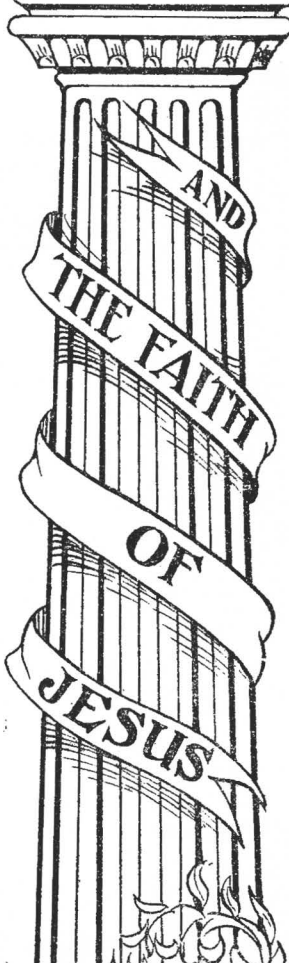
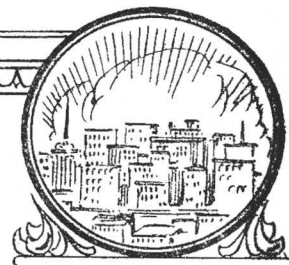
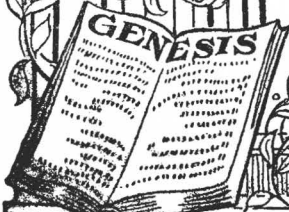
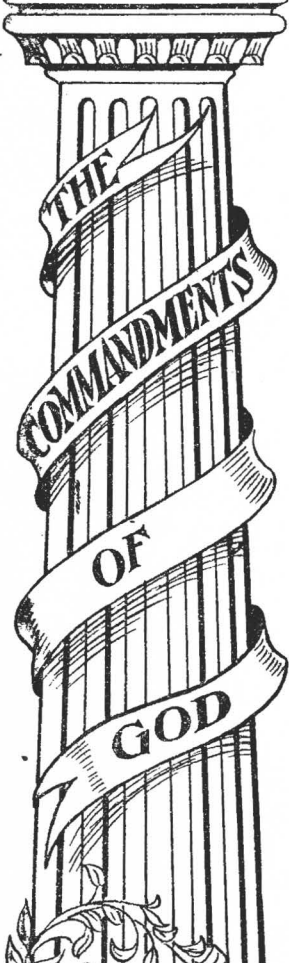
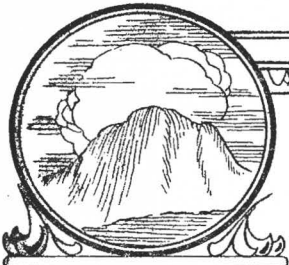


# The Hammer

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



Vol. VII

Savannah, Ga., Oct., 1928

No. 9

**MINUTES OF THE CONFERENCE SESSION OF THE CENTRAL AMERICAN ASSEMBLY CONVENED MAY 14th TO 20th, 1928.**

Port Limon, Costa Rica.

The second annual session of the Central American Assembly of Free Seventh-day Adventists began Monday, May 14th, 1928, at 5 a. m. Elder J. B. Mosley, the chairman, announced hymn No. 160, Christ in Song, to open the meeting. Prayer was offered by Bro. S. J. Paul. After briefly reviewing the work of Free Seventh-day Adventists in Central America and expressing gratitude to God, the chairman commented on the following texts: Amos 4:11, 12; Isa. 52: 1, 2; and Joel 2:12-17. These striking Scriptures were soul-stirring and the concurrence has awakened every believer to their God-given responsibilities. Hymn No. 146 was next sung, after which all engaged in a season of prayer led by Bro. J. Ewin. One verse of Hymn No. 491 was sung followed with another season of prayer. The spirit of the Lord came very near and rich blessings were obtained by all.

The chairman then declared the meeting opened and ready to transact any business that might suitably come before it.

The standing committees were announced by the chairman as follows:

Committee on Plans and Resolutions: Bros. D. A. Dunn, J. Ewin, J. Upha, O. Inniss, T. Pinnock, S. J. Paul and Sis. F. Anderson.

Committee on Constitution and By-Laws: S. G. Downer, D. A. Dunn, J. Ewin, Sisters J. B. Mosley, J. Barrett, J. Wilson and F. Anderson.

Committee on Nomination: Bros. J. Cowie, J. Upha, O. Inniss, Sisters R. Henry and J. Barrett.

Committee on Credentials and Licenses: The Assembly Executive Committee.

Committee on Distribution of Labor: Bros. J. Upha, J. Cowie, T. Pinnock, S. G. Downer, S. J. Paul and Sister J. B. Mosley.

Following are further announcements made by the chairman:

Early morning paper at 5 o'clock.

Breakfast at 7:30 a. m.

Lunch at 1:00 p. m.

Conference and personal questions at 2:30 p. m. to 5 p. m.

Dinner at 5 p. m.

Song service at 6:30 p. m.

Preaching service at 7 p. m.

Meeting was dismissed with prayer by Elder Mosley.

**Second Meeting.**

The second meeting was called to order on May 14th, at 2:30 p. m. by the chairman, Elder J. B. Mosley. Hymn No. 336 was sung. We were led to the throne of grace by Bro. S. G. Downer. The minutes of the past meeting were called for, read and accepted.

This being our first business meeting, the committee on plans and resolutions was called upon to render partial report as follows:

1. Whereas, the multifarious blessings of God have attended our efforts from the time we were organized, and whereas through His kind Providence our delegates have been privileged to assemble in various parts of the field, coming even from across the waters without sickness or accidents to anyone, therefore,

Resolved, That we express our heartfelt gratitude to our Heavenly Father for His care and protection over us, and that we pledge ourselves anew to Him for the finishing of the work of preaching the Third Angel's Message in all the world.

2. Whereas, our denominational church paper, "The Banner," has done and is doing a great work in opening up new fields, and whereas, the paper is indispensable to our denomination;

Therefore, we recommend that our local church leaders urge our members to increase its circulation. **We further recommend** that each local church place an order with the Secretary of the Assembly for a definite number of copies each month.

It is necessary that each local church with its missionary leader place a standing order for a definite number of copies with the Assembly Secretary. Such orders should be accompanied with the cash. The Assembly Secretary should place an order with the manager of The Banner Publishing Association, which order also should be accompanied with the cash. When this is faithfully done our publishing work will not be hampered.

3. Whereas; we believe the

Sabbath School is the church at study, and whereas, we should have a well informed church concerning the fundamental principles and doctrines of our church;

Therefore, we recommend that our churches endeavor to select such Sabbath School officers who will study and plan wisely for the Sabbath School.

4. Resolved; that our local Sabbath School Secretaries furnish a quarterly report to our Assembly Secretary, and that the Assembly Secretary furnish a report to the Secretary of the General Assembly.

5. Resolved; that all our Sabbath School offerings be devoted to home and foreign missionary work.

6. Whereas, we are in need of suitable literature in a tract form;

Therefore, we recommend that a special effort be put forth in all our churches and companies for the publication of such tracts.

7. Whereas, the Sustentation has proven a valuable asset to our work, and whereas, it is a God-given duty to the church to care for its poor and sick members; therefore,

Resolved, that in harmony with the resolution adopted by the General Assembly, we, the delegates of the Central American Assembly, adopt the Sustentation and let it become our general church fund.

Lengthy discussions were made by Bros. J. Ewin, J. Upha, D. A. Dunn and S. G. Downer. The chairman also urged that reports be forwarded to the Central American Assembly by local churches and companies. After a few more remarks same were unanimously adopted. Hymn No. 226, Christ in Song, was sung to change the order of the meeting, for the purpose of answering questions. Bro. V. Wareham of Pacuarito gave a few cheering and encouraging remarks. After singing Hymn No. 206, meeting was adjourned with prayer by Bro. J. Ewin at 5 p. m.

**Third Meeting.**

The third meeting was called to order May 14th, at 7 p. m. Elder J. B. Mosley, Bros. D. A. Dunn, J. Ewin, J. Upha and J. Cowie occupied the pulpit. Hymn No. 78 was sung to begin the meeting. Prayer was offered by Bro. Dunn. Hymn No. 80 was



next sung, after which the chairman expressed his deep regret that Elder Manns is not present. He added: "Our great leader, Elder Manns, should have been here, but because of uncontrollable circumstances he is not privileged to be in our midst during this session. Sorry are we indeed. Nevertheless he who is able to make all uncontrollable circumstances controllable will in His own appointed time bring him back to Costa Rica, where we will hear his sweet voice ringing in our ears those bells of melodies and fill our souls with celestial rapture. May the dear Lord bless him and cause His face to shine upon him wherever he be tonight." (All responded with a solemn Amen).

Sermon was preached by Elder Mosley, subject: The everlasting gospel and how all reformers are treated and recognized. The following texts were used: 1 Kings 18:17, 18; 19:14; Luke 1:17; Matt. 14:1-12; Rev. 14:6, 7; Matt. 24:14; Heb. 2:14-17; Gal. 2:20; Jude 24, 25; Dan. 7:9, 10; Rev. 22:11; James 4:14. Elder Mosley explained to the congregation that every adherent to the true faith are looked upon as troublers as did Elija, John the Baptist, Jesus, the apostles and all the reformers—Free Seventh-day Adventists not exempted. He reviewed the lives and experiences of the forgoing beacons of reforms and how they were cruelly put to death.

He further gave a panoramic view of the experiences of Free Seventh-day Adventists in the proclamation of the everlasting gospel and how bigoted Seventh-day Adventists have arrayed themselves against us. With this vivid and emphatic deliberation, the audience were electrified and many doubts were removed from the minds of all concerned. He finally culminated his discourse with the fact that probation is fast closing, and very soon the decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." All were therefore inculcated to accept Jesus and soar toward the standard of holiness while mercy's gate is open, so that when the decree go forth, they may be found holy still.

A selection was rendered by the choir, entitled "When you get to heaven as you surely will." To close the meeting of the hour hymn No. 202 was sung, and the benediction was pronounced by Elder Mosley at 8:20 p. m.

#### Fourth Meeting.

The fourth meeting was called to order at 5 a. m., May 15th. Bro. J. Upha presided. All voices joined in singing praise to God with the use of Hymn No. 879, Christ in Song. He commented lengthily on this hymn, drawing the minds of all present to that land that is fairer than day. Prayer was offered by Bro. Upha. After singing Hymn No. 632, we engaged in seasons of soul-stirring prayers. Followed with a series of spirit-filled testimonies. Hymn No. 108 was next sung and meeting was dismissed with prayer by Bro. J. Upha at 6:15 a. m.

#### Fifth Meeting.

To begin the fifth meeting of May 15th, at 2:30 p. m. Hymn No. 416 was sung. We were led to the throne of grace by Bro. O. Inniss. The minutes of the past session were called for and accepted after they were read. The committee on Plans and Resolutions reported as follows:

8. Whereas, the United Fruit Company extended to religious organizations the courtesy of free passes over the lines of the concern and whereas, the pass granted to the minister of the Free Seventh-day Adventists in 1923 has been forfeited and taking into consideration the company's refusal to grant a new pass to Free Seventh-day Adventists Missionaries only;

Resolved; That a transportation fund be organized to defray the traveling expenses of our Missionaries whilst travelling over the railroad of said company.

9. Resolved; That an evangelistic fund be amalgamated with the transportation fund, and that a special offering be lifted the second Sabbath in every month in all our churches and companies under the jurisdiction of this Assembly, for the upkeep of said fund.

10. Whereas, the Panama Branch of Free Seventh-day Adventists is under the jurisdiction of this Assembly and taking into consideration that Panama is controlled by a different Govern-

ment and a separate registration becomes necessary subject to Headquarters at Port Limon, Costa Rica;

Resolved; That the officers of Costa Rica Division of Free Seventh-day Adventists be officers of the Panama Branch.

#### EYES OPENED

An amusing story has been told recently of a little boy of ten, who, young as he was, felt that a portion, at least, of the burden of supporting his widowed mother, rested upon his own tender shoulders.

He started out one morning with a basket on his arm containing some kittens about one week old, hoping to realize something from the sale of them. He called first upon a Methodist minister. The minister, in his conversation with the boy, asked, "What kind of kittens are they?" Quick as a flash the little fellow, thinking to gain favor of the minister, replied, "They are Methodist kittens." The minister laughed and gave the boy five dollars, telling him to keep the kittens.

About a week afterward the little fellow, encouraged by his interview of the week before, started out with the same kittens for the home of an Adventist minister. Now, it happened, that the Methodist minister was calling on the Adventist minister on that very day. The boy again offered the kittens for sale, when the Adventist minister good-naturedly asked: "What kind of kittens are they?" This time the answer came: "They are Adventist kittens." "But," interrupted the Methodist minister, "you told me last week they were Methodist kittens." "Well," said the boy, "they were, but since then they have had their eyes opened."

It is said a hearty laugh followed in which both ministers joined, as the boy walked proudly away with his basket of kittens on his arm and a nice little sum in his pocketbook.

"God's ways seem dark, but soon or late,

They touch the shining hills of day;

The evil cannot brook delay;  
The good can well afford to wait."

## THE BANNER

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## SECOND ANNUAL SESSION OF FREE SEVENTH-DAY ADVENTISTS IN LIMON

The Second Annual Session of the Central American Assembly of Free Seventh-day Adventists was convened on May 14th to 20th of this year and we are glad to be able to report that from the start the conference session was well attended. Delegates from Panama and various parts of Costa Rica were present and a spirit of peace and quietness characterized all the conference meetings of this session, the liberty and freedom in the discussions were greatly enjoyed by everybody. Never in the history of Negro Adventists these latter were allowed to take such an active part in the proceedings.

The early morning meetings were soul refreshing to all present and the Spirit of the Lord was manifested among the conference, whose voices praised and adored Our Heavenly Father on His Throne above. Regarding the night meetings we could say that they attracted still higher attendance and Bro. D. A. Dunn, of Panama, was permitted to conduct most of these to the great enjoyment and edification of all.

A most important part of the meetings was taken up by the reports made by the various delegates of the organization, out of which the reader may gather that it has made steady progress despite the many trials and privations it underwent in the past. We believe it very much

worth while to give a short sketch of what has been accomplished so far and the reader may judge by himself the plucky stand made by little more than a handful of people of staunch faith and good-will.

Free Seventh-day Adventists were organized in Port Limon by Evangelist J. B. Mosley with a membership of but 35 people. Today the organization has grown to just short of 200 and it is still growing. The funds at the disposal at the beginning amounted to the small sum of \$35.00 and taking into consideration the hardship and many difficulties the report of the Central American Assembly shows that their effort have raised up to date the most magnificent sum of \$30,481.54, a fact which speaks volumes for their united spirit and saving disposition.

Plans were laid for the further advancement of the ideals of Seventh-day Adventists and amongst the several resolutions passed we would single out those of major interest.

Whereas the Panama Branch of Free Seventh-day Adventists is under the jurisdiction of this Assembly and taking into consideration that Panama is controlled by a different Government and a separate registration becomes necessary subject to Headquarters at Port Limon, Costa Rica.

Resolved: that the officers of Costa Rica Division of Free Seventh-day Adventists be officers of the Panama Branch.

Whereas the reports of the delegates relative to the rise of the organization through difficult problems and hard experiences in the past show the efforts of the founders and these should ever be before the eyes of the younger generation.

Resolved: That a record of such experiences be kept forth within a book and that work on it be started at the earliest possible convenience.

Whereas the United Fruit Co. extended to religious organizations the courtesy of Free Passes over the lines of the concern and whereas the pass granted to the minister of the Free Seventh-day Adventists in 1923 has been forfeited and taking into consideration the company's refusal to grant a new pass to Free Seventh-day Adventists' Missionaries only;

Resolved: That a transporta-

tion fund be organized to defray the traveling expenses of our Missionaries whilst traveling over the railroad of said company.

Editor's Note: Our correspondent informs us that the refusal to grant passes to the members of Religious Organizations by the United Fruit Co. concerns the missionaries of the Free Seventh-day Adventists only and we would like to hear from somebody in authority, why this exception is being taken or what reasons the company's officials might have for their procedure in this respect, as it seems strange to us, that they should be singled out in this way. We would like to know, whether the slight changes of this report have not changed the general idea of the matter as we tried to do our best.

O. R. B.

## THE TWO GATHERINGS OF ETHIOPIA'S SONS

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

(Continued)

### The Ecclesiastical Gathering.

"Woe to the land shadowing with wings," which is beyond the rivers of Ethiopia." Isa. 18:1. What land is beyond the rivers of Ethiopia? According to the geography it is no other land but the land of Africa. What is the vision of the prophet concerning this land? "That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers (or nations) have spoiled!" Isa. 18:2. This is applicable to no other people but the Negroes, for the record declared that only this people were peeled, downtrodden and scattered abroad. The voice of inspiration speaks thus: "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isaiah 11:11.

The dark skin people is men-



tioned three times in the foregoing verse. And the Psalmist declared, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Psm. 68:31. Without hesitation and beyond all reasonable doubt, it can be clearly seen that this gathering is predicted by Jehovah. Today this prophecy is fulfilling before our eyes. We have seen and heard of the thousands of Negro churches, ministers, missionaries and mission enterprises manned and controlled solely by Negroes the world over.

Therefore, every wide-awake Negro man or woman can realize that our white brethren were deceiving us when they told us that because we are colored we are not fit subjects to be leaders. "And that colored people should not urge that they be placed on equality with the whites." Test. Vol. 9, Pp. 202, 214.

The Lord speaking through Isaiah, the prophet, said: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." Isa. 19:21. Free Seventh-day Adventists have vowed this vow and is determined to perform it until the day of Christ. Inspiration did not teach that some white people should vow this vow and perform it for the Negro. But it teaches that the Negro will vow this vow and perform it himself. Therefore, let every Negro who desires to fulfill this vow, become a member of Christ and enroll your name in the Free Seventh-day Adventist Church. So that with united effort we may perform it unto the end. And then He will accept our sacrifices confirming Isaiah 18:7, which reads as follows: "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion."

The motto of this denomination of Free Seventh-day Adventists is, "The Gospel to all the world in this Generation." This movement is progressing

because it meets God's approbation and not all the hosts of hell can stop it.

### The Political Gathering.

The scattered, peeled and downtrodden Ethiopians were seen coming up so mightily on the stage of action that the prophet was struck with admiration. Viewing the scene he was impelled to interrogate, "Who is this that cometh up like a flood, whose waters are moved like the rivers?" (Water in prophecy means multitude, nations and tongues. Rev. 17:15.) The answer is, "Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow." Jer. 46:7-9. Many argue that this prophecy is already past. I object to that, from the fact that the following verse reads thus: "For this is the day of the Lord God of hosts, a day of vengeance that he may avenge him of the adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood." Verse 10.

Therefore, since the foregoing Scripture refers to the day of the Lord God of hosts, we must conclude without contradiction, that same was not fulfilled in the past but it is applicable to the future. Notwithstanding a partial fulfillment took place in the days of Nebuchadnezzar, but its final fulfillment will be in the day of the Lord. As we look down into the world we can see such a movement gaining ground through earth's remotest bound. Negroes everywhere are falling in line; yea, this movement is spreading like wild-fire—it is steadily advancing and will finally lead up to Armageddon, where Negroes as well as all nations of the earth will meet on the bloody battlefields of Palestine to settle the final account with the sword. This is the allegory of the Two Gatherings of Ethiopia's Sons. The former is preparing a people to stand in the great day of God Almighty; and the latter is preparing a

people to have a part in the coming war dance of nations.

### ALCOHOL vs. ALEXANDER

Alexander was a monarch of renown in history.  
It was he who conquered Medio-Persia in his day.  
He was capable of marching several thousand miles away from his kingdom,  
As he conquered other kingdoms in his way.  
He was but a man of thirty, when he made his glorious flights,  
O'er the hills, and down the valleys,  
By his awe inspiring fights.  
None could check him as he conquered kingdoms weak, or kingdoms strong,  
As he fought in strength of manhood, whether he was right or wrong.  
Now he has the world before him, says the good historian,  
Now he goes on beds of roses that's the way the story ran,  
"What must I do?" was the question he propounded to himself.  
What do you think was the answer that the good old demon gave?  
"Let us have drinks" was the answer, "and the best we can procure."  
So, he signed this funny contract with the demon that's always sure.  
Thus he made another conflict when his last foot-race he had run,  
And the demon who in turn was rejoicing, of the soul that he had won.  
Now he's conquered by the good old rum and gin;  
Whiskey was the man who gave the fatal forward spin;  
Alcohol has won from him his universal sway,  
And now we tell the story of his life for you today.  
Boys and girls we now can fight him, for he stands just in our ranks:  
With him we can make no progress for he all our dreadnaughts sank.  
We must fire the greatest cannons, take his forts and ruin his shrines,  
I'll be your first field marshal, if you'll follow in the line.

## A JEW OR GENTILE SABBATH

Every decree or command issued by a ruler, and every law enacted by a civilized law-making body, should contain within itself the following necessary items of information, in order to be authoritative and of binding force:

First, the name of the author of the decree or law.

Second, the title or authority which gives validity to the decree or law enacted.

Third, the territory where such decree or law is binding upon the subjects.

Fourth, the time when the governing power came into existence, and the duration thereof.

Now it is but proper and just that we carefully examine the Sabbath, to ascertain how perfectly these principles are met in it.

### The Sabbath Law.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

### Author of the Sabbath Command.

1. Who is the author of the Sabbath Command?

"The seventh day is the Sabbath of the Lord (Jehovah thy God.)" Exodus 20:10.

2. What is the basis of His claim to authority to issue this or any other command, and require obedience thereto?

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." verse 11.

### Territory and Subjects.

3. In the Sabbath law, what territory is specified, over which God claims jurisdiction?

"The Lord made heaven and earth, the sea, and all that in them is." verse 11.

All who are living on the

earth are occupying territory over which He has specified jurisdiction in His Sabbath law.

4. Who in fact, are His subjects, according to the Sabbath law?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work." verses 8, 9.

5. What did Jesus say confirming this principle?

"He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

### Time of Jurisdiction.

6. At what point of time did Jehovah's right to rule begin?

"In the beginning God created the heavens and the earth." Genesis 1:1.

Since it is a fact that God created this world in the beginning, it then follows that the right to govern intelligent beings on this earth must date back to creation.

7. How long will He continue to have this right to govern created intelligences?

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalm 103:19. "It shall stand forever." Daniel 2:44. "His dominion is an everlasting dominion, which shall not pass away." Daniel 7:14. "Of the increase of His government and peace there shall be no end." Isaiah 9:7.

### How and when the Sabbath Was Instituted.

8. How was the Sabbath instituted?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

9. When was the Sabbath instituted?

God rested on the seventh day of the first week, and blessed and sanctified the seventh day, or the Sabbath day, because "in it He had rested." Genesis 2:2, 3; Exodus 20:11.

10. Is there any proof that the command to keep the Sabbath existed before proclaimed from Sinai?

The Lord said to Israel in the

Wilderness of Sin, before they reached Sinai, that He would "Rain bread from heaven" for them, and that He would prove them, "Whether they will walk in My law, or no." Said He, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." "And it came to pass, that went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Exodus 16:4, 26-28.

### Binding On the Gentiles.

11. Did God require the strangers, or Gentiles, who would serve Him, to keep the Sabbath?

"Thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant: . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to my hole mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56:4-7.

12. Are there any scriptures proving that Gentiles observed the Sabbath with the Jews?

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . And the next Sabbath day, came almost the whole city together to hear the word of God." Acts 13:42, 44.

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. . . And some of them believed, and the devout Greeks a great multitude." Acts 17:2-4.

"He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

13. Did converted Gentiles observe the Sabbath?

At a council held in Jerusalem A. D. 51, composed of elders and apostles, to consider whether circumcision should be required, the following resolu-



tion was passed: "My sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:19-21.

### Conclusion.

From the above scriptures, it must be evident to candid minds that the Sabbath was instituted at creation, by the Creator, who alone has the power and the right to make laws binding on the conscience; and that the Sabbath command has been binding upon all mankind in this world from the beginning, and will be so long as God reigns. It is also evident that the strangers, or Gentiles, who desired to serve God under the old dispensation, were required to keep the Sabbath. From the Book of Acts, we learn that Gentiles were in the habit of observing the Sabbath with the Jews, and that the converted Gentiles met in the synagogue every Sabbath, to be instructed out of the Scriptures; and this custom had the support of the first Christian council, composed of the apostles and the elders.

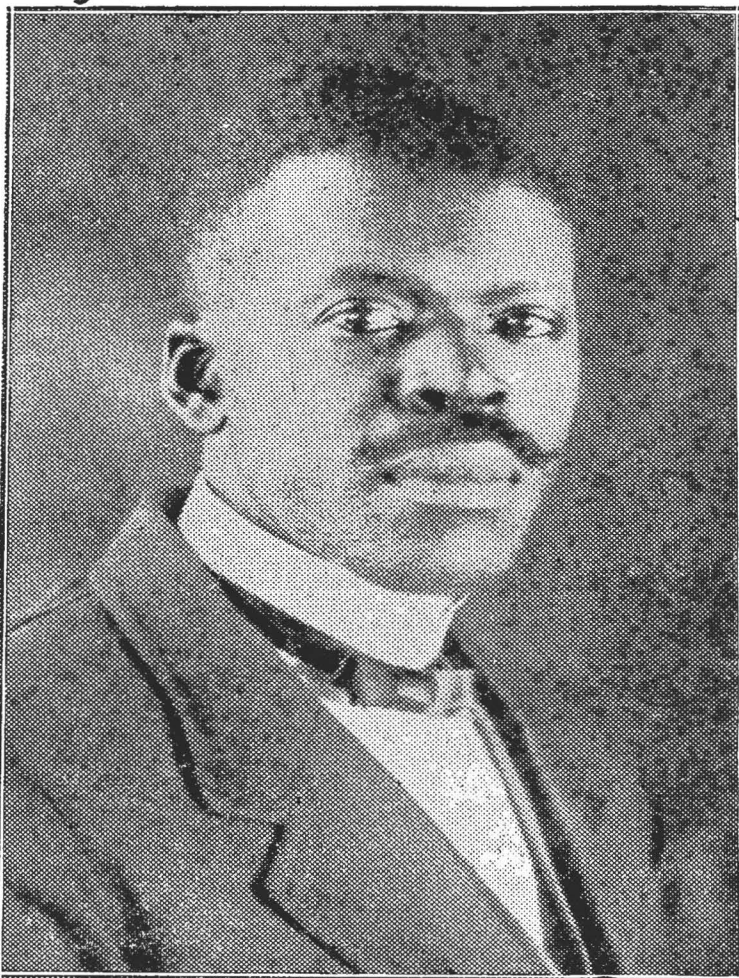
These scriptures surely are sufficient proof, for candid searchers after truth, that the Sabbath of the Lord is of universal and perpetual obligation, binding upon every Jew and Gentile who would worship the Creator of heaven and earth.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

### THE SCRIPTURES

Then for the style, majestic and Divine,  
It speaks no less than God in every line;  
Commanding words whose force is still the same  
As the first fiat that produced our frame.

—Dryden.



Elder W. E. Strothers of Brooklyn, N. Y., who recently severed his connections with Seventh-day Adventists, has united with the General Assembly of Free Seventh-day Adventists.

### Elder W. E. Strothers Severs Connection With Seventh-day Adventists Organization and Unites With Free Seventh-day Adventists.

Elder W. E. Strothers, formerly of the Conference of Seventh-day Adventists, has been connected with the Conference work in Michigan during the summer of 1927.

After the Tent meeting conducted in Detroit, by Elder U. S. Willis, associated with Elder W. E. Strothers, Elder Strothers finally moving to Brooklyn, N. Y., at which place he severed his connection with the Seventh-day Adventists.

Feeling, however, the Divine call to remain in the ministry, (and not go to the dogs as it is often predicted by our Seventh-day Adventists, he applied for membership in the General Assembly of Free Seventh-day Adventists.

Elder Strothers, with his wife,

has decided to continue the work of proclaiming the Third Angel's message with Free Seventh-day Adventists. In leaving the Seventh-day Adventists denomination, he has not left the Truth. We are glad to welcome Elder and Mrs. Strothers with us.

The following article by Elder Strothers makes his position quite clear:

No doubt my many friends in the S. D. A. Conference will be a little surprised to read this article from my pen.

But as Bishop Moore says: "In the course of human progress, and the current of events, human institutions are constantly undergoing superficial or radical changes arising from forces developed by new intellectual, moral and social conditions, which a progressive, enlightened civilization fixes upon men. Indeed were it not for these changes, mankind would be hopelessly consigned to a state of moral, intel-

lectual, religious and social imbecility and deficiency; they would be so without remedy. Those most eventful changes have been the constant safeguards of all the vital interests of human society, either secular or religious; they have disenfranchised thought; they have unfettered religion; severed the chains of vassals, given prosperity to kingdoms, and exalted the most debased of mankind, socially and religiously. They have made potent, moral and intellectual forces that no antagonisms could withstand. Even its nature and its source, having to deal with the mutable creature, man, in the application of its systems of operation, has to depend upon organic or systematic changes."

The above quotation is worthy of careful consideration and study.

Why should I give up the ministry when I am conscious of the fact that God called me when I was a child? Why should I stop preaching the Gospel because men say so? I have never ceased preaching this message, although I am not connected with the Seventh-day Adventist Conference, God has wonderfully blessed my efforts and souls have been added to this cause. This proves to me that my calling is from heaven. God says: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not utterly be cast down; for the Lord upholdeth him with his hand." Psalm 336: 23, 24. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam 16:7.

I am proud to say to the readers of "The Banner," that I am, now, identified with the Free Seventh-day Adventists, proclaiming the same message that I have been preaching for sixteen years, and accepted twenty-five years ago.

I believe the time has come for the colored people, in this movement, to be organized into separate Conferences headed by Negro men and women.

We are praising God for the progress we are making in the City of New York. Now, watch

the work among the F. S. D. A. in New York grow.

Yours for the advancement of His cause.

W. E. STROTHERS.

### THE CLEANSING OF THE SANCTUARY

Over twenty-four hundred years ago, in answer to the prayers of the prophet Daniel, the angel Gabriel was sent from heaven with a special message. He was commissioned to fly swiftly. The burden of the message was that the going forth of the commandment to restore and rebuild Jerusalem (Dan. 9:20-27), which took place in 457 B. C. (Ezra 7:11-26) would usher in the period of twenty-three hundred years. At the close of this period the "sanctuary would be cleansed." Dan. 8:14. The commandment to restore Jerusalem went forth in the middle of the year, which would bring the close of the twenty-three hundred years into the year of 1844 A. D. Ezra 7:9.

All the service of the earthly sanctuary was but a type and shadow of the real service of our High Priest in the heavenly sanctuary. Heb. 8:-5. In the earthly sanctuary the sins in type were all brought forth from the sanctuary and laid upon the scape goat in the day of atonement. The sanctuary was then said to be cleansed. Lev. 16:29-34. For many hundred years this typical service continued and in the autumn of every year the sins were all removed from the sanctuary. Lev. 16:15-22. The types ceased when Christ died upon Calvary and when we come to the end of the twenty-three hundred years in the autumn of 1844 it is the real sanctuary, the heavenly one, that is to be cleansed.

Some may ask, what is there in heaven that needs cleansing? God says all our sins are marked before Him, Jer. 2:22, and before the Saviour comes again to this earth all these sins will be blotted out. Acts 3:19, 20. The blotting out or the cleansing of the sin records must necessitate an investigation, or judgment. This work begun at the close of the twenty-three hundred years in 1844. When every case is decided for life or death, Christ will come to claim His own.

### THE USE

It is hard to shout when things go wrong,  
And the world seems a heartless place;  
It is hard, indeed, to whistle a song,  
Or go with a smiling face;  
It is hard, I know to endure, ah me,  
When we feel the javelin;  
But if all things went right,  
there would be  
No victory to win.

And so, I think, 'twere better to take  
The bitter, as well as the sweet,  
And bravely bear, though the heart must ache,  
And sore must be the feet;  
For, were life all felicity,  
With never a cross for men,  
Oh, where would be the victory,  
Or need of heaven, then?

When your sweetest blooms have faded,  
If you watch the summer sky,  
You will see their colors shaded  
Through the rainbows set on high,  
Or where dawn is softly breaking  
All their beauty richly glows.  
While the clouds in turn are taking  
Tints of violet, pink and rose.

He fails who climbs to power and place  
Up the pathway of disgrace.  
He fails not who makes truth his cause,  
Nor bends to win the crowd's applause.  
He fails not—he who stakes his all  
Upon the right, and dares to fall.  
What though the living bless or blame,  
For him the long success of fame.

Two went to pray: Or rather say  
One went to brag, th' other to pray;  
One stands up close and treads on high,  
Where th' other dares not send his eye;  
One nearer to God's altar trod,  
The other to the altar's God.

It is better to be loved than feared.