

# The Reformer

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"



## THE BANNER

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ALFRED DUDLEY.....Editor  
MRS. L. L. JOHNSON.....Associate Editor  
A. C. CHATMAN.....Contributing Editor

### General Assembly Directory

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

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(Office Address: 610 W. 36th Street)  
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## AT THE OFFICE

I left Des Moines, Iowa December 11, 1935, for an itinerate in the East. I spent ten days in Chicago, Ill. with Elder James Childry and his co-workers; assisting them in perfecting a program, for an aggressive move against the five main lines of the foe of all right doing.

All entered heartily into the execution of the new program; having as their slogan; "The love of Christ, Constrains us." They are meeting with success already.

At the close of this council, I boarded a New York Central train bound for New York City; going by way of Cleveland and Buffalo. Bro. J. H. Cummins the director of the Macedonia church of New York City met me at the Grand Central station and bade me welcome to his home.

I received a very, very cordial welcome by the entire church. After a careful study of the program for 1936, that I had outlined before them, it was received unanimously. They have as their slogan; "His Banner over me is love."

Their aim is found in Psalms 60:4. They too are already seeing signs of success. Mrs. Julia Gibbs, one of the oldest members of the church as usual, received the reward for perfect attendance and reciting the Sabbath School memory verses for the entire year of 1935. She did it with all ease and freedom.

There are three things we must have. Faith in ourselves, faith in our objective and faith in God who calls us to service. "Pray the Lord of harvest that He will send forth labourers into his harvest." Let us array ourselves according to the Master's directions, and success is assured. Eph. 6:10-19.

I am now in the office at Headquarters, 610 W. 36th St., Savannah, Ga. I shall be pleased to hear all you have to say, and receive all you have to give for the advancement of the Master's work.

A.C. Chatman.

## TRAINING FOR SERVICE

This world of ours is a great training camp for the world to come. God trains men for glory and immortality; on the other hand, Satan trains men for destruction.

It was when Moses renounced every worldly prospect gained by a worldly education, for he was learned in all the things of Egypt and mighty in words and deeds, that God used him mightily. All that this world could give him did not prepare him for his life work. He was yet to learn the lessons of dependence upon divine power.

It had been his hope to deliver Israel by force of arms. For this he risked all and failed. In his defeat and disappointment, he became a fugitive in a strange land. For forty years he was under heaven's training with his father-in-law in the land of Midian. It took forty years to get out of Moses certain traits of character and principles he had imbibed while in Pharaoh's home. He had been there twenty-eight years. He was the pride of the nation, but all of that did not fit him for his life-work. In his experiences during the forty years he became acquainted with God.

David was anointed king instead of Saul. He was small in stature, (I Sam. 16:7, 12), a red-haired shepherd boy, but with a beautiful countenance. He had never had a worldly education. Even the prophet Samuel as well as his father could not see how he could be chosen of God to be the king of Israel; yet the Lord said, "Arise

anoint him for this is he." I Sam. 6:12.

He had principles in him which, if properly developed, would fit him to be king of Israel. Soon after he was anointed, the Lord took him in training to be such a king as would represent Christ. He learned his lessons from experiences that fitted him to reign.

Our usefulness does not depend on what the world can give us but what experience we gain by adverse circumstances which we meet. Who alone knows how to shape these circumstances so as to develop the character needed to fill positions in His cause? No two men are brought over the same road alike. As we possess our own individuality in the work of God, so God alone knows how to deal with us.

David understood this, and it is expressed in these words: "Behold, as thy (Saul's) life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let Him deliver me out of all tribulation." I Sam. 26:23, 24. Daniel and his three brethren were first proved on the diet question, which was the Lord's training before God could bring them into positions of trust. So it has ever been and ever will be.

Men must learn God by experience before He can trust them with souls for whom He gave His life. Worldly honor and worldly prosperity can never give this education, but this experience comes through disappointments, and trials which teach us how to use what we may have received from nature and from a worldly education.

## FOR THE BANNER

To the churches and my many friends all over the land, I esteem it a pleasure as well as a privilege to inform you of my whereabouts, and how our Blessed Heavenly Father has cared for me since we were together.

I spent two delightful weeks in Des Moines, Iowa, with the believers and friends, and I really enjoyed my stay there, both among the churches and citizens with crowning success.

Leaving Des Moines, Monday, January 20, I returned to Chicago, for only a couple of days, which was the coldest of the season there. So we did not have many meetings on account of it altho the brethren were ready and willing.

Departing from Chicago, Thursday, January 23rd, and arriving in New York City, Friday at 5:55 p. m. Here I met with our President General, Elder A. C Chatman who was busy holding meeting with good success.

It was not my plan to go South this time, but providence lead otherwise, so on Wednesday, January 29, Elder Chatman and I left New York for Savannah, Ga. Arriving here at 5:20 p. m., Friday, and was met by our faithful brother H. H. Clark. I am glad to report success all along the way, and am happy to be in our office home once more.

May the Blessed Lord pronounce a blessing upon all those I have left behind, and His good spirit of love be with us here.

I am yours in the broad field and at His feet.

M. L. Ivory.

## OBEDIENCE TO FAITH

(Continued from Last Issue.)

"Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." And Paul says, "They which are of faith, the same are the children of Abraham." But Abraham's faith was made manifest by his works. "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" There are many who fail to understand the relation of faith and works. They say, "Only believe in Christ, and you are safe. You have nothing to do with keeping the law." But genuine faith will manifest in obedience. Said Christ to the unbelieving Jews, "If ye were Abraham's children, ye would do the works of Abraham." And concerning the father of the faithful the Lord declares, "Abraham obeyed my voice, and kept my charge,

my commandments, my statutes, and my laws." Says the apostle James, "Faith, if it hath not works, is dead, being alone." And John, who dwells so fully upon love, tells us, "This is the love of God, that we keep his Commandments."

Through type and promise, God "preached before the gospel unto Abraham." And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews, "Your father Abraham rejoiced that he should see my day; and he saw it, and was glad." The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon his Son, said to the sinner, "Live: I have found a ransom."

It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial, was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave his Son to a death of agony and shame. The angels who witnessed the humiliation and soul-anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, "It is enough." To save the fallen race, the King of Glory yielded up his life. What stronger proof can be given of the infinite compassion and love of God? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligence of heaven and of other worlds. The field of the controversy between Christ and Satan,—the field on which the plan of redemption is wrought out,—is the lesson-book of the universe.

Because Abraham had shown a lack of faith in God's promises, Satan had accused him before the angels and before God of having failed to comply with the conditions of the covenant, and as unworthy of its blessings. God desired to prove the loyalty of his servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation.

Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering; but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unfaltering obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to his servant, "Now I know that thou fearest God (notwithstanding Satan's charges), seeing thou hast not withheld thy son, thine only son, from me." God's covenant, confirmed to Abraham by an oath before the intelligence of other worlds, testified that obedience will be rewarded.

It had been difficult even for the angels to grasp the mystery of redemption,—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt-offering?" Abraham made answer, "God will provide himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac,—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation.

**A NEW YEAR GREETING  
FROM MORON CHURCH OF  
FREE S. D. A. AT MORON  
CAM. CUBA**

We wish to extend our hearty greetings to all believers and well-wishers of Free S. D. A. throughout the wide harvest field, wishing all a bright and prosperous New Year spiritually, financially, numerical, physically, prosperity may be better realized during this year 1936. We are very glad to say that we had a very good time in our Week of Prayer. During the close of 1935 we had very good attendance and also very good interest. On the Thirteenth Sabbath there was a beautiful program rendered by the Sabbath School and the Missionary V. Society. On Sunday night, December the 29th, we had to provide seats so as to accommodate the congregation. Yet there was a great crowd outside which could not find seats inside.

**Program**

Opening Song No. 468, by the choir.  
Prayer, by Bro. C. T. Blackwood.  
Recitation, "Often There is Need," Master Vincent.  
Recitation, "Only Three," Master L. Edwards.  
Quartette, Mrs. Gordon and Co.  
Dialogue, "I Wish," Mrs. B. Copeland.  
Song, "Coral Trees," by the choir.  
Recitation "I Am Very Young," Master T. Edwards.  
Recitation, "A Thanksgiving Ode," Master White and Co.  
Solo, "Praise Emmanuel," Mr. Morgan Heborras.  
Recitation, "Be Kind," four children.  
Recitation, "Six Years Old," Master D. Isaacs.  
Selection No. 334, by the choir.  
Dialogue, "The Jones Family," Miss A. Brown and Co.  
Recitation, "The Holy Child," D. Smart.  
Recitation, "Cleanliness," Master L. Lawrence.  
Selection, "Songs of the Mess," by the choir.  
Dialogue, "A Foolish Habit," Miss Daisy Brown.  
Recitation, "Better Than Gold," Master M. White and Co.  
Recitation, "Did You Ever Solo, Miss M. Martin.

"Hear?" Miss Olga Revalta.  
Dialogue, "The Doll's Sad Fall," Miss G. Kenlock.  
Selection, No. 154, by the choir.  
Recitation, "Yes, I Am Guilty," Master E. Charles.  
Recitation, "God's Gifts," Miss Eulalia Revalta.  
Quartette, Miss D. Brown and Co.  
Recitation, Master Heraldo Diez.  
Recitation, "The Song of the Sparrow," Miss Agurtine.  
Dialogue, "A Band of Hope," Miss A. Christian and Co.  
Recitation, "If That High World," Master I. Lawerence.  
Song, by the choir.  
Dialogue, "The Victory's Ours," Miss W. E. Lowe and Co.  
Recitation, "Morning Prayer," Miss B. Copeland.  
Selection, Miss P. King and Co.  
Recitation, "Be Patient," Master L. Waetten.  
Recitation, "Faith," V. White.  
Trio, Miss W. E. Lowe and Co.  
Dialogue, "We Are No Chickens," Miss E. Dunkley and Co.  
Selection, "Songs of the Mess," by the choir.  
Recitation, "Speak Gentle," Master R. McLaren.  
Dialogue, "Crown Him With Many Crowns," Mrs. V. Mason and Co.  
Trio, Miss D. Brown and Co.  
Recitation, "The Price of a Drink," Miss P. King.  
Recitation, "The Bowery," Master D. Trumps.  
Duet, Miss M. Martin and Co.  
Dialogue, "Gaining Three Lost Souls," Miss E. Walker.  
Recitation, Miss M. Ridley.  
Song, by the children.  
Recitation, "Haste Not," Master W. Ottley.  
Solo, Mrs. A. Brae.  
Recitation, "Morning Hymn," Miss M. Ridley.  
Recitation, "Chapter," Master E. Charles.  
Duet, Miss A. Forrester and Mrs. Lawrence.  
Recitation, "Only a Smile," Miss Alice Smith and Brother.  
Recitation, "Little Migget," Miss C. Ellis.  
Recitation, "Good Night," A. Christian.  
Selection, "Songs of the Mess," by the choir.

A joyous time was spent, and the music was beautifully rendered by the organists, Miss R.

A. Clarke and Mrs. F. M. Edwards. We bless and thank our heavenly Father for His great mercy toward usward.

W. T. Daly.

**APOSTACY AT THE JORDAN**

With joyful hearts and renewed faith in God, the victorious armies of Isreal had returned from Bashan. They had already gained possession of a valuable territory, and they were confident of the immediate conquest of Cannan. Only the river Jordan lay between them and the promised land. Just across the river was a rich plain, covered with verdure, watered with streams from copious fountains, and shaded by luxuriant palm-trees. On the western border of the plain rose the towers and palaces of Jericho, so embosomed in its palm-tree groves that it was called "the city of palm-trees."

On the eastern side of Jordan, between the river and the high table-land which they had been traversing, was also a plain, several miles in width, and extending some distance along the river. This sheltered valley had the climate of the tropics; here flourished the shittim, or acacia tree, giving to the plain the name, "Vale of Shittim." It was here that the Israelites encamped, and in the acacia groves by the river-side they found an agreeable retreat.

But amid these attractive surroundings they were to encounter an evil more deadly than the mighty hosts of armed men or wild beasts of the wilderness. That country, so rich in natural advantages, had been defiled by the inhabitants. In the public worship of Baal, the leading deity, the most degrading and iniquitous scenes were constantly enacted. On every side were places noted for idolatry and licentiousness, the very names being suggestive of the vileness and corruption of the people.

These surrounding exerted a polluting influence upon the Israelites. Their minds became familiar with the vile thoughts constantly suggested; their life of ease and inaction produced its demoralizing effect; and almost unconsciously to them-

selves, they were departing from God, and coming into a condition where they would fall an easy prey to temptation.

During the time of their encampment beside Jordan, Moses was preparing for the occupation of Canaan. In this work the great leader was fully employed; but to the people this time of suspense and expectation was most trying, and before many weeks had elapsed, their history was marred by the most frightful departures from virtue and integrity.

At first there was little intercourse between the Israelites and their heathen neighbors; but after a time Midianitish women began to steal into the camp. Their appearance excited no alarm, and so quietly were their plans conducted that the attention of Moses was not called to the matter. It was the object of these women, in their association with the Hebrews, to seduce them into transgression of the law of God, to draw their attention to heathen rites and customs, and lead them into idolatry. These motives were studiously concealed under the garb of friendship, so that they were not suspected, even by the guardians of the people.

At Balaam's suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses, and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars, and participated in the most degrading rites.

It was not long before the

poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle, were overcome by the wiles of heathen women. The people seemed to be infatuated. The rulers and the leading men were among the first to transgress, and so many of the people were guilty that the apostacy became national. "Israel joined himself unto Baal-peor." When Moses was aroused to perceive the evil, the plots of their enemies had been so successful that not only were the Israelites participating in the licentious worship at Mount Peor, but the heathen rites were coming to be observed in the camp of Israel. The aged leader was filled with indignation, and the wrath of God was kindled.

Their iniquitous practices did that for Israel which all the enchantments of Balasm could not do—they separated them from God. By swift-coming judgments the people were awakened to the enormity of their sin. A terrible pestilence broke out in the camp, to which tens of thousands speedily fell a prey. God commanded that the leaders in this apostasy be put to death by the magistrates. This order was promptly obeyed. The offenders were slain, then their bodies were hung up in sight of all Israel, that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin, and the terror of his wrath against them.

T. G. C.

#### WHY WEEPEST THOU?

The first word which Jesus spoke after His resurrection was one for a sorrowing world to hear, "Why weepest thou?" Whom seekest thou? Many spend their lives in seeking what they never find. All have bitter cause for weeping. The journey of life begins and ends with tears. Its whole course is a search for something that can take away grief—something that can call forth fountains of gladness and consolation in the waste places of the soul. And Jesus comes forth from the grave, the conqueror of sin and death, that He may lead our

search for the lost fountains of joy and make it successful. He comes back from the tomb to tell us that the object of our life-long search can be found only on the other side of that dark and mysterious change which we so much dread. He puts the question to all the sons and daughters of affliction, "Why weepest thou?" that He may draw their hearts and hopes to that land where there shall be more tears. He says to the burdened and disappointed, "Whom seek ye?" that He may show Himself to be the desire of nations and the giver of rest to the weary soul. In the darkest and most desolate hour of life, this voice of Jesus comes ringing like the trumpet of victory through all the depths of the soul: "Weep not; I have the keys of death. To him that overcometh I will give the crown of life."

D. M.

#### ANOTHER YEAR

Here you are with another year at your disposal. What are you going to do with it? Of course the easiest way is to muddle along year after year, always meaning to do a little better, but never really doing it.

Why not shift the gears and go into a high speed? Why not do a little more planning, work a little harder, then a little harder? Why not do some of the things that season after season you have left undone, hoping that some day you will have the time and the inclination to do them?

\* \* \*

Think back over last year. Where have you slipped, and if so, why? How many opportunities escaped you while you perhaps were sitting around and taking it easy?

Suppose you say to yourself today: "I'm going to have a new deal of my own, this year. I'm going to study every angle of my job. I'm going to read every book I can find that pertains to it.

When I get out of bed tomorrow morning, I'm going to say, "Here are eight more hours for me to use." I'll make every one of them work for me."

### 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.