

# The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



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**THE KINGDOM AND ITS  
DOMINION GIVEN TO  
THE PEOPLE OF GOD**

(By J. W. Manns)

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people." There is the prophecy of what shall be; and this shall be, is what the Socialist hopes and plans to bring out. Now this word spoken by the inspired prophet is the expression of the will of God in the matter, and so we may settle it that it is the will of God that the people shall rule.

"Then what about the divine right of kings? Well, the only authority that we can recognize as a faithful expression of the divine will is the Bible, and so we will go to the Bible to inquire whether God in His purpose desires the government of the world to be in the hands of monarchs or of the people.

"Going at once to Genesis, the beginning of things, we find that 'God said, let us make man in our own image, after our likeness; and let them, (collectively and equally, first pair, and descendants) have dominion over the fish of the sea, etc.' Gen. 1:26. Thus we see that it was the original plan of God that there should be absolute equality in dominion, and that dominion should fall short of having dominion over one another. But sin entered and God said that the result of sin would be inequality of dominion, for now with sinful tendencies the stronger would subdue the weaker.

"To the women He said,—'thy desire shall be to thy husband, and he shall rule over thee.' Gen. 3:16. Inasmuch as this is out of harmony with God's original plan in which they were given equal dominion, I do not understand that God so much decreed here that man should rule over woman as that he stated to them the outcome of transgression, and from that day to this the stronger has ruled the weaker, the rule of the world has been the rule of might, sometimes on the right side and sometimes on the wrong side, but never yet since the fall, has the world

been ruled by love.

"Now to go forward in sacred history seeking the will of God in the matter of the world's dominion, we come to the Exodus, where after generations of monarchial government, God led Israel away and said He would make of them a peculiar people, (Ex. 19:5) and they are spoken of in Eph. 2:12, as a commonwealth. It is evident that it was the purpose of God to make a pattern nation of this people, indicating His will for all people and it is significant that he gave them no king, until many years after they were settled in the promised land, they came to the prophet Samuel and demanded a king. I Sam. 8:10-19. "And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, this will be the manner of the king that shall rule over you; He will take your sons, and appoint them for himself, for his chariots and to be his horsemen—and he will take your daughters to be cooks, and he will take your fields, etc., etc., and ye shall be his servants."

"Nevertheless the people refused to obey the voice of Samuel; and they said, 'Nay but we will have a king over us.' Here God set before them a faithful portrait of kingly authority. It was not His will that kings should rule, but when they persisted He granted them their request, and then in His great loving kindness directed in the selection of the king, so that they might not be oppressed, but their self-will brought them tyrants even as God foresaw.

"Again coming to the chapter from which our text is taken, the prophet sees, under the symbols of four great beasts the rise and fall of the four great monarchies of history. Babylon, the lion; Persia, the bear; Greece, the leopard; Rome, the nondescript, one after another tyrannical world powers went down, until out of the fourth, the Roman Empire, after the rise of the ten kings, came another king 'whose look was more stout than his fellows. I beheld and the same horn made war with the saints and prevailed against them until the time came that the saints

possessed the kingdom." Dan. 7:20-23.

"Then the most stout and absolute despotism of history should continue until it says in verse 26, 'But the judgment shall sit and take away his kingdom, to consume and destroy it in the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.'

"The so-called divine rights of kings has its root in the evil conditions of this world and not in the will of God. And so I bring to you the message from the Bible that tyranny and oppression shall cease in the world, and the dominion shall be given to the people but remember His word, it will be given to the saints, if given to any other it would soon pass from them. The only government of the people, and by the people, and for the people, that shall not perish from the earth is the dominion of the saints, the next universal nation."

"The cover of the darkest night, or the secrecy of deception, cannot conceal our deeds from the Judge of all the earth. An unerring record is made by angelic secretaries.

"To Daniel was presented the solemn scene of the lives of men passing in review before the Judge of the earth. 'The Judgment was set, and the books were opened.' All the angels attend this great tribunal. As each case is presented the decision is determined by the record in the books. Opposite each name, in the Book of Sins, is recorded with terrible exactness every wrong word, every selfish act, every secret sin, every warning rejected.

"In the Book of Remembrance is recorded every temptation resisted, every act of sacrifice, every sorrow patiently borne, every tear of repentance. The third Book of Judgment is the Book of Life. This contains the names of all who have turned to God.

"The Law of God is the great Measuring Rod of the Judgment. It is the verbal expression of God's character, and is as unchangeable as the Eternal God. James tells us, 'So speak

ye, and so do, as they that shall be judged by the law of liberty.' Jas. 2:12. Which precept do you feel free to break? 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' Verse 10. It is the divine looking glass that shows us the spots of sin that only the blood of Calvary can wash away.

"The books are opened and beginning with those who first lived upon the earth, every case bears the scrutiny of the investigative judgment. Names are accepted, names rejected. Those who have unrepented and unforgiven sins remaining upon the books of record, will be found wanting, and will have their names forever blotted out of the Book of Life. But all who have truly repented of sin and have by faith claimed the anointing blood of Christ, will have 'pardon' written opposite their names.

"The darkness of the darkest night, the secrecy of all deceptive arts is not sufficient to veil one thought from the Eternal. Words once spoken, deeds once done, can never be recalled. There must be deep, earnest, searching of the heart and confession of wrongs, for when the Judgment closes, every case will be eternally fixed for life or death.

"The eternal fiat will go forth, 'He that is unjust, let him be unjust still; he that is filthy, let him be filthy still, and he that is righteous, let him be righteous still; he that is holy, let him be holy still; and, behold I come quickly and My reward is with Me, to give to every man according to his work shall be.' Rev. 22:11-12.

"Will you not send your sins on beforehand to Judgment? Then you can have boldness before the Bar of God. Christ will present you faultless before the Throne."

The subject announced for Sunday night is, "Who Changed the Sabbath?" or, "\$1,000 For a Text—Do You Know It Was Offered?"

"It is much easier to find fault with people than to understand them; but the harder thing is the wiser and fairer."

### THE DIVINE X-RAY

Human bodies make poor hiding places for guilt. Even men, with their short experience and dull sight, can see by looking into our eyes much of what we imagine we hide. But to God we are absolutely transparent all through. In his presence a sinner has the dreadful sensation of not being clothed.

A man, by name David, once tried the experiment of putting evil away down inside himself, and trying to hide it from man and God. And as his experience is a common one, at least as to that part of it, it suffices for us, without our trying it out ourselves.

He decided that he wouldn't say anything about that transgression; he would just keep mum, and no one would be the wiser. After a while perhaps the burden of it would lighten, and the unhappiness would just lose itself in forgetfulness. Time is a wonderful healer, after all.

But, he says (in the thirty-second Psalm), "When I kept silence, my bones wasted away through my groaning all the day long." Maybe others could not see what was inside, but they could hear it. At least he imagined they could; for it seemed to him that his very bones roared out the secret. It was a very disquieting noise, and there was no let-up to it.

Finding this method entirely unsatisfactory, he tried another way; he sings, "I acknowledged my sin unto thee, and *mine iniquity did I not hide.*" Yet it was hidden just the same, and he tells us the better hiding-place: "Thou art my hiding-place."

The blood of Christ is the only substance opaque to sin. Wickedness shows through everything else. Any attempt to hide it in some dark corner of our flesh and blood and nerves is futile. The divine X-ray will search it out.

### NOTHING TO WAIT FOR

In the midst of many discouraging circumstances a Christian leader was once asked: "Will there not come changes in existing conditions, changes which will make it easier for us

to succeed?" The answer was: "Yes, there will be changes; but nothing for you to wait for."

That is the attitude of the true Christian, whether novice or veteran. Obstacles face him, but he will not sit down before them and wait. His friends may oppose him; but, said Christ, "He that loveth father or mother more than Me, is not worthy of Me." His business may go wrong; but, "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you." His personal experience may dishearten him; but, "If our heart condemn us, God is greater than our heart." Christ calls for action; we can not wait for the clouds to roll by.

It is time for personal decisions to be made, irrevocable decisions. The day of God's executive judgment is drawing near; decisions made on earth are being echoed in heaven, and the seal of the Almighty is being placed on characters.

And it is time for strenuous and steady action in the propaganda of the gospel. The times are difficult; there are greater and greater obstacles being placed in the way; atheism is permeating Christian lands, heathen cults are more scornful of a religion which, they conceive, staged a world war, suspicious governments are blocking many mission paths; but, *there is nothing to wait for.* The final victory of Christ in the world waits, not upon the power, but upon the willingness of His followers to move forward. He will supply the power.

"To WEAR a cheerful face when the heart is aching, is not deceit. When the good housekeeper cleans the front steps before she sets the house to rights, she does not mean to deceive passers-by; she merely shows some pride in her home, and some consideration for her neighbors. We conquer our heartaches more quickly when we begin by considering the friends who are near to us."

If you and I and ewe and eye  
And yew and aye (dear me)  
Were all to be spelled u and i,  
How mixed up we would be.

—Cornell Widow.

## THE BANNER

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## 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?*

## A BREAKING OF SHACKLES PREDICTED

(By J. W. Manns)

(Continued from May Issue)

In a number of the Review and Herald, July 23rd, 1895, Mrs. E. G. White wrote: "Laws and rules are being made at the centers of the work that will soon be broken into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some while others are cast down, ignored, forsaken, and left to perish. None are to exercise their human authority to bind the minds and souls of their fellow men."

"If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God (not by the spirit of apostasy) to break every shackle, and assert their liberty in Christ Jesus." "Church Order and Discipline," page 154.

Do the white leaders believe this Testimony? If so, are they

not sinning in rejecting it, and are thus separated from God? "Any sin in them separates them from God, and, in a special manner, dishonors His name." Test. Vol. 5, page 661-662. Vol. 1-137.

Because the white leaders of the Seventh-Day Adventists denominations have stubbornly disregarded the fundamental principles of Bible Christianity, which principles underlie the foundation of the "Third Angels' Message," as proclaimed by the founders of the organization, a Church of Free Seventh-Day Adventists has been organized.

We, Free Seventh-Day Adventists, believe all the fundamental principles of the doctrines as were taught by the founders of the Seventh-Day Adventists denomination.

Second. We are free because it is not Christian to estimate men by their outward appearance, nor by their color. Acts 17:26. 2 Sam. 14:14.

Third. Because, birth, nationality, color, nor station do not elevate nor degrade men. Acts 10:26-35.

Fourth. Because we accept the Bible alone as our supreme rule of faith and practice. 2 Tim. 3:16, 17, and we accept only such other writings as harmonize with the Word of God. Isa. 8:20.

Fifth. Because the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. 2 Cor. 3:17.

Sixth. Because we respect not the person of men, but descend to high and low. Rom. 12:16. James 2:5-9.

Seventh. Because we are working and praying to realize that promise, "All are one in Christ." Gal. 3:27-28.

Eighth. Because we plead for freedom in Christ for each and every one. Free to think, to believe and act as the Word and Spirit of God shall direct. Ex. 5:1.

This is in harmony with the teachings of Sister E. G. White. From the Church Officers Gazette, No. 2, Vol. 3, page 5, issue of February, 1916, we quote:

**Freedom in 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 your praying. This is the instruction that we need to take to heart today." "Special Testimonies on Education," page 193. What belongs to every individual? "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 individuals; others through substitution 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.

Ninth. We are free because the white leaders of the Seventh-Day Adventists denomination discriminate against colored people. They do this abominable, most detestable, discriminating in the organization, the Church, the office, the school and sanitarium, notwithstanding the Negro membership must make great sacrifices to aid in building up these wonderful institutions now owned by the S. D. A. denomination.

Tenth. We are free because Negro Seventh-Day Adventists, as a rule, are barred from Seventh-Day Adventists Northern and Western schools, where schools of the world make no distinction among the races.

Eleventh. We are free because the white leaders of the Seventh-Day Adventists denomination bar even Negro Seventh-Day Adventists patients from their sanitariums,

when the worldly institutions of the same kind, accept colored people of every walk of life.

Twelfth. We are free, because Negro Seventh-Day Adventists are barred from holding any clerical position in the Seventh-Day Adventists Publishing houses, tract societies and conference offices.

When the white leaders of the Seventh-Day Adventists are questioned about these fictitious rules and laws, and demanded to give reason for their existence, like PANTHERS they shout, "Because of the prejudice of the unconverted white people against our denomination." But this, we have proved to be a lie of their own manufacturing.

There is more prejudice in the Seventh-Day Adventists Church against the Negro than what is to be found in any other denomination under heaven. The prejudice existing in this professed commandment keeping Church would shame the Papacy, and make the devil blush.

Are we to be condemned because we will not submit to such treatment measured to us at the hands of a professed Christian organization? Shall we hold our peace, and mourn: LEAVE IT TO THE LORD? I answer no, in the loudest tone. In Isa. 58:1, we read: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

"For among my people are found wicked men: they lay wait as he that setteth snares: they set a trap, they catch men. . . . The prophets prophesy falsely, and the priests bear rule by their means: and my people love to have it so." Jer. 5:26.

There are hundreds of Negroes yet in the Seventh-Day Adventists denomination who know, and have been burnt by the heat, but fearing they will commit a such against the Holy Ghost, they hold their peace and sigh: "LEAVE IT TO THE LORD." They well know that if they dare speak against such malpractices of these leaders, out they go. I spoke openly against the evils, namely,

prejudice, discrimination and Negro proscription. But I did it at cost of my position as a minister in the denomination.

Thus, is fulfilled the prophecy of Isa. 66:5: "Your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.

Having been cast out, not out of the Lamb's Book of Life; no, no, but out of the S. D. A. Conference Book, we are determined, with the pure religion, and undefiled before God, our Father, to "stand fast in the liberty wherewith Christ hath made us free." Gal. 5:1.

### *Institutional Changes*

Religion has, under the most palpable Divine directions, made important institutional changes, as its epochs have been measured in the economy of God's Church. Revealed religion has not only in the course of its history been subject to institutional changes, but also in the expressed nature of its faith, the application of its practical dogmas, in its degree of the toleration of conscience and expressed judgment, and the common history of its votaries. In the history of its organizations those changes have either been instituted by the majority or by the minority. In the history of all religious sects existing since the establishment of Christianity, among the many institutional changes that have affected more or less the destiny of human society, they originated invariably in some one or more of five distinct principles as the cause. Such principles as the orthodoxy of doctrines; the right of religious conscience; the free exercise of human judgment; full religious liberty; or the proper form of ecclesiastical economy. All the schisms or secessions, superficial or radical, reforms or expulsions, that have marked the history of Christian sects, have involved one or more of these principles as the cause.

(To be continued)

"After the eighth hour in bed, if a man is able, it is his business to get up, dress quickly, and go to work."

### **FANCY DARWIN STANDING BESIDE JOB**

(From "The Watchman")

Centuries ago an inspired prophet-king caught a glimpse of God, and His power in creation and destruction, and poured forth from his poetic soul this song of wonder and awe:

"O Jehovah my God, thou art very great;  
Thou art clothed with honor and majesty:  
Who coverest thyself with light as with a garment;  
Who stretchest out the heavens like a curtain;  
Who layeth the beams of his chambers in the waters;  
Who maketh the clouds his chariots;  
Who walketh upon the wings of the wind;  
Who maketh winds his messengers;  
Flames of fire his ministers;  
Who laid the foundations of the earth,  
That it should not be moved forever.  
Thou coveredst it with the deep as with a vesture;  
The waters stood above the mountains.  
At thy rebuke they fled;  
At the voice of thy thunder they hasted away  
(The mountains rose, the valleys sank down)  
Unto the place which thou hadst founded for them."

Pas 104:1-8.

God sets forth His creative power as the foundation of man's faith in and allegiance to Him as God to be worshipped. Take away or destroy that, and the way is opened for all manner of deception to flood the earth and the souls of men. Remove from men the record of creation and the account of the flood, and you destroy at one stroke the basis of man's redemption. To remove from his vision the God of all power as manifested in creation, and you remove from man the only power in the universe able to redeem his soul from death. In other words, the Redeemer of lost men is the self-same One who created man from the dust of the ground and breathed into his nostrils the breath of life—creating man a living soul.

No wonder Satan delights in

enshrouding in doubt and mystery the simple, straightforward record of creation found in the first chapters of Genesis. It is thus that men take so readily to such foolish conceptions as are bound up in evolution.

Fancy Darwin standing beside Job as God came down in a whirlwind and began His interrogations. How insignificant would appear his tadpole deductions, upon which students of the twentieth century elaborate as a fountain of wonderful knowledge and wisdom, as from the clouds such questions as these were propounded:

"Then Jehovah answered Job out of the whirlwind, and said,  
Who is this that darkeneth counsel  
By words without knowledge?  
Gird up now thy loins like a man;  
For I will demand of thee, and declare thou unto Me.  
Where wast thou when I laid the foundation of the earth?"

This was God's initial poser. Imagine the thoughts that must have surged through Job's mind—that man of wisdom and power and renown, and withal a godly man who trusted in and served God faithfully; but who had become filled with thoughts of his own perfectness as he contended for himself with his three friendly accusers. God waits, apparently, for Job's answer. Were Darwin there, one can easily picture the consternation spreading over his countenance. After a pause, God urges, "Declare, if thou hast understanding." Tell us all about it, Job, where were you on the day I laid the foundation of the earth? It would be well for many today who seem to know so much as to the beginning of things, to ponder this question.

God goes on. "Who determined the measures thereof, if thou knowest?" Why was the earth made so large and no larger? What law determined its size?

"Wherupon were the foundations thereof fastened? Or who laid the corner-stone thereof? When the morning stars sang together, And all the sons of God shouted for joy? . . .

Hast thou commanded the morning since thy days began, And caused the dayspring to know its place? . . .  
Hast thou entered into the springs of the sea?  
Or hast thou walked in the recesses of the deep?  
. . .  
Hast thou seen the gates of the shadow of death?  
Hast thou comprehended the earth in its breadth?  
Declare if thou knowest it all."

Job 38:1-8.

Many other stupendous questions were asked, going through the whole animal creation and into the heavens on high. Of things above, here are sample questions:  
"Canst thou bind the cluster of the Pleiades?  
Or loose the bands of Orion?  
Canst thou lead for the Mazzaroth in their season?  
Or canst thou guide the Bear with her train?  
Knowest thou the ordinances of the heavens?  
Canst thou establish the dominion thereof in the earth?"

Poor Job stood in amazement and listened to His Creator discourse to him through these masterly interrogations until God gave him opportunity to speak. "Then Job answered Jehovah, and said,  
Behold I am of small account; what shall I answer Thee?

I lay my hand upon my mouth."

It will be noticed that God dwells upon His creative power in all these questions. He goes to the very source of the matter, the beginnings of things. From where, and by whom came all these things which are? Who, after originating them, sustains all this great creation? Where is he? Let him stand forth. Let him open his mouth and declare the answer to these questions, if he is a god, else confess he is not God by holding his peace.

And, reader, this mighty challenge of Jehovah, these ponderous questions, yet stand unanswered. They were not propounded from the cloud of the whirlwind on that occasion alone for Job's benefit. These great truths, put in the form of questions, were recorded in the Book of God for the admonition and learning of all succeeding gen-

erations, including in a marked manner this generation now living.

God foresaw the infidelity and the skepticism which would prevail down here near the close of human history. He knew the time would come when men would cast aside as an idle tale—a myth—the Genesis record. Men would become willingly ignorant as to how God created and also destroyed by a flood of waters the world that then was. "Thou coveredst it with the deep as with a vesture; The waters stood above the mountains.

At Thy rebuke they fled," wrote David. Yet men would come to count that mighty display of God's infinite power as a mere tale—something which really did not occur. However, unmistakable evidence of it God has recorded in the earth itself—testimony today being found in great abundance that can not be gainsaid. And thus the truth stands forth clearly that the one true God who created, is able to destroy. Because of the wickedness of earth's inhabitants, "Jehovah said, I will destroy man whom I have created, from the face of the ground." Gen. 6:7. And destroy them He did, because they repented not of their evil deeds to turn unto Him and be saved.

Evolution can not survive in the presence of true faith in the record God has given of Himself and His word as manifested in His power to create. It is because men entertain disbelief in God, and the truthful record He has given us of creation in His Word, that such false deductions are set forth as the science—but falsely so called—of evolution, or that it obtains even a standing place in the thoughts of men. When the blazing sun of God's truth shines in, such fogs of mysticism quickly vanish into utter nothingness.

In the hour of calamity or death, the soul cries out for One able to save. And to our God, who created the heavens and earth, perishing ones do not stretch forth hands in vain.

"Now saith Jehovah that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have

called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy *Saviour* (the Redeemer)." Isa. 43:1-3.

### IS GOD PARTICULAR?

The people of God have been a people of prophecy ever since God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. During the past 6,000 years, God has pronounced various judgments upon nations and individuals, and whenever time is connected with prophecy, the salvation of the people and the nation has depended upon their recognizing the time as much as the event.

To Noah God said, "My spirit shall not always strive with men, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3. Noah believed in the time as much as the event. He prepared an ark and was ready for the flood at the end of the 120 years. Every man, woman and child who did not believe in the time and the event perished. "As the days of Noah were, so shall also the coming of the Son of Man be." Matt. 24:36-41.

The Lord told Abraham that in the fourth generation his descendants would come out of Egypt. Amram and Jochebed believed the time had arrived, and God honored their faith by giving them Moses, whom God used to fulfill the prophecy.

Daniel, over 500 years before Christ, prophesied the very year when the Saviour would be anointed and begin His work and also the time that He should die. Over 300 prophecies given in the Old Testament were fulfilled in the life and death of Christ; but the Jews failed to receive Him, for they ignored the time,—for His

coming was really at hand,—it would have been easier for them to accept Him. The time came when the last offer to them as a nation was made by Christ in the following words: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" Here He paused as if He hoped they might repent before the westering sun should sink from sight; then He added, "But now they are hid from thine eyes." Luke 19:41-44. God never fails to make the event meet the time prophesied for that event to take place.

The Lord told Abraham that his descendants should be afflicted in a land that was not theirs for 400 years, and then they would be brought forth. Gen. 15:13. As the time drew near, Satan tried in every way to prevent the prophecy being fulfilled; but at the time appointed "even the selfsame day it came to pass that all the hosts of the Lord went out from the land of Egypt."

Most of the prophetic periods are given only in years, but in Rev. 9:15 we have a prophetic period which not only gives the year but also the day when the event would take place. This is the most definite prophetic period in the entire Bible. The period is the 391 years and 15 days, beginning with the establishing of the Ottoman power and continuing until that power was again limited.

Josiah Litch, a Bible student of more than ordinary ability, in 1838, published an exposition of the prophecy of the eighth and ninth chapters of Revelation, stating that the period would end on the 11th day of August, 1840. Mr. Litch affirmed that at that time the Ottoman Empire would surrender its independence. Infidels said, "Now the Christians have committed themselves, and we can expose the fallacy of their positions." Infidels as well as Christians watched eagerly to see if Mr. Litch's prediction was fulfilled. And when the event exactly fulfilled the prediction, many believers were led to a careful study of the prophecies, and accepted faith in Christ.

### SOMETHING WONDERFUL

It was so wonderful that when the Saviour told the people about it He said, "Marvel not." He well knew the carnal heart could not comprehend the wonderful truth contained in words, "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28-29. If the Saviour had said that all in heaven would hear His voice and come forth, many at the present day would not marvel. But the people that hear the Saviour's voice are "in the grave," silent in death. They are in the grave, not in heaven, when they hear His voice, and when that voice penetrates the silent tomb a mighty host spring forth obedient to His call. They do not come from heaven, but they come forth from the grave where they have lain silent in death.

The Saviour's voice shouts, "Awake and sing ye that dwell in the dust." Isa. 26:19.

He does not call those that dwell in heaven, but those "that dwell in the dust," and the old earth will resound with such a shout of triumph as was never heard before, as the innumerable company of the redeemed spring from their dusty beds shouting, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:51-57.

### TEMPTATION

Deal gently with the erring:  
Ye know not of the power  
With which the dark temptation  
came

In some unguarded hour.

You may not know how earnestly

He struggled, or how well,  
Until the hour of darkness  
came,

And sadly thus he fell.

Heir of the self-same heritage,  
Child of the self-same God,  
He hath but stumbled in the  
path,

Thou hast in weakness trod.  
—Selected.

**BIBLE ETIQUETTE**

Lev. 19:32. Always rise and give a seat to an aged person.

Ex. 20:12. Show special respect to your father and mother.

Prov. 1:8, 9. Respect for parents gives a charm and dignity to the character.

Lev. 19:14. Be careful to show kindness to any that have physical deformities as the blind, deaf, etc.

Ex. 22:22-24. Be kind to those who have passed through heavy sorrow, as widows and fatherless children.

II Tim. 2:24. "Be gentle unto all men."

I Pet. 3:7. Men, should show respect to, and honor the women.

I Tim. 2:12, 13. WOMEN SHOULD NOT BE FROWARD and take the place of men, but should recognize men as occupying the first place.

Matt. 5:33-37. Avoid all slang expressions of every sort.

Prov. 6:13-15. Winking or making signs with the hand or feet is very rude.

Prov. 25:17. It is not etiquette to visit the same family too often.

Prov. 27:14. If one rises very early in the morning he should be quiet so as not to disturb the others.

I Pet. 3:1-5. Nothing can add as much to a woman's charms as a "meek and quiet spirit."

Prov. 31:30. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised."

**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.

**HOME OF THE SAVED**

Not in some fanciful abode "beyond the bounds of time and space," but right here on this earth, after the purifying fires of the last day, will be the eternal home of the saved.

The popular method of spiritualizing away the plain statements of the Word of God is destroying the hope of millions in a real life beyond the grave. The future has been made vague and uncertain. But the Bible says God is going to make this world over again, paradise will be restored, and the saints will inherit this very earth eternally.

This is not a dream. It is not even a theological theory. It is the plain statement of the Word. You see, I and my people are just simple enough to believe God. We take Him at His Word, and believe He will do just as He has promised.

God's purpose and ideal in creating the earth was to fill a perfect world with a perfect people.—Isa. 45:18. God made man just as He wanted him to be—a real, material being, perfect and sinless. He lived in the real Garden of Eden. He ate real food. His work of dressing and keeping the Garden of Eden was a pleasure. Life was ideal.

The entrance of sin changed those conditions. Sin brought death and woe. The curse changed labor from pleasure to toilsome weariness. Every thorn and thistle, every falling leaf and faded flower tells the sad story. Life is no longer ideal.

Oppression and tyranny, inequality and injustice rule with the iron scepter of force.

The purpose of God, though delayed, has not been defeated. The earth will yet be brought back to its Edenic condition. God's ideal will become a grand reality. Down through the years God has been gathering out a people for the eternal world. Those who have chosen to serve Him in every age have been accepted.

**DREAMING AND DOING**

I've earned, in my mind, the world's plaudits and praise,  
The noblest of deeds I have done;

I've made this life better in numerous ways,

The greatest of victories won.  
The kind things, the good things, the true and the glad

I have planned in my mind I would do would have  
Crowned me with glory and fame only had  
But a tithe of them ever been true!

Oh, the many good things that we all plan to do

And promise to do in our minds,

The noble resolves and the tender and true

That die with the first passing winds,

If only with just a small part we would blend

The visible triumph of fact,  
A happier world it would be!

Oh my friend,  
Dream on, but forget not to Act!

**LITTLE THINGS**

"Who hath despised the day of small things?" Grains of sand multiplied give us a mountain; drops of water, the ocean; moments, an eternity; atoms, a universe. We sow a thought and reap an action; a small thing, but it grows,—a habit, a character, and a destiny follow. For want of a nail the shoe was lost. How inconsequential thus far; but not in the ultimate, for a horse, a rider, a battle, and a nation are all lost because of the missing nail.—Selected.