



Free Advent Banner

"He that Wineth Souls is Wise"

VOL. I.

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NUMBER 3

CHRISTMAS SERMON

(Continued from last issue)

The Christmas tree, now so common among us, was equally common in Rome, in Egypt and probably in Babylon, where without doubt, it originated. In Egypt it was the Palm tree; in Rome it was the fir; the Palm tree denoting the Pagan Messiah as Baal Tamar, Lord of the Palm Tree. But the same idea implied in the palm tree, the symbol of victory, was also implied in the Christmas fir; for that covertly symbolized the new-born god as Baal Berith, Lord of the covenant.

(Hislop, pp. 158, 159). This, with many others of the ancient pagan counterfeits has been christened in the profess Christian churches, in the face of the plain, thus saith the Lord, 'Thou shalt not, for after the doings of the land of Egypt, wherein ye dwelt, shalt ye not do. Lev. 8:3-4. Hear the word which speaketh unto you, O house of Israel; Thus saith the Lord. Learn not the way of the heathen, and be not dismayed at the signs of heaven. For the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman with the ax: They deck it with silver and with gold; they fasten it with nails and with hammers, it moveth not. (Jer. 10:1-5.) See Ex. 23:24; Duet. 12:32.

When we read and understand the scriptures, where, then is the divine warrant, or even recognition of this heathen feast of saturn called Christmas? Where the justification? By what right do Christians

celebrate it as a Christian observance? We have seen that, through and through, its observance is the worship of the sun-Baal. It is idolatry, in the sight of God, unclean and abominable, most solemnly forbidden a place in His worship, His people are commanded to not so much as touch the unclean things. 2 Cor. 6:16, 17. When Christ was born, it was said, by the angels, "To you is born this day a Saviour, which is Christ, the Lord, but the great Pagan Egyptian lie that at the birth of Horus, or Bacchus, Tamuz a voice was heard to proclaim the Lord of all earth is born. (Wilkinson, Egyptian. vol. 4. p. 189. Hislop, p 108.) With such facts before us can we suppose that Christ will accept such offerings? Will He consent thus to become indebted to Baal for ordinances, or for such which His people may worship and honor Him.

Or will He share his honor with Bacchus and Baal? The idea is monstrous. It is blasphemous. Jesus said, I and My Father (not Baal) are one. If Christ were here today, He would take no part in the celebration of the old heathen festival called Christmas.

Our investigation upon this subject would be incomplete, however, should we fail to notice the following facts which have an important bearing, not only upon its claims and pretensions, but upon the festival, itself.

We have seen that the birth of Tammus (Bacchus) the Pagan Messiah, was celebrated in pagan Rome on the 25th day

of December and that the temporizing compromising Church of Rome, upon pretense of celebrating the birth of Christ, has continued to celebrate the birth of Tammus on that day, upon the false assumptions that, that was the natal-day of the true Messiah. Says Hislop: Two Babylons page 152, "Far and wide in the realms of Paganism, was this birthday observed." He shows, page 151-155, That at that time of the winter solstice Egypt, Syria, Arabia, Greece and our own Anglo-Saxon and Scottish ancestors, had all united with Pagan Rome, or she with them in its celebration. All the evidence upon this point (circumstantial though it is) shows that at what time soever the birth of Christ occurred, it could not have been on the 25th of December, or any other time in December. Barnes, Dodgridge, Joseph Scallinger and Jennings, in his Jewish Antiquities all express this same opinion, as the distinguished Joseph Mede in a long and learned disquisition upon the subjects, 1692 Discourse 43. He shows that at the time of the year, owing, not only to the cold and storms, but to the condition of the roads, traveling in that country is always extremely unpleasant and often difficult, for all, and wholly unsuitable for women and young children and especially so for the infirm, of age or sex.

Again, we all, if candid, must agree that, Christ was not born on the 25th of December. December was, and it a winter month, it was, and is, a time of

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Salutatory Concluded

It is amusing to note the flimsy apology which many of our Negro ministers attempt to make in justifying many of our white brethren who are leaders in discriminating and who are also building up walls of prejudice between the white and black members of the S. D. A. denomination of which "walls" Sister White says: "will tumble down of themselves, as did the Walls of Jericho, when Christians obey the word of God."

Sister White made no such apologies, but she said, "I know that which I now speak will bring me into conflict. But I do not mean to live a coward, or die a coward leaving my work undone. It has become fashionable to look down upon the poor, and upon the colored race in particular. I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy and tenderness and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of the Lord's teaching."

"While in St. Louis a year ago, (1890) I knelt in prayer, these words were presented to as if written with a pen of fire: 'All ye are brethren.' The spirit and words of some in regards to members of the church at St. Louis and in other places were an offense to God. They

were closing the door of their hearts to Jesus. Among those in St. Louis who believe the truth there are colored people who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God's children."

'Who,' says Paul, 'maketh thee to differ?' "The God of the white man is the God of the black man. He loveth them all, and maketh no difference between white and black." Test from the Southern Work, pages 4-6.

We are told that Christ linked Himself in brother-hood to all nationalities. He made no distinction between the white race and the black race.

Were the sins of distinction, discrimination and prejudice so covered with charity or love that Sister White could not see them? Ans. No. Neither will charity or love so cover them that we cannot see them.

In an article which appeared in the December issue of the Gospel Herald entitled, "Leadership," we read the following:

"The devil will take every advantage to alienate hearts from those at the head of the work. He first puts it into the leaders hearts, (meaning Negro leaders) and then they convey it to their flocks. (Meaning Negro flocks).

What are the results? A desire to separate from the body (meaning white people), want a separate conference, (meaning Negro conference) when we all are one in Christ Jesus. So those who allow the devil to deceive them into trying to improve this movement which has almost reached its completion, and starting another, will become a hindrance to the cause of God and lead souls from the truth."

Do a people necessarily desire to start a new movement because they wish and ask for fair play in the old movement? Such childish talk coming from our weak-kneed Negro ministers, especially those having absolutely no backbone, when it comes to standing before our white brethren, and laying before them the real needs of the Negro cause, is why we have had to endure so

long with these detested Negro missions.

We say detested, we speak that which is true, for we know that every self-respecting Negro minister detests the Negro missions.

It should be borne in mind that the apostle Paul also says: "When I was a child, I spake as a child, but when I became a man, I put away childish things," 1st. Cor. 13:11.

Any one except a thoughtless child can see that we, Negroes are as much separated from the body (our white brethren) being pushed aside in a little powerless Negro mission, as we possibly could be in a Negro conference. There is only one thread that holds the Negro to our white brethren, and that is the finance.

"Charity," or love, spoken of in 1st Cor. 13, will never come into the hearts of our Negro ministers sufficient to eliminate caucusing in the absence of our white brethren during the sessions of general meetings. In such caucus meetings all are expressing their dissatisfactions of the Negro missions. These caucus meetings are far more injurious to the movement and to the soul than is the plain statement to the white brethren that a Negro conference with Negro officers is both needed and wanted.

God forbid that any of us should do one thing to hinder the cause of God, but to advance it.

Our brethren who are at the head of the work should do all that can be done to show that they are impartial in its management. God speaks to our brethren through Sister White and says, "We are to love our neighbors as ourselves, and the colored people in the sight of God are our neighbor."

As an aid to cure these moral and spiritual diseases of discrimination, injustices, unfair play and prejudices we offer the following recipe:

Of unselfishness, three drachms;

Of the tincture of Good Cheer, one ounce;

Of Essence of Hearts-Ease, three drachms;

Of the Extract of the Rose of Sharon, four ounces;

Of the Oil of Charity, three

drachms, and no scruples;

Of the Infusion of Common Sense and Tact, one ounce;

Of the Spirit of Love, two ounces;

The mixture to be taken whenever there is the slightest symptom of selfishness, exclusiveness, meanness, or I-am-better-than-you-ness.

J. W. MANNS.

EDITORIALS

Rev. Harry L. Bowlby, national secretary of the Lord's Day Alliance, who is directing a nation-wide movement for "Sinless Sabbath," (meaning Sunday) outlined for Mr. Lorry A. Jacobs, his idea of "an ideal Sunday." According to the Savannah Press, Dec. 7th, 1920, he would discontinue on Sunday, the Movies, Baseball, Tennis, Newspapers, Balloon Venders, Stores, Traveling, Theatres, Bootblacks, Beaches, Golf, Concerts, Delicatessens, Resorts and Auto riding except to church.

"I would call an ideal Sabbath," says Rev. Dr. Bowlby, "a day on which all observe: 'Remember the Sabbath Day to keep it holy—a day on which people refrain from doing all those things that are so plainly in violation of the spirit of the day whether of a commercial or uncommercial character."

The Dr. Bowlby with his associates wish to see laws enacted that would carry out his idea, which would be compelling men to be religious on Sunday. He, with all who sympathize with such a preposterous propaganda, should study God's word which says: "The Seventh-day is the Sabbath." This does not refer to Sunday, neither does it mean the first day of the week. It is not the spirit of the day, that should be considered, but it is the Spirit of God's word concerning the day.

God says: "Remember the Sabbath-day (not Sunday) to keep it holy. The seventh-day (not the first day) is the Sabbath of the Lord thy God." Ex. 20:8-11. God has not asked the Rev. Bowlby nor any one else to enact laws forcing men to keep the Sabbath.

George Washington said: "Every man who conducts himself as a good citizen, is ac-

countable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." Reply to the Baptists of Virginia, 1789.

Thomas Jefferson said: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do." Virginia Act for Establishing Religious Freedom, 1785.

Benjamin Franklin said: "When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

Every candid mind must admit that the principles of civil and religious liberty are effected by Sunday laws. Civil government as established by the founders of this nation, stands committed against Sunday legislation because it concerns the inherent and inalienable rights of man. The Puritan idea of civil government, with its "blue laws," which included Sunday laws, is not American by any means.

United States Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press."

"Christ established His church to save sinners by the preaching of the gospel, and not to persecute them by the power of civil statutes.

In a recent letter from Elder J. W. Owens, of Los Angeles, Cal., he writes: "I am glad to hear that the camp-meeting was a success. Every victory won in our work, defeats the prophesy of our white brethren concerning it. We must change the white man's ideas by a succession of victories for

this cause. When we can get the white man convinced of the fact that we are really amounting to something worthy of notice, it is then, that we will get the Negro's attention. For as a rule, the type of a great many Negroes reached by the white man, are those who are willing to sit down and let him assimilate and digest all of their thoughts for them, then, they will receive them second-hand."

This is sad—too sad—but, nevertheless, it is true. May God help us as a people, to allow no man to be brain for us. May we "Study" to shew ourselves approved unto to God."

Christmas Sermon

(Continued from Page 1)
snow and ice, and none could stand before the cold.

It is a fact, stated by nearly all of the leading commentaries, that "while the climate of Palestine is not so severe as the climate of this country; yet even there, though the heat of the day be considerable, the cold of the night from December to February is very piercing. This is in harmony with the statement of God's word. We read: "Now the King sat in the winter house in the ninth month, (this corresponds with our December) and there was fire burning before him." Jer. 36:22. David speaking of the same country says: "He giveth snow like wool: He scattereth the hoarfrost like ashes.

Who can stand before His cold. Ps. 147: 16, 17. 2 Sam 23:20.

their flocks in the open fields shepherd of Judea to watch

It was not the custom for the later than about the end of October. See, Hislop. It is the last degree incredible then, the birth of Christ could have taken place at the end of December. It would be very inconsistent to conclude that Joseph and Mary would have taken that long journey at that season of the year.

The Saviour recognized the inclemency of the winter. In Matt. 24:20, He said: Pray that your flight be not in the winter.

Gill, in his commentary says, The first rain falls in the month of Marchesvan, which answers

to the latter part of our October, and the former part of our November. From whence it appears that Christ must be born before the middle of October, since the first rain was not yet come.

This also is the Bible view of it. At the time of Christ's baptism, He began to be about thirty years of age. This was three and one-half years before His crucifixion. Six months before this, would give the time of His birth in the year and that would be sometime in October as the pasover, when He was crucified corresponds with our April.

While it is impossible to determine the day of our Lord's birth, the season of the year is quite certain to be sometime in October. If the winter was not a proper season for the Church of Christ to flee from Jerusalem, it certainly was not a proper time for Mary to go up to Jerusalem to be enrolled on the occasion of the birth of Christ.

Brussels Sends Greetings

We, the members of the church and Sabbath School of Free Seventh-day Adventists at Brunswick, Ga., send greetings to the readers of the "Free Advent Banner."

We, with you, rejoice in the salvation of our God. A little more than a year ago we were brought from darkness into the marvelous light of the Third Angel's message.

In June, 1919, the Beacon Light Gospel Tent was erected here under the local management of Elder C. G. Manns, of New Orleans, La. His labor here in this part of the Lord's vineyard, under the direction of the General Assembly of Free Seventh-day Adventists was blessed, and as the result, a church and Sabbath School of 18 members were established.

Our church is divided into the Home Missionary and Young Peoples Societies. Each department is earnestly working for the salvation of souls. We are trying to live in harmony with the words of the Saviour, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which

was also in Christ Jesus." Phil. 2:4, 5.

Our Sabbath School is also doing remarkably well. We long to reach those and bring them to Christ who do not know our Saviour as we do.

To this end we beg to be remembered at the throne of grace by all of the readers of the Banner. Wishing the Banner a long life, assuring you, we have entered the race with our goal a thousand subscriptions by Jan. 31st.

Mrs. C. E. WESTON, Secy. and Treas, Brunswick Church.

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The Magnolia Mission School
is located at the corner of Albany and Howe streets, Brunswick, Ga.

Our school is still progressing. We are happily settled in our own building. We are trusting God, and by His grace this school will soon be what we hope to see it.

The amount of good that any one can do in the cause of God depends much upon the education he receives in childhood. We are striving to give that training that will be the means of restoring the image of God in the soul, and fitting our young people for good and honest citizenship in this world and also to prepare them to have a part in the earth made new, when Jesus comes.

We are of good courage in the Lord. The prospects of the future seem very bright before us. Pray that the work in Brunswick may shine forth as a light that is set on a hill.

Mrs. CELESTE WILLIAMS,
Teacher.

Berean Sabbath School

We, the Berean Sabbath School are glad to have the privilege of expressing our appreciation of our much beloved paper, the "Free Advent Banner." We are glad to report progress in our school work.

We have grown from a very small school to the membership of 31. We have three divisions, namely: Senior, Junior and kindergarten. Mrs. C. L. Latimore, teacher, Senior Div.; Junior, Mrs. J. W. Owens, Kindergarten, Miss Celia McCall.

Our Sabbath School opens regular every Sabbath morning at 9:30.

The officers and teachers of our school have read the Banner with joy and delight. We are glad we have a paper through which we may report the success of our work.

We are of good courage and ask to be remembered by all who know the Lord, when you kneel to Him in prayer. Assuring you that our Sabbath School is willing to do all that it can in giving the Banner a wide circulation.

I am yours in the Master's work,

Mrs. C. ANONIA LEWIS,
Supt of Berean S.S., Los Angeles, Cal.

YET MEN DIE

God said to the sinless pair in the garden of Eden, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The serpent said to the woman, "Ye shall not surely die." Gen. 3:4. But she ate of the fruit and for six thousand years men and women have died. Satan has produced almost every kind of a theory to explain away death, and prove that in some way he told the truth, nevertheless men have died.

In speaking of death, Job says, "There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea man giveth up the ghost, and where is he? As the waters fail from the sea, and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:7-15.

David says, "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Ps. 146:4, Solomon bears the following testimony: "That which befall eth the sons of men befall eth beasts; even one thing befall eth them: as the one dieth, so dieth the other; yes they have all one breath; so that a man

hath no preeminence over a beast." Eccl. 3:13-20.

The doctrine of the resurrection of the dead and the translation of the living righteous is the only hope through which the righteous are to be gathered into the kingdom of God, David looked forward to it as a time when he would be satisfied to awake in the likeness of Christ. Ps. 17:15. Job desired an iron pen to engrave his hope that in his flesh he would see God, "whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:23-27. The prophet Isaiah declares, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him. We will be glad and rejoice in His salvation." Isa. 25:8, 9.

"Awake and sing, ye that dwell in the dust," Isa. 26:19-21. Jeremiah comforts the sorrowing mothers by telling them their children will be brought again to their own border. Jer. 31:15-17. Our blessed Messiah bears His Testimony that "the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and the resurrection of damnation." John 5:27-29.

Paul exhorts the brethren not to be ignorant concerning those who are asleep, for Christ will bring them all with Him. 1 Thess. 4:13-18. The resurrection is a cornerstone of the gospel of Jesus Christ. 1 Cor. 15:16-22. Prophets and apostles have spoken of the glad day when sickness and sorrow will be at an end, and friends will meet, broken families will be united; sin and sorrow will be an eternal end in the kingdom of God.

O glorious day, O blest abode, When we shall be near, and like our God.

—Mrs. L. L. JOHNSON.

x

"The wide gate and the broad road attracts the multitudes, while the straight gate and the narrow way are sought only by the few."

THE WORD "WINE" IN THE BIBLE

Unfermented wine or grape juice, or fruit nectar, as it is termed, is not a modern drink by any means. It was a well-known favorite drink with the ancients.

Dr. Adam Clarke gives the following comment. Gen. 40:11. "And I took the grapes, and pressed them into Pharaoh's cup." From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The saky, or cup-bearer took the bunch, pressed the juice into a cup, and instantly delivered it into the hands of his master. This was anciently the yayin of the Hebrews."

Inconsistent in the use of the words. Those who claim that the Bible recognizes only fermented wine, in the 142 places in the Bible. This is not correct. As well might we claim that "meat" in Gen. 1:29 means "flesh," because it is so understood in 1 Cor. 8:13. The meaning of words in all languages changes as years pass. "Prevent" in the days of King James meant to "go before" but has an entirely different meaning now.

Those who insist upon always translating the Hebrew word, yayin, fermented wine; are much the same as those who, in the twentieth century, would use the word "prevent" with the meaning of the seventeenth century.

William Smith, in his large three volume dictionary of the Bible, says that it was an ancient custom to preserve the wine sometimes in an unfermented state, and that the terms translated "wine" sometimes refer to an unfermented liquor. Fermented wine is mentioned more times in the Bible than the unfermented because of the oft-repeated warnings against it.

The Sweet or New Wine

The term "sweet" or "new wine," as used in Joel 3:17, 18 and Amos 9:13, where it is promised by God as a special blessing to His people, is translated from the Hebrew word Asis. Henderson, as quoted in M' Clintock and Strong's "Biblical and Theological Cyclope-

dia," says: By asis is meant the fresh wine, or the juice of the grape or other fruit which has just been pressed out, and is remarkable for its sweet flavor and its freedom from intoxicating qualities."

God designs that His people should enjoy the juice of the luscious fruits He has given them in such abundance, but He forbids their even looking upon it when the bite of the serpent, or alcohol, is in it. Prov. 23:31, 32.

Truly fermented wine "biteth like a serpent and stingeth like an adder."

Preserved By Boiling

It is usually understood that the Hebrew debash, a beverage called "honey" in Gen. 43:11 and Ezek. 27:17, was similar to the dibs in common use in Syria at the present day. Dibs is the unfermented grape juice preserved by boiling it down to one-half or one-third of its original bulk, which is diluted with water before drinking. In many homes, sweet cider is preserved in the same manner.

Unfermented wine has always been a favorite beverage of those who wished to keep their bodies in the best physical condition.

Many of the pure unfermented fruit juices are destructive to germ life. Typhoid fever germs are slowly killed by lemon juice.

Unfermented fruit juices are cooling to the blood, and in direct contrast to the feverish effect of the fermented wine.

x THE TWO DEATHS

The Bible recognizes two deaths: the death that "passed upon all men, for all that have sinned," (Rom. 5:12), and the second death spoken of in Rev. 20:6, 14:21:8. There are some very marked distinction between the first and second death. The first death comes to all, we have no choice in the matter; the righteous and wicked, alike, die the first death. Rom. 5:12; Eccl. 9:1, 2.

Christ came to this world and vanquished the prince of death; entered his prison house and came forth with the key. Heb. 2:14; Rev. 1:8. Christ tasted death for every one, and insured a resurrection

for every son and daughter of Adam. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21. 22. Christ's death and resurrection changed the first death into sleep, from which He will finally awaken all who have fallen in death, both the righteous and the wicked. Ps. 13:3; John 11:11-14; 5:25, 28, 29. Christ's death redeems man from the first death and places him on a vantage ground, where He has the power to personally choose life or death for himself.

The second death is eternal, and from it there will be no resurrection. The second death is not inherited from Adam as the first death. It does not come to any one as a free gift, it is not given to one except as wages earned during the present life. Rom. 6:23. The wages are given to each one according to his works. Rev. 20:12-14. "He that overcometh shall not be hurt with the second death." But the fearful and unbelieving and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. Rev. 2:11; 21:8.

—x—

Bannerettes

A minister once delivered an eloquent and learned discourse for the benefit of an infidel parishioner. At the close of the services, in retiring from the church, the infidel politely assisted an aged colored woman down the steps. In gratitude, she pressed his hands, and looking up into his face, she added: "Sir, do you love my Jesus?"

Soon after, the infidel experienced religion, and the minister, meeting him, said, "I thought my sermon could not have been lost on you." But the gentleman replied, "It was not your sermon at all that led me to Christ, but the earnest words of the old colored sister in whose countenance I saw the image of her divine master in ebony."

At one time I was sorely vexed and tired by my own sinful-

ness, by the wickedness of the world and by the dangers which beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. She replied: "Do you not know? God in heaven is dead." I said to her: "How can you talk such nonsense, Katie? How can God die? He is immortal and will live through all eternity." "Is that really true?" she asked. "Of course," I said, still not perceiving what she was aiming at; "how can you doubt it? As surely as there is a God in heaven, so sure it is that he can never die." "And yet," she said, "though you do not doubt that, you are still so hopeless and discouraged." Then I observed what a wise woman my wife was, and mastered my sadness.—Martin Luther.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is ever lasting strength." Isa. 26:3, 4.

How good it is to know that our God promises this: It is most blessedly true that God's child who trusts in Him, whose mind is stayed upon Him, is kept in perfect peace. He knows from his own experience, that "in the Lord Jehovah is ever lasting strength." No power on earth can touch the soul that is hiding in this divinely strong fortress.

In these times of perplexity, distress, and fear, flee to the one great haven of security, and there find abiding rest, confidence and peace. Our God is a mighty deliverer in every time of trouble. He will keep us by His power if we trust Him.

The devil came from heaven. The Saviour said, "I beheld Satan as lightning fall from heaven." Luke 10:18. He was once an angel of light.—Lucifer, the day star; but he permitted sin to enter his heart. Isa. 14:12-14. He coveted the throne and power of God; not only did he himself sin, but influenced other angels to sympathize with him and find fault with the government of heaven. Sin could not dwell in heaven.

Notice

The Young People's Society, both Senior and Junior will conduct a special programme on Sabbath Jan. 22nd, 1921. This will be of special interest, and our friends are invited to attend.

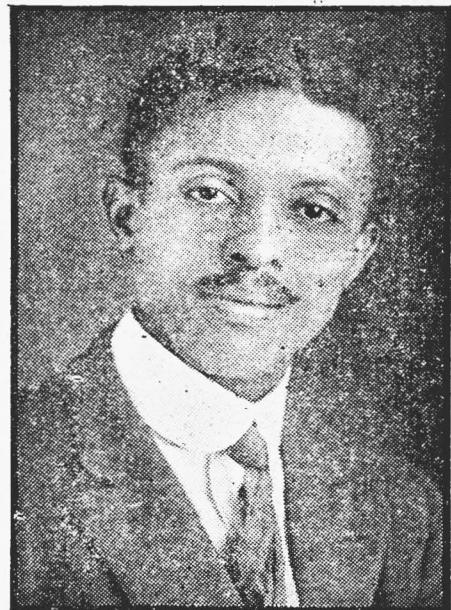
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