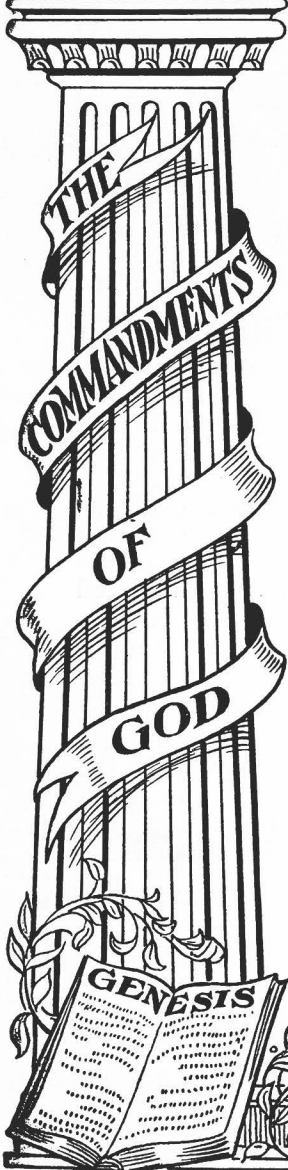
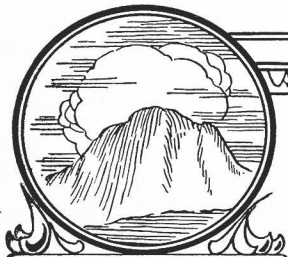


The Hammer

WORLD WIDE REFORMATION

"He that Winneth Souls Is Wise"



THE BEAUTIFUL CITY OF GOD

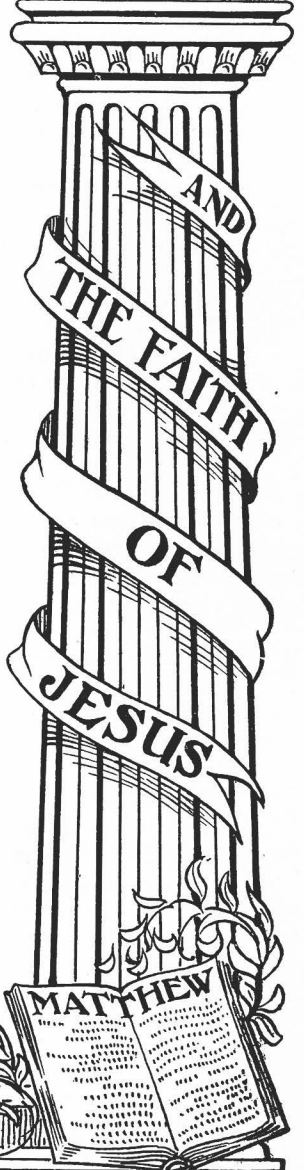
Oh, sweet are the stories re-
vealed in His word,
Of the city that eye hath not
seen;
Of the wonderful tree and its
health-giving leaves,
And the river that rolleth be-
tween.
And how oft we have longed for
its evergreen shores,
Its roses of Sharon, its non-
fading flowers
Entwined by the saints into re-
splendent bowers,
In that beautiful city of God.
Glad tidings! Glad tidings! the
Day-star bright!
Have the watchmen already
discerned,—
While each hour brings us His
chariot cloud,
And the mansions for which
we have yearned?

Lo, He cometh! He cometh!
repeat the glad strain,
Till it echoes o'er mountain,
and hill-top, and vale,
Sweeping through all the land
like the breath of a gale—
Lo, He cometh, He cometh to
reign!

Go work while you wait, 'tis the
Saviour's command,
And for raiment and food
never fear.

Search byways and hedges for
sheep which have strayed
From the fold of the Shepherd
so dear.

Oh, this work for the Shepherd
must quickly be done;
Go and search, far and near,
bring them in one by one,
When they all have been gath-
ered we'll shine as the sun,
In that beautiful city of God.
—Selected.



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J. W. MANNS.....Editor
MRS. L. L. JOHNSON.....Associate Editor
J. B. MOSLEY.....Contributing Editor
C. A. EDWARDS.....Contributing Editor

General Assembly Directory

Office Address.....610 W. 36th Street
Telegraphic Address.....610 W. 36th Street
Cable Address.....Adventists, Savannah, Ga.

Executive Committee

(Office Address: 610 W. 36th Street)

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THE SABBATH IN THE NEW TESTAMENT

Christ came to earth "to preach deliverance to the captives, and . . . to set at liberty them that are bruised." The Jewish doctors of the law had so surrounded the beautiful Sabbath commandment, that memorial of love which God had placed between himself and his people, with their human, hard tradition, as to make it a burden and to bind in bondage those to whom the Sabbath proclaimed liberty.

"They enumerated about forty primary works which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works which they also said were forbidden. Among the primary works which were forbidden were plowing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking or dividing of things which before were united. Another of their traditions was that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course, it was a violation of the Sabbath to walk on green grass, for that would bruise, or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea, for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal, for that was a species of bur-

den; but he might pour water into a trough and lead the animal to it; . . . yet should a sheep fall into a pit, they would readily lift him out, and bear him to a place of safety. . . . They said a man might minister to the sick for the purpose of relieving their distress but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eyesalve, for the purpose of easing the pain, but not to cure the eye."—"Sabbath Manual of American Tract Society," pp. 214, 215.

Thus was the Sabbath destroyed and its blessings to men lost. But Jesus Christ, who made the Sabbath and who was its Lord, sought throughout all his ministry to restore it to the people. And it appears that he purposely chose the Sabbath day upon which to perform many of his miracles. He did this in order that he might lead the people to an understanding of its proper observance. He began his ministry upon his return from his great temptation in the wilderness, by going into the synagogue on the Sabbath day and reading to the people and teaching them from the law of Moses. (See Luke 4:4-16.)

Shortly after the opening of his ministry, while teaching the people in the synagogue, he was opposed by a man with an unclean spirit. "And Jesus rebuked him, saying, Hold thy peace, and come out of him." Verse 35. The man was healed, and the people were astonished, and inquired by what power and authority he could do this. This miracle was performed on the Sabbath day. From the synagogue he went to Simon's house. His fame spread abroad throughout the place. There were many sick there, but in obedience to their tradition the Jews did not bring them to Christ until after sundown. Then—

"at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils: and suffered not the devils to speak, because they knew him." Mark 1:32-34.

In the first portion of the 12th chapter of Matthew, is the account of a conversation which Christ had with the Pharisees in which he showed them their inconsistencies in their treatment of the Sabbath commandment. The disciples, being hungry, had plucked of the corn through which they were passing, beaten it out in their hands, and eaten it. Thus, two of the traditions of the Pharisees regarding Sabbath observance were violated. In reply to their accusation of the breaking of the law by the disciples, Christ referred them to the example of David, who, fleeing for his life, had violated the ceremonial law in eating of the showbread on the Sabbath. Directly following this conversation, they went into the synagogue, where was a man with a withered hand, and the Pharisees "asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him." And Christ in reply said: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." This angered the Pharisees but the more, and they "went out, and held a council against him, how they might destroy him." He had violated one of their primary Sabbath traditions in the healing of this man, and had sustained his disciples in violating another and also one of the secondary traditions. Not only that, but in his conversation with them he had proclaimed himself "Lord even of the Sabbath day." And so they sought to slay him.

Thus it is made evident that Christ's teachings regarding the meaning and observance of the Sabbath was one of the chief causes which brought him into disfavor with the religious leaders of the Jews. It is but natural that he should directly come into conflict with them regarding this commandment, for it lies at the heart of all right living, as it sets forth the Author of the power for such living. In destroying the life of this commandment and retaining but the form, the Jews had separated themselves from the Creator and

his life-giving power. Christ was seeking only to restore this commandment.

Again and again throughout Christ's ministry, did he come into conflict with the doctors of the Jewish laws regarding the Sabbath and its observance. The healing of the man who had an infirmity thirty and eight years, as recorded in John 5:1-18; of the man born blind, but healed on the Sabbath day, John 9:1-16; of the woman who had an infirmity for eighteen years, and whom he instantly loosed from her bondage, Luke 13:10-17,—these and other works proper for the Sabbath brought him into direct conflict over the Sabbath question. It would seem that no subject throughout his whole ministry received more consideration than this one. Christ was a Sabbath reformer, "therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath."—John 5:16. From being Sabbath breakers, the Jews had gone to the other extreme, and had so covered the Sabbath law with their rubbish of tradition that it meant but little, if any, more, than when its observance had been neglected by their fathers.

At the very close of his ministry, Christ gave his followers instruction with reference to the Sabbath. In telling them of the destruction of Jerusalem and of the woes that should come upon the children of Israel because of their sins, he enjoined them that they should pray that their flight from Jerusalem "be not in the winter, neither on the Sabbath day." Thus the Saviour, who had taken great pains during his ministry to instruct the people with reference to Sabbath observance, shortly before his death emphasized his holy Sabbath. During the siege of Jerusalem, and prior to its final overthrow in 70 A. D., the Roman armies were withdrawn from the city, as one writer says, "without any reason in the world," in such a manner as to enable the believers in Christ to withdraw before the city was wholly given to its terrible destruction. And thus for forty years did the disciples of Christ remember the Sabbath day, and prayed that their flight from the

doomed city might not be upon it.

Within a few days after Christ had given his disciples this instruction, he was hanged upon the cross and paid the penalty of sin for all men. The veil of the temple was rent, and the ceremonies and ordinances which had pointed to him as a sacrifice and Saviour were ended. Of their termination Paul thus speaks:

"Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross. . . . Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

Type had met antitype. The ceremonies pointing to Christ were of use no longer—He had paid the wages of sin—death for all men. He had conquered the grave, and man was free. The annual feasts, the observance of the new moon with its special sacrifices, the seven annual sabbaths connected with these festivals, were no longer of avail.

In answer to some who use this scripture to do away with the binding claims of the seventh-day Sabbath, it may be well to quote what the commentator, Dr. Albert Barnes, has to say regarding this scripture:

"Or of the sabbath days; Gr., 'of the sabbaths.' The word 'sabbath' in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number, and the apostle does not refer particularly to the Sabbath properly so called. There is no evidence from this passage that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number, 'the Sabbath,' it would then, of course, have been clear that he meant to affirm that that com-

mandment had ceased to be binding, and that a Sabbath was no longer to be observed. But use of the term in the plural number, and the connection, show that he had his eye on the great number of days that were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as 'a shadow of good things to come.' These commandments are, from the nature of the moral law, of perpetual and universal obligation."

There is no evidence whatever, either in the teachings of Christ or in the life of his disciples following him, or indeed in the teachings of the New Testament throughout, that Christ did away with or changed the Sabbath commandment; neither was it changed or abrogated by his death or his resurrection. Christ was crucified on the sixth day, the day of preparation. His followers prepared spices and ointment for his burial upon that day, "and rested the Sabbath day according to the commandment." Then "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

Had they been directed by their Lord to observe another day than the seventh as a Sabbath, they would not have done as they did. Surely a commandment for which Christ had contended so strenuously, and the proper observance of which had, at least in part, led to his death, would not be changed without great reason and a definite command for such a change. Not only did the disciples rest "according to the commandment," on the day following Christ's crucifixion, but he himself also rested in Joseph's new tomb. The Lord of creation rested at the end of creation's week as a crowning work of creation, and as Lord of redemption he again rested on the Sabbath day at the end of a life of service for others and of suffering to himself.

After Christ's death, his apostles observed the Sabbath "according to the commandment;"

and the whole apostolic church did likewise. Had this not been so, they would have been accused of Sabbath breaking by the Jewish leaders; but while many and various accusations were brought against them, they were not accused of this. In all their writings, the apostles magnify the law of God, making constant references which show their belief in, and observance of, all the ten commandments. Again and again in the book of Acts, is the worship of the disciples upon the Sabbath day noted; and that it is the seventh day Sabbath which the Jews observed is seen from the fact that the worship was in their synagogues and with them. "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." This was at Tesselonica, and when he came to Corinth, "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

So we are led to conclude that the seventh-day Sabbath is binding in the Christian dispensation. We do this because we find its observance upheld by Christ throughout his entire ministry, because we have no evidence of any change by him of this day which he had established as Sabbath at creation and had proclaimed at Sinai, and because it was observed by the apostles and his followers after his death.

The Sabbath is a memorial of a fact—the creation of the heavens and the earth,—and that fact can never by any possibility be changed. "God . . . cannot lie." He cannot change that which he has thus affirmed; nor should man seek to do so.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Those who are making no personal fight against Satan are the only ones who believe there is no personal devil.

If Satan could be bound with chains, we would have had him tied up long ago.

If Satan is bound now, I would not like to live on earth if he were loosed.

HOME OF THE SAVED

"Not in some fanciful abode 'beyond the bounds of time and space,' but right here on this earth, after the purifying fires of the last day, will be the eternal home of the saved."

"The popular method of spiritualizing away the plain statements of the Word of God is destroying the hope of millions in a real life beyond the grave. The future has been made vague and uncertain. But the Bible says God is going to make this world over again, paradise will be restored, and the saints will inherit this very earth eternally.

"This is not a dream. It is not even a theological theory. It is the plain statement of the word. You see, I and my people are just simple enough to believe God. We take Him at His word, and believe He will do just as He has promised.

"God's purpose and ideal in creating the earth was to fill a perfect world with a perfect people.—Isa. 45:18. God made man just as He wanted him to be—a real, material being, perfect and sinless. He lived in the real Garden of Eden. He ate real food. His work of dressing and keeping the Garden of Eden was a pleasure. Life was ideal.

"The entrance of sin changed those conditions. Sin brought death and woe. The curse changed labor from pleasure to toilsome weariness. Every thorn and thistle, every falling leaf and faded flower tells the sad story. Life is no longer ideal. Oppression and tyranny, inequality and injustice rule with the iron scepter of force.

"The purpose of God, though delayed, has not been defeated. The earth will yet be brought back to its Edenic condition. God's ideal will become a grand reality. Down through the years God has been gathering out a people for the eternal world. Those who have chosen to serve Him in every age have been accepted.

"Isaiah described the new earth and its inhabitants declaring they 'shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them.'—Isa. 65:17, 25. The blessed reality of it! Real people on a real new earth, building real homes, and eating real

food! Families united! No hard times! No strikes or trusts! It will not be as now. But even thus shall it be in the eternal new earth. God's purpose fulfilled! Man right back where he jumped the track six thousand years ago, when sin made its uninvited entrance.

"Peter also describes the fires of the last day that will melt the earth, burn out the dross, and remove the curse of sin. He says, 'Nevertheless, we, according to His promise, look for new Heavens and a new earth, wherein dwelleth righteousness.'—2 Pet. 3:10, 13.

"This text forever settles the question of how and when the mighty transformation will take place. It is at the end of the world. The renovating fires will go out and from the ashes God will bring forth the new earth wherein shall dwell the righteous.

"The beloved John describes the same scenes. 'And I saw new Heavens and a new earth.' In it 'there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.' The new Jerusalem, with its streets of gold and gates of pearl, will be the capital of the new earth. The tree of life will be there. Beautiful home of perfect peace!

"No curse! No sorrow! No pain! No tears! No sickness! No crepe upon the doors of the new Jerusalem! Climate absolutely perfect! Foliage of softest velvet! Fields of living green! This is not fancy. It is an eternal fact, based upon the plain utterances of the Living God. Read Rev. XXI and XXII. Let us lay hold of the blessed reality of it."

If the devil is to stand on the banks of hell, and pitchfork sinners throughout eternity, who takes his place when he gets his punishment?

If the devil could actually take possession of the serpent inside the Garden of Eden, he can take possession of men outside.

God never made the devil. He made the angel Lucifer, and Lucifer made himself a devil by following sin.