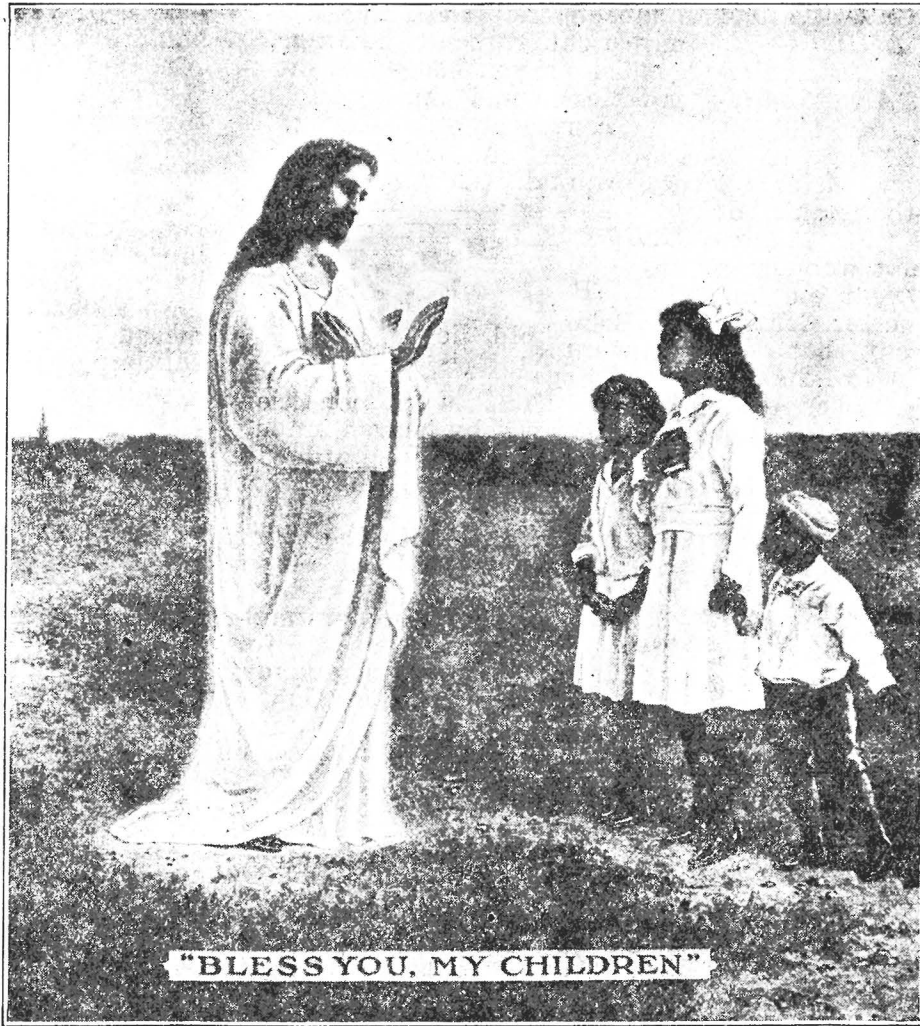
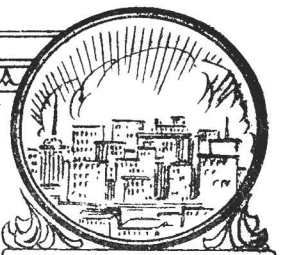
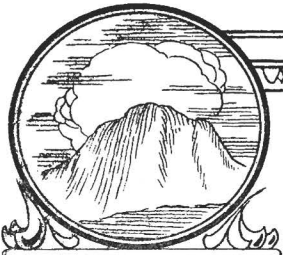


FOURTH GENERAL SESSION EDITION

The Hammer

WORLD WIDE REFORMATION

"He that Winneth Souls Is Wise"



"BLESS YOU, MY CHILDREN"

THE
COMMANDMENTS
OF
GOD

AND
THE FAITH
OF
JESUS

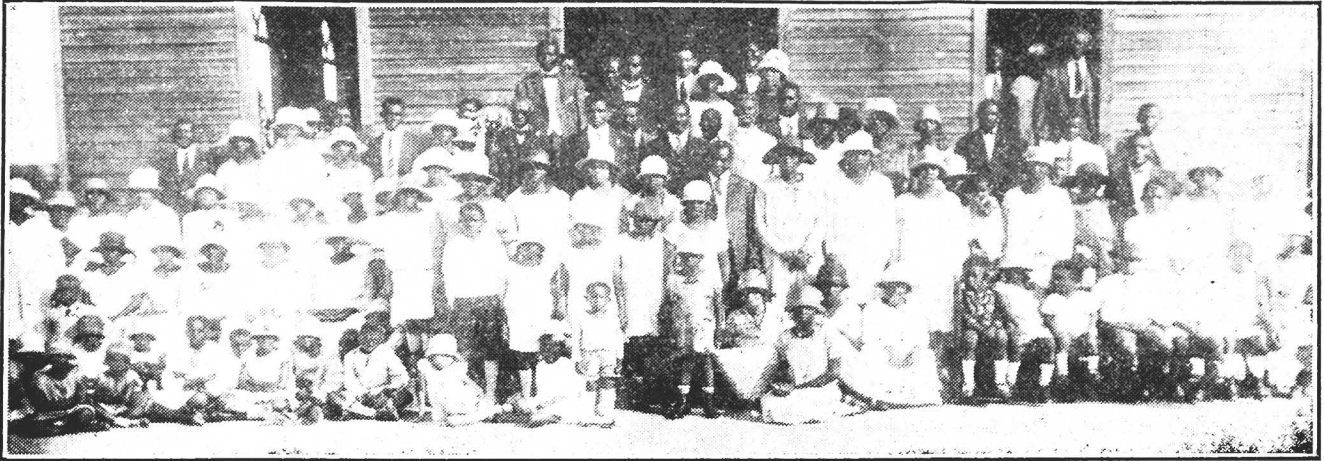


Vol. VII

Savannah, Ga., Aug., 1928

No. 7





Port Limon Church and Congregation of Free Seventh-Day Adventists,
Port Limon, Costa Rica, C. A.

TO THE PORT LIMON, PACUARITO, SIQUIRRES, CAIRO BRANCH, GERMANIA AND PANAMA CHURCHES AND COMPANIES IN THE CENTRAL AMERICAN ASSEMBLY, PORT LIMON, COSTA RICA.

Dear brethren and sisters:
Greetings in the name of Jesus.

You are no doubt wondering how the session went on, and what has been done for Central America. I can say that definite plans are laid for the upbuilding of the work over there. I have placed the need of Central America squarely before the General Assembly in Session, and great consideration is given to our field. First of all, our great leader will be coming to your help; and I am sure your longing expectation will shortly be realized.

The session was indeed grand; and the reports of the delegates were very encouraging. I believe we have done well for the short time we started. Yes, the Lord is leading in this glorious cause of right. Therefore, let us with united efforts press the battle to the gate. Fight the good fight. Press together, press together. Do all you can for the advancement of the work, and the goal of your aspiration will be sure.

I have enjoyed my stay in Savannah, and I feel just as I am at home with my brethren here. Notwithstanding I am longing to see you. We are still conducting our tent meeting, and sincerely hope the dear

Lord will crown our effort with a harvest of souls. Pray for our success. Elder Manns, Sis. Johnson, the delegates and the entire church send greetings.

Wishing you heaven's continual blessings, I am,

Your brother in Christ,
J. B. MOSLEY.
Savannah, Georgia.

UNITY AMONG BRETHREN

By C. A. Edwards.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1. This is a condition much desired by heaven among God's children. The Lord will have His people to know that their condition in this respect has much to do with the glory which belongs to Him. It is stated by the Apostle like this: "The eyes of your understanding being enlightened," for what? "That ye may know what is the hope of this (God's) calling, and what this riches of the glory of His inheritance in His saints." Eph. 1:18. That is, God wants His people to know that this condition among them will redound to His glory. He said that His children will not be walking worthy of Him until they are found in this condition.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3. According to the

test it requires some efforts on the part of God's children if this condition is ever attained.

Men of varied temperament, and from all walks of life; the educated and the uneducated, the cultured and uncultured, the rich and the poor. Does it not require much longsuffering and forbearance on the part of these various elements to be kept together until "all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man. Unto the measure of the stature of the fullness of Christ?"

God has a Standard. The rich feels himself above it and those of low estate are below it; then he admonishes by James, "let the brother of low degree rejoice in that (for the fact that) he is exalted: But the rich, in that (for the fact that) he is made low." James 1:9, 10. In evidence for all, high and low, valley and hill, to meet on equal platform. The Standard of God, a work must be done for both, the one comes up and the other comes down. If there is any refusal on the part of any, high or low, to have this work done for Him, there can be no unity, and God is dishonored. The psalmist in describing this condition among the disciples of Christ, said it is like precious ointment on Aaron's head, it is as the dew of Hermon, and as the dew that descended upon the mountain of Zion. For there (in that condition) the Lord commanded the blessing, even life forevermore. Ps. 133:2, 3.

The oil, the consecrated oil, was used to consecrate Aaron,

his sons, and all the vessels of the Sanctuary. See Exodus 30: 25-30. No greater blessing can be given God's children in this life than the gift of the Holy Ghost. And, the anointing oil is a type of the anointing of the Spirit for efficient service. But as it was in Pentecostal times the same must be true among the followers of Christ today; they must be united "one accord."

The burden of Jesus' prayer in the garden of Gethsemane, as recorded by John in the 17th chapter of the Book, was for unity among them. Notice carefully what is stated. "For their sakes I sanctify myself, that they also may be sanctified through the truth. Neither pray for these alone, but for them also which shall believe on me through their words; That they all may be one; as thou, Father, are in me, and I in Thee, that they also may be one in us: That the world may believe that thou hast sent me." John 17:19-21. So then the attitude of the world toward our Saviour is largely depending upon the unity that is existing among the followers of Christ. We ought to all sense our responsibilities in this direction. Again: "The glory which thou gavest me, I have given them; that they may be one, even as we are one." "The glory which thou hast given me," Jesus said. What is the Glory? It may be asked. Well, Moses asked the Lord some time before to show him His (God's) glory; and the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. . . And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Exodus 33:19; 34:6.

These characteristics mentioned here constitute the glory of God and it is necessary that each of His disciples possess these characteristics which are vitally essential to the desired unity. And the Apostle Paul named them as the essential for walking worthy of the Lord in Eph. 4:1-3. By which means this unity or oneness will be achieved. Then he goes on to say, "I in them and thou in me, that they may be made perfect in one; and that the world may

know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23. Again our responsibilities are placed before us in the wording of this text. We have a testimony to bear to the world concerning our Saviour Jesus; and that testimony cannot be borne truthfully when we are at cross purposes with each other.

May the Lord help us that we may all consider well this vital question and make the necessary endeavor by lowliness, longsuffering and forbearance to keep this unity.

MISSIONARY WORK IN THE NEW YORK CHURCH— WHO IS WHO OF MIS- SIONARY WORKERS AMONG FREE S. D. A.?

Among the missionary workers in the New York Church are the four children you see in the



picture. From left to right: First, Little Ruby Patterson, nine years old; second, Ernestine Jones, eleven years old; third, Mildred Hill, eleven years old; fourth, Henrietta Williams, twelve years old. The fifth, Sister Celeste Howard, who is the teacher of this class.

The goal for these children for the quarter was fixed at \$20.00. It was quite a problem in the minds of many of the members as to how these children would raise their goal. The teacher was taken ill, and being under the doctor's treatment was not permitted to do work of any kind, and therefore could not help the children in their financial struggle. But like many of the faithful ones in the days of Nehemiah, each of these children had a mind to work. Seeing this, a friend of our cause bought some truth-filled papers and gave these

children to sell for their class, all of the proceeds of which they were to use to reach their goal.

The teacher, (when she was able), and Sister Viola Williams were constantly out with this class. The class worked faithfully and sold all of their papers. And when the race was over, they had raised \$56.50 for the quarter ending June 30th, 1928, \$36.50 above their goal.

A beautiful Banner was presented by the Sabbath School as a token of appreciation for their faithful effort in this missionary endeavor.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Ps. 60:4.

[Editor's Note: Surely these children have set an excellent example for the older members of our churches throughout the denomination of Free S. D. A. They have surpassed all in any of our churches. Truly a live church is a working church. Yes, and we too, ask, Who Is Who of the Missionary Workers Among Free S. D. A.—J. W. M.]

THE TERM CHRISTIAN

The word "Christian" is found but three times in all the scriptures. The places where it occurs are Acts 11:26; Acts 26:28; and 1 Pet. 4:16. These read as follows: "And the disciples were called Christians first at Antioch." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

The term Christian was given them because they talked about Christ constantly.

The chronology of some of the events recorded in the Acts is not entirely certain, but it seems pretty clear that the followers of our Lord were not called Christians till ten or twelve years after our Savior's ascension to Heaven.

"A good teacher always looks his scholars straight in the eye. He talks in a cordial, free way, as if he were telling all his heart. He does not stammer, shift, falter, or act like an embarrassed schoolboy."

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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C. A. EDWARDS.....Calle Marina No. 83, Moron, Cam., Cuba

THE FOURTH SESSION OF THE GENERAL ASSEMBLY OF FREE SEVENTH-DAY ADVENTISTS CONVENED AT SAVANNAH, GA., JULY 12-22, 1928.

Our brethren of Bethel Church of Savannah, Ga., spent about two weeks preparing the Camp. A very suitable site was selected at the corner of Bolton St. and Atlantic Ave. Our large tent, 60x80, was first erected. Everything was very beautifully arranged. Our seats were of the very best type. There were eight family tents to accommodate the delegates who lived on the ground. Our dining room tent was a 40-foot circle which was made very convenient for serving meals. Sisters Mattie Amaker and Alma Johnson of New York were in charge of the dining room tent and they were assisted by several others of the Savannah Church.

The first meeting of the session was held Thursday night, July 12th. The sermon, which follows, was presented by Eld. J. B. Mosley of Costa Rica, Central America.

"The Devil"—Who Made Him and Where Did He Come From?

By J. B. Mosley.

Many people believe the devil came from beneath this earth, and that there is a blazing hell where he is burning the wicked. But let us see if the Bible endorses such theory. I believe

every problem in life can be solved by the Bible, which contains the shining word of God. Query: Is the devil a good being? No. He is wicked. God made the devil, but he did not make him a devil. Turn with me to the 1st Chapter of Col., verses 16, 17. "For by him were all things created, that are in heaven, and that are in earth,

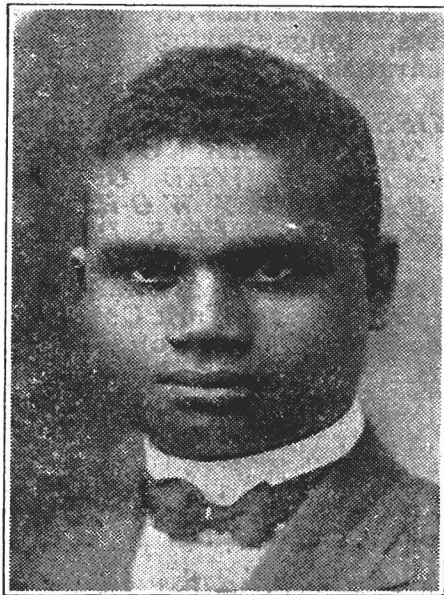
was found in Satan's heart, and he is the originator of sin. But since God created Satan he believes that he (GOD) is responsible for sin. And since God is all powerful and couldn't tolerate Satan in heaven, why didn't he destroy him? But instead throw him down on poor humanity and allow him to play a havoc with us.

Now if this man's understanding was enlightened he would never reason thus. But the carnal man cannot discern spiritual things; and to be carnally minded is death. To be spiritually minded is life; and our minds can only be spiritualized by accepting the infallible word of God. Then we will be able to compare spiritual things with spiritual things and allow the Bible to tell its own story.

Notice carefully the 28th chapter of Ezek. And the 15th verse: "Thou (Satan) wast perfect in thy ways from the day thou wast created, till iniquity was found in thee." The Lord said, "Thou wast perfect in all thy ways, till iniquity was found in thee." Note: Iniquity was found in Satan, not in God. Therefore, we can clearly see that Satan is the originator of sin. No one tempted him,—he corrupted himself because of his beauty, wisdom and brightness. Verse 17.

What is the iniquity that entered into the heart of Satan? Let us turn to Isa. 14:12,13: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the North. I will ascend above the heights of the clouds; I will be like the most high." Prior to this time equity was in Lucifer's heart. But after he envied the throne of God, etc., inequity or iniquity took the place of equity in his heart. The iniquity, wrong, sin or wickedness that was found in him is the thought he created and the effort he put forth to exalt his throne above the stars of God: And to be like the most High, etc.

Satan tried to gain the sympathy of all the angels, and had God kept him there, he would have corrupted the whole heav-



J. B. MOSLEY, President
Central American Assembly, Port
Limon, Costa Rica.

visible and invisible, whether they be thrones, or dominions, or principalities or powers: All things were created by him and for him: . . . This settles the question of who made the devil.

God created him a perfect being, but at that time he was not a devil. The name devil came about after he sinned. Proof: Turn with me to Ezek. 28:13-15. Now where did the devil come from? Heaven, of course. He was in the garden of the Lord. He was the anointed cherub. Yea, one of those cherubims whose wings overshadowed the mercy seat. At that time his name was Lucifer, meaning Son of the Morning. But alas! his beauty corrupted him and he became a devil.

We are all aware of the fact that envy entered his heart after he became uplifted. Sometime ago a man told me he did not believe in the Bible, because it tells us that iniquity

en. Therefore, the Lord cast him down to the ground, and has predicted that he will lay him before kings and finally burn him to ashes. Ezek. 28: 18, 19. Now if we accept the Gospel of Christ and keep all His commandments, we will be privileged to see him while he is yet alive.

As I said before, many people believe that the devil is living beneath the earth, and that he has a burning hell below where the wicked are thrown into. And that he has in his hands a fork with three prongs which he takes to stick all who are thrown into hell fire. Geography teaches that the earth is set upon an axis. And it is an established fact among philosophers, scientists, clairvoyants and men of great intellectual calibre, that beneath the axis is an elephant, and beneath the elephant is a tortoise.

Do you believe in geography? Let us find out what the Bible says about it. Then if the Bible is true geography must be a lie. For lie is the antonym for truth. Let us turn to Job 26:7: "He stretched out the North over the empty place, and hangeth the earth upon nothing." Note what the Bible declares, He (God) hangeth the earth upon nothing. Therefore, we can authoritatively say that geography is lying in this respect. The time is coming when the Lord is going to turn this earth upside down. Hence, we should believe the word of God and discard the word of man.

If you dig the earth what will you find beneath? Nothing but water. There is no such thing as a devil casting down the wicked into hell with a pitch fork in his hand. He has no power to burn a single man.

God will burn him with fire. The devil is not living under the earth. He lives in the atmosphere. Therefore he is called the Prince of the power of the air. For says the Scripture, "We wrestle not against flesh and blood, but against . . . the rulers of the darkness of the world; against spiritual wickedness in high places." Eph. 6:11, 12.

I wish to call your attention to some of the works of Satan,

and what he is doing and will do till the end of time. He tempted the son of God on the point of appetite saying "if thou be the Son of God command that these stones be made bread." Matt. 4:3. But the Saviour met him with the weapon of defence, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." Verse 4. Satan is a diligent Bible student. He has studied the Scriptures for nearly 6,000 years. Therefore, as he is such a great Bible student he deemed to capture Jesus with the Scriptures.

Take notice: The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Matt. 5, 6. Satan perverted the Scripture by adding in "at any time," and if Jesus was not a diligent Bible student he would have overcome Him. Read the Scripture which Satan quoted, and you will notice that "at any time," is not in it. Psm. 91:11, 12. He is today overcoming many by quoting the Scriptures and perverting them.

What is the devil now doing? Turn with me to 1st Peter 5:8. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Wickedness, vices, murders and varied abominations existing in the world today are the workings of Satan; and many are devoured minutely by this wily foe. But the time is fast approaching when the Lord shall lay him before kings, and cast him into the lake of fire till he is burnt to ashes. Before doing this, he will be bound for a thousand years, and the people of God will be privileged to see him in his prison cell. Rev. 20:1, 2; Isa. 14:14-17.

After the devil is loosed out of his prison house, he will gather all the nations of earth to battle against God; in which battle, fire and brimstone will emanate from heaven and burn him and his followers to ashes.

Rev. 20:9, 10; Mal. 4:3.

Brethren and sisters and kind friends, in order to be sheltered from these winds of deception, we must give diligent study to the word of God. Earth's history is fast closing and that eternal day will soon dawn upon us. Therefore, since we are aware of these facts, let us make sure our eternal salvation and walk in heaven's sunlight till the end of our pilgrimage.

The second meeting was conducted Friday morning, July 13th, at six o'clock. This meeting was both interesting and inspiring. The Bible study was given by Eld. C. A. Edwards of Moron, Carn, Cuba. It being preparation day, there was no other service until 7:15 o'clock. At this hour the delegates were all gathered in for the Vesper Service at the beginning of the Sabbath.

The fourth meeting was opened at 8:30 P. M. Song service was conducted by Bro. D. E. Williams. Prayer was offered by Eld. J. H. Buckland of Moron, Carn, Cuba. A most stirring and interesting sermon was preached by Eld. C. A. Edwards of the Cuban Assembly.

DISOBEDIENCE

By C. A. Edwards.

The Spirit of the time is Disobedience. The children are disobedient to their parents. Just as it is with the parents, so it is with Jehovah. Many of God's professed people are disobedient. Jer. 9:23, 24. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

Now there is a tendency in our world today that men have wisdom, glory in their wisdom, and men that have might glory in their might, rich men glory in their riches. The Lord said not to glory in your wisdom, judgment, righteousness, or riches. There is but one thing

for us to glory in and that is according to this admonition. Let him that glorieth, glory in this, that he understandeth and knoweth me. Those who keep the commandments of God would say they know God. But do we understand God? It is a great privilege to understand God. We are not to be satisfied that we know God, but we are to make an effort to understand God. Turn with me to Ps. 107:43: "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

If we must understand God, we must be observative. We must observe God dealing with the nations in Bible times. 1 Kings 13:1. Here is a story that I would like for you all to consider. Read verse one. "And behold, there came a man of God out of Judah by the word of the Lord unto Bethel; and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt."

"And he gave the sign the same day, saying, this is the sign which the Lord hath spoken; Behold the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when King Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again."

Notice: This was a man of God that is sent with a message from God. We want to observe carefully how God dealt with this man of God. The man of God sent by God came with this message and he obeyed God and told Jeroboam just what the Lord said. And when the man of God delivered this message, this wicked king stretched forth his hand to grab him and his hand withered. That man of God was the Lord's anointed.

Now this king worshipped strange gods, but instead of the

king calling upon his god, he asked this man of God to ask his God to restore his hand. Let us read verse 6. "And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again." If the hand of this wicked king had not withered, he would have taken the life of this man of



C. A. EDWARDS, President
Cuban Assembly, Moron, Cam. Cuba.

God. The very man that he should nourish, is the very life he wanted to take. Did the man of God ask his God to restore the hand of his enemy? Yes. "And the man of God besought the Lord, and the king's hand was restored him again, and it became as it was before." Read verse 7. "And the king said unto the man of God, come home with me, and refresh thyself, and I will give thee a reward." Now a reward is a thing that everybody would like to have. And this man of God refused to have a reward. He told the king even to one-half of his house, he would not take it. He was a man of God, and he was obeying the orders of God. Verse 9. "For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou comest." So he went another way, and returned not by the way that he came to Bethel." In doing so he was obeying God.

Let us begin reading verse

11. "Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. And their father said unto them. What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, saddle me the ass. So they saddled him the ass: and he rode thereon. And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he (the old man) said unto him, Come home with me, and eat bread. And he (the man of God) said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest."

Now this man of God was still obeying the word of God, because he even refused this old prophet.

Verse 18. Let us see what the old prophet did. "He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him." Let us see if this man of God disobeyed God. Verse 19. "So he went back with him, and did eat bread in his house, and drank water." It is strange to see men of God lie, but this old prophet lied. We must observe how God dealt with men in Bible times.

Let us read. Verse 20, 21, 22. "And it came to pass as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying: Thus saith the Lord, forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee. But comest back, and hast eaten bread and drunk water in the place, of which the Lord did say to

thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers." Look what this old prophet caused to happen to this man of God by lying. But the man of God should have obeyed God, and not the mouth of the prophet.

"And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to-wit, for the prophet whom he had brought back." . . . Now look, he need not talk to the Lord, any more, because he had disobeyed him. "And when he was gone, a lion met him by the way, and slew him; and his carcase cast in the way, and the ass stood by it, the lion also stood by the carcase." Now disobedience is the cause of the death of this man of God. "And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him."

"And he spake to his sons, saying, Saddle me the ass. And they saddled him. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass." Right here we see what the Lord did for men in Bible times who disobeyed Him. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him." Just think, mourn for a man he had murdered by lying. "And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

"And it came to pass, after he had buried him, that he spake to his sons, saying, when I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones. For the saying which he cried by the word of

the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass."

We should get understanding from this story. If any man come and tell you the Lord say a thing, let him show you that the Lord said it. The Lord changeth not. Be careful of those old prophets who are telling you what the Lord said, when the Lord does not say. If you follow them, you know where you will land. You will land to destruction. Obedience is our life. So let us get understanding from this story. And tell the old prophet the story that you read in this Bible tonight.

Fifth Meeting

Sabbath morning at 6 o'clock the delegates gathered in the big tent for prayer service. Eld. Edwards conducted the study, "Righteousness By Faith." A season of spiritual refreshing was enjoyed by all.

At 9:45 the church was called together for Sabbath School by Brother J. H. Cummings, superintendent of the Sabbath School of Bethel Church. This meeting marked the sixth of the Conference Session.

The seventh meeting was conducted at 11:30 Sabbath morning. Eld. C. A. Edwards preached an excellent sermon.

The leader, Sister M. Bonds, conducted the eighth meeting. Special instructions were given by Elders C. A. Edwards, J. B. Mosley and J. H. Buckland in regards to The Banner, our church paper. All of the members of the Society pledged to do more to make our paper what it ought to be.

Brother D. E. Williams was in charge of the Vesper Service Sabbath evening, which was the ninth meeting.

The tenth meeting, the Early Prayer Service Sunday morning, was in charge of Eld. J. H. Buckland.

The Eleventh meeting opened the conference with Eld. J. W. Manns in the chair at 2:30 P. M. Song number 327, Christ in Song was sung. Prayer was offered by Elders C. A. Edwards and J. B. Mosley. The Scripture lesson was taken from the 37th Ps., after which the Presi-

dent delivered his address. It was soul stirring, encouraging and inspiring. Timely remarks were made by several speakers.

The Committee on Plans and Resolutions made a partial report, and the following resolution was adopted:

Whereas, our God in His great mercies and loving kindness manifested towards us, and whereas, He has loved us and has taken care of us and has preserved our lives during the past four years; therefore,

Resolved, First, that we express our heartfelt gratitude to our Heavenly Father, and that we reconsecrate our lives to Him, pledge anew our services and our means to His work.

GOD'S PLAN OF SUPPORTING THE GOSPEL MINISTRY.

By J. W. Manns.

Church Fairs, Lotteries, Festivals and the playing of numbers are not right. If the Lord were on the earth today, He would drive out of the Church all members who participate in such evils claiming to be supporting the Church by so doing. He would treat them as He did the money changers and those who bought and sold in the temple, and educate the people to recognize that His Father's house was a house of prayer, and not a place to get gain.

Surely the tendency of the Church to turn to these questionable ways to support the ministry is a fulfilment of the words of Jesus, speaking of the conditions of the last days: 'But as the days of Noah were, so shall also the coming of the Son of man be. For as the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the floods came and took them all away; so shall also the coming of the Son of man be.' Matt. 24:36-40.

The Lord's plan is always the best in all things. The only plan that God has made mention of in the Bible for the support of the gospel is the tithing system. A tithe is a tenth of the increase. Jacob and Abraham paid tithe. Israel, in connection with their sanctuary service, were instructed to be

faithful and pay tithes. Paul said, "Do ye not know that they that minister about holy things live of the things of the temple? And they which wait at the altar are partakers of the altar? Even so hath the Lord ordered that they which preach the gospel should live of the gospel." 1 Cor. 9:13-14. Christ ordained this plan when He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. That is they ought to pay their tithes and not to have left out judgment, mercy and faith. Ought is a very strong word, implying moral obligation. God has three classes of laws — spiritual, physical and financial. Obedience to the spiritual will bring spiritual blessing; to the physical, physical blessing; and to the financial laws of God for the support of the gospel will always bring financial blessing to the individual and the church."

IS GOD PARTICULAR ABOUT THE SEVENTH DAY?

To all who ask this question, we answer, Let them remember that God performed three acts regarding the seventh day which He never did toward any other day in the week.

First, He rested on the seventh day.

Second, He blessed the seventh day because He had rested on it.

Third, He sanctified it for the same reason. Gen. 2:1-3.

It will remain an eternal fact that God rested on the seventh day, as long as it remains a fact that God created the heavens and the earth in six days. It also will remain an eternal fact that "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Twenty-five hundred years later, in the midst of the grandest display ever manifested upon this earth of "thunders and lightnings, and a thick cloud" He gave this as *the* reason why mankind should observe the seventh day

as the Sabbath of the Lord their God. Ex. 20:8-11. It does not say that it was blessed and sanctified by His resting on it, but it was blessed *after He had rested, because He had rested.* So the sanctifying did not pertain to the particular day on which He *had* rested, but to every particular seventh day that would come in the future. "Bless the house of thy servant, that it may be before thee forever: for thou blessest, O Lord, and it *shall be blessed forever.*" 1 Chron. 17:27.

To sanctify, is to set apart for a religious use. "Sanctify a fast, call a solemn assembly," Joel 1:14; 2:15, 16; 2 Kings 10:20, margin.

Thirty days before Israel came to Sinai, God tested them by raining bread from heaven, that He might prove them, whether they would walk in His law or not. Ex. 16:4. He proved them by a three-fold miracle each Sabbath for forty years. 1. Raining a double portion on each sixth day. 2. Preserving it on the seventh day, when it would keep over on no other day in the week. 3. By withholding manna on the seventh day when it came each other day during the week. Ex. 16:22-35. Thus by over six thousand miracles in the wilderness God pointed out the seventh day Sabbath. These facts show that God is particular regarding the seventh day. God teaches the lesson by eternal facts. Let the honest inquirer consider them.

THE RICH MAN AND LAZARUS

Luke 16:19-31

On account of the hardness of the hearts of the Jews the Saviour taught in parables. In this way He could bring the lesson out much more forcibly. If He applied it directly to them, they would grow angry at once, and resent it; but if given in a parable they would become interested in the story and often give their opinion before they realized they were condemning themselves.

The Bible is full of the same kind of teaching. In Judges 9:8-15 Jotham represented the trees of the forest as holding a conversation. In Hab. 2:11 the prophet represents the stones

and beams of the house as talking to each other. In 2 Kings 14:9 King Amaziah represented the thistle as talking with the cedar of Lebanon. No one, for one moment, would think that the trees, plants, stones and beams actually carried on these conversations; but these parables were used to teach important lessons and the attention was arrested much quicker by representing inanimate objects as speaking.

The Bible teaches from Genesis to Revelation that "the dead know not anything," Eccl. 9:5, 6; that their thoughts are perished. Ps. 146:3, 4. Every Jew was familiar with this, and when the Saviour wished to vividly impress the truth, that there was no change after death, He represented the inanimate dead as carrying on a conversation.

The Bible teaches plainly that the wicked lie in the graves and will be brought forth to the day of wrath to be punished (Job 21:30, 32), but in the parable they are represented as being already in torment, that an important lesson might be taught.

The whole force of the parable seems to be to teach that we must live godly lives before death if we wish to be saved. There is no change after death. The crowning lesson in the parable is the importance of heeding the teaching of the Old Testament writers. Even the appearance of an angel will not convert a person, who resolutely resists the plain words of the Bible.

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

LET THEM TALK

Not all they say or do can make
My head, or tooth, or finger
ache;
Nor mar my shape, nor scar
my face,
Nor put one feature out of
place.
Nor will ten thousand thousand
lies
Make one less virtuous, learned
or wise.
The most effectual way to balk
Their malice is—to let them
talk.