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CHRIST'S MEDIATION
SOON TO CLOSEIsrael's Sanctuary Service
Forecasts Heaven's
Judgment Scene

(Continued from last issue)

The closing service for the sinner, for the removal of his sins from the calendar, was reserved to the office of the high priest. While the common priests had done their *daily* service in the *first apartment* of the sanctuary, the Scriptures tell that the high priest went *alone* into the *second apartment*, but *once each year*, where he offered blood in behalf of the people. (Hebrews 9:7.)

To learn just when this yearly service came, and how it was carried on, we turn again to the book of Leviticus. Its sixteenth chapter entire is devoted to the time and process of that service. Sketching the chapter hastily, we quickly learn that *the time was the tenth day of the seventh month*. (Verse 29.) In preparation for the work of that day, the high priest must first make an offering of his own account, in order to appear blameless when he came into the presence of God. The Lord was represented by the Shekinah of His glory above the mercy seat, between the guardian cherubim. (Verses 3, 6, 11.) In anticipation of the day's needs, two goats were brought to the door of the sanctuary, and lots were

drawn. Two golden cards were aloft in a box, one bearing the name of Jehovah, and the other the descriptive name *Azazel*, meaning "the evil one." One of the goats being designated, a lot was drawn for him. If the card bearing the name of Jehovah came forth, the goat that it stood for must die, and his blood must be taken by the high priest in before the ark containing the law, and there offered, that atonement be allowed in behalf of the sins of the congregation. The other goat was left standing alive before the door where first brought, until the high priest returned from his mediation in the sanctuary.

All things being ready, the high priest went into the most holy place, carrying the blood of the sacrificial goat. Lifting the separating curtain, he passed in before the violated law, bearing figuratively on himself all the sins of Israel, and the sacrifice he made for himself and the people prepared the way for the longed-for at-one-ment of Israel with God. Coming out from there, through the first apartment, he pronounced at-one-ment for that place, where the sins of the people had rested to await the cleansing of that day, and then did the same for the altar of burnt offerings, before which sins had been confessed. (Verses 15-18.)

The tabernacle and all of its belongings were thus freed from the taint of sins, but these were not yet fully disposed of. The living goat being brought forward, the priest in type then laid on his head all the sins atoned for, and the goat was sent away into the wilderness, bearing the load of guilt, nevermore to return. It was after this manner, then, at the close of each religious year, that the sins of Israel were *in figure atoned for*, and final disposition was made of them. But it was *only in figure*, as an act of faith that Christ, in His closing work for the world, would free the confessing sinner from his sins, and so return him to at-one-ment with God.

There is however, one other

consideration to receive attention. When the earthly high priest went through the first apartment of the sanctuary on that fateful day of decision, and gathered therefrom the sins conveyed there to await the Day of Atonement, he could take no sins thence to the atonement chamber, which had not been placed there through confession. It follows, therefore, that if any person of Israel chose to meet the day's service without having his sins taken beforehand into the place of repentance, no atonement could be available for him; because, instead of having the priest receive them, to bear into the atonement room, he would be carrying his own sins. Therefore, in order that the camp should be cleansed from sin, and restored to at-one-ment with God, that person must be driven from the camp, to remain a rebel against God. That annual atonement day was therefore a day of judgment as well, and must typify the final work of judgment for the world.

A Temple In Heaven.

After recounting these things, the writer of the Hebrew epistle says the services on that occasion were but *a figure for that time*. These, he said, were simply to point to the work of Christ in "a greater and *more perfect tabernacle*." Hebrews 9:8-11.

In chapter 8 of the same book, we learn that the *sum* of all those types is, that we now have Christ as our High Priest in a tabernacle built by God *in the heavens*, of which the earthly house and service were a *shadow*. (Verses 1-5.) These being a true shadow of the heavenly tabernacle service, we must look for Christ's atonement work for His people, to be performed after a manner to correspond with that of the typical earthly building.

Although Christ is our *heavily* High Priest (Hebrews 8:1), we are told in verses following, that, so long as He was on earth, He could not serve as such, because the earthly priesthood foreshadowing His to come, had not ended, nor would it until His death.

(Verses 4, 5.) It was for this reason that the Master told His disciples it would be advantageous to them for Him to go away. (John 16:7.) He was going, He said, *to prepare a place* for them, and of course for all others who might believe on Him. (John 15:2, 3.) This was said with reference to His work as High Priest, in securing for them a oneness with Himself and the Father, when He would return to take them to dwell in heavenly mansions.

No sins can positively be eradicated except by the offering of blood in the sinner's behalf. (Hebrews 9:22.) And as no other name under Heaven but Christ's was ever given to do this (Acts 4:12), people under the old covenant must be saved, if at all, by faith in that name, the same as all later candidates. Therefore to the Jews was given the sanctuary service of their time as a *necessary pattern of heavenly things*, which were to be cleansed from sin with a *superior* sacrifice, even the Lord Christ, who has entered heaven to minister for the sinner's needs. (Hebrews 9:24, 25.)

There is, however, one prominent difference between the work of the earthly high priest, and that of the heavenly. The earthly atonement was wrought *once each year*, at the close of its religious period. This required an annual sacrifice. But *Christ is offered just once* for all; hence His atonement for the world was by a single mediatorial act, and that at a specified time.

Moreover, as the great yearly atonement of the Jewish service was a day of judgment, the atonement performed by Christ will be the same. Through investigation, it will be determined who are worthy at Christ's coming; and all who are not, will be rejected. Then, as multiplied signs, both on earth and in the heavens, loudly proclaim the Lord's coming just at hand, they tell that Christ's closing work of atonement is now going on, soon to be forever finished. In the language of another, it is in place to exhort, "Get ready, get ready."

ARE THE LOADICEANS SPOED OUT?

By C. A. Edwards
(Concluded)

A careful comparison of the history of both the houses of Israel, Ancient and Modern, Isaiah 8:14, will convince any candid mind, that, Jesus has become indeed "a stone of stumbling and a rock of offence to both houses. Both turned their back against Him, Jer. 2:27; Test. 5, Pp. 217, 258; both showed no appreciation for His testimonies. Jer. 6:10; Test. 5, P. 217; both refuse "the message of righteousness by faith," Rom. 10:1-4 (In Christ) Sis. E. G. White in Review No. 22, 1892, R. D. Quinn, Review, April, 1921; A. G. Daniels, Review, April 23, 1925. Each mocked the manifestation of the Holy Spirit, Act 2:13. Sis. E. G. White to Elder Olsen, General Conference, president, Cooranborg, N. S. W., May 31, 1896. Result, divine withdrawal, Jer. 12:7. Test. 8, P. 250, though with reluctance. Test. 5, P. 212. Rev. 3:20.

But the time came for a reformation, Heb. 9:10; Test. 8, 250, and the great reformer reorganized the church with but twelve men, John 6:70. If they would accept him and his message he would have reformed the entire church and change their ideas, habits and practices. They rejected him and he was compelled to quit and "the remnant according to the election of grace" went with him. Rom. 11:5. But the fact that there was a new organization or the necessity for a new one, prove, that the former was set aside. Modern Israel, Laodiceans, or Seventh Day Adventist organization which followed in the footsteps of Ancient Israel, Test. 5:94. Naturally has similar experienced "the divine presence and glory departed!" Test. Vol. 8, P. 250. As a consequence, churches and institutions comprising the organization intended as the Lord's instrumentalities to do a specific work, Test. 1, P. 106, have been turned into deserted shrines, Vol. 8, 68. And Sister White who side by side with her husband laboured for thirty-six years with hardship and privation for the upbuilding of these institutions,

Vol. 1:105-107, would rather, said she, "lay a child of mine in his grave than have him go there to see these principles mangled and perverted." Gen. Conf. Bul. 1901, P. 25. Hence a call for a thorough reformation, Vol. 8, 251.

Deformation Defined

God calls for a spiritual revival and a spiritual reformation . . . Revival signifies a renewal of spiritual life, reformation signifies a reorganization, a change of ideas and theories, habits and practices. Sis. White, Review, Feb. 25, 1902. Reorganization according to Webster, means to organize anew, to reduce again to an organized condition. And to this agrees the following statement by Sis. White at the general conference, Battle Creek, April 1, 1901. "There must be an entirely new organization. There must be a renovation without delay. God means what He says. I want a change here. . . . The work all over the field demands an entirely different course of action than we have had. There needs the laying of a foundation that is different from what we have had."

To any well thinking person it is as clear as word can make it that the present organization of Seventh Day Adventists is entirely set aside, for even a new foundation is demanded. Then are the Laodiceans spued out? Yes. What need for an entirely new organization if the present one was still in favor with God? And if she is still in favor with God what is the meaning of such statements as found in Sis. White's writing so many times such as displeasure of the Lord surely resting upon them, Vol. 5, 94. "Spirit of the Lord departed," Vol. 1, 113. "Divine presence and glory departed," Vol. 8, 250. "Christ has departed," Vol. 2, 442; Vol. 5, 240. "Satan plant his hellish banner in the stronghold." (Gen. Conf.), Vol. 2, 440; Vol. 5, 12-14; 2 Cor. 4:3, 4, and Satan working side by side with the organization and their plans are worked by his methods. Test. to Min. P. 336.

An Eighth Church

This eighth church idea is being used to deceive the unstable and unlearned; but is this en-

tirely new organization called for to be an eighth church? No! The church called Laodicean in Rev. 3:14-17 means the church in the judgment period which began since 1844 and as long as the judgment lasts the church during that period is the Laodicean. But in two forms Apostate, and reform or the small number of those now professing to believe the truth, Test., Vol. 2, P. 445. Which small number called the remnant, Rev. 12:14. Will decide to return to the Lord. Hosea 6:1-3. Isaiah 1:9 and 10: 20-22; Rom. 11:5. But Apostate Laodicean will never be reformed on the whole we are told, and these will be strong opposition to the Reformers who are forced to turn away from the churches they love. B. T. School, May, 1907. Desire of Ages, 232.

In the Review and Herald for Dec., 1925, week of prayer issue, we are told by one of its writers that it is not a new organization that is needed, and in Dec., 1926, week of prayer issue, we are told by another of its writers that the Lord will never set aside that organization. Now reader compare those two statements with that of the prophetess above and see if they agree. But it reminds me of a statement found in Test. Vol. 5, P. 79. As follows: "The prevailing spirit of our time is that of infidelity and apostasy—a spirit of pretended illumination because of a knowledge of the truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain word of God, and to the testimony of His Spirit. There is a spirit of idolatrous exaltation of mere human reasoning above the revealed wisdom of God. There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so called, are more to be trusted than the truth of the Bible or the testimony of His Holy Spirit. Such a faith as that of Paul, Peter, or John is considered old fashioned, and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind. God has shown me that these men are Hazels. (Heb. Azazel, which means devils or representatives of Satan, Lev. 16:8), to prove a scourge to our people. They are wise above

what is written. This unbelief of the Very Truth of God's Words, because human judgment cannot comprehend the mysteries of His work, is found in every district, in all ranks of society. It is taught in most of our schools and comes in the lessons of the nurseries (Sabbath School quarterlies). Thousands who profess to be Christians give heed to lying spirits." Reader, in the name of Him who bled to save you will you trust your salvation in the hands of men such as these? We Free Seventh Day Adventists will not. Instead of being angry and blasphemous at the exposition of these truths like ancient Israel, Act 13:45; 18:6 be noble like the Bereans, Act 17:11, and read these things for yourself and see if the present organization called Seventh Day Adventist is not entirely out of harmony with God, and has invited and assisted Satan to take hold of the center of their work, and most of her methods is after the working of Satan. Consequently become the habitation of devils and the cage of every hateful and unclean birds (people), Rev. 18:2.

ACCOUNTABILITY FOR LIGHT

(Mrs. E. G. White)

When Christ was on earth, He stood as the representative of humanity. He was on trial in behalf of man, and the test was made in His experience as to the possibility that humanity could overcome through divine power. God created man in His own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of His Father's glory, and because of this, Satan hated Him. He set every ingenious device at work to tarnish the glory of Christ, and lead Him into sin. The spotlessness of Christ's life, the unstained purity of His character, brought against Him the most intense hatred. Though Satan was upon His track every moment, seeking to overcome Him, Jesus said, he "hath nothing in Me." He determined that He would not respond to the temptations of

the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to His disciples, "Ye shall receive power after the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noble powers of his being, and expel sin from his soul.

"For all thy work thy God will strengthen,
In all thy need uphold,
Should day decline and shadows lengthen
And winter wind be cold;
Still He to thee will prove a Light
To cheer with holy radiance bright."

"Acts seemingly virtuous are often nothing more than sheep's clothing in which the wolf wraps himself in order that he may deceive and devour the sheep."

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."