

The Banner

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



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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?

(By J. W. Manns)

(Continued from June issue.)

When heterodoxy, religious intolerance, ecclesiastical errors find support with the controlling element of a religious body, there are three sources to which the majority or minority can resort as the advocates of right principles: First, a persistent effort to effect a remedy. Second, an expulsion of the heretics or refractory ones, by the faithful adherents to right; or, third, by the withdrawal of true adherents to principles, from the main body. To the first of these three remedies for reform, the faithful advocates of truth frequently resort, but without avail. The second remedy has often been practical where the main body was not corrupt. The third is the only practical means that a powerless minority can adopt to free themselves from participation in corrupt dogmas, and maintain right religious principles; this course has the written sanction of God. Come out of her. Rev. 18:4.

God says "Come out," but our WEAK-KNEED colored brethren and sisters all shout: "STAY WITH THE CONFERENCE." "OUT OF THE CONFERENCE ORGANIZATION YOU WILL BE LOST." Thus, they make the Conference the hope of our salvation.

"Come out of her" (Rev. 18:4) was the course pursued by the celebrated reformers, Luther of Germany, Knox of Scotland, Wesley of England, William Miller and others of America. In the 15th and 17th centuries, Luther, Knox and Wesley all left their Mother Churches to enjoy liberty of conscience and action, and free advocacy of Christian purity; and although excommunicated and anathematized by fulminating bulls, the former two, and the latter persecuted and stigmatized, yet, what untold

blessings these great religious beacons of reform have bequeathed to the Christian world, that has its millions yet to number and enjoy them. It is this same love of right and freedom of conscience and religious liberty that prompts us who have laid the foundation of our connection, FREE SEVENTH-DAY ADVENTISTS, and who, because of the departure of the Mother Church, Seventh-day Adventists (white) from Christian principles, must forever stand free and separated.

It is to be admitted ours is not an effort or attempt at reformation of corrupt fundamental Christianity, for "And this gospel of the Kingdom shall be preached in all the world for a WITNESS unto all nations; and then shall the end come." Neither are we attempting to show that the fundamental doctrines as were taught by the founders of the Seventh-day Adventists denomination are false and rotten, but it is to throw off undue religious restriction, that Christianity does not sanction, in which the Mother (white S. D. A.) Church has departed from the simple Christian rule, "Do unto others as you would they should do unto you," and to have no respect of person, and when she began to tolerate respect of person contrary to the Word of God. We believe we have made a noble effort to secure for ourselves and our race religious privileges which we could not, nor ever would be able to enjoy among our WHITE BRETHREN,—SEVENTH-DAY ADVENTISTS.

We who have made this attempt at religious liberty are not unlike Christian reformers of early times: We have invoked unkind, unjust and decrying criticisms; and that from our white and colored Seventh-day Adventists brethren, but thank God, not to the defeat of our glorious cause.

How Long Will Our White Leading S. D. A. Ministers Build Up the Walls of Prejudice?

Let Sister White answer this question. From the Southern Work, page 76, we read: "We have no time to build up walls

of distinction between the white and black races. The white people who embrace the truth in the Southern field, if converted to God, will discern the fact that the plan of redemption embraces every soul that God has created. The walls of sectarianism and caste and race will fall down when the true Missionary Spirit enters the hearts of men. Prejudice is melted away by the love of God." On page 8 we again read:

"The black man's name is written in the Book of Life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God in obedience and faith, Jesus loves him none the less for his color. He calls him his well beloved brother. The day is coming when the kings and lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel."

"They are journeying to the same Heaven, and will be seated at the same table to eat bread in the Kingdom of God." Page 10.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. 5.1.

I KNOW

"He who knows and knows that he knows,
He is wise—follow him.
He who knows and knows not that he knows,
He is asleep—wake him.
He who knows not and knows not that he knows not,
He is a fool—shun him.
He who knows not and knows that he knows not,
He is a child—teach him."

—Selected.

Surely no one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

THE SAINT'S INHERITANCE

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5. This Scripture applies to the future, and is not confined to this present world. It does not say the meek *do* inherit the earth, but they *shall* inherit it. If a meek man wants a home, even in this world, he must buy it. The inheritance mentioned in the text is fulfilled in the day of final reckoning, when the Saviour shall say, "Come ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world." Matt. 25:34. We read of that dominion prepared at the foundation of the world, in these words: "God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

When Satan, with his temptation, overcame the happy pair in Eden, they were brought in bondage to him, (2 Peter 2:19) and he usurped the dominion of his captured slaves. When he came to Christ offering Him all the kingdoms of the world, he could truly say, "That is delivered unto me; and to whomsoever I will give it." Luke 4:6. In the book of Job we read, "The earth is given into the hands of the wicked: (other translations read, "the wicked one") he covereth the faces of the judges thereof; if not, where, and who is he?" Job. 9:24.

We further read of this first dominion, "Thou, O Tower of the flock; (Christ) the Stronghold of the Daughter of Zion, unto Thee shall it come, even the first dominion," Micah 4:8. Peter speaks of the time when this dominion shall be given, as "the times of restitution." Acts 3:21.

In the promise to Abraham and his seed, the Lord said, "All the land which thou sees, to thee will I give it, and to thy seed forever . . . Arise, walk through the land in the length of it, and in the breadth of it;

for I will give it unto thee." Gen. 13:15-17. Of this promise made to Abraham, Paul said, "The promise, that he should be *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Although Abraham was the heir of the world, he did not receive his inheritance in this life. Stephen said of him, "He (the Lord) gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him as a possession, and to his seed after him." Acts 7:5.

Still further we read of Abraham and his natural descendants, "These all died in faith, not having received the promises . . . Abraham was called to go out into a place which he should *after* receive for an inheritance." Heb. 11:8, 13, 39, 40. "He looked for a city which hath foundations, whose builder and maker is God." Verse 10.

Of the real seed we read, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one and to thy seed which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:15, 29. The fulfillment of this promise is at the time of which Peter speaks, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. The promise to which Peter refers is found in Isaiah, chapter 65. Referring to the new earth it says, "The voice of weeping shall no more be heard in her, nor the voice of crying." And "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." Verses 19, 25.

This inheritance is again introduced in the eleventh chapter of Isaiah in these words, "The wolf also shall dwell with the lamb, and the leopard shall lie

down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Verse 6.

The Seer of Patmos, after speaking of the fire that comes down from heaven and destroys Satan and all the ungodly, angels and men, gives a description of the new earth with the holy city, the New Jerusalem—the city that Abraham looked for—with its buildings and streets of pure gold. The walls of jasper with a foundation (a base) of the twelve precious stones. Of the color of these stones Prof. Stuart says, "A mixture not dissimilar to the rainbow, with the exception that it is more complex." It is written of the twelve gates that, "every several gate was of pearl." And of those entering the city he said, "God shall wipe away all tears from their eyes; and there ? ? ? ?

THE HAPPIER LIFE.

Forget the ache your own heart holds

By easing others' pain;
Forget your hungering for wealth

By seeking others' gain;
And make your life much briefer seem

By brightening the years—
For tears dry quicker in the eyes

That look for others' tears.

Heartache fades quickest from the heart

That feels another's pain.

The greed for wealth dies sooner if

We seek another's gain;
Life's sands run lightly if we fill

With kindness all the years—
And tears dry quicker in the eyes

That look for others' tears.

—Selected.

I love to see Thee bring to naught
The plans of wily men;

When simple hearts outwit the wise,

Oh, thou art loveliest then!

—Faber.

"He that will not be counselled, can not be helped."

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Before this issue of THE BANNER reaches you, the Fourth Session of the General Assembly will have convened.

You will be interested to know that Elder J. B. Mosley of the Central American Assembly arrived July 3rd. We are sorry that financial conditions will hinder many of you from attending this gathering. We are asking your prayers that the blessings of God will rest richly upon us.

J. W. MANNS.

This is the doctrine that is taught to the colored people but the Bible is the poor man's book, and all classes of people are to search the Scriptures for themselves. God has given reasoning powers to men, and by bringing our mental faculties into connection with the word of God, the spiritual powers are awakened and common people as well as teachers and clergymen may understand.

The land of Egypt was nearly desolated to bring freedom to the children of Israel; the Southern States were nearly ruined to bring freedom to the colored race. For three years war was carried on, and many lives were sacrificed, and there is mourning today because of broken family circles. Unspeakable outrages have been committed against the colored race.

"Late rising is one of the first signs of family degeneracy."

THE DIVINE GOAD

Doctor Brown smiled gently as he heard the boy talk. "Did you ever hear," he asked, "of the woman who meant to take a dose of quinine, but swallowed a large dose of morphine instead? Her appearance soon became so alarming that a physician was called. He tried to rouse her from the lethargy in which she lay.

"If only I could go to sleep, I'd be all right," she drowsily insisted.

"Unless she is roused, she will die," the physician answered—which is an allegory. How often in life we face the same danger! We cry, 'I want life to be easier!' 'If only I didn't have this unending financial strain!' 'If only I were not compelled to work so doggedly!' 'If only I were relieved of this anxiety and that burden!' which is our way of saying, 'If only I could sleep, I'd be all right!'

"But the Great Physician sees our need more clearly. Sometimes the doing of the thing so hard to do is exactly the thing upon which the life of our souls depends. The nerve-racking strain is given us. The heavy burden is laid upon our shoulders. The difficult task confronts us. The Physician plies us with the goad of necessity. We face the hard task only because we must. We plod on our hard way; and slowly, instead of lethargy and torpor, energy is ours. Slowly our eyes open to a new understanding of the meaning of life. Our souls are wakened and we really live. The Great Physician has saved us."

—Selected.

The Bible is the most precious book in the world. It is the only guide to direct the soul to paradise of God. The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

"Pride doeth its own will; humility, the will of God."

OBITUARY

SMITH.—Miss Leah Smith was born in Thomasville, Ga., in 1868, and died at Savannah, Ga., May 25th, 1928. She was reared by a Christian family and united with the A. M. E. Church to which she remained a faithful member until 1912. She heard and accepted the principles of the doctrine of the Third Angel's Message, to which she remained faithful and loyal to the day of her death. She fell asleep in the hope of the first resurrection. The funeral service was conducted by Elder J. W. Manns.

STILL WATERS

The Lord is my Shepherd, He makes me repose
Where the pastures in beauty are growing;
He leads me afar from the world and its woes,
Where in peace the still waters are flowing.

He strengthens my spirit, He shows me the path
Where the arms of His love shall enfold me;
And when I walk through the dark valley of death,
His rod and His staff will uphold me!

MY WORK

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When the vagrant wishes beckon me astray,
This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

RETROSPECTION

"Is the world better or worse where I tread?
What have I done in the years that are dead?
What have I left in the way as I passed—
Foibles to perish, or blessings to last?"

LIFE'S CRITICAL CROSSROADS

Before people take a journey to a distant place, they first find out the way. In order to be certain of reaching the place, we must know the way. Even so before we can prepare to go to heaven, we must first know the way.

Hundreds of years ago, God came down upon Mount Sinai and proclaimed his holy law to the people, so as to make plain the right way to us. The Decalogue is the path of righteousness which the Lord marked out for us. In that law he tells us our whole duty. Eccles. 12:13. He tells us just what to do and what not to do.

About fifteen hundred years after the giving of the law from Sinai, Jesus came to this world and lived a life of perfect obedience to the holy law of God. John 15:10. In the Ten Commandments we have the way of God revealed in words. Deut. 5:33. In the perfect life of Christ we have God's way revealed in action. John 14:5, 6. The living form in His life agrees exactly with the written form on the stony tablets.

All persons by nature are walking in the path of sin and death. "For all have sinned, and fall short of the glory of God." Rom. 3:23. "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." Isa. 53:6. Conversion means "right about face." It means that by the power of God, we must be lifted out of the path of sin, and our feet planted on the way of righteousness.

The Lord's message to us is, "Return ye now every one from his evil way, and amend your ways and your doings." Jer. 18:11. If you want to turn from the way of death to walk in the way of life, the Lord has told you how to do it. "Seek ye Jehovah while he may be found; call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will

abundantly pardon." Isa. 55:6, 7.

Repent of all your sins, turn to the Lord your God and He will forgive all your transgressions. Decide to walk in the way of truth, make up your mind that you will by God's help be obedient to all his requirements, that you will run the way of his commandments. Let your prayer daily be: "Make me to go in the path of Thy commandments; for therein do I delight." Ps. 19:35. Then He will fulfill to you this promise: "Righteousness shall go before him, and shall make his footsteps a way to walk in." Ps. 85:13.

The important question about any road is, Where will it lead me? A man may follow his own ideas and plans, but the end will be fatal. But he who follows God's way is sure to pass in through the pearly gates into the city of God. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. A. V. God's commandments, then, are a safe road for us. They will bring us out at the right place.

Jesus told the young ruler that if he wanted eternal life, he must keep the commandments. Matt. 19:17, 18. If we are going to heaven, we must follow the path which he has marked out—the way of obedience to His holy law. There is no other way. If you are following Jesus in the path of obedience, you should be happy to know that you are on the right track, and that your feet have been planted in a path which will bring you to an eternal inheritance in the kingdom of God!

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7. The Lord has given to every person the power of choice. This is the sacred property of each to use as he may decide. We may choose the way of life or the way of death. Our future destiny depends upon our choice. The Lord says that He will give "every man according to his ways, according to the fruit of his doings." Jer. 17:10.

If we persist in doing wrong, He rewards us accordingly, with the wages of wrong doing, which is death. If we choose Christ, "the way," He renders to us a reward accordingly, which is life eternal. Thus by our choice we decide our future destiny. If at last we receive life we may know that our decision to let Christ work out His will through us has brought us this reward.

In view of this, may we not ask, Does not then the judge of all earth do right? Is not the Lord's way equal? Can we not say, "Just and true are Thy ways, Thou King of Saints?" "And ye shall know that I have not done without cause all that I have done." Eze. 14:23.

God has no pleasure in them who choose the way of death. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11. God wants us to choose the way of life. He knows that no good can come to those who will not choose the right way. He would have all men to be saved. I Tim. 2:4.

He so loved the world that He gave His only begotten Son, that whoever believeth in Him should not perish, but have everlasting life. He is long suffering to us, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9.

The Lord does not, and will not force any one to choose the right way. In times past he suffered all nations to walk in their own ways. Acts 14:16. He does not compel any one to choose the way of life, but He invites all. "Whosoever will, let him come," is his invitation. He exhorts men to turn from the way of death and walk in the way of life. Eze. 18:30-32. But He does not compel them to choose His salvation.

We have a choice to make. Notice how the two ways are outlined in these Scriptures: "Say ye of the righteous, that it shall be well with Him, for they shall eat the fruit of their doings." "Woe unto the wicked; it shall be ill with Him: for

what his hands have done shall be done unto him." Isa. 3:10, 11. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it." Isa. 19, 20. "If they hearken and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if they hearken not, they shall perish by the sword, and they shall die without knowledge." Job. 36:11, 12. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into the eternal fire, which is prepared for the devil and his angels." Matt. 25:34, 41. In view of this, which way will you take?

The government of heaven is not arbitrary. God made man with a free will. He did not make man a mere involuntary machine without a will, but He made an intelligent being with a free will, that man might choose for himself. Man has been given the privilege to work out an individual character for himself by a faithful obedience to the eternal principles of righteousness. The power of choice and of decision is with every man. Man is a free moral agent with the privilege to choose between good and evil.

Everything depends on the right action of the will. Desires for goodness and purity are right, so far as they go; but if we stop there, they avail nothing. Many will be lost, who have desired to do better. The thing to do is to cultivate these desires, until we are led to choose the right way. When we determine to be on the right side, no matter what it costs, the will power is then enlisted to do right. We must exercise our will power, and decide to be the Lord's. We must say, like Joshua, "As for me and my house, we will serve the Lord."

Does some one who is outside of Christ say, "I am satisfied where I am?" Remember it is possible to think you are safe when leading straight into disaster.

There was once an engineer on a certain railroad, who was completely lost one night with his engine. The night was very dark, and he had to make the run to a certain city. After he had gone a considerable distance, everything seemed strange to him. He stopped at a little station, aroused the agent, and inquired where he was. After consulting the map, he found that he was going in the wrong direction. A switch had been left open, and he was switched from the main track on to a branch road, and had he gone very much farther, he would have met disaster. He thought he was going in the right direction. He did not notice when the locomotive glided on the other track. Both tracks ran in the same direction for a short distance, and then they separated, never to meet again.

How many men and women have started right in life, from the home and family altar, from the knees of a praying mother, on the narrow way that leads to heaven, but they have been switched off, and they are going today in the wrong direction! "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Sometimes one wrong thought or deed will switch our life from the right way.

If you knew that your choice between right and wrong at this moment settled your eternity, it would be easy to choose. But there comes a time in every life when the choice is the last one. Life is uncertain. We know not what a day may bring forth. Should not this emphasize the importance of deciding rightly in the living present? "Now is the accepted time; now is the day of salvation." "Today if ye shall hear his voice, harden not your hearts."

"When the steamer 'London' which was bound for Melbourne, with some hundreds of passengers on board, foundered in the Bay of Biscay, a thrilling tale was told by the few survivors, of a lady who offered a thousand guineas to be saved. The great steamship was fast settling down amid the heavy seas, and all hope was given up except for those in the only life-boat that could be safely launched. The lady had refused to get into the boat when

she had a chance, but after it had gone but a very little distance from the side of the sinking steamer, seeing that she must go down with all the rest on board, with a face livid with horror, she piteously cried out, 'A thousand guineas if you'll take me in.' But money—millions—then were valueless. It was too late—she was lost, through rejecting the offer." So many will be lost, because they have put off accepting Christ until it is forever too late.

We appeal to all to count well the cost. Can you afford to cast aside a life of endless joy? This present life is precious to you. You try by all means to preserve it. Why not make a similar effort to obtain eternal life?—Selected.

THE SPIDER'S LESSON

A spider was spinning his web
One day,

Spinning it ever so strong,
And the work to him seemed
nothing but play

As he drew each thread
along.

At last he made a circle complete,
A fabric dainty as lace;

Each part of the work is
exquisitely neat,
And every strand in its place.

He wearied not once, no laggard
was he,

And soon he was well repaid;
A prettier web there never
could be

Than this small weaver had
made.

Thus a good example to all he
sets

Of cheerfulness, patience,
and skill,

The one who over his work
always frets

Never can work with a will.
—Selected.

Walls of separation have been built up 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.

A HORRIBLE DOCTRINE

When Satan told that famous lie in Eden,—“Ye shall not surely die,” Gen. 3:4—he laid the foundation for all monstrous brood of fables, and pagan superstitions, which have cursed the earth since the fall of man. Chief among these horrible dogmas is that of the eternal torture of the wicked. According to this terrible theology some of the lost have already been writhing, and wailing, and blaspheming in unutterable woe for thousands of years, and must suffer on through unnumbered ages yet to come. And in this lake of fire all the finally incorrigible must linger in pain forever. The poet has set forth the indescribable horrors of this doctrine in the following lines:

“Infinite years in torment shall I spend,
And never, never have an end?
Ah! must I live in torturing despair
As many years as atoms in the air?
When these are past, as many millions more
As grains of sand that bound the ebbing shore?
When these run out, as many more behind
As leaves of the forest shaken by the wind?
When these are spent, as many more to flow
As blades of grass on hills and dales that grow?
When these run out, as many on the march
As starry lamps that gild the spangled arch?
When these are gone, as many millions more
As every moment in the age before?
When all these doleful years are spent in pain,
And multiplied by myriads yet again,
I must in that fierce gulf in misery lie
And madly writhe to all eternity.”

Study these lines and take in the horrors expressed if you can. No more God-dishonoring doctrine than this could possibly be taught. It originated, not in heaven, but in the council chambers of the legions of darkness, and, as stated above,

it is an invention of the prince of liars. How sad that this falsehood of the arch-enemy of Jehovah should be so deeply grounded in the so-called religious teaching of the present day. That it has made more infidels than the blasphemous ranting of noted infidels we do not hesitate to affirm.

In the plan of human redemption, devised by the God of love and mercy, there is no place for such a doctrine. The Saviour declares that “he that believeth not the Son **shall not see life.**” John 3:36. Again the same inspired writer says, “He that hath not the Son, hath not life.” I John 5:12. No man **without life** can **live eternally** in hell fire. Having refused the offer of life, they will receive that which they have chosen,—eternal **death**,—which is the very opposite of life. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Mal. 4:1.

The fire which burns up Satan, his angels and all the wicked, purifies the earth and eradicates forever the awful curse of sin. Thus the prolonged controversy on earth is ended, and every voice in the universe praises the Lord forever.

—Selected.

CHRIST'S EXAMPLE

Many are interested to know what was Christ's example regarding the Sabbath day. Christ died on the cross 1,888 years ago. We have but one infallible record of His example, and that is the Scriptures. Two things we read of Him respecting the law and the Sabbath. A prophecy states His relation to the law as follows: “The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honorable.” Isa. 42:21. Of His teaching we read, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you,

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. 5:17, 18.

Regarding His example on the Sabbath we read, “And He came to Nazareth where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read.” Luke 4:16. From this we learn that He was accustomed to go to the synagogue on the Sabbath day. He also healed the sick on the Sabbath. His disciples plucked the ears of corn, or the heads of the wheat, and rubbed them out in their hands and did eat them on the Sabbath. This evidently was while either going or returning from the synagogue. So it is perfectly right to eat on the Sabbath day, or care for the sick.

His teaching regarding the Sabbath is as pointed and conclusive as upon any other point in the gospel. “Pray ye that your flight be not in the winter, neither on the Sabbath day.” Matt. 24:20. This instruction the Saviour gave to the disciples, and it related to the time when Jerusalem would be destroyed by the Roman army as late as A. D. 70, nearly forty years after He uttered these words. The disciples were to constantly pray for all these years that they might not be obliged to flee on the Sabbath. In other words, they were to pray for years that the Roman army might not come around Jerusalem at the time they were to flee, and they be obliged to break one single Sabbath. This is a summary of Christ's teaching, and example regarding the Sabbath day. “The seventh day is the Sabbath of the Lord thy God,” and “The Son of man is Lord also of the Sabbath.” He therefore honored the seventh-day Sabbath both by His example and by His teaching. The change of the Sabbath from the seventh to the first day of the week was an event which took place this side of A. D. 70.

Love, hope, and patience,—these must be thy graces, And in thine own heart let them first keep school.

—Coleridge.

THERE SHALL BE SIGNS

The sacred record does not say that there *may* be signs; but it positively states that there shall be signs, revealing the fact that the second coming of Christ is near at hand. Neither are we left in doubt as to the location of these signs, for we read, "There shall be signs *in the sun, and in the moon, and in the stars; and upon the earth distress of nations,*" etc. Luke 21:25, 26. We are not left in doubt as to the character of these signs for the beloved John says the sun "became **black as sackcloth of hair.**" Rev. 6:12.

Isaiah tells us the time of day when this sign would be seen, "The sun shall be darkened in his *going forth.*" Isa. 13:10. Amos had previously prophesied that it would be dark at noon, and that this darkening of the sun would take place on a clear day. Amos 8:9.

While four different Old Testament writers speak of the sun being darkened, it remains for the Saviour Himself to reveal *when* this sign would be displayed in the heavens. In the 24th chapter of Matthew the Saviour speaks of the great period of persecution that would come upon His people; then He adds, "*Immediately after the tribulation of those days, shall the sun be darkened.*" Matt. 24:29. Again in Mark 13:24, He states, "*In those days, after that tribulation the sun shall be darkened.*" Every student of prophecy knows of the 1,260 years of persecution, known as the dark ages, extending from 538 to 1798 A. D. From the testimony recorded by Mark we learn that the darkening of the sun would take place after the persecution, and "in those days." The persecution ended about 1776; hence we learn that the darkening of the sun would be between about 1776 and 1798 A. D.

History records that upon May 19, 1780, the sun was darkened in fulfillment of the prophecies mentioned above. This darkening occurred on a clear day, the darkening beginning about ten o'clock in the forenoon, and continuing through

the day; and the following night the moon hung as a ball of blood in the heavens. Rev. 6:12; Joel 2:31. The prophecy also states that the stars of heaven would fall to the earth as a fig tree casteth her green figs when shaken of a mighty wind. Rev. 6:13, (margin). There have been many showers of falling stars; but the great meteoric shower of Nov. 13, 1833, differs from all others in the fact that the stars all came from one place in the heavens, just as green fruit would be cast from a tree violently shaken.

The signs have been displayed in the heavens declaring that the Saviour is soon coming and the end of all earthly governments is near at hand, but—
*"We know not the hour of the Master's appearing,
 Yet signs all foretell that the moment is nearing,
 When He shall return,—'tis a promise most cheering—
 But we know not the hour."*

WHEN WAS THE ATONEMENT MADE?

From a mistaken view that the atonement for sin was made by Christ on the cross, two monstrous errors have grown up. Christ tasted death for *every man* (I Tim. 2:5, 6); hence, if death is the atonement, it logically follows that the sins of all are atoned for, and all will be saved.

Stunned by this shocking though inevitable conclusion, others realizing that the Scriptures do not teach salvation for the incorrigible, though blindly holding to the idea that the atonement was made on the cross, have been driven to a doctrine equally unscriptural; that of predestination, or the election of a certain portion of the human family to be saved, and the rest to be lost regardless of any act of their own.

The atonement as shadowed forth in the sanctuary services corrects both of these errors. In the typical services connected with the service the atonement was the *last work* performed by the high priest in the yearly round of services. On this day the sins which throughout the year had been carried in type

into the holy place were borne by the priest into the most holy place, and over the broken law of Jehovah, atonement was made for them. Then they were taken by the high priest to the door of the sanctuary and laid upon the head of the scapegoat (which typifies Satan). This goat was then sent by the hand of a fit man into the wilderness to perish. Thus in figure the sanctuary was cleansed from sin—the atonement made. Leviticus 16.

This work which was performed in figure, will be performed in reality by our great High Priest, as the closing part of His ministration in the heavenly or true, sanctuary. The sins of all who have confessed through Christ their transgressions will be atoned for. In His final work Jesus will cleanse the sanctuary of all these sins by making an atonement for them in the most holy place of the sanctuary, and then He will lay them upon the head of the originator of sin—Satan—and send him for a thousand years into the earth, made chaotic and void at the coming of Christ.

NOW

Time was, is past; thou canst not it recall.
 Time is, thou hast; employ the portion small.
 Time future is not, and may never be.
 Time present is the only time for thee. —Selected.

SO LOVED THAT HE GAVE

In the word "love," much more is implied than mere kindness and friendliness. "God so loved . . . that He gave." Giving of one's substance and of one's self necessarily accompanies love. The love of a Christian is the result of a joint effort of heart, mind, and soul. No critical or Pharisaical spirit can characterize the true disciple.

"We must cherish love, not that which is falsely called charity, which would lead us to love sin and cherish sinners, but Bible charity and Bible wisdom, that is first pure, then peaceable, easy to be entreated, full of mercy and good fruits." —Vernon E. Hendershot.