

The Banner



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"He That Winneth Souls Is Wise"

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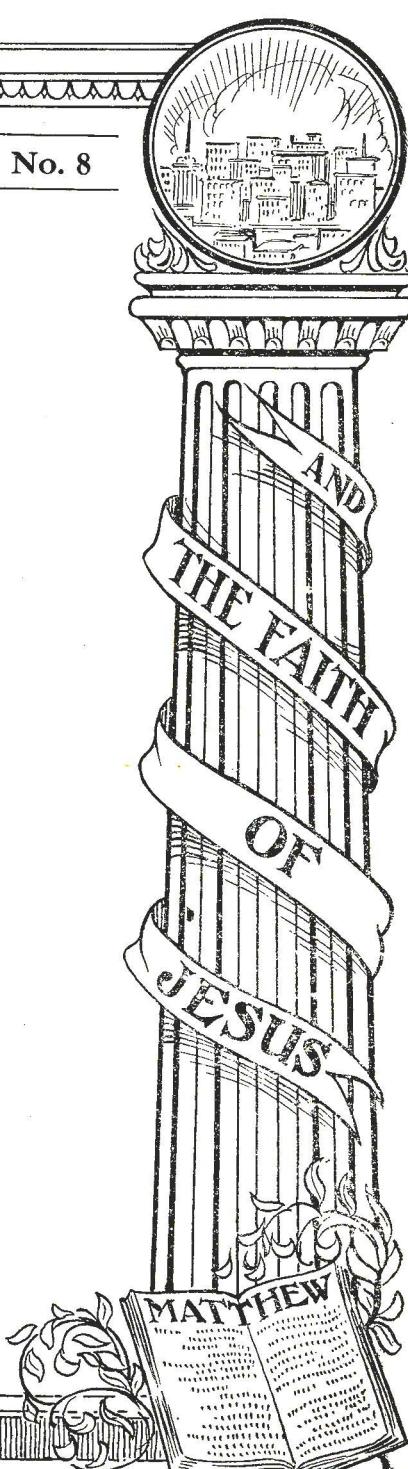
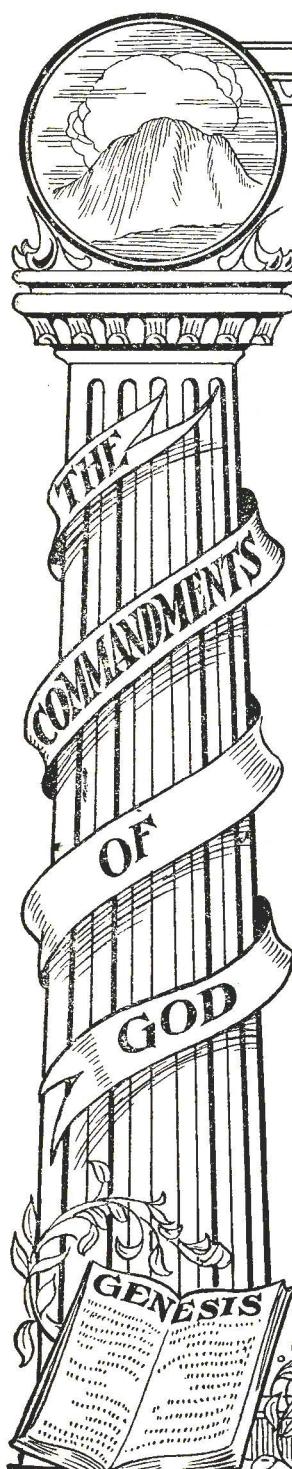
DO YOUR BEST

We trust to the future too much for success,
And think fortune will come our way;
Too little we realize the fact that the future
Depends on our deeds of today.
We must resolute be and take steps for ourselves,
Not lay back and expectantly wait;
For he is lost who sleeps at his post,—
He will doubtless awake too late.

We may wish we had money, and leisure and health,
Few I find that can have all these three;
Of these, health is the most satisfactory to have,
To the lock of life, it's the key.
If we've health, we can fight any battle there is,
And successfully stand off the foe;
Without it, there isn't much we can do,
For our spirits and chances are low.

Let's do each day the best we can,
The morrow will care for itself;
We will earn what we get, and enjoy what we have,
Dismiss thoughts of riches and pelf.
For he who is rich has a load on his mind,
Men of leisure are apt to go wrong;
So we'll pick up our loads and be off on our way,
And we'll come out just where we belong.

The greatest men that we've ever had
Have started in humble way;
They have seen the light,—tried to do what is right,
And kept striving day after day.
So then, let us work for the best in life,
Only rest when our work is done;
Money and leisure others may have,—
What they've lost, we shall have won.



THE THIRD BIENNIAL SESSION OF THE GENERAL ASSEMBLY OF FREE SEVENTH-DAY ADVENTISTS, SAVANNAH, GA., MAY 22—JUNE 1, 1924.

On Thursday, May 22nd, 1924, at 8:30 p. m., President J. W. Manns called to order the first meeting of the "Third Biennial Session of the General Assembly of Free Seventh-day Adventists." Hymn No. 516 from the Christ in Song was sung to open the meeting, while Bro. J. H. Buckland of Moron, Cuba, invoked the Father's blessings. After singing the second hymn, Elder Manns spoke on the subject, "The Rise and Work of Free Seventh-day Adventists and Why."

He went deeply into this subject and presented to the congregation undeniable evidences from the Bible and Testimonies to indicate the righteousness of our cause, which was enough to convince an honest-hearted person who desires to walk in the way of truth and to uphold the cause of right. Yea, these irrefutable facts were emphatically expounded, which will surely convince the masses and illuminate many who were taken captive by the poisons of the dragons of obscurity. Deut. 32:32, 33. Some of the vital facts presented are herein specified as follows:

About thirty years ago Seventh-day Adventists started a definite work among the colored people. At that time they were all standing on the primitive principle of the 1844 movement, and that oneness in Christ was remarkably manifested. Black and white, free and bond, rich and poor, high and low, fellowshipped together in one church, and no discrimination was made. This was all in harmony with the word of God, Col. 3:11; Eph. 2:5, 6 and the Testimony, Vol. 7, p. 225. In connection with this Sis. White wrote: "Many among this race (the negro race) have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the whites." Testimony for the Southern Work, p. 55.

Here it can be noticed in the last clause of the foregoing statement that though they

were at that time recognized as equal, yet, at a future time their opportunity would be withheld. And so it was; as soon as the denomination began to increase both in membership, financially and otherwise, the devil suggested to the leaders of the denomination, saying, "Let us segregate those negroes and draw a line of demarcation which will effect a permanent proscription and bar against them." But in order to accomplish this we must get something to read to them that will stand the test. They willingly adhered to his suggestion and forthwith started the deceptive work of segregation in all their churches North and South.

What can we produce they asked? The devil said, "You know that those negroes believe the writings of Sis. White even more than some of you whites; so all you have to do is to inject something in her writings, and when they read it they will just conclude that it is God's will, because Sis. White said so. Hence comes the interpolation. The BIG HEADS got together and decided that that was the best thing they could ever do to trample the negro and to deny him of his religious liberty.

They therefore followed the advice of the devil and in order to carry out their base act of prejudice, in the year 1909 they injected two garbled chapters in the writings of Sis. White which read as follows: "Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders." Testimony, Vol. 9, p. 202. "The colored people should not urge that they be placed on an equality with white people." Id. p. 214. But all who are acquainted with the former writings of Sis. White can clearly see that these chapters were maliciously injected in by inserted hands. For in her testimony written in 1895 she declared, "While in St. Louis a year ago (1890) I knelt in prayer, these words were presented to me as if written with a pen of fire: 'All ye are brethren.' The spirit and words of some in regard to members of the church at St. Louis and in other places were an of-

fense 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 faithful, precious in the sight of 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. S. W. pp. 4-6.

"Concerning these injections the servant of the Lord writes, "Laws and rules are being made at the centers of the work that will soon be broken into atoms." Organization, p. 154. Satan's skill is exercised in devising PLANS and METHODS without NUMBER to accomplish his purposes. He works to restrict religious liberty, and to bring into the religious world a SPECIES OF SLAVERY. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the Kingdom of God. Testimony, Vol. 7, pp. 180, 181. By making these laws and rules (which are the dictation of Satan) the church fell from her primitive state and is retrograding toward Egypt. Test. Vol. 5, p. 217. Query: Where is the center of the work? The General Conference of S. D. A., of course.

It can be clearly seen that this partiality and respect to person (which is sin) was enacted by the General Conference which is the fountain head. And since the General Conference is the fountain head, it is quite apparent that the Lake Union, East Michigan, Local, West Caribbean and all the other conferences under the jurisdiction of the General Conference are branches of the head, and they must all drink any and everything that comes from the fountain head—the General Conference. Otherwise excommunication.

Notice the sin inaugurated at the fountain head. The colored people may be wise and they may be Christians, but because of their color they cannot be a leader in the Seventh-day Adventist denomination. And be-

cause of their dark skins (which they are not responsible for) they must not urge to be placed on an equality with white people. But just be white, whether you are a Christian or not, you are a fit subject to be a leader in the denomination.

This is contrary to the teachings of the scriptures, for the Bible condemns partiality. Jas. 2:1-4, and declares that respect to person is sin. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Jas. 2:8, 9. For God is no respecter of persons. Acts 10:34. Sin is the transgression of the law. 1 Jno. 3:4, and whosoever committeth sin is of the devil. The foregoing sin is at the CENTER OF THE WORK, call it what you may; GENERAL CONFERENCE, FOUNTAIN HEAD, or CENTER OF THE WORK. Here is the allegory of the presumptuous sin Seventh-day Adventists are willfully committing. The garments of their so-called righteousness are stripped off and their defilement and rottenness of character are left bare. Test., Vol. 8, p. 249.

Dear hearers, let us dive deep down into the subject, go no more around the surface. Since the General Conference which is the fountain head has inaugurated this sin, how in the world (or a nation) could the smaller fountains (supported by the head) possess clean water when the head is muddy—sinful? Isn't this a matter of impracticability? Don't you see that they are compelled to drink of the water flowing from the dirty fountain of sin as long as they remain with the denomination? For says the scripture, "A fountain cannot send forth at the same place sweet water and bitter." Jas. 3:11, 12.

The sin is denominational, and to remain with that denomination is to partake of its sin. The word of the Lord to His people is "Come out from among them and be ye separate." 2 Cor. 6:17; This demand a withdrawal confirming 2 Thess. 3:6. Now we command you brethren to withdraw yourselves from every brother (indicative of brethren) that walketh disord-

erly. We are living in an age of great illumination, an era of great intellectual achievements, when the Negro will no longer swallow the stagnant water of prejudice that is flowing from the polluted fountain. We have reached the meridian of that epoch, and the final conclusion is remain in the denomination, drink of its sin and serve the devil or come out of the denomination, partake not of its sin and serve the living God. It's either one way or the other, no neutral ground.

Some may say, "I am not responsible for these things." The objection is, you are. "Why?" Because if you remain in the denomination you are compelled to drink of the water flowing from the fountain of sin whether you want to or not. Otherwise you will be bound hands and feet and cast out of the denomination. The very act of agreement answers that you are guilty every whit, for motive is just the same as action. Proof: The wicked who will pursue the saints in the time of trouble, although they are not privileged to kill them, yet they will be charged for shedding the blood of the saints. And blood will be given them to drink, for they are worthy. Rev. 16:6. This proves that motive answers the same as action. For the scripture declared, He that hateth his brother is a murderer. 1 Jno. 3:15. The very motive of hating proves the act of murder. It is quite obvious that even if we are not engaged in the act of doing these things, yet if we agree or sanction them we are guilty every whit. Rom. 1:32. Don't dodge the issue, but look upon it squarely in the face and partake no more of this sin. Arise and "cry aloud, spare not, lift up thy voice like a trumpet, show my people their transgression and the house of Jacob their sins."

Seventh-day Adventists will tell you that outside of the conference organization there is no salvation. Believe it not, for this is the creed of the Roman Church, which reads as follows: "Ecclisiam nulla salus" meaning outside of the church of Rome there is no salvation. Luther the Leader, p. 137. The Seventh-day Adventist Church has adopted this creed. Hence they are walking in the footsteps of

Rome. He that hath an ear, let him hear. Be not deceived, salvation is only in Christ Jesus and none other.

Will many be stirred by the spirit of God to break these iron made shackles and assert their liberty in Christ? "Yes!" The servant of the Lord declared, "If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow laborers closer and closer to the commandments of men, many will be stirred (not by the spirit of apostasy, but) by the spirit of God to break every shackle, and assert their liberty in Christ Jesus. Organization, p. 154. Here comes the Church of Free Seventh-day Adventists:

We are free. First: Because it is not Christian to estimate men by their outward appearance and color. Acts 17:26; 11 Sam. 14:14. Second: Because, Birth, Nationality, Color nor Station do not elevate nor degrade men. Acts 10:28, 35. Third: Because, we accept the Bible alone as our supreme rule of faith and practice. 11 Tim. 3:16, 17, and we accept only such other writings as harmonize with God's Word, Isa. 8:20. Fourth: Because, the Lord is that Spirit and where the Spirit of the Lord is there is Liberty. 11 Cor. 3:17. Fifth: Because we respect not the person of men, but condescend to high and low. Rom. 12:16; James 2:5-9. Sixth: Because, we are working and praying to realize that promise: "All are one in Christ." Gal. 3:27-28. Seventh: Because we plead for Freedom in Christ for each and every one. Free to think, to believe and act as the word and Spirit of God shall direct. Exo. 5:1.

After the sermon the committee on plans and resolutions was appointed by Eld. Manns, namely, C. A. Edwards, D. E. Williams, J. B. Mosley, J. H. Buckland, W. L. Blunt, Mrs. Henrietta Fox, H. E. Alsten, R. M. Mimms, N. North, Miss E. E.

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Columbus turned and with him turned the world. Not a sailor would go with him voluntarily; so the king and queen compelled them.

Luck relies on chance; labor, on character.

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THE MYSTERY OF JESUS

The most unique, mysterious character of the ages is Jesus, who is called "the Son of the Highest." Luke 1:32. No other person has commanded the attention, investigation, and criticism of men and women of every rank, race, and belief as has He. He is "the faithful and true witness" (Revelation 3:14), "the first-born from the dead" (Colossians 1:18), the ruler of the kings of the earth, of whom John exclaims, "When I saw Him, I fell at His feet as dead" (Revelation 1:14-17).

In His relationship to God, Jesus is a mystery. He describes Himself as "the only begotten Son" (John 3:16; see also Luke 1:35; John 1:49; Matthew 17:5), "the first-born of every creature" (Colossians 1:15-18). Get the thought—"the first-born" Son, or as Warrell's Greek translation reads, "the Primal Source of the whole creation." "Before Abraham was," said Jesus, "I am." John 8:58. At the very beginning, He was "with God." John 1:2. Marvel of marvels!

In His relation to the Holy Ghost, Jesus is a mystery. He was born of a woman, but "conceived," said God to Joseph, "of the Holy Ghost." Matthew 1:20. The Holy Ghost is never confounded with the person of Christ, but is a distinct person. Jesus said, "I will pray the Father, and He shall give you another Comforter" (John 14:16) —another—not the Father, nor

Himself; three distinct persons in one. The only passage that gives color to the idea of three persons in one is 1 John 5:7: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." But this text is readily explained by Christ's statement that the husband and the wife are one. Even though bound in an intimate unity, they are nevertheless distinct individuals.

In His relationship as man, Christ is also a mystery. Thirty times in Matthew's Gospel, fourteen times in Mark's, twenty-six times in Luke's, and eleven times in John's, He calls Himself "the Son of man." He was born in sin, but sinless; tempted like other men "in all points like we are" (Hebrews 4:15), socially, commercially, politically, sensually, yet with no inclination to yield. Other men had weaknesses, but He had none. He was *the man*.

In His divinity, Jesus is a mystery. Try as you will, you cannot explain it. "I and My Father are one," said He—not one in individuality, any more than two joined in matrimony "shall be one flesh" (Matthew 19:5), but one in thought, and interest, and aim for man's welfare. God's deity was enthroned in Christ's humanity, as seen by the supernaturalism that entered into everything He did; and every perfection of the essential being of God was deposited in Him.

The futurity of Jesus is also a mystery. Prior to His birth—a mystery. His divine humanity—a mystery. His staying so long meditating before God instead of coming and wiping out crime and delivering saints—a mystery. And His future kingship, when God will put all things into His hands and permit Him to rule over a loyal and a united people,—a mystery. How wonderful the enthronement of Jesus as King of kings!

The problem of Jesus is unexplainable and unanswerable, yet I believe in Him. It is not necessary that I comprehend Him to appropriate Him. Theological beliefs differ; and because of these differences, men have persecuted other men to the death. But imitation of His life and obedience to His teaching

bridges all mysteries and makes one love Him with Thomas Aquinas, who is said to have had a visit from Jesus, and who was asked, "What shall I give thee, for writing so much and well about Me?" His answer was, "*Nihil, nisi Te, Domine*"—Nothing but Thyself, O Lord."

Let us therefore honor Him above apostles and disciples, above martyrs and angels, above kings and emperors, because God "hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:9-11.

CAN MAN GENERATE LIFE?

The story has been told of a noted French physician who claimed that he could create life. His formula for the creation of mice was as follows: Stuff a dirty shirt into the end of a cylinder nearly filled with corn, and after a given number of days, mice will be generated in the cylinder. Many as astounding ways as this of producing life were firmly believed in the scientific world as late as the middle of the nineteenth century.

Man's inability to generate physical life has been adequately proved, and today no one is foolish enough to believe these old stories. Yet, what is the attitude of many toward the spiritual life? Some are earnestly trying to work out their own salvation, saying to themselves, "If we do our best, we shall be accepted by God." They are blind to their own condition. Paul teaches that man is naturally "dead in trespasses and sins."

Again, in his letter to the Colossians, we read, "Ye are dead, and your life is hid with Christ in God." How appealing, then, is the invitation of Christ, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." Man of himself is helpless. He can but say with David "Open Thou mine eyes, that I may behold wondrous things out of Thy law." "For with Thee is the fountain of life."

THIRD BIENNIHL SESSION

Continued from Page Three

Dennison, Chas. J. Ellis and Mrs. L. L. Johnson.

After singing the doxology this interesting service was brought to a close by Elder C. A. Edwards of Cuba.

Second Meeting

On Friday morning, May 23, at 6 o'clock, the second meeting of the General Assembly Session was conducted by Eld. C. A. Edwards, Supt. of the Cuban Mission of Free Seven-day Adventists. A good gathering attended this early morning Bible study and prayer service. The spirit of the Lord came very near and graced the meeting with His presence. Expressions of gratitude were upon the lips of all. All the brethren praised the Lord for having been spared to be present in the Third Biennial Session of the General Assembly. This very inspiring meeting was dismissed at 7 o'clock.

Third Meeting.

The third meeting of the General Assembly Session was called to order at 11:30 a. m. Friday, May 23, by Bro. H. E. Alston, pastor of the New York Church of Free Seventh-day Adventists. Prayer was offered by Bro. J. H. Buckland. The subject was surely impressive. The audience was certainly stirred by the way in which Bro. Alston expounded the workings of the Holy Spirit. Meeting was adjourned with prayer.

Fourth Meeting.

The fourth meeting of the Third Biennial Session was convened Friday night at 8:30. Hymn No. 327 from the Christ in Song was sung to open the meeting. Prayer was offered by Bro. Chas. J. Ellis, of Florida, Cuba. After which a soul-stirring solo was sung by Elder J. W. Manns. Followed a very impressive discourse, delivered by Evangelist Manns, subject, "The Third Angel's Message."

Sermon

This explanation may doubtless be a strange one to many of you, but nevertheless, the message just mentioned is recorded in the Bible. I wish to call your attention to the 14th chapter of Revelation. From this 14th chapter, I read from the 6th

verse. "And I saw another angel fly in the midst of heaven."

Object lessons have become very great methods of teaching in the United States. God knew that object lessons would be great means of attracting the attention of men, so He, by inspiration, had them recorded in the Bible. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, the sea and fountains of waters." Why such a message as this?

When Christ was on earth, He called His disciples and said unto them, "Go ye into all the world, and preach to every nation." That was the command that Christ gave His disciples. Yet so vividly the Apostle John saw in a vision an angel flying in the midst of heaven. Note what He directed the people of God to do: Fear God and give glory to Him, for the hour of judgment is come, and worship Him that made heaven and earth, the sea and fountains of waters. Something peculiar about this angel's message; please allow me to give you this illustration:

There was a man that had a field of corn. He goes out to seek laborers to work, to hoe the grass out of this corn. Early in the morning he went out on his mission, and took them to his field that they might take the grass out of this corn. The Lord gives His commandments, goes about His business, but when he returned he again found it necessary to say to these laborers, hoe the grass out of this corn. Why? Don't you know, if the laborers had been doing this, He would not have found it necessary to repeat, hoe the grass out of this corn? Evidently, the men were not doing His command.

When Jesus left the earth, He pointed man to God, and to the keeping of God's commandments. He endeavored while upon the earth to convince man that God who made heaven and earth, should be worshipped. The first commandment reads,

"Thou shalt have no other gods before me." To what God, that commandment does not tell. The Chinaman can say that means my god, Joe. Then that commandment does not tell what God. The second commandment says, "Thou shalt not make unto thee any graven image . . ."

"For I the Lord thy God am a jealous God." This does not tell what God said it. The third commandment reads, "Thou shalt not take the name of the Lord thy God in vain," but it does not tell what God said it. The Babylonian could have said, that's my god, Baal. The fourth commandment reads, "Remember the Sabbath day, to keep it holy." You will find that the very commandment that has been set aside is the commandment that reveals the God, the God who is the author of the whole decalogue.

"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, thy manservant, nor thy maidservant, nor thy cattle, nor the 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 the Lord blessed the Sabbath day, and hallowed it." Exo. 20:8-11. This fourth Commandment designates the God, to that God the angel has called our attention. Fear God and give glory to Him, for the hour of His judgment has come, and worship Him that made heaven and earth. The very commandment that tells of that God that made heaven and earth is the very commandment that man has set aside. Therefore, the angel of Revelation fourteen is calling the attention of the nations to worship this God who made heaven and earth.

Those who are in harmony with the setting aside of God's sacred day, are not in reality worshipping the God of heaven. Does God declare that we do not worship Him? He says this: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. How be it, in vain do they worship me, teaching for doctrines the

commandments of men." Do they worship Him then? "Yes." But they are rendering mouth and lip service and not heart service. Please notice the 8th verse of Matt., 7th chapter. This verse does not accuse us of laying aside all of God's commandments, but the Bible accuses us of laying aside one. He does not say that we have laid aside all the commandments, but it is a fact that Christian ~~doctrines~~ hold and these commands

one. Sixth Commandment, "Thou shalt not kill." Seventh Commandment, "Thou shalt not steal." Eighth Commandment, "Thou shalt not bear false witness against thy neighbor." Ninth Commandment, "Thou shalt not covet thy neighbor's goods.

Remember the Sabbath day and keep it holy. How many of those commandments do we lay aside? One, and that one is the one that talks about the God that made heaven and earth. Then, don't you know, the Bible says that we should keep the whole law? When you fail to observe the Seventh-day Sabbath, you have violated the Fourth Commandment. But when you observe Sunday, you observe a day which has been substituted by a man. You say, "I would not worship no other gods," but you have, from the very fact that God has said, "Remember the Sabbath day" and you say I can't. It is written in the first Chapter of Romans, verse 23. That man changed the truth of God into a lie and then the people worship and serve the creature more than the Creator. The man is one of God's creatures, comes up in the face of God, changes His commandments, and we take him before God. The Bible says: All thy commandments are true. If all of God's commandments are truth and you tamper with one of these commandments, you are tampering with God's truth. "This natural sinful man has taken the Fourth Commandment of God and changed it into a lie." And God's people are serving the creature instead of serving God who made the creature. Let me explain it to you:

If it is the truth that the Seventh day is the Sabbath, then it is a lie that Sunday is

Ninth Chapter of the Book of St. John. I read from the 41st verse, "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." All this time you have been covering up a lie, you did not know any better. How many more weeks are you going to cover up lies?

Babylon has made the nations drink of the wine of the wrath of her fornication. Some of the false teachings of Babylon are that a wicked man goes to a burning hell when he dies and that the 25th of December is Christ's birthday. Christ was not born on the 25th of December, or no other day in December. The custom of cutting a tree out of the forest and decorating it with presents originated from heathenism. Jer. 10: 1-4. We have shown you then that the thing is false. Babylon's doctrine is, that Sunday is the Lord's day instead of the Sabbath. The Bible says: Babylon has made all nations drink of the wine of the wrath of her fornication.

Then if you think God is telling the truth, you had better change your minds right now. Simply having your name on some church book will not put you in the kingdom of God. Only the keeping of God's commandments will permit you to enter in through the gates of God into the city.

Meeting was brought to a close with prayer by Bro. Chas. J. Ellis.

Fifth, Sixth and Seventh Meetings.

Of the Third Biennial Session was conducted Sabbath, May 24th, as follows:

(Fifth) Sabbath School was called to order at 9:45 a. m. by Bro. D. E. Williams, superintendent. After performing the first part of the morning exercise the review was taken up, which was enjoyed by all. Following: the teachers took charge of their respective classes and went through the study of the day's lesson. The rich thoughts brought out were certainly inspiring and refreshing. After going through the lesson our enjoyable meeting was brought to a close at 11 a. m.

(Sixth). The eleven-thirty service was conducted by Eld.

J. A. Edwards of Banes, Oriente, Cuba. His subject was: "It is high time that we wake out of sleep." Prayer was offered by Bro. Buckland. This sermon was indeed interesting. The theme conveyed a great awakening in the hearts of all present.

(Seventh). At 3:30 p. m. Bro. J. H. Cummings, leader of the Y. P. M. V., Jr., took charge of the meeting. Some of the delegates participated in the program. Among them were Elder C. A. Edwards of Cuba, Bros. Chas. J. Ellis and J. H. Buckland of Cuba and Sis. Henrietta Fox of Omaha, Neb. This meeting emerged into the vesper service. Many took part in expressing their gratefulness to God for His blessings upon the encampment. Special prayers were offered for the sick.

Just before the close of the service Elder J. B. Mosley, who had been greatly delayed in Havana, Cuba, arrived and caused quite a rejoicing throughout the camp. The Sabbath service ended with the closing of the Sabbath. Meeting was dismissed by Elder J. B. Mosley.

Eighth Meeting.

The eighth meeting of the Third Biennial Session of the General Assembly was opened with a very cheerful song at 6 a. m. of May 25th. After supplicating at the throne of grace, Bro. J. H. Buckland of Cuba took charge of the service. Many took part in the season of prayer and all were spiritually benefited. Meeting came to a close at 7 o'clock.

Ninth Meeting.

The Ninth meeting was opened at 11:30 a. m. of the above date. Hymn No. 679 from the Christ in Song was sung. Bro. W. L. Blunt led us to the throne of grace, after which Elder J. B. Mosley, Port Limon, Costa Rica, preached an excellent sermon. Subject, "The Second Coming of Christ." After singing hymn No. 677 the meeting was brought to a close with prayer.

Tenth Meeting.

The tenth meeting of the Third Biennial Session, which was the first conference meeting, was called to order Sunday, May 25th, 1924, at 3:30 p. m. Elder J. W. Manns presided. After singing hymn No. 529, prayer was offered by Elder J.

B. Mosley of Central America. The minutes of previous meeting were read and adopted.

The report of the Cuban Mission was then called for. Elder C. A. Edwards, President of the Mission, reported for the Mission in a whole. His report showed wonderful progress during the first year of the Mission. It follows in part: The population of the Island is about 10,000,000, or near the size of New York City. There are two organized churches and four companies of Free Seventh-day Adventists with a membership of about one hundred.

The financial report was rendered which showed that the Mission has done remarkably well in its financial sphere.

After a lengthy discussion, Bro. J. H. Buckland then reported in behalf of the Moron Church, Cuba. This was followed by the report of Bro. Chas. J. Ellis of Florida, Cuba. Written reports were read from Central Preston, Orienta, Cuba, Banes, Orienta, Cuba, Central Cacacum, Montoto, Orienta, Cuba, and from San Martin.

ROME SEEKS POLITICAL POWER

The Church of Rome, by far the largest unified body of Christians in the world, is reaching out in these days of the revamping of nations for more and greater political influence. The Catholic hierarchy has always stood in principle for the union of church and state, and, thro' its 300,000,000 adherents scattered in every country on the globe, it ever works to regain the temporal rule lost to it in 1870. This political influence in world affairs the Vatican seeks openly and unabashed as its right.

That the Church will again and soon secure the power she covets is a matter of certainty. Either directly or indirectly Rome will again dictate to the nations. It is a prophecy of God's Word, and we are sure of it. Not that her success will be a blessing. It will be a calamity for all freedom of conscience in matters of religion. That, too, is divine prophecy. For any religion to gain the same end would be just as calamitous.

It is well that we focus our eyes on the signs of such times

in the near future. A writer in Current History, Sisley Huddleston, points out a few straws in the wind. He presents in an unprejudiced way, simply as a recorder, the unmistakable indications of growing Catholic power. We quote a few forceful statements from this author, who has had abundant opportunity through a long experience to observe the inner workings of the chancelleries of the great powers. He says:

"It always has been necessary to take Catholicism seriously into the reckoning, but never anything like so much as now; and the Vatican is out to capture more and more control of world affairs."

"It is hardly an exaggeration to say that it (the Vatican) controls the world in a much more real and wide-spread way than any other individual government."

In the minds of politicians, "It is impossible to preserve order in the complex and topsy-turvy universe without its influence." "The orders of Rome mean more than the orders of any other outside authority."

The membership of the Church is growing at an astonishing rate, especially in America. In 1910 there were a little over 12,000,000 members, in 1915 almost 14,000,000, and this last year 16,000,000. Before the war the Roman See maintained diplomatic relations, with regularly accredited ambassadors, with Austria-Hungary, Bavaria, Belgium, the Netherlands, Portugal, Prussia, Russia, Spain, Great Britain, and most of the American republics, except the United States and Mexico. Since the war, France is forgetting its former anti-clerical attitude and is making overtures to Rome; the Italian Parliament has a strong Catholic party; and, in spite of denial that any steps have yet been taken, it is evident that Rome's entrance into the League of Nations is being considered. Coming from the unbiased writer quoted before, how significant are the following words:

"The pronouncements of the Pope would be respected by many people. The pronouncements of the League would be respected by many people. But the Vatican and the League speaking with the same voice

would be irresistible. Who would care to defy the united verdicts?" "The Vatican in the League of Nations would be the real ruler of the Universe."

"REJOICE NOT AGAINST ME"

Because of our sins, we may be sitting in darkness, and calamity may have overtaken us. Under these circumstances, the enemies of righteousness may be rejoicing over us, and we may have the temptation to become discouraged and give up. Then there comes the inspiring word: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me. I will bear the indignation of Jehovah, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness." Micah 7:8, 9. Even in our darkness, we have hope in Jehovah, and He is a light to us. And even when we are suffering the indignation of God because of our sins, yet we may know that He is at the same time pleading our cause, and eventually we are to be brought forth to the light to behold His glorious righteousness.

It means destruction for us to remain in our sins, even though, for the moment, those sins may be a great pleasure to us. And it is a bitter experience for the one who has been overtaken by sin to make confession of his wrongs and start again in the path of right. But through all these experiences, Jehovah is our light and our strength; and we must not fail to remember continually that He is the one who is pleading our cause, and who has given His Son as a pledge that He will bring us forth into the ways of righteousness.

Many of the greatest men of history earned their fame outside of their regular occupations in odd bits of time which most people squander.

"Better late than never" is not half so good a maxim as "Better never late."

Unlucky people are usually shiftless and lazy.

THE FALSE HOPE OF A SECOND PROBATION

(Continued from last issue.)

Here is a time when the door of mercy will be shut, and the reply to those on the outside from the One who has shut the door, holds out no hope of "a second probation." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Verse 28.

But why should they weep and gnash their teeth if they are to have another chance to enter in? It is clear that they have no such chance, and fully understand that they are "thrust out" forever. We nowhere read that the "door," which is once "shut" is ever to be opened, and another "chance" offered to all the lost. It logically follows that if the Lord should do this for sinners, he would need do the same for the devil and all the fallen angels. Why not give them another chance as well as man?

The great lines of prophecy in the book of Daniel throw much light upon this question. In the second chapter, under the symbol of a great metallic image, the history of the world from the destruction of Jerusalem by Nebuchadnezzar till the final destruction of all the kingdoms of this world is given. Babylon, Medo-Persia, Grecia, and Rome were to bear sway successively as universal monarchies. The fourth kingdom, Rome, symbolized by the legs of iron, was to lose its iron stability and become divided, as indicated by the mixture of iron and clay. Between the years A. D. 356 and 483 the Roman Empire was divided into ten kingdoms. The territory of these ten kingdoms is today occupied by the nations of Europe. The Lord further declares, "And in the days of these (ten) kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

This is not a description of the

work of the gospel, and the conversion of the world. Earthly kingdoms are to be broken in pieces and consumed. They are to be utterly wiped out of existence, and the fifth universal kingdom, symbolized by the stone which is cut out without hands, is to be eternally established in the territory now occupied by earthly kingdoms, when the earth is made new. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

This stone represents the kingdom of our Lord and Saviour, which is to be established in the earth. When Jesus comes the second time with power and great glory, the wicked nations of earth will wail and lament because of him. Matt. 24:30. They are not converted, but are as the worthless chaff blown from the threshing floor after the wheat has all been gathered out for the garner. They are not to have another probation in a glorious millennial age. O, no; they are carried away, and "no place" is found for them in the entire universe. Nothing, it would seem, could be more conclusive on this point. See also Ps. 37:9, 10.

(Continued next issue.)

There is something grand and inspiring in a young man who fails squarely after doing his level best, and then enters the contest again and again with undaunted courage and redoubled energy.

Never chase a lie. Let it alone, and it will run itself to death.

You must take joy with you, or you will not find it, even in heaven.

DISAPPOINTMENT

The frustration of a purpose, plan, hope, or desire brings disappointment, but when we learn to look at a disappointment as God intends we should, it then becomes a strong influence in right character building. It assumes the aspect of a guide, for it generally brings about a revolution in the life, breaking up unworthy plans, and encouraging the formation of new ones more friendly to the growth of character.

Certainly disappointment is the lot of man, for from the babe trying to catch the sunbeams that play on the floor, or the small boy running to the end of the rainbow to find a pot of gold, to the silver-haired man of fourscore years wishing he were young again, life is one continual disappointment.

Some there are who are always being disappointed, for they expect too much in return for the effort they are willing to expend. They do not seek contentment from the right source. They will not recognize a guide when it presents itself. Disappointment is to this class as the brakes are to a train rounding a curve; the application is not pleasant, but it keeps the cars on the track. For there is no disappointment that does not seem to make our lives unhappy; yet there is no disappointment that will not, if borne aright in the end make us happier.

Is disappointment necessary for the success of man? There never has existed a human being who had all his desires gratified. What seems to be disappointment will but make our success greater. It is contrast that reveals the beauties of life. And whatever our station in life, at any crisis, those of us who live to fulfil our duty, should live on as best we can and accomplish all the good we can in order that our disappointments may be recognized as His appointments.

Stick to the thing and carry it through. Believe you were made for the place you fill, and that no one else can fill it as well.