

The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



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I. JOHNSON

power of God to save. What shall we do then? Shall we continue to walk with the ungodly? I say no, God forbid. The plain, positive command is, from such turn away.

"Blessed are the undefiled in the way who walk in the law of the Lord. Blessed are they that keep His testimonies and that see Him with the whole heart. They also do no iniquity, they walk in His way."

As we read the daily newspapers we are startled to see how wickedness is practised by ungodly men. It seems to be impossible for men to commit the terrible crimes that they are actually committing today. Murder, robbery, kidnaping and everything that goes to destroy is man's pleasure. Is there any reason for all of this? Yes, and here it is. 1 Peter 5:8; Job 2:2. Since we are aware of the fact that Satan as a roaring lion is going to and fro in the earth, and walking up and down in it, seeking whom he may devour, we should seek God earnestly for a closer walk with Him.

O let me walk with thee my God,
as En-och in

Days of old; Place thou my
trembling hand in thine, And
Sweet com-mun-ion with me
hold; E'en tho' the path I
May not see, Yet, Je-sus, let me
walk with thee.

I can not, dare not walk a-lone;
The tem-pest rag-es
In the sky; A thou-sand snares
be-set my feet, A
Thou-sand foes are lurk-ing
nigh; Still thou the rag-ing
Of the sea; O Mas-ter, let me
walk with thee.

If I may rest my hand in thine,
I'll count the joys of
Earth but loss, And firm-ly,
brave-ly jour-ney on; I'll
Bear the ban-ner of the cross,
Till Zion's glo-rious
Gates I see: Yet, Sav-iour, let
me walk with thee.

MRS. A. B. BROWN.

THE END DRAWING NEAR

Having foretold the destruction of Jerusalem, and given to the believers signs by which they might find deliverance in the day of its overthrow, Christ yet more fully answered the sec-

ond part of the disciples' question, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Quickly He passed to the events of the latter days. But first He sketched in a few words the tribulations through which His church was to pass during the intervening centuries. Daniel the prophet had written of this experience, foretelling the long period during which the papal power was to "wear out the saints of the Most High." Dan. 7:25. Of these times, Christ said in His prophetic discourse:

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor evil shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

It is evident that Christ referred to the time of tribulation foretold by Daniel, not to the trials attending the flight of the Christians from Jerusalem, for their flight was a deliverance of the elect from trial. However much the weak man have suffered temporarily in fleeing from their homes, the great suffering of that time came upon the unbelieving, who had no shelter.

This prophecy given by our Saviour presents the picture of a long-continued persecution of His own elect, and foretells the shortening of the allotted time. God was to intervene in some special way to save His people. And it was even so. The elect did suffer all through the centuries of intolerance, until the rise of the Reformation and the spreading abroad of God's Word broke the power of ecclesiasticism, thus shortening the days of bitter tribulation.

According to Daniel's further prophecy, the period of trial and persecution was to reach "even to the time of the end." Dan. 11:35. Naturally, then, we should look for the signs of the latter days to begin to appear following these days of tribulation. And so we find the next words of Christ's discourse introducing the topic of His second coming. From now on the prophetic outline deals with events

leading down to the end of the age.

First the Saviour utters a warning against false ideas concerning His second coming. That no theories of a secret coming might deceive the unwary, He says in plain words:

"If any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not, For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Today we see the need of this warning. Some of the most subtle deceptions are found in the teaching that Christ has already come, secretly, or that He comes in the chamber of death, or in the spiritualistic seance. Against all these errors we are forewarned, as well as against any agencies that may come showing marvelous signs and wonders. The close of human probation, the coming of the day of God, will be as a thief in the night; and Christ's coming itself will overtake the unwatchful all unprepared.

Nevertheless, when He comes, "every eye shall see Him," and all the glory of heaven will burst upon a quaking world.

Signs in the Heaven and the Earth

Now the Saviour's outline of prophecy presents the signs which were to show when the coming of the Lord was near. Referring again to the days of tribulation foretold by the prophet Daniel, Christ says:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Matt. 24:29, 30.

In Luke's record of the same prophetic discourse, additional signs are given, describing con-

ditions in the earth as Christ's coming draws near. His account reads:

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. Luke 21:25-28.

Yet again, the prophet John, in the Revelation, foretells these signs in the sun and moon and stars, as they were presented to him in a vision of the last days. But his record shows that this series of signs was to be preceded by a great earthquake. He describes the order of events as follows:

"I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 12:13.

In these scriptures four great signs of Christ's approaching advent are listed for our study, as follows:

1. The great earthquake.
2. The darkening of the sun and moon.
3. The falling of the stars.
4. Distress of nations, and other signs.

SOME FACTS ABOUT THE TITHE

God reserved all the tithe of the land. It was of the seed of the land or the fruit of the tree and it was declared to be holy unto the Lord. God was so particular that the tithe, no more or no less, should be paid, that, when they drove their sheep through the gate, every tenth sheep was marked. God said, "Concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto

the Lord. He shall not search whether it be good or bad. Lev. 27:30-33.

Concerning this first tithe, we read, "I have given the children of Levi all the tenth in Israel, for an inheritance." Num. 18:21. This was because the Levites were not to give their attention to any business, except that of the priest of God.

The tithe of the children of Israel was given to the Levites. The following instruction was given them: "Of the tithes which I have given you . . . ye shall offer up a heave offering of it for the Lord, even a tenth part of the tithe." So the Levites were to give tithe of what they received from Israel. The second tithe was also required at their hands, and this was used in the religious feasts in which the Levite, the stranger, the fatherless, and the widow should participate. Every third year this second tithe was to be used at home in entertaining the Levite and the poor. This tithe would provide a fund for charitable uses.

Our Saviour makes mention of this when he says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be compensated at the resurrection of the just." Luke 14:12-14.

Liberality was enjoined on the people of God, and God regarded this. Paul said to those who supported him, "Ye did communicate with my affliction." To the Philippians he wrote, "No church communicated with me as concerning giving and receiving, but ye only." Then he assured them, it was not because he desired a gift, but he desired fruit, that he might abound to their account. He speaks of their offering as "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." He then assured them that God would supply all their need, according to his riches in glory. Phil. 4:14-19.

Cornelius, the Roman centurion, was a just man and one that feared God, and the angel of God appeared to him and said,

"Thy prayers and thine alms are come up for a memorial before God." Acts 10:4.

Thus, it is clearly shown that, should the people of God give the first tithe for the support of the ministry and the second tithe for the poor and other uses, as they might see fit, they would bring to themselves, heaven's choicest blessings.

THE TRUTH UNBROKEN

Every truth in the Bible has one grand center: Viz, Christ. There are no abstract truths in God's Word, and no truth but is in harmony with every other truth. The Sabbath truth stands forth illustrating this principle. Christ created this world; and because He was the Creator, He became the Redeemer. Col. 1:14-17. It was therefore Christ who rested; blessed and sanctified the first seventh day measured from eternity. There is not the slightest ground for a question as to which day it was that Christ rested, blessed, and sanctified. And as the day had already passed when he sanctified it, the sanctification must pertain to each seventh day as it would come in the future. Even if it could be shown that we could not now tell which day was the seventh, it would ever remain a fact that God rested blessed, and sanctified the true seventh day.

Twenty-five years later Israel came out of Egypt, and God spake the ten commandments. Upon the very bosom of the decalogue He spake the fourth commandment, like a golden clasp binding together our duty to God and to our neighbor. He exhorts all to remember the Sabbath day, and states distinctly, "The seventh day is the Sabbath of the Lord thy God." In the last clause of the fourth commandment the reason is given why it is that God is so particular for the seventh day: "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." Ex. 20:8-11. This identifies the seventh day Sabbath with the creation. This was also confirmed by a three-fold miracle each week, for forty years, defi-

nitely pointing out the seventh day Sabbath by over six thousand miracles. This was shown by withholding the manna on the seventh day, giving a double portion on the sixth day, and preserving it over the seventh day when it would not keep over any other day in the week. Ex. 16:14-34.

Fifteen hundred years more and we come to the cross. It was on the sixth day that Christ uttered His expiring words: "It is finished." Redemption's plan was complete; he had wrought out for man a righteous character; His earthly career was over. It "was the preparation day, and the Sabbath drew on. And the women also which came with Him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments: and rested the Sabbath day according to the commandment." Luke 23:54-56. Then in the first verse of the twenty-fourth chapter we read, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." From the above we learn that at the crucifixion of Christ they kept the same day enjoined by the fourth commandment. The fourth commandment enjoined the day that God blessed, and upon which He rested, and which He sanctified at creation. We also learn they did not observe the first day of the week, for they came to the sepulchre to anoint His body, which the commandment forbade them to do on the Sabbath.

Another circumstance occurred only two days before, when Christ gave the twenty-fourth chapter of Matthew. When He uttered the following in the twentieth verse, "Pray ye that your flight be not in the winter, neither on the Sabbath day." He was speaking to those that would be living when Jerusalem was destroyed. It was thus that the Saviour guarded the observance of this Sabbath given by the fourth commandment and at the creation of the world, as late as the destruction of Jerusalem, A. D. 70. So sacred was the Sabbath that for forty years they were to pray that they

might not be obliged to break one single Sabbath. It was thus the Sabbath of the New Testament was honored by Jesus Christ.

But this is not all. In Isaiah 66:22, 23, we read, "For as the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord." The golden thread of the Sabbath extends from the Garden of Eden to the earth restored, and will continue as long as the seed of the righteous continue.

"Reputation is a bubble which a man bursts when he tries to blow it himself."

AN EXAMPLE WORTHY OF IMITATION

Paul had labored over three years in Ephesus when Demetrium, the silversmith, raised an uproar, because the sale of silver shrines had been reduced by the preaching of the gospel.

The town-clerk, when he quelled the mob, said: "Ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess." In all the time Paul and his associates had labored there in Ephesus they had not railed against the goddess Diana. If they had some one would have brought it up against them at this time. This is worthy of careful thought.

We have a precious truth to proclaim and in proclaiming it we do not need to denounce false systems of religion. If the truth is preached in its simplicity it will of itself condemn all error and false theories. Preach the truth; we never need to fight darkness. Bring in the light, let it shine forth, and the darkness will flee without spending the strength to contend with it.

All life must be fed. The Bible is one of God's foods for the soul.

"No man can be considered great who does not move until he is pushed."

WHY THE SANCTUARY WAS BUILT?

Why must Israel build a sanctuary in order that God could dwell among them? It was not because He had not espoused them as His people; neither was it because they had not designed Him to be their God. For two hundred and fifteen years they had been in Egypt where they worshiped the sun, as the source of all good, and the author of all blessings. They were to build a dwelling place for God, and God promises to walk in their midst, to destroy their enemies, and magnify His power in their behalf, but He desired a special dwelling place, where they could see the visible manifestations of His glory.

All of this was to teach them of the personality of God. God had dwelt with Abraham, Isaac, and Jacob without a building. It was not therefore the building that was so necessary, but the erection of the building, and the services connected therewith, were designed to destroy the last vestige of pantheism that had lingered in their midst, the existence of which excluded the personality of God, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him.

Then from this we learn that there was a dwelling place for God in heaven after the pattern of the building which Moses made upon the earth and in this dwelling place the character of God was known. "Thy way, O God, is in the sanctuary." "Thou art a God that doest wonders." "The Lord hast prepared His throne on the heavens, and His kingdom ruleth over all." "He hath looked down from the height of His sanctuary, from heaven did He behold the earth." "A glorious high throne from the beginning is the place of our sanctuary."

Such is God's testimony concerning the sanctuary built upon the earth, and His own dwelling place in heaven.

"Chasten thy son while there is hope, and let not thy soul spare for his crying."

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.