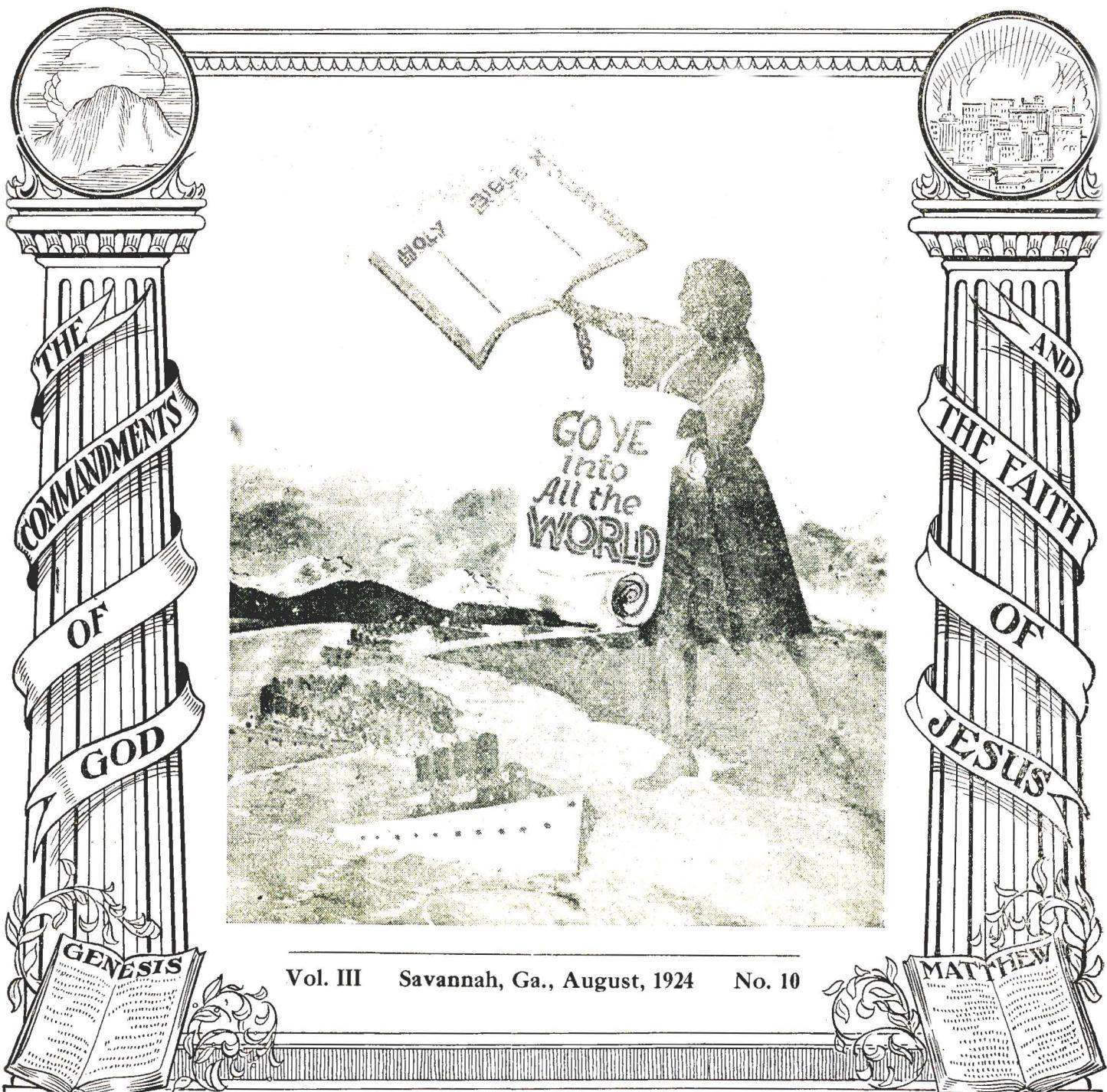


The Pioneer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



THE FALSE HOPE OF A SECOND PROBATION

(Continued from last issue.)

A Conclusive Example

Through all the ages the Lord has had his witnesses. The fact that some from every kindred tongue, and people have chosen to know God and be saved in the kingdom (Rev. 7:9) is conclusive evidence that all might have chosen life and been saved. The fact that they chose not to know God is no argument that they must be given another opportunity to see if they will change their minds. Notice what is said concerning the antediluvians: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. Noah chose to follow God. All the antediluvians could have done the same. The Lord here says that the antediluvians are condemned because they did not repent. They made their choice, and, having decided they would not have Christ rule over them, the condemnation of God rests upon them. Are these sinful giants all to have another chance in which most of them are to repent and have their condemnation changed into approbation? God has never so stated. Having gone down into the tomb under condemnation because they rejected light, they must remain under it forever. "In the place where the tree falleth, there it shall be." Eccl. 11:3.

The Bible Teaching Concerning the Millennium.

No discussion of the doctrine of a future probation would be complete without a consideration of Rev. 20:5, which reads as follows: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." This scripture stands in connection with the record of the binding of Satan during the thousand years, the millennium, and seems to have been written expressly to guard against the heresy of a future probation. It completely overthrows the whole system of Millennial Dawn theology concerning the so-called "second chance" in the millennial age.

Two resurrections are here brought to view, as a first implies a second. The period which intervenes between these two resurrections is clearly stated to be a thousand years. Some live, but the "rest" remain in the embrace of death "until the thousand years are finished." Those who live in the first resurrection are the righteous. "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6. And this resurrection of the overcomers takes place at the second coming of Christ, when he appears attended by all the angels in heaven, to reap the harvest of the earth and gather into his garner the sheaves separated forever from the tares of sin. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

As the "dead in Christ," the righteous, all live in the "first resurrection," which takes place when Jesus comes, the "rest of the dead" can refer only to the wicked. This is the only millennial period marked off in the Bible, and is the very period the Millennial Dawn teaching has in mind when it talks of that "golden age" in which the lost will have a "second probation," or "another chance," under more "favorable circumstances," when the heathen will hear the gospel, and be converted. But we are told in this scripture, in language so plain that it is not possible to misunderstand the meaning, that the heathen, the Sodomites, Amalekites, and others who are especially mentioned as having a "second chance," are all dead.

During this entire millennial period, in this so-called "golden age," instead of being alive and listening to the gospel, they are sleeping in the tomb. The one thousand years is bounded at either end by a resurrection, making mistake impossible as to when it begins or ends. It is ushered in by the resurrection of the righteous, and closes with a resurrection of the wicked, who "live not" until this millennial period has passed. How, then, are these unnumbered millions of the incorrigible to hear the gospel? Can these corpses believe and repent? If the work of the church is to proclaim the

gospel to the lost during the one thousand years, it will be a gloomy task indeed. As well go out now into the cemetery and conduct evangelistic services, and expect converts.

And this is the "second chance," to which the rebels against the government of heaven are bidden to look forward. Surely it is a vain hope. So long as this text stands in God's Word, there cannot be the faintest hope held out to sinners of a "golden age" in which all will have "another opportunity" to forsake their ungodly ways, and serve the Lord.

The advocates of the Millennial Dawn see this (nobody, it would seem, could help seeing it). Something must be done to save their entire system of faith from being wrecked by this plain statement of the Word. In some way, the troublesome scripture must be disposed of. And this is the way they do it:

"In this verse (Rev. 20:5) the words, 'But the rest of the dead lived not again until the thousand years were finished,' are spurious. They are not found in the oldest and most reliable Greek manuscripts, the Siniatic, Vatican Nos. 1209 and 1160, nor the Syriac manuscript. We must remember that many passages found in the modern copies are additions which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no manuscript of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment."—"Plan of the Age," Vol. I, pages 288, 289 (note).

The statement that there are "many passages" in "modern copies" of the Bible which do not "properly belong" in the inspired record is a claim similar to that put forth by that modern phase of infidelity known as the "Higher Criticism." The tendency of all such statements is to

cast suspicion upon the Word, and weaken faith in the Bible as an unerring guide.

It is necessary for them to impeach this witness, else the fable of a future probation is revealed. But there is no authority for discrediting the inspiration of the text, unless it be the statement of the author of the book from which the preceding extract is taken; and this is hardly sufficient. The English edition of the Revised Version makes no reference to this text as being "not found" in ancient Greek manuscripts. The American Revised Version which is admitted by the ripest scholars in the land to be the best translation of the Holy Scriptures extant, does not give the slightest hint that a part of the text is omitted in the "most reliable Greek manuscripts." Rotherham's translation, another excellent work, though noting elsewhere "doubtful" rendering, says nothing about this text's being spurious. The Interlinear translation also puts this text on the same basis as other portions of the Holy Scriptures. It is found in Young's translation also, without any hint of its being some "marginal comment." Sawyer's translation contains it, also the Twentieth Century New Testament. In the translation from the Greek text of Von Tischendorf, it is found unquestioned.

(To be concluded.)

THE POWER OF GOD'S WORD

By C. A. Edwards.

The regenerative power of God's Word is set forth by the prophet, Jeremiah, in the following expression: "Is not my word like as a fire? saith the Lord; "and like the hammer that breaketh the rock in pieces?" Jer. 23:29. We are also admonished by the Apostle Paul, "Let the word dwell in you richly." Col. 3:16. This does not mean dwelling in you mechanically. To illustrate: If common salt and iron filings are mixed together a product will be obtained which, judging from its appearance, looks like a new substance. But if carefully examined, however, it will be found to be merely a mixture of salt and iron filings, each of which substance retaining its own peculiar properties. The mixture tastes like salt and has the grit-

ty character of iron filings. If water is added to this mixture the salt will be dissolved in the water and the iron filings will settle to the bottom of the can or retainer, and can be filtered out. The salt can be recovered from the liquid by evaporation of the water. Both the iron and salt can be recovered in their original condition. This is what is called mechanical mixture. The same is true of sugar and water. Sugar may be dissolved in water, but neither the sugar nor the water is changed in composition. The water has the sweet taste of sugar but the water may be evaporated by boiling and the sugar remain unchanged.

Now there are many professed believers in the Word of God whose life and character retain a quality as distinctly different from the Word of God as the iron filings from the salt or the sugar from the water, though together in a sense. Judas and those disciples of Christ in John 6:55-66, are an example. The Jews also. As far as memorizing texts of Scripture, or studying the doctrine, preaching the Word, or expounding the prophecies, or stop working twenty-four hours in each week, or paying all church dues, or sprinkling with holy water (if there is such a thing, when they themselves should jump in a whole barrel of it and remain there) is concerned, they are good Christians. But as far as the personal Christ and living His life is concerned, they are aliens and strangers to the covenants of promise.

But the Word of God said the man of God, is as fire. Reactionary measures are necessary before the human can be perfectly affiliated with the divine. Fire is one of the mediums by which chemical reaction is sometimes obtained. Example: If iron filings and powdered sulphur are mixed together and subjected to fire, a new substance will be formed (iron sulphide). There will be a chemical union between the two substances and neither one could be separated from the other. The mutual action of these two substances produced a distinct change, each losing its own characteristic properties. In the same manner the Word of God has in it the quality of fire; and when received into the soul

will overcome any and every obstacle which will prevent a union or blending together into oneness the human with the divine.

(To be continued.)

IMMANUEL, GOD WITH US

By coming to dwell with us, Jesus was to reveal God both to man and angels. He was the Word of God,—God's thought made audible.

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew the apostacy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but he foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only begotten Son, "that whosoever believeth in Him should not perish but have everlasting life." . . .

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the honor of angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing. . . .

RIGHT TO OBEY

All men desire to be free, yet the majority of the world are slaves. Satan is a hard task-master, and holds as servants all who do not yield themselves to God. It is but right for the creatures to obey the Creator.

The will of God is expressed in the Bible, and those who obey it become the children of God. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Jno. 8:31, 32. It is certainly better to be God's own free men and women in Christ Jesus than to be servants of the devil.

THE BANNER

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The Bible is the writing of the living God. Each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen. It may be that David touched his harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the living strings of his golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent.

This is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying, 'I am the Book of God; man, read me, I am God's writing; study my pages, for I was opened by God; love me, for He is my author: and you will see Him visible and manifest everywhere.'

The Chautauqua Gospel tent meetings closed Sunday, July 6. The meetings proved a blessing to many, and all were spiritually benefited. There was a good interest manifested from the very first. While the meetings practically closed with the winding up of the General Assembly Session, services were held Wednesday, Friday and Sunday nights of each week until July 6, on which date a special car carried us to Thunderbolt River for baptism. This is about 5 miles from Savannah. Twelve persons went forward with the Lord in baptism. There are others who we think will follow soon.

THE TERM CHRISTIAN

The word "Christian" is found but three times in all the scriptures. The places where it occurs are Acts 11:26; Acts 26:28 and 1st Pet. 4:16. These read as follows:

"And the disciples were called Christians first at Antioch." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

The term Christian was given them because they talked about Christ constantly.

The chronology of some of the events recorded in the Acts is not entirely certain, but it seems pretty clear that the followers of our Lord were not called Christians till ten or twelve years after our Saviour's ascension to Heaven.

STRONG IN THE LORD

Paul had a sense of "weakness," "fear," and even "trembling" in his public exercises, especially when he had to confront the gainsaying heathen multitudes. But the "grace" of God was "sufficient for him." It enabled him to sacrifice himself on these occasions for his divine Master. It revealed his own power in contrast with his weakness, and his preaching, though without the enticing words of man's wisdom, was in demonstration of the Spirit and with power. "There is something both affecting and sublime in this spectacle of an infirm, trembling man throwing himself with self-distrust and self-sacrifice, but with triumphant power, against the strongholds of ancient philosophy and heathenism—glorying only the delegated strength of his God; in that strength challenging all the mightiness of earth and hell, and by it revolutionizing the moral world, "turning the world upside down." Learn well the lesson of his example, O trembling man of God! Remember that in thine own weakness is thy divine strength: that the humble earnest soul is irresistibility and always triumphant; that God must fail before He can fail who stands forth only in the name and strength of his God.

The well illustrated tract, "Why Free Seventh-day Adventists," written by Eld. J. W. Manns, will soon be off the Press. The tract surely contains a very stirring message which all Free Seventh-day Adventists can use to a great advantage in the defense of our stand. It will also help others to "break shackle and assert their liberty in Christ Jesus."

Place your order to-day. Price 10c each.

The big tent has been taken down and packed away. We hope it will soon be unpacked in the field again. Oh, how we are longing for a good, strong, consecrated man to conduct tent meetings the whole year. Let us pray the Lord of the harvest to send workers in to His vineyard. Who will go today?

Sister L. L. Johnson, our Secretary-Treasurer, is visiting in Chicago for a few weeks this summer. While she is greatly missed from the office, we are glad that she can enjoy the much needed rest. Sister E. E. Dennison, the assistant Secretary-Treasurer, is in charge of the office work.

The Banner Association is earnestly requesting all the readers of The Banner to kindly send in your Subscription for the paper. Do this and help continue its publication. Church Missionary Secretaries are also requested to make remittance by return mail. We thank you.

Bro. W. L. Blunt has been on the sick list for the past 12 months, but is now improving, and will visit Brunswick, Ga., Hawthorne, Gainsville, Fla., and other places where we have church work.

In a letter from Bro. C. J. Ellis of Florida Com. Cuba, he states that he arrived home safely, and found all the brethren well, and glad to welcome him home again.

Eld. C. A. Edwards left New York, Friday, July 4th., for Barnes, Ont., Cuba. He writes that he spent a pleasant time in the big city.

"The Better is always an enemy to the Best."

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

Nineteenth Meeting.

The nineteenth meeting of the Third Biennial Session was opened on May 28th, at 11:30 a. m., with the use of hymn No. 272, Christ in Song. Prayer was offered by Elder Edwards. Elder Manns presided.

The Committee on Plans and Resolutions reported as follows:

1. Whereas, the manifold blessings of God have attended our feeble efforts during the past biennial period; and whereas, God has blessed our delegates in coming together from various parts of the great field, crossing hundreds of miles on both land and sea without sickness or accident to any one of us;

Therefore, Resolved; that we express our heartfelt gratitude to our Heavenly Father, pledging ourselves anew to Him for the finishing of the work of preaching the Third Angel's Message.

2. Whereas, our denominational church paper, "The Banner," has done and is doing a great work in opening up new fields, and whereas, the paper is indispensable to our denomination, therefore, we recommend that each local assembly or local mission, urge upon the members of our local churches the importance of making a special effort to increase its circulation. We further recommend that each assembly or mission place a standing order payable each month for a definite number of copies.

3. Whereas, we believe that the Sabbath School is the church at study, and whereas, if we would have a well informed church concerning the principles and doctrines, therefore, we recommend that our churches endeavor to select such Sabbath School officers who will study and plan wisely for the progress of the Sabbath School.

4. Resolved, that our Sabbath School Secretaries furnish a quarterly report to the Secretary of the Assembly or Mission, and that the Assembly or Mission Secretary furnish a quarterly report to the Secre-

tary of the General Assembly.

5. We further resolve, that all our Sabbath School offerings be devoted to foreign and home missionary work. Resolved, that our Sabbath Schools everywhere set a goal for Sabbath School offerings.

6. Whereas, we are in need of suitable literature in the form of tracts bearing our own imprint; therefore, we recommend that a special effort be put forth to raise a fund for the publication of such tracts, and that the first tract published be, "Why Free Seventh-day Adventists?"

7. Whereas, the sustentation has proven a valuable asset to our work, and whereas, it is a God-given duty of the church to care for its poor and sick, therefore, resolved, that we heartily approve of the Sustentation, and that it become the general church fund. After a brief discussion the resolutions were adopted. A motion prevailed and the meeting was adjourned with prayer.

Twentieth Meeting.

On the above date, at 3:30 p. m. the twentieth meeting of the Third Biennial Session was opened by singing hymn No. 511 Christ in Song. The meeting was called to order by the chairman, Elder J. W. Manns. Prayer was offered by Bro. Chas. J. Ellis, after which Elder J. B. Mosley, President of the Central American Assembly, reported for the assembly in a whole. His report in part follows:

Central America is a very large and extensive field; it is divided up into different republics and separated by water. These republics are owned by different governments and their populations are very enormous. Through the instrumentality of a huge gospel tent effort conducted by Evangelist J. W. Manns, the work of Free Seventh-day Adventists was established in Central America. The Central American Assembly was organized October 22nd, 1922, and in spite of the many difficulties and misrepresentations I am glad to report seven organized churches and companies.

The condition of the field demands more laborers. The harvest truly is plenteous, but the laborers are few. Calls are coming from many unentered fields, which cannot be answered. And at the same time im-

mediate help is required for the fields already entered to foster and enhance the work on the ladder of progress.

Elder Mosley's report was indeed impressive, stimulating and encouraging. He explained how the work started in Central America,—the many difficulties and trying experiences he had undergone. He also confirmed the report of Elder Manns' deportation from Costa Rica, and explained in detail all who were at the bottom of the plot. He made earnest appeal for another worker in Central America, and same was responded to, as will be seen in the resolutions. The financial and missionary reports were then given. Following, letters from the Port Limon Church were read. Words of encouragement were spoken and after a brief commentary his report was received.

A motion prevailed and meeting was dismissed by Elder Mosley.

Twenty-first Meeting.

The twenty-first meeting of the Third Biennial Session was opened at 8:30 p. m. of the above date, with the use of hymn No. 679, Christ in Song.

Elder J. W. Manns occupied the pulpit. He delivered a most interesting and touching sermon. Subject: "Which Is the True Church and Who Will Be Saved?"

Which is the True Church, and Who Will Be Saved?

To Peter, Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. The church of the living God is called a building. To be steadfast and immovable, it is necessary that a building have a firm foundation, so of this spiritual house,—the church of Christ, for the Lord says, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation." Isa. 28:16. In his letter to the Corinthians, Paul said: "Other foundation can no man lay than that is laid, which is Christ Jesus." 1 Cor. 3:11.

But there are many churches in the world today, yea, so many, and each of them preaching a doctrine of its own, at the same time claim to be building on the same foundation upon which Christ built His Church. This has been, and is very per-

plexing to many honest in heart. Therefore, the question, which is the true Church? is a reasonable one. The answer is in God's Word, the blessed Holy Bible.

Our Saviour asked the question: "Why call ye me Lord, Lord, and do not the things which I say?" He also said of the true character building in His Church: "Whosoever cometh to me and heareth my sayings, and doeth them, I will show you whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." Luke 6:46-48. In the Book of Eph. 2:19, 20, Paul writes of members of the church: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

But the apostles and prophets, all kept the commandments of God. David said: "I made haste, and delayed not to keep thy commandments." Ps. 119: 55, 60. Of Zacharias and Elizabeth, it is written: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:5-6. Jesus said to His Church: "If ye love me keep my commandments." John 14:15. And again, He said: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in His love." John 15:10.

Thus, the true church, in the wilderness was known by keeping all the commandments of God, and so was the true church known in the days of Christ. They all kept the commandments of God, including the Holy Sabbath-day.

Then, by what will the true church of God be known in the last day, and, when its Lord shall appear? Let us turn to 1 John 2:3, 4: "And hereby we do know that we know him, if we keep His commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him." Again, in Rev. 14:12,

we read: "Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus."

Thus, it can be seen that the true church of the last days, will be a commandment-keeping church. Now, which of the many churches do you know is keeping the commandments of God? Is it the Catholic Church? Let this Church answer. She says: "No, by my divine power, I abolish the Sabbath-day and command you to keep holy the first day of the week."

Do the Methodists, Baptists and other leading Protestant churches keep the commandments of God? No, they break the fourth commandment—the Sabbath which is the Seventh-day—and attempt to keep Sunday, the first day of the week, without one line of Scriptural authority. Notwithstanding, Christ, the great Head, the chief Corner-stone of the true Church says: "By this we know that we love the children of God, when we love God and keep His commandments." 1 John 5:3.

But are not all of these churches in the great race? Yes, but only one will win the great prize. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." 1 Cor. 9:24.

Then, only the commandment keeping Church will enter heaven at last. Oh, my friends, if you are not connected with that church, in the name of Him, in whom I put my trust, seek that church—the commandment-keeping church of Christ, and be added thereto for His name's sake.

In the Book of Matthew, chapter 25, we read of ten virgins, who took their lamps and went forth to meet the Bridegroom, "And five were wise, and five were foolish." But note, all of them were virgins, but did all go in with Him to the marriage? No, because all were not ready, all were not commandment keepers.

"While the bridegroom tarried, they all slumbered and slept, and at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." "Then all those virgins arose, and trimmed their lamps, and the foolish said unto

the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves, and while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, verily I say unto you, I know you not."

Thus, the many churches of today may be divided into two classes, and may be represented by these two classes of virgins, the wise and the foolish. The virgins all had lamps, and so all of the Churches have the word of God, which is a lamp. But all have not the oil, which is the Spirit of God that lights up the path.

Simply having the Bible—the Word of God, will not suffice. The mere profession will not permit any church in heaven.

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23.

Thus, the true church will be known by doing the sayings of the Father. That is, keeping all the ten commandments of God—the Sabbath-day which is the seventh day of the week, by the world called Saturday included. As a Christian which day are you keeping? To rightly and truthfully decide or answer this question is to say which is the true Church, and whether you are a member of that church or not. "He that saith I know Him and keepeth not His commandments is a liar and the truth is not in him." 1 John 2:4.

Then, who will be saved?

"If thou wilt enter into life, keep the commandments," was the reply of Jesus to a young man who asked, "what good things shall I do that I may have eternal life?" Matt. 19:16-17.

Let us hear the conclusion of the whole matter; fear God and

keep His commandments; for this is the whole duty of man." Ecc. 12:13.

"Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

Now, my friends, can you answer the question, "which is the true Church?"

May God bless and keep you, for His name's sake.

Twenty-second Meeting.

The twenty-second meeting of the Third Biennial Session was called to order at 3:30 p. m. on May 29th by the chairman, Elder J. W. Manns. Hymn No. 286, Christ in Song, was sung. Prayer was offered by Bro. J. H. Buckland, of Moron, Cuba, after which the Committee on Plans and Resolutions made further partial reports as follows:

8. Whereas, our work in foreign fields is in need of special help from the President of this Assembly; therefore, we recommend that as soon as possible after this meeting he visit the following fields: Central America, Jamaica and Cuba, spending as much time as possible in each field.

9. Whereas, there has come an urgent call by Sister Henrietta Fox from our faithful little company at Omaha, Nebraska; therefore, we recommend that the Executive Committee seek to find a suitable man and his wife to engage in Bible work in that city.

10. It is further recommended that the Executive Committee seek to find a qualified worker to take up the ministry in Central America, laboring under the directions of the Central American Assembly, and that the General Assembly pay the salary of said worker until the Central American Assembly becomes financially able to shoulder the responsibilities.

After a brief consideration same was unanimously adopted.

The Committee on Licenses and Credentials was next called upon to report. Elder C. A. Edwards, the Secretary of the Committee, reported, and the following named persons were granted Ministerial Credentials: J. W. Manns, C. A. Edwards, J. B. Mosley, C. B. Mead.

Ministerial Licenses were granted to: W. L. Blunt, Henry E. Alston, J. H. Buckland.

Missionary Credentials were granted to: Mrs. L. L. Johnson, Miss E. E. Dennison, Mrs. A. B. Brown, Mrs. I. M. Hatcher, Mrs. J. B. Mosley, E. A. White, Chas. J. Ellis, Miss Viola Manns, A. H. Lindsay, Miss Mary F. Manns, W. T. Daly, U. Williams, J. J. Brown, J. Ewin, Miss I. Eccleston, Miss F. Drummons, D. Dunn.

A motion prevailed and meeting was dismissed with prayer by Bro. H. E. Alston.

Twenty-third Meeting.

The twenty-third meeting of the Third Biennial Session was opened with a song by the choir at 8:45 p. m. of the above date, after which hymn No. 845, Christ in Song, was sung. Prayer was offered by Elder C. A. Edwards. Sermon delivered by Bro. Chas. J. Ellis of Florida, Cuba. Subject: "The Right Way That Ends in Death."

This sermon was very touching and inspiring, and indicated to the children of men that the way that seemeth right to a man ends in death. For man's way is the way of death, but God's way is the way of life. In conclusion the speaker urged every one to seek God's way, which leadeth to life eternal.

Meeting was dismissed with prayer by Bro. J. H. Buckland.

(To be continued)

PATIENCE.

John, on the Isle of Patmos nearly two thousand years ago, pointed an index finger to the last generation of men and declared: "Here is the patience of the saints." From this it is evident that God's last warning message will call out and develop a people, in whose characters patience will be a prominent characteristic.

Patience is not a virtue which may be acquired without effort, but must be diligently sought and cultivated. It is one of the steps in the ladder described in 2 Peter 1:4, 7, the top step of which is the charity of Christ's life. Those who desire to be among that chosen number, of whom it will be said, "In their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:5), will do well to study carefully the successive steps in this ladder; for this order gives the secret of success. Let it be re-

membered that patience will not be attained until temperance dominates the life, not only in the matter of drinking, but also in eating, and working, and every habit of life.

Paul speaks of the sin which doth so easily beset us,—and he refers, undoubtedly, to the sin of unbelief,—but as we listen to the testimonies of God's people lamenting the sin of impatience, it makes one think that this is the sin which doth so easily beset the remnant people.

Beloved God wants us to gain victory over this sin; and perhaps it will take trials and tribulations to enable us to develop the patience of the saints. "Many shall be purified, and made white, and tried." Dan. 12:10. "Think it not strange concerning the fiery trial which is to try you, as some strange thing happened unto you." 1 Peter 4:12. These statements lead us to expect trials, and also forewarn us, and prepare us to heed the admonition of the fifth chapter of James.

In this chapter we have an outline of the great struggle between capital and labor, which will develop just before the return of the Saviour. The chapter opens with a message to the capitalists, or rich men; then follows a message to the laboring men; but in the verses seven to eleven, we have a direct message to God's people of the last days. When they see this last day struggle between capital and labor developing, they are to be patient, knowing that the coming of the Lord is right at hand.

It is then that they are referred to the experiences of Job, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Jas. 5:11. Surely the Lord must have a special object in directing us to study the experiences of Job at this very time. God permitted trials to come upon Job for a special purpose. He will permit trials to come upon us for the same purpose; and in the experiences of Job, we may learn helpful lessons, and thus shun the pitfalls which we meet.

When we compare our trials with those of the patriarch, they indeed seem insignificant. It is

difficult to conceive how a greater series of calamities and trials could come to a man than those which came to Job in such swift succession. One section after another of his property and wealth was swept away, until his vast herds of oxen, sheep, camels, and asses were decimated. But this was not the end of his troubles. Satan was not satisfied. He now directed his wrath against the children of Job, and they were swept away at one stroke, leaving only his wife to console him—a consolation which was one of Job's greatest trials. Think of this man, after having passed thru such bereavement and trouble, covered with boils, and sitting dejectedly upon an ash-heap, compelled to hear the wife whom he loved say:

"Curse God and die." A man's wife may be a comfort or a trial to him when he comes down to a crisis of that kind, and may influence him most profoundly either toward discouragement, or faith and hope.

But this was not the end of Job's trials. When his three professed friends came and sat in a semi-circle about him for seven days and seven nights without speaking a word, it was too much for Job. When the other great trials came upon Job the record states that not by one word of impatience did Job sin with his lips." In the following passages you will plainly see that Job has taken his eyes from the Saviour, and has them centered upon men. Chap. 7:11; 10:1; 12:1-3; 16:1.

When we come to the sixteenth chapter, we find that Job has fixed his eyes again upon Jesus, and he talks with the same faith that he did in the first two chapters. Listen to his exclamation of faith, "For I know that my Redeemer liveth." Oh, we need to catch a glimpse of the One who will cause all things to work together for good, when we are passing through the valley of the shadows.

But still Job's comforters continue to torment him, and again Job takes his eyes from the Saviour, as his words in verse three of chapter twenty

indicate: "Suffer me that I may speak; and after I have spoken mock on." What a temptation there is to speak the last word, and it is this last word which causes all the trouble. Surely here is one lesson to which the Lord points us, when He tells us through James to study the experiences of Job.

In the fortieth chapter, the first two verses, we find the Lord speaking directly to Job, telling him that in contending with his three friends, he has been contending with God. It is then that Job sees himself as he appears in the eyes of heaven, and he exclaims: "I am vile, I will lay my hand upon my mouth."

O, beloved, the lesson that the Lord wants us to learn is, no matter how severe the trial we may be called upon to pass thru, keep your eyes fixed upon the Saviour, who will help us in every time of temptation.

CHRIST THE REMEDY

Man had broken the law; but the Son of God offers to become man, and keep the law, and satisfy its claims for man. So he says: "Lo, I come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7.

And when he had become man we hear him declaring to his hearers: "I am come down from heaven, not to do mine own will, but the will of him that sent me." Jno. 6:38.

In the Garden of Gethsemane, with the weight of the world's sins crushing his soul, and the agonies of the cross staring him in the face, we hear him declaring, "Nevertheless not my will, but thine, be done." Luke 22:42. In that attitude he went to the cross; in that attitude he hung upon the cross between earth and heaven, a self-given sacrifice for a race in sin; and, while hanging there, could still plead with the Father in man's behalf, "Father, forgive them; for they know not what they do."

And still we cry, "The Banner Will Sell." The brethren in the Cuban Mission prove it.

LABOR HONORABLE

So long as we are in the world, we must have to do with the things of the world. There will ever be a necessity for transaction of temporal, secular business; but this should never become all-absorbing. The Apostle Paul has given a safe rule: "Not slothful in business; fervent in spirit; serving the Lord." The humble, common duties of life are all to be performed with fidelity; "heartily," says the Apostle, as unto the Lord. Whatever our department of labor, be it house work or field work, or intellectual pursuits, we make Christ first and last and best in everything. But aside from these worldly employments, there is given to every follower of Christ a special work for the upbuilding of His kingdom,—a work which requires personal effort for the salvation of men. It is not a work to be performed once a week merely, at the place of worship, but at all times and in all places.

When you get into a tight place, and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn.

Self-supporting Missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God.

No man is a failure who is upright and true. No cause is a failure which is in the right. There is but one failure, and that is not to be true to the best that is in us.

Read the Bible, and regard it as the voice of God speaking directly to you.

Bro. J. H. Buckland also had a safe passage home. He lives in Moron Cuba.

"Some people are opposed to the Bible because the Bible is opposed to them."