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"He That Winneth Souls Is Wise"



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CHRIST IS WILLING AND ABLE

That was an eventful day on the western shores of Galilee two thousand years ago; for it was the day Jesus came down from the mountain after delivering His memorable sermon, and the multitudes were waiting for the great Healer. The first to meet Him was the leper, who said, "Lord, if Thou wilt, Thou canst make me clean." That was the day the centurion of Capernaum asked healing for his servant, at whose faith Jesus marveled, saying: "I have not found so great faith, no not in Israel." That day Jesus went to the house of Peter to eat a simple meal and take a few moments of quiet from the ever increasing throng. But finding Peter's wife's mother laid and sick with a fever, forgot His own needs and by His healing touch the fever left her and she arose and ministered unto them.

After casting out evil spirits and healing all that were sick, Jesus, seeing the great multitudes about Him, entered into a ship with His disciples and departed for the other side. He now left those trusty seamen in charge and sought a place to rest; finding a pillow in the hinder end of the ship He rested His head upon it and was soon rocked into peaceful slumber. As the disciples watched the sails and guided the ship, they talked over the events of the day and conjectured of what awaited them on the morrow, when suddenly a cloud of inky

blackness swept down upon upon them.

Before skilled hands could lower the sails the tempest struck the boat and in spite of their efforts, it was soon filled with water. But it was not until they had exhausted their own strength and ability and their lives were in jeopardy, and they remembered the presence of One in the boat whose saving power they had evidenced in their own lives, and seen in the lives of others, that they hastened to look for Him, and awoke Him, saying, "Lord, save us; we perish." The cry for help was no sooner made than Jesus rose and rebuked the wind, and a great calm followed.

How many of us sailing life's tempestuous sea are trying in our strength to keep our own frail bark from being engulfed by waves of temptation, trial, suffering and sorrow, until our hearts grow faint and the billows have well nigh gone over our heads, forgetting that Jesus embarked with us and is near enough to hear the faintest cry for help, and He will rebuke the tempest and give peace.

CROSSING THE JORDAN

The Israelites deeply mourned for their departed leader, and thirty days were devoted to special services in honor of his memory. Never till he was taken from them, had they so fully realized the value of his wise counsels, his parental tenderness, and his unswerving faith. With a new and deeper appreciation, they recalled the precious lessons he had given while still with them.

Moses was dead, but his influence did not die with him. It was to live on, reproducing itself in the hearts of his people. The memory of that holy, unselfish life would long be cherished, silent, persuasive power molding the lives even of those who had neglected his living words. As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good, shed light upon the world long after the actors themselves have passed away. Their works, their words, their example, will for-

ever live. "The righteous shall be in everlasting remembrance."

While they were filled with grief at their great loss, the people knew that they were not left alone. The pillar of cloud rested over the tabernacle by day, and the pillar of fire by night, an assurance that God would still be their guide and helper if they would walk in the way of His commandments.

Joshua was now the acknowledged leader of Israel. He had been known chiefly as a warrior, and his gifts and virtues were especially valuable at this stage in the history of his people. Courageous, resolute, and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and above all, inspired by a living faith in God,—such was the character of the man divinely chosen to conduct the armies of Israel in their entrance upon the promised land. During the sojourn in the wilderness he had acted as prime minister to Moses, and by his quiet, unpretending fidelity, his firmness to maintain the truth in the midst of danger, he had given evidence of his fitness to succeed Moses, even before he was called to the position by the voice of God.

It was with great anxiety and self-distrust that Joshua had looked forward to the work before him; but his fears were removed by the assurance of God, "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee. . . . Unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." "Every place that the sole of your feet shall tread upon, that have I give unto you, as I said unto Moses." To the heights of Lebanon in the far distance, to the shores of the Great Sea, and away to the banks of the Euphrates in the east,—all was to be theirs.

To this promise was added the injunction, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant, commanded." The Lord's direction was "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night;" "turn not from it to the

right hand or to the left;" "for then thou shalt make thy way prosperous, and then thou shall have good success."

The Israelites were still encamped on the east side of Jordan, which presented the first barrier to the occupation of Canaan. "Arise," had been the first message of God to Joshua, "go over this Jordan, thou, and all this people, unto the land which I do give to them." No instruction was given as to the way in which they were to make the passage. Joshua knew, however, that whatever God should command, He would make a way for His people to perform, and in this faith the intrepid leader at once began his arrangements for an advance.

TITHES AND OFFERINGS

In the Hebrew economy, one-tenth of the income of the people was set apart to support the public worship of God. Thus Moses declared to Israel: "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord.

But the tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as his; and this claim was recognized and honored. Abraham paid tithes to Melchizedek, priest of the most High God. Jacob when at Bethel, an exile and a wanderer, promised the Lord, "Of all that Thou shall give me I will surely give the tenth unto thee." As the Israelites were about to be established as a nation, the law of tithing was re-affirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended.

The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to him man's gratitude is due for the good gifts of his providence.

"He giveth to all life, and breath, and all things." The Lord declares, "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is

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mine." And it is God who gives men power to get wealth. As an acknowledgement that all things came from him, the Lord directed that a portion of His bounty should be returned to Him in gifts and offerings to sustain His worship.

"The tithe . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." God reserved to himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests.

The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by free-will offerings; and to provide for necessary repairs, and other expenses. Moses directed that as often as the people were numbered, each should contribute a half shekel for "the service of the tabernacle." In the time of Nehemiah a contribution was made yearly for this purpose. From time to time, sin-offerings and thank-offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor.

A striking illustration of the results of selfishly withholding both tithe and free-will offerings from the cause of God, was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews

undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the work; and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple. "The time is not come," they said, "the time that the Lord's house should be built." But a message was sent by the Lord's prophet: Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts, consider your ways. Ye have won much, and bring in little; ye eat but have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes." And then the reason is given: "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." When one came to a heap of measures, there were but ten; when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with

hail in all the labors of your hands."

In the days of Israel the tithe and free-will offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is that our offerings to God should be in proportion to the light and privileges enjoyed. "Unto whomsoever much is given, of him shall be much required," said the Saviour to His disciples, as he sent them forth, "Freely ye have received, freely give. . . . God has made men His stewards. The property which he has placed in their hands is the means that he has provided for the spread of the Gospel. To those who prove themselves faithful stewards he will commit greater trusts. Saith the Lord, "Them that honor me I will honor." God loveth a cheerful giver," and when His people with grateful hearts, bring their tithe and offerings to Him not grudgingly, or of necessity, His blessings will attend them, as He promised. "Bring ye all the tithes into the store-house, that there may be meat in mine house, prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A SURE SIGN OF THE END

A twentieth century street scene was presented to the prophet Nahum over two thousand six hundred years ago. What a view it must have been to the eyes of the prophet, who was accustomed to seeing the patient donkeys toiling in the streets, with occasionally some royal personage passing in his two-wheeled chariot, to behold in vision the automobiles and steam and electric cars rushing by with lightning speed. Chariots were the swiftest moving vehicles of Nahum's day, so in writing out what had been shown him he called the cars and automobiles chariots.

Nahum understood that the scene presented to him was to be in the days when preparations were being made for the coming of Christ to take possession of

His kingdom. He described the scene in the following words: "The chariots shall be with flaming torches in the day of His preparation, . . . the chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightning." Nahum 2:3, 4.

The sacred record does not say that there may be signs; but it positively states that there shall be signs, revealing the fact that the second coming of Christ is near at hand. Neither are we left in doubt as to the location of these signs, for we read, "There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations," etc. Luke 21:25, 26. We are not left in doubt as to the character of these signs for the beloved John says the sun became black as sackcloth of hair." Rev. 6:12.

Isaiah tells us the time of day when this sign would be seen, "The sun shall be darkened in His going forth." Isa. 13:10. Amos had previously prophesied that it would be dark at noon, and that this darkening of the sun would take place on a clear day. Amos 8:9.

While four different Old Testament writers speak of the sun being darkened, it remains for the Saviour Himself to reveal when this sign would be displayed in the heavens. In the twenty-fourth chapter of Matthew the Saviour speaks of the great period of persecution that would come upon His people, then He adds, "Immediately after the tribulation of those days, shall the sun be darkened." Matt. 24:29. Again in Mark 13:24, He states, "In those days, after that tribulation the sun shall be darkened." Every student of the prophecy knows of the twelve hundred and sixty years of persecution as the dark ages, extending from 538 to 1798 A. D. From the testimony recorded by Mark we learn that the darkening of the sun would take place after the persecutiion, and "in those days." The persecution ended about 1776; hence we learned that the darkening of the sun would be between about 1776 and 1778, A. D.

History records that upon May 19, 1780, the sun was dark-

ened in fulfillment of the prophecies mentioned above. This darkening occurred on a clear day, the darkness beginning about 10:00 o'clock in the forenoon, and continuing through the day; and the following night the moon hung as a ball of blood in the heavens. Rev. 6:78; Joel 2:31. The prophecy also states that the stars of heaven would fall to the earth as a fig tree casteth her green figs when shaken of a mighty wind. Rev. 6:13 (margin). There have been many showers of falling stars; but the great meteoric shower of Nov. 13, 1833, differs from all others in the fact that the stars all came from one place in the heavens, just as green fruit would be cast from a tree violently shaken.

The signs have been displayed in the heavens declaring that the Saviour is soon coming and the end of all earthly government is near at hand.

"Whate'er the future
God hath for me,
Shadow or sunshine
As pleaseth thee;
If dark my pathway
Thorny and rough,
God is my Father
That is enough."

CAMOUFLAGE

The guiding hand of God is not always recognized in his dealings with man; often what seems to be a misfortune is a blessing in disguise. There are times when we petition God for favors, and instead of waiting at his feet for Him to render the aid needed in his own way, we grow impatient. We expect an immediate answer, and that, too, in our own way. But the Lord has said: "My thoughts are not your thoughts, neither are your ways my ways." He always regards the petition, but at times answers in a way different from what we had anticipated.

To use a homely illustration: Trials might be considered as camouflage; for hidden behind them stands Patience awaiting the test of the trial on the one about to experience it. When trials are rightly appropriated, they bring to the tempted one a blessing greatly needed in the Christian life—patience. J. H. N.

BRO. W. L. BLUNT'S VISIT TO BRUNSWICK, GA.

On the 15th of May I paid a visit to the Brunswick church and found all the brethren there full of courage and strong in the faith and actively engaged in missionary work. Bro. W. M. Trapp and Sis. Minnie Clarence are conducting Bible studies every night, which are becoming very interesting to the people of Brunswick. I was glad to find such faith existing with the brethren.

I am glad to say for these brethren that they have the zeal according to knowledge. It is encouraging to see how earnestly these believers go about their Master's business. Let us direct our prayers to God in behalf of this church.

Bro. Trapp still has the BULL-DOG HOLD on the truth and is proving same by the interest he is manifesting in the work. I must not close without saying just a word in regard to the wonderful improvement he has made with the church. He has the most beautiful flower garden in the church yard.

This church sends greetings to you all, and wish you to know that they are still on advantage ground and solicit your prayers. I am sure with some ministerial help much good can be done in this field. May the dear Lord bless our work throughout the broad harvest field.

EVERY DAY CHRISTIAN

A deacon spoke slightly of a man who had just come into church, saying, "Oh, he is nothing but an every day sort of a Christian!" And the pastor, overhearing the remark, said: "An every day sort of a Christian, is he? I wish I had known it when I gave him the right hand of fellowship! I would have given him both hands. My greatest trouble is with the every-other day sort of Christian." In God's training schools for workers the every-day sort of Christian is always in his place, ready for work, willing, obedient, persistent, and bound to make the most of the privileges of the Christian life. When God wants a man for some emergency, He selects him from the class of every-day sort of Christian.

WHEN DOES THE LORD HELP?

It is by God's power manifested through the children of men that He is magnified and gets glory to His name. His hand is not shortened, that He cannot save, neither is His ear heavy, that He cannot hear. When outward circumstances fail to bring results, then He makes manifest His power to help.

Special promises are made to those who are dependent, such as the widow and the fatherless. "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry: and my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless." Ex. 22:22-24.

When the Saviour walked by the pool of Bethesda, in the porches were "a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. . . . And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, . . . He saith unto him, wilt thou be made whole? The impotent man answered Him: "Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." This was argument sufficient. Jesus saith unto him, "Rise, take up thy bed, and walk." He had no helper. The entire Bible illustrates this principle.

Those who cannot help themselves, but fall broken upon the Rock, feeling their whole dependency upon a divine power to help, the Saviour appears at their side and renders them the assistance they need. In the hundred of cases in the Bible where divine power has been manifested to save, it has been under circumstances where the same principle is involved that is illustrated by the above circumstance. Verily there is a God in the heavens whose delight is with the children of men.

"Some one truly says, the best way for a man to train up a child in the way he should go, is to travel that way sometimes himself."

STAR DUST

God is always on the other end of the wire; take down the receiver.

When the lamp of faith was burning low, and the sense of God was distant from the soul, John Milton, the torch bearer of his generation, would walk out into the night, look starward, and dream of immortality.

When nerve energy is low, guard and control your activities. When life is at its fullest, guard and control your desires.

Law becomes love when written in the heart.

The longest way to transformation is reformation.

The shortest way to regeneration.

When Christ says, "Take my yoke upon you," he suggests teamwork—all at it, all together at it, always at it. The kingdom of God will not tarry if we conform to this universal law.

If you can make "doing good" fascinating and fun for folks, you have solved the problem of evil.

Prayer accomplishes more plans, communion more than conquest, and supplication more than the sword.

The measure of a great man is the way in which he treats little men.

I should rather trust the destiny of my soul to the author of a snowflake than I should my gold in trust of the strongest government.

It takes time and eternity to learn two lessons: Love to God and love to man.

G. E. M.

The earth is like a road, a poor place to sleep on, a good thing to travel over.

Words! Words! They are little, yet mighty and brave; They rescue a nation, an empire save—

They close up the gap in a fresh bleeding heart That sickness and sorrow have severed apart.

They fall on the path, like a ray of the sun, Where the shadows of death lay so heavy upon:

They lighten the earth over our blessed grave.

A word that will comfort, Oh! leave not unsaid.

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.