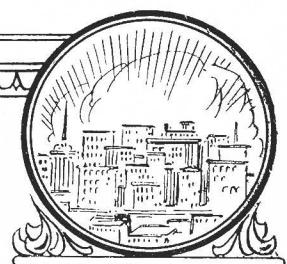


The Banner



WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



Vol. VII

Savannah, Ga., May, 1928

No. 4

THE PULPIT

(Continued from March Issue)

The minister of God have a work to do for the people of God, which seems to be very little if at all realized. Joel, chapter 2, suggests a reformatory period that will precede the outpouring of the Holy Spirit, in which the ministers shall see and act together. "Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isaiah 52:8: But for what purpose shall their voices be lifted up? "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness." Isaiah 58:1-2. Yet in all this apparent piety. "Judgment is turned away backward, justice standeth afar off; for truth is fallen in the street, and equity (impartiality) cannot enter. Yea truth faileth; and he that departed from evil maketh himself a prey (to the very people who seek God daily and delight to know His ways) and the Lord saw it, and it displeased Him that there was no judgment." Isaiah 59:14, 15. Therefore if a people of this kind be able to abide the coming of the Lord there must of necessity be a work of thorough reformation. So we read from the pen of an inspired writer, "The time has come (not is coming) has come for a thorough reformation to take place." Test. Vol. 8, 251. But since when has this time come? Since 1903. Id. 247. But the Lord's ministers are to lead out in this work of thorough reformation. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not

thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, where is their God? Then (at that time) will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." Joel 2:15-19. Corn, wine, and oil spoken of in the 19th verse are types of spiritual blessings. The reformation spoken of is to be so complete that no excuse will justify the one who absents himself or herself; the children, even those that suck the breasts, are to be included. The leaders' voices are to be heard in such solemn denunciation of sin "until sin by the Commandment shall become exceeding sinful." Rom. 7:13; there should be, or must be a candid acknowledgment of their sins, and of the sins of the people as did Daniel. "We have sinned and have committed iniquity, and have rebelled, even by departing from Thy precepts and from Thy judgments: O Lord, hear; O Lord, forgive; O Lord, hearken and do defer not, for Thine own sake O my God; for Thy city and Thy people are called by Thy name. Dan. 9:5, 19; for "I tell you not a few ministers who stand before the people to explain the Scriptures are defiled. Their hearts are corrupt, their hands unclean. Yet many are crying Peace, peace; and the workers of iniquity are not alarmed. Test. Vol. 5; 78. "If my people which are called by My name shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." II Chron. 7:14. Secretary of Commerce Hoover said: "The ten ways to evil in the time of Moses have increased to ten thousands now." True, and the church has become the hot bed for its germination. The most abominable characters are finding shelter within the precincts of its jurisdiction. These religious bodies without any exception "is become the habita-

tion of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. But we do not keep churches for birds, we keep it for people; therefore the scripture is speaking of unclean and hateful people. But what is the main reason? Because watchmen are blind. He Himself describes it by the prophet Isaiah. "His watchmen are blind: they are all ignorant, they are all dumb dogs (or like dumb dogs) they cannot bark; sleeping lying down, loving to slumber. Yea, they are greedy dogs (or like greedy dogs) which can never have enough, and they are shepherds that cannot understand: they look to their own way (their household expenses) every one for his gain, (the amount paid for the situation) from his quarter. Come ye, say they, I will fetch wine and we will fill ourselves with strong drink, and tomorrow shall be as this day, and much more abundant." Isaiah 56:10-12. So they are inviting these abominable characters that their number may increase that there may be more abundant gain. Those "who accept salvation" through their invitation "without radical change of heart or reformation of life, the superficially converted ones who joined the church but never joined or intend to be joined to Christ." Men who because they give the church a month's wages, are taken and baptized to still retain their "lady (?) friend," and women the same still retaining their "gentleman" (?) friend." Mercy! what will become of God's church with men so depraved and blind as watchmen? "Lady friend" and "gentleman friend" are the pious word they use for concubines, men and women living in the same town under the precinct of the church, having illegitimate children born and now in their teens, still retaining their membership and taking regular communion; so as to make up numbers, these poor unfortunate hired watchmen must keep their mouths closed with regards to these things. And not only so but must encourage them, that they may have a

good report to retain their situation. Let their voices be heard for half a dozen Sabbaths or Sundays denouncing these wickednesses, and the benches—the empty benches—will show the effect.

But the time has come and is overdue that the faithful ministers of God, even if they be only one, set his face like a flint regardless of attitude and hold not his peace, until the sincere in heart, "all that see them shall acknowledge that they are the seed which the Lord hath blessed." Isaiah 61; 90. The Lord speaks in glowing terms of such faithful ministers. "I have set watchmen upon thy walls O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord keep not silence. And give him no rest, till he establish, and till he make Jerusalem (the church) a praise in the earth." If this work be ever done for God's people, it is necessary that someone leads, whether from the lay member or the ministry. But sin must be hated by whomsoever may lead, in all its forms; for they must lead others to hate it. So they must be "an example to the believers." Whilst God loves the sinner he hates the sin; and while he sympathizes with the sinner he is not at all in sympathy with the sin, and all who like God (Godly) will take the same attitude to the sinner and the sin, irrespective of whom the individual may be. We are told that the sinner hates God because he knows that God hates his sin. And because he is not prepared to give up his sins, he takes an attitude against his sins. But the sinner who is prepared to love God will take an attitude against his own sin as God takes against it. And so will the two sinners take an attitude against or for the one who bear a faithful testimony against his sins. But the duty of the faithful watchman is to bear a faithful testimony against sin in whatever form it may exist, and in whomsoever it may be found regardless of consequence. They must "prepare the way for the people, they must lift up the standard for

the people, they must gather out the stones among the people" (Isaiah 62:10), which stones are an obstacle of the preparation of the people.

These stones seem to be typical of the mixed multitude which was among God's people from Egypt; among whom dissatisfaction of every kind had its origin, and spread among the people like plagues; which kept them for forty years from realizing the promise which otherwise would have been realized in practically a few days. Dr. Scofield has this in his note to say about these "stones." "This mixed multitude, standing for unconverted church members was a source of weakness and division then as now." Faithful and persistent rebuke of sin will both gather out the stones, and prepare the way for those who are lovers of principles and truth. It will create offense in the one and contrition of heart in the other. The one will cease to walk, while the other will turn to the Lord with all the heart "with fasting, and weeping, and mourning." Joel 2:12, 13. This work faithfully done will develop a people that will be a terror to unbelievers. "A people great and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. . . . Before their face the people shall be much pained. All faces shall gather blackness." Joel 2:2, 6. They shall be great in that, they shall be engaged in a great work, the work of the Lord. "The works of the Lord are great sought out of all them that have pleasure therein." Psalms 111:2. They will be similar to the people of the early church "when the Holy Spirit was poured out upon the early church, the brethren loved one another. Those primitive Christians were few in numbers, without wealth or honor, yet they exerted a mighty influence. The light of the world shone out from them. They were a terror to evil-doers, wherever their character and their doctrine were known. For this cause they were hated by the wicked, and persecuted even unto death. Test. Vol. 5; 239, 240. But ministers (hire-

lings) who like that well known clergyman that we read of in Cincinnati Times, or like that of the Seventh Day Adventists' conference, that have no job if he did not succeed in inducing into the conference at least twelve heads of faithful tithe-paying families, regardless of their characteristic otherwise in one twelve months, who have a conference of men to please (not God for faithful service) whose object like that of himself is money, looking out for the numbers and not the moral of his church cannot do this work. Because his congregation will be few. It is a fact that every child of God rejoices to see the church increase in numbers daily, but that is when it is increasing on right lines. It is better for it to decrease in numbers and increase in moral, than to decrease in moral and increase in numbers. For to lower the standard so that the church should increase, and when it increases make that a cause of rejoicing, as is being done especially by Seventh Day Adventists we are told shows great blindness. Isaiah said, "Lift up the standard." Isaiah 63:10. When? Just now. Behold, thy salvation cometh; behold, his reward is with him and his work before him. Isaiah 62:11. "To lower the standard in order to secure popularity and an increase of numbers, and then to make this increase a cause of rejoicing, shows great blindness. If numbers were an evidence of success, Satan might claim the pre-eminence for in this world, his followers are largely in the majority. It is the degree of moral power pervading a school that is a test of its prosperity. It is the virtue, intelligence and piety of the people composing our schools, not their numbers, that should be a source of joy and thankfulness. If only three faithful souls were left in the church they would, if connected with God, be living channels of light, and he would add to their numbers." Test. Vol. 6, 143; Vol. 5, 287. That which applies to the school applies to the church also. It is not how much of the truth we know that makes us faithful children of God but how much of the truth I live.

(To be Continued)

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MOVEMENTS COUNTER-FEITING THE SECOND COMING OF CHRIST

(By J. W. Manns)

There are various seductive movements in the world which have for their ultimate object the perversion of the great gospel truth of the second advent. Paul in II Thes. 2:8-13 declared that the Savior has not yet appeared the second time. But that when He does appear all the world will know it, and all the wicked will mourn and cry for the rocks to fall on them because of His awful Majesty.

The text sets forth the fact that just before the second coming of Christ various seductive movements would arise having for their ultimate object the perversion of the great gospel truth of the second advent. Foremost among most movements is that of spiritualism. From early ages the hope of the church has been centered on the hope of Christ's return to redeem all that was lost through sin to Himself. In an effort to lead men away from this hope the very first deception perpetrated on the human race was that they could disobey God without suffering the penalty of sin. "Thou shalt not surely die," was Satan's contradiction of God's warning that transgression would bring death.

"Spiritualistic lectures quote Satan's contradiction of God's warning to prove that

there is no such thing as death, and that the change commonly called death is simply a transition from one sphere to another, or from the material to the spiritual plane. That such a conclusion is wholly at variance with the teaching of the scriptures is shown by such texts as: 'Man dieth and wasteth away . . . So man lieth down, and riseth not: till the heavens be no more they shall not wake nor be raised out of their sleep.' Job 14:10-12. Indicating that man's hope of eternal life is not in a continuous existence in death but in the resurrection as is shown by the words of Christ in John 5:2: 'Verily, Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of God, and they that sleep shall live.'

"Spiritualism abounded in ancient times and God expressly commanded his people to be entirely separated from those who practiced divination or necromancy, as shown by such passages as Deut. 18:10-11. Necromancy is shown as the art of foretelling the future by means of pretended communication or divination by aid of the dead. The apostle Paul in writing to Timothy (I Timothy 4:1) declared that in the latter times some would depart from the faith, giving heed to seducing spirit and doctrines of devils. Again in Revelation, 15:13-14, it is shown that the spirits of evil would work miracles. The devils crowning deception will be the counterfeiting of the second coming of Christ. He has power not only to work miracles but to appear as an angel of light and thus heighten his deception. Instances have been related in the public press giving accounts of spiritualistic seances where Christ is reputed to have been materialized.

"I am reminded of an instance related by a prominent newspaper in a personal interview with one of the individuals

present at a seance who said: 'A majestic form appeared that filled us with awe; in the door stood in majestic grandeur Jesus of Nazareth, the Lord of Glory. He had come according to promise. Surely these are the days foretold by John the Revelator when he declared that Jesus Christ should come again a second time. The Savior has appeared, the second advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality.'

"Such teaching is simply an evidence that Satan is carrying on his deceptive work, endeavoring by this means to lead grandest and sublime event of all times—the second coming of the Lord Jesus Christ. Christ, in speaking of his second advent, compared it to the lightning flashing from the east to the west, and said that all the tribes of the earth should burn and that they should see the Son of Man coming in the clouds of heaven, with power and great glory. Such a deception of the coming of Christ as given by himself clearly proves that it will be wholly different from this reputed appearing in a spiritualist seance.

"The testimony of John the Revelator corroborates that of Christ when he declares: 'Behold, he cometh with clouds; and every eye shall see Him, and they also that pierced Him; and all kindreds of the earth shall wait because of Him.' Living as we are in the days just preceding the second advent of Christ, every child of God needs to be very careful lest he be deceived. Our only hope of eternal life is in an acceptance of the Lord Jesus Christ in His fulness. To accept Him means to believe all His teachings. Thus and thus only can we be saved from such false and erroneous conceptions."

PLEASE TAKE NOTICE

A change in the date fixed for the General Session. The Session will be conducted July 12th to July 22nd instead of June 28th to July 8th.

WHY FREE SEVENTH-DAY ADVENTISTS?

What Is the Reason for the Existence of Free Seventh-Day Adventists? Why Cannot They Work In Harmony With the Original Body of Seventh-Day Adventists? Are the Organizations Fighting One Another?

(By J. W. Manns)

It is my purpose to logically answer the above questions, and to prove to every candid mind that our cause is a just one.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We stand upon the principle advocated by our Father Abraham. When he saw that other methods had failed, he said: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right, then I will go to the left." Gen. 13:8-9.

Thus, for what seemed to Abraham to be good for the two, he and Lott, though brethren, separated.

Paul and Barnabas, notwithstanding they were both chosen of God, they separated, Barnabas taken Mark and sailed unto Cyprus, and Paul the great and Chief Apostle chose Silas and departed, being recommended by the brethren unto the grace of God. Acts 15:36-41.

It can be clearly seen from the above record of Sacred History that in order to safeguard the interest of all concerned, at times, separations are of a necessity.

From the pen of Bishop Moore I quote the following: "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, intellectual, 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 disenthralled 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 religion, however immutable in 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."

Because bigoted white leaders among Seventh-Day Adventists have failed to consider the necessity of such vital changes, but have fixed a permanent bar against the Negro leadership in the organization, many of the most intelligent Negro ministers are separated from the denomination, some of whom have been entirely disgusted and have sought other positions, such as doctors of medicine and chiropractic. Others have resorted to real estate speculations, and still others to the farm, etc. It is also true, that many have given up the Christian hope, and are looking to the cold world, from which there can be no lasting peace of mind.

We, however, with the great Apostle Paul, have resolved, that nothing shall "separate us from the love of Christ." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord."

How, and When, Negroes Became Seventh-Day Adventists

About thirty-five years ago the white leaders of Seventh-Day Adventists began a definite work among the colored people of the South. For about ten years the two races experienced little or no difficulty in the North and West in equal enjoyment of religious rights and privileges. But as the denominations grew in popularity and influence, race prejudice began to engender Negro proscription. As the number of Negroes increased in the churches, the race friction and proscription grew more rapidly.

Then to add sin to sin, some of the white leaders of the denomination, a few years ago, began in a most deceptive and un-Christian way, the work of segregation in all their churches East, West, North and South.

This, of course, was contrary to their former teachings and profession. A few of the more intelligent Negroes resented this unscriptural course and demanded an explanation. But as these white leaders could not use the Holy Bible to support them in their base acts of prejudice and proscription, and knowing full well that almost the whole Negro membership confidently believed in the writings of Mrs. E. G. White, they resorted to what they thought would force all Negro members to believe to be the writings of Mrs. White, and in 1909 issued "Testimonies" for the Church, Vol. 9. And in this book will be found two garbled chapters dealing with the Negro question that will work any fair-minded Christian hard to believe that God had anything to do with the book.

The reader will please notice Mrs. White makes a sweeping claim for all of her inspired writings or "Testimonies." In Vol. 5, page 67, we read: "In these letters which I write in the testimonies I bear, I am presenting to you that which the LORD HAS PRESENTED TO ME. I do not write one article in the paper expressing merely my own ideas. THEY ARE WHAT GOD HAS OPENED BEFORE ME IN VISION, THE PRECIOUS RAYS OF LIGHT

SHINING FROM THE THRONE."

Here, as you can see, is a claim for absolute infallibility for all of Sister White's writings. While we Free Seventh-Day Adventists do believe that Sister White was divinely inspired, we do not believe everything that bears her signature. Neither do we believe that everything she spoke or wrote was inspired, any more than everything or act done or written by other prophets was inspired.

In I Sam. 16:7,7, we read: "And it came to pass, when they were come, that he (Samuel) looked on Eliab, and said, surely the Lord's anointed is before him. But the Lord said unto Samuel, . . . I have refused him." Now, did the Lord inspire Samuel to utter these words, "THE LORD'S ANOINTED IS BEFORE HIM?" No. Then who told him? Ah, surely Samuel of himself thought Eliab was the proper man. Then, was Samuel a false prophet? Not one would so decide.

Again, Elijah affirmed most positively, "I, even I only, am left, and they seek my life, to take it away." I Kings 19:10-18. Did God reveal to him that he was the only prophet left? Not one would so decide.

Now it is evident that what was true of Samuel, Elijah, Paul, John and other prophets must equally be as true of Sister White in the same respect, namely, the Lord did not reveal to her everything she said or did.

Note how God inspired Peter to speak concerning all nations, when he was called to the home of Cornelius in Caesarea: "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth Him (God), and worketh righteousness, is accepted with him." Acts 10:34-35. This will include the Negro with all other races, whether white or black, red or brown.

In 1895, Sister White, speaking by inspiration and published in the "Southern Work," said: "Who, says Paul, maketh thee to differ?" "The God of the white man is the God of the black man, and the Lord de-

clares that his love for the least of His children exceeds that of a mother for her beloved child." He loves them all and makes no difference between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their maker, and impartial love to their neighbors." On page 55, Many among this race (Negro) have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the white people."

Reader, it can be clearly seen that the spirit of God speaking through Peter and Paul, was evidently the same who spoke through Mrs. White, if she was moved by the spirit of inspiration, inasmuch as each of them agree in revealing the mind of God concerning all nations of mankind. For God "hath made of one blood all nations of men for to dwell on all the face of earth." Acts 17:26.

During the former years of Mrs. White, and when colored people were but few in the white churches of Seventh-Day Adventists, all writings and visions concerning them which bore her signature would stand the test of the Bible.

But when Negroes began to multiply in the denomination, and, too, demand the same rights as were accorded the white membership, the question of what to do with them, became a great problem. Hence the creation of a General Negro Department with local Negro missions or departments, and Testimonies, Vol. 9, with two garbled chapters destined to keep the Negro ministry and membership in a proscribed place in the denomination with a permanent bar fixed to Negro leadership.

To the candid, fair-minded person, read for yourself. Could you believe that the God who loves us all, and condemns all prejudice, discrimination and racial distinction, could, or would inspire Mrs. White or any other prophet to write such ROT, as are the following statements:

"Opportunities are continual-

ly presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders." "Testimonies," Vol. 9, page 202.

Now, pray tell me, what are those "several reasons," which necessitates that white men, and they only, "must" "be chosen as leaders?" Please note, the colored men may be wise and Christians, but, not because they are unlearned, nor is it because they have no ability, but because they are "colored," and for this reason only, "white men must be chosen as leaders." Could the God who knows no caste or color, inspire such a statement?

Mrs. White says in the little book, "Southern Work:" "God cares for the colored people. . . . The fact that their skin is dark does not prove that they are sinners above the other race." Page 38.

It is a strange thing, how the white leaders of the Seventh-Day Adventists denomination twist the writings of Mrs. E. G. White and make her teach one thing about the colored people in the early nineties, and again in 1909 make her teach something else. Can God change in such a way?

Listen, from "Testimonies," Vol. 7, page 225, we read:

"Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God."

The above statement is in harmony with the blessed old Book —the Holy Bible. "Of a truth I perceive that God is no respecter of persons." Acts 10:34, 35. Christ died for all, white and black alike.

But how can the sane, thinking man, white or black, harmonize the above statement in Test., Vol. 7, page 225, with the following statement found in Test., Vol. 9, page 214, which was also published some ten or twelve years later?: "The colored people should not urge that they be placed on an equality with white people." Can you tell why?

No self-respecting colored person could believe such junk. No self-respecting set of white leaders of Seventh-Day Adventists would ask intelligent Negroes to accept such junk as inspiration from the shining throne of God.

But S. D. A. (white) have handed this doctrine down to the Negro membership, and all must believe and accept such teachings or be ex-communicated.

But one says: You want social equality with white people. No, I beg to differ. We only ask for a fair deal in the Church of God, and among His people. And since we are denied the rights and privileges which are granted others, and, to add sin to sin, excommunicate us, because we contend for such rights, there is no other course for us to pursue but stand together as a people, and look and work for ourselves.

In the organization of the Church of God in the wilderness, God, through Jethro, instructed Moses as to the qualifications of those who should be chosen as leaders. He said: "Moreover thou shalt provide out of ALL the people able (not white only) men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens." Ex. 18:21. Thus it can be seen that requirements which God calls of those who stand as leaders among His people are ability and character, and not white and black, red or brown.

(To be continued)

THE YOUTH

(By E. L. Watkins)

The parents have the first and most favorable opportunity to control and train their children, when the spirit is teachable and the mind and heart easily impressed. And if parents would study less of the world and its customs and fashions and devote more time and effort to molding the mind and character of their children, they could send forth their sons and daughters, fortified with pure morals and a noble purpose to the schools to receive an education and become pre-

pared for positions of usefulness and trust.

But the parents are slothful and the children are permitted to follow their own will until they become hardened in an evil course, or if the youth are left to choose the society of the evil-disposed and go from bad to worse, it will clearly be seen that this work of correction which should have been by the parents, will be left for the teacher, and if the teacher succeeds in reforming these youth, it certainly will be an ungrateful task.

The formation of correct habits in youth is of the utmost importance. The basis of thoroughness, honesty, and integrity, obedience to rules and regulations, the habit of punctuality, neatness, order and economy should be laid in youth. The youth may have the talent to make a success and they should be taught the importance of making the right use of their powers.

The youth should be respectful. There are many lives in our land that are dark and wrecked because of one step taken in the dark. By one act of disobedience, many a youth has blighted his whole life and weighted down a loving mother's heart with anguish. There is no baser ingratitude than the sin of disobedience to a Christian mother. In the days of infancy it was she who watched over you, toiled and planned, thought and prayed, and exercised self-denial and was anxious for your welfare. And to the disobedient youth there is a bitter and great harvest of sorrow for you to reap.

The youth should be taught to work. Work is no disgrace. We learn how to do by doing. All possible efforts should be made to encourage a desire for moral and physical as well as mental improvement. I have noticed a girl in a certain training school who made some lemon pies one day at school. She could hardly wait until she got home before she was making lemon pies. And every chance she is making lemon pies. If the right principles are instilled and the right impressions are made on students in school, they will not only carry them

home, but will carry them all through life.

Be firm. We have marked illustrations of the sustaining power of firmness. Even the fear of death did not make David drink of the water of Bethlehem; the gaping lion's den could not keep Daniel from his daily prayers; the heated fiery furnace did not make the three Hebrew children bow down to the idols. Young men who have firm principles will eschew pleasure, defy pain, and endure afflictions rather than to be untrue.

WHY SHOULD I ATTEND THE GENERAL SESSION OF FREE S. D. A.?

The Fourth Session of the General Assembly of Free Seventh Day Adventists will convene at Savannah, Georgia, July 12th to 22nd, 1928.

This will be the greatest meeting ever conducted among Negro Seventh Day Adventists, because perfect freedom will be enjoyed in all of the deliberations, by all of the delegates. Freedom, such as has never been enjoyed by Negro members in our white Conference. In fact, the Negro membership, with but a very scant exception, has no idea of the importance of such a meeting. This is true of Negro Seventh Day Adventists East, West, North and South.

Every Seventh Day Adventist in North America should attend this Conference Session. Don't allow any one, white or black, to be brain for you in deciding the question as to whether you should attend the meeting or not. Remember the words of Sister White in the Church Officers Gazette, No. 2, Vol. 3, page 5.

Freedom is Thought.—"Ye were now turned, and had done right in proclaiming liberty every man to his neighbor." Jer. 34:15. "What should man do? What should we not allow? Allow no one to be brain for you, allow no one to do your thinking, your investigating and praying. This is the instruction that we need to take to heart today." "Special Testimonies on Education," page 193. What belongs to every in-

dividual? There are rights which belong to every individual. We have an individuality and an identity that is our own. No man can submerge his identity into that of any other. All must act for themselves, according to the dictates of their own conscience." "Special Testimonies to Ministers and Workers." No. 9, page 59.

Many minds are in bondage through laziness, others through fear of men. Others through admiration of ability of some individual; others through superstition and still others through the lack of individual accountability. During the centuries that have gone, men have lost much because of this bondage; and at the present they are losing much from the same evil. In the world there are but few who think for themselves." It is the privilege of all men to be free from fear of their fellow-men. Isa. 8:12, 13; 51:12, 13.

UNION

The doctrine of the trinity is true when rightly understood. They are one in nature, one in purpose, and so perfect is that union, that Christ said, "I and my Father are one." "All things that the Father hath are Mine: therefore said I, that He shall take of Mine and show it unto you." "At that day ye shall know that I am the Father, and ye in Me, and I in you." "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." No human reasoning can explain this oneness. Certain it is, here is a union that is as much holier, higher, and perfect, as the heavens are higher than the earth. And it is possible for man to attain unto it through Christ.

"Living is more important than dying. A man can die when he can't do anything else."

SPECIAL NOTICE

The fourth General Session of the General Assembly will convene at Savannah, Georgia, July 12th to July 22nd for the purpose of electing officers of the Assembly and for the transaction of any other business which might properly come before the delegates attending the Session.

Foreign delegates attending this Session should arrange in time for their passports. All of our members from any of our churches and companies who plan to attend, should correspond immediately with Mrs. L. L. Johnson, or with Elder J. W. Manns, 610 W. 36th St.,

J. W. MANNS, President.

(Mrs.) L. L. JOHNSON, Secretary.

Savannah, Georgia.

Elder Manns spent the first three weeks in April visiting the New York Church. He reports that the brethren are moving along up the hill full of faith.

The regular annual business meeting of the New York Church was conducted, and officers of the church were elected. Brother Henry Williams was selected local elder and was ordained to the office. Brother Frank Wise reunited with the church and is serving on the deacon staff with Brother J. V. Williams. Sister Celeste Howard was again elected church clerk and treasurer.

Sabbath April 21st the New York Church was agreeably surprised to have a visit from Elders U. S. Willis and R. L. Bradford. A few encouraging remarks were spoken by each of the brethren.

During the absence of Elder Manns, the Savannah Church was favored with a visit from Elders G. B. Starr, R. G. Strickland, W. H. Winston and Mrs. G. B. Starr of the Conference. The members of the White Church accompanied Elder Strickland and members of the Colored Church accompanied Elder Winston. These brethren were all made welcome and their visit was enjoyed by the church. A standing invitation is extended to all of our Conference brethren in all of our churches and companies.

Elder Manns has returned to the office and is very busy arranging for the General Session.

SCIENCES AS MENTIONED IN THE BIBLE

Architecture, Gen. 4:17; Deut. 8:12; I Chron. 29:19.

Arithmetic, Gen. 15:5; Rev. 5:11; Lev. 26:8; I Pet. 1:2, 5.

Astronomy, Job 38:31, 32; Isa. 13:10.

Astrology, Isa. 47:13.

Botany, I Kings 4:33.

Geography, Deut. 32:8; Gen. 10:1-32; Isa. 11:11.

History and Chronology, I Kings 22:39; II Kings 1:18; I Chron. 9:1.

Mechanics, Gen. 4:22; Ex. 35:30-35; Gen. 6:14-16.

Medicine, Rev. 22:1; Jer. 8:22; Mark 5:26.

Music, I Chron. 16:4-7; I Chron. 25:6.

Navigation, I Kings 9:26-28; Acts 27:12-20.

Surveying, Josh. 18:4-9; Neh. 2:12-16.

Zoology, I Kings 4:33.

An exchange says: "It is worthy of remark that soon after Paul was converted he declared himself 'unworthy to be called an apostle.' As time rolled on, and he grew in grace, he cried out, 'I am less than the least of the saints.' And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, 'I am the chief of sinners.'

"Johnny," said the teacher, reprovingly, "you misspelled most of the words in your composition."

"Yes'm; I'm going to be a dialect writer."—Washington Star.