

The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



THE BANNER

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TRUE WISDOM IS
FULL OF MERCY

Those who delight to criticise their brethren, make manifest the fact that they pride themselves in their superior wisdom, because they discern stains upon the characters of their brethren that others have failed to see; but "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." The apostle has given us a description of the fruits of pure and undefiled religion, and has also delineated the character of the fruits of that wisdom which descendeth not from above. My dear brethren and sisters, will you consider these truths, noting how opposite in character and tendency they are, and determine which kind you are cultivating. May the Lord open the eyes of our people to see clearly on which side they stand. Good fruits are without partiality and without hypocrisy.

When the grace of Christ is in the heart, tender compassion will be manifested for one another, and words and deeds of kindness will be done, not merely for the few who extol and favor

you, but for those for whom Christ died. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish; for the faithful witness says, "I know thy works." The thoughts of the heart are not hidden from Him, and by our words and deeds we shall be judged in the last great day. God will not vindicate us if we manifest a harsh, denunciatory spirit, either toward our own brethren or toward those who are not of our own faith. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind, denounce others, to give expression to harsh, severe judgments, to entertain evil thoughts, is not the result of that wisdom which is from above, but is the sure evidence of an unsanctified ambition, after the order of that which caused the condemnation of Jesus.

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All those who abide in Christ will manifest the kind, forgiving courtesy that characterized his life. Their work will be works of piety, equity, and purity. They will be willing and ready to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their Heavenly Father.

The enemy has been at work seeking to control the thoughts and affections of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, and pride, and manifest a fierce spirit that leads them to do works like those of the evil one. They have a love of authority, a desire for pre-eminence, a longing for a high reputation, a disposition to censure and revile others, and they wrap about themselves the garment of hypocrisy, calling their unsanctified ambition zeal for the truth.

On every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God!

EVERY MAN ON THE JOB

A. C. Chatman

In Matthew 25:14-30 the kingdom of heaven and the return of Jesus is spoken of as a man traveling into a far country, who called his own servants, and delivered unto them his goods (talents). It is brought to view again in Luke 19:12-27. Under the likeness of a certain "Nobleman who went into a far country to receive for himself a kingdom and return; and called his ten servants, and delivered them ten pounds, and commanded them to occupy till I come."

In this second illustration we have pounds (money). Every man was given according to his capacity for service; no more, no less. Mat. 25:15. You will notice that everyone was to keep busy until their Lord returned. Luke 15:13. No laying down on the job, nor sleeping. In Mark 13 the Lord has given some very definite instruction as to how we may know when His return is near, and just how we should relate ourselves to the times and the work to be accomplished just before His return.

First He said: "Of that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall; . . . Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Mark 13:32, 24, 25, 28, 29.

The signs in the sun and moon appeared on May 19th, 1780, and the sign in the stars was seen November 13th, 1833. He then bids us look upon the earth at this time and behold the distress of the 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; the next will be the shaking of the powers of heaven. Luke 21:25-27.

"Take heed," He said. "Watch

and pray; for ye know not when the time is. For the Son of man is as a man taking a journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight or at the cock crowing or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch." Mark 13:32-37.

The porter is to see to it that every man is busy finishing the work assigned to him. We then beseech you as workers to gather with Him that you receive not the grace,—the love and kindness of God in vain. 2 Cor. 6:1. If one is in doubt as to what his work is at this time, let him turn to Matthew 25:31-46, and Isaiah 58:5-14. There is a crying need of help along the lines spoken of in the above Scriptures.

"Talents used are talents multiplied." Success is not the results of chance or of destiny; it is the outworking of God's own providences, the reward of faith, discretion of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. Give and it shall return two fold in joy to you and to the receiver.

We have reached the eleventh hour of earth's history. Everything in heaven above and the earth beneath attest this fact. "The kingdom of heaven," said the Master, "is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.... and about the eleventh hour he went out and found others standing idle. He saith unto them: "Go ye also into the vineyard and whatsoever is right that shall ye receive." Math. Math. 20:1-7.

Not the amount of labor performed, or its visible results, but the spirit in which the work is done that makes it of value with God. Christ object lesson P. P. 396-398.

Hark! The voice of Jesus calling, "Who will go and work today? Fields are white, the harvest waiting,

Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
"Here am I, O Lord send me?"

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do!"
Gladly take the task he gives you,

Let His work your pleasure be;
Answer quickly when he calleth,
"Here am I, O Lord, send me."

In the war between the North and the South of the United States in 1861-5, a fierce battle was pitched in a long stretch of woods and swamps; the opposing army was cutting its way through the line of defense, spreading terror. The officers soon closed up the gaps and had the battle in full swing again. A soldier who had lost his place in line, ran to the officer and said: "Captain, where shall I fall in line at?" He said: "Fall in anywhere, there is fighting all along the line."

You may find work to do for the Master next door to you or on the other side of the street from where you live, or right in your home. Wherever and whatever your hands find to do throw your whole soul and spirit and mind into it and do it with all your might. Eccl. 9:10.

THE LESSON OF THE CROSS

Having wrought perfectly the will of God in His sinless life, Christ, as the world's sacrifice, approached the cross. He was without sin, but was made sin for us. "The Lord hath laid on him the iniquity of us all." Isa. 53:6. He bore "our sins in His own body on the tree." 1 Peter 2:24. "Behold the Lamb of God which taketh (margin, beareth) away the sin of the world." John 1:29. And let it here be noted to what event these Scriptures apply. It was when He was on the tree—the cross—that He bore in His own body our sins, as Peter testifies. It was there that He, as the Lamb of God, bore the sin of the world, as John affirms. But then He was acting in the capacity of a sacrifice, not

as priest, which is a very different matter, as will hereafter appear. As a sacrifice His work was for the whole world indiscriminately, without respect to character. It was necessary that the ransom provided for men should be thus universal, that all might accept it who would. But this does not save all indiscriminately, and make the doctrine of universal salvation true; for man is a free moral agent, and his acceptance of the gift of God must be voluntary, not forced. And that acceptance he is to manifest by coming to Christ, as our great High Priest, who stands ready to apply the benefits of His life and death to all who desire to receive them, and who will express that desire in the appointed way, but to no others. The sacrifice was thus made ample enough to cover the cases of all men; for He was made sin for us, was the Maker of all. The offering was sufficient to cancel the sins of all men, because the life thus voluntarily given up was the equivalent of every life which had been derived from Him. And yet it saves none by force.

Let mercy set forth the situation in the following colloquy with the law: "O Law, we know that to your claims are justly forfeited the lives of all men; for all have sinned; and the righteous sentence of the Judge of all is that the wages of sin is death. But if man is left to pay that penalty himself, he must perish; and we wish to save him. Therefore provision has been made by the Lord Jesus to meet these demands you have upon the lives of all transgressors. You are not asked to relax your claims; but you are asked to let them fall upon a substitute, who takes their place, in the case of all who will accept Him as such. The Lord offers Himself. He will be the sacrifice on man's behalf, for against Him in His own behalf you have no claims. For the love wherewith He has loved them, freely this Saviour gives His life and death to all who will receive the gift. He permits them to identify themselves with Him. He gives Himself as a "city of refuge" into which whosoever will may run and be safe. To all such Christ's life and death becomes their

own. From the standpoint of sacrifice, their death in Him offers a surrender of life for transgression; from the standpoint of life, the robe of righteousness wrought out in Christ's spotless life, covers all their own, in that they had never been transgressors. In Christ, O Law, for every penitent man, behold your claims all satisfied."

"Enough," responds the law. "My claims are honored, my demands are met. The sinner may go free."

And to secure this blessed privilege, the sinner has but to take Christ by faith, as the "Lamb of God which taketh away the sin of the world."

TWO IMPORTANT CLAIMS

God placed in man at the time of the fall a desire to worship a supreme being. This desire is so strong, that in some countries where they have no knowledge of the true God, they worship everything that the eye beholds, from the planets in the heavens to snakes and monkeys. India is noted for this, and in Benaries alone, there are said to be fifty thousand different gods.

God placed this desire to worship in man, and, at the same time, He has laid out two outward claims upon mankind that they might recognize Him as the true object of worship. One is the Sabbath; and had the Sabbath always been observed, and the lessons it brings to mankind always taught, idolatry would never have been known.

The Sabbath is a memorial of the creation of the world; it is the Lord's reminder of the fact that He is the Creator of the heavens and the earth. This is the reason God gave the Sabbath to mankind, and this fact is plainly stated in the fourth commandment. "The seventh day is the Sabbath of the Lord, thy God; . . . for in six days the Lord made the heaven and earth, the sea, and all that in them is, and rested upon the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

It is the fact that the prophets and the apostles used when trying to convince idolators of the existence of the true God.

Had the Sabbath been ob-

served as God designed that it should be, Jerusalem would never have been destroyed. See Jer. 17:24, 25.

The apostle Paul used this same argument when appealing to the heathen on Mars Hill. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands," was the being whom they should worship instead of idols. Acts 17:22-31.

Another claim which God has laid upon man, and which is equally important, is that every man, woman, and child, should render unto Him a tithe of all their increase.

This is not a Jewish institution although the Jews paid tithe to Levi. The first record of any tithe being paid was when Abraham paid tithes to Melchisdec hundreds of years before there was a Jew. Gen. 14:17-20. The next mention of tithe paying we find when Jacob, Abraham's grandson, vowed a vow, saying, "If God will be with me and will keep me in this way that I go, and give me bread to eat, and raiment to put on . . . of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:16-22.

Those who withhold the tithe rob God, for it was never given to man. In Mal. 3:8, the Lord asks a question and answers it Himself, "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings." Then God makes them a special promise that, if they would bring all the tithes into the storehouse, He would pour out a blessing upon them until there would not be room enough to receive it; also, there would be no destruction of crops by drouth; and He would rebuke the devourer for their sakes. If man had always strictly paid tithe, these promises would have been fulfilled.

The tithing system is a part of the Gospel. The Saviour says we ought to pay tithe. Matt. 23:23. The apostles were to teach it. Matt. 28:20. The Apostle Paul makes a special point on paying tithe in the seventh chapter of Hebrews, and bases his argument on the fact that Abraham paid tithes.

If these two principles had

always been observed, idolatry would never have found a place in the world, and mankind would ever have acknowledged God as the One from whom comes every blessing that we receive, temporal, as well as spiritual and physical.

THE APOSTLE WHO MADE MISTAKES

If I am ever so happy as to reach heaven, one of the first men I shall want to see is the Apostle Peter. And I think I shall tell him what a comfort his history has been to me," so said a devoted minister who has since entered into rest.

Mistakes he often made. That is one trait in his character that appeals strongly to the average man. The man who never makes mistakes is almost above our comprehension. We may admire, but we can not hope to imitate. The saintly John seems to dwell in a different atmosphere from that which surrounds us in our temptations and trials, and we have no record of his failures and falls. No wonder the Master loved him!

But He loved Peter also. No doubt it was with a different affection, even as a parent now has a different regard for his wayward child from that which he feels towards one who never caused his heart a moment's anxiety. Christ put special honor upon Peter more than once or twice. He knew that Peter did not always appreciate the real situation. He knew that when they stood on the wondrous Mount of Transfiguration, poor, blinding Peter would propose to erect tabernacles that they might abide there forever,—as if the work of redemption could thus be carried on! But He also knew that the same impulsive Peter would alone, of all the disciples, try to go on the angry waters of the lake to meet His approaching Lord. Jesus saw back of the mistakes and the miscomprehensions of His follower, and He read in that heart a real love for Himself.

Peter was rash, it is true. When he should have been conciliatory, he was sometimes exasperating. He smote the high priest's servant and cut off his ear, when such an act could only

prejudice the angry crowd still more against his Master. But before we condemn him too harshly, let us ask ourselves if we have ever been guilty of similar conduct.

We can not excuse his shameful denial, thrice repeated, of his betrayed Lord. We can not apologize for the blasphemies uttered that awful night when he denied, with an oath, that he knew Him. But are our consciences clear of similar denials? Have we never faltered, in presence of His enemies, in our acknowledgement of Him? Have we never denied Him?

If our hearts tell us we, too, have been guilty of like denial, let us find consolation in the look that Jesus gave to Peter. How much of reproof, yet infinite tenderness and yearning pity and forgiveness that look showed!

From that solemn hour when Jesus turned and looked upon His erring, but still loving follower, Peter's life was changed. His devotion to His crucified and risen Lord never faltered, till at last, as tradition tells us, he sealed it with his blood on the cross to which he was condemned by Nero; being crucified head downward, at his own request, because he was not worthy to die in the same way as Christ, whom he had denied.

Has Jesus looked upon us in our mistakes and wanderings and denials of Him? Like Peter, let us try to show by a life of loving service that despite all our mistakes, we are indeed His disciples. So shall the lessons of Peter's life not be lost upon us.

WILL THERE BE A JUDGMENT

(Continued from last issue)

The Execution of the Judgment

The wicked will not stand in the judgment. Ps. 1:5. Sin is the transgression of the law; and the law is the test in the judgment. 1 John 3:4. If sins have not been confessed, they follow after and condemn the individual or sinner. 1 Tim. 5:24, 25. The special instance where God has destroyed individuals and places in the past, are illustrations of what will befall the wicked. Jude 6, 7. The

wicked cities that have perished because of their sins will have to answer in the judgment. Math. 11:20-24.

The punishment in the judgment will vary according to the sins committed. Luke 12:47, 48. The fallen angels are reserved for judgment. 2 Peter 2:4. Even the unjust is reserved until the judgment. 2 Peter 2:9. The saints will assist in judging the wicked. 1 Cor. 6:2, 3. This work will be done during the thousand years. Rev. 20:1-4. The saints will have part in executing the judgment written. Jude 14, 15. Ps. 149:3-9. At the end of the thousand years, the wicked are raised from their graves. Rev. 20:5-7. The wicked are then destroyed. Rev. 20:9-15. The wicked are burned to ashes. Mal. 4:1-3.

Satan will be brought to ashes on the earth also. Ezek. 28:17-19. After all sin is destroyed, there will be a clean new heaven and new earth. 2 Peter 3:7, 9-14; Rev. 21:1-7. You will have to hurry before the gates are closed. Math. 7:13, 14, 21-23; Luke 13:24-30.

A. C. CHATMAN.

"Knowledge is power."

THE SECOND COMING OF CHRIST

In connection with the second coming of Christ there will be a fearful state of affairs upon the earth. Luke says that there will be "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 the heavens shall be shaken." Luke 21:25-27.

David says, "Clouds and darkness are round about Him A fire goeth before Him and burneth up His enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord of the whole earth." Psa. 97:2-5.

Jesus says, "There shall be famines, and pestilences, and in diverse places. Then shall all the tribes of the earth mourn, and they shall see the Son of

man coming in the clouds of heaven with power and great glory." Matt. 24:7, 30.

"There was a mighty earthquake. The graves were opened, and those who had died in the faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law Their countenances were lighted up with the glory as did the face of Moses, when he came down from Sinai. The wicked could not look upon them for the glory. And, when the never ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and his image."

When Christ arose from the dead "the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept, arose and came out of the graves, after His resurrection, and went into the holy city and appeared unto many." Matt. 27:51-53. "The thing that hath been is the thing that shall be."

They say a mosquito can fly ten miles. But it isn't the distance he flies that bothers us. It's what he does when he stops.

Persons may do a great many outward and active works which do not proceed from the work of faith. There is a certain amount of excitement about them which renders them pleasant and leaves room for many other motives besides that of love to Christ; but the attention to home duties, the loving in love with those about us, the cultivation of the grace of meekness and gentleness, the trying to have the church in the house, these are all duties which belong to the domestic labor of love. It is not merely the calling the household together, and reading the chapter, or offering the prayer; but it is the taking pains to cultivate heavenly tempers, and sweet and holy affections, and exercising constant watchfulness to keep down selfishness, pride, and all those dispositions which will hinder the work of love.

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.