

# The Beginner

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



## THE BANNER

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## CHURCH NEWS

### THE SAVANNAH CHURCH

We are glad to report a few items on the wonderful way the Lord is blessing our work in the Mother Church, located at 610 West 36th Street, Savannah, Ga. In all departments of the church life, the work is moving steadily forward.

Our mother Sabbath School is still holding her own with increasing progress under the gallant leadership of Sister A. B. Brown. At the beginning of the last quarter, she added a new interest to the school, which gave a real thrill to every one, and has proven a success. It is this; every Sabbath she presents the school with a blackboard of beautiful drawings by way of illustrating the review, and everyone is on time, anxiously awaiting to take part in the review. It is rather pleasing and refreshing to see how the school appreciates this addition.

We are glad to report that the offerings have been coming up steadily, though not in great quantities. The primary class's goal was \$2.75 last quarter, and they raised \$3.03. We hope that our Sabbath Schools everywhere will take fresh courage from the tots of this school and get out of the habit of the old Sunday School custom of giving only a penny in Sabbath School. We believe it is worth more than that to meet the Lord in Sabbath School; we

congratulate this class with its faithful teacher, Sister C. Hurbert. We hope for all the classes a success in reaching their goal this quarter. We are glad to report Sister L. Perry, our faithful Secretary, who has been on the sick list for the last quarter, is able to fill her seat and resume her duties again.

We are glad to have Mrs. L. L. Johnson, our General Secretary Treasurer, who has been absent from the office for the last month on account of the illness of her aunt, Miss Mary Holt, (who resides in East St. Louis, Ill.), back in the office. We are glad to report that Elder W. L. Blunt is now in Charleston, S. C., taking treatments for his health, and up to last writing doing very nicely; he has been greatly benefited. We are hoping and praying for him a speedy recovery.

We are glad to have at home again Mrs. Hattie Bolds and children, after a short visit to her parents and relatives in South Carolina.

### CATCHING MEN

"Behold, I will send for many fishers, saith the Lord, and they shall fish for them; and after I will send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16. Those answering this call must first take lessons of the Master fisherman. Matt. 4:8. "Come and learn of me—for I am meek and lowly in heart." Matt. 11:28, 29.

You will notice the first lesson assigned to every one who enters His service is meekness. The word meek: contains nine different elements, all of which are requisite to a good and successful fisherman.

1. Mild of temper.
2. Not easily provoked or irritated.
3. Patient under injuries.
4. Not resentful.
5. Forbearing.
6. Submissive.
7. Unassuming.
8. Not vain or haughty.
9. Obedient—willing to do as one is bidden—dutifully yielding.

The Master fisherman gathered up a group of the first ones that came to Him for instruction

and took them on a fishing tour, teaching them by personal example, just how to fish for and catch men for His Kingdom.

He sent them to a certain village to seek out a place to stay over night. The people refused to allow them to stay over night. The disciples fell into rage and became very furious, having forgotten every phase of their first lesson as to how to catch men and demanded the Lord to give them permission to set the city on fire and burn it up. Jesus stopping them right there in the middle of the street, asked them if they really understood what spirit was controlling them and said: "We are not to destroy men's lives, but to save them."

We learn from this instruction that it is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit that seeks to compel the conscience.

Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellowmen in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love.

There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas. Every human being in body, soul, and spirit is the property of God.

Christ died to redeem all. Nothing can be more offensive to God than for men through religious bigotry to bring suffering upon those who are the purchase of the Saviour's blood. The record says: "And they went to another village." Luke 9:51-56.

Again He sent them out alone, and instructed them that when they went into a city or village and the people refused to receive them, go on to another city. On their return from one day's labor John told Jesus they found a man casting out devils in His name and we stopped Him; Jesus asked him why they had

stopped the man; John said "because he refused to follow us." "But, Jesus said, forbid him not; for there is no man which shall do a miracle in My name that can lightly speak evil of Me. For he that is not against us, is won our part.—And whosoever shall offend one of these little ones that believe in Me, it is better for him, that a mill-stone were hanged about his neck, and he were cast into the sea." Mark 9:38-50.

Notice carefully, those statements in regards to cutting off the hand, foot and plucking out the eye. "Harshness or coldness shown by a disciple towards one whom Christ is drawing, such an act as that of John in forbidding one to work miracles in Christ's name, might result in turning the feet into the path of the enemy and cause the loss of a soul."

The redemption of a soul is precious, costly. Psa. 49: 7, 8. "The Kingdom of heaven is like unto a net that was cast into the sea. Cast the net on the right side."

A. C. CHATMAN.

### VISIT TO CHICAGO

On Friday, August the 30th, it was my privilege to visit the newly organized church which our president, Elder A. C. Chatman, under God, was able to accomplish. I found Elder James Childrey, Sister Lula Rose, and their faithful helpers all alive and of the very best of good cheer and courage for the Lord and His cause.

The church is located in a nice locality on 5856 Wabash Avenue. The Sabbath School met promptly Sabbath morning and was well attended by both members and well wishers. A large crowd enjoyed the morning services. The spirit of the Lord came very near each of us and there was a shower of blessings full and free.

Sunday night meeting was also well attended, and our hearts were made glad over the many blessings which was ours to enjoy. I spent three busy days giving Bible readings and visiting the interested ones that are hungering and thirsting for the bread of life.

This work of Free Seventh-Day Adventists, began since

1920, and has been watered with tears and guarded with earnest prayers by the workers. Now, the blessed Lord has been pleased to let us live to see the good of His hand and His love for us in laboring for souls. To Him be all the glory.

ELDER M. L. IVORY.

### THE ART OF COMPLAINING

Whatever else characterizes the age, it seems to be an age of complaint. Great masses of mankind are complaining of the conditions of life. A universal wail seems to be going up with the chorus sustained by the farmers. We recognize the wrongs and injustice that millions of the human race suffer, and our sympathies are wholly with the farmers and any other group of mankind that is struggling with unequal economic or ethical surroundings. Our hearts beat in genuine friendliness with those humans who face the struggle of life at any point where the struggle seems to be hopeless and the end of it failure and we are not holding out a cheap and self-satisfied criticism when we say that struggle and hardship are the common lot and that ideal conditions are seldom met.

But we are inclined to raise the question whether the common struggle and lack of ideal conditions warrant the spirit of complaint that broods over millions of human beings. Most of the complaint springs out of material and physical lack. The worker with his hands complains of his hard hours of labor. The worker with his mind complains of the strain on his nervous system. The poor man complains of his poverty and the rich man complains of his care of riches. Those who suffer from the heat in summer and can not leave town complain of the weather, and those who can go to the mountains or the sea complain of the crowds and the dullness and the ennui.

What ails us that we do not see any joy in life apart from the material pleasures or the physical advantage? What has become of the spirit of man that he can not see life as Paul saw it when he said, "I have learned

in whatsoever state I am therein to be content."

What word of complaint did the Son of God have to utter? If ever any one had an excuse to complain of life He had. Hated and despised and denied by the very people He came to help, misunderstood, without a place to lay His head, poor in the sense that He seems never to have owned a foot of land nor even a house that He could call His own, going about doing good and facing the shadow of a shameful death while still young, can you think of any person in all history who might have been excused for complaining?

The art of complaining has been brought to high a plane in this age of ours. It is being cultivated as almost nothing else by the masses. Meanwhile the spirit of man shrivels under the process. Nobility of souls is debased and heroism is discounted while the crowd whines over life and complains. It misses the loves and the fishes, but does not appreciate the wonderful presence of the Divine as He walks and talks with common men.

B. A. ANDREWS.

### UNCLE EBEN EXPLAINS

(Continued from last issue)

"The Jews hain't got anything to do with Christianity; but their custom today makes sure the day of the Sabbath that was given to man at creation and that he was told to keep at Mount Sinai; that's all."

The grocer bit into an apple and looked long and earnestly down the street at a little girl playing with her doll on the curb. But he didn't see her, nor did he chew the apple.

"Mighty queer," he said.

Uncle Eben hesitated a minute, then went on:

"But, John, leavin' the Jews out of it, and supposin' that the whole ten million of 'em in all parts of the world all went to sleep together on exactly the same day, and lost count—for that would be necessary if they lost a day, yet there was another time when God set the world right on the day of the Sabbath, if it needed settin' right."

Uncle Eben pulled a worn Bible out of his pocket, and read

from Luke 23:53 to 24:3.

"And he (Joseph of Arimathaea) took it (the body of Jesus) down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus."

"From this, John, you can plainly see that Christ was crucified and buried the day before the Sabbath, the 'preparation' day. The women kept the Sabbath the next day; and I'm so glad Luke put in 'accordin' to the commandment,' so we'd know what Sabbath. Then the next day, which it says is the first day of the week, they went to the tomb and found Christ risen. So He arose on the first day of the week.

"Now this gives us the Sabbath day bounded on both sides. If we get the bound'ries of a thing, we can tell where it is. You know that's the way you used to do in school when you studied geography. Now answer me this: On what day of the week was Christ crucified? On what day do all Christians agree Christ was buried?"

Friday, Eben; Good Friday, they call it."

"Right, and that's the day before the Sabbath. Then what day of the week did Christ rise on?"

"Why, Sunday, of course. That's why the parson says they keep Sunday, 'cause Christ rised on that day."

"Yes; but Luke says the day between Friday and Sunday is the Sabbath 'according to the commandment.' And what day's that?"

"Sataday, Eben; I reckon yer right; I reckon yer right."

"So, John, God gave the seventh-day Sabbath as good a start at Christ's time as Sunday got, at least; and if Sunday can't be lost this side of Christ, neither can the Sabbath."

"I swan, yer right; but what do folks go on callin' Sunday the Sabbath fer then? Why don't they call it somethin' else?"

"Some call it the Lord's day."

"But what do they call it the Lord's day fer, when it ain't any more the Lord's day than Monday is?"

"I don't know," said Uncle Eben, as he rose and measured the height of the sun with his eye; "ask them."

### THE HANDWRITING ON THE WALL

It was the last night of a nation's existence, but the people knew it not. Some slept in unconscious peace, some reveled and whirled away in thoughtless dance. In the dens of Babylon, men steeped in vice continued their wild orgies; in the palace halls Belshazzar feasted with a thousand of his lords. Music resounded through the brilliantly lighted rooms. The nobles lounged about the tables sumptuously spread. Court women and concubines of the king entered those halls. It was a feast of Bacchus, and they drank to the health of the king on his throne. He ordered that the sacred vessels be brought from the temple to show that no being, human or divine, could raise a hand against him, the king of Babylon. The golden cup filled with wine was raised and the blessing of Belshazzar invoked, but it never reached the lips of the half-intoxicated king. His hand was stayed. Those vessels had been moulded by hands divinely skilled, and after heavenly models. Angels had watched them as they were taken from the temple at Jerusalem and carried to Babylon. Messengers divinely appointed had guarded them, and their very presence in the heathen temple was a witness of the God of the Jews. Some day the silence would be broken. The desecration of His temple would not always remain unpunished.

That time came when the king lifted the goblet, filled with

sparkling wine. His hand grew stiff, for on the opposite wall, over against the lights, was a bloodless hand, writing words of an unknown language. The wine-cup fell to the floor; the king's countenance grew pale; he trembled violently, and his knees smote together until the gorgeous girdle of his loins loosened and fell aside. The loud laughter ceased, and the music died away. Terror-stricken, a thousand guests looked from the face of the king to the writing on the wall.

The Chaldean astrologers were called, but the writing was meaningless to them. They who taught all earthly languages failed to recognize the language of heaven. The four strange characters remained as at first seen, emblazoned in letters of fire on the wall.

For days the sieve of Babylon had been on. The gates were closed and her walls were considered impregnable, while within the city were provisions for twenty years. But however strong she might seem, God had said, "Though Babylon shall mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her."

The strongest strongholds which man can build are crushed like a dying leaf when the hand of God is laid upon them. But this was a lesson which the rulers of Babylon had not yet learned. The father of iniquity, who was urging these rulers forward into deeper sin, had not yet owned the weakness of his cause. Heaven and unfallen worlds watched the progress of affairs in this great city, for it was the battle-ground of the two mighty forces of good and evil. Christ and Satan here contended.

Angels, unseen by human eyes, as when they had gathered the animals into the ark before the flood, had mustered forces against Babylon. God was using men who knew Him not as God, but who were true to principle and wished to do right. To Cyrus, the leader of the Persian army, which was now outside the city walls, God had said that He held his hand to make him strong. Before you "I will loose the loins of kings." "I will open those two-leaved gates, and the

gates shall not be shut." I will go before thee and make the crooked places straight: I will break in pieces the gates of brass and cut in sunder the bars of iron."

While Belshazzar and his lords drank and feasted, the army of Cyrus was lowering the waters in the bed of the Euphrates, preparatory to entering the city.

As the Chaldeans were unable to read the writing on the wall, the king's terror increased. He knew that this was a rebuke of his sacrilegious feast, and yet he could not learn the exact meaning. Then the queen-mother remembered Daniel, who had "the Spirit of the holy gods," and who had been made master of the wise men in the days of Nebuchadnezzar as the result of interpreting the king's dream.

Daniel, the prophet of God, was called to the banquet room. As he came before Belshazzar, the monarch promised to make him third ruler in the kingdom if he would interpret the writing. The prophet, with the quiet dignity of a servant of the most high God, stood before the gorgeous, terror-stricken throng that bore evidence of intemperate feasting and wicked revelry.

In Israel, children were named under the inspiration of the Spirit of God, and the name was an expression of character. When God changed a name, as in the case of Abraham, Jacob, or Peter, it was because of a change of character in the individual. True to the name given him by his mother, Daniel—God's judge again appears to vindicate the truth. Nebuchadnezzar had called him Belteshazzar, in honor of the Babylonian god Bel, but to the last this Hebrew, who knew the Lord, remained true to his God-given name, as shown in the twelfth verse of this chapter. Dan. 5:12. He did not speak with flattering words, as the professedly wise men of the kingdom had done, but he spoke the truth of God. It was a moment of intensity, for there was but a single hour in which to make known the future. Daniel was now an old man, but he sternly disclaimed all desire for rewards or honor, and proceeded to review the history of Nebuchadnezzar, and the Lord's dealings with that ruler,—his dominion

and glory, his punishment for pride of heart, and his subsequent acknowledgement of the mercy and power of God who created the heavens and the earth. He rebuked Belshazzar for his departure from true principles, and for his great wickedness and pride.

"And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Straightforward and strong were the words of Daniel. Belshazzar had trodden on sacred ground; he had laid unholy hands on holy things; he had severed the ties which bind heaven and earth together; and there was no way for that life-giving Spirit of God to reach him or his followers. Day by day his breath had been given him. A symbol of the spiritual breath, but he praised and thanked the gods of wood and stone. His every motion had been by virtue of the unholy cause. "Then was the part of the hand sent from Him; and this writing was written." What he could not see written in his own breath and muscles, what he could not read in his own heart-beats, God wrote in mystic characters on the palace wall, over, against the candlestick.

The people waited with baited breath as Daniel turned to the writing on the wall, and read the message traced by the angel hand. The words remained. The prophet announced their meaning to be: "Mene, Mene, Tekel, Upharsin: . . . God hath numbered thy kingdom, and finished it: . . . thou art weighed in the balances, and art found wanting: . . . thy kingdom is divided, and given to the Medes and Persians."

Nations today are repeating the history of the last years of the kingdom of Babylon. Medo-Persia was the instrument in the Lord's hands to punish Babylon. The next great overthrow of governments will usher in the kingdom of our Lord. For the final battle, nations are now mustering their forces. The cry has gone forth. "Flee out of the midst of Babylon, and deliver

every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance."

"Knowledge is power."

### MOTHER

Mother, I can't hush the midnight cry,  
The earnest wish, the poignant sigh  
That came from you when only  
God was nigh  
Because of me.

I can't repay the pain-wrecked breast,  
Your hours of toil that I might rest,  
The courageous way that you met each test  
That I might be.

I see your hair turning slowly gray,  
See you tire faster day by day,  
Youth and life slipping away  
For your boy.

Now I realize what you went through,  
Tired and lonely, sad and blue,  
Not one friend that was really true  
Life without joy.

Am I worth to you this toil and strife,  
This self-denial—sacrifice  
Dedication of your whole life,  
Mother?

Oh, what a perfect, perfect friend;  
Search old earth from end to end,  
Since dawn of time there has not been  
Another.

With your love to set my being afire,  
There is nothing to which I dare not aspire,  
I want to be all you desire  
All that I can.

Mother since you've paid such a price for me,  
Slaved in bondage when you could've been free  
I won't disappoint you. I will be  
A man.

HENRY LOWINGTON  
BLAKELY, JR.  
Chicago, Ill.

### FREE SEVENTH-DAY ADVENTISTS PROGRAM

#### Our Program Is:

1st—A deeper consecration to do service in the vineyard of the Lord.

2nd—To do our BIT in preaching the everlasting gospel of Jesus Christ, in all the world, for a witness unto all nations.

3rd—As a race, maintain self-respect, and do as Our Lord has said, “Occupy until I come.”

4th—To establish among Negro Seventh-Day Adventists, Negro Conferences with Negro officers—Presidents, Secretaries, Treasurers and Bookkeepers.

5th—To establish schools for the training of our children and for workers in our organization.

6th—To establish a publishing house in which we may furnish employment to Negro Men, Women, Boys and Girls, as we strive to preach the truth of the Third Angel's Message through the printed page.

An invitation is extended to all “INTELLIGENT” Negro Seventh-Day Adventists, those, with a vision, with moral courage, with backbone, those who are strong in the knees, in short, just common self-respect, who have the love of God in the heart, to join with us and help to put this program over the TOP, for over the TOP it must GO.

“Of a truth, I perceive that God is no respecter of persons.” Acts 10:34. Therefore, we are determined to, “Stand fast . . . in the liberty wherewith Christ hath made us Free.” Gal. 5:1.