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"He That Winneth Souls Is Wise"



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SABBATH OBSERVANCE

Sabbath keeping is designed to benefit all classes of human beings, and its advantages do not cease there; it meets the necessities of the laboring brutes as well:

"Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Ex. 23:12.

Not only did the Creator arrange for the weekly rest of mankind and beast, but he also provided for the rest of the land:

"In the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: . . . it is a year of rest unto the land. And the sabbath of the land shall be meat for you." Lev. 25:4-6.

As it took a year for the land to produce a crop, of course its rests would come in years instead of days. If the brutes are to have Sabbath rest, and the inanimate earth can be said to keep Sabbath, it seems not out of place to consider Sabbath observance in connection with many of the appliances and instruments in common use that may be said to rest simply because those who use them keep the Sabbath.

This question has often suggested itself: Do telephones keep the Sabbath? By the introduction of this modern convenience, families and neighbor-

hoods are connected by almost endless bands of wire. Society is so revolutionized that the dwellers on the farm, or in the forest, as well as in the hamlet and the city, converse with their neighbors far and near as easily as if they were living under the same roof. No one seems to be isolated any more. How easy to glide over the line of true Sabbath observance and join in worldly conversation when called up over the phone! How strong the tendency to talk politics, business, or the common gossip of the neighborhood, the price of coal, cattle, produce, etc., and desecrate holy time! Can we, in the final day, offer to the Lord the excuse that we had a refractory telephone in our home, and unbelieving neighbors, and were thus forced to violate our consciences and the Sabbath commandment too?

Do automobiles keep the Sabbath? Doubtless some of them do, by taking the family to Sabbath services, or to visit the sick, or to do some other line of missionary work. But how easy to allow ourselves to go out for a pleasure ride, and make ordinary visits to friends and relatives, and possibly have a "blow-out" or some other accident on the way and thus cause the performance of a lot of unnecessary labor on the Sabbath. We must not forget that the Lord's directions for Sabbath observance are: "Not doing thine own pleasure, nor speaking thine own words." Isa. 58:13.

We are aware of the effect automobile recreation has had upon Sunday services,—that a seat in the car is so much preferred to a seat in the church that places of worship are depleted, and in some cases religious services abandoned. But shall we allow ourselves to be numbered with these modern lovers of pleasure?

Do pianos keep the Sabbath? From the clatter that is sometimes made in the parlor or elsewhere, by some one practising a music lesson, or playing a march or waltz or some rag-time selection, we would suppose that such instruments were considered to be exempt from the Sabbath requirement.

Shall phonographs keep the

Sabbath? They can produce some very touching music that seems to have converting power, as acceptable doubtless as that produced by the organ or the harp, and thus perhaps enhance the proper enjoyment of the holy day of rest. But how easy to cause them to produce some common secular music for our diversion, entirely incompatible with reverential Sabbath observance.

It is sometimes asserted that the Sabbath is not designed for physical rest, but only for spiritual rest; that there is nothing in man's physical nature that makes it necessary for him to rest on the Sabbath; that as far as health is concerned he can work seven days in the week without any detriment to himself; and that from a physical standpoint the nightly rest is all that is needed. It would be difficult to explain from this basis why the Lord provided for the weekly rest of the ox and other animals which have no spiritual natures. It would be strange also, seeing that the Sabbath was made for man, and physical rest is included in the commandment, if the Lord gave man something that does not meet any physical demand in man's nature. It is helpful to notice the instruction the servant of the Lord has given us on this point:

"The question has been asked, 'Should our restaurants be opened on the Sabbath?' My answer is, No, no! The observance of the Sabbath is our witness to God—the mark, or sign, between him and us that we are his people. Never is this mark to be obliterated."

"Were the workers in our restaurants to provide meals on the Sabbath the same as they do through the week for the mass of people who would come, where would be their day of rest? What opportunity would they have to recruit their physical and spiritual strength?"—
"Testimonies for the Church," Vol. VII, p. 121.

From this it is evident that the Sabbath is necessary from a physical as well as a spiritual standpoint.

"Often physicians and nurses are called upon during the Sabbath to minister to the sick, and

sometimes it is impossible for them to take time for rest and for attending devotional services. The needs of suffering humanity are never to be neglected. The Saviour, by his example, has shown us that it is right to relieve suffering on the Sabbath. But unnecessary work, such as ordinary treatments and operations that can be postponed, should be deferred. Let the patients understand that physicians and helpers should have one day for rest. Let them understand that the workers fear God, and desire to keep holy the day that he has set apart for his followers to observe as a sign between him and them."—Id., p. 106.

Ordinary studying is not proper on the Sabbath, as the following quotation shows:

"You have desecrated the Sabbath by bringing your studies into that holy time which was not yours to occupy for your own purposes. God has said, 'In it thou shalt not do any work'."—Id., Vol. IV, p. 114.

It is remarkable what a vast amount of admonition concerning proper Sabbath observance is to be found in the several volumes of the Testimonies. The conclusion that man does not need the Sabbath for physical rest might quite naturally be followed by the idea that he does not need it for mental or spiritual rest either, and so lax ideas in regard to Sabbath keeping be liable to creep in.

The Lord is surely lifting up his hand to the Gentiles and gathering his children from distant lands (Isa. 49:22; 11:11), as is demonstrated by the hundreds and thousands who are accepting the last warning message in heathen lands. These are people of very simple habits, who are not much concerned with the many modern improvements that seem to make it so convenient to infringe on holy time, and so difficult to keep the Sabbath holy. They may possibly take the places of some in so-called Christian and Sabbath-keeping communities who have become careless in regard to their observance of the holy day of rest. This warning is pertinent: "Many that are first shall be last; and the last shall be first." Matt. 19:30.

INCONSISTENCY

Mother was dressing for a trolley ride. Four-year-old Mildred stood watching as she tried on a pair of white slippers, looked at them ruefully, then took them off and threw them into the closet. Next she slipped on a pretty waist (or it would have been pretty had it been cleaned and pressed), then took it off and tossed it after the slippers.

At last mother was all ready. She kissed Mildred good-bye, told her to stay in the yard until she came back, and then as she passed out stopped at the study door to ask father for some money. Father's face clouded. "You were out all yesterday afternoon," he said soberly; "but here is half a dollar."

Mother took the shining silver piece, looked at it scornfully, and then threw it across the room. Angry words followed, and father went out and slammed the door. Finally mother picked up the money, bathed her face, powdered her nose, and went down the street.

The little girl who lived next door came over to play with Mildred; and what a lovely time they had until Mildred threw a spoon and hit Edith in the face! Edith's mother scolded Mildred and told her she should report her to her mother. Mildred just laughed. Mother wouldn't care, of course. What harm was there in throwing a spoon? Why, mother had thrown a stone at the cat only yesterday, and she would understand.

When mother came in later, Mildred ran down the hall to meet her; but as she came nearer, the child saw a look on her face that, though so young, she had already learned to dread.

Mother dragged her upstairs by the arm, and then—yes, she spanked Mildred and shut her up in the closet.

The little girl cried and pounded on the door; but mother seemed deaf, so she sank into a little heap on the floor and cried herself to sleep. When she awoke, the door was open and mother was looking at her. Mildred wondered why she was in the closet, but when

mother said, "Now, will you be good?" she remembered. Her small brain tried and tried to solve the puzzle: Mother got angry at father and threw the money; then she went away; when she came back she was angry, and had whipped her and shut her up because she had thrown a spoon!

"Will you be good?" asked mother. "Answer me at once or I'll shut you up again."

"I'm all good," answered Mildred, and so she was once more at liberty.

Then it was supper time. Mother told father that Mildred had been a naughty girl and had had to stay in the closet for an hour.

"I wish you would find some other way of punishing her. I don't like the idea of shutting the baby up like that," said father.

Just then Mildred glanced at her mother and saw the danger signal in her face. Before any one could speak, mother threw a baked potato at father, and hit him right in the face. Mother ran from the room and father followed her, slamming the door. Father always slammed doors when he was cross, but one day small Mildred had tried it when things went wrong, and had been severely punished. She sighed and wondered "Why?"

Soon mother came back and took her up to bed.

Morning came, and breakfast time. Mildred was eating grapes, and fell to wondering whether or not she could hit mother as squarely with a grape as mother had hit father with the potato. She tried, and it struck mother on the shoulder. Clapping her hands in glee, Mildred slipped from the table and ran. Of course mother would run after her. Father had followed mother last night. This was a new game, and would be fun. Yes, mother was coming. Mildred ran into a corner and turned to let her mother catch her. But oh, what a look was on mother's face! The child's little heart almost stopped beating as she was dragged to the bedroom.

"I'll break you of throwing things, or I'll break your neck!" screamed mother in anger. And then a wide trunk strap came

out of the drawer and the baby screamed as it came down on her arms and back and legs. Her terror increased as she was dragged to the closet, thrust inside, and the door shut and locked. Oh, where was father? Maybe mother would break her neck when she came to let her out. And why had she been whipped? She had only played the game that mother and father played last night. And sobbing her questions to the unanswering darkness, Mildred at last fell asleep.

I wish this was not a true story, but let me assure you that it is. And, do you know, sometimes I wish that mothers could be shut up in a dark closet, so they would have plenty of time to think things over.

OUR OBLIGATION TO OTHERS

There is a responsibility which all should sense and share in uplifting others less fortunate than themselves. "None of us liveth to himself," is both a Scriptural and a self-evident truth. Every molecule actually influences or attracts every other molecule. No man can shut himself off from others without loss both to himself and to others. As molecule is bound to molecule in harmony with the law of attraction and co-operation, so man is bound to man, living under a similar law of co-operation. Love is this great spiritual law. Without it our world is doomed. There is need of a great revival of that divine element. Our race has gone too far from its God, and consequently too far from one another. The world is dying for want of love to God and to one another.

Christ in His death set forth the wonderful divine example of sacrifice for others. "He saved others," said the enemies of Jesus in contempt, but they uttered a wonderful truth! Not only did Christ love His friends, but He loved His enemies and sacrificed for them. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. "God commendeth His love toward us, in that, while we were yet

sinners, Christ died for us." Rom. 5:8.

Paul also like His Master, caught the inspiration of service for others when he said, "I am debtor both to the Greeks, and to the barbarians." Rom. 1:14. Paul lived this truth he uttered, for he lived a life of devotion to others. To him came the vision of the man calling to him, "Come over into Macedonia, and help us," and he was not disobedient to the heavenly vision.

Moody tells of a beautiful picture he once saw of the cross, festooned with flowers, rising out of the raging waters, to which a man was clinging with both arms, saved from the stormy ocean at his feet. But Moody saw still another picture of the cross which eclipsed the first. It was the same beautiful picture of the cross, garlanded with roses, rising above the surging tide, and a man clinging to it, but this time with one arm, while with the other he grasped a brother he had saved from the dark waters of sin.

God intended this world to be knit together as a brotherhood. And in the gospel plan we are all adopted into the family. Mention is made by Paul of the "family in heaven and earth." Eph. 3:15. And early were we taught to pray, "Our Father which art in heaven," thus recognizing our relationship to God as our Father, and to one another in the family as brothers. But we are not true to the family relationship unless we pray with love and fervor that other part of the same prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Unless we reach out to our brothers, barbarian though they may be, and welcome them into the family, we are not true to our obligations.

The words, "A lover of mankind," have been written as descriptive of a great man's regard for others. Ah! had it not been true that he loved and served others so, he might not have been regarded as great. Who can wish for a better thing to be said of him as a last record, "A lover of mankind?" for thus one is a follower of the Master who loved the world, and He has set us an example that we should follow Him.

NOTES FROM CENTRAL AMERICA

Baptisms

Four dear souls were baptized in Pacuarito, C. R., in the month of January, 1926. These are some of the fruits from the series of meetings held there February 28th to March 21st, 1925, inclusive. Another four precious souls were also buried with their Lord in Baptism at Port Limon, in the month of February, 1926.

Repairs

The Squirres Free S. D. A. church building was taken down to be rebuilt at a more popular, attractive and convenient site, but because of uncontrollable circumstances the same could not be immediately accomplished; therefore, the brethren used the lumber of said church building to repair the Pacuarito Church. Due to the fact that when Siquirres Church is ready to be built, the same will require all new material to meet the government demand.

Birth

John Andross Mosley was born in Port Limon, C. R., April 16th, at 5:25 A. M., weighing nine and three-quarter pounds. This is another preacher for the Free Seventh-Day Adventist denomination.

Wedding Bells

Mr. Shadrack Jeremiah Paul and Miss Myrtle Finn were joined together in holy wedlock by Pastor J. B. Mosley on the 25th night of April, 1926. This wedding took place at the Port Limon Church of Free Seventh-Day Adventist. Large crowds were in attendance. After the ceremony all guests repaired to the home of Mr. and Mrs. John Mottley, where the wedding festival was enthusiastically celebrated.

Blessing

Blessings be with them, and eternal praise,
Who gave us nobler loves, and nobler cares,
The Poets, who on earth have made us heirs,
Of truths and pure delight by heavenly lays!

—Wadsworth.

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