-worship, so the church of this period united with the civil power and caused the civil power to put to death millions of the saints of the Lord and placed Sunday, the first day of the week, in the place of the Sabbath of the Lord, the seventh day. Ex. 20:8-11. All who do the work of Jezebel and do not repent will meet her fate in judgment. Jer. 25:33.

BEFORE RULERS AND KINGS

Jesus told His disciples the time would come when they should be brought before rulers and kings for His sake, and for a testimony against them. It was not a new or strange thing that was to befall the disciples, but only a repetition of the experience of God's people in the past. Not a king, ruler or jurymen will be without excuse in the day of judgment. If from lack of opportunity or interest they fail to hear salvation's story the Lord will permit them to see its power and triumphs as they administer their official duties.

When the three Hebrew captives were brought before King Nebuchadnezzar to be tried for worshiping the true God instead of the image set up by the king, he saw the mightiest men of his kingdom slain by the heat at the door of the furnace, while the three Christians were walking about in the fire unharmed. He said that he saw the Son of God with them and acknowledged that God had delivered them. That manifestation of the power of God to deliver will witness against the king in the judgment if he has not been delivered from sin.

When Daniel was tried before King Darius for worshiping God contrary to the laws of the Medes and Persians, he was sentenced to death in the lions' den; but the king came out in the morning and called for him, he awoke from peaceful slumber beside his friendly companions with shaggy mane, and answered, "My God hath sent His angel, and shut the lions' mouths." The King acknowledged before

his kingdom that Daniel's God was the living God. This is abundant testimony to condemn the king in the judgment.

When the Saviour was born in Bethlehem's manger, Satan turned his warfare against Him, from His birth to His death he studied to destroy Him, and after death he tried to keep him in the tomb; but the Son of God triumphed over Satan and came out of the tomb. After His resurrection when His disciples began to preach a risen Saviour, the enemy centered his wrath against them; and in fulfilment of Jesus' words, it soon became a common occurrence for them to be taken before courts to answer for their faith. Some of them gave their lives as a testimony against their persecutors. While the mock trial was being held for the first martyr, Stephen, the Spirit of God rested on him, and all in the court saw his face as it had been the face of an angel, and heard his prayer for his murderers while they stoned him. That triumphant death will be a testimony against all who witnessed it.

When King Herod put Peter in prison, intending to bring him out for execution later, the Lord sent an angel to open the doors and loose the chains from his wrists. They led him out while the guards were on duty. Herod commanded the guards to be killed, then abandoned his prisoner and left the country.

When Paul and Silas were taken before magistrates, beaten and put in jail, the Lord sent an earthquake to open the doors and let them out. The magistrates were so convicted that they sent to tell them to depart and go in peace. While we have no evidence the magistrates accepted their prisoners' God, the jailer and his family were converted and baptized, rejoicing in the Lord. Again, when Paul was answering before Agrippa said, "Almost thou persuadest me to be a Christian." His own words will witness against him in the judgment. And again, when Paul was a prisoner in Caesar's court, he wrote of the saints of Caesar's household, showing that his prison life had borne fruit.

If we turn from sacred to profane history, the numbers who have been brought before

courts and rulers for their faith would outnumber the armies of the recent war, and the blood of martyrs will witness against their persecutors in the last day.

The controversy between good and evil is still on. If we are called before courts to answer for our faith and we, like Paul, can offer to God a jailer's household, or a church from Caesar's courts as the fruits of our testimony, shall we not rejoice, as did Paul, that we are worthy to suffer for Christ's sake?

DEATH AND THE RESURRECTION

God said to the sinless pair in the garden of Eden, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The serpent said to the woman, "Ye shall not surely die." Gen. 3:4. But she ate of the fruit and for six thousand years men and women have died. Satan has produced almost every kind of a theory to explain away death, and prove that in some way he told the truth, nevertheless men have died.

In speaking of death, Job says, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root of it shall wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yes, man giveth up the ghost, and where is he? 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 sleep." Job 14:7-15.

David says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Solomon bears the following testimony: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yes, they have all one breath; so that a man hath no pre-eminence over a beast." Eccl. 3:13-20.

The doctrine of the resurrection of the dead and the translation of the living righteous is the only hope through which the righteous are to be gathered into the kingdom of God. David looked forward to it as a time when he would be satisfied to awake in the likeness of Christ. Ps. 17:15. Job desired an iron pen to engrave his hope that in his flesh he would see God, "whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:23-27. The prophet Isaiah declares, "He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord: we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9. "Awake and sing, all ye that dwell in dust." Isa. 26:19-21. Jeremiah comforts the sorrowing mothers by telling them their children will be brought again to their own border. Jer. 31:15-17. Our blessed Messiah bears His testimony that "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:27-29.

Paul exhorts the brethren not to be ignorant concerning those who are asleep, for Christ will bring them all with Him. 1 Thes. 4:13-18. The resurrection is a cornerstone of the gospel of Jesus Christ. 1 Cor. 15:16-22. Prophets and apostles have spoken of the glad day when sickness and sorrow will be at an end, and friends will meet, broken families will be reunited; sin and sorrow will be at an eternal end in the kingdom of God.

O glorious day, O blest abode,
When we shall be near, and like
our God.

As preacher or teacher or church leader, is your vision of the ideal clear and bright? Are you growing up to your office day by day?

No interest in missions betrays either woeful ignorance or wilful disobedience.

THE SABBATH

At the close of our Saviour's ministry He declared unto His Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." He then bearing His cross went forth and was slain. Now in the place where He was crucified there was a garden wherein He was interned until His Father called Him three days hence.

The period of time intervening between the crucifixion and the resurrection of Jesus Christ is that of the Sabbath day, the significance of which is as it was in the beginning; namely, "And God blessed the Sabbath, and sanctified it; because that in it He rested from all His work."

If Christ were laid away, or resurrected during Sabbath hours, it would have been an infringement upon His Sabbath-day rest; therefore three days were engaged. The closing hours of the preparation day were required for His burial. The early hours of the first day were essential to the resurrection.

Our Lord made no provisions for a Sabbath-day rest during His entire ministry. Said He: "My Father worked hitherto, and I work." But one Sabbath-day was reserved for this momentous event; namely, the one following the crucifixion. It was then He entered into His rest; the occasion demanded it, for He had finished His work.

The following different kinds of consciences are mentioned in the Bible:

1 Cor. 8:12: Weak conscience.
Heb. 10:22: Evil conscience.
Titus 1:15: Defiled conscience.

1 Tim. 4:2: Seared conscience.

Acts 24:16: A conscience void of offense.

1 Tim. 3:9: A pure conscience.

1 Pet. 3:16: A good conscience.

Heb. 9:14: A purged conscience.

Some men are only brothers-in-law to the church.

The church of God is built upon Christ, not Peter.

DO NOT BE A FRETTER

There is one sin which is everywhere underestimated and quite too often much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help.

Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble "as the sparks fly upward." But even to the sparks that fly upward, in the blackest smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

THE BANNER

"It will go anywhere, sea or land,
Gets into cabin or palace,
Reaches those otherwise un-reachable,
Waits its time to be heard,
Is never tired of speaking."

The man whom heaven appoints
To govern others, should himself first learn
To bend his passions to the sway of reason.

"The true followers of Christ do not wait for truth to become popular."

The church should groan under, not over, its burdens.

All the religion some men have, is in their wives' name.