

The Reformer



WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"

Vol. III

Savannah, Ga., January, 1924

No. 3

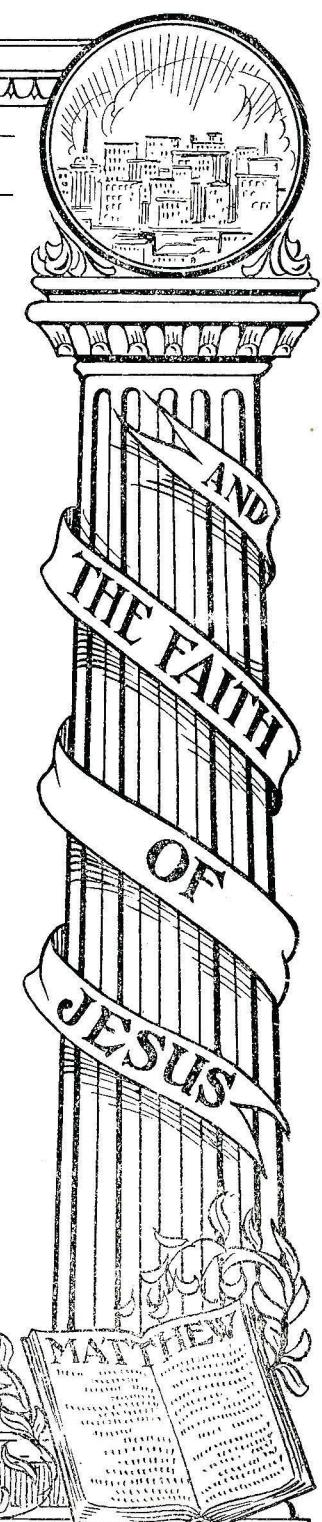
TRUST

Sometimes the day may seem dreary,
Sometimes the pathway be steep,
And our poor, aching limbs may be weary,
And the way may be rough to our feet;
'Tis then that we feel the soul yearning
For comfort and solace and rest,
Little thinking and little discerning
God knows what for us is the best.

Though the day may bring suffering and sorrow,
Though the night may be crowded with pain,
Blessed hope comes to cheer with the morrow,
And the sunlight is streaming again.
Every cloud has a silvery lining,
Every trial a glad victory,
When we think that beyond us is shining
The light of the ages to be.

Then why be discouraged and fearful?
God's way is always the best.
We'll trust Him with hearts that are cheerful,
And lean on His strong arm for rest.
Our Saviour has marked out the pathway;
He has conquered sin, death, and the grave;
We'll follow His leadings till some day
He'll come all His loved ones to save.

—Clifford A. Russell.



DISORGANIZING ELEMENTS



(By C. A. Edwards, Orte., Banes, Cuba.)

In the editorial of "The Review and Herald" for October 4, is found these statements: "At the present time there are in existence in various parts of this country at least half a dozen separate movements which are offshoots of the Seventh-day Adventist Church. They still profess Sabbath observance and faith in the coming of the Lord. Some of these offshoots have definite organizations and each of them publishes a paper in advocacy of their doctrines or as a herald of its grievances. Because for the most part their message consists not of positive gospel truth but of attacks upon the Seventh-day Adventist Church upon its doctrines, its organization, or its leadership. This is their stock in trade." How long will those blind leaders dwell upon externals and effects and ignore causes? How long refuse ye to be alarmed and be shocked into a self-consciousness of your true standing before heaven, by the terrible denunciation uttered by "the faithful and true Witness" in Rev. 3:14-17? Now is not this writer heralding very prominently facts which their own evil conduct has resulted in? And is this not the very thing that the "Free S. D. A." has been laboring for to show the leaders of the Seventh-day Adventist organization? And is this not the very thing that

Sister Ellen G. White and other far-sighted writers warned the S. D. A. leaders against over and over? "Ye stiff-necked and uncircumcised in heart," why "do ye always resist the Holy Ghost as your fathers did?" How long will ye endeavor to darken Jehovah's counsel by your much speaking and show of worldly wisdom which is sensual and devilish? Now notice reader. In a number of the Review and Herald July 23, 1895, Sister White is responsible for these statements: "Laws and rules are being made at the centers of the work that will soon be broken to atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some while others are cast down, ignored, forsaken, and left to perish. None are to exercise their human authority to bind the mind and souls of their fellow men." This was written two years later than the quotation cited in the editorial of October 4. Now what does that expression, "Soon be broken to atoms" mean? Does it mean that the leaders at the center of the work who made these rules and laws like the Scribes and Pharisees of old will in turn themselves smash these laws and rules of their own making even to atoms? No! No! Does it mean that the laity or some among the laity who are led by the Spirit of God will be prompted by that same Spirit to disregard and trample under foot those man-made rules? Yes. When they are thus led will these leaders permit them still to remain in the organization and utterly disregard all their laws and rules? What do you say, reader? I think it is reasonable for me to say no. And every man except those whose eyes are closed by selfishness or pride will say no. And if they are not permitted to remain inside will they be outside the organization and will they be organized? Yes. And how will they be regarded by these leaders, friendly, or as offshoots? As offshoots and apostates to be sure.

But who's leading? The Spirit of God. Again we read, "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 commandment of men

many will be stirred by the Spirit of God (mark well that statement) to break every shackle (and be regarded by the S. D. A. organization as under Satanic delusion) and assert their liberty in Christ Jesus." Church Order and Discipline, page 154. Assert what? Their liberty, if you please. What is that? Freedom. Hence Free Seventh-day Adventist. And how will they be regarded by the S. D. A. organization from whom they have broken away? As disorganizing elements when indeed they, the Seventh-day Adventists are the very factor. Now Brother F. M. W., where is the twist? Please point out and say what those statements mean. The editor again, I quote: "Because for the most part their message consists not of positive gospel truth but of attacks upon the Seventh-day Adventist Church. This is their stock in trade." Well, we learned to do this business by the Seventh-day Adventist, and ever since they sprang into existence they carried this kind of stock, and are still carrying it. Now that we are doing business, we stock the same stuff that they stocked ever since and are dealing with them in their apostasy as they dealt with the Romish Church and false Protestantism in the past and are still doing in their apostasies. Now if we are doing wrong in stocking this kind of stuff, let the S. D. A. brethren show us their earnest conviction by repenting for the sins of the past, (and that publicly) and cease to stock this kind of stuff.

"Some of these offshoots rejecting the writings of the Spirit of prophecy, making this gift the chief object of their attack. But this frank disavowal of their former allegiance is to be commended, compared with the more discreditable methods adopted by other offshoots which still profess faith in the Spirit of Prophecy, and endeavor to make these writings bolster up their false and deceptive claims." Now read this testimony, Vol. 9, page 213-214. It reads thus: "It is Satan's plan to call minds to the study of the color-line. If his suggestions are heeded, there will be diversity of opinion and great confusion. No one is capable of clearly defining the proper position of the colored people.

Men may advance theories, but I assure you that it will not do to follow human theories." Now was this sister illuminated, inspired, or instructed by God to speak in His name or announce future events as Moses, Elijah, Isaiah, etc. (Webster.) And if so was this statement history in advance? And if the warning given be disregarded must the very thing happen? It is bound to if those statements are prophecy. When the S. D. A.'s want to find fulfillment of prophecy do they not turn to history? Yes. And when we find history recording half a dozen or more "diversity" "distinctness or separateness of being" (Webster) or disorganizing elements as Brother Wilcox puts it, and great confusion among S. D. A.'s, is it time or is it wrong to apply the prophecy of Sister White as above quoted from the testimony to this very condition? Reader, think for yourself; where then is the bolstering up to sustain false and deceptive claims? Brother Wilcox is like the medical practitioner, spending all his time treating effects and symptoms and neglecting causes. But wilt thou know, O vain man, that if you treat and remove the cause the effect will also go.

We Free Seventh-day Adventists believe the testimony of Sister White more than our white brethren, therefore when she said anything we believe it and look for its fulfillment. A certain West Caribbean Conference president once said, the reason that we colored people believe the testimonies so much is because we are superstitious. Our white brethren are not superstitious, therefore, they don't take it very seriously, except when they want to use it as a lariat. Now is there any color line question with S. D. A.'s? Do the Seventh-day Adventists disfranchise Negroes everywhere? They do. Dismissing or asking out (as they afterward put it) colored people from their church to admit white people, is that what is called color question? Is dismissing members from the S. D. A. Church in Europe because they do not agree that they should desecrate Sabbath in time of war as Sunday-keepers do, and that consecrated grounds and things are to be given up voluntarily for war use in times

of war? And Seventh-day ministers inciting the government against them causing many thereby to be killed and many permanently crippled. Is that what is called "gospel truth?" It would be well if this editor would be like Luther, Nathan, Elijah, and John, lift up his voice like a trumpet and cry faithfully against the prevailing iniquity and adulteration of the truth now being practiced in the Seventh-day Adventist organization. "These offshoots do not openly proclaim in so many words that the Seventh-day Adventist Church is Babylon, but this in effect is the animus of their teachings. They claim that the church has so apostatized that a new movement inside or outside the church is necessary." Again this Pharisee has evinced gross ignorant disbelief or hypocrisy in the Bible and testimonies. There we read, in Rev. 3:14-18, "And unto the angel of the church of the Laodiceans write. These things saith the Amen the faithful and true Witness, the beginning of the creation of God. I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye-salve, that thou mayest see." These are conditions directly applicable to the Seventh-day Adventist organization. Now what other expression more stern, what other language more forcible, what other condition more shocking, what other denunciation more horrible, do the S. D. A.'s want, to make them afraid and humble themselves before God? Read the testimony upon this point, Vol. 5, page 72: "The Lord is testing and proving you. He has counseled, admonished, and entreated. All these solemn admonitions will either make the church better or decidedly worse." Again: "Are you not

halting between two opinions?" That is, whether they should or should not obey His counsels. Have they decided what they should do? Yes, they have decided not to obey His counsel. For proof see page 217: "The Church has turned back from following Christ, her Leader, and is steadily retreating towards Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt and even disbelief of the testimonies of the Spirit of God, is leavening the churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated." So the S. D. A. organization is no longer between two opinions but they have decided to reject the counsel of the Lord both in the Bible and testimonies. Thus they are seducing the Lord's people to say we are not so bad as they (the Lord and the testimonies) would have us understand. And are they seeking to get back to Christ, their Leader? Read page 663. I have almost despaired as I have seen year after year a greater departure from that simplicity which God has shown me should characterize the life of His followers. Now, readers, do you call such conditions apostasy? If they are not apostasy what are they? If you don't call it so, I will show you later what the testimony calls it.

(To be continued.)

A USELESS BURDEN

It is not what we think of ourselves that helps the world any, but what the world thinks of us, and the two opinions may be very diverse. To stop thinking of ourselves, or worrying about what others may think of us, and simply and faithfully do the best we can, is to drop a useless burden and make the greatest progress.—Selected.

THE BANNER

Entered as second-class matter August 7, 1923, at the post office at Savannah, Georgia, under the Act of March 3, 1879.

Published monthly by the Banner Publishing Association, a Corporation of Free S. D. A., 610 W. 36th St., Savannah, Ga.

Price 10c per Copy, \$1.00 per Year

J. W. MANNS Editor
MRS. L. L. JOHNSON Associate Editor
J. B. MOSLEY Contributing Editor

General Assembly Directory

Office Address 610 W. 36th Street
Telegraphic Address 610 W. 36th Street
Cable Address Adventists, Savannah, Ga.

Executive Committee

(Office Address: 610 W. 36th Street)
J. W. MANNS President
MRS. L. L. JOHNSON Secretary-Treasurer
W. L. BLUNT D. E. WILLIAMS

Foreign Members

H. L. MIGNOTT Guys Hill, Jamaica, B. W. I.
J. B. MOSLEY Port Limon, Costa Rica, C. A.
C. A. EDWARDS Banes, Orte, Cuba

SEVENTH-DAY BAPTIST;
DO YOU KNOW WHY?

Early in 1923, Elder Mignott proposed and did write his own Sabbath school lessons, which were not in harmony with the plans for the Sabbath schools, which plans were adopted by the General Assembly of Free Seventh-day Adventists. His right to do this had not been granted him by the Executive Committee. While we have admired the ability of Elder Mignott as a writer, and while we, too, admit that he is the best writer among us, we did not feel that the Sabbath school lessons for the General Assembly should be the production of one man alone. And too, we felt that inasmuch as the General Assembly in its session held January, 1921, adopted the Sabbath school lessons which are published by the Seventh-day Adventists' denomination, the General Assembly should make the change if there is any to be made.

Because the Executive Committee opposed to the independent idea of our good brother, and because the president of the General Assembly advised those members of the Kingston church to continue the use of our Sabbath school quarterlies, he, Elder Mignott, has become offended, withdrawn from the Free Seventh-day Adventists and has united with Seventh-day Baptists, thereby giving up all the truth, the fundamental principles underlying the "Third Angel's Message," which he as a

Seventh-day Adventist has advocated for the past eighteen years. Where will Elder Mignott and his followers stop? It is also understood that many of our members in Jamaica have been led off by Elder Mignott. Well, he was the leader. In him was confidence placed by the leaders of the General Assembly. He, of course, could lead off all who became Free Seventh-day Adventists through his influence.

We are glad, however, that we have a few faithful followers in Jamaica. We have cabled to Elder C. B. Meed to take charge of our work in Jamaica. We are praying that he will be able to take care of it until the writer can arrange to visit the field, which will be soon, I hope.

It seems strange to us to see men who have never made a success at anything they have attempted, to unite with a new organization, with a mind to run it to suit themselves. Many of these men have been thrown out of the Seventh-day Adventists denominations as well as others, because they have been greater consumers than producers. We as Free Seventh-day Adventists will have to endure much with many of these bigotries. They are on the float, and many will lodge on our banks.

"Be patient, therefore, brethren, unto the coming of the Lord." James 5:7. "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." Ver. 9.

It should be clearly understood by all who think of coming to us—Free Seventh-day Adventists—that we are firm advocates of the fundamental principles underlying the doctrines as taught by the founders of the Seventh-day Adventists' denomination. We are preachers of the Third Angel's Message." We have no dream of departing from any of those fundamental principles of the Message.

We only disagree with our former Seventh-day Adventists brethren because they have departed from some of those principles in that they have, in recent years, adopted racial prejudice and racial discrimination, both in the United States and in the foreign lands.

We are Free, because we believe the truth and we know the truth. Jesus says: "Ye shall know the truth, and the truth shall make you FREE." John 8:32. We do not stand aloof from our former brethren because we are not in harmony with the doctrines, but because gross injections, which some of the **heart prejudice** leaders have caused to appear in some of the recent publications, and which seem to have received the sanction of the whole denomination.

Peter, speaking in the book of Acts, 10:34-35, says: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him."

Now, if Elder Mignott has reached the place where he can afford to tear down that which he has built up, and throw to the winds every principle of the Third Angel's Message, which he must do, if he remains with Seventh-day Baptists, I say he is at liberty. The matter is left with him and his God. We will live at peace with him. But for us, we will believe the same old Third Angel's Message with the same old ring.

To The Jamaica Brethren,
Free S. D. A.

"Stand fast, therefore, in the liberty wherewith Christ hath made us Free, and be not entangled again with the yoke of bondage." Gal. 5:1.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil." Eph. 6:10-11.

I will come to you soon. May God bless and keep you, is my prayer.

J. W. MANNS,
610 W. 36th Street,
Savannah, Ga.

CONSECRATION WEEK IN
MORON AMONG FREE
SEVENTH-DAY AD-
VENTISTS

That the Lord is stretching forth His hands a second time to deliver Israel is the experience of the Free Seventh-day Adventists in a special manner during their consecration week in Moron. We have had experi-

ence of the Lord's power in a manner unknown to us heretofore. This experience has left an effect, which we hope, will be long remembered.

We have an understanding how it was with Joseph and his brethren when they met each other in Egypt and embraced one another and wept bitterly; incidents of similar nature have occurred among us during this, our week of consecration, when brethren that had differences between them confessed their faults one to another; shook hands, kissed and embraced one another and wept bitterly. No eyes could withhold tears, no eyes could look on these pathetic scenes, and heart not affected. Indeed the Divine Presence was clearly manifested. Yes, we believe the time has come that the true Israel of God should seek Meekness and seek Righteousness, that they may be hid in the day of the Lord's anger. We believe also that the Lord is waiting upon us to fall in line with His Spirit to lift up the standard of Righteousness. To endow us with the Power of the Holy Spirit, that we may proclaim the third angel's message with great power.

Fortunately Elder Edwards was with us through the week, and assisted greatly in directing our activities. Plans are laid for extensive and aggressive work by the church for the coming year. Already the Missionary Volunteer Society has caught the spirit to work for the Lord, and has sprung the Banner from fifty (50) to two hundred and ten (210) copies with all indications for (300) three hundred per month.

We believe the time has come when we should cast off all pretensions, and turn unto the Lord our God, with fasting and with weeping and with a broken spirit and a contrite heart. To this end we pray that all Free Seventh-day Adventist Reformers may work unceasingly.

E. A. WHITE,

Local Elder, Church of Free Seventh-day Adventists, Calle Marina 83, Moron, Comeguey, Cuba.

CELEBRATION OF THE 25TH DAY OF DECEMBER, IS IT CHRISTIAN OR PAGAN?

(By Evangelist C. G. Manns, pastor of the New York Church of Free Seventh-day Adventists.)

The twenty-fifth day of December is celebrated by the professed Christian church as the birthday of Jesus Christ. As to whether Christ was born on that day, or any other day of that month, is yet to be proven by Scripture. The Bible, the Christian's platform and guide, is silent as to the exact day on which Christ was born.

The prophet Isaiah prophesied that Christ would be born of a woman, but he did not say anything as to the day. Isa. 7:14.

Micah prophesied the place of His birth, but not the day, Micah 5:2. Just as no man knows the day of the second coming of the Lord Jesus Christ, so no man knew the day or the birthday of the first coming of Christ, nor does any man know the day when Christ was born. Christ commissioned His church, "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." Matt. 28:19-20. Note, the words of Christ, teaching them to observe all things whatsoever I have commanded.

Did Christ command the Christian Church to observe and celebrate the 25th day of December? If He did, it is not recorded in the Holy Writ. There is no record of it being observed before the ascension of Christ, by the Christian Church.

The birthday of Christ could not have taken place in the month of December, because it is a winter month, and the time that He was born the shepherds were in the field keeping watch over their flocks. Luke 2:8. Which in the month of December the shepherds were indoors, and the sheep were in the fold. Kitto, on Deut. 11:14. (Illustrated Commentary, Vol. 1, p. 398), says that the first rain is in au-

tumn, that is in October or November. According to this statement, when Christ was born, the first rain had not come, which comes between the months of October and November, when the shepherd boys gather their sheep into the fold, which, when Christ was born they were out in the field watching their flock.

There is no divine command given to observe the 25th day of December, celebrating it with the coming of a supposed-to-be old man called Santa Claus, who travels all over the world in one night in an airship with a big sack full of candies, nuts, dolls, toys and such like. This advent of a Santa Claus, takes place on the night of the 24th, called Christmas Eve. After which comes the celebration of a Christmas tree.

Is it Christian or pagan? Jer. 10:1-4: "Learn not the way of the heathen (or pagans) for the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

"They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." In Egypt, it was the palm tree. In Rome it was the fir, denoting the pagan Messiah.

For many years before the Christian era, there was a festival celebrated among the heathen on the 25th day of December in honor of the birth of the son of the Babylonian Queen of Heaven, the pagan Messias.

Therefore the celebration is pagan and not Christian. The name by which Christmas is known by some of us today proves that it is of heathen origin, (yule-day). "Yule" is the Chaldee name for an "infant" or "little child." It was called Yule-day by our pagan Anglo-Saxon ancestors, or "child's day," the night that preceded it, mother's night. The Roman Church, which was, during the days of the Apostles, one of the true sisters of the sisterhood of churches, met the pagans half-way, right-hand fellowshipped them, baptizing the old pagan customs, calling them Christian.

Thus comes the command for the celebration of the 25th day of December, first from the pagans, second the Roman Church. Let not the commandment keeping people of God be led to follow

after heathen customs. Train up the children rightly, and truly. Tell them that Jesus is coming, (the truth) and not an old man called Santa Claus (a lie). Santa is father, Claus is mother.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

Watch your step. Watch your step.

MORTUARY

Fister.—Silvia Foster died in Savannah, Ga., November 19, 1922. She accepted the truths of the third angel's message in 1912, and was a faithful member of Bethel Church of Free Seventh-day Adventists until death. Mrs. A. H. Hutchenson.

Kirkland—Emma Kirkland departed this life in Savannah, Ga., Nov. 29, 1923. She accepted the truths of Free Seventh-day Adventists in July, 1920. She remained a member of Bethel Church of F. S. D. A. until death. A husband and other relatives mourn her death. Mrs. L. L. Johnson.

Williams.—Charlotte Williams died in Savannah, Ga., Dec. 2, 1923. She accepted the truths of the third angel's message in 1912, under the leadership of Elder J. W. Manns. She remained a faithful member of Bethel Church of Free Seventh-day Adventists until death. She leaves two daughters, sisters and brothers to mourn her death. Mrs. L. L. Johnson.

HOW TO BE HAPPY

Great principles are involved in being happy, but these aside, here are a few little suggestions that may help some reader:

1. Form the habit of doing something for somebody every day. This will enlarge your knowledge of human conditions and increase your capacity for happiness.

3. Add a mite to memory's store. Commit to heart a fine motto, a radiant text, a beautiful verse, or a helpful phrase, if not more than three words. Some day when you are ill or lonely or sad or dying these memorized passages will come back to you like whispers of peace from heaven's throne.—Selected.

TWELVE PROPOSITIONS FOR CONSIDERATION

Prop. No. 1—A reform is due to the S. D. A. People. Vol. 9: 126; Vol. 8:251. Rev. 18:1-4; Isa. 58:1; Joel 2:1; Joel 2:15-17.

Prop. No. 2—The Reformation will come through the Leaders of the Denomination. Old Gospel Worker, Ed. 1893, P. 126. The Time and the Work, Ed. 1920, P. 17.

Prop. No. 3—Because the Reformation would not come through the Leaders, they would oppose the work. Time and the Work, Ed. 1893, Page 17. E. W., Page 270.

Prop. No. 4—This Reform Movement will reorganize the work. Special Testimony, 1905. Time and the Work, Ed. 1920. Page 6.

Prop. No. 6—Because the Leaders and Ministers would oppose the work of the Reform Movement, God calls them DUMB WATCHMEN. Tes. Vol. 5:211.

Prop. No. 7—Leaders in sacred office who are regarded as worthy and righteous, but who have sacrificed principles, prove RINGLEADERS IN THE APOSTASY. Tes., Vol. 5:212.

Prop. No. 8—The majority of S. D. A. People; whole companies with their leaders will apostatize. Vol. 5:136; Vol. 5:81; Vol. 5:10; Vol. 8:41.

Prop. No. 9—This Loud Cry Reform Movement was to start in the year of 1914 when the nations got angry. E. W., Page 33; E. W., Page 85; E. W., Page 47. Great Con., Pages 606-612; Micah 4:1-7.

Prop. No. 10—This Reform Movement would divide the S. D. A. People into two parts. Early Writings, Page 69; also Page 270.

Prop. No. 11—That those who are leaders in the Denomination will not be leaders in the Reform Movement because they do not humble themselves. Tes., Vol. 5:80.

Prop. No. 12—The Work of the Loud Cry Reform Movement will close with greater Power through the Holy Spirit, than at the commencement of the church of Christ. The former and the latter rain. Joel 2:23; Hosea 6: 1-3. Vol. 9:126; G. C., 606-612.

GENERAL ASSEMBLY

The Third Biennial Session of the General Assembly of Free Seventh-day Adventists will convene at Savannah, Ga., U. S. A., May 22 to June 1, 1924. This session will be conducted under a large canvas pavilion. Many small tents will be pitched for the accommodation of delegates.

Those expected to attend this meeting should write to Elder J. W. Manns so that proper arrangements can be made.

At this meeting there will be amendments made in the Constitution and By-Laws of the General Assembly.

J. W. MANNS, President.
MRS. L. L. JOHNSON, Sec.

THE FOUNTAIN OF SALVATION

There is a fountain filled with blood,

Drawn from Immanuel's veins;
And sinners plunged beneath the flood

Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved to sin no more.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Lord, I believe Thou hast prepared,
Unworthy though I be,
For me a blood-bought, free reward—
Eternal life for me.

There in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Is ransomed from the grave.
—William Cowper.

THE FALSE HOPE OF A SECOND PROBATION

Continued From Page Eight

fill of iniquity; drink the cup of sin to its very dregs. Reject every overture of mercy. Mock at the pleadings of Jehovah, and despise his loving counsel to repent. You will have another chance, another trial, when circumstances are more favorable! Such a doctrine is well pleasing to the unregenerate heart, and is calculated, as nothing else ever can be, to lull sinners to sleep in carnal security, and land them in perdition at last.

TEMPTATION REMOVED, AND RIGHT-EOUSNESS COMPULSORY.

In the millennial age, we are told that sinners will be placed under "favorable opportunities" for attaining perfection. The description of the new earth in Isaiah 35 is given a symbolic explanation, and made to teach how men will be enabled to live a righteous life in the millennial age:

"Of that highway it is significantly stated in symbolic language that 'no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there.' Isa. 35:9. How many frightful lions are now in the way of those who would be glad to forsake sinful ways, and to pursue righteousness! There is the lion of a degenerate public sentiment, which deters many from venturing to obey the dictates of conscience in matters of everyday life—dress, home, and business arrangements, etc. The lion of temptation to strong drink hinders thousands who would be glad to see it removed. Prohibitionists and temperance workers now find herculean task on their hands, which only the authority and power of the next age can remove; and the same may be said of other worthy efforts at moral reform. 'Nor any ravenous beast shall go up thereon.' No giant corporations, organized to advance selfish, individual interests at the expense of the general good, will be tolerated. 'They shall not hurt nor destroy in all my holy mountain' (kingdom), saith the Lord. Isa. 11:9. Though there will be difficulties to labor against in overcoming propensities to evil, etc., yet in comparison with the narrow way of this age, that will be

an easy way. The stones (stumbling-stones) shall all be gathered out, and the standard of truth shall be lifted up for the people. Isa. 62:10. Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. Mal. 3:15, 18. By wholesale chastisements, fitting encouragements and plain instructions, as returned prodigals, mankind will be trained and disciplined up to the grand perfection from which father Adam fell."—"Plan of the Ages," Vol. I, page 217.

We will give one more quotation on this point:

"Many erroneously suppose that when Christ's millennial kingdom is inaugurated, every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. Liberty to deceive, to misrepresent, to over-reach and to defraud others, will be entirely cut off. Liberty to abuse themselves or others in food or drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God—liberty to do good to themselves and others in any and every way; but nothing will be allowed to injure or destroy in all that holy kingdom. Isa. 11:9; Rom. 8:21. That rule will consequently be felt by many to be a severe one, breaking up all their former habits and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty."—Id., page 302.

With the temptations of this life taken away, with no liberty to deceive, with all opportunity to misrepresent "entirely cut off," people who find it galling indeed, are nevertheless to be compelled to do only right. The devil himself could be made a Christian of that kind. Christianity is Christlikeness. He is not what he is because he is compelled to be, but because he chooses the right. He "loved

righteousness and hated iniquity." Heb. 1:9. The theory of right-doing forced forth from a wicked nature, is a denial of the Saviour's principle, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18.

(To be continued in next issue)

JESUS CHRIST, ALL AND IN ALL

And today the word of this salvation is sent to a ruined world. It is offered without money or price, not for works of worthiness, but for need and helplessness, through the rich grace of God in Jesus Christ. He who came to save sinners waits to receive sinners. His compassion extends the day of mercy and defers their merited doom. The long-suffering of God is salvation to the lost.

The message of God offers a free deliverance now. Shall it be rejected? Shall it be despised? Shall any who have felt the bitterness of bondage and the guilt of sin, turn from the offer of liberty and peace? Shall any who have elsewhere vainly sought for help, refuse the aid of an Almighty helper? Shall any longing for deliverance decline the aid of Him whom God hath anointed to proclaim deliverance to the captives and the opening of prison doors to them that are bound? Know then that Jesus Christ is your sole and only hope: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

RADIANT WITH EVER- LASTING DAY

Then shall salvation be complete, when moldering forms shall leap up to conscious life, when saints who dwell in dust shall awake and sing, when this mortal shall put on immortality, when the kingdom of our God shall come, when the weary night of tears, and curse, and pain, and tribulation shall be done, and the gloomy hills of darkness shall grow radiant with the sunshine of everlasting day. And those who taste the joys of God's salvation here, shall know the fullness of His glory there forever.

THE FALSE HOPE OF A SECOND PROBATION

The chief publications of what is known as the "Millenial Dawn" are five volumes, "The Millenial Dawn Series," by Pastor Charles Russell, and a semimonthly magazine. With commendable zeal the adherents of this faith are scattering their literature everywhere, and many conscientious Christian people are numbered among the believers in the doctrines.

We have no intention of entering into any exhaustive review of the teaching of Millenial Dawn. We wish, however, to call attention to a few statements from their publications concerning "a future probation," or "second chance," that it may be clearly seen, when tested by the Bible, how unscriptural and dangerous such a doctrine is.

The central idea of the Millenial Dawn doctrine is that of a second probation, during what is termed the "millenial age," when many of the hindrances to the attainment of righteousness shall have been removed. As the host of the wicked come forth in the resurrection, they will find, we are told, "a new power in control," which they will "strive in vain to resist." In all kindness we must say that we believe this to be a very subtle and dangerous error, one of the fables of the last days.

A Wrong View of Christ

The following statement concerning the Saviour is worthy of notice in beginning—

"To our understanding, the Scriptures show that in order to ransom man, the Son surrendered forever the spirit nature and life which he had, and became a man pure and simple, though a perfect man."—"Millenial Hopes and Prospects," page 4.

I quote again from a work written by Mr. Russell, the leading exponent of this doctrine:

"Neither was Jesus a combination of the two natures, human and spiritual. . . . When Jesus was in the flesh, he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual

being of the highest order."

"Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine: and in each case the one was given up for the other."—"Plan of the Ages," Vol. I, pages 179, 180.

We do not see how language could more clearly express the idea that Jesus, when on earth, was merely a human being, with no spiritual or divine nature. This is the redeemer of this system of teaching, but it is not the Christ of the Bible. Were the above true, we should have only a human sacrifice, which can save no one.

God forbid that we should ever regard Jesus as a man only! It is true that he was a man, a perfect man. Again and again he is called the "Son of man." "There is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. But it is equally true that he was at the same time "the only begotten of the Father, full of grace and truth." See John 1:18, 14. The Millenial Dawn idea of our Redeemer is dishonoring to him. It takes away from us a divine Saviour, and gives us only a man.

While Jesus was man, he was also God. He was as much the Son of God when on earth as he ever was or will be. "And when he again bringeth in the first-born into the world he saith, And let all the angels of God worship him." Heb. 1:6. Angels have never been bidden to worship one who was only "a man pure and simple." He had power when on earth to forgive the sins of the transgressors of the divine law, and none can "forgive sins, but God alone." Luke 5:21. He was the Son of the eternal God clothed in flesh. His majesty and divinity were veiled in humanity. We cannot, perhaps, understand how this is, for it is "the mystery of godliness." It is beyond the comprehension of mortals, but it is the truth nevertheless.

The Doctrine Stated

As before stated, the central

idea of the "Millenial Dawn" belief is that of a second probation. The following quotations state their position on this matter:

"During the millennial age, there will be a restitution of all things lost by the fall of Adam (Acts 3:19-21) and before its close all tears shall have been wiped away."—"Plan of the Ages," Vol. I, page 73.

"Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or 'world to come,' the dispensation or age to follow the present."—Id., page 129.

"And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel or any of us? . . . Thus our Lord teaches (Gen. 19:24; Luke 17:29; Matt 11:23) that the Sodomites did not have a full opportunity; and he guarantees them such an opportunity when he adds (verse 24), 'But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.'"—Id., page 110.

These quotations are sufficient to show the positive teaching in reference to a second probation. At the risk of being thought harsh, we must say that Satan never invented a doctrine better calculated to ensnare souls than that of a "second chance," another "probation" in the millenial age. Here we are told that the inhabitants of the city of Sodom, whose deeds were so revolting and wicked that the long-suffering God could no longer permit them to curse the earth, are to have another probation.

What teaching is better calculated to confirm men in sin than this? It says to all who hate God, of every class, Live on in the haunts of sin, and debauch yourselves amid the gilded halls of shame and infamy. Do despite to the Spirit of God as much as you please. Take your