

The Banner

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



THE BANNER

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KEEPING THE SABBATH

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day; wherefore, (for this reason) the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. The word Remember means don't forget.

Don't forget the Sabbath,
The Lord our God hath blest,
Of all the week the brightest,
Of all the week the best."

It is a day of joy and gladness, a day of blessings to those who remember it to keep it holy.

The Making of the Sabbath.

The Sabbath was made for man in the beginning of creation. Gen. 2:2, 3. God blessed the seventh day and sanctified it because in it He had rested from all His work. Christ says, "The Sabbath was made for man," which means all mankind, both Jew and Gentile. Mark 2:27, 28. All things were made by Him, (Christ). John 1:1-3. Christ Jesus rested on the Sabbath four thousand years before His death. He rested on the

Sabbath day in the grave. Luke 23:53-56. Mark 15:42.

God did not rest upon two days, neither did His Son Jesus Christ make two days to be observed, Sabbath, and Sunday. Sunday is the first day of the week, and Sabbath is the day before. Mark 16:1-2, 9; 15-42. Sunday is the first working day. Ezel. 46:1. Friday is the last, and Saturday is the seventh or the Sabbath day.

Beginning of the Sabbath.

The Sabbath begins at sundown. Gen. 1:5. Lev. 23:32. Deut. 16:6. Mark 1:32. Twenty-four holy hours of the Sabbath, twenty-four points of the Sabbath. If we offend in one point we are guilty of all. Jas. 1:10. Working on the Sabbath day offends God. Cooking, ironing, scrubbing, washing, trimming hair, shaving, polishing shoes, straightening hair, selling, buying, car riding for pleasure and such like offends God, and is not true Sabbath keeping. Ex. 16:4, 21-28.

God commanded His people Israel to prepare to keep the Sabbath holy. To cook twice as much on the sixth day, so there would be no cooking on the Sabbath day. God commands His people today to make the same preparation on the sixth day of the week, (Friday) in order that there be no cooking on the Sabbath day.

It is lawful to do good on the Sabbath, which in case we would cook on the Sabbath. Hunger and sickness are two of the cases. Matt. 12:12.

Let us be true to our profession, letting our light shine that others who are watching us may not stumble and fall over our pretensions. Let us be faithful to the end. Rev. 14:12.

EVANGELIST C. G. MANNS.

THE CHRISTIAN HIS LIFE, HIS WORK

When we shall have passed from death to life in Christ Jesus, we have a broad field to labor in, for the Lord left us in this world for a definite purpose, and it is plainly stated in the holy Scriptures, "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Mark 13:34.

Each one of us is admonished to grow in grace (favor), and in the knowledg of Lour and Savious Jesus Christ. As we gain knowledge of the Bible, we are to put that knowledge into action for the salvation of other hungry souls, that at Christ's coming He might receive His own with usury.

God is the source of all life, light and peace. Like rays of light from the sun, like the streams of water bursting forth from a living spring, blessings flow out from Him to all his creatures in all the universe. And when the life of God is in the heart of man, it will flow out to others in love and blessing.

When the love of Christ is enshrined in the heart, like sweet fragrance, it cannot be hidden. Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity.

If we are clothed with the righteousness of Christ, and are filled with the joy of His indwelling spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good, we shall have something to tell.

We are brought into sympathy with Christ through the fellowship of His sufferings. Every act of self-sacrifice for the good of others strengthens the spirit of benevolence in the giver's heart, and allying him more closely to the Redeemer of the world who was rich, yet for your sakes became poor that ye through His poverty might be rich; and it is only as we thus fulfill the divine purpose in our Creator that life can be a blessing to us.

The spirit of unselfish love for others gives stability and Christ-like loveliness to the character, and brings peace and happiness to its possessor. There is no room for sloth or selfishness. They will have a clear spiritual perception, a steady growth or growing faith, and increase in power and prayer.

If we do not work for the Lord to the extent of our ability in helping others along in life, then we are surely losing our own life and standing with God and man. We need not worry about how little we know, use that we have and more shall be given us.

Don't fret on account of what someone else can do much greater than what we cannot do, just use the rod which the Lord has put in your hand. Strength comes by exercise.

This effort to bless others reacts in blessings upon ourselves. This is the purpose of God in giving us a part to act in the plan of Redemption. He has granted men the privilege of becoming partakers of the divine nature, and in turn diffusing blessings to our fellowmen.

Live for self, we live in vain, live for others and Christ, we live again. Dear laborers, as we work for others let us remember Him who said, "Lo I am with you alway, even unto the end of the world."

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous
shoal;
Chart and compass came from
thee;
Jesus, Saviour, pilot me.

M. L. IVORY.

"De thunder's always growlin'
Got one mo' cloud ter climb!"
De lightnin' don' say nuttin',
But he git dar eve'y time!"

"So lissen now, believers,
En hear dis sayin' true;
De less you talks about it,
De mo' you gwine ter do!"

"ALMOST THOU PERSUADEST ME"

Paul had appealed to Caesar, and Festus could not do otherwise than send him to Rome. But some time passed before a suitable ship could be found; and as other prisoners were to be sent with Paul, the consideration of their cases also occasioned delay. This gave Paul opportunity to present the reasons of his faith before the principal men of Caesarea, and also before King Agrippa II., the last of the Herods.

"After certain days King Agrippa and Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, there is a certain man left in bonds by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of

the Jews informed me, desiring to have judgment against him." He outlined the circumstances that led to the prisoner's appeal to Caesar, telling of Paul's recent trial before him, and saying that the Jews had brought against Paul no accusation such as he had supposed they would bring, but "certain questions . . . of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."

As Festus told his story, Agrippa became interested, and said, "I would also hear the man myself." In harmony with his wish, a meeting was arranged for the following day. "And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth."

In honor of his visitors, Festus had sought to make this an occasion of imposing display. The rich robes of the procurator and his guests, the swords of the soldiers, and the gleaming armor of their commanders, lent brilliancy to the scene.

And now Paul, still manacled, stood before the assembled company. What a contrast was here presented! Agrippa and Bernice possessed power and position, and because of this they were favored by the world. But they were destitute of the traits of character that God esteems. They were transgressors of His law, corrupt in heart and life. Their course of action was abhorred by heaven.

The aged prisoner, chained to his soldier guard, had in his appearance nothing that would lead the world to pay him homage. Yet in this man, apparently without friends or wealth or position, and held a prisoner for his faith in the Son of God, all heaven was interested. Angels were his attendants. Had the glory of one of those shining messengers flashed forth, the pomp and pride of loyalty would have paled; king and courtiers would have been stricken to the earth, as were the Roman guards at the sepulcher of Christ.

Festus himself presented Paul to the assembly with the words: "King Agrippa, and all men which are here present with us, ye see this man, about whom all

the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that himself hath appealed to Augustus, I have determined to send him."

King Agrippa now gave Paul liberty to speak for himself. The apostle was not disconcerted by the brilliant display or the high rank of his audience; for he knew of how little worth are worldly wealth and position. Earthly pomp and power could not for a moment daunt his courage or rob him of his self-control.

"I think myself happy, King Agrippa," he declared, "because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently."

Paul related the story of his conversion from stubborn unbelief to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that at first had filled him with unspeakable terror, but afterward proved to be a source of the greatest consolation,—a revelation of divine glory, in the midst of which sat enthroned He whom he had despised and hated, whose followers he was even then seeking to destroy. From that hour Paul had been a new man, a sincere and fervent believer in Jesus, made such by transforming mercy.

With clearness and power Paul outlined before Agrippa the leading events connected with the life of Christ on earth. He testified that the Messiah of prophecy had already appeared in the person of Jesus of Nazareth. He showed how the Old Testament Scriptures had declared that the Messiah was to appear as a man among men; and how in the life of Jesus had been fulfilled every specification outlined by Moses and the prophets. For the purpose of redeeming a lost world, the divine Son of God had endured the cross, despising the shame, and had ascended to heaven triumphant over death and the grave.

Why, Paul reasoned, should it

seem incredible that Christ should rise from the dead? Once it had thus seemed to him; but how could he disbelieve that which he himself had seen and heard? At the gate of Damascus he had verily looked upon the crucified and risen Christ, the same who had walked the streets of Jerusalem, died on Calvary, broken the bands of death, and ascended to heaven. As verily as had Cephas, James, John, or any others of the disciples, he had seen and talked with Him. The Voice had bidden him proclaim the gospel of a risen Saviour, and how could he disobey? In Damascus, in Jerusalem, throughout all Judea; and in the regions afar off, he had borne witness of Jesus the Crucified, showing all classes "that they should repent and turn to God, and do works meet for repentance.

"For these causes," the apostle declared, "the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should rise from the dead, and should show light unto the people, and to the Gentiles."

The whole company had listened spellbound to Paul's account of his wonderful experiences. The apostle was dwelling upon his favorite theme. None who heard him could doubt his sincerity. But in the full tide of his persuasive eloquence he was interrupted by Festus, who cried out, "Paul, thou art beside thyself; much learning doth make thee mad."

The apostle replied, "I am not mad, most noble Festus; but I speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Then, turning to Agrippa, he addressed him directly, "King Agrippa, believest thou the prophets? I know that thou believest." Deeply affected, Agrippa for the moment lost sight of his surroundings and the dignity of his position. Con-

scious only of the truths which he had heard, seeing only the humble prisoner standing before him as God's ambassador, he answered involuntarily, "Almost thou persuadest me to be a Christian."

G. E. W.

NOTICE! NOTICE!

To those sending articles for the Banner, please address them to Mrs. L. L. Johnson, 610 West 36th St., Savannah, Ga., or to the Banner Publishing Association, 610 West 36th Street, Savannah, Ga.

I WILL COME AGAIN

Those who in all ages have believed in the literal, personal, visible coming of Jesus Christ the second time to this earth have not followed cunningly devised fables. This doctrine is one of the fundamental doctrines of Holy Scripture. It finds a larger place in the passages of Holy Writ than any other doctrine of the church, this glorious event being mentioned more than three hundred times in the New Testament alone. To the devout believer in the Bible there can be no doubt that Jesus will come again.

The faith of the believer in this doctrine is founded not on any theory of his own, but upon the clear and convincing testimony of the Sacred Writings, and especially upon the testimony of Jesus Himself, who repeated again and again to His disciples the teaching that He would come the second time. An examination of the teaching of the Scripture on this point will dissolve all doubts that may exist regarding the second coming of Christ.

Just before His death Christ said to His disciples:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME

AGAIN, and receive you unto myself; that where I am there ye may be also." John 14:1-3.

Here is a clear-cut, unequivocal promise, the meaning of which there is no possibility of mistaking. The Master Himself said, "I will come again." In the same chapter he repeats this, by saying:

I will not leave you comfortless (orphans, Margin): "I will come to you. John 14:18. And again he said:

"I go away, and come again unto you." John 14:28.

To the unbelieving Pharisees and scribes, just before His betrayal, He said:

"Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:39.

"When instructing His disciples, in answer to their questions as to "what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3), Jesus said:

"And then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. And to his disciples again He said:

"The Son of man shall come in the glory of His Father with His angels." Matt. 16:27. When adjured by the high priest at his trial, Jesus answered:

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. And in the last chapter of the Bible this same Jesus repeats three times to his servant John this truth is his second coming: "Behold, I come quickly;" "And, behold, I come quickly;" "Surely I come quickly." Rev. 22: 7, 12, 20.

This uniform testimony of the Saviour is enough to create conviction in every heart which accepts Him as its Guide and Teacher. There is no doubt here. Jesus is coming again.

O. L. R.

"Satan is an accuser of the brethren, and it is his spirit which inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention."

PLANNING YOUR LIFE

Many are unable to make definite plans for the future. Their life is unsettled. They can not discern the outcome of affairs, and this often fills them with anxiety and unrest. Let us remember that the life of God's children in this world is a Pilgrim life. We have not wisdom to plan our own lives. It is not for us to shape our future. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

Christ, in His life on earth, made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him. He will direct our steps.

Too many, in planning for a brilliant future, make an utter failure. Let God plan for you. As a little child, trust to the guidance of Him who will "keep the feet of His saints." God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him.

When Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive. To Matthew as he sat at the receipt of custom, the Saviour said: "Follow Me." And He left all, rose up, and followed Him." Matthew did not, before rendering service, wait to demand a certain salary, equal to the amount received in his former occupation. Without question or hesitation he followed Jesus. It was enough for him that he was to be with the Saviour, that he might hear His words and unite with Him in His work.

So it was with the disciples previously called. When Jesus bade Peter and his companions follow Him, immediately they left their boats and nets. Some

of these disciples had friends dependent on them for support; but when they received the Saviour's invitation, they did not hesitate, and inquire, "How shall I live, and sustain my family?" They were obedient to the call; and when afterward Jesus asked them, "When I sent you without purse, and scrip, and shoes, lack ye anything?" They could answer "nothing."

Today the Saviour calls us, as He called Matthew and John and Peter, to His work. If our hearts are touched by His love, the question of compensation will not be uppermost in our minds, we shall rejoice to be co-workers with Christ, and we shall not fear to trust His care. If we make God our strength, we shall have clear perceptions of duty, unselfish aspirations; our life will be actuated by a noble purpose, which will raise us above sordid motives.

Many who profess to be Christ's followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequence that such a surrender may involve. Unless they do make this surrender, they can not find peace.

There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, "My yoke is easy, and My burden is light." Worry is blind, and can not discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. "No good thing will He withhold from them that walk uprightly."

Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet.

The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and care and add them to the burden of today. "Sufficient unto the day is the evil thereof."

Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. To the omnipotence of the King of Kings our covenant-keeping God unites the gentleness and care of the tender Shepherd. His power is absolute, and it is the pledge of the sure fulfillment of His promises to all who trust in Him. He has means to the removal of every difficulty, that those who serve Him and respect the means He employs may be sustained. His love is as far above all other love as the heavens are above the earth. He watches over His children with a love that is measureless and everlasting.

In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day.

He is able and willing to bestow upon His servants all the help they need. He will give them the wisdom which their varied necessities demand.

Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake; for when I am weak, then am I strong."

A. C. CHATMAN.

On every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God!

"Those who perished in the waters of the flood had an opportunity to escape. All were urged to find refuge in the ark; but the multitudes refused to heed the warning."

FREE SEVENTH-DAY ADVENTISTS PROGRAM

Our Program Is:

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

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

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

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

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

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

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

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