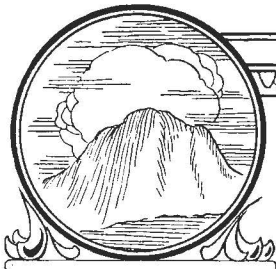


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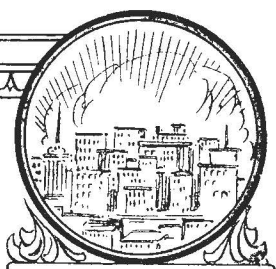
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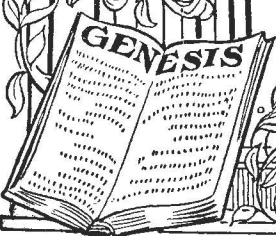
"He that Winneeth Souls Is Wise"



THE
COMMANDMENTS
OF
GOD



AND
THE FAITH
OF
JESUS



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GOD'S LAW IMMUTABLE

"The temple of God was open in heaven, and there was seen in his temple the ark of His testament." The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great day of atonement, for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven, and the ark of His testament was seen, point to the opening of the most holy place of the heavenly sanctuary, in 1844, as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary, they had come to understand the Saviour's change of ministration, and they saw that he was now officiating before the ark of God, pleading His blood in behalf of sinners.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen. Within the holy of

holies, in the sanctuary in Heaven, the divine law is sacredly enshrined—the law that was spoken by God himself amid the thunders of Sinai, and written with his own finger on the tables of stone. Rev. 11:19.

The law of God in the sanctuary in Heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript. Those who arrived at an understanding of this important point, were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Saviour's words, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law." The law of God, being a revelation of His will, a transcript of His character, must forever endure, as a faithful witness in Heaven. Not one command has been annulled; and a jot or tittle has been changed. Says the Psalmist: "Forever, O Lord, thy word is settled in Heaven. All his commandments are sure. They stand fast forever and ever." Matt. 5:18; Ps. 119:89; 111:7-8.

In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed: "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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it."

By the first angel, men are called upon to "fear God, and give glory to Him," and to worship him as the Creator of the heavens and the earth. In order to do this, they must obey the law. Says the wise man, "fear God and keep His Commandments, for this is the whole duty of man." Eccl. 12:13. Without obedience to his commandments, no worship can be pleasing to God. "This is the love of God, that we keep His commandments." 1 John 5:3.

He that turneth away his ear

from hearing the law, even His prayer shall be abomination." Prov. 28:9.

The duty to worship God is based upon the fact that he is the Creator, and that to him all other beings owe their existence. And wherever, in the Bible, his claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of his creative power. "All the gods of the nation are idols; but the Lord made the heavens." Ps. 96:5. "To whom then will ye liken me, or shall I be equal?" saith the Holy One. Lift up your eyes on high, and behold who has created these things. Isa. 40:25-26. "Thus says the Lord that created the Heavens: God himself that formed the earth and made it . . . I am Jehovah, and there is none else." Isa. 45:18. Says the Psalmist: "Know ye that Jehovah, he is God; it is he that hath made us, and not we ourselves." Ps. 100:3. O, come let us worship and bow down, let us kneel before the Lord our Maker." Ps. 95:6. And the Holy beings who worship God in Heaven state, as the reason why their homage is due to him, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things."

In Rev. 14, men are called upon to worship the Creator, and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God 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." Concerning the Sabbath, the Lord says, further, that it is "a sign . . . that ye may know that I am the Lord your God." And the reason given is, "For in six days the Lord made heaven and earth, and on the seventh day rested, and was refreshed."

The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God, because he is the

Creator and we his creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. Ex. 20:8-11. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and his creatures. This great fact can never become obsolete, and must never be forgotten." It was to keep the truth ever before the minds of men, that God instituted the Sabbath in Eden and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "him that made heaven and earth and the sea, and fountains of waters." It follows that the message which commands men to worship God and keep his commandments, will especially call upon them to keep the fourth commandment.

DEACON JONES AND THE VISITING MINISTER

"Well, how do you do, Brother Jones! I am very glad to see you again, but sorry that the train was late, necessitating a long wait on your part."

Thus spake the visiting minister as he stepped from the Overland Express at the little town of "Sincerity," where Deacon Jones had waited nearly one hour because of the tardiness of the train which brought the visiting minister, who was to spend two or three days with the "Good Profession" church several miles out in the country. However, the two were soon comfortably seated in the deacon's buggy and were on their way to his hospitable home. Upon their arrival they greatly enjoyed a bountiful dinner which had been carefully prepared by the deacon's industrious and faithful companion.

"I believe I shall have time to call on only one of the brethren this afternoon." So spake the visiting minister, after leaving the table. "Perhaps you had better call on Sister Cheerfulness this afternoon, inasmuch as she lives only a little way from here," suggested Deacon Jones. Whereupon the following conversation between the visiting minister and Deacon Jones took place:

Visiting Minister: "Is Sister Cheerfulness the treasurer of your church?"

Deacon Jones: "O no! Brother Tardiness occupies that honored position in the church, but he lives several miles from here."

Visiting Minister: "Well, I must hasten along then, for I greatly desire to look at the church treasurer's record book before Sabbath comes on. I should like to see just who belong to the 'Good Profession Church'."

Deacon Jones: "Yes, but, my dear brother, if you wish to find out who belong to the church, you surely know that you should consult the church clerk and not the treasurer."

Visiting Minister: "Well, I don't know about that, Brother Jones."

Deacon Jones: "Why, surely, whenever folks join the church, it is the church clerk that records their names on the books."

Visiting Minister: "When does the church treasurer write the names upon his book?"

Deacon Jones: "Of course he writes the names of the members on his book whenever they turn in any money to the cause."

Visiting Minister: "Let me see, Deacon, that would include tithes too, would it not?"

Deacon Jones: "Why, yes, whenever the brethren of the 'Good Profession' church pay tithes their names naturally appear upon the record book of the church treasurer."

Visiting Minister: "Well, then, my dear brother, I should be able to find out just who belong to the church by looking over the treasurer's book. It ought to be the most up-to-date record in the church."

Deacon Jones: "I see the point Elder, but I am somewhat afraid that we don't have quite so many members according to the treasurer's book as we have ac-

ording to the clerk's book."

Visiting Minister: "Well, Deacon, I don't see how that comes about. Your members surely all pay tithe? Why, that is one of the Biblical principles that we have defended loyally throughout all our past history. Just think how the Lord depends upon every member of the church to be faithful in this matter, in order that the work may move forward without any financial embarrassment."

Deacon Jones: "Yes, I heartily agree with you; but you know some of the members of our church don't see the importance of faithfulness to the Lord in this particular matter."

Visiting Minister: "Then they are not very good church members, are they?"

Deacon Jones: "It hardly seems that they can be."

Visiting Minister: "You know our good Guidebook says that the Sabbath is holy, and it also says also that the tithe is holy."

Deacon Jones: "Elder, I am very anxious that the whole church should get the benefit of your remarks upon this point. Can you not somehow call attention to this matter in our meeting tomorrow morning?"

Visiting Minister: "I think perhaps we ought to give some study to the importance of faithfulness in tithe paying, so that the cause of God shall not suffer want; for you know, Deacon, the sooner we get the work all finished, the sooner we can expect our Lord to return, and take us to that blessed home that He is now preparing for us. But I must hasten on my way to see Brother Tardiness, for perhaps a few words of encouragement will help him to represent rightly the Lord's storehouse in our 'Good Profession' church."

S. A. R.

The true seer is God's eye for His people.

The devil's other name is, "They all do it."

A true prophet gets his knowledge from God at first hand.

A remnant of cloth is the last portion, and must be exactly like the first yard. So the remnant church must be like the apostolic.

FAITH

Without faith it is impossible to please Him: For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Faith in God's word fills our souls with praise and gratitude as we test step by step the "exceeding great and precious promises," 2 Peter, 1:4, and know that they are an anchor to the soul.

The Lord has promised that if we will acknowledge Him in all our ways, He will direct our paths. Prov. 3:6. The desire of my heart was to have implicit confidence in God and love Him so much that I would yield myself into His hands to be used as an instrument for the salvation of souls, and willing to do the work that He saw would best glorify His Name.

Only faith in God's Word can take the carnal mind, which is contrary to all the principles of righteousness, and mould and fashion it according to His divine purpose. The promise that "All things work together for good to those that love the Lord." Rom. 8:28, will prove a blessing to all that will believe to the extent that they will praise God in the dark and trying hours, as in the bright and prosperous ones.

I call to mind an experience when all seemed dark to me, and as I prayed, the Spirit of the Lord directed me to go to a certain city where I found a lady who had been praying for a knowledge of God's Word, and she accepted every ray of light that was shown her. In the dark hours we will seek the Lord more earnestly, then the Spirit of the Lord can make the deepest impressions upon the mind and we will appreciate the blessing the more. In all our experience, if we will only have faith in God, we shall never be confounded, for in Him is no darkness at all." 1 John 1:5. So let us step out on the promises of God. He will never fail nor forsake us, and we will find that He is the same loving Father that delivered Daniel from the lion's den, the three Hebrew children from the burning fiery furnace, and He has promised that the angels of the Lord shall "encamp round about them that fear God and

deliver them," (Ps. 34:7), and nothing is too hard for Him, so have faith in God.

THE ENTANGLEMENTS OF LIFE

The tapestry that hangs in the halls of princes in the Old World is a very elaborate and beautiful fabric, too rare and costly for any but monarchs and millionaires to own. In the manufactory it is woven by hand, thread by thread. The weaver sits on the wrong side of the web as he works. He sees nothing but a ragged surface and an unmeaning tangle of loose and variously colored threads.

High above him on the wall hangs the beautiful picture of some great master which he is set to copy. But as his eye passes from the model to his work he keeps drawing in the rough threads one by one, and trying to imagine how it looks on the other side. But as he sits at his daily task, drawing in thread after thread, he sees nothing but the same ragged, unmeaning thicket of ravelled ends and confused colors.

When his long toil of days and weeks and months is done, and he goes round to the other side to see the result, he beholds an even surface and finely shaded picture—a clear and beautiful copy of the work of the great master that hung as a model above him on the wall. Nobody who sees the finished picture without knowing how it was made could imagine that it grew slowly under the weaver's hand, day by day, out of tangle and discolor and confusion.

And so are we set to toil at the task work of our life, day after day, year after year. And when we do our best we are only drawing in a thread at a time. And when we look at our work we see little but loose ends, plans incomplete, efforts unsuccessful. Above us and far away from us is the perfect work of the divine Master whose life we are trying to copy. We work on wearily, too often fitfully and complainingly, discouraged and yet hoping, defeated and yet trying again, ready to ravel out and reject everything we have done, every time we lift up our eyes to the harmonious and perfect work of the Master.

But we have only to toil on patiently, cheerfully, in such a way as we can. And when our day of toil ends and we go over to the other side, we shall see that our fitful and despondent efforts were directed by an unseen, all our ravelled threads were wrought into an even and continuous web. And after we shall wonder and rejoice at the completeness of our work, and most of all we shall wonder and rejoice to hear the great Master say, "It is well done."

A CONTROVERSY

A brief history of the great controversy between Christ and satan as manifested in the Persian kingdom, recorded one of its kings in the book of Esther. God raised up the Medes and Persians in answer to the prophet Daniel's prayer to deliver the Jewish people, and satan set his forces to resist it. See Zachariah 3:1, 2. There are four characters mentioned in this book who stand prominent, and through them, and by them, many others are brought in. Many circumstances cluster around them, as is always the case with adherents of any good or bad cause; these like clusters on the vine help to make the story more interesting. These all form rivulets that make the stream which flows into the great ocean of the deep unfathomable plan of God's purpose to deliver the people of God. This plan in all its details reveals God as one of infinite mercy and love, by no means clearing the guilty, but showing mercy unto thousands of those who fear Him and keep His commandments.

Ahasuerus, the king of the Persians, whose laws were supreme and altered not, stands at the head as the agent of satan. Haman stands at his right hand as a chief counsellor to the king on the religious side of the question. On the other hand is Mordecai, who sat in the king's gate, one of the lowest officials in the kingdom, having an integrity that would not swerve under any circumstances, even at the risk of his life. At his right hand was Esther, a girl that he had brought up as his daughter. She was retiring, modest, unassuming, but an obedient child. These two were

the hand of God to carry out His purpose, while the first two were the hand of satan to carry out his purpose of destroying the people of God. Ahasuerus had position, wealth, and worldly honor on his side. Under satan, Ahasuerus was the king of the world. He was wealthier than any other Persian king. He reigned over one hundred and twenty-seven provinces. Haman was his principal counsellor, who was also wealthy, and had great influence with the king. As far as the record goes Mordecai and Esther were poor in this world's goods, but rich in faith, giving glory to God.

Haman represented the religious side of the question. He gave the following reason why the Jews should be destroyed: "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all the people; neither keep they the king's laws; therefore, it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver to the hands of those who have charge of the business, to bring it into the king's treasuries." Wonderful argument. The Jews were a harmless people. Nothing immoral or wicked had they done, but their laws, the laws of God, were different from the king's law. It won and the controversy began.

BAPTISM

Baptism is an expression of faith in the death and resurrection of our Lord and Saviour Jesus Christ. It is an outward ordinance of initiation into the heavenly family. Christ's commission to the disciples was "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." As long as there is a soul to be converted, the great gospel commission last.

There is but one form of genuine baptism. John baptized Enon near to Salim, because

there was much water there." John 3:23. While Philip was giving the eunuch a Bible study on Christ, they came to the water, and the eunuch said, "See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. It requires a certain amount of water to baptize after the order of Christ's baptism, for we are buried with Christ "in baptism, wherein also ye are risen with Him through the faith of the operations of God, who hath raised him from the dead." Col. 2:12.

We die to sin by faith in Christ: we confess that faith by burial in the water. Then we arise to walk in newness of life. Christ is our example. As Christ literally died for us, so we die to sin; and as Christ arose from the dead, so we rise from the watery grave to walk in newness of life. This is Christian baptism. We are baptized by the administrator into the unity of the faith of Christ.

"There is one body, one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and on you all. Eph. 4:4-6.

Some hauntingly ask, "Why are there more women in the church than men?" Why are there more men in prison than women?

SPECIAL NOTICE

Due to the financial depression and lack of funds, we will be compelled to reduce the size of the Banner. We regret to resort to this, but the only way same can be averted is, if every member of the denomination does his part in selling a definite number of copies each month, and put forth energetic effort to take subscriptions and report for them regularly. If this is done, the financial deficit that is now looming over this part of the work will be ameliorated.

CAN YOU TELL ME WHY IT IS THAT—

¶We go early to the theater?
We go late to church?

¶We get the front seat at the theater (if we have the money)?

We get the back seat in church, or blush crimson if the usher drags us to the front?

¶The skirt dancers or ballet girls at the theater get \$35.00 a week?

The preacher gets \$18.00?

¶We stand in line for two hours waiting for the doors to open at the theater?

We go home after a two-minute pause if the janitor is tardy in unlocking the door of the church?

¶We sit in the theater for hours blissfully filling our lungs with tobacco smoke and never even thinking a murmur?

We threaten to quit church altogether if the air isn't "pure and sweet" and kept at an even temperature?

¶We stand throughout a performance of three hours at the theater if the seats are sold out and the show is extra good?

We are almost insulted if the usher asks us to stand for ten minutes at church?

¶We can remember three-fourths of the jokes the silly comedian has on his repertoire?

We forget the minister's text before he has given the reference?

¶We go to the theaters five nights in the week (possibly seven) if we think we can afford it?

We think ourselves exceedingly pious if the inside of the church sees us twice in one week?

¶We cheerfully give 25c to \$5.00 to the ticket seller at the theater?

We grudgingly give 10-15c to the deacon on Sabbath morning?

¶We forget there is such a thing as time in the theater?

We keep one or both eyes on the clock in church?

¶We laud the manager if he gives us an extra long program at the theater?

We kick like yearling colts if the preacher talks over forty-five minutes?

¶Who is to blame, the church, the people, or the theater?

FREE SEVENTH-DAY ADVENTISTS PROGRAM

Our Program Is:

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

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

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

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

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

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

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

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