

# The Banner

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



"BLESS YOU, MY CHILDREN"

THE  
COMMANDMENTS  
OF  
GOD

AND  
THE FAITH  
OF  
JESUS



Vol. VI Savannah, Ga., March., 1927 No. 3



## NOTABLE SCENES

By Chas. J. Ellis.

The majestic scenes that have been thrown upon the historical screen of this world from the dawn of creation until the present time are many. But here I'll speak of a few which I hope, will arrest the attention of the reader.

### The Creation

Out of the darkness and chaos came forth the beautiful world with its green trees, flowers and fruits, its seas and rivers; the firmament above with its myriads of systems and suns, each moving in orderly array following its own orbit; the animated objects of earth in whom is the breath of life, with man the crowning work of God's creation—all these exhibitions of His mighty power were thrown upon the screen of creation. Surely, this calls forth praise and adoration from all created beings. No wonder "the morning stars sang together and all the sons of God shouted for joy." Job, 38:7. It was a scene of surpassing grandeur, designed to be perpetuated by its Maker so that forever we would gaze on the handiwork of Him who dwellest on high. But not long after this event "the scene was changed."

### A Fallen World

Our gaze is now turned to the sad picture of the reign of sin. How different it presents itself to us as it mars the beauty and splendour of the Creator's work, robbing mankind of the pleasure and privilege of contact with his Creator and turning his steps towards the road of degradation! How "the whole creation groaneth and travaileth in pain until now . . . and we ourselves also which have the first fruits of the Spirit"! Yes, we groan but not without hope, "waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23.

### The Sacrifice

Thus our attention is called to "behold the Lamb of God which taketh away the sin of the world." Jo. 1:29. And we can still visualize His prostrate form on the screen of Calvary, where He paid the supreme ransom to satisfy the just claims of His

Father's law, and by which He gave life and immortality to a dying world. Oh that all may take hold of the cup of salvation which is made possible by this stupendous sacrifice! Now that He has conquered death and hell, He is set down at the right hand of His Father. His days of ministration for lost mankind are soon to be ended. And what next?

### The Everlasting Kingdom

On the prophetic screen of Daniel's prophecy we see Him coming to the "Ancient of days." "And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:14. This is the finale of this earth's drama.

The scene here represented is incomprehensible, but we may by faith have a foretaste of what it will be. But here is a pertinent question. Who amongst us are preparing to be citizens of that kingdom?

### Citizenship

The call for citizenship has been reverberating ever since the first gospel message was preached in the once beautiful Eden home. Gen. 3:15. It has continued down through the stream of time, and we are soon to witness its close. Reader, the terms of heirship are most liberal. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. It is time then, to make your introductory steps for the kingdom. Get on terms of friendship with Christ, the coming King. Love His character and obey His teachings.

### Jesus As King of Kings

Jesus will return; no more as the lowly child of Bethlehem's manger! No more as a "man of sorrows and acquainted with griefs"! No more wearing the crown of thorns as the mocked King of the Jews; but as the glorified "King of Kings and Lord of Lords"!.

It will be a scene of surpassing grandeur, and a transporting change for all the righteous from

gloom to glory, from strife to peace, from death to life, from tyranny and oppression to a happy freedom and blessed privilege of a heavenly kingdom! What glorious transition! Says the Apostle Paul, "We shall be changed." We who have been held in low esteem in this world, despised, reproached, cast out, not considered as worthy of realizing the least of our hopes, we shall be partakers in that dominion. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign over all the fair expanse of the renovated earth. There we'll behold the glories of which the half has never been told. There we'll sing without a sound of discord. the grand "Halleluiah Chorus" for our victory over sin. throughout the ceaseless cycles of eternity.

### What Have You Done Today?

We shall do much in years to come;

But what have we done today?  
We shall give our gold in princely sum:

But what did we give today?  
We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,

But what did we speak today?

We shall be so kind in the after-while;

But what have we been today?  
We shall bring to each lonely life a smile;

But what have we brought today?

We shall give to truth a grander birth,

We shall find the hungry souls of earth;

But this is the thing our hearts must ask,

"What have we done today?"

—Selected.

"We can all do more than we have done, and not a whit the worse.

It never was loving that emptied the heart, or giving that emptied the purse."

Subscribe to the PRESS FUND. Read about it on page 4.



## CHRIST'S WORK

A great work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it. Christ has demonstrated to us the great value of souls in that He came to the world with the hoarded love of eternity in His heart, offering to make man heir to all His wealth. He unveils before us the love of the Father from the guilty race, and presents Him as just and the justifier of him that believeth.

"Christ pleased not Himself." He did nothing for Himself; His work was in behalf of fallen man. Selfishness stood abashed in His presence. He assumed our nature that He might suffer in our stead. Selfishness, the sin of the world, has become the prevailing sin of the church. In sacrificing Himself for the good of man, Christ strikes at the root of all selfishness. He withheld nothing, not even His own honor and heavenly glory. He expects corresponding self-denial and sacrifice on the part of those whom He came to bless and save. Everyone is required to work to the extent of his ability. Every worldly consideration should be laid aside for the glory of God. The only desire for worldly disadvantages should be that we may better advance the cause of God.

Christ's interest and those of His followers should be one; but the world would judge that they were separate and distinct; for those who claim to be Christ's pursue their own ends as eagerly and waste their substance as selfishly, as non-professors. Worldly prosperity comes first; nothing is made equal to this. The cause of Christ must wait till they gather a certain portion for themselves. They must increase their gains at all hazards. Souls must perish without a knowledge of the truth. Of what value is a soul for whom Christ died, in comparison with their gains, their merchandise, their houses and lands? God calls these servers of mammon slothful and unfaithful servants, but mammon boasts of them as among his most diligent and devoted servants. They sacrifice the Lord's

goods to ease and enjoyment. Self is their idol.

Doing nothing to bring souls to Jesus, who sacrificed everything to bring salvation within our reach! Selfishness is driving benevolence and the love of Christ from the church! Millions of the Lord's money are squandered in the gratification of worldly lust, while His treasury is left empty. I know not how to present this matter before you as it was presented to me. Thousands of dollars are spent every year in gratifying pride of dress. That very means should be used in our missions. I was shown families who load their tables with almost every luxury, and gratify almost every desire for fine clothes. They are engaged in a prosperous business, or are earning good wages, but nearly every dollar is expended upon themselves or their families. Is this imitating Christ? What burden do these feel to carefully economize and deny inclination,

that they may do more to advance the work of God in the earth?

Mrs. E. G. White,

## NOTICE

The general session of Free Seventh-day Adventists will not be held this year. The session will be postponed in harmony with a request coming from our foreign brethren. This will give all of us more time to prepare for the general session in the spring of 1928. The date will appear in the pages of this paper.

Let all of our brethren everywhere plan for the session. Start a savings account for the session. Plan to come and help with your prayers and with your cash. Let your slogan be, "Going to the general session in 1928."

MRS. L. L. Johnson, Secy.,  
J. W. Manns, Pres.,  
General Assembly of Free Seventh-day Adventists.

## FREE SEVENTH-DAY ADVENTISTS PROGRAM

## Our Program Is:

*1st—A deeper consecration to do service in the vineyard of the Lord.*

*2nd—To do our BIT in preaching the everlasting gospel of Jesus Christ, in all the world, for a witness unto all nations.*

*3rd—As a race, maintain self-respect, and do as Our Lord has said, "Occupy until I come."*

*4th—To establish among Negro Seventh-Day Adventists, Negro Conferences with Negro officers—Presidents, Secretaries, Treasurers and Bookkeepers.*

*5th—To establish schools for the training of our children and for workers in our organization.*

*6th—To establish a publishing house in which we may furnish employment to Negro Men, Women, Boys and Girls, as we strive to preach the truth of the Third Angel's Message through the printed page.*

*An invitation is extended to all "INTELLIGENT" Negro Seventh-Day Adventists, those, with a vision, with moral courage, with backbone, those who are strong in the knees, in short, just common self-respect, who have the love of God in the heart, to join with us and help to put this program over the TOP, for over the TOP it must GO.*

*"Of a truth, I perceive that God is no respecter of persons." Acts 10:34. Therefore, we are determined to, "Stand fast . . . in the liberty wherewith Christ hath made us Free." Gal. 5:1.*

## THE BANNER

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## THE BANNER WANTS TO KNOW THAT'S ALL

The work of The Banner is not to condemn and destructively criticise any paper or an editor of any publication, but "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness. Considering thyself, lest thou also be tempted."

Love is the fulfilling of the above words of Paul, therefore, The Banner wants to know; If the Gospel of Christ received by His disciples would "destroy their 'old' prejudices and exclusiveness" what will it do, if fully accepted by Seventh-day Adventists Leaders of today?

See Sabbath School Quarterly for first quarter 1927, last note page 11.

"Remember, with the first appearance of an impulse to do wrong, say with all the force of your character, "I WILL NOT!" or, "Get thee behind me, Satan!" and then send up a prayer for help. It is wonderful how even old besetting sins are in this way conquered by one who really wants the victory."

Are all of the subscribers going to pay their subscriptions for 1927? The Banner wants to know, that's all.

"Another important preventive of evil is to have a worthy object in life, high ideals, and the program so filled with the

pursuance of these ideals that there will be little time for the mind to dwell on temptations to evil."

Is every Free Seventh-day Adventist a Paid subscriber to The Banner? The Banner wants to know, that's all.

It is very queer, but The Banner wants to know, if every Free Seventh-day Adventist reads "The Banner" when it is received?

Prejudice and partiality existed in the early church on the part of the Jews toward the gentiles (white and black).

Behold, in the last church the prejudice and partiality exists with the white believers toward the colored. Is this history repeating itself? The Banner wants to know, that's all.

## A DELIGHTSOME DISH

A good many husbands are utterly spoiled by mismanagement. Some women go about it as if their husbands were bladders and so "blow them up"; others keep them continually in hot water; others again let them freeze by their carelessness and indifference; others roast them; while some keep them in a pickle all their lives. It cannot be supposed that any husband will be tender and good managed in this way, but they are really delicious when properly treated. In season be guided by the silvery appearance, as in buying mackerel; lecting your husband you should nor by the golden tint as if you wanted salmon. Be sure to select him yourself, as tastes differ. Do not go to market for him, as the best are always brought to your door, and even then it is far better to have none, unless you patiently learn how to cook him. A preserving kettle of finest porcelain is best; but if you have nothing but an earthenware pipkin it will do with care. See that the linen you wrap him in is nicely washed and mended, with the required number of buttons and strings tightly sewed on. Tie him in the kettle by a strong cord called "comfort," as the one called "duty" is apt to be too

weak. They are apt to fly out of the kettle, or be burned or crusty on the edges, since, like crabs and lobsters you must cook them while alive. Make a clear steady fire out of love, neatness and cheerfulness. Set him as near this as seems to agree with him. If he sputters and fizzes do not be anxious; some husbands do this until they are quite done. Add a little sugar, in the form of what confectioners call kisses, but no vinegar or pepper on any account. A little spice improves them, but must be used with judgment. Do not stick any sharp instrument into him to see if he is becoming tender. Stir him gently watching the while lest he lies too flat and close to the kettle and so becomes useless. You cannot fail to know when he is done. If thus treated you will find him a very digestible, agreeing nicely with you and the children, and he will keep as long as you want, unless you become careless, or set him in too cold a place.

—Selected.

"Be sure that your trade, your profession, your calling in life is a good one—one that God and goodness sanction; then be true as steel to it. Think for it, plan for it, work for it, live for it; throw your mind, might, strength, heart, and soul into your actions for it, and success will crown you her favored child. No matter whether your object be great or small, whether it be the planting of a nation or a batch of potatoes, the same perseverance is necessary. Everybody admires an iron determination, and comes to the aid of him who directs it for good."

"Who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit—that man can advance to eminence in any line."

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

Heaven is more than sitting on a cloud and playing a golden harp.



## ARE THE LAODICEANS SPUED OUT?

(Continued from September  
Issue, 1926.)

By C. A. EDAWRDS

In the last study on this subject, in September, we found "Modern Israel" or Seventh-day Adventist indeed following in the exact footsteps of "Ancient Israel" with regard to their attitude to the testimony born from the Lord through His servant, the prophet Jeremiah. They said, that the statements he made were false, they were not the message from God to them, but he was influenced by Baruch. Jer. 43 1, 3. "Modern Israel" said the message to them through Sister Ellen White who for thirty-six years they acknowledged as the seer of the church, was not from God but she wrote as she was influenced by letters from the members of the church to her, and her husband.

"Many excused their disregard for the testimonies by saying, "Sis. White is influenced by her husband," . . .

Suppose — as some would make it appear, incorrectly however—that I was influenced to write as I did by letters received from members of the church Test. vol. 5, pp. 63, 65. But suppose it was so, that did not alter the fact that they are blind, and the members of the church and her husband would only be bearing testimony to the fulfillment of a prophecy by John on the Isle of Patmos, Rev. 3:17. And this blindness on the part of Modern Israel has led them, like the blindness of Ancient Israel to some doleful acts, such as rejecting Christ and His righteousness, sin against the Holy Ghost, by attributing the manifestation of the Holy Ghost to fanaticism from 1888 in the General Conference held at Minneapolis, Minn., United States of America, and have already rejected the very thing for which they are looking, namely: the Angel of Rev. 18. These are strong statements surely, but they never would have been made unless we are in possession of proof from unerring source which you shall see for yourself.

It is with all tenderness that we speak of the present condition of that church which was once the apple of God's eye. We owe much every way to her. Yet our very prayers for her, demand that we speak the truth and lie not. We are not to suppose that this church in her present condition, can have no power or influence in the world. The Bible does not say that. That church may possess great temporal power, and wealth, and may have a large measure of the wisdom of this world, and gain greatly in number, and by it exert a great influence over men's minds, as does the Church of Rome. Yet whatever she may do, we know she does not exist for the purpose God intended.

But this temporal power or influence will constitute a fatal deception to the Seventh Church Laodicea or Seventh-day Adventist said the prophecy of Sis. White. Please read the following from her pen:

"The church at Battle Creek might have stood free from idolatry and her faithfulness would have been an example to other churches. But she is more willing to depart from God's Commandments than to renounce the friendship of the world. She is joined to her idols which she has chosen, and because of temporal prosperity and the favour of a wicked world are hers she believes herself to be rich towards God. This will prove to many (the majority) a fatal delusion; her divine character and spiritual strength have departed from her." Test., vol. 5: 189-191. But for how long will this divine character depart? Well, it departed from Ancient Israel "forever." Sabbath-School Quarterly, Lesson 12, note 4, Dec., 1925.

### Two Testimonies

Jesus Christ revealed to John on lonely Patmos the state of the Seventh Church Laodicea or Seventh-day Adventist, spoke of two very deplorable conditions, among others, "Blind and Naked," Rev. 3:17.

A revelation from the same source testified to Sis. White the same thing, in the following statement:

"It pains me to say, my brethren, that your sinful neglect to

walk in the light, has enshrouded you in darkness. You may now be honest and not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light darkness." Test. vol. 5, p. 71, compare Isaiah 5:20:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness," said Isaiah. So we can say that a woe is hanging over this church; yes, and here is another testimony, "And thou Capernaum (Seventh-day Adventists, who have had great light) which are exalted unto heaven. (In point of privilege) shall be brought down to hell." Review, August 1, 1893. Cited from the Review exactly as written with the parenthesis. Mr. Williams the Seventh-day Adventist leader in Moron has forgotten his English or has been tampering with established rule of speaking in his endeavor to pervert and darken the minds of his followers. But he may try it and succeed with the ignorant for a time, but he cannot succeed with the intelligent minds that will think for themselves. Kindly notice Mr. Williams, that the verb "have blinded" in the quotation above, is not in the future tense, as you are putting it, but in the present perfect tense. It is not will be blinded, but "have blinded," that is, the act is already completed. Now instead of thanking God any more that the Free Seventh-day Adventists do not understand the testimony because they do not read it as you do, that is to pervert plain statements, please ask him for wisdom and honesty, that you may understand it as they do.

Now the Lord never promised to bless such blind men; He rather promised to destroy them. Notice the word of inspiration. "For the leaders of this people cause them to err. (That is according to the margin. Those leaders whom the people call blessed cause them (the people) to err) and they that are led of them are destroyed" (that is according to the margin those whom they bless are destroyed),

Isaiah 9:16; now if Jesus, John and White say that the Seventh-day Adventists are blind, you nor I do no wrong to say so. And Jesus told us His intention with Ancient Israel, Mat. 15:14, first part. "Let them alone." And His intention with Modern Israel (Seventh-day Adventists), "Spue them out." Rev. 3:16. "Cast them forth with abhorrence." Webster.

### *The Event for Which Ancient Israel Prayed*

The great event for which Ancient Israel prayed and watched was the coming of the Messiah, but the Messiah came in the person of Jesus Christ, and because He did not come in accordance with their expectation He was ridiculed, criticised, jeered and rejected, first by their leaders, then, they in turn, incited those whom they lead to clamour for His rejection. But they are still watching and praying for His (the Messiah's) advent. The great event for which Modern Israel (Seventh-day Adventists) or Laodicians, looked and prayed is the coming of the Angel of Rev. 18:1. When the latter rain (the Holy Spirit) will be poured out as in Pentecost upon the church, and the church will swell the third angel's message with a loud cry, and enlighten the earth with the glory of God. But this event came already we are told, and like Ancient Israel, this manifestation of the Holy Spirit which would have proven such a wonderful blessing to this denomination, was ridiculed, criticised, jeered and laughed at, and regarded as fanaticism by their leading men since 1888. But it will come again, but not for this present organization, for when it comes again this present organization will repeat the same thing we are told by the Spirit of prophecy, as they did in 1888, and their attitude towards those who will receive it will be just as the attitude of Ancient Israel towards the reformers; that is, opposition.

John saw nearly two thousand years now, that the spiritual temperature of this organization became so low that she could no longer hold fellowship with her Lord or He with her. As a re-

sult the Master is seen standing outside altogether. Compare Rev. 2:1 and 3:20 for the position of Christ in this church Laodicea (Seventh-day Adventists).

In 1855, Nov. 20, Sis. White saw in vision this attitude of Christ began. Note the statement in the following: "Nov. 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church." Test., vol. 1, 113. Again. "He will take His Spirit from the church and give it to those who will appreciate it." Review, Feb. 14, 1891. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above vol. 5:461, Mat. 21:43.

"The Jews refused to receive Christ because He did not come in accordance with their expectations." . . .

This is the danger to which the church is now exposed. That the invention of finite men shall mark out the precise way for the Holy Spirit to come. Though they (Seventh-day Adventists) would not care to acknowledge it, some have already done this. And because the Spirit is to come not to praise men or to build up their erroneous theories but to reprove the world of sin, and of righteousness. Many (the majority) turn away from it." Test to Ministers, 65.

The entire Jewish people did not reject Jesus but the majority did, hence they were rejected on the whole and individuals were taken, but those who were on the Lord's side did not remain in the church but joined the reformers. The message that will be proclaimed conjointly with the third angel's message that will enlighten the earth with the glory of God, will be the message of Christ and His righteousness. Note the following: "Christ and His righteousness are to be blinded with the third angel's message that the whole world may be enlightened with His glory," Review, July 14, 1891. "The time of test is just upon us for the loud cry of the third angel has already begun in

the message of the righteousness of Christ, the sin pardoning Redeemer," Review, Nov. 22, 1892. Note carefully, it has already begun, but has been rejected by the denomination. Two quotations from their own writers will verify this. "It is now nearly forty years since there came to this people a beautiful, inspiring sin cleaning message; it was known at the time of its coming as the message of righteousness by faith. The minds of many are still exercised regarding it, but strange to say, that message which the Lord intended to bring such a great blessing to the church was not fully received at the time it came nor has it been given prominence since then it should have had. From the very first the seal of approval was placed upon the message and its coming to us at the time, by the Spirit of prophecy. May the Lord pardon His people for the blindness that prevented them from seeing the glory of His message and from responding to His all wise purpose. And may He help us who still have opportunity (Individually yes, Rev. 3:20), to see that act, to do so with all our hearts. The message must be accepted (not by that present organization, no, by another, the one reformed, the proof is at our fingers end). It must be proclaimed with a loud voice in the power of His Spirit." A. G. Daniels, Review, April 23, 1925. A. G. Daniels, the writer of this quotation was the general president of this denomination for over twenty years, and that is his testimony that this people are blind; and as a consequence they have already rejected the message of the righteousness by faith. Have they rejected Jesus? If they have rejected the righteousness by faith which is plain to any intelligent mind, then whose righteousness are they going about to establish? Like Ancient Israel their own righteousness, Rom. 10:3. This is his confession, but what has it brought to the church? Nothing but controversy. Nearly forty years now has this act been done by this organization from 1888 to 1925, rejecting the righteousness of Christ by faith. Why? "Because," said Sis. White in the



quotation cited above from Test. to Minister, 65, "the Spirit did not come to praise them or to build up their erroneous theories." The same reason for which Ancient Israel rejected Christ, because He did not come to sustain their erroneous theories.

Another testimony from their own writer "General Conference Session that was held there in 1888 when the message of righteousness by faith was brought prominently to the attention of the denomination. That Conference marked the turning point in the history of the Advent Movement." R. D. Quinn, Review, April, 1921. "It marked the turning point, he said, true, but what could be the turning point? Well setting aside of the organization. Are the Laodiceans Spued Out? Rev. 3:16. I believe that all candid minds will agree with me, that any religious organization, no matter what it may profess to have been, or to be, if it does not receive and give prominence to, the doctrine of righteousness by faith, it cannot be living for the purpose God intended.

#### *Minneapolis Experience*

From the pen of the Spirit of prophecy we have the following statements: "In 1888 in the General Conference held at Minneapolis, Minn., the Angel of Rev. 18, came down to do His work, and was ridiculed, criticised, and rejected and when the message He brings again will swell into a loud cry, it will again be ridiculed and spoken against and rejected by the majority." (Taking up a reproach). All assembled in that meeting had an opportunity to place themselves on the side of truth, by receiving the Holy Spirit.

"But in the room occupied by some of our people we heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism." "Scenes that were a shame to Christians have been presented to me, as taking place in the council meeting held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and council.

These meetings should have been dismissed as an insult to heaven." To Elder Olsen Coor-anbong, N. S. W., May 31, 1896. "The time will come when many (the majority of Seventh-day Adventists) will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis." To O. A. Olsen, Sept. 1, 1892, "If God would send a message and wait for these older brethren for its advance it would never reach the people." Review, July 26, 1892. Honest hearted Seventh-day Adventists, for God's sake I appeal to you consider these statements seriously.

"The loud cry will come and pass and the latter rain will fall and many of our people know nothing about it." Review, July 21, 1896. . . . "The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light by those who refuse to walk in its advancing glory." Review, May 2, 1890. The influence that grew out of the resistance of light at Minneapolis tended to make of no effect that God has given to His people through the testimonies." Gen. Conf. Bul., Feb. 28, 1893. As far as we have before us Modern Israel or Seventh-day Adventist have reached Pentecost in the footsteps of Ancient Israel.

(To be continued.)

#### DEATH

There are two kinds of death, the first death is common to all men, for "as by one man sin entered into the world, and death by sin and so death passed upon all men, for that all have sinned." Rom. 5:12. "Wise men die likewise the fool and the brutish person perish." Psa. 49:10. Death has passed upon all mankind and the first death awaits both the righteous and the wicked. Only those who are translated to heaven without seeing death will escape the first death.

The second death will have no power upon those who have perfected holy lives for "on such the second death hath no power." Rev. 20:6. "But the fearful, and

unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. And death and hell (the grave) were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15.

None need die the second death unless they choose evil rather than good. We read: "I have no pleasure in the death of him that dieth saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:32.

#### SATAN'S PLAN

"It is Satan's work to tempt minds. He will insinuate his wily suggestions, and stir up doubting, questioning, unbelief, and distrust of the words and acts of the one who stands under responsibilities, and who is seeking to carry out the mind of God in his labors. It is the special purpose of Satan to pour upon and around the servants of God's choice, troubles, perplexities, and opposition, so that they will be hindered in their work, and if possible, discouraged. Jealousies, strife, and evil surmising will counteract, in a great measure, the very best efforts that God's servants, appointed to a special work, may be able to put forth.

"Satan's plan is to drive them from the post of duty by working through agents. All whom he can excite to distrust and suspicion he will use as his instruments. The position of Moses in carrying the burdens that he bore for the Israel of God was not appreciated. There is in the nature of man, when not under the direct influence of the Spirit of God, a disposition to envy, jealousy, and cruel distrust, which if not subdued, will lead to a desire to undermine and tear down others while selfish spirits will seek to build themselves up upon their ruins." Testimony, for the Church, vol. 3, p. 343.

A pilgrim is no meddler in the country through which he is passing.

## IS J. B. MOSLEY DECEIVING THE PUBLIC?

### Is He An Ordained Minister?

To My Brethren of Port Limon, Costa Rica, and to All of the Central American Assembly of Free Seventh-day Adventists; to Our Friends and Enemies Likewise—Greetings:

I have been reliably informed that it is commonly reported in Port Limon, as well as in other cities of Costa Rica, that Elder J. B. Mosley, our recognized and authorized president of the Central American Assembly, with headquarters at Port Limon, Costa Rica, is acting a deceiver because he is raising money for the transportation of the President of the General Assembly from America to Costa Rica.

Be it known to all concerned, that this is to certify that Elder J. B. Mosley has honestly reported all the funds raised in his field, and the Treasurer of the General Assembly holds the said funds to the credit of the Central American Assembly.

Was J. B. Mosley ordained?

I answer yes. He was ordained on a special train between San Jose and Port Limon, C. R. Any person or persons, white or black, red or blue, who report or cause to be reported, that J. B. Mosley of Port Limon, is not a recognized and an accredited ordained minister of the gospel, I brand such person or persons as malicious liars, and that they are only seeking to injure the influence of Elder Mosley by such malicious lying.

If there is any further information desired, it will be furnished by addressing J. W. Manns, president of the General Assembly of Free Seventh-day Adventists, 610 West 36th Street, Savannah, Ga., U. S. A.

Yours in the spirit of Christian kindness,

J. W. MANNS.

## EIGHT REASONS FOR SUNDAY KEEP- ING EXAMINED

The first day of the week, commonly called Sunday, is mentioned exactly eight times in the New Testament. These eight instances of its occurrence are found in Matthew 23:1; Mark 16:1; Mark 16:9; Luke 24:1; John 20:1; John 20:19; Acts 20:7; I Corinthians 16:2. We shall now carefully examine these eight texts, one by one, to learn whether they contain any proof that the observance of the first day of the week as a holy day is justifiable.

### Matthew and Mark Say the Sabbath Was Past

In Matthew 28:1 and Mark 16:1, 2, we are told that after the Sabbath was past, the holy women came to the sepulcher early in the morning on the first day of the week. The day which we now call Sunday is given no sacred title whatever. Not the slightest inkling is given that the first day was now to be considered more sacred than any other of the six working days. It is spoken of simply as an ordinary week day, under the secular title, "the first day of the week." But these two texts plainly tell us that the Sabbath was past when the first day of the week came, showing us that God's holy day comes just before Sunday.

In Mark 16:9 we have the bare record that when Jesus was risen early on the first day of the week, He appeared first to Mary Magdalene. But not the slightest hint is given to indicate that Christians were then to begin keeping Sunday as a holy day in honor of the resurrection.

### Sunday a Working Day Twenty- eight Years After the Resurrection

The fourth time the first day is mentioned is in Luke 24:1. The book of Luke was written twenty-eight years after Christ ascended into heaven, but to that time Luke knew of no change in the Sabbath. He calls Sunday "the first day of the week," which shows us that he did not consider Sunday a holy day. In Luke 23:56 he tells us

that the day before the first day of the week was still the Sabbath of the Lord. The Sabbath was faithfully observed by the disciples, for the women regarded it as too sacred to permit of even the work of embalming the Lord's body. Luke 23:54 tells us that the Friday of the crucifixion was the preparation day. With the declining sun nearing the time of its setting, "the Sabbath drew on." "The women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned (to their dwelling place), and prepared spices and ointments (preparatory to embalming); and rested the Sabbath day according to the commandment." Luke 23:55, 56.

The first verse of the next chapter of Luke tells us that these women went to the sepulcher on Sunday to do work they would not do on the sacred Sabbath day which had just passed. "Now upon the first day of the week," we read, "very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared."

If Jesus had instituted the keeping of the first day of the week as a holy day, we should find the record of it in Luke's gospel; because in the opening verses of the book of Acts, Luke makes the plain statement that he had written in his former treatise of all that Jesus had done and taught. Acts 1:1.

(Continued in next issue.)

"The man who resolves, but suffers his resolution to be changed by the first counter-suggestion of a friend—who fluctuates from opinion to opinion, from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of caprice that blows, can never accomplish anything great or useful."

"When all the details of life appear in the books that never contain a false entry, many will find too late that the record testifies against them."

"The better is always enemy to the best."

"What is difficulty for but to teach us the necessity of redoubled exertion, danger but to give us fresh courage, impossibilities but to inspire us to the enforcement of victory?"