

# The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



## THE BANNER

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## GO TEACH ALL NATIONS

Standing but a step from His heavenly throne, Christ gave the commission to His disciples. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations." "Go ye into all the world and preach the gospel to every creature." Again and again the words were repeated, that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be co-laborers with their Redeemer in the work of saving the world.

The commission had been given to the twelve when Christ met with them in the upper chamber; but it was now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. Of this meeting Christ Himself, before His death, had designated the time and place. The angel at the tomb reminded the disciples of His promise to meet them in Galilee. The promise was repeated to the believers who were gathered at Jerusalem during the Passover week, and through them it reached many lonely ones who were mourning the death of their Lord. With interest all looked forward to the interview. They made their way to the place of meeting by circuitous routes, coming in from

every direction, to avoid exciting the suspicion of the jealous Jews. With wondering hearts they came, talking earnestly together of the news that had reached them concerning Christ.

At the time appointed, about five hundred believers were collected in little knots on the mountain-side, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him.

But some doubted. So it will always be. There are those who find it hard to exercise faith, and they place themselves on the doubting side. These lose much because of their unbelief.

This was the only interview that Jesus had with many of the believers after His resurrection. He came and spoke to them saying, "All power is given unto Me in heaven and in earth." The disciples had worshiped Him before He spoke, but His words, falling from lips that had been closed in death, thrilled them with peculiar power. He was now the risen Saviour. Many of them had seen Him exercise His power in healing the sick and controlling Satanic agencies. They believed that He possessed power to set up His kingdom at Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters; He had walked upon the white-crested billows; He had raised the dead to life. Now He declared that "all power was given to Him." His words carried the minds of His hearers above earthly and temporal things to the heavenly and eternal. They were lifted to the highest conception of His dignity and glory.

Christ's words on the moun-

tain-side were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to the world had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I command you; and lo, I am with you alway, even unto the end of the world."

The Jewish people had been made the depositaries of sacred truth; but Pharisaism had made them the most exclusive, the most bigoted of all the human race. Everything about the priests and rulers—their dress, customs, traditions—made them unfit to be the light of the world. They looked upon themselves, the Jewish nation, as the world. But Christ commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, all classes of men.

Before leaving His disciples, Christ plainly stated the nature of His kingdom. He called to their minds what He had previously told them concerning it. He declared that it was not His purpose to establish in this world a temporal, but a spiritual kingdom. He was not to reign as an earthly king on David's throne. Again He opened to them the Scriptures, showing that all He had passed through had been ordained in heaven, in the councils between the Father and Himself. All had been foretold by men inspired by the Holy Spirit. He said, You see that all I have revealed to you concerning My rejection as the Messiah has come to pass. All I have said in regard to the humiliation I should endure and the death I should die, has been verified. On the third day I rose again. Search the Scriptures more diligently, and you will see that in all these things the

specifications of prophecy concerning Me have been fulfilled.

Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected and condemned. The land of Judea was His birthplace. There clad in the garb of humanity, He had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin.

In view of all that Christ had suffered there, and the unappreciated labor He had put forth, the disciples might have pleaded for a more promising field; but they made no such plea. The very ground where He had scattered the seed of truth was to be cultivated by the disciples, and the seed would spring up and yield an abundant harvest. In their work the disciples would have to meet persecution through the jealousy and hatred of the Jews; but this had been endured by their Master, and they were not to flee from it. The first offers of mercy must be made to the murderers of the Saviour.

And there were in Jerusalem many who had secretly believed on Jesus, and many who had been deceived by the priests and rulers. To these also the Gospel was to be presented. They were to be called to repentance. The wonderful truth that through Christ alone could remission of sins be obtained, was to be made plain. While all Jerusalem was stirred by the thrilling events of the past few weeks, the preaching of the Gospel would make the deepest impression.

But the work was not to stop here. It was to be extended to the earth's remotest bounds. To His disciples Christ said, You have been witnesses of My life of self-sacrifice in behalf of the world. You have witnessed My labors for Israel. Although they would not come unto Me that they might have life, although priests and rulers have done to Me as they listed, although they have rejected Me as the Scriptures foretold, they shall have still another opportunity of ac-

cepting the Son of God. You have seen that all who come to Me, confessing their sins, I freely receive. Him that cometh to Me I will in nowise cast out. All who will, may be reconciled to God, and receive everlasting life. To you, My disciples, I commit this message of mercy. It is to be given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church.

But the command, "Go ye into all the world," is not to be lost sight of. We are called upon to lift our eyes to the "regions beyond." Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from a narrow circle which their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field.

#### THE DECEITFULNESS OF THE HUMAN HEART

There is nothing so deceitful as the human heart. "The heart is deceitful above all things, and desperately wicked; and who can know it?"

Nothing is plainer than these words. The most deceitful thing in the world is the human heart; and the heart unrenewed by the grace of God is desperately wicked. So the Lord adds in the next verse, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10.

In the prayer of Solomon at the dedication of the temple he utters the following: "Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the heart of all the children of men.)" 1 Kings 8:39.

Placing this statement beside the one in Jeremiah we learn the

following truth: God only knows the secret thoughts and purposes of man. This, no man on earth knows; therefore, it is impossible for man to judge his brother. God alone is Judge, for He can read the heart; He searches every man's heart, and tries his reins or purposes. He does this that He may give to every man according to the fruit of his ways, according to the fruit of his doings. God, therefore, is the only Judge of the human family; and when man sits upon the judgment-seat and judges his fellow-man, he is taking the place of God. Every one who speaks evil of his brother has this position. "Speake not evil one of another, brethren; He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another." Jas. 4:11, 12. Upon this point the apostle says: "I judge not mine own self."

One office of the spirit of prophecy that God has placed in the church is to reveal what is in the human heart. When it does this, and an individual has not committed the outward act, it gives opportunity for individuals to say it is not the truth. God reads the motives and reveals what is in the heart that man may not sin against Him.

When Gehazi went after Naaman, the Syrian, who had been healed of his leprosy, and asked him for "a talent of silver and two changes of garments," he expected far more. He had in his heart a desire for money, garments, olive yards, vineyards, sheep, oxen, menservants, and maidservants. When he returned Elisha said unto him, "Whence cometh thou, Gehazi?" And he said, "thy servant went no whither" And he said unto him, "Went not thine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants and maidservants?" The leprosy that had been upon Naaman then cleaved unto Gehazi and unto

his seed forever. So "he went out from his presence a leper, as white as snow."

This is but one instance where God reproved man for what was in his heart. He states things that exist in the heart when they have not outwardly committed the act, simply the desire was in the heart to do it, and they were judged accordingly.

In view of this fact the apostle says, "Casting down imaginations (or reasonings) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We are therefore instructed not to "look on things after the outward appearance," but to look well to the motives that exist in the heart, and bring every thought into obedience to Christ.

#### A HIGH STANDARD REQUIRED

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him, and sup with him and he with me." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

The Lord has sent a message to arouse His people to repent, and do the first works: but how has His message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spiritually deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? The Saviour calls; listen to His voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, "I

know thy works." "Repent and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with His love. "I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which receiving the dew and the rain and the sunshine, should have produced an abundance of fruit, but on which the divine searcher discovers nothing but leaves. Solemn thought for our churches! Solemn, indeed for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches and companies will go from weakness to weakness, and from cold formality to deadness, while they are saying, "I am rich and increased with goods, and need of nothing." The True Witness says, "And knowest not that thou art wretched, and miserable, and poor and blind and naked." Will they ever see clearly their true condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideas, they will oppose the work. "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"—Because they did not respond to the warnings, the entreaties, of the message of God, but persistently said, "I am rich, and increased with goods, and have need of nothing."

Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God,

the Lord will life them up. He will make them men of discernment—men rich in the grace of His Spirit. Their strong, selfish traits of character, their stubbornness will be seen in the light shining from the light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart He will be found of you.

#### A LESSON FROM WHAT IS WRITTEN

The signs in the heavens, the darkening of the sun and moon and the falling of the stars are mentioned by eight writers in the Bible. Four in the Old Testament, and four in the New Testament. Each one brings out certain characteristics the other writers do not bring out so prominently. Isa. 13:10, states the time of day the darkness will begin. Amos 8:9 gives the time of the day it will be the darkest and that it will be on a clear day. Eze. 32:7, 8, says the sun will be covered with a cloud. Joel 3:15. That the sun and moon and stars will be dark. Amos 5:8, that the night following the dark day will also be dark. Joel 2:31, that the moon will be turned into blood. Matt. 24:29, that it will be darkened immediately after the great tribulation that came on the church. While Mark 13:24, 25, says that it will be in the days of persecution but after the tribulation. John, in Rev. 6:12, 13, shows it will be preceded by a great earthquake, and it will appear black as sackcloth, and the stars will fall as a fig tree casteth her untimely figs when shaken by a mighty wind. But the most singular feature of Luke's testimony is, that while he states positively "There shall be signs in the sun, and in the moon, and in the stars," he does not mention one single characteristic that will constitute them as signs. So mankind would be wholly at a loss if it were not for the other writers who give at least twelve characteristics. The important lesson we learn by Luke not mentioning anything more than the fact there will be signs, is that God designed by this omission we should compare Scripture with

Scripture to learn all the facts.

Only one such day, only one such darkening of the moon, only one such falling of the stars has ever been known. The sun was darkened May 19, 1780, the night following, the moon was darkened, and the earthquake of Lisbon, Nov. 13, 1755, shook nearly the whole earth.

This series of signs introduces the people of God into the last generation which began in 1844, for at that time they were preached as signs to all nations. Consequently those who are about seventy years or more of age represent that generation that will not pass away until Christ comes in the clouds of heaven. God has not given us the day nor the hour, or even the year. He has brought us into such close proximity with the event that it is safe to prepare to meet God. Surely we are not the children of the night, but of the day if we believe the words of the Holy Writ.

## PROVIDENCE

Upon "demand" the Egyptians furnished the Israelites with vessels of gold and silver, and precious stones. Here was a providence that provided them with an abundance of those things which not many weeks after would be called for in building and furnishing the sanctuary.

In the Lord's manner of working in delivering Israel from the persistent hold of pharaoh, he was giving evidence to Israel that none other than the living God was leading them out of bondage. He was also fulfilling what He had said of their oppressors; "The Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." Ex. 7:5. Paul said of this, "To make His power known, endured with much long-suffering the vessels of wrath." Rom. 9:22.

It was the Lord's design that Israel should remember the evident tokens of His leading. It was afterward assigned as the reason for their departures from Him, that "they forgot God their Saviour who had done great things in Egypt, wondrous works

in the land of Ham, and terrible things by the Red Sea." Ps. 106:21, 22. He fed them with manna which they knew not, neither had their fathers known." Deut. 8:3. "The pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night to give them light, and the way whereby they should go." Neh. 9:10. All of these wonderful providences with the sight of the flame, and the voice at Mount Sinai should ever have been to them overwhelming evidence that it was the living God, the upholder of all things, who was leading them, and speaking to them in an audible voice, the like of which had never been known before.

Notwithstanding all of these providences and the Lord's care for them in their forty years' journeying, Moses in his last instruction to them warned them of their danger of forgetting it, and thinking it was by their might and power that they had obtained their rich possessions in the land of Canaan. We read of this in Deut. 8:11-18. Before that time, the Lord had told them what should happen to them; "If ye will not hearken unto me, and will not do all these commandments, "Lev. 26:14. As we read that whole chapter, we see He threatened them four times over that He would "punish them seven times" for their departure from Him in worshiping idols; and at last if they persisted in such a course, their city would be overthrown, their land left in desolation, and then go into captivity.

This was all in God's providence literally accomplished. They rebelled and were punished for it "seven times" in the reign of the kings down to their last king, Zedekiah, who was in idolatry three times seven—twenty-one times, making four times seven. There were two other kings who for a short time served idols. One, after six months, was slain by the Israelites; another reigned only for a short time, and then was taken captive by pharaoh. But Israel did not join these kings in their idolatry. So the four times seven of apostasies, idol-worship, and the Lord's chastisements therefore were accomplished in

the space of 1077 years. Then, as predicted by the Lord, Jerusalem was captured, its walls broken down, the temple robbed of its furniture, and the people led captive to Babylon to fulfill the seventy years of time of their punishment, as had been announced by the Lord through the prophet Jeremiah.

"I like the man who faces what he must  
With a step triumphant, and a heart of cheer,  
Who fights the daily battle without fear,  
Sees his hopes fail, yet keeps the unfaltering trust  
That God is God; that somehow true, and just,  
His plans work out for mortals; not a tear  
Is shed when fortune, which the work holds dear,  
Falls from his grasp; better, with love, a crust  
Than living in dishonor; who envies not  
Nor loses faith in man, but does his best,  
Nor ever murmurs at his humble lot;  
But with a smile and words of hope, gives zest  
To every toiler. He alone is great  
Who by a life heroic conquers fate."

—Selected.

Let never day nor night, un-hallowed pass. But still remember what the Lord hath done.—Shakespeare.

## "WHERE HAST THOU GLEANED TODAY?"

These words of Naomi to Ruth are applicable to every one of us. Where hast thou gleaned today? Have you been busy with household care, wholly absorbed in selfish, personal interests? or have you found time to carry the word of God to those who know it not? Have you found time to wrap a copy of the Banner and send it to either a friend or a stranger, and as your hands were busy, breathe a prayer that God would bless the seed sown? Did you give a tract to the person who chatted so pleasantly with you as you sat in the car? "Where hast thou gleaned today? Where wroughtest thou?

### 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.