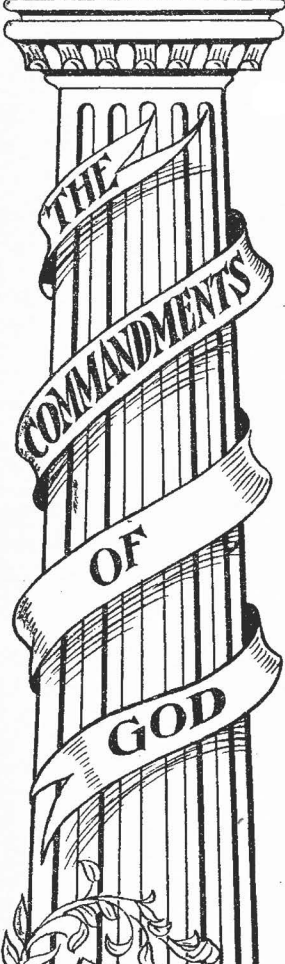
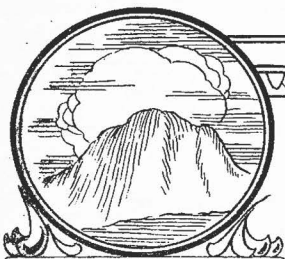


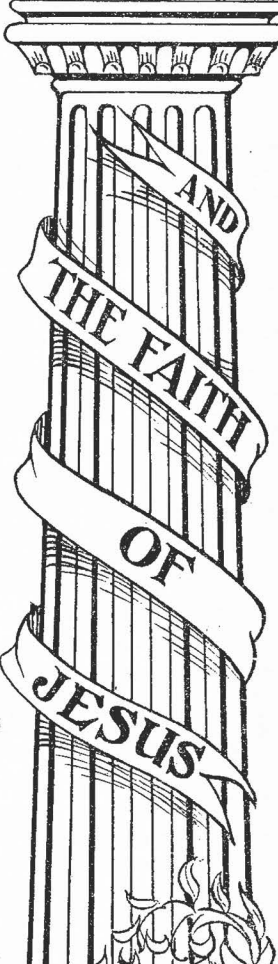
# The Hammer

WORLD WIDE REFORMATION

"He that Winneth Souls Is Wise"



"BLESS YOU, MY CHILDREN"



Vol. VII Savannah, Ga., Sept., 1928 No. 8





**CONSTITUTION AND  
BY-LAWS  
OF THE  
GENERAL ASSEMBLY OF  
FREE S. D. A.**

As adopted at its General Session which convened July 12 to July 22, 1928.

**CONSTITUTION  
ARTICLE I.**

**Name.**

This organization shall be known as the General Assembly of Free Seventh-day Adventists.

**ARTICLE II.  
Object.**

The object of this Assembly is to teach all nations the commandments of God and the everlasting gospel of our Lord and Saviour, Jesus Christ.

**ARTICLE III.  
Membership.**

Section 1. The membership of this Assembly shall consist of (a) Such local Assemblies and local Missions as have been or shall be properly organized and accepted by vote of the General Assembly session or by its Executive Committee.

(b) Such local churches and properly organized companies not included in any local Assembly or local Mission as have been or shall be properly organized and accepted by vote of the General Assembly in session or by its Executive Committee.

Sec. 2. The voters of this Assembly shall be designated as follows:

- (a) Delegates at large.
- (b) Regular delegates.

Sec. 3. Delegates at large shall be:

(a) All the members of the General Assembly Executive Committee.

(b) Such representatives of mission fields who are not regular delegates as may be present and as may be recommended by the mission field, such credentials to be ratified by the General Assembly in session.

(c) Such representatives of missions of the General Assembly and of General institutions and departments of work, and such General laborers and field secretaries as shall receive delegates' credentials from the Executive Committee of the General Assembly in session.

Sec. 4. Regular delegates shall be such persons as are accredited by local Assemblies and local Missions, and local churches and properly organized com-

panies not included in any local Assembly or local Mission.

Sec. 5. Each local Assembly and local Mission shall be entitled to one delegate, in addition to its president or superintendent, without regard to numbers, an additional delegate for each local church or properly organized company in its territory, and an additional delegate for each twenty or fraction thereof of its membership.

Sec. 6. Each local church and local company not included in a local Assembly or local Mission shall be entitled to one delegate without regard to numbers, and one additional delegate for each twenty members or fraction thereof.

**ARTICLE IV.**

**Officers and Their Duties.**

Section 1. The regular officers of this Assembly shall be a president, vice-president, a secretary, an associate secretary, a treasurer, an associate treasurer, and an auditor who shall be elected by the Assembly.

Sec. 2. President: The President shall act as chairman of the Executive Committee, and labor in the general interest of the Assembly as the Executive Committee may advise.

Sec. 3. Vice-President: The Vice-President shall preside over the Assembly in the absence of the President, and shall assist the President in administering the affairs of the Assembly as may be directed by the General Assembly Executive Committee.

Sec. 4. Secretary and Associate Secretary: It shall be the duty of the Secretary and the Associate Secretary to keep the minutes of the proceedings of the General Assembly session and of the General Assembly Executive Committee meetings, and to collect such statistics and other facts from local Assemblies, local Missions, local churches and companies, as may be desired by the General Assembly or by the Executive Committee, to maintain correspondence with the fields and to perform such other duties as usually pertain to such office.

Sec. 5. Treasurer and Associate Treasurer: It shall be the duty of the Treasurer, to receive all funds of the General Assembly, and disburse them in harmony with the action of the Executive Committee of the

General Assembly, and upon an order signed by the President, and to render such financial statements at regular intervals as may be desired by the Assembly or by the Executive Committee.

Sec. 6. Election of Officers: All officers of the Assembly and members of the Executive Committee except presidents of local Assemblies and superintendents of local Missions, shall be chosen by the delegates at the regular biennial session of the General Assembly, and shall hold their offices for the period of two years or until their successors are elected, and appear to enter upon their duties.

**ARTICLE V.**

**Executive Committee.**

Section 1. At each regular session the Assembly shall elect an Executive Committee for the carrying on of its work between the sessions.

Sec. 2. The Executive Committee shall consist of the President, Vice-President, the Secretary, who may be both Secretary and Treasurer; the Treasurer, Presidents of local Assemblies and Superintendents of local Missions, the total number not to exceed that of nine members.

**ARTICLE VI.**

**Incorporations, Departments  
and Agents.**

Section 1. Such incorporations may be authorized by the General Assembly in session, or by the General Assembly Executive Committee as the development of the work may require.

Sec. 2. Local Assemblies, local churches, companies or other institutions under the jurisdiction of the General Assembly cannot become incorporated without first obtaining the consent and approval of the Assembly or its Executive Committee, such consent or approval must be signed by the President of the General Assembly.

Sec. 3. At each regular session of this Assembly, the delegates shall elect such trustees of corporate bodies connected with this organization as may be provided in the statutory laws governing each.

Sec. 4. The Assembly shall employ such committees, secretaries, treasurers, agents, ministers, missionaries, and other persons, and make such distribution of its laborers, as may be

necessary to effectively execute its work.

Sec. 5. The Assembly shall grant credentials or license to ministers and missionaries except local laborers in local Assemblies.

#### ARTICLE VII.

##### Sessions.

Section 1. This Assembly shall hold biennial sessions at such time and place as the Executive Committee shall designate by notice published in "The Banner" in the three consecutive issues at least three months before the date for the opening of the session.

Sec. 2. The Executive Committee may call special sessions of the General Assembly at such time and place as it deems proper by a like notice as of regular session, and the transactions of such special sessions shall have the same force as those of the regular sessions.

#### ARTICLE VIII.

##### By-Laws.

The voters of this Assembly may enact By-Laws and amend or repeal them at any session thereof, and such By-Laws may embrace any provision not inconsistent with the Constitution.

#### ARTICLE IX.

##### Amendments.

This Constitution or its By-Laws may be amended by two-thirds vote of the voters present and voting at any session; provided that, if it is proposed to amend the Constitution at a special session, notice of such purpose shall be given in the call for such special session.

#### BY-LAWS

##### ARTICLE I.

##### Executive Committee.

Section 1. During the intervals between sessions of the General Assembly, the Executive Committee shall have full administrative power, with authority to grant credentials and licenses, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or agents, by death, resignation or otherwise. The Executive Committee shall also have power to withdraw credentials or licenses by a two-thirds vote of the members present and voting at any regular council meeting.

Sec. 2. Any three members of the Executive Committee, in-

cluding the President, shall be empowered to transact business at any time or place.

#### ARTICLE II.

##### Dropping Ministers and Workers.

Section 1. No Minister or worker shall be dropped from this Denomination without a trial given by the Executive Committee. If for any reason the decision of the committee is not satisfactory to the worker in error, he may appeal his case to the highest authority, which is the General Assembly.

Sec. 2. Any Minister or Worker who shall preach, teach or cause to be preached or taught, doctrines in any of our churches contrary to the fundamental principles of the doctrines as taught by Seventh-day Adventists, (which doctrines are plainly taught in the Bible, and are set forth in "What Free Seventh-day Adventists Believe"), shall be guilty of apostasy, and shall be amenable to the Executive Committee, and if such contrary position against the doctrines as taught by this denomination be maintained, then such Minister or Worker shall forfeit his credential and commission to preach or labor under jurisdiction of this denomination.

Sec. 3. Members who do not live in harmony with their vows in answering the questions, which all must answer before being fellowshipped into the churches of Free Seventh-day Adventist, are guilty of departing from the faith, and are amenable and subject to church discipline.

#### ARTICLE III.

##### Corporation Board.

At each regular session of the General Assembly seven persons shall be elected as a Board of Trustees of the General Assembly corporation. These Trustees shall also constitute the Board of Trustees of "The Banner Publishing Association."

#### ARTICLE IV.

##### Auditors and Audits.

Section 1. The General Assembly Committee shall appoint such Auditors as may be necessary to do the auditing which should properly come under the supervision of The General Assembly Executive Committee.

Sec. 2. The Executive Committee shall have the accounts of the General Assembly and of

its legal corporations audited at least once each calendar year, and the auditors shall report upon the same to the Executive Committee annually. The Auditors shall report also, for the full biennial period to the General Assembly at its regular session. The General Assembly Auditors shall also be made available for auditing accounts of Local Assemblies, Missions and Institutions.

#### ARTICLE V.

##### Wages and Expenses.

Section 1. The Executive Committee shall annually audit the expense accounts of employees, and fix their wages for the succeeding year.

Sec. 2. The Executive Committee shall have power to make such adjustments from time to time in the wage of Ministers, Missionaries, Teachers, Secretaries and all Workers connected with this denomination.

Sec. 3. All Ministers, Missionaries and Bible Workers must draw their wages from the Treasury of the General Assembly unless the same is otherwise provided by the Executive Committee.

Sec. 4. Ministers, Missionaries and Bible Workers shall not receive their wages, or any part thereof from the local churches or companies connected with this Assembly. Members of all churches shall be encouraged to make report of their Tithe and Offerings through the regular organized channel. Tithe and collection of funds received by Ministers and all Workers shall be honestly reported to the General Assembly each month.

#### ARTICLE VI.

##### Funds

Section 1. The funds of the General Assembly shall be as follows: (a) A Tithe of the Tithe receipts of the Local Assemblies, local Missions, and churches and companies not included in any local Assembly or Mission.

(b) A Tithe of the Sabbath School offerings.

(c) Regular Mission offerings.

(d) Special donations.

(e) The Thirteenth Sabbath offerings.

(f) A Tithe of the profits of "The Banner Publishing Association."

(g) A Tithe of the Sustentation.



## ARTICLE VII.

## Finance.

Section 1. All funds raised in the local Assemblies and local Missions, except the regular funds belonging to the General Assembly, as indicated under Article VI, may be used for the advancement of the work in the Assemblies in which they were raised.

Sec. 2. All surplus funds raised by local churches not included in any local Assembly or local Mission, shall be used by the General Assembly to forward its Mission enterprises. Such funds should be forwarded to the Treasury of the General Assembly along with the regular funds.

Sec. 3. Fields requiring appropriations shall receive not less than the amount of their Mission funds till such time as the finances of the General Assembly shall permit the fields to receive greater appropriations.

## ARTICLE VIII.

## Church Property.

Section 1. The property of all churches connected with this denomination shall be held in trust by the legal corporations under jurisdiction of the General Assembly.

Sec. 2. Churches under the jurisdiction of this Assembly shall not contract debts of great importance, without first consulting the Executive Committee of the General Assembly. The Committee shall be sought for advice in such matters.

## ARTICLE X.

## Credentials and Licenses.

Section 1. All ministers, missionaries and workers, holding credentials or licenses granted by this denomination shall be required to sign the "Solemn Agreement Blank" pledging to live in harmony with the spirit of this Constitution and its By-Laws.

Sec. 2. Ministers, Missionaries and Workers who shall refuse to sign and return to the Secretary the "Solemn Agreement Blank," shall be amenable to the Executive Committee, and forfeit his commission to continue his work in this denomination.

## ARTICLE IX.

## Assemblies, Missions and Churches.

Section 1. At the time of the organization of Assemblies, Missions, and churches, application on special form furnished

by the General Assembly should be made for membership in this denomination.

Sec. 2. Each local Assembly or local Mission should apply for membership in the General Assembly. The Minister representing the General Assembly shall also sign the application.

Sec. 3. Each local church shall apply for membership in the sisterhood of churches, to the local Assembly holding jurisdiction over the territory in which said local church is located. If no local Assembly, then application shall be made to the General Assembly.

Sec. 4. Ministers shall see that a record be faithfully kept of all newly organized Assemblies, Missions, Churches and Companies, and reports shall be promptly made to the General Assembly.

BRING FORTH YOUR  
STRONG REASONS*The Challenge of the Almighty  
to the Infidel and the  
Atheist.*

As evidence that He is the *one true* God, Jehovah sets forth His power to unfold future events. No false god can do this to any such degree as to offer assurance to man and inspire his confidence. Through evil spirits Satan may reveal what he expects to do with some men who are under his control; but that is nothing compared with outlining events *God* is to accomplish, and foretelling them hundreds of years before they take place, even before the people are born who are to be the actors.

How came the name of Cyrus, king of Persia, to be written into the scroll of the prophets a hundred years or more before he was born? And more than this, how could his history, that which he was to do, be made known these long years before he was born? Will some kind infidel stand up and explain how this was done?

The prophet Isaiah thus writes for God: "Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut: I will go before thee, and make the rough

places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron." Isa. 45:1, 2.

Here is a bit of wonderful news. Had the grandson of Nebuchadnezzar really known and believed these few words of the infinite God, spoken through His humble prophet many years before, great Babylon, the glory of the Chaldees' excellency, might not have been destroyed. But bear in mind, these words above quoted were written over one hundred years before Babylon had reached the height of her glory as the city of the great king Nebuchadnezzar. But God foresaw her ponderous gates of brass, her high walls, with her productive coil so securely enclosed within, and knew how Babylon would boast throughout the world that she would be able to withstand any attack, no matter how many armies might be hurled against her, or how prolonged might be the siege.

But God proposed to humble this proud, boastful nation. And long before it came to pass He foretold that some of these brass gates of this mighty capital city would be opened before Cyrus, or rather, should "not be shut." And sure enough this is the very thing that took place. The river gates within the great city itself, leading up into the city had been left open on that fatal night. Cyrus was ready to change the course of the Euphrates, thus enabling him to march his army down the river bed under those ponderous city walls. Had these great river gates of brass within been shut, his scheme for the overthrow of great Babylon would have been foiled. But God had foretold that they would "not be shut," and *not shut* they were. The gate keepers were too full of wine that night to care whether the gates had been closed or not, and consequently they were left wide open, thus sealing the proud and mighty city's doom.

The sequel to these words of Isaiah is given us by Daniel about one hundred seventy-five years later. "In that night Belshazzar the Chaldean king was slain. And Darius the Mede (Cyrus, in deference to his uncle, turning the government over to Darius) received the kingdom." Dan. 5:30, 31.



Instance after instance is given us of the wisdom of the infinite Creator in foretelling the future. We have space to cite only one or two other instances.

After Nebuchadnezzar had been seated upon the throne of earth's first universal empire in Babylon, he wondered what should be after him. He had an impressive dream. It then left him. He called in his wise men. They knew nothing of the dream, and surely were powerless to reveal its meaning. But Daniel's God not only made known to the king his dream, but told him what it unfolded, reaching on down, as it did, to the close of earth's national history. This was just what Nebuchadnezzar wanted. It is all recorded in the book of Daniel in the second chapter.

Then God unfolded to Daniel the future history of his own people. This he wanted to know. God told him when Israel's national history would end, foretold the very year the Messiah would appear, and when he should die. He told the very year when this same ascended Son should begin the judgment of earth's inhabitants there in heaven, and approximately the time when Jesus should be sent to reap the harvest of the earth. All this, covering centuries of literal time, was unfolded to Daniel the prophet, and he wrote it out for us over twenty-five hundred years ago. Every detail of these words has come to pass as recorded, until this present time.

"Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:21, 22.

The God who creates and foretells future events is the only God having power to save. "I, even I, am Jehovah; and besides me there is no Saviour." Isa. 43:11. God, in this language, is pleading with men, everywhere, in all His earth, to look unto Him and be saved, to trust Him by becoming acquainted with Him. And those who have learned to know Him

He styles "my witnesses." These He would thrust forth among the nations that through them He may represent to those in darkness His character, His goodness, mercy and love. And all this becomes to men salvation.

Of Himself God declares that before Him no God was formed, and that after Him none shall arise. And who is able to stand up and dispute it? We may rest our queries concerning His deity here. Enough is revealed in this revelation of Himself to satisfy faith. Further speculation is vain. The God Who built the lofty skies, is. He is the I AM. No God follows Him, because He ever liveth; He remains to all eternity the I AM. And His kingdom ruleth over all. Nebuchadnezzar, although a heathen king, before he died had learned his lesson through hard experiences, and left for all succeeding generations this testimony:

"It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; all whose works are truth, and His ways justice; and those that walk in pride He is able to abase." Dan. 4:2, 3, 37.

What better testimony can be given than this? And let us remember that this was the king who thrust three Hebrew young men into the blazing fiery furnace because they would not bow down to an image *he* had set up and commanded all men on the earth upon pain of death to *worship*. He had since learned, what all other rulers should know, that the everlasting God, the Lord, the Creator of heaven and earth, is able to guide, protect, and save those who put their trust in Him and obey His word without let or hindrance.—"The Watchman."

There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach.—Milton.

## LOVE IS ALL

"God is love." In that fact is the seed-idea of all the other manifestations of God. As Christ is the fullness of the Godhead bodily, so is love the fullness of all those other attributes. As in an egg is included feathers, flesh, blood, and bones, and in a seed is comprehended root, trunk, with its bark, branches, leaves, and fruit, different and yet alike, so in love is folded and by it unfolded, all the possibilities of divinity.

It is therefore the fulfillment of all things in heaven and in earth. It is the fulfillment of the law.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Love.

Joy is love in ecstasy.

Peace is love in rest.

Longsuffering is love in pain.

Gentleness is love in thoughtfulness.

Goodness is love in deeds.

Faith is love in hope.

Meekness is love at Jesus' feet.

Temperance is love that self-controls—that *reins* in and reigns.—Selected.

## PEACE, OBEDIENCE, FAITH

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act, and word: had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing told him that was not true.—J. L.

Any man can sing by day, but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness.

## THE BANNER

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

The 12th Meeting was opened Sunday night, July 15th, with a Song Service by the choir. We were led to the throne of grace by Elder J. H. Buckland of Moron, Cam. Cuba. Sermon by Elder J. W. Manns.

## THE SECOND COMING OF CHRIST

By Elder J. W. Manns.)

Turn with me to St. John 14: 1, 3. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

If the Bible is true, somebody is wrong about going to heaven. The Bible is a guide to us from Earth to Heaven. The destiny of your soul hangs upon your faith in the Bible. Jesus has gone from this earth to prepare a place for us and when he shall have prepared, he promised to come back and receive us. Where are we to be when he gets back here? To fulfill this verse, he must come back here to get us and he must find us down here. The promise is that Jesus is to come back here again to receive us. What does the Bible mean to you, if it does not

mean what it says? Jesus said, "I will come again and receive you unto myself, that where I am, there ye may be also."

Heb. 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." 1st. Thess. 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." The Lord is going to descend from heaven with a shout and with the trumpet of God and the dead in Christ shall rise first. Are all these dead people in heaven? Of course not. The Lord himself shall descend from heaven. We have heard that Gabriel shall blow the trumpet.

Gabriel is not going to sound any trumpet at all. There is nothing that says that Gabriel ever had the small end of a trumpet to his mouth. The Lord himself shall descend from heaven with a shout and the dead in Christ shall rise first. The Bible says the Lord will sound the trumpet when he comes the second time. Then we which are alive shall be caught up in the clouds to meet the Lord. All of his children that are dead must wait for him down in the grave.

John 5:28. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice." They are in the grave and shall hear his voice and then shall come forth. When Jesus comes, they will hear his voice. If the Bible is the word of God to us, we should believe it. If the Bible is a guide, let us hold it as a guide. The day of Judgment is the day when Jesus is going to judge us. What will be the need of Jesus Christ taking us all up to heaven and bring us out of heaven to judge us, to see whether we will be fit to be there?

Job 14:14. "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job is not in heaven, what about your mother? Job said he would wait until his change came. Let us see where will Job wait. Job. 17:13. "If I wait, the grave is mine house: I have made my bed in the darkness." If he must wait in the grave until his change comes, what about your

father or mother that is dead?

1 Cor. 15:51. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

We shall not all sleep, but we shall all be changed. Job says, "I will wait till my change comes." We shall not all sleep, but we shall all be changed in the moment in the twinkling of an eye. The change shall come at the sound of the last trumpet. For the Bible is true. God is calling you to reason.

There is David, a man after his own heart, when he did that which was wrong, he was willing to pour out his sins before God and ask for forgiveness. Now David was a man after God's own heart, and he has not gone to heaven yet. Acts 2:29-34. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before he spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord saith unto my Lord, sit thou on my right hand." So David has not gone to Heaven yet, but David will go to heaven when Jesus comes the second time. The second coming of Jesus Christ is the everlasting hope of the Christians. He must come here in order to take his children out of this place to heaven his eternal place of abode. There is no need for us to rest on the fancy stories, that we die and go to heaven. When your mother gets to heaven you will get there together.

Your hope should be in the soon coming of Christ. My hope



is in the soon coming of Christ, to take me up out of the cold grave. That is where everybody's hope is. I know there is a crown laid up for me, which the righteous Judge will give me at His appearance.

Elder J. W. Manns presiding, the 13th Meeting was called to order at 2:30 p. m. July 16th. 1928. Hymn No. 54 was sung, Christ in Song. Prayer was offered by Elder C. A. Edwards of Moron, Cam. Cuba.

The minutes of the last meeting were read and adopted, after which the Committee on Plans and Resolutions made the following partial report:

(2) Whereas, the New York Church since its organization in 1921 has labored under the most adverse circumstances, and whereas, the members have endeavored to remain faithful and loyal in supporting our work; Therefore we recommend that as soon as possible a minister be secured to do general evangelistic work in the City of New York.

(3) Whereas, a minister cannot at present be secured for the New York Church, we therefore recommend that the President of the Assembly spend the first three or four weeks in New York for the benefit of the spiritual and temporal uplift of the New York Church. We further recommend that a suitable place be secured for the New York Church where their religious meetings may be conducted; and that such place be made as near as possible self-supporting. It being placed under the supervision of a competent person who will work to this end.

(4) Whereas, our former brethren Seventh-day Adventists have rejected since 1888 at Minneapolis, the heaven-sent message of "Righteousness by Faith," which is so essential to the proclamation of the "Third Angel's Message," and without which the "Third Angel's Message" of Rev. 14th has no power,

Therefore, Resolved, That we accept and give prominence to this vitally important message.

(5) In view of the fact that spiritual declension is rapidly on the increase among all of God's professed people in these days, therefore,

Resolved, That the main ob-

ject of all our workers, in all our churches and companies, be aimed at the spiritual uplift of all our constituencies.

(6) Whereas, the Lord has privileged us to come together to plan and counsel for the advancement of His work, and, whereas, we as a people believe in the Bible and the Testimonies for the Church.

We recommend that we study more carefully the subject of health reform, and carry out those principles in our lives.

(7) Whereas, the Testimonies say that Satan is constantly devising some new style dress that shall prove an injury to physical and moral health, and whereas Satan exults when he sees professed Christians eagerly accepting the fashions that he has invented, therefore,

Resolved, That the members of our churches adopt the Bible principles of dress reform, and that the general standard of dress reform be elevated throughout our ranks.

(8) Resolved, That the reformation be made in the following points:

(a) That the dresses of our sisters be worn in length no shorter than from seven to nine (7-9) inches above the floor.

(b) That the sleeves of the dresses will come down well below the elbow.

(c) That the dresses exposing all of the lower parts of the neck and breast be discarded.

(d) That special attention should be given to the selection of dress goods of that which becometh Christian women.

(9) Whereas, there is an increased tendency among women to become more like men in their dress and appearance as near as possible, therefore,

Resolved, That women of our church shall not wear anything which pertains unto a man, neither shall a man put on a woman's garment. For all that do so are an abomination unto the Lord thy God.

(a) That the members of our churches return to the primitive faith in regards to jewelry; such as engagement rings, wedding rings, necklaces, fancy brooches and other ornaments, artificial flowers, leaves, berries, beads and feathers.

(b) That our ministers and our local church elders should not permit any woman who

bobbed her hair to be voted a member into our churches, except she makes a vow to her God and the church, that she will from that time on never to bob her hair again.

(10) Whereas, there are also different fashions in the dress of men, many of which are not in harmony with Christian principles, therefore,

We recommend that all our brethren reform in the following points: Charlie Chaplin mustache and the bell-bottom or sheik pants.

(11) Whereas, there is valuable help in the Testimonies for the Church of Mrs. E. G. White, therefore,

We recommend that The Banner carry a reprint of the valuable instructions given in the Testimonies month by month. The subjects selected be left to the judgment of the editor.

(12) Whereas, the General Assembly in its last session passed a recommendation that Elder Manns visit Central America and spend as much time as he deems necessary for the upbuilding of our work in that field, and whereas, the same was not carried into execution; the reflection of which has hampered the work there, therefore,

We recommend in harmony with the said recommendation of 1924 that Elder Manns be sent to Central America during the early fall of 1928.

(13) Whereas, the General Assembly in its last session passed a recommendation granting Elder Mosley the privilege to seek a teacher from among us for Costa Rica, and whereas, the person selected was never sent to the field, and whereas the Central American Assembly is in great need of a suitable teacher, therefore,

We recommend that plans be laid to secure a teacher immediately for that field.

(14) Whereas, the tithe and offerings are holy, it is the Lord's, and whereas, there is a great robbery of God's tithe existing among Free S. D. A. and by so doing the eighth precept is violated ("Thou shalt not steal"), and whereas, when a man robs God, he will be led to commit any other sin,

We recommend that members who withhold or neglect the paying of tithe, that prayerful investigation be made and after



ample investigation, and it is found to be robbery on the part of said member, then he shall be amenable to church discipline and censured.

(15) Whereas, the Sustentation has no written rules, and taking into consideration the absolute necessity of good rules for the guidance of its members, therefore,

We recommend that the rules be adopted in harmony with statutory laws governing countries in which the Sustentation Fund is supported.

(16) Whereas, a number of years have passed since there has been anything done definitely for Brunswick or the Brunswick Church, therefore,

We recommend that this Conference, in the behalf of the Brunswick Church that plans be laid to furnish Brunswick with a Bible worker at least for a while.

(17) Whereas, the Berean Church of Los Angeles, Calif., renewed its union with the General Assembly in 1925, and whereas, said church conveyed by deed of trust to the General Assembly all of its property both real and personal, which property is valued at about \$15,000.00, and whereas, the work in Los Angeles is in great need of a competent minister, therefore,

We recommend that we seek to provide the Berean Church with the most competent and the most efficient worker that can be secured.

We further recommend that as soon as the President returns from his visit to the foreign fields, that he immediately visit the Berean Church in Los Angeles, Calif., spending as much time as he deems necessary and that if possible he takes with him the minister for the field, providing if said minister has not already been sent to the field.

(18) Whereas, the sisters of our churches, both in America and in the foreign fields, have shown themselves loyal and untiring in their efforts for the upbuilding of our cause, and whereas, they have made great sacrifice to answer every call, therefore we give them a vote of appreciation. Praying God's blessings to rest upon them. And like the faithful women of old, who trusted in God, they may

ever remain faithful and loyal to His Cause. This was unanimously voted.

At 3:30 o'clock Sunday, July 22nd, Elder Manns, the chairman, called to order the 37th Meeting. Hymn No. 478, Christ in Song, was sung. Prayer was offered by Bro. R. M. Mims.

Bro. Henry Williams, delegate from the New York Church, made a very interesting and encouraging report. Many remarks were made with reference to the faithfulness and activities of the members of the New York Church.

Bro. W. M. Trapp reported for the Brunswick Church. His report was indeed inspiring.

Elder Manns, the President, reported for the following churches and companies: Atlanta Company, Berean Church, Bayonne Company, Gainesville Company, Hawthorne Company, Liberty City Church, Newellton Company, Omaha Company, Philadelphia Company and the Tampa Church. Sister L. L. Johnson, with other Savannah delegates, represented the Savannah Church. Elder Manns also reported for our brethren in Jamaica, B. W. I.

Elder C. A. Edwards reported for the Cuban Assembly. A sketch of which follows:

#### REPORT FROM THE CUBAN FIELD

By C. A. Edwards, of Moron, Cam. Cuba.

Our work in the Cuban field is now five years old. It was started in the spring of 1923 when Elder Manns visited Cuba at the request of the Cuban brethren, and organized the work there. Like all other religious movements it had many enemies, even many of those who joined themselves with the movement proved to be its most deadly foes. So we had enemies within and without.

The bitterest enemies, however, we happen to encounter without, are our former brethren, the Seventh-day Adventists. By means that would make the devil blush they seek to destroy our influence, and our work. Nevertheless, we have weathered all the storms, and the blast, and our delegates are privileged to cross the briny deep to attend the Fourth Biennial Session of the General Assembly.

Many, many, discouraging features we encountered during these five years; but we have often been cheered by the experience of our Saviour, as stated by Isaiah when he said, "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: Yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord, that formed me from the womb to be His servant, to bring Jacob again to him, though Israel be not gathered, yet I shall be glorious in the eyes of the Lord, and my God shall be my strength." Isaiah 9:5. Therefore these experiences have left us far more courageous than ever before.

Some of those with whom we have started have left us, as it is with all other movements of its kind; for instance our Saviour had 82 followers and 70 got offended with Him and left Him at once; and as the record said walked no more with Him. We are told that they went back to the big Church; they disdained Him, and told the Pharisees that Jesus told them with His own lips that he was not the Messiah.

But our former brethren, the Seventh-day Adventists, especially those in Moron, where our headquarters is located, maliciously use this experience to upset the unstable and unlearned. But our work goes on. The Lord is certainly doing for us miraculous things. For among the many things which we have noticed is the financing of our work. Our constituencies are among the English-speaking elements and at that, the poorer ones; having to stem all the disadvantages to which this class of mankind is always exposed in every land. In addition to this, financial strain which was felt by every class in the Island during 1927 was marked. Yet in this year 1927 our offerings have reached a height proportionately surpassing all the years of our operation in Cuba.

In the last meeting of our Executive Committee when this report was rendered by our Secretary, we really discerned the Lord's leading. Another thing for which we are especially thankful to our Heavenly Father is the Unity that is now existing among us as a people.



And this has something to say of the present spirituality. The essentials which constitute the Third Angel's Message, such as Dress, Health, and Sabbath Reform, we teach and strictly observe, especially so at the headquarters of our work. This, of course, is not very inviting to those not of our faith, and it does not appeal either to the insincere among us; hence many of this class have left us and the natural consequences are, we are despised in their eyes. But the experience that we are having with the few converts that are being made under these circumstances are very interesting and encouraging. This attitude of ours naturally gives our former brethren, the Seventh-day Adventists, much scope for numerical advancement, because they are not particular; all they are seeking in the field is a large numerical report. And this condition is more suitable to the mass—their ranks are swollen. But we are not at all keen on that as we know where it will all end.

They use this circumstance against us to prove that the Lord is with them and not with us. Hence those who cannot understand are upset.

#### Banner Fund.

We handled 5,069 copies of "The Banner," plus subscriptions taken amounting to over one hundred.

Elder J. B. Mosley, representing our Central American field, gave the following sketch of the work in that field:

#### REPORT FROM COSTA RICA

(By J. B. Mosley, Port Limon, Costa Rica, C. A.)

In the year 1924,—just a few months after I left the U. S. A., our Conference brethren in Port Limon, influenced the people from whom we rented the hall in which we worshipped; and notice was issued to us to vacate said hall in one month's time. A great rejoicing was on their part and a prediction was made that we must surely come to naught. We were a little perplexed at first, but we committed all things to Him Who is able to accomplish wonders for His people. And though we had no money to start a church building (with the exception of a small amount of about \$100.00) we gathered ourselves together

privately, and launched out by faith, leased a lot of land and planned to erect a church building, even though we did not see where the money would come from.

Previous to the termination of the month, the gentleman came and measured the lot; during which time we were pronounced as going to naught. When the enemies saw the above accomplishment, they deemed it very strange, and anticipated that something was on. Our plans for the church building was drawn by the government engineer and placed into the hands of the governor. After which we sent him a letter, requesting his permission to lay the stone and also to raise the building. He gave us a written permission to proceed. Many of our brethren and sisters hastened to Puita, by the seashore, and started to load a car we ordered from the United Fruit Company with gravel and sand. When our friends and well-wishers saw our effort they fell in line, and in a short while the car was filled to its greatest capacity.

After it was dispatched at the crossing, our loyal brethren and sisters carried the materials in boxes and cans to the lot, assisted by a loyal cart man. This gave quite a stimulus to the public, who also came to our help and accomplished some of the work. Lumbers came in by the cart-loads, and the masons and carpenters started to work.

When our enemies saw this, they became infuriated. Envy, bitterness and overwhelming wrath filled their hearts. They were terrified; yea, Seventh-day Adventists, Anglicans and some of the prominent men of Limon ing at the corners of streets, with a determination to stop our work. They were seen conspiring at the corners of streets, cuffing their hands in wrath to stop our work; and to prevent us from erecting a church building in Port Limon. The first thing they did was to try to bribe the gentleman from whom we leased the land. But he refused to accept a bribe; and with a voice as loud as thunder, drove them out and denounced them as agents of the devil. This made their wrath more frantic, and resolved as never before to use every possible

means to subvert our work.

Having been frustrated they went to the Governor of Limon and bribed him to stop our work. Large sums of money were paid by Seventh-day Adventists, Anglicans and some of the prominent men of the town to accomplish their evil propensities. As the carpenters nailed on their last joist, a letter came to me from the Governor, stating that I must stop the work immediately; and if I drive another nail, he would have me arrested and make me pay the penalty for disobedience (despite the fact he had heretofore given me a written permission to build).

I immediately closed down the work, and went to his office to find out his reason for withdrawing his permission. At first, I did not see him, but his secretary told me that my plan is not yet signed, and I will have to wait till then.

Just a little while after the plot was revealed to me. From thence, I could clearly see how to attack the issue. He being paid by the above dignitaries planned not to say he will not sign my plan, but that he would just put me off till all our lumbers remain on the ground and decay. I went to his office repeatedly, and he met me with the same answer. We took the matter to the Lord in prayer and fasting. And after planning to go to San Jose to seek our rights, since we are an incorporated body, I happened to go to his office the same evening.

When the secretary found out that we were incorporated, he was very astonished. And that very evening the Governor sent and called me around the building. Upon my arrival there, I saw the Doctor, Municipal President, Chief Health Officer and Sanitary Inspector around the building. Everything was alright, but in order to shield the governor, they told me to fill up a little hollow on the ground; and my plan will be given me on the morrow. The work was closed down for over two weeks; during that intervention many plans were signed by the Governor and delivered to their respective owners.

Upon my arrival at his office the following day, he told me he was informed that I went to San Jose and reported him to the Minister of Finance to have him

fired. I told him that was not my intention, for I did not employ him and 'twas not my business to seek to have him fired. But that I was going up there to find out why he will not sign my plan. He questioned me pointedly if I went. I told him no. I was planning to go, but I did not go. After ascertaining that I didn't go, he felt glad, and expressed himself as follows: "You see, Mr. Mosley, the Doctor, Municipal President, Chief Health Officer and Sanitary Inspector had to see the building before I could sign your plan." I replied to him, "Yes, this is the only building that all these officials have to visit." He then signed the plan and gave me a permission to resume the work on the building.

During the time our work was stopped, Elder Rashford and his broods passed by and said, "those fools, as long as they live they will never erect a church building in this town. We will see to it that this work be laid low forever. We have surely captured them now." When we resumed the work they were struck with astonishment, and wondered how we obtained permission to start again. They met at the street corner once more and cuffed their hands with a determination to hamper our work. After all efforts failed, Seventh-day Adventists resorted to a Voedooist, to have me exterminated; but their effort proved futile, and all their stratagems ended in a fiasco. The dignitary of the Anglican church solicited a gang of outlaws with axes and machetes to chop down our church buildings on New Year's night. But the public overcame them and thwarted his purpose.

They have acted the part of San Ballat and Tobias in the days of Nehemiah. But the Mighty God in Whom we trust has delivered us from the hands of our enemies. And despite the many difficulties, as a result of our feeble effort, we have raised over \$3,000.00 and erected a church building 55 feet long by 30 feet wide.

The needs of Central America were vividly and emphatically placed before the session, and great consideration was given to supply the needs of said field. The financial report was also rendered.

Sister E. E. Dennison, our Missionary Secretary, reported for the Home Missionary Work. At the close of this report, the Secretary urged very strongly that during the next interval that every secretary of each local assembly and every secretary of all our churches and companies be faithful in reporting for all missionary work done throughout your territory.

The 38th Meeting was opened with Hymn No. 494. Prayer was offered by Eld. J. H. Buckland.

Minutes of previous meetings were read and adopted.

The Committee on Nomination of Officers reported, and the following officers were unanimously elected:

**Present Officers of the General Assembly for the Past Four Years.**

President: J. W. Manns.

Vice-President: J. B. Mosley.

Secretary and Treasurer: Mrs. L. L. Johnson.

Associate Secretary-Treasurer: Miss E. E. Dennison.

Executive Committee: J. W. Manns, L. L. Johnson, W. L. Blunt, D. E. Williams.

Foreign Members: J. B. Mosley, C. A. Edwards, W. T. Daly.

**Educational Department**

Secretary: Mrs. L. L. Johnson.

Miss E. E. Dennison.

**Sabbath School Department**

Secretary: Mrs. L. L. Johnson.

Associate Secretary: Miss E. E. Dennison.

**Y. P. V. Department**

Secretary: Miss Viola E. Manns.

Associate Secretary: Mrs. Lucile Perry.

**Religious Liberty Department**

Secretary: J. W. Manns.

**Home Missionary Department**

Secretary: Miss E. E. Dennison.

**Transportation Agent**

J. W. Mans.

The Committee on Licenses and Credentials reported, and the following names were granted credentials from the General Assembly:

Ministerial: J. W. Manns, J. B. Mosley, C. A. Edwards.

Ministerial Licenses: W. L. Blunt, D. E. Williams, A. F. Harris.

Missionary Credentials: Mrs. L. L. Johnson, Miss E. E. Den-

nison, Mrs. A. B. Brown, Miss V. E. Manns, Henry Williams, V. Jarrett, Kingston, Jamaica, B. W. I.

It was recommended that all other ministers and Bible workers who are not under direct employment in the General Assembly, receive their licenses and credentials from the local assemblies in which they are located.

The Committee on Distribution of Laborers reported, and the following appointments were made:

J. W. Manns, President of the General Assembly, to labor in the United States and in such foreign fields as may be decided by the Executive Committee.

J. B. Mosley, President of the Central American Assembly, invited to make Central America his field of labor.

C. A. Edwards, President of the Cuban Assembly, invited to make Cuba his field of labor.

V. Garrett, labor in Jamaica, B. W. I.

W. L. Blunt, Brunswick, Ga.

A. F. Harris, subject to the call of the Executive Committee.

D. E. Williams, subject to the call of the Executive Committee.

L. L. Johnson, labor in Georgia, field missionary and general secretary.

A. B. Brown, State Missionary of Florida.

E. E. Dennison, Manager of The Banner Publishing Assn.

I. M. Hatcher, Los Angeles, Calif.

Henry Williams, New York.

V. E. Manns, subject to call of the Executive Committee.

**THE FOURTH GENERAL SESSION OF FREE SEVENTH-DAY ADVENTISTS CONVENED JULY 12th TO JULY 22nd, 1928.**

**DAILY PROGRAM**

Early Morning Bible

Study and Prayer

Service ..... 6:00 a. m.

Breakfast ..... 8:00 a. m.

Committee Work.....10:00 a. m.

Bible Study .....11:00 a. m.

Dinner ..... 1:00 p. m.

Conference Meeting.. 2:30 p. m.

Preaching ..... 8:30 p. m.

**SABBATH SERVICES**

Sabbath School ..... 9:45 a. m.

Preaching .....11:15 a. m.

Missionary Meeting.. 3:30 p. m.

Vesper Service..Close of Sabbath



## THE TWO GATHERINGS OF ETHIOPIA'S SONS

By J. B. Mosley, Port Limon,  
Costa Rica, C. A.

This subject on the Two Gatherings of Ethiopia's Sons is one of vital importance. Although I was confronted in Panama, because some concluded that I should not preach a subject like this. In reply to their conclusions I interrogate: How much of the Bible is inspired? "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. Since the entire Bible is inspired, and is profitable for doctrine and for instruction in righteousness, I will preach any and everything contained therein irrespective of what anyone may say. Before studying about the gathering, it is absolutely necessary for us to find out how the Negro came about, and what mighty part he played when he was upon the stage of action; as well as his downfall and scattering. For before there can be a gathering there must be a scattering. Turn over with me to the 105th psalms. I read the 23rd verse. "Israel also came into Egypt; and Jacob sojourned in the land of Ham." Egypt on the great continent of Africa is called the land of Ham, as will be seen in the 27th verse. Therefore, the fact remains irrefutable that Africa in a whole is called the land of Ham; as everybody knows that the ten plagues—the wonders were shown in no other land but in the land of Egypt on the great continent of Africa.

Noah had three sons, namely, Shem, Ham and Japheth. Ham sojourned southward, which is known according to geography to be the great continent of Africa. This great continent is very near the equator, and because of the excessive heat his first progeny became dark. Hence he called his name Cush. Gen. 10:6, 8. Cush is a Hebrew word, meaning sun-burnt or burnt face. The Greek word for "Cush" is Athop. From this word, we get ethiop, then Ethiopia and Ethiopian. Something is indeed wrong with the Ethiopian's skin, for the prophet interrogates, "Can the Ethiopian change his skin or the leopard his spots?" Jer. 12:23. No, he

cannot change it because it is sunburnt. To prove the fact that Cushite and Ethiopian are synonymous words, let us turn to Numbers 12:1. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman." Note marginal reading for Ethiopian, meaning Cushite. Also Gen. 2:13. "And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia." Note marginal reading for Ethiopia. Meaning Cush in the Hebrew. From the foregoing we can clearly understand that Egyptian, Cushite, Ethiopian or Negro are all synonymous words.

### Climatic Affections.

To prove the authenticity of the fact that the climate has a great deal to do with the various complexions of men, let us turn to the 1st chapter of the Songs of Solomon, verse 6, first clause. "Look not upon me, because I am black, because the sun hath looked upon me." This shows that the looking down of the sun upon the children of men brings about the dark complexion. Take for example a man who works in the cool, his complexion becomes fair, but no sooner he goes out to work in the sun he becomes darker. Furthermore, God did not create a white man nor a black man. Adam was made out of the red earth. But it is the different climate that is responsible for the various complexions of men. The men who sojourned northward, because of the frigidity of the place, their complexion becomes white; and those who sojourned southward, because of the torridity of the place, their complexion becomes dark—sunburnt. This also comes about by freaks of nature and sexual intercourses as is seen in plants, vegetables and the mongrels of the lower animals. Here is the allegory of how the negro came about, and hence settles the question of his origin.

I was taught in school that the Negro originated from monkeys, and that he is cursed above all other creatures on the face of God's earth. But as the twilight of enlightenment came across my path, I threw off those venomous fables into the ditches of ignominious deception. Notwithstanding many of our Negro people swallowed

those deceptive pills to the extent that it gives them belly-ache. And as a result subordination under the whites. They would tell them that they are servants, and that they are inferior to all other races of men. When this is digested, they would put a hook in the Negro's nose and pull him East, West, North and South on the chess-board of life. And all he would say is, yes, Bakra-Maa-sa-de wol a fi yu an yu must rule. But we have reached an age of great illumination when the Negro should refuse to partake of those deceptive and subversive pills. Free Seventh-day Adventists have purged out all those fabulous and fictitious matters. And all who desire to do likewise can come over to the Free Seventh-day Adventist church. Our pills are free of charge, and I am sure if you come, one single dose will purge out every particle of deception, and will enable you to realize that "God is no respecter of persons" and that He "made of one blood all nations of men for to dwell on the face of the earth."

### The Negro On the Stage of Action.

The Negro did not originate from an inferior stock. He is the first recorded in authentic history to establish the first political kingdom. For, says the Scripture: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel." (or Babylon). Gen. 10:8-10. Where there is a kingdom there must be a king; hence Nimrod, the Negro, was the first king on record who established a kingdom on the face of the whole earth. The dark skin people became mighty; and as everybody knows, the Pharaohs reigned very cruelly. Notwithstanding, the Egyptians are noted builders and inventors. History records the fact that they were the first to invent writing. They builded the pyramids and many wonderful deeds they have done, but time does not allow me to tell you all of their mighty acts.

"Pharaoh went forth conquering and to conquer, till Egypt exalted herself above all the nations of earth. After the death

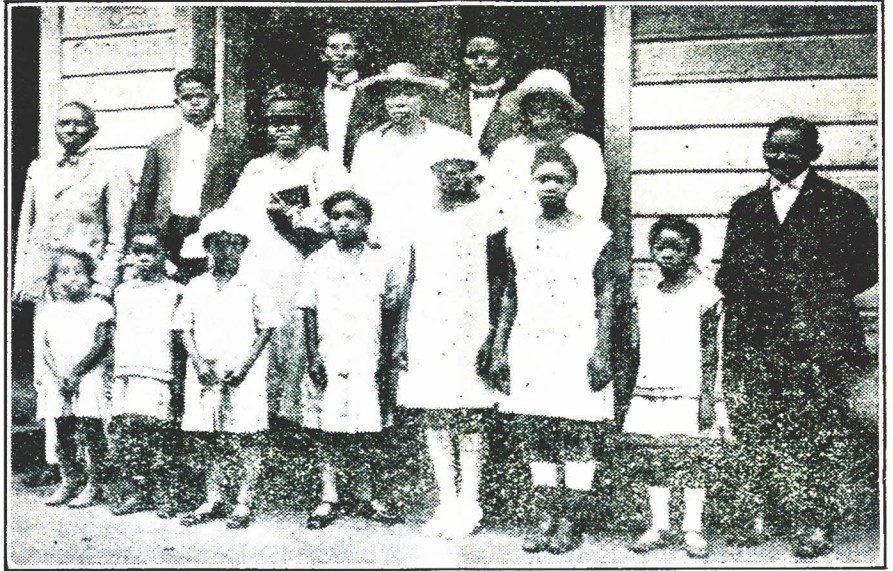


of the Pharaohs, this did not end the reign of the Egyptians. Pharaohnechoh reigned on the throne of Egypt in his stead and continued the mighty conquests. 2 Kings 23:29-35. "But the time came when Egypt's cup was filled and the Lord predicted her downfall; that she shall be the basest of kingdoms; and that she shall exalt herself above the nations no more." Ezek. 29:14, 15. Thus saith the Lord, "So shall the king of Assyria lead away the Egyptian prisoners, and the Ethiopians captives, young and old, naked and bare-foot, even with their buttocks uncovered, to the shame of Egypt." Isa. 20:4. Egypt was then decreed to be destroyed between B. C. 586-573. After their reign did not culminate until about B. C. 570 by Nebuchadnezzar. Ezek. 29:17-20. Here comes

### The Scattering of Ethiopia's Sons.

I turn to the 30th chapter of Ezekiel, verses 21-23. "Son of man, I have broken the arm of Pharaoh, King of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God: Behold, I am against Pharaoh, king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations and will disperse them through the countries." Egypt fell, even as Babylon, Medo-Persia, Greece and Rome. Not only the downfall of Egypt was predicted, but the Lord declared that He will sell their land to the wicked, and strangers shall possess all that are therein. Ezek. 30:12. The sceptre is departed from Egypt. Zech. 10:11. And there shall be no more a prince of the land of Egypt. Ezek. 30:13.

Here Egypt and her posterity fell; trodden down, peeled and scattered abroad, and is being ruled by alien powers. The nations have spoiled the land of Africa by dividing it up among themselves. Isa. 18:2, last clause. After dividing up their land, they transported them to various parts of the world and put them under thralldom's yoke. They remained in this condition of servitude until the



THE CHURCH AT PANAMA, CANAL ZONE

D. A. DUNN, Leader

time was fulfilled, and they were emancipated. But where are their lands? Stolen by the nations of the earth. For this cause the Negroes are looked upon as inferior beings. Question: Will this condition exist till the end of the world? "No." They have their part to play on the drama of the closing scenes of this world's history; both in the ecclesiastical and in the political world. Now for the two gatherings. We will first take under consideration,

[To be continued]

### TRY IT, MOTHERS

Give the children plenty of fresh air at night. Air in a closed room, occupied by two or three persons, becomes very deadly in a short time. Especially is this the case if the father has been smoking during the day, and storing up, or charging his system with that deadly poison, nicotine, to unload during the sleeping hours. This vitiated air is much more dangerous to the lungs of the feeble infants than to the stronger lungs of the adults. Many infants are, without doubt, poisoned beyond remedy by being compelled to sleep in such rooms. Parents are often unconsciously the murderers of their own loved ones.—D. H. Kress, M. D.

One cannot teach Christ whose heart is not continually going out to Christ.—Pell.

### TRUSTING JEHOVAH

In whom does the Lord take pleasure? Ps. 147:11.

What will He do for them? Ps. 149:4.

Who should trust him? and when? Ps. 62:8.

How long should they trust Him? Ps. 52:8.

Why should they trust Him? Ps. 46:1.

Should we trust in times of trial? Isa. 43:5.

In sickness? Ps. 41:3. James 5:15.

In what condition is the one who trusts Jehovah? Prov. 16:20. Jer. 17:7.

What is his state of mind? Isa. 26:3.

Upon whom does Jehovah have an eye? Ps. 33:18.

What will He do for them in famine? Ps. 37:19.

In whose prosperity does He delight? Ps. 35:27.

To what are they likened? Ps. 125:1.

What should they do? Ps. 37:3.—Mrs. J. E. Green.

The Bible is  
The index to eternity.  
He can not miss of endless bliss  
That takes this chart to steer  
his voyage by.

—Herbert.

Many among this race have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the whites.