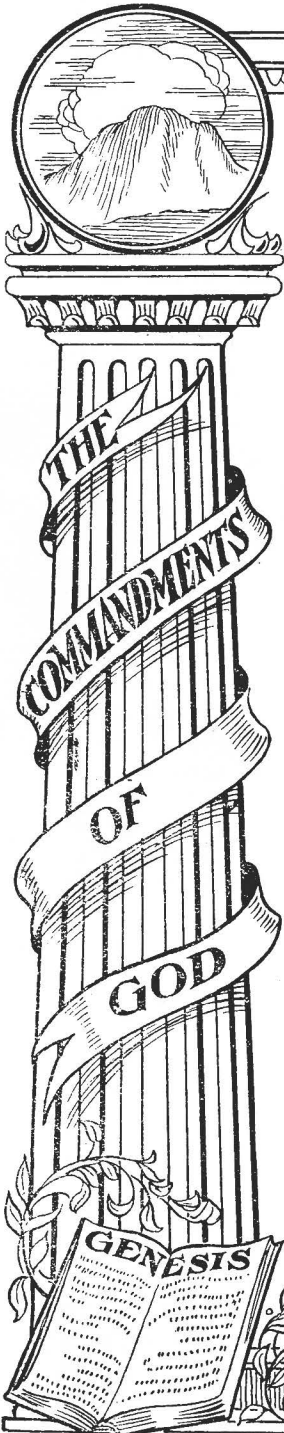




The Banner

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



THE BANNER SPEAKS TO YOU

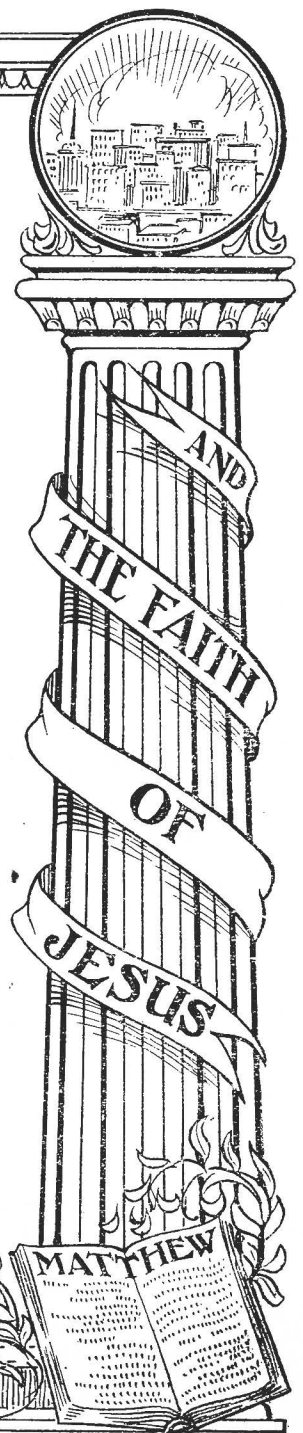
Come all ye brethren and take hand,
 Help to distribute me through the land,
 The gospel truth and encouraging news I carry,
 Arise! be quick! let no one tarry!

Take me out a part of each day.
 Offer me to all you chance to meet in the way.
 Who can tell what good may be done
 By selling me many souls may be won.

Saturday nights I will surely sell fine.
 I do not claim this is the only time.
 Any day in the week I will sell
 Because of the clean, encouraging news I tell.

Therefore, subscribe for me, buy me,
 Sell me to your friends, don't be ashamed.
 It's my God-given mission to help you
 The Third Angel's Message to proclaim.

—Arthur F. Harris.



THE BANNER

Entered as second-class matter August 7, 1923, at the post office at Savannah, Georgia, under the Act of March 3, 1879.

Published monthly by the Banner Publishing Association, a Corporation of Free S. D. A., 610 W. 36th St., Savannah, Ga.

Price.....10c per Copy, \$1.00 per Year

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TWO RIGHTEOUSNESS

C. A. Edwards, Moron, Cuba.

There is a righteousness by faith and there is a righteousness by works. There is a righteousness absolutely apart from the doing of the law, and another by the doing of the law. One is called "the righteousness of God," Rom. 3:21, the other self-righteousness, Rom. 10:3. One imputed by God gratuitously through faith in Christ, Rom. 4:5; the other worked for by the doing of the law. Rom. 3:20. The one given by God and cost the individual nothing but faith in the Lord Jesus Christ, is called the righteousness of God, and that saves; the other obtained by keeping the Sabbath, baptize, and join the church, is the one called "own righteousness," and that kills. 2 Cor. 3:6.

Although the law of God is righteousness it can give no one righteousness; though it is pure it can make no one pure; it is life yet it can give no one life; it is holy, just and good, but can impart none of these qualities to any one; it simply condemns any man who fails to attain to its perfection in any given point through faith. And bears a commendable testimony to any one who through faith attains to its perfection. Rom. 3:21. It cannot give any one, though he keeps it ever so perfectly, the righteousness that saves, that is, the righteousness of God. Paul kept it blameless, for he said, "Touching the

righteousness which is in the law, blameless." Phil. 3:6; and at that with a good conscience before God. Acts 23:1. But his good conscience could not avail with God. When he saw the superiority of the righteousness of God through faith, and the excellency of the knowledge of Christ Jesus his Lord as compared with his through the keeping of the law, he regarded this among other things that was advantageous to him, as dung that he may win Christ and be found in him (him Christ) not having mine own righteousness which is of the law, but that (that righteousness) which is through the faith of Christ the righteousness which is of God by faith." Phil. 3:7, 8, 9. This "righteousness of God by faith" made him feel wretched with his "own righteousness." Rom. 7:24.

The scripture said Abraham believed God and that belief was imputed unto him for righteousness. James 2:23. Gal. 3:6, and they that are of faith are Abraham's spiritual children and are partakers of the same blessing (righteousness of God) imputed to Abraham. Gal. 3:7, 9. David also spoke of the blessedness of the man unto whom God imputed righteousness without works. Rom. 4:6. Ps. 32:1, 2.

Though Isaiah spoke of a blessing on the man who keeps the Sabbath from polluting it. Isaiah 56:2. Yet such a man does not receive the blessing God imparts because he kept the Sabbath for that would be of work, and after the work is finished God would be indebted to him for a blessing. So the Apostle said it would be of debt and not grace (gratis). Rom. 4:4; but it is a continuation of the blessing he had received because he had joined himself previously to the Lord; join first, serve after. Isaiah 56:5. The only man who can become a servant of the Lord is the one who has been reconciled to the Lord previously. "For if when we were enemies, we were reconciled to God by the death of His son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. And for this reconciliation there is but one condition, "Believe on the Lord Jesus

Christ." Acts 16:31. When the Lord returns He will say of those that are saved, "Come ye blessed of my father," but they did not receive this blessedness because of their good deeds; it was imputed, (given for nothing), Ps. 32:1, 2; and it follows that such persons find pleasure in good deeds, according to Eph. 2:10. "For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." And Titus said, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. Sabbath keeping, baptism, and joining the church that are most prominently put, in these our days as necessary for salvation, while they are things the believers ought to do, yet they cannot be saved because they do these things. But they fulfill these (righteousness) because they are already in that state of righteousness imputed. Matt. 3:15; Eze. 20:12, said: Sabbath keeping is a sign or a proof of the individual righteousness between himself and God. But this blessedness (righteousness imputed) came as the result of his belief in the Lord Jesus Christ and by the Spirit of His word. 1 Cor. 6:11. When Abraham believed God and righteousness was imputed to him, he was told to be circumcised, he and his posterity, which circumcision was a sign or proof of his righteousness. Rom. 4:9-12; Gen. 17:9-11. This ordinance became afterward to be regarded by apostate Israel as essential to salvation. Rom. 2:17-29. And Satan succeeded through false teachers to introduce this question into the newly organized church of Christ, which gendered no small contention, and fairly threatened to smash the prosperity of that church. Acts 15:1, 2, 7; and if the Lord had not been previously showing His mind by the working of the Holy Spirit through Peter, Paul and Barnabas, only heaven could tell how far reaching the result would have been, and how many thousands of souls would have given heed to these lying spirits and be eternally

lost. We are living in a time when the false teachers are rapidly on the increase and are more securely entrenched under the garb of pretended illumination, but who are in truth the agents of the devil. When the souls of men with visions like Paul, Barnabas and their colleagues are grieved to hear salvation being offered men if they join the church, keep the Sabbath and be baptized. These though they write one thing, they are verbally teaching another thing. They write faith in Christ yet everywhere they are verbally teaching, faith in organization as the essential to salvation. We are told in the Hebrew letter that Jesus is able to save to the uttermost (extreme) all that come to God by Him. Heb.7:25. Thus all that will be saved have but one channel to go through to God, that is Christ Jesus Our Lord. Not the church, not organization, not through baptism, Sabbath keeping or the law. And when we go to God through Christ He receives us as He receives Christ and imputes or reckon to us Christ, perfect righteousness. Thus the Apostle writes, Christ is our righteousness. I Cor. 1:30. And Jer. said, the redeemed shall be called the "Lord's Righteousness." Jer. 33:15. We then have a righteousness so blessed and complete by faith, as that of God. And to this the law and prophet testify. Rom. 3:21. Are we then saved to the uttermost or extreme? Yes. You cannot be saved unless you belong to a given church or organization is the Apostasy Signal of that church or organization. "The Jews based their hope of salvation on the fact of their connection with Israel (and the modern Israelite also on the fact that they are connected with the organization)." But Jesus says "I am the real vine. Think not that through a connection with Israel you may become partakers of the life of God, and inheritors of His promise. Through Me alone is Spiritual life received." De-Sire of Ages, page 675.

Be Not Deceived.

If we judge by zeal we are

apt to be deceived; because Paul the Apostle said he was a witness that the Jews had a zeal for God but not according to knowledge. For this zeal was for the purpose of establishing their own righteousness being ignorant of God's righteousness (the righteousness by faith). Rom. 10:1-3. And at that their missionary activities were carried over land and sea, says Jesus, (Mat. 23:15) and was succeeding nicely; but alas! their converts were not converts for heaven but for hell. And no ordinary one's at that either, because they were two-fold more the children of hell than themselves. So these missionaries were indeed the representatives of Satan, though apparently doing the work of the kingdom of heaven. And many of those converts would have escaped condemnation, if they had not been ensnared in the meshes of these hypocrites (Mat. 23:13) and be leavened with their leaven. Mat. 16:6. So they were active in keeping the gate of heaven closed, by refusing to teach the truth, that is, that righteousness by faith saves and not righteousness by works. Therefore, many who desired eternal life were deprived by becoming converts of these agents of the devil. Mat. 23:13.

Their Boast.

They made their boast of the law, the Jewish organization, and circumcision (Rom. 2:23-29) and that none could be saved except they were members of that organization. They claimed to have had greater light than any other religious organization, which was true indeed, but their continual refusal to walk in the light God had given them, resulted in total blindness. So they became blind leaders, leading the blind. Mat. 15:14. Blind to the righteousness of God by faith, but at the same time retain the same missionary zeal. And that deceived the people. This bit of history is repeating itself in this our day. Therefore if any man by precept and example oral and written confess not, and though he may confess, yet abide not in His (Christ's) teaching (II John, 9) that there

is none other name under heaven given among men, whereby we must be saved (Acts 4:12) is none other than an anti-

Christ. Avoid them. For Working will not save men Purest deeds that I can do, Holiest thoughts and feeling, too,
Cannot form my soul anew,
Working cannot save me.

Waiting will not save me,
Helpless, guilty, lost I lie,
In my ears is mercy's cry
If I wait I can but die,
Waiting will not save me.

Faith in Christ will save me,
Let me trust thy weeping Son,
Trust the work that He has done
In His arms, Lord, let me run,
Faith in Christ will save.

Jesus wept and died for me,
Jesus suffered on the tree,
Jesus waits to make me free,
He alone can save me.

C. A. EDWARDS.

Moron. Cam., Cuba.

CHRIST'S MEDIATION SOON TO CLOSE

Israel's Sanctuary Service Forecasts Heaven's Judgment Scene

The Bible nowhere traces the history of men or things, except enough to show their connection with the development of God's plan of salvation. Every other consideration is shut out from the record as unnecessary. The central figure of all Scriptural history is Christ, because in Him alone, throughout all ages, has rested the hope of recovery of man's forfeited life, resulting from Edenic disobedience.

When Israel started on that long march from Egypt's sorrows toward the joys of a promised land, the One who has ever borne Jehovah's name went with them to guide in the way. (Exodus 23:20; I Corinthians 10:1-4.) How fitting, then, that in the very presence of the eternal Redeemer, any system of service established in those wilderness wanderings should reflect, though in mere symbolic rites, the sacrificial

offering of the Son of God in man's behalf!

For this reason, under the Jewish ministry, ordinances of divine service were established in connection with a worldly sanctuary. (Hebrews 9:1.) This service is very briefly described by the writer of the Hebrew letter, but quite extensively enough for the purpose of this study. He tells that the building had two apartments, the first inclosing a golden candlestick, an altar of incense, and a table upon which were placed each week twelve loaves of fresh bread. A second apartment was in the rear of the one just mentioned, the separation between them being effected by a veil, or curtain, which was stretched across the entire structure, two-thirds of the distance from front to back of the building.

In this second part was a chest of wood, overlaid with gold, in which were deposited the Ten Commandments, engraved on two tables of stone. This law constituted the ten pillars of God's government, the violation of which was a mortal offense against God, subjected the transgressor to death. A mercy seat was, however, placed above the law, on the two ends of which were angels with wings overspreading the mercy seat, as though protecting its merciful privilege. Before the entrance of the outer apartment stood an altar on which sacrificial offerings were burned.

Pointed to Christ

In the first apartment, we are told, the priests attended to their daily ministry (Hebrews 9:6); but to trace the exact nature of their work, we must consult the book of Leviticus. There we learn that when a common subject of Israel violated some principle of the ark-kept law, he was guilty of sin, and subject to death, because "the wages of sin is death." Romans 6:23. As a stay of justice, in order to give "space for repentance," the sinner was permitted to bring a substitute, a young kid, to the place of the altar of burnt offering, and there, in sight of the priest and the congrega-

tion, lay his hand on its head in token of acknowledgement of his sin. By this act, the sin was transferred to the head of the substitute, and the penitent one must slay the innocent victim. The priest in attendance would pour the blood at the foot of the altar and burn all the fat, the remainder being eaten by the priests, as a symbol of the vicarious sin-bearing of Christ. Leviticus 4:27-30; 6:25, 26.)

Before we follow further the course of the sin-bearing body, a brief reference to the meaning of this routine will be of value. The book of Hebrews points out that these offerings had no inherent virtue by which to remove sin, but were for another purpose, *name's*, to foreshadow the future offering of Christ for the sinner, and were therefore a simple expression of faith in a coming Redeemer. (Hebrews 10:14.) The observant cannot fail to see how well the sacrifices of the ancient tabernacle did typify the real sacrifice to be offered for humanity; for instance, in the confession of sin, by laying the hand on the head of innocent lamb, and also in the pouring of its blood at the foot of the altar, as Christ's blood was to fall at the foot of His Cross. (John 19:34.)

Tracing the Sin

In eating the sin-contained body of the offering, the priest received the sin upon himself, and carried it thus into the first apartment of the sanctuary. There, in figure, he deposited the sin before the offended law, thus showing that the particular sin represented had met the required demands. After this manner, each sin transferred to the sanctuary during the religious year, was held in abeyance until the final appeal in its behalf could be brought before the mercy seat. This final appeal could be made in one way only.

(To be Continued)

ONE SOURCE OF HELP

In a time when rulers and statesmen tremble for fear of "those things which are coming on the earth," should not a peo-

ple seek God? So many are looking to men, to this and that organization! Is it not as in the days of Israel, when they went "down to Egypt for help"? But God says that was leaning upon a broken reed that would pierce the hand.

There is but one source of help. There is but One who can help, the One who "hath measured the waters in the hollow of His hand, and meted out heaven as a span." "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. . . . He giveth power to the faint; and to them that have no might He increaseth strength." Isaiah 40.

Why do we not hear more men crying, today, "God is our refuge and strength, a very present help in trouble"?

Will we go on forgetting God, and trusting in the power of our "mighty men," as did the people in Noah's day, who "knew not till the Flood came," or as did those in the days of Judah, of whom it was said, "Your house is left unto you desolate," because you knew not the time of your visitation? — Albert E. Place.

SUNSHINE—A RECIPE

Mable Shaffer

To make a batch of sunshine
When the day is cold and drear,
Take a measure full of courage,
And the same of hope and cheer.

Add a pound of love the purest,
Just a dash of mirth and wit,
Tact and prudence are required;
Pour these in and stir a bit.
From ambition sift all envy,
Rivalry, and jealous thought;
Add some strong determination,
Plans to lay with duty fraught.

With the milk of human kindness
Mix all smooth and soft and light.
Give to all of those around you:
Gone the gloom, and all is bright.

"There is but one method of attaining excellence, and that is hard work."