

The Discoverer



WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"

Vol. III

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No. 4

Why?

Why color discrimination
Into God's holy church should break?
When the Scriptures plainly mention
That Christ suffered for all men's sake.

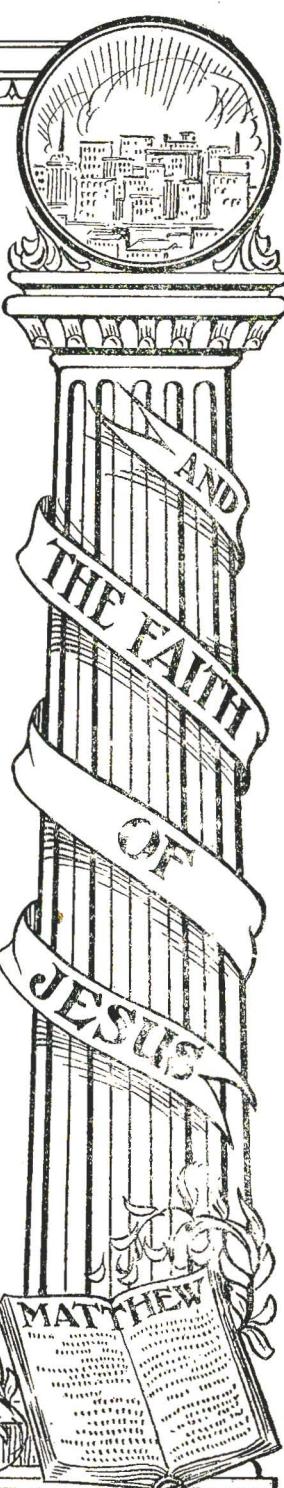
God made of one blood all nations
On this beautiful globe to dwell,
With no thought of segregation
As Paul the Apostle did tell.

Have we not one for our Father?
One God hath created us all;
Why treacherous deals to thy brother?
Wrote Malachi, long before Paul.

Before Him shall stand all nations
Of black, yellow, red, white and brown
For reward or condemnation
For destruction or jewelled crown.

Then why not love one another
In these Laodicean days?
For He says all men are brothers
Who enjoy the blessed sun's rays.

—Henry E. Alston.



WOMAN

(Mrs. L. L. Johnson, Secretary,
General Assembly, Free
S. D. A.)

God has chosen to confer singular honors upon fair woman throughout the sacred Scriptures. They who undervalue her capacities, and pour contempt upon her understanding; they who contemn her faithfulness, and distrust her truth; they who make her man's household drudge, or the mere instrument of his pleasures or convenience—have none of them any warrant in Scripture for so doing. Although we may not overlook the sad part which woman took in the fail of our race—yet that terrible damage, which was not, after all, wholly her work, may be held to have been fairly and fully counterbalanced by the part she had in bringing salvation. It was not without some such significance that the illustrious “seed of the woman” who took upon him “to bruise the serpent’s head,” was “born of a woman,” and nourished from her breast.

But let us look at the women mentioned in the Scripture, and observe how few of them are undistinguished by some useful quality or holy grace.

Some are seen to have been endowed before men with supernatural knowledge, being favored by the Spirit of God with the high gifts of prophecy—such were Miriam, Deborah, Huldah, and Anna. Others are noted for their sagacity and understanding, for which indeed they were proverbial—such as the woman of Tekvah, and the wise woman of Abel—Bethmaacah. Sarah had strong capacities of faith and strong was the faith of Rahab, of Samson’s mother, and of that alien woman whose faith won from Christ a blessing which then belonged to “the lost sheep of the house of Israel” only. Most women have shown greater courage for the church, and manifested firmer resolution than men have done. Did not Deborah encourage Barak to the war against the innumerable host and iron chariots of Jabin, and adventure her presence with him to the war, when without her he—the selected champion—was afraid to go? And who could be more resolved to jeop-

ardize her life for God’s people than the beautiful Esther, when she uttered and acted upon the memorable words: “If I perish, I perish.”

Others are famous or memorable for various things. For attention to God’s word—as the Virgin Mary, and as Lydia. For going far to seek knowledge—as the Queen of the South to hear the wisdom of Solomon. For works of charity—as Dorcas who made many a garment for the poor. For works of pious zeal—as the women whose busy hands in spinning and needle work, helped forward the labors of the tabernacle—as Priscilla, who with her husband was so faithful in helping the apostle make and mend his tents. We find that the name of the wife is placed before that of the husband in Rom. 16:3; 2nd Tim. 4:19 and in Acts 18:26. Hence we should be disposed to conclude that Priscilla was the more energetic character of the two. For fervency in prayer—as Hannah. For patient waiting for God in daily fasting and prayer—as Anna. For the cordial entertainment of God’s messenger for His sake—as the Shunamite woman, as Lydia, and as one of the gospel Marys. For the fear of God—as the midwives in Egypt.

For courtesy to a mere stranger—as Rebekah. For humility and patience—as the aged Naomi; and for truthful and devoted affection—as the beloved Ruth. In Thessalonica, not only “devout Greeks,” not only humble persons, but “chief women not a few,” were among the first to receive the Gospel at the preaching of Paul and Silas. In what have men been, in fine, renowned, wherein some women have not been remarkable? In wisdom, in faith, in charity, in love to the world, in regard for His servants, in fervent affection, and in the desire of heavenly things.

More than this, the female worthies of the Scripture often, in many respects surpassed the men of their own day and generation. Who entertained Christ so much, so devotedly, and so often as Martha and Mary? Who are in any texts noted to have contributed to our Lord’s necessities, but women? Who, of all the ordinary followers of Christ, took note of the place

where he was buried, but women? Who first went to the sepulchre to anoint his body with sweet spices, but women? In Acts 16:3, we may read of a congregation of women to whom Paul preached, being gathered together at the accustomed place of prayer, as being more forward in their faith, it would seem, at that time, than the men.

We have read of men once held in high esteem, who became apostates—Demas, Alexander, Philetus, and others; but never, by name, in all the New Testament, of a woman who had once been reckoned among the saints. This is great honor. But not only have women been thus honored with extraordinary gifts; they have been otherwise favored with special marks of attention from the Lord. To whom but unto women did Christ first appear after His resurrection? Of what act did He ever so speak as to render it everlasting memorable, but of that woman’s who poured upon his feet her alabaster box of precious ointment, and to whom He promised that, wherever in the whole world His Gospel should be preached, there should her work of faith be held in remembrance!

NOTICE! NOTICE!! NOTICE!!!

Special attention to delegates coming from foreign countries to attend the General Assembly Session to be held May 22nd to June 1st, 1924, at Savannah, Ga. How about your passport? Remember you should secure it at once, so you will have no trouble when time for you to leave. A stirring tent meeting is scheduled to precede the General Assembly Session. This meeting will begin Thursday night, April 24th. We need all the talent we can secure. Let those that can sing plan to come. Those that desire to take a part in these tent meetings are invited to come. Board and room will be furnished free.

MRS. L. L. JOHNSON,
Secretary.

“There are important cases, in which the difference between half a heart and a whole heart makes just the difference between signal defeat and a splendid victory.”

THE TWO CALLS

Wanted! Energetic, intelligent Christian youth. The world is eager for them, but the church cannot afford to give them up. Everywhere there is a pressing demand for this type of person.

In the most attractive way the world pictures before the young people the possibilities and opportunities that will be theirs if they will but accept them. Now is the time when great things are being done. It is an age of rapid change and development. Persons who were before unknown have risen quickly to the places of high rank and fame. So, when the energetic young person looks out upon the prospects for a future career, the things offered by the world often look attractive and alluring.

If a person joins himself to the enterprises of the world he can look forward to gaining wealth and ease. By applying his talents he may be able, not only to attract the attention of the world, but to exert a telling influence upon the great men of his time.

Young people, the world is open to receive you; and if you are steady and dependable, the call for you will be the more urgent. Leaders in industry, in politics, and in the professional world will recognize your dependability, and will want to put you in places of responsibility and trust—places in which your opportunities for advancement will be great. They are willing to pay well for such service as Christian young people give. They are bidding high for you. "What shall I do?" is the question many are asking themselves now. "Is it not possible for me to enter these places offered to me, to engage in worldly enterprises, to seek the praise of men, and still remain true to God and His truth? Shall I not answer the call of the world? Is it not right that we should have money, and the ease and comforts that it affords? If it is, then why should we not seek for it in the places where it is easiest to find?" These are the facts and questions that our young people must meet daily.

It is true the calls for stable young people to take up pursuits of secular vocations are increasing every day. But to the sincere Christian youth there comes

another call,—a call so great, so wonderful with its infinite possibilities of joyful self-sacrifice and real service to mankind that the call of the world loses its glamour, and no longer allures. It is a tinsel beside the pure, strong light of the call of the Son of God—a call to real service and true greatness. As our Saviour's followers here on earth, there are numberless opportunities for doing things and reaching goals that are far greater than anything that can be obtained outside the Lord's work. One who submits completely to God's plan will have that deep inexpressible joy for which all humanity is longing—that real happiness which no one knows but the one who has experienced it. Although in this present life Christians are called upon to meet trials and privations, yet even here they are far more than repaid by seeing the results of their efforts. As God uses them, they see sinners, who were without hope, turn and develop into God-fearing and earnest Christians. That sweet peace which comes as a result of knowing that all sin has been forgiven, is theirs. But greater far than all the blessings of earth is the blessed promise of that indescribable gift, eternal life.

The preaching of the gospel message to the world is the greatest of all movements. To be truly great means that we must be connected with this movement. Though to the outward observer it may not seem so great, it is in reality beyond comparison with any other movement in the history of the world. Notice, for example, some of the great men of Bible times who, in spite of the famous world career that might have been theirs, chose rather to stay by the work of God. These have attained true greatness. Think of the apparent folly of Moses, who refused the throne of Egypt and joined himself to a despised people, to become, however, a wonderful instrument in the hand of God. Remember how Jonathan unselfishly assisted David to obtain that throne to which he himself was the legal heir. But their reward for following God's plan will be far greater than if they had sought worldly honor.

If any one finds himself halting between two roads in regard

to a life work, let him prayerfully consider, and choose that one which is of lasting worth, for the things of this earth are fleeting.

JUDAS

It is hard to see that Judas could have had in view any far-reaching plan or policy of delivering Jesus to the Jews.

And so it is with all crimes, public and private,—all sins, great and small. When once they have been committed and their consequences are known, there is so little gained there is so much lost by wrong doing, that it seems strange what folly could have blinded the criminal, what madness could have possessed the sinner. And this one great treachery of Judas casts its appalling shadow through all time only to show in magnified proportions how greatly the transgressor mistakes his own interest, how certainly he destroys his own peace in the least and greatest act of sin. No reward of iniquity can bring peace to the self-accusing soul. Our only safety is never to betray the high trust given us of God, to keep our hearts pure, and to count nothing lost that is given to God, nothing gain that comes by sin.

In explanation of Judas' strange conduct, it is said that Satan entered into him, and so it was. But the destroyer never could have found entrance if Judas had not opened the door. Every man's soul is in his castle of strength, and no foe can enter so long as he wills to keep it for God and his own safety. The dark shadows would never have fallen upon the path of Judas if he had not gone out into the way where the tempter lies in wait to destroy. Judas was safe so long as he kept himself in the company of Jesus. When he went out from that Presence he came under the power of darkness. And now his sad history is only a shadow to show more clearly by contrast the light that shines from the love of Jesus. Whoever walks in that light is safe. Whoever turns away from it is sure to fall.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

THE BANNER

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C. A. EDWARDS.....Banes, Orte, Cuba

TRUST IN GOD

Trust in God, O faithful soul,
Trust in Him forever;
Trust in God, yes, Him alone,
He will forsake thee never.

"I will never leave or forsake thee." Heb. 13:5. When trials come, we think it is almost impossible that our loving heavenly Father has sent us so much affliction. Still it is God's own hand leading us all the way. Through sunshine and shadow, joy and sorrow, He is our constant friend and helper, and if we only lean on Him and the everlasting arm, we will, with His help, learn to bear our crosses and trials patiently. God's ways are always best: we needed the affliction.

Not when the waters calmly flow:
Not when the day is fair:
Not when the genial breezes blow,
I ask thy help and care.
But when the angry waves beat high,
And threatening clouds appear,
Then does my soul in earnest cry,

My God! oh, be Thou hear!

He is our friend always, but when all goes well we often forget God and trust in our own strength. How lovingly a good mother deals with her children; they all share alike in her love; the weak and strong, large and small. They all come to her without fear and ask for what they need, and whatever is best she gladly gives them. Just so we should come to our heavenly

Father, come in trust and love, believing He will give only the best to us. "Like as a father pitith his children, so the Lord pitith them that fear Him. For He knoweth our frame. He remembereth that we are dust." Ps. 103.

TEN COMMANDMENTS FOR GIRLS

The following "ten commandments" were recently given out by Rev. A. W. Williver, pastor of a Jersey City, New Jersey, church:

1. Thou shalt not delude thy mother.
2. Thou shalt not surrender thy modesty for the favor of unprincipled men.
3. Thou shalt not run wild and fall into the whirlpool of fashion and plunge thy family folk into the hopper of the nerve-grinding mill.
4. Thou shalt not allow the limber tongue of the flatterer to bewilder thy head and master thy strength.
5. Thou shalt not tattle.
6. Thou shalt not let frivolity of speech or manner unclothe thee of thy attractiveness and personal charm.
7. Thou shalt not think more of the clothing of thy feet than the culture of thy head.
8. Thou shalt not smoke; thou shalt not tamper with the liquor cup.
9. Thou shalt not be slothful while others in the home toil.
10. Thou shalt find real happiness in truthfulness, hopefulness, joyfulness, peacefulness, and in serving others in the spirit of the Great Master.

Do you know your subscription to "The Banner" will expire with the March issue? If you know this, kindly send us one (\$1.00) dollar for renewal and prevent the dropping of your name from our mailing list. If you don't know, do likewise. "The Banner" will stop if subscription is not renewed.

There is one thing that is almost as sacred as the marriage relation,—that is, an appointment. A man who fails to meet his appointment, unless he has a good reason, is practically a liar, and the world treats him as such.

THE ANNUAL EXECUTIVE COMMITTEE MEETING

Of the General Assembly of Free S. D. A., Held Jan. 5 to 7, 1924, Savannah, Georgia, 610 W. 36th St.

Whereas, We have already reached the time when men will not endure sound doctrines, and whereas; there are many who desire to become originators of some new doctrine, and are trying to force themselves into every place: Therefore, we recommend:

That the leaders of our churches guard with care the interest of the flock.

Whereas, we as a people have already experienced no little trouble by the negligence of some of our workers. Therefore, Resolved:

That any minister or worker who shall preach or teach or cause to be preached or taught any doctrine 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 forfeit his credentials and commission to preach or labor under the jurisdiction of this denomination.

Resolved: That members who do not live in harmony with their vows after answering the questions, which all must answer before being fellowshipped into the churches of Free Seventh-day Adventists are guilty of departing from the faith, and are amenable and subject to church discipline.

Resolved: That all ministers, missionaries and Bible-workers or any other worker in the employment of this, (Free Seventh-day Adventists) denomination draw their wages from the Treasury of the General Assembly, unless the same is otherwise provided for by the Executive Committee.

Resolved: That ministers, Bible workers or any other worker in the employment of Free

Seventh-day Adventists, shall not receive their wages or any part thereof from the local churches or companies connected with this Assembly. And we further resolve:

That the members of all our churches and companies shall be encouraged to make reports to their treasury, all their tithe and offerings. Tithe and collections of funds received by ministers or any other worker shall be honestly reported to the treasury through the regular channel, each month.

Whereas, the General Assembly is in much need of funds at the present time, and whereas, the Assembly has no other source from which to draw, therefore: we recommend that all surplus funds raised by our local churches and companies under the direct control of the General Assembly, shall be used by the Assembly to forward its mission enterprises, and that such funds should be forwarded to the General Treasury along with the regular tithe and offerings.

Resolved: That the property of all our local churches under the jurisdiction of the General Assembly in America, shall be held by the legal corporations under the jurisdiction of the Assembly.

Resolved: That churches under the jurisdictions of this Assembly shall not contract debts of any great importance without first consulting with the Executive Committee of the General Assembly.

Whereas, in the past the General Assembly has had much trouble with ministers coming from other denominations, and whereas, some have not manifested the interest in our work which would be, if they had a desire to build up our cause, Therefore:

Resolved, That all ministers, missionaries and all other workers who shall receive credentials or licenses from this denomination shall be required to sign the "Solemn Agreement Blank," pledging to live and conduct themselves in harmony with the Constitution and By-Laws of the General Assembly, or the Resolutions and Recommendations of the Executive Committee of the General Assembly. And we further resolve, that all ministers,

GENERAL ASSEMBLY OF FREE SEVENTH-DAY ADVENTISTS

610 W. 36th Street, Savannah, Ga.

LABORERS SOLEMN AGREEMENT

In the presence of God and the Lord Jesus Christ and His

Holy Angels, I,
Solemnly Agree:

1st. To accept the Credential or License, granted me by the General Assembly as my Commission to Preach or Teach or to perform any other duty in keeping with that of a Gospel Worker, that may be authorized by the Assembly in Session, or by its Executive Committee.

and that I will by God's help live in harmony with the Constitution and its By-Laws, recommendations or resolutions.

2nd. I further agree to work for a salary of \$____ per week, payable once each month by the Assembly, and that I will faithfully report each month on blanks furnished by the Assembly all work done, with all offerings collected.

3rd. I will hold myself subject to the decisions of the Executive Committee.

Witness my hand and seal, this _____ day of _____ 10_____

Signed.....

Minister
Teacher

Address.....

missionaries or other workers in the employment of the Assembly who shall refuse to sign the "Solemn Agreement Blank," Shall be amenable to the Executive Committee, and shall forfeit his credential and commission to continue work under the jurisdiction of the General Assembly.

Whereas, the time of our Biennial Session is fast approaching, and whereas we will need funds to meet the expenses of the meeting, therefore, resolved:

That all our workers endeavor to raise the sum of \$25 to \$50 during the next five months, and that we recommend that our brethren endeavor to raise from \$5 to \$15 for the sisters, and \$15 to \$25 for each brother.

Voted, That the ecclesiastical year be changed from December 1st to April 1st of each year.

Voted: That Elder C. G. Manns be transferred from New York, and be located in some other field.

Voted: That Brother Jessie Williams be invited to take up work as pastor of the New York Church.

Executive Committee:

J. W. MANNS, Chairman.

MRS. L. L. JOHNSON,
Secretary.

DAVID E. WILLIAMS.

THE MEN WHO TRY

I was never a great believer
In the thing that men call
"luck;"

It takes hard, downright digging
Ere the vein of gold be struck.
Dame Fortune may be fickle,

But none of us can deny
That she loves to lay her treasures
At the feet of the men who try.

I've read the records closely,
I've watched life's battle, too;
They've taught me one good lesson

That I would teach to you:
Fate cannot build a barrier
So rugged or so high
But it can be surmounted
By the men who try, and try.

I honor the man of learning,
I honor the genius, too;
The strong man, and the brave man,—

I honor them all; don't you?
But when in great procession
Of life they pass me by,
I lift my hat the highest
To the men who try, and try.

"The art of pleasing consists
in being pleased. To be amiable
is to be satisfied with one's self
and others."

CHRIST DID NOT RISE ON SATURDAY

By H. Louie Mignott.

"The Resurrection of Christ on Saturday and not on Sunday" is the title of a tract written by E. E. Franke of the U. S. A.

The tract is speciously written, and those that are unfamiliar with the harmony of the Scripture are sure to swallow this theory as though it were the sincere milk of God's Word. The first error that the writer made is to affirm that the Saviour was crucified on the day of the Passover, the 14th day of the Jewish month Nisan. I quote: "Christ was crucified," he said, "on Wednesday, the 28th day of March, which is the 14th day on which the Passover lamb was slain," Page 12 of his tract.

His proposition is fundamentally wrong: for, it cannot be supported by Scripture.

Jesus, as all of the Sacred writers affirmed, was never crucified on the 14th day of Nisan—"The day on which the Passover lamb was slain," according to the above writer; but, was crucified the day after the Passover lamb was killed and eaten.

He Himself ate the Passover supper before He suffered. And if this can be demonstrated by Scripture, then every reader will know that at the outset one of the chief pillars on which is reared this stupendous error is rotten, and hence cannot stand up to the searchlight of Jehovah's word. Let the reader listen to the following testimony of one of the eye witnesses of the Saviour's passion, as well as a minister of the word:

"Then came the day of unleavened bread, when the Passover must be killed. And He sent Peter and John, saying, Go and prepare us the passover that we may eat . . . and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him.

And He said unto them, I have heartily desired to eat the Passover with you before I suffer." Luke 22:7—15 See marginal reading of verse 15.

From the foregoing we learn that the day, and the very hour of the day, (Exo. 12:6 margin) had come, and He ate the Passover supper with His disciples. And that was before He suffered.

Then it is not true that He suffered on the day of the Passover. And this settles the question that the proposition of the Saturday resurrection theory is fundamentally wrong. It was after the Passover Supper had "ended" that Christ was betrayed by Judas into the hands of sinners. Thus we read: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him . . . He went immediate out, and it was night." John 13:2, 26-30.

It was in the night after the passover had passed, that Jesus was betrayed by Judas. The reader will therefore keep in mind that the passover was eaten on the evening of the 14th day of Nisan, and that the night that followed was the beginning of the 15th day of Nisan, when Jesus was apprehended and tried, and the daylight part of the 15th day—the day after the Passover He was nailed to the Cross of Calvary.

Three Days and Three Nights.

But the strongest pillar on which the theory is reared is the Saviour's statement: "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

By the term three days and three nights, arbitrary completeness of time is not meant.

And this is made sure by another sign which He gave the Jews concerning His death, burial and resurrection by which He explains that He would be killed and take up life again "in three days."

"What sign shovest thou unto us," queried the Jews, "Seeing that thou doest these things. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . But He spake of the temple of His body." John 2:18-22.

According to the foregoing, His resurrection would occur "in three days"—any time "in" the third day after His passion. The adverb "as" in the text:—Matt. 12:40, is one of manner, and not of time: And the manner expressed is that of the coincidence of Jonah's arrest, trial, death, burial and resurrection from the whale's belly that fore-

shadowed that of our Saviour's. The three days and three nights began from the time that He was "delivered into the hands of sinners." Mark 14:41, Luke 18:32, 22:53.

Sleep on now and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." "The hour is come," that was in the night of 15th of Nisan. From the time of His arrest, when He was delivered into the hands of Sinners, the three days and three nights, must be reckoned.

Thursday night—the night of His arrest and trial, was the first night; Friday night the night that followed His burial, was the second, and Saturday night was the third night. Friday the day of the crucifixion, Saturday, the day after, and Sunday, are the three days.

Hence we have harmony throughout. But if we were to follow the other view—that He was crucified on Wednesday and rose on Saturday, we would grope in the mire of disharmony. For in that case it would not have been true that He rose the third day according to the Scripture for, from Wednesday till Saturday there are four days. To this fact the objectionists have closed their eyes.

But we have positive proof that the expression "three days and three nights" does not mean "three full days, and three complete nights. To illustrate: Esther sent a message to Mordecai that he should "Gather together all the Jews that are present in Shushan, and fast ye for me; and neither eat nor drink three days night or day: I also and my maidens will fast likewise; and so will I go in unto the King, which is not according to the law: and if I perish, I perish. Now it came to pass on the third day, that Esther put on her royal apparel and stood in the inner court of the King's house" etc. The passage is by the Douay Version rendered as follows:

"Neither eat nor drink for three days and three nights. . . . And on the third day Esther put on her royal apparel, and stood in the inner court of the King's house." Esther 4:16; 5:1.

Seventy-two hours—three full days and nights was not meant, from the fact that she appeared

before the King "on the third day. That is precisely the case with the phrasology "three days and three nights in the heart of the earth," it explains how He rose from the dead the third day after He was crucified.

Was Saturday the Third Day?

According to the Bible Jesus rose from the dead on the third day. 1 Cor. 15:4.

What day of the week was the third day after the crucifixion? "Today," said Cleopas, "is the third day since these things were done." Luke 24:13, 21. That day was "the first day of the week," Luke 24:1, the day that is commonly called Sunday.

Then, if Sunday was the third day of the crucifixion, it is very easy to locate the second, and first day of the crucifixion.

According to the unchangeable word of God, we are informed that the Saviour was crucified on the preparation day,—the day before the Sabbath; Luke 23:54; Mark 15:42; that "the Sabbath drew on," and which they kept "according to the commandment." Luke 23:56.

And the day that followed this Sabbath day, was the first day of the week. Luke 24:1. The three days then, are as follows: Friday—the first day of the Crucifixion; Saturday—the second day of the Crucifixion; and Sunday—the third day of the Crucifixion. That is according to the divine testimony. That is the truth of Jehovah. Let us believe His testimony else we make Him a liar. But according to the cunningly devised fables of men, He was crucified on Wednesday.

Believe that, and the reader believes a lie. Because it does not harmonize with the above irrefutable truth of the Great I Am.

It must be plain to all that, were Christ crucified on Wednesday, Cleopas could not have said on Sunday of the next week that: "Today, is the third day since these things were done." Because from Wednesday to Sunday would have been five days, and which is contrary to the testimony of Scripture that Jesus rose on the third day. If Mr. Franke's father had been dead and buried on Wednesday, on meeting one of his friends on the next first day of the week, he could not have said that: "To-

day, is the third day since" my father was dead. He would not have spoken the truth. Because the first day of the week would have been the fifth day since his father died.

And, if he had met his friends on Saturday and reiterated the same thing it would have been equally as untrue.

Because from Wednesday till Saturday would have been four days, and contrary to the testimony of Scripture. And according to the evidence of Scripture that He was crucified on the preparation day—the day before the Sabbath, for that would have been on the second day of His crucifixion, and not the third day.

All must therefore see how unsound is Mr. Franke's Saturday resurrection theory.

Dawn Towards the First Day.

"In the end of the Sabbath, as it began to dawn, towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" etc., and found that the Saviour had already risen. From this the inference is drawn that He was raised on the Sabbath day.

Because they say in the end of the Sabbath is at sunset, Saturday evening, and the dawning towards the first day of the week means the beginning of the first day at sunset, at the end of the Sabbath.

But this is a misconception of Matthew's statement. When he uses the word "dawn" with "day," he does not mean the beginning of the day at sunset, but the dawn of the light part—the day light of the first day: "Dawn" is never used in connection with night fall, but with the breaking of day.

Please read the following Scriptures in proof of this: II Pet. 1:19; Josh. 6:12-15; Judges 19:25, 26; Job 3:9-7-4. The difficulty in this text came as the result of a wrong division of the chapters.

The first clause of the verse one of Matthew 28: is the end of the last verse of Chapter 27, and is properly rendered thus: "So they went and make the sepulchre sure, sealing the stone, and setting a watch in the end of the Sabbath." And the Twenty-eighth chapter properly begins with the second clause of verse one, which brings perfect

harmony, and reads as follows: "As it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." When viewed from this point, there can be no disharmony. A similar mal-division of verses is found in Gen. 23:17-18. Without the 18th verse it would appear to the reader that it was Ephron's field, and the care, and the trees that were made sure.

But with the 18th verse we learn that they "were made sure unto Abraham for a possession." Even thus it is the case of the said wrong division of the chapter as in Matthew 28:1.

Had the Saviour been raised on the Sabbath, then the Jews had sealed only an empty sepulchre! Had He been raised on that day, then they would have seen the empty sepulchre with the stone "rolled" away! Had He been raised on the Sabbath, why did the soldiers remain till the first day of the week to report the matter? For we read:

"Some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. Matt. 28:11 12.

It is evident that the only night after the sealing of the sepulchre was Saturday night. It is evident then that He was not raised on the Sabbath, but in the night or first part of the first day of the week, while the women came to the tomb at the dawn of the day.

We must conclude that the Saturday resurrection theory is among the pleasing and cunningly devised fables of the last days, propounded by itching ears teachers. II Tim. 4:3, 4.

We can not arise and accept this so called light, for it does not savor of light.

"It was only a glad 'good-morning',

As she passed along the way,
But it spread the morning's
glory
Over the livelong day."

"A merry heart doeth good like a medicine."

HE MUST INCREASE

Selected by J. W. Manns.

For a time the Baptists' influence over the nation had been greater than that of its rulers, priests, or princes. If he had announced himself as the Messiah, and raised a revolt against Rome, priests and people would have flocked to his standard. Every consideration that appeals to the ambition of the world's conquerors, Satan had stood ready to urge upon John the Baptist. But the evidence before him of his power, he had steadfastly refused the splendid bribe. The attention which was fixed upon him, he had directed to Another.

Now he saw the tide of popularity turning away from himself to the Saviour. Day by day the crowds about him lessened. When Jesus came from Jerusalem to the region about Jordan, the people flocked to hear Him. The number of His disciples increased daily. Many came for baptism, and while Christ Himself did not baptize, He sanctioned the administration of the ordinance by His disciples. Thus He set His seal upon the mission of His forerunner. But the disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all.

The disciples of John came to him with their grievances, saying, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptized, and all men come to Him." Through these words, Satan brought temptation upon John. Though John's mission seemed about to close, it was still possible for him to hinder the work of Christ. If he had sympathized with himself, and expressed grief or disappointment at being superseded, he would have sown the seeds of

dissension, would have encouraged envy and jealousy, and would seriously have impeded the progress of the gospel.

John had by nature the faults of humanity, but the touch of divine love had transformed him. He dwelt in an atmosphere uncontaminated with selfishness and ambition, and far above the miasma of jealousy. He manifested no sympathy with the dissatisfaction of his disciples, but showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

He said: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom. But the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." John represented himself as the friend who acted as a messenger between the betrothed parties preparing the way for the marriage. When the bridegroom had received his bride, the mission of the friend was fulfilled. He rejoiced in the happiness of those whose union he had promoted. So John had been called to direct the people to Jesus, and it was his joy to witness the success of the Saviour's work. He said, "This my joy therefore is fulfilled. He must increase, but I must decrease."

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the Light of Life.

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. No rivalry will mar the precious cause of the gospel. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God,

which taketh away the sin of the world."

They will lift up Jesus, and with Him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The soul of the prophet emptied of self, was filled with the light of the divine. As he witnessed to the Saviour's glory, his words were almost a counterpart of those that Christ Himself had spoken in His interview with Nicodemus. John said, "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. . . . For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." Christ could say, "I seek not Mine own will, but the will of the Father which hath sent me." To him it is declared, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." The Father "giveth not the Spirit by measure unto Him." So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We cannot discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure. In Christ dwelleth all the fullness of the Godhead bodily, and in Him ye are made full.

The disciples of John had declared that all men were coming to Christ; but with clearer insight, John said, "No man receiveth His witness," so few were ready to accept Him as the Saviour from sin. But "he that hath received His witness hath set his seal to this, that God is true." "He that believeth on the Son hath everlasting life." No need of disputation as to whether Christ's baptism or John's purified from sin. It is the grace of Christ that gives life to the

soul. Apart from Christ, baptism, like any other service, is a worthless form. "He that believeth not the Son shall not see life."

The success of Christ's work, which the Baptist had received with such joy, was reported also to the authorities at Jerusalem. The priests and rabbis had been jealous of John's influence as they saw the people leaving the synagogue and flocking to the wilderness; but here was One who had still greater power to attract the multitudes. Those leaders in Israel were not willing to say with John, "He must increase, but I must decrease." They arose with a new determination to put an end to the work that was drawing the people away from them.

Jesus knew that they would spare no effort to create a division between His own disciples and those of John. He knew that the storm was gathering which would sweep away the greatest prophets ever given the world. Wishing to avoid all occasion for misunderstanding or dissension, He quietly ceased His labors, and withdrew to Galilee. We also, while loyal to truth, should try to avoid all that may lead to discord and misapprehension. For whenever these arise, they result in the loss of souls. Whenever circumstances occur that threaten to cause division, we should follow the example of Jesus and of John the Baptist.

John had been called to lead out as a reformer. Because of this, his disciples were in danger of fixing their attention upon him, feeling that the success of the work depended upon his labors, and losing sight of the fact that he was only an instrument through which God had wrought. But the work of John was not sufficient to lay the foundation of the Christian church. When he had fulfilled his mission, another work was to be done, which his testimony could accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied.

The same dangers still exist. God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others to carry it still farther. But like

John's disciples, many feel that the success of the work depends on the first laborer. Attention is fixed upon the human instead of the divine, jealousy comes, and the work of God is marred. The one thus unduly honored is tempted to cherish self-confidence. He does not realize his dependence on God. The people are taught to rely on man for guidance, and thus they fall into error, and are led away from God.

The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled saying with John the Baptist: "He must increase, but I must decrease."

THE SEALING WORK

By C. A. Edwards.

In Revelations, chapter 7, verse 1-4, we read of the progress of a work which exceeds in importance all other works which are being conducted for the welfare of the human race. In these days of ours when it would appear as if human activities have reached their zenith, but their all-absorbing thought is money-making, and the greatest question among them is how I can make money? When they are trying all manner of devices foul or fair, they invent, they dig the earth for its precious metal, they till the soil, they invest in banking corporations, they buy, they sell, build, eat, drink, marry wives, rob, oppress the poor, especially in his hire; and it seems as if they are almost mad and bewildered in their hot pursuit of gain. But their sensibilities are benumbed with regards to eternal things. It is in these days that all heaven is vitally engaged in a work to which all other works are held secondarily, called biblically, the sealing of the servants of God. In this time we are told of two classes of people in the world, they are called "the wicked and the wise," one class will understand and the other class will not understand. Please read Daniel 12:10: "Many shall be purified, made white and tried; but the wicked shall do wicked-

ly: and none of the wicked shall understand: but the wise shall understand." The Apostle John said: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Here we get an idea of the reason why the earth is not yet torn to pieces by war and commotion which "winds" signify in prophecy. The Lord told Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations." Here we see that Jehovah, Who knew every man before he was placed in his mother's belly, knew also the character that he would ultimately develop, and looking down through the stream of time He saw among the fearful activities of modern times one hundred and forty-four thousand souls, that would not allow all the gain and all the treasures of this entire world to thwart them of the treasures untold. But that these would heed all His counsels and His admonitions and His reproofs and would thereby develop a character that he (Christ) will present to His Father with exceeding joy. Therefore He is keeping in check everything that would interfere with this work by those four angels at the four corners of the earth. The 144,000 are true Christians; they are called "Israelites" by the Apostle James, chapter 1, verses 1-2: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad greeting. My brethren count it all joy when ye fall into divers temptations." These Israelites

are here addressed as his brethren, and they constitute those of his brethren that would be living at the time of the coming of the Lord, for we read of them being admonished in the trying experience through which they will pass when they are being robbed by the rich in their labor, to be submissive and wait patiently until the Lord comes. James 5:7, 8. They are considered so by promise, for not all Abraham's children in the flesh or in other words not all Jews are God's children, but all God's children are counted children of the promise. "Neither because they are the seed of Abraham are they all children (children of God) but in Isaac shall thy seed be called. That is they which are children of the flesh (Jews) these are not (not all) the children of God: but the children of the promise (made by God to Abraham and to his seed) are counted for the seed." Romans 7:8. Again: "And if ye be Christ's then (at that time) are ye Abraham's seed and heirs according to the promise." Gal. 3:29. The Apostle Paul beautifully illustrated this in the 11th chapter, verses 13-24 of Romans by the good olive tree and the wild olive tree; the good branches were broken off and the wild ones were ingrafted in. Those of Abraham's children (Jews) that did not believe God were rejected and we who were sometimes afar off were brought nigh and connected to the true Israelites of God and with them made partakers of the promise made to Abraham and his seed through faith in Jesus Christ. And so are called Jews having the circumcision in the heart and not in the letter. Romans 2:28, 29.

When Did the Sealing Work Begin?

"Bind up the testimony, seal the law among my disciples." Isa. 8:16. Here we find a sealing work commanded; but when? Verse 17: "And I will wait upon the Lord, that hideth His face from the house of Jacob, and will look for Him." This work is to be conducted in a waiting time when the return of the Lord is expected. The disciples of Christ inquired of Him: "What will be the sign of thy coming and the end of the world?" Matt. 24:3. He told

them among other things of the tribulation of those days, referring evidently to papal persecution from 538-1798; then He said immediately after the tribulation the signs would be seen in the sun, the moon, and the stars. The rigor of papal persecution ceased after the dissolution of the Order of the Jesuits, July 21, 1773, when Ganganelli signed the brief Dominus ac. Redemptor Noster which abolished the society. And on Friday, May 19, 1780, near eleven o'clock, the sun began to give the sign of His coming and the end of the world by growing dark, and darker, and darker, until it became black as sack-cloth of hair. Men prayed and women wept. The wicked hurried to their neighbors and confessed wrongs and asked forgiveness. The superstitious dropped on their knees to pray in the fields or rushed in meeting houses to call on God to preserve them, we are told. They thought the actual day had come but it was not the actual day, it was the sign of the approach of the actual day. And so between this day and the actual day of His coming is the waiting time and the work of sealing the servants of the living God in their foreheads is being done. And mark carefully, He is not sealing them to make them His servants but He is sealing those that are already His servants.

The "Seal" Defined.

But one may ask what is a seal? Webster answers, "that which authenticates." In Rom. 4:11, we read: "And he received the sign of circumcision a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also." Here the words seal and sign are used synonymously. But a seal must be attached to a document for authentication. To what document is the seal of the living God attached? "Bind up the testimony, seal the law among my disciples." Isaiah 8:16. So this seal is attached to the law of the living God. The name of the ruler or law-giver must be seen in the seal. And so John saw that the name of the law-giver was written in the seal,

which seal the 144,000 in their foreheads. Rev. 14:1. But in the law of ten commandments there is one and only one which contains the name of the law-giver, and that is the fourth. It reads: "Remember the Sabbath day to keep it holy; six days shall thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. Then it is to be clearly seen that the seventh day Sabbath of the fourth commandment is the seal of the living God which John saw seal 144,000 of God's servants or Israelites (true-hearted Christians) in their foreheads during the waiting time. And for which work sake four angels were seen keeping in check the angry nations lest this outburst of universal war prevent this work.

But is the Sabbath of the fourth commandment called anywhere in the Scriptures a seal or sign? Yes. Jehovah said to Moses: "Speak thou also unto the children of Israel (God's true servants), saying verily my Sabbath ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. It is His true Christian children that He (God) appeals to, saying of a truth, "my Sabbaths ye shall keep for a sign," which sign distinguishes their God, the living God, from all other gods, for the fact that He created the heaven and the earth in six days and rested on the seventh day. And it is to be so celebrated all through your generations. Verse 16, 17.

They do not keep the Sabbath to become servants, but because they are already His servants. They are required to keep His Sabbaths for it is a sign of their sanctification by Him. And a seal which seals the covenant (agreement) between Him (God) and them (His people)

that they should be His people and He should be their God. Ex. 6:7; 19:5; Eze. 20:12, 20. Now that we have ascertained that the seal of the living God is His holy Sabbath, and it is taken by the Lord as a sign between Him and His people; our minds are carried back to the plagues of Egypt, and the sign that the Lord used to protect His people, Israel, from the slaying of their first born. And our minds are also carried forward to the seven last plagues, which the Lord shall bring upon the world for its refusal to receive this seal. Rev. 13:4, 8. And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues; for in them (the seven last plagues) is filled up the wrath of God. Rev. 15:1; To the professed people of God living in the "waiting time" a message of Sabbath reform is sent. "And I saw another angel fly in the midst of heaven, having the everlasting (or age lasting) gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice: Fear God, and give glory to Him; for the hour of His judgement is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Today we have two Sabbaths: The Sabbath of papal origin, which professed followers of Christ call the "Christian Sabbath," and the Sabbath which has its origin with Jehovah which He calls "His Sabbath." Today Jehovah is calling minds back to the Sabbath which has for its object the commemoration of creation and the creative power of God.

But almost all Christendom is celebrating the first day of the week (Sunday Sabbath) and have for their object the commemoration of redemption.

While we do not intend to ignore the commemoration of redemption because the Lord has given us command to that effect plainly, yet we cannot put aside the claims of the fourth commandment to celebrate the commemoration of redemption. For the Apostle said it still remains the rest for the people of God, although the works were finished from the foundation of the world. And they that will enter into that glorious rest (that God

is preparing for those that love Him and keep all His commandments) must cease from their own works as God did from His. Heb. 4:9, 3, 4, 8, 10. God ceased from His work on the seventh day, now He sends a message to His servants that are doing otherwise, to cease. Refusal to obey will brand each that refuse with the mark, seal, or sign of apostasy and such will be fit subject for the seven last plagues. Rev. 14:9, 10. Reader, what have you decided in your heart, to be the recipient of God's wrath or His mercy, which? In the name of the Lord I admonish you. Forsake your thoughts and your ways and turn unto the Lord and He will have mercy upon you and to our God (being acknowledged in the fourth precept) for He will abundantly pardon. Isaiah 55:7. Cast away from you your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye. Eze. 18:31-32.

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FRUIT AS AN ANCIENT ARTICLE OF DIET

Luscious ripe fruit is one of the precious gifts of the Creator. From the earliest history fruit has been a part of the diet of man.

Before man sinned God designed fruit should be an important part of his diet. Gen. 1:29; 2:16.

Fruit was eaten fresh from the trees. Many varieties were dried, while canning and preserving were also known to the ancients. When David was fleeing from Absalom, Ziba gave him an hundred bunches of summer fruits. 2 Sam. 16:1.

Songs of Sol. 7:13; Gen. 30:14 mentions the mandrakes as a fruit to be desired.

Grapes have ever been a choice fruit; they were used in Egypt. Gen. 40:11. The grapes of Palestine were especially fine. Num. 13:23. They were freely eaten of. Deut. 23:24. And the pure juice was used as a drink. Deut. 32:14. Grapes and figs with other fruits were sold in the markets of Jerusalem. Neh. 13:15. Wine and grapes will be used in the new earth. Matt. 26:29; Isa. 65:21.

The fig tree grew in the garden of Eden, its leaves formed the aprons with which our first parents tried to clothe themselves. Gen. 3:7. The promised land yielded a fine variety of figs. Number. 13:23. Figs, pomegranates, olives, and apples were all common fruit in Bible times. Deut. 8:8; Joel 1:12; Songs of Sol. 2:3.

Melons and cucumbers were freely eaten in Egypt. Num. 11:5. Cucumbers were cultivated in gardens. Isa. 1:8. Melons or gourds were cooked and used for food. Some of the wild varieties were poisonous. 2 Kings 4:39. The mulberry tree also grew in Palestine. 2 Sam. 5:23.

Dried fruits were used abundantly. Raisins and cakes of figs were much prized for food by the ancients. Abigail sent one hundred clusters of raisins and two hundred cakes of figs to David. 1 Sam. 25:18. These dried fruits were considered good food for one faint from lack of food. 1 Sam. 30:11, 12. They were also used in their feasts of rejoicing. 1 Chron. 12:40. Earthly fruits are not to be compared with the fruits of the Tree of Life in the midst of the Paradise of God, of which the righteous will partake in the earth made new. Rev. 2:7; 22:1, 2; Isa. 66:22, 23.

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No one can pursue a worthy object steadily and persistently with all the powers of his mind, and yet make his life a failure.

LOVE AT HOME

In the home we find the most tender and sincere love and affection. Here, as in no other place, we love and are loved. Here is our haven of rest and peaceful security, when the storms in this life rise high. Regardless of all the blessings of home, we often act more selfishly here than in any other place.

Several years ago a friend of mine invited me to visit his home. Gladly I accepted his kind invitation, as I was anxious to become acquainted with his people. It was my first year in this precious message that I have since learned to love so much. Naturally I thought that every Seventh-day Adventist home was an ideal place.

On arriving at my friend's home, he promptly introduced me to his parents, who were kind and lovable people. But to my great surprise, my friend, whom I had always thought to be a model young man, spoke roughly and rudely to his mother. Now the occasion for his doing so is not worth mentioning. Suffice it to say, that I lost all respect for my friend. But that was not all. Shortly after this incident the eldest daughter came home. At first sight, I was very favorably impressed with her apparent culture, and her striking appearance. But to my equal surprise she answered her mother in an unkind, unlovely way, had to be understood. She saved all her smiles and sweetness for strangers, while dear mother received only a few disjointed grunts.

Now, is it right? The principle is unmistakably wrong. O that boys and girls could always give to their parents a hearty smile, and put their arms around the tired mother and father! Let the parents know that you love them, and are thankful for what they are doing for you. This would be the best tonic for aching hearts.

Sometimes we think it is the duty of loved ones to love us, although our behavior may not be of the right kind. Many times we let temper get the best of us at home, and keep our sweet and pleasant face for strangers.

I say again, is it right, my dear friends? Of course not, you will say.

A mother is the most patient person in the world, and often would sacrifice her life for her children. Yet many mothers have to be the first to start the morning with the new day's responsibilities, while her children are still enjoying their peaceful rest. As soon as the breakfast is ready, everybody is called to the table. If the daughter comes late and finds her breakfast not quite to her liking, she meets her mother with a scolding. Again, mother will stand, by the hour, before the stove, preparing delicate dishes for the party of her daughter. Meantime, the daughter stands before the mirror, trimming up with the so-called charms for the party. Sometimes mother is blamed, because her dress is not thought suitable to appear at the social, or her hair is not dressed stylishly enough. Perhaps mother would have been glad to purchase a new dress, but her tender thoughts went out first for her daughter's comfort and pleasure.

Similarly it is with the father. He has to work year in and year out without change, while the son takes frequent holidays. The worst of it is that children sometimes think this is the right way, because in their opinion their parents have passed their days of pleasure. They should be satisfied to know that their children are having their amusements. Many tears flow down the mother's cheeks when she finds out that only work is required from her.

There will be a time, my dear young friends, when you will find out in your own experience that "whatsoever a man soweth, that shall he also reap." I remember my own dear mother, whom I adore to this day. Many, many times I am reminded of the deeds of true love and unselfishness on her part. After I had reached my eighteenth year, I left the parental hearth. Only a few times after that was I home; I traveled considerably through different parts of Europe. When finally the hour came for my dear mother to de-

part from this world, I was hundreds of miles away.

The first I heard of her death was after she had been buried for two weeks. It would be hard for me to explain the deep sorrow I experienced at that time, although to my knowledge I had not been a very disobedient son. Still I have thought many times since how often I could have rejoiced her lonely heart. Had I been more thoughtful for her, I could have made more frequent visits home.

Therefore, I would encourage you, young man and young woman, to bring your bouquets of adoration and love while your mother is alive. Show your best side in your home, so your loved ones may have the benefit of it. Help each other to live a more beautiful Christian life.

A home is a home only when each one shoulders his share of the others' sorrows, and takes full share in the others' joys.

EXCUSES THEN

There has never been any excuse since the world began. An excuse, in its common meaning, is an attempt to justify that which cannot be justified. It is a popular practice among most of us. We do not realize what a deadly work excuse making carries on, for every tolerated excuse makes another one a little easier. Yet the time is coming when, though sadly in need of some excuse, it will not occur to people to offer any. That time is the time of judgment before God. Some one has made a searching comment on the words "and he was speechless," which describe the man who was asked at the marriage feast why he did not have on a wedding garment: "A thousand excuses now, not one then." But if excuses will then be seen by all of us to be futile and meaningless, why not take them at their face value—or rather worthlessness—now?

Generosity of heart and a genial good will towards all are absolutely essential to him who would possess fine manners.