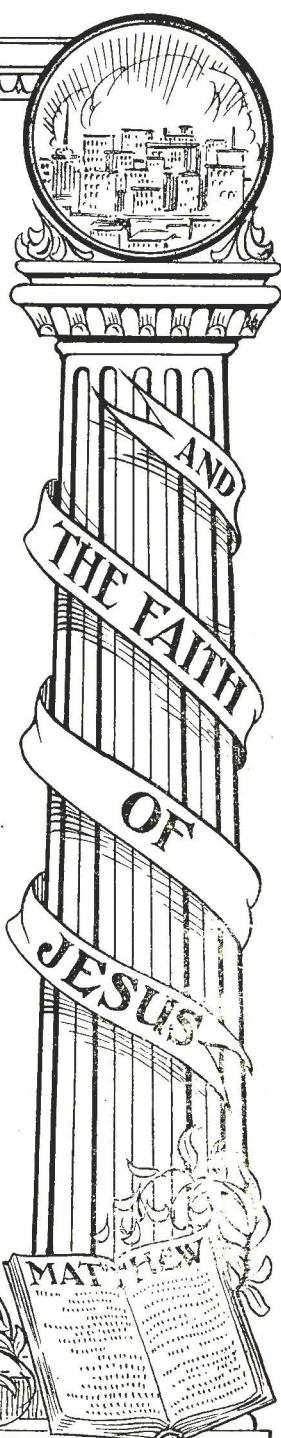


The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



NOT WITH OUTWARD SHOW

Some of the Pharisees had come to Jesus demanding "when the kingdom of God should come." More than three years had passed since John the Baptist gave the message that like a trumpet call had sounded through the land, "The kingdom of heaven is at hand." And yet these Pharisees saw no indication of the establishment of the kingdom. Many of those who rejected John, and at every step had opposed Jesus, were insinuating that His mission had failed.

Jesus answered, "The kingdom of God cometh not with outward show; neither shall they say, lo here! or, there! for, behold, the kingdom of God is within you." The kingdom of God begins in the heart. Look not here or there for manifestations of earthly powers to mark its coming.

"The days will come," He said, turning to His disciples, "when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Because it is not attended by worldly pomp, you are in danger of failing to discern the glory of My mission. You do not realize how great is your present privilege in having among you, though veiled in humanity, Him who is the life and the light of men. The days will come when you will look back with longing upon the opportunities you now enjoy to walk and talk with the Son of God.

Because of their selfishness and earthliness, even the disciples of Jesus could not comprehend the spiritual glory which He sought to reveal unto them. It was not until after Christ's ascension to His Father, and outpouring of the Holy Spirit upon the believers, that the disciples fully appreciated the Saviour's character and mission. After they had received the baptism of the Spirit, they began to realize that they had been in the very presence of the Lord of glory.

As the sayings of Christ was brought to their remembrance, their minds were opened to comprehend the prophecies, and to understand the miracles which He had wrought. The wonders of His life passed before them,

and they were as men awakened from a dream. They realized that "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth," Christ had actually come from God to a sinful world to save the fallen sons and daughters of Adam. The disciples now seemed, to themselves, of much less importance than before they realized this. They never wearied of rehearsing His words and works. His lessons, which they had but dimly understood, now came to them as a fresh revelation. The scriptures became to them a new book.

As the disciples searched the prophecies that testified of Christ, they were brought into fellowship with the deity, and learned of Him who had ascended to heaven to complete the work He had begun on earth. They recognized the fact that in Him dwelt knowledge which no human being, unaided by divine agency, could comprehend. They needed the help of Him whom kings, prophets, and righteous men had foretold, with amazement they read and reread the prophetic delineations of His character and work. How dimly had they comprehended the prophetic scriptures; how slow they had been in taking in the great truths which testified of Christ. Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the dual character of His nature. Their eyes were holden, so that they did not fully recognize divinity in humanity. But after they were illuminated by the Holy Spirit, how they longed to see Him again, and to place themselves at His feet. How they wished that they might come to Him, and, to have Him explain the scriptures which they could not comprehend. How attentively would they listen to His words.

What had Christ meant when He said, "I have many things to say unto you, but ye cannot bear them now?" How eager they were to know it all. They grieved that their faith had been so feeble, that their ideas had been so wide of the mark; that they had so failed of comprehending the reality.

A herald had been sent from God to proclaim the coming of Christ, and to call the attention of the Jewish nation and of the world to His mission, that men might prepare for His reception. The wonderful personage whom John had announced had been among them for more than thirty years, and they had not really known Him as the One sent from God. Remorse took hold of the disciples because they had allowed the prevailing unbelief to leaven their opinions and becloud their understanding. The light of this dark world had been shining amid its gloom, and they had failed to comprehend whence were its beams. They asked themselves why they had pursued a course that made it necessary for Christ to reprove them. They often repeated His conversations, and said, Why did we allow earthly considerations and the opposition of priests and rabbis to confuse our senses, so that we did not comprehend that a greater than Moses was among us, that One wiser than Solomon was instructing us? How dull were our ears! How feeble was our understanding!

Thomas would not believe until he had thrust his finger into the wound made by the Roman soldiers. Peter had denied Him in His humiliation and rejection. These painful remembrances came before them in distinct lines. They had been with Him, but they had not known or appreciated Him. But how these things now stirred their hearts as they recognized their unbelief!

As priest and rulers combined against them, and they were brought before councils and thrust into prison, the followers of Christ rejoiced that they were counted worthy to suffer shame for His name." They rejoiced to prove, before men and angels, that they recognized the glory of Christ and chose to follow Him at the loss of all things.

It is as true now as in apostolic days, that without the illumination of divine Spirit, humanity cannot discern the glory of Christ. The truth and the work of God are unappreciated by a world-loving and compromising Christianity. Not in the ways of ease, of earthly honor or worldly conformity, are the followers of the Master found.

They are far in advance, in the paths of toil, and humiliation, and reproach, in the front of the battle "against the principalities, against the powers, against the world-rulers of the darkness, against the spiritual host of wickedness in the heavenly places." And now, as in Christ's day, they are misunderstood and reproached and oppressed by the priests and pharisees of their time.

The Kingdom of God comes not with outward show. The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

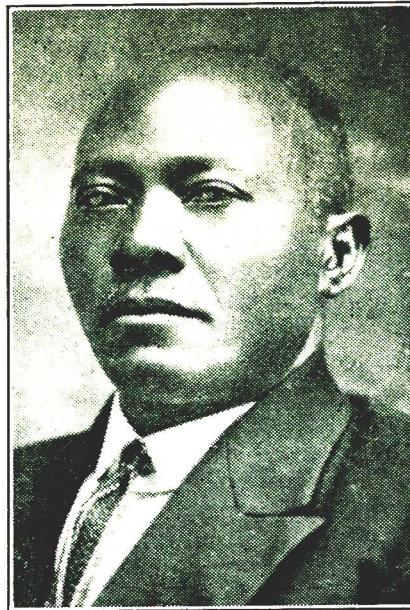
But to-day in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desire in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the law of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." He would not accept the earthly throne.

May the Lord help us, not like the Jews reject Christ, but accept Him as our personal Saviour.

T. B. A.

What are you doing to let your neighbors know the Lord is soon coming?

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



ELDER M. L. IVORY

ELDER M. L. IVORY'S VISIT TO CHICAGO, ILL.

Leaving Milwaukee, Wis., on March 24th, I arrived in Chicago at noon. I then went to the home of Sis. Lula Rose Chisum, where I made headquarters during my stay in that city.

Immediately after making definite plans for the work, I began my meetings, which continued through the twenty days of my stay, which was accompanied with much success. Two precious souls were added to our company.

On March 25th the Sabbath School opened at the usual hour, 9:45 A. M., with Bro. Robert Turner the Superintendent, presiding. The school is indeed a light to this city and a credit to this denomination.

The services were well attended with two sermons daily during the week. On Sunday, March 26th, we visited Sisters Anna Herst, Brown, Allen, and a large group of children, who entertained with a very interesting program, which was indeed a surprise and was enjoyed by all. We also visited Mrs. Cora Williams, with whom Sis. Chisum is giving Bible studies every week. This Bible class rendered a very interesting program also.

I spent three days in Englewood visiting Bro. and Sis. Turner. These dear believers are

holding some very interesting Bible studies in that community and results are much success attended my effort there.

May the sweet influence of the Holy Spirit, which made us so happy and loving together, ever remain with these Brethren.

THE FIRST DAY OF THE WEEK

Gen. 1:1-5. God began the work of creation upon the first day of the week.

Eze. 46:1. The prophet speaks of "the six working days" and the Sabbath, hence the first day of the week is here called a "working day."

Matt. 28:1. The Sabbath had passed when the first day of the week came.

Mark 16:1, 2; John 20:1. The women were at the sepulchre at the rising of the sun, on the first day; but the Sabbath day had already passed. One cannot rise early enough Sunday to find the Sabbath, for the Bible says "the Sabbath is passed" before the first day came.

Luke 23:56; 24:1. The holy women had kept the Sabbath before the first day of the week dawned.

Mark 16:9. The Saviour appeared to Mary Sunday morning, but He never told her to keep it holy.

John 20:19. The disciples were afraid of the Jews and locked themselves in their room the evening of the first day of the week and the Saviour appeared to them, but never said one word about keeping the day as a Sabbath.

Acts 20:7-12. Although there is a record of Paul preaching eight four Sabbath days, (Acts 13:42, 44; 16:13; 17:2; 18:4, 11) there is only a record of one Sunday service, and it was held in the evening.

1 Cor. 16:1, 2. On the first day of the week everyone is commanded to look over his business and find how he has prospered, and decide upon a portion for the Lord. He is not to give this on that day; but lay it by, at home, ready to give at the proper time.

The above are all the texts in the Bible where the first day of the week is mentioned, and in no place is it referred to as a rest day or holy day.

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THE MEANING OF PRESENT-DAY CONDITIONS

"There shall be signs . . . upon the earth"

From the specific signs in the heavens, which were to herald the coming of the latter days and awaken the church to look for its Lord; our Saviour's prophecy passed on to designate certain general conditions in the world which were to continue until the great day of God comes:

"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 they shall see the Son of Man coming in the cloud with power and great glory." Luke 21:25-27.

Among the developments here foretold, and which contribute to the "distress of nations, with perplexity," we may list the following:

1. Political Unrest—the Arming of the Nations

Following on closely with the signs in the heavens, there appears also the awakening to national aspirations and rivalries in Europe, out of which has grown the arming of nations. The beginning of the modern race of armaments may be dated from those stirring and eventful years of 1830 to 1848. We have seen the resources of the soil and

the inventive genius of man devoted to preparations for war on a scale never before thought of. The Prophet Joel foretold these conditions in the last days:

"Proclaim ye this among the Gentiles ("the nations" R. V.): Prepare for war, wake up the mighty men, let all the men of war draw near, let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say I am strong. . . . Let the heathen be wakered. . . . Multitudes, multitudes in the valley of decision (or "cutting off"): for the day of the Lord is near in the valley of decision." Joel 3:9-14.

Another prophecy forewarns of the "peace and safety cry that is to be heard as the end draws near. We are told that many people in the last days will be saying that swords are to be beaten into plowshares, and that the nations will cease from war (Isa. 2:3, 4): but the actual conditions are repeatedly described in prophecy as warlike and perilous. Thus the revelator saw the closing days:

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small, and great, and shouldst destroy them which destroy the earth." Rev. 11:18.

What we see then among the nations proclaims the approaching end.

2. Signs in the Social World

A New Testament prophecy of the latter days says: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

The "perilous times" have come, when, as never before, the world is pleasure mad.

"Unrestrained passion for pleasure," said M. Comte, editor of the French Relevement Social, writing just before the European war, is bringing a ter-

rrible train of evils into modern society. Along with it he put "the hunt for money without regard for means," adding:

"This is the theme which manufacturers, business men, men in the public administration, continually harp on with ever the same conviction and ever the same wealth of proof.

The note is ever the same, and the conclusion identical:

Many agencies for social and temperance reform are rendering the greatest human service; but for lost humanity the only hope is Christ, the divine Saviour. With an urgency born of the last call, His gospel is sounding to all the world on the verge of eternity. Yet with divine love longing to save, the world sweeps on, less and less mindful of eternal interest. Christ's prophecy foretold it as it is.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating, and drinking, marrying and giving in marriage, until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

Who can look out upon mankind today without the conviction that this Scripture is fulfilled? The drift is strong toward the world and away from God; but we are bidden to watch and pray, lest the coming day find us unprepared. D. O. P.

HOW TO OVERCOME DOUBT

To be a Christian is only to be a good man. To follow Christ is only to take that course which all in their best moments feel, and in their best judgment, know to be right. It is the commonness, the simplicity, of the way of life that commends it to all. The gospel does not say, "Do some great thing, offer some great gift, endure some great penance, improve some great occasion, and be saved." It only teaches us to trust in the one great thing that had already been done, accept the merits of the one great sacrifice that has already been offered, and then lead a life of love, and be thankful that salvation is made so easy.

You may have doubts and dif-

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ficulties. Everybody has them. The only way to overcome them is to begin to trust with such faith as you have. In every act of duty, faith will grow and doubt will die. You may have had many such already, and you did not know it because you did not give attention, and besides, you do not wait for a special call to be honest, to speak the truth, to deal justly with your neighbor. Why need you any more wait for a special call to be a good man—that is to say, to follow Christ? For all right conduct, right motive, right character, is involved in following Him.

To be a good man, to make the most of life, to have peace of conscience, to be prepared for death, one needs only to follow Christ. And to that right and safe way of living God calls everyone, every moment. The best time to begin the right way is the first moment you find yourself in the wrong. The day of salvation is the day when reason and conscience concur with the Spirit and with the Word of God is calling to a better life.

PEOPLE WILL TALK

We may get through the world, but 'twill be very slow, If we listen to all that is said as we go; We'll be worried and fretted and kept in a stew, For meddlesome tongues must have something to do— For people will talk, you know.

If quiet and modest, you'll have it presumed That your humble position is only assumed;

You're a wolf in sheep clothing, or you'r a fool; But don't get excited, keep perfectly cool— For people will talk, you know.

If generous and noble, they'll vent their spleen; You'll hear some loud hints that you're selfish and mean. If upright and honest and fair as the day, They'll call you a rogue in a sly sneakish way— For people will talk, you know.

And then if you show the least boldness of heart, Or a slight inclination to take your own part, They'll call you an upstart, conceited, or vain; But keep straight ahead, don't stop to explain— For people will talk, you know.

If bare-thread your coat, old-fashioned your dress, Some one of course will take notice of that, And hint rather loud that you can't pay your way; But don't get excited, whatever they say— For people will talk, you know.

If you dress in the fashion, don't think to escape; For they'll criticize then in a different way. You're ahead of your means, or the tailor's unpaid; But mind your own business, there's nought to be said— For people will talk, you know.

They'll talk fine before your face; but then at your back, Of venom and slander there's never a slack.

How kind and polite is all that they say, But bitter as gall when they're out of the way— For people will talk, you know.

The Best way to do is to do as you please, For you mind, if you have one, will then be at ease; Of course you'll meet with all sorts of abuse, But don't try to stop them, 'twill be of no use— For people will talk, you know.

I'M COMING THROUGH

I've enlisted as a soldier, Fighting at my King's command, I have girded for a journey, Through a waste and barren land; There are snares and conflicts many, Storms and winds are not a few, But I've started for the Kingdom, And I mean I'm coming through.

Often gloomy clouds of darkness, Over me their shadows cast. But I do not grow discouraged, For I know they cannot last: Through a mist and maze of trials, Lo, my Saviour stands in view, And He beckons me to follow, And I mean I'm going through.

There are giants to be conquered, Lurking where the shadows lay, Seeking to ensnare the pilgrims, Marching up the King's highway; With the sword of truth I meet them, Fighting as a soldier true, I shall give the foes no quarters, For I mean I'm going through.

When the shadows gather round me, When I view my sinking sun, When my eyes must close in slumber, When life's weary day is done; Looking backward o'er the journey, And the cares and toils I knew, I'll sing praise to my Redeemer, For His love which guides me through.

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

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.