

The Banner

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



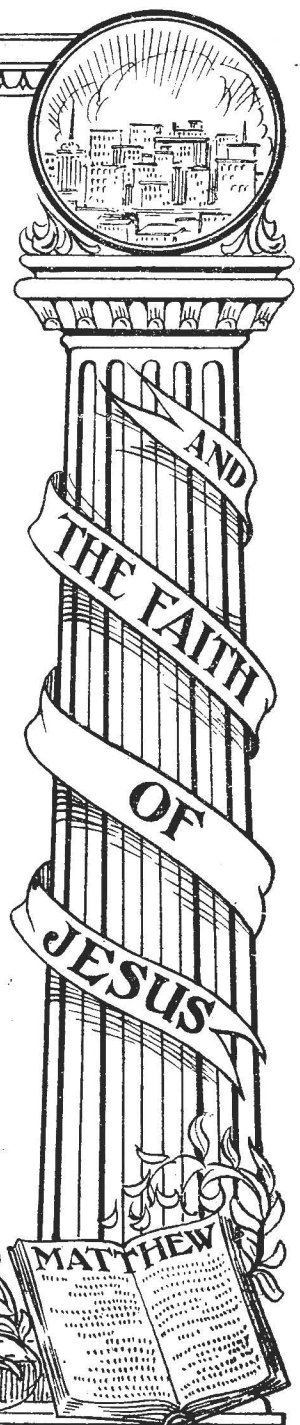
BETHEL CHURCH OF FREE S. D. A.
SAVANNAH, GA.

THE YEARLY SUBSCRIBER

"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 alwayas 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.

Vol. VI Savannah, Ga., June, 1927 No. 6



THE BANNER

Entered as second-class matter August 7, 1928, at the post office at Savannah, Georgia, under the Act of March 3, 1879.

Published monthly by the Banner Publishing Association, a Corporation of Free S. D. A., 610 W. 36th St., Savannah, Ga.

Price.....10c per Copy, \$1.00 per Year

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SPIRITUAL DYSPEPTICS

There are some among the professed followers of Christ who are spiritual dyspeptics. They are self-made invalids, and their spiritual debility is the direct result of their own shortcomings. They do not obey the laws of God, nor carry out the principles of His commandments. They are indolent in His cause and work, accomplishing nothing themselves; but when they think they see something with which they can find fault, then they are active and zealous. A Christian who does not work cannot be healthy. Spiritual disease is the result of neglected duty. In order for a man's faith to be strong, he must be with God in secret prayer. How can a man's benevolence be a blessing to him if he never exercises it? How can we ask God to help in the conversion of souls unless we are doing all in our power to bring them to the knowledge of the truth? You have brought upon yourself a debility which has made you useless to yourself and to the church; and the remedy is repentance, confession and reform. You need moral power, and the real nourishment of the grace of God. Nothing will give bone and sinew to your piety like working to advance the cause you profess to love, instead of binding it. There is but one genuine cure for spiritual laziness and that is work—working for souls

who need your help. Instead of strengthening souls, you have been discouraging and weakening the hearts and hands of those who would see the cause of God advance.

God has given you abilities which you can use to good account or abuse to your own injury and to the injury of others. You have not realized the claims that God has upon you. Testimony for the Church, Vol. Pages 235-236.

WHAT HINGES ON MOSES

Have you ever heard any one teaching that Moses and his writings were for a primitive age, and that they have no special value for us of today? Have you been tempted to think that there might be some point to the contention of these modern teachers in regard to the value of Moses?

It is interesting, however, to note the value that the great Teacher Himself placed upon the writings of Moses. Hear what He says: "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 45-47.

A little careful reflection upon the foregoing words of the Master will be found of great value. He sets forth the affirmation that if we believe Moses, we will believe the Christ, because Moses wrote of Him. And then the Master presents the striking truth that if we do not believe the writings of Moses, neither will we believe the words of Christ Himself.

Would it not be well for us to regard carefully that which the Master held in such high esteem? The Mosaic record of creation, for instance, seems to have been the target all through the ages, for the archenemy of all truth. But that simple Mosaic story of creation gives us an omnipotent God with infinite creative power; and any one who has experienced the creative power of God in conversion can easily believe the creation story of Moses.

EIGHT REASONS FOR SUNDAY KEEPING EXAMINED

(Continued.)

Candid Confessions.

Cardinal Gibbons says:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we (Catholics) never sanctify."—*Faith of Our Fathers*, p. 111.

The *Watchman*, a Baptist paper, in reply to a correspondent, says:

"The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation."

The *Christian at Work*, April 19, 1883, says editorially:

"The truth is, so soon as we appeal to the literal writing of the Bible, the Sabbatharians (those who keep Saturday) have the best of the argument."

Rev. Thomas Williams, Church of England minister, says:

"In this conflict (the question of which day should be kept) the Sunday claim must fail, for there is not one word of Scripture to sustain Sunday as the Sabbath."—*Sabbath Question*, Advocate Publishing House, Chicago, p. 58.

Reward for One Sunday Text.

The late Father T. Eerich said:

"For example, the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it, that 'the seventh day is the Sabbath,' i. e., Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No, it cannot be done; it is impossible."—*Hartford (Kansas) Weekly Call*, Feb. 22, 1884.

Since there is no Bible proof for keeping Sunday, all Chris-

tians should keep the seventh day, which is plainly commanded in the Bible.

Sunday Not to Be Kept.

Common justice requires that no human statute become operative until due publication has been made that such a law has been enacted by competent authority. If this is true of human laws, the violation of which results only in limited punishment, how much more necessary it is that divine laws, the violation of which is punishable by eternal punishment, should be given publicity by competent authority.

If God wanted us to keep Sunday, would He not have told us about it in the Bible? Who can believe that God would have set aside the seventh-day Sabbath of His own appointment, and put in its place a new day, and then never have given us a hint in His word that the old one was abolished or the new one inaugurated? If it were intended that after Christ's resurrection the first day should be kept instead of the seventh, why is there no mention of this in the New Testament?

Lord's Supper Not of Man's Invention.

The New Testament, in speaking of the new ordinances, which came in under the gospel dispensation, gives us instructions so clear that all can understand them. The Lord's Supper and baptism are clearly explained in the New Testament. The Lord Jesus did not leave it to some man to invent the Lord's Supper as a means of commemorating His death. The Scripture plainly tells us how Jesus Himself instituted the Lord's Supper. I Cor. 11:23-25. The Scriptures also clearly teach us that the Lord's Supper is a memorial of His death. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." I Cor. 11:26.

But where is there any similar Scriptural record that Jesus instituted the keeping of the first day of the week as the Lord's day, in honor of His resurrection? Where did Christ ever mention the first day, or say even one word about it? If Christ never mentioned the first day, how could He have instituted it as a holy day, and enjoined its observance? Can any

one tell? Where does the New Testament say one word about the keeping of the first day of the week? Nowhere. Now, when the Lord has not put a single word in the Bible about keeping the first day of the week, shall *men* say that it *should* be kept in honor of our Lord's resurrection? Surely those who do, set themselves up as knowing more than the Lord Himself.

The Bible the Only Guide.

We find no obligation for Sunday keeping in the Bible. There is not a single commandment for it. There is not a hint that Christ bestowed upon it any sanctity. The Bible is the Christian's only guide. Paul tells us that the Scriptures thoroughly furnish the Christian unto all good works (2 Tim. 3:16, 17); that is, they contain everything essential to salvation, or helpful in the Christian life. If, therefore, Sunday keeping has no warrant in the Bible, which we have seen to be the case, then it is not among those things which are profitable, or which, as Christian doctrines, are necessary to furnish the men of God unto all good works. And the keeping of Sunday, then, as the Lord's day is not a "good work." The fact that the New Testament says nothing about keeping Sunday, is positive proof that the Lord does not want us to keep it.

The fact that there is no divine command for Sunday observance leads us to two conclusions:

1. No sin is committed by working on the first day of the week. In Romans 4:15 we learn that where there is no law there is no transgression. Would God punish us for not doing what He never told us to do?

2. The men who honor God by keeping a day must be prompted by the conviction that they are doing it in strict and cheerful obedience to a divine command for a Sunday Sabbath, how can we honor God or be obedient to Him in keeping that day?

Sunday Keeping Not of God.

Sunday sacredness is not of God's planting. It is not taught in the sacred word. Jesus says, "Every plant which My heavenly Father hath not planted, shall be rooted up." Why not then give up the keeping of Sun-

day, since there is no Bible proof for it, and begin to keep the right day? Why not begin to obey God and keep the seventh day, just as He commanded? Be loyal to Him even though His memorial is unpopular, and though it is trodden in the dust. Trust may be ridiculed and reviled today, but some glad day it will triumph gloriously.

THE TONGUE

Concerning the evil possibilities of an unconsecrated tongue, the apostle says:

"The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6.

"I saw a terrible fire some time ago, or, rather, I saw the reflection of it in the sky: the heavens were crimsoned with it. It burned a large manufactory to the ground; and the firemen had hard work to save the buildings which surrounded it. They poured streams of water on it from fifteen engines; but it licked it up and would have its course till the walls gave way. That terrible fire was kindled by a farthing rushlight.

"Some years ago I saw the black ashes of what the night before was a splendid farmyard, with hayracks, corn stacks, stables, and cow sheds; and lying about upon them were the carcasses of a number of miserable horses and bullocks, which had perished in the flames. All that was done by a lucifer match.

"In America the Indians strike a spark from a flint and steel, and set fire to the dry grass; and the flames spread and spread until they sweep like a roaring torrent over prairies as large as England, and men and cattle have to flee for their lives. 'Behold, how great a matter a little fire kindleth!' and the tongue is fire. A few rash words will set a family, a neighborhood, a nation, by the ears: they often done so. Half the lawsuits and half the wars have been brought about by the tongue. Husband and wife have . . . become bitter foes,—all on account of fiery arrows shot by this powerful little member."—Bolton.

The decisions of the judgment turn on the use we make of the tongue.

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Those who use their tongue to gossip, to defame others, to peddle scandal, to speak words that grieve the angels, will never enter heaven. It will not be sufficient for us to have our name on the church roll, to pay tithe, to do some missionary work, to work in the cause and draw a salary, but we must also give account of the use we make of the great gift of speech. Prayer and the spreading of an evil rumor about some one do not go together. The same fountain does not pour forth sweet water and bitter. Like the psalmist, we need to set a guard, lest we sin with our lips.

I HAVE NOT FORGOTTEN

"They pulled off my shoes and stockings and jacket and trousers and little shirt, and bundled me into my nightdress and rolled me under the blanket and tucked me in, and kissed me good night. When my mother's lips touched my cheek I awoke. 'Is it you, mamma?' I asked.

"'Aye,' said she; 'tis your mother, lad.' Her hand went swiftly to my brow and smoothed back the tousled wet hair.

"'Is you kissed me yet?'

"'O aye,' said she.

"'Kiss me again, please, mum,' said I; for I wants t' make sure you done it'."

Time came when that mother was so ill that they must send for the mail-boat doctor. She always said she was better,—much better,—but love always tries to ward off the worry of those who are concerned. For a long time before she went away into the shadows she went about the house smiling, but there was a difference somehow. Now let the lad tell what happened one day:

"She was now more discreet with her moods; not once did I catch her brooding alone, though

more than once I lay in dark corners or peered through the crack in the door; and she went smiling about the house as of old—but yet not as of old—and I puzzled over the difference, but could not discover it. More often, now at twilight, she lured me into her lap, where I was never loath to go, great lad of nine years though I was; and she sat silent with me, rocking, rocking while the deeper night came down,—and she kissed me so often that I wondered she did not tire of it, and she stroked my brow and cheeks and touched my eyes and ran her finger tips over my eyebrows and nose and lips, aye, and softly played with my lips; at times she strained me so hard to her breast that I near complained of the embrace; and I was no more driven off to bed when my eyes grew heavy, but let lie in her arms, while we sat silent, rocking, rocking until long, long after I had fallen asleep. And once, at the end of a sweet, strange hour, making believe to play, she gently pried my eyes wide open, and looked far into their depths—so deep, so long, so searching, so strangely that I waxed uneasy under the glance. 'Wh-wh-what—what you—' I began, inarticulately.

"'What am I looking for?' she interrupted speaking quickly.

"'Aye,' I whimpered, for I was deeply agitated, 'what you lokin' for?'

"'For your heart,' said she. I did not know what she meant, and I wondered concerning the fancy she had, but did not ask, for there was that in her voice and eyes that made me very solemn.

"'Tis but a child's heart,' she sighed, turning away. "'Tis but like the hearts,' she whispered, 'of all children. I cannot tell—I cannot tell,' she sobbed, 'and I want—O, I want so much—to know.'

"'Don't cry,' I pleaded, thrown into an agony by her tears, in the way of all children. She sat me back in her lap. 'Look in your mother's eyes, lad,' she said, 'and say after me this:

"'My mother.'

"'My mother,' I repeated, very soberly.

"'Looked upon my heart.'

"'Looked upon my heart,' said I.

"'And found it brave.'

"'And found it brave.'

"'And sweet.'

"'An' sweet.'

"'Willing for the day's work,' she said.

"'Willin' for the day's work,' I repeated.

"'And harboring no shameful hope.'

"'An' harboring no shameful hope.'

"'Again and again she had me say it until I knew it every word by heart.

"'Ah,' she said at last, 'but you'll forget.'

"'No, no,' I cried; 'I'll not forget. "My mother looked upon my heart," I rattled, "'an' found it brave and sweet, willing for the day's work an' harboring no shameful hope." I've not forgot—I've not forgot.'

"'He'll forget,' she whispered, 'like all children.'

"'But I have not forgotten. I have never forgotten that when I was a child my mother looked upon my heart and found it brave and sweet, willing for the day's work, and harboring no shameful hope.'—Selected.

"They talk about a woman's sphere,
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper, yes or no,
There's not a life, or death, or birth,
That has a feather's weight of worth,
Without a woman in it."

"It is manhood nature is after, not money or fame. Oh, what price will she not pay for a man!"

"A noble manhood or womanhood will lift any legitimate calling into respectability."

"When one begins to turn in bed it is time to turn out."

"Idleness rusts the nerves and makes the muscles creak."

"Work has system, laziness has none."