

The Banner

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



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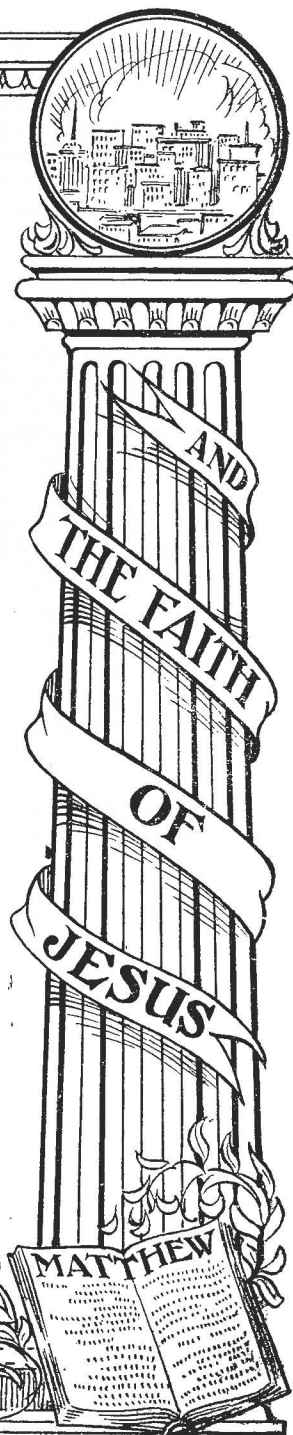
"How dear to our hearts is the yearly subscriber
 Who pays in advance at beginning of the year;
 Who lays down the cash, and does it quite gladly,
 And casts 'round the office a halo of cheer.
 He never says no, Stop The Banner; I can't afford it,
 I am getting more papers than now I can read,
 But alwyas says, Send it; our people all like it,
 In fact, we all think it a help and a need.
 How welcome his check when it reaches our office!
 How it makes our pulse throb!
 How it makes our heart merry.
 We outwardly thank him we inwardly bless him
 The yearly subscriber who pays in advance.

The Banner wants subscribers, that's all.

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No. 5



SERMON BY ELD.

J. W. MANNS

The First and Second Beast of Rev. 13.

"About the time the papal beast was seen going into captivity in A. D. 1798, at the end of 1260 year period of Dan. 7:25, and Rev. 13:5, another beast was introduced upon the scene. You will find this beast described in Rev. 13:11-17. "And I beheld another beast." Note, this beast comes up out of the earth (not out of the sea), which indicates that it was to arise in new territory, territory not previously occupied by "peoples, and multitudes, and nations, and tongues." Rev. 17:15. This beast could not, therefore, arise in Europe, Asia or Africa. Only in the New World of the Western Hemisphere could a nation appear. And we would naturally look to the leading power which has arisen here as the one pointed out in the prophecy, which is beyond the shadow of a doubt the United States."

These were some of the declarations of Evangelist J. W. Manns, pastor of the Seventh-Day Adventist Church.

"From the standpoint of chronology, the application of the symbol to the United States is very easy. This power was seen coming up when the previous one went into captivity, which was in 1798. If we look the earth over, what new power do we find coming up in a manner to attract the attention of the world at that time? None but the United States government.

"John saw this two-horned beast 'coming up' in 1798. The United States was just then 'coming up' and has continued to come up since that time in a manner that finds no parallel in the history of the world.

"Mitchell speaks of it as 'the most striking instance of national growth to be found in the history of mankind.' To what extent the United States has 'come up' since its rise as a nation may be seen by considering a few facts: The conceded domain of the United, in 1776, at

Say, I am The Banner. I have been visiting your home for more than a year. Have you sent in your check of One Dollar for me, which pays your subscription for one year? If not, why not do it today? You read me every time I visit your home, why not pay for me?

The Banner wants to know, I really do.

the time of the adoption of the Declaration of Independence, was only a half million square miles; in 1913 its area, including all of its possessions, amounted to 3,742,155 square miles. Its population then was only 3,000,000; now it is over 100,000,000. In 1913 its total wealth was estimated to be \$130,000,000,000, making it the richest nation in the world; its commerce is world-wide, and as a military power it has for years ranked among the 'great powers' of the world. And all this has been accomplished almost in a quiet and peaceful manner. This nation has not been established by conquest and overthrow of other nations, as were the nations of Europe, but simply by standing up in defense of its rights against tyranny.

"This power had two horns like a lamb. This at once suggests two things: The youthfulness of the power, and an innocent or lamb-like profession embodied in the two great principles upon which the government of the United States was established, those of civil and religious liberty, which it guarantees to all citizens.

"But how long the Republic of the United States might reasonably be expected to endure? was the question asked James Russell Lowell by Guizot, the noted French historian. 'So long,' replied Mr. Lowell, 'as the ideas of its founders continue dominant.' No truer answer than this could possibly have been given. That is to say, this nation will yet desert these great principles. But when these principles are denied by this nation, who has obtained its national charter from the hand of Providence with the distinct understanding that its cardinal principles of gov-

ernment should forever be liberty and equality; and also with the express stipulation that the rule of right should always be paramount to the power of the sovereign State, the star of her genius will set forevermore.

"By that foul act of disloyalty and treason to the laws of nature and nature's God, she will forfeit her own right to life, liberty and the pursuit of happiness. Woe be the day when she shall deny these unalienable rights, these precious God-given boons, to any portion of the family of mankind. In that selfsame hour the bloodless hand will once again trace the dread writing on the national wall: Mene, Mene, Tekel, Upharsin. (God hath numbered thy kindom and finished it. Thou art weighed in the balances and found wanting.) To the United States it will be said, 'Reward her even as she rewarded others, and double unto her double according to her works; in the cup which she hath filled, fill to her double.'

"When Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon the throne of Babylon, denied liberty and the pursuit of happiness to subjects of his kingdom, thus disobeying nature, and nature's God, the Almighty slapped the taste of good things from his mouth, took away his human heart, and gave him the heart of a beast, had him driven from his throne and his kingdom, into the woods, to spend seven years in school, with his diet changed from that used upon his table in the palace, to grass of the forest, until he should know that the Most High ruleth in the kingdom of men. Hence, the United States should take warning."

THE FINAL DESTINY OF THE NATIONS

(By J. W. Manns)

When the Lord comes to establish His kingdom on earth, He will not find peace among the nations, but they will be engaged in fighting the battle of Armageddon in the valley of Jehosaphat in the Turkish Empire in Asia. The nations will not be prepared to receive Him as King of Kings and Lord of Lords, but, on the contrary, we are told in Sacred Writ that "the nations were angry." "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him." "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 11:18, 19:19, 15.

Paul tells us that just before the Lord comes the second time to deliver His own, the world is being deceived by the false doctrines of "peace and safety." I Thess. 5:3. The nations of this world will never crown Christ as their King. Some of our so-called reformers who are trying to induce people into the kingdom of God by the force of civil statutes, and to usher the kingdom of God into this world through the gateway of politics, are working on a plan that can only raise false hopes. This present world, with all its plans, is doomed, and all the nations of the earth are to be "broken to pieces together, and become like the chaff of the summer threshing floors."

The Saviour told His disciples that there would be signs in the heavens above and in the earth beneath whereby His followers were to know that His coming was "near, even at the doors." Matt. 24:33. The driving of the Turk out of Europe was just to precede the battle of Armageddon, and at the termination of this battle the Lord was to smite the nations, dashing them "in pieces like a potter's vessel." Ps. 2:9. It seems, according to human foresight, as if the European war was the prelude to the extinction of the Turkish Empire in Europe. But according to the prophecy in

Daniel 11 and 12 and Revelation 16, the Turkish Empire was not only to come to its "end" in Europe, but also in Asia. According to the Bible, the battle of Armageddon is to be fought immediately after the Turkish Empire is "dried up."

The prophecy declares: "And he (the king of the north, or the Turk) shall plant the tabernacles of his palace between the seas in the glorious holy mountain (in Jerusalem); yet he shall come to his end, and none shall help him. And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11:45, 12:1, 2.

Luther and his co-laborers understood the fulfilment of this prophecy to constitute a sign of the end of the world. In speaking of this prophecy, the great Reformer said, "If we beat back the Turk, the prophecy of Daniel will be fulfilled and the end will be at hand. Then the day of judgment is surely at our doors."—"Martin Luther," by Gustav Freytag, page 11.

Hitherto England has helped Turkey to resist Russia's efforts to obtain possession of Constantinople and the Dardanelles, but today she helps Russia to drive out the Turk. In a remarkable speech delivered at the guildhall in the city of London, Nov. 9, 1914, the Prime Minister, Mr. Asquith, in response to a toast to His Majesty's ministers, said: "I wish to make it clear, not only to my fellow countrymen, but to the world outside, that this is not our doing. It is in spite of our hopes and efforts—it is the Ottoman government that has drawn the sword, and which, I venture to predict, will perish by the sword. It is they and not we who have rung the death knell of Ottoman dominion, not

only in Europe, but in Asia. . . . The Turkish Empire has committed suicide, and dug with its own hand its grave."—The Times (weekly edition), London, England, Nov. 13, 1914.

But let it be remembered that divine revelation has decreed the doom of the world when Turkey falls in Asia. The downfall of Turkey in Asia is the last trumpet blast announcing the death knell of all the nations at the battle of Armageddon. This is no time to put our trust in princes nor riches. Our only hope is in God and His Son, through whose blood we have redemption from our sins by faith. The day of God is drawing nigh and hasteth greatly. Every one will then have to meet God at the judgment bar to give an account of himself. "Prepare to meet thy God."

EQUALITY AMONG BRETHREN

"Those who, as popes, have claimed to be his successors, have no Spiritual foundation for their pretensions. Nothing in the life of Peter gives sanction to the claim that he was elevated above his brethren as the vice regent of the Most High. If those who are declared to be the successors of Peter, had followed his example, they would always have been content to remain on an equality with their brethren."

The above statement is taken from the Sabbath School Quarterly for the first quarter of 1927, Lesson 8, third note, page 25.

Have not Seventh Day Adventists made the similar blunders as of those of the Roman Church, who claim to be the successors of Peter?

By the act of segregating their colored brethren, and by disfranchising them in all their representative assemblies, are they following Peter's example, and proving themselves to be content to remain on an equality with their brethren?

By E. BECKHAM.

Will some Seventh-Day Adventists answer the above questions for E. Beckham?

Brother Beckham just wants to know, that's all.

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"GO WORK"

The Master, in teaching the people on the question of obedience, said, "Son, go work today in my vineyard." Now this command does not indicate that this son was an idler; that he was unemployed, or an unprofitable workman; but rather the opposite. It indicates that he has been working, and that his services are both profitable and desirable. He may be working for himself, or hired out for wages. While these are plainly inferred, this is plainly stated: That he was not working for His Father. It does not say why, but evidently the Father is not to blame, for the command shows that He desires the services of His son. It seems to say, "My son, you have slighted me quite long enough by giving your time and talents to others. I should have first claim on you. So go work today in my vineyard."

It could not have been a matter of wages, for in another place the Master says, "And whatsoever is right I will pay." Surely no honest person would want more than this, and certainly a Christian would not ask more. And it must be a Christian that is meant, for the Father calls him son. How many workmen are getting what they think is right? What is causing the unrest that is in the world today? It is the question of wages. What caused the threatened nation-wide railroad strike last summer? Why did the streetcar men in New

York strike? In Chicago? In Chattanooga? In Atlanta? What has been the cause of every industrial disturbance? It is a question of wages. The employer says, "I am paying all that I possibly can." The employe says, "We have not been paid enough wages. We have been imposed upon. We have not received what is right." Ask the farmer, and he will tell you that he does not get paid enough for his products. The merchant complains that his losses and the leakage takes all his profits. The artisan says low wages, loss of time, and the uncertainty of his position keeps him poor. In fact they all say, "Our pay is not enough." The most common charge against the employer is that he is an unjust paymaster. He is also partial in his relations with his employes. He frequently removed men for no other reason than to make room for some one more favored or with a "pull" as is commonly stated. Men are not sure from day to day that their jobs are safe. This causes a feeling of unrest. The Master says, "Son, go work today in my vineyard, and what is right I will pay." He is an employer who is absolutely impartial. He never drops a servant if it is possible to keep him. He is no respecter of persons, nor does He unjustly charge His servants, and always pays them what is right, and in many instances more than was expected.

Many times the uncertainty of our jobs causes untold anxiety. Firms change hands, new and labor saving machinery is installed, demands for products are curtailed, and in many ways the demand for labor is very materially limited. Today we may be at work and tomorrow be idle. Today our employers may be prosperous and tomorrow their business closed up or insolvent. But as long as this world stands, or as long as probation shall last, there will be work in the Master's vineyard, and at honest wages. In fact, after all earthly enterprises will have run their course, failed, and been destroyed, and the wealth of the world becomes a drug and a curse, the Lord will continue

to pay His faithful servants what is right.

The Lord is saying to every son and daughter, "Go work today in my vineyard." The vineyard is overripe, and now wasting. Soon it will be too late to save it, and so, my son, go work today in my vineyard and what is right I will pay.

The need of the hour is more colporteurs to carry to the people "the truth-filled books that God, by His Holy Spirit, has stirred His servants to write." Each book is a preacher and may be the only preacher thousands of souls will ever hear. We are told that "These books will do for the people today what John the Baptist did for the people of his day." And surely we would be proud to introduce one so great as John the Baptist to the people. "This is missionary work of the highest order, and is the very work the Lord desires His people to do at this time." "The Lord will co-operate with these self-denying workers, thus assuring their success." Get in touch with your conference officials and go work for Father today, and until He says "It is enough," and what is right He will pay.

HELPFUL FRESH

AIR HINTS

Always live, study or sleep in rooms having plenty of fresh air. Have as much of it in the rooms as possible.

At night keep at least one window wide open in your bedroom. Do this summer and winter, whether you have a cold or not. Night air is purer and fresher than day air and you need it greatly while you sleep. Don't be afraid of taking more cold by having the night air flow in over you. It is the chill that makes people take cold. Protect yourself against sudden chill by wrapping yourself up warmly and you will not catch cold, but on the contrary you will be benefited.

"He that will not be counselled, can not be helped."

Dispatch is the soul of business.—Chesterfield.

EIGHT REASONS FOR SUNDAY KEEP- ING EXAMINED

(Continued.)

Sunday Not Observed Sixty- three Years After the Resurrection

The fifth text in which Sunday is mentioned is John 20:1. The Gospel of John was written sixty-three years after Christ's resurrection. Even at that time, sixty-three years after Jesus went back to heaven, Sunday was not known as a holy day, for John speaks of it only as an ordinary day,—“the first day of the week.” Thus we see that there is no reason given for Sunday observance in any of these first five references, but that there is very decided evidence that many years after Christ's ascension the “Sabbath according to the commandment” was still regarded by the disciples as a holy day of rest and worship.

The Meeting in the Upper Room

John, in this same chapter, again speaks of Sunday as a week day. In the nineteenth verse we read, “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”

Some have said this text proves that the disciples observed Sunday, that on the Sunday night of the very day on which Jesus rose from the tomb, they were here assembled to celebrate His resurrection. But notice for yourself that there is not one word in this text saying these disciples were met in honor of Christ's resurrection. Not a single word is found to indicate that these disciples had begun at this time to keep Sunday as the Christian Sabbath. But we do know, from the Scriptural record, that the disciples did NOT meet to observe Sunday in honor of Christ's resurrection, because they DID NOT BELIEVE that He was risen from the dead. Mark 16:9-13.

Disciples Doubted the Resurrection.

It was at this meeting that

Jesus appeared to them, and “upbraided them with their unbelief, . . . because they believed not them which had seen Him after He was risen.” Mark 16:14. Who can honestly think that they were met to celebrate an event which they did not believe had occurred? Any one can see that such a thing would have been impossible. What were they doing? Mark says, “They sat at meat.” They were eating their supper.

Jesus an Unexpected Guest.

When Jesus appeared in the upper room, the disciples were terrified, because they thought they saw a ghost. But Jesus said unto them, “Behold My hands and My feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.” And then to demonstrate that He was a real being, He asked, “Have ye here any meat?” And they gave Him a piece of broiled fish, and some honey from their supper table. This food He ate before them. Luke 24:39-43. This incident furnishes additional evidence that the disciples had assembled in their common abode (Acts 1:13) to eat their evening meal. This was something which they did every day. There is absolutely no justification in this for the keeping of Sunday as a holy day.

Walked Fifteen Miles on Resurrection Sunday.

How did the disciples regard the first day of the week? Why two of them walked to Emmaus and back,—a distance of fifteen miles,—and Jesus made the same journey, and not a hint did He give that such a use of the day was wrong. Luke 24:13-36. They regarded it as a secular day, and nothing more. Not a suggestion is given in all the Bible, that it should be used in any other manner than as a day for labor.

Sunday Sanctification a Fable.

It is quite generally believed among professed Christian people that the seventh day was to be kept only until the crucifixion of Christ; that when Jesus arose from the dead on Sunday, this signified that Sunday was thenceforth to be kept as a holy

day in honor of His resurrection on that day. But we have already noticed that the first six times the first day of the week is mentioned in the New Testament, it is spoken of in connection with the resurrection of Jesus on that very day; and yet these six texts say nothing about Sunday's becoming a holy day at that time in honor of the resurrection. These texts were penned by men who were profoundly interested in everything calculated to throw light on matters of duty and doctrine. These men wrote for us all that they ought to have written. Therefore, the very fact that these six texts mention the first day in connection with the resurrection of our Lord, and yet say nothing about the sanctification of Sunday at that time, is positive proof that the sanctification of Sunday is nothing but a fable.

Sabbath Is the Day Before Sunday.

But that is not all. Three of these texts show us that the Sabbath was the day just before the first day of the week; so that instead of Sunday's being God's holy day at that time, Matthew, Mark, and Luke tell us that the day just before Sunday was the Sabbath, that is, the seventh day, now called Saturday.

“After Eight Days” No Proof

Another argument in behalf of Sunday keeping is that it was customary for Christ to meet with His disciples on the first day of the week, thus giving evidence of His regard for it, and proof of its sacredness. Only one text, John 20:26, is cited to prove this assertion. It does not prove it. The text reads as follows: “After eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.”

It is asserted that this text, in connection with John 20:19, proves that it was the practice of Jesus between the time of His resurrection and ascension to meet with His disciples on the first day of the week. But you will notice that John 20:26 does NOT say that this second meeting of Jesus with His dis-

ciples was on the first day of the week. The text says that it was "after eight days" from the previous meeting of Christ and the disciples, which came at the very close of the resurrection day. Luke 24:29. It naturally follows, then, that this next meeting was not earlier than the second day, namely, Monday, of the following week. The expression "after eight days" from this meeting on the resurrection Sunday, if made to signify only one week, necessarily carries us to the second day of the week. But where is there any proof that this expression "after eight days" signifies just a week? How can you put eight days into a week? Who can put eight days between two Sundays?

If you will compare 1 Chronicles 9:25 with 2 Kings 11:5, you will find that "after seven days" is the expression employed by Inspiration when defining a week. The object of this second meeting of Jesus with the disciples was not to honor any particular day, but to convince Thomas, who was absent on the previous occasion. John 20:26-28.

Did the Disciples Fish on Sunday?

But even if this second meeting did occur on the first day of the week, what evidence would it furnish in behalf of Sunday sacredness? Christ met with His disciples on other occasions. Once they were out fishing. John 21:3, 14. Were they celebrating the resurrection then? Was that Sunday? and did the disciples, even if Christ had met with them twice to honor the first day and establish the "Christian Sabbath" so far forget themselves as to go off fishing on that day? Again, a notable meeting with the disciples was on the day of the ascension, which is generally believed to have been Thursday. The simple fact is that the mere act of our Saviour in meeting with His disciples would not be sufficient of itself to make any day sacred. If so, it would prove the sacredness of several of the working days.

Bible Silent on Sunday Sacredness.

It is said that Christians should observe Sunday in honor of Christ's resurrection on that day. Now the Bible is the only guide for Christians. Where does the New Testament tell us to keep the first day of the week because Jesus rose on that day? Christ and His apostles never said one word in the New Testament about keeping the first day of the week. Then the keeping of Sunday as a memorial of the resurrection of Christ is simply a human custom. The apostles did plainly teach that baptism is the divine memorial of the burial and resurrection of Christ, but never mentioned Sunday keeping as a memorial of those events. Rom. 6:4; Col. 2:12.

What right has any one to set up Sunday keeping as a memorial of his own devising? Why not follow the Bible and keep the seventh day, which is plainly taught all through the word of God? If we really want to show the love of our hearts for our blessed Lord, this is the way to do it, for He says, "If ye love Me, keep My commandments." John 14:15, 23; 1 John 5:3. The test of our love to God is in doing just what He has commanded us in His word.

A Christian should do exactly what the Bible says, and as Christians we must refuse to accept any doctrine or practice which is not taught in the Bible. We have no Scriptural right to keep Sunday in honor of the resurrection, when there is not one word in the Bible to that effect. We know that the Lord is not pleased to have us accept a doctrine not taught in His word and at the same time break the fourth commandment by not keeping the seventh day.

The Time of Pentecost.

Some one will tell us that the day of Pentecost came on Sunday, and that the Holy Spirit was poured out on that day to honor the first day of the week. But there is no scripture which says any such thing. If the outpouring of the Spirit was to honor the first day of the week, the record should, and unquestionably would, have read, "When the first day of the week

was come." But it simply reads, "When the day of Pentecost was fully come," without stating on what day of the week it was. Acts 2:1, 2. Pentecost being the fiftieth day from the sixteenth of the first month, came on different days of the week in different years. If in A. D. 31 it chanced to fall on Sunday, that signified nothing in favor of keeping Sunday as a holy day.

Christ's crucifixion on the fourteenth day of the first month was the antitype of the slaying of the paschal lamb; His resurrection on the sixteenth of the month was the antitype of the waving of the sheaf of first fruits. Fifty days from this latter date, the feast of Pentecost must meet its antitype; and this was fulfilled in the outpouring of the Holy Spirit on that day; hence this manifestation of the Spirit was delayed till that day was "fully come." Ten days had elapsed since Christ had gone to heaven. One Sunday had passed by unnoticed and in silence. Why was not the Spirit poured out then? Because only the day of Pentecost was to be thus marked, on whatever day of the week it might come. The day of the week on which it occurred was wholly immaterial. In apostolic times, it was not uncommon for the Holy Spirit to fall upon the believers on all the days of the week. The outpouring of the Spirit, then, would not be sufficient evidence to mark a day as sacred.

One Religious Meeting on First Day.

The seventh reference to the first day of the week in the New Testament is found in Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This is the only instance to be found in the New Testament of a religious meeting on the first day of the week. Some will say that this text proves Sunday to be the Christian Sabbath; that it was customary for the disciples to devote that day to religious meetings. But, mark you, there is

nothing in this text to indicate that the disciples assembled every first day of the week. The sacred historian merely records that on this particular occasion they met on this certain Sunday.

Paul's Farewell Visit.

"What were the facts in the case? Was this an ordinary occasion? Were they by themselves alone? No; it was a time of unusual interest. The great apostle to the Gentiles was there, paying them a flying visit. He was about to depart on the morrow. It was perhaps the last time that they would ever see him. They wanted to partake of the emblems of the Lord's body from his venerated hand. They wanted to shake that hand in a final farewell, and to plant the kiss of love on his careworn face. The circumstances, then, were unusual. The same combination of facts might never exist again. There is, therefore, so far as the general view is concerned, nothing which would justify the decision that they had ever before convened for like reasons at the same time of the week, or that they ever would afterward. This was only an incidental meeting."

Merely holding a meeting or breaking bread on a day would not make that day a Sabbath neither would it prove that those who held the meeting were keeping that day as a Sabbath. There is no proof in this text in behalf of Sunday keeping.

Troas Meeting Held Saturday Night.

This Sunday meeting at Troas was a night meeting, for it was necessary to use many lights. Acts. 20:7, 8. It was on the first day of the week. In the Bible the day is measured from sunset to sunset. Gen. 1:5; Lev. 23:32; Mark 1:32. The first day of the week, therefore, would extend from sunset Saturday night to sunset Sunday night. So in order for this night meeting to be on the first day of the week according to Bible reckoning, it must have been on what we call Saturday night. If they had gathered to break bread on Sunday night, then that would have been on the second day of the week, the first day having ended at sun-

set on Sunday and the second day having begun at the same point.

Paul preached on Saturday night until midnight, healed Eutychus, broke bread, and continued his discourse until break of day. He then departed early Sunday morning on a twenty-mile journey on foot, across the base of the peninsula from Troas to Assos, while Luke and his companions spent still more of the hours of that day in traveling to the same place by ship. Acts 20:13, 14. This shows that the apostles did not observe Sunday as a day of rest. They did not regard Sunday as "the Christian Sabbath." They looked upon the first day of the week as one of the six working days. According to Acts 20, they devoted Sunday to labor and travel.

Collections on Sunday.

The eighth and last reference to the first day of the week in the New Testament is found in I Corinthians 16:2. Here Paul tells the Corinthian church, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Some have thought this indicated a public meeting on the first day of the week, and that a collection was to be taken. But the very opposite is shown.

Paul did not ask the disciples to take a public collection on Sunday. That is not what the text says. But Paul did urge that "every one" "lay by him" at home. He does not say to the Corinthian believers, "You must go to church on Sunday," but merely that every man should lay by something at home upon that day. Every Sunday, from week to week, they were to lay by at home an offering. In this way a fund would be accumulated for the relief of their fellow believers who had given all for the gospel; so that when Paul passed through Corinth, their donations for their poor brethren at Jerusalem might be made without any hardship to themselves.

One Greek scholar says:

"The apostle only meant that there should be no private and petty gatherings, then first to be made, when he came, but only one *suneisphora* (joint contribution) formed, containing all the sums which had been grad-

ually laid up by each in private."—Bloomfield, in "Notes on Greek Text."

In this way the whole contribution of the church would be brought together at once, on his arrival, without any trouble in soliciting contributions. This text contains no proof whatever in favor of Sunday observance.

The Real "Lord's Day."

It is said that the term "Lord's day" in Revelation 1:10 refers to the first day of the week, the day on which our Lord arose from the dead. But this text does not say the first day of the week is the Lord's day. The Lord has never set apart the first day as His day. Christ has never claimed the first day as His peculiar day. There is not a single word in all the Bible to indicate that the first day of the week is the Lord's day.

The Lord's day is the day of which Jesus is Lord, and in Mark 2:28 we learn that Jesus is Lord of the Sabbath Day. And as "the seventh day is the Sabbath of the Lord," therefore, we know that the seventh day is the Lord's day. God has always claimed the seventh day as His day. He has never cast aside this holy day, to take another in its stead. He calls the seventh day "My holy day." Ist. 58:13.

Every Text Examined.

We have examined now every text in the New Testament which mentions the first day of the week, and have found that it was never observed by Christ or His apostles or anybody else in New Testament Times as a Sabbath. Christ and His apostles observed the seventh day, or Saturday, as the Sabbath, just as it is specified in the fourth commandment.

Many learned men have seen that these texts are not sufficient Bible proof for Sunday keeping. In Smith's Bible Dictionary, a standard work of reference, in the article entitled, "Lord's Day," we read:

"Taken separately, perhaps, and even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice."

In the Encyclopedia Britannica, eighth edition, article

"Sabbath," we read:

"Still, however, it must be owned that these passages . . . are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observation of it."

The *Christian Examiner* says: "The result too often is the conclusion by many minds, that if these frail supports are the best sanction for Sunday, then it has, in fact, no sanction at all."—*Volume L, pp. 61, 62.*

No Bible Proof for Sunday.

"Read your Bibles through a hundred times with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts:

"(1) There is no divine command for Sunday; (2) there is not the least hint of a Sunday institution; (3) Christ never changed the Sabbath from the seventh day to Sunday; (4) He never observed Sunday as a holy day; (5) the apostles never kept Sunday for the Sabbath; (6) there is no prophecy that Sunday would ever take the place of the Sabbath; (7) the word 'Sunday' never occurs in the Bible; (8) neither God, Christ, angels, nor inspired men have ever said one word in favor of Sunday as a holy day."

To Be Continued

FOOD FOR THOUGHT

These are days of intensity. Men are selling themselves soul and body to work iniquity. A power from beneath is controlling them, and every energy of mind and body is on the stretch in service for the god of this world.

The God of heaven plans to meet this situation by developing a people whose devotion to Him and His service will be a marvel to the world. Physical, mental, and spiritual energy are at a premium in this service, and inasmuch as mental and spiritual energy are largely dependent upon the physical condition, God has from the beginning of this movement made the subject of healthful living an essential part of our message.

It may be helpful at this time, when every condition in heaven and earth is calling for a final and supreme consecration, to review some messages given to this people more than forty years ago in a pamphlet by Mrs. E. G. White, entitled "Redemption, or the Temptation of Christ in the Wilderness:"

"As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man and overcome the power of appetite in his behalf. In man's behalf, he must show self-denial, perseverance, and firmness of principle paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death."—Page 35.

"If the power of appetite is so strong upon the human family, and its indulgence so fearful, that the Son of God subjected Himself to such a test, how important that we feel the necessity of having appetite under the control of reason! Our Saviour fasted nearly six weeks, that He might gain for man the victory upon the point of appetite. How can professed Christians with enlightened consciences, and with Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and body?"—Page 50.

"He (Satan) well knows that it is impossible for man to discharge his obligations to God, and to his fellow men, while he impairs the faculties which God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed, through intemperance of any kind, eternal things are not discerned."—Page 56.

"What man would for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect, he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite."—Page 75.

"Through intemperance, some sacrifice one half, and others two thirds, of their physical, mental, and moral powers, and become playthings for the enemy."—Page 57.

"Thousands are continually selling physical, mental, and moral vigor for the pleasure of taste."—Page 81.

"Anything in eating and drinking which disqualifies the mental powers for healthful and active exercise, is an aggravating sin in the sight of God."—Page 85.

TITHING

"God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, and youth may become a treasurer for the Lord, and may be an agent to meet the demands upon the treasury. Says the apostle, 'Let every one of you lay by him in store, as God hath prospered him'.

Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God, and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer." Test. vol. 3, p. 389.

If we are careful to study the Bible closely for ourselves, we shall soon acquire that quality of mind and heart which will enable us to make readily a clean-cut distinction between the elevated, true teachings of the inspired Book and the bigoted statements of men who are going contrary to the Word of God.

"Whatever purifies, fortifies the heart."