



Free Advent Banner

“He that Wineth Souls is Wise”



VOL. II.

SAVANNAH, GA., FEBRUARY, 1922

NUMBER 1

THE THIRD ANGEL'S SHADOWS OF MESSAGE COMING EVENT.

The Third Angel's Message is an unseparable part of the three-fold Message of Rev. 14:6-12. The last phase of "the everlasting gospel of Jesus Christ—the power of God unto salvation," that must be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue," to make ready a people prepared for the Lord." A people in every nation, keeping His Law; Exo. 20:3-7; 24:12,—the Ten Commandments, Deut. 4:13, Rev. 14:12; 22:14, through faith in Christ Jesus. A part of the first Angel's Message calls the attention of "every nation, and kindred, and tongue, and people" to the worship of Him that made heaven, and earth, and the sea and the fountains of waters." Rev. 14:6, 7.

It is therefore manifest, that if "every nation, and kindred, and tongue, and people" had been engaged in the true and sincere worship of God, He would not have made such a pronouncement. In the days of the first advent, God's people had apostatized from Him—from the worship He had established among them—the worship "in spirit and in truth." "From the days of yours and your Fathers," He declared, "Ye have gone away from mine ordinances, and have not kept
(Continued on page 3)

Latter-day Scoffers Contradicted by the Signs of the Times.

(By J. W. Manns)

The scoffers at God's Word, of whom Peter speaks in his prophesy, declares that "all things continue as they were from the beginning of the creation." 2 Peter 5:4. They profess to see no marked change in the course of events, no signs of the times heralding the fulfillment of Bible prophesy. The inspired writer says of them that they are "willingly ignorant." It is possible to be willingly ignorant of even the most evident truths. With the eyes shut, it is impossible to see anything.

There can be no excuse for ignorance of the fact that all things have not continued as they were from the beginning of the creation. It is true that for thousands of years no marked change took place with respect to the knowledge of the arts and sciences; men lived in the days of George Washington very much as they did in the days of Abraham. They fought their battles and hunted with different weapons; but in other respects there was nothing to indicate a marked distinction between the civilization of the eighteenth century A. D. and that of a thousand or two thousand years earlier.
(Continued on page 4)

SEEKING JUSTICE AND NOT THE PRIESTHOOD

(By H. L. Mignott, Guys Hill, Jamaica.)

We are living in an age when: "None Callth for Justice." When "Judgment is turned away backward, and" when "justice standeth afar off," (Isa. 59:4, 14) and when "man power" would predominate in the Church. Testimony Vol. 9, p. 270.

Because of man rule in the Church, many would have been impelled to break the man made "shackle and assert their liberty in Christ." Organization p. 154.

When the oppressed "assert their liberty in Christ, church autocrats declared them to be in rebellion like Korah, Dathan and Abriam. But, to denominate them as such is a great absurdity. Their action cannot be characterized as that of theirs. Because these are in rebellion AGAINST MAN POWER, or the percision of true organization; while Korah and his company were in rebellion against God. Satan would introduce his plans, and methods into the church through false principles which masquerade in the garb of true organization, and brings into the church "a species of slavery." In view of that we read: "Satan's skill is exercised in devising plans and meth-
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EDITORIALS

"I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance: than from all the noise in Christendom."

"The Advent Reformer" is another paper published by Negro Seventh-day Adventists. It should be read by all Seventh-day Adventists everywhere. Edited by Elder H. L. Mignott, Guys Hill, Jamaica, B. W. I. Send your subscriptions to "The Advent Reformer," 2a Windward Road, Kingston, Jamaica, B. W. I. Price one dollar per year. Those living in the United States, may send subscriptions to the Office of the Free Advent Banner.

We do not need to defend the truth. Truth is its own defense. Not many years ago merchants and bankers, when they left their places of business, turned off the lights and put up great heavy shutters. Today they pull aside the blinds and turn on a strong light. The greatest protection the truth of God can have is to expose it so that every one may see what it does. Let us give up trying to guard our faith. It is better far to live it.

TRUE LIVING.

"I live for those who love me,
For those that know me true,
For the heaven that smiles
about me,
And waits my coming too;
For the cause that needs assistance,

For the wrongs that resistance,
For the future in the distance,
For the good that I can do."

"Shrink not to do the little things;
With praise of such does heaven ring.
Shrink not the smallest mite to give;
If it's your best, God will receive."

"There are briars besetting every path
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lonely heart that leans on Thee,
Is happy anywhere."

THE MEN WHO TRY.

I was never a great believer
In the thing that men call
"luck;"
It takes hard, downright digging
Ere the vein of gold be struck.
Dame Fortune may be fickle
But none of us can deny
That she loves to lay her treasures
At the feet of the men who try.

I've read the records closely,
I've watched life's battle, too;
They've taught me one good lesson
That I would teach to you:
Fate cannot build a barrier
So rugged or so high
But it can be surmounted
By the men who try, and try.

I honor the man of learning,
I honor the genius too;
The strong man, and the brave man,—
I honor them all; don't you?
But when in great procession
Of life they pass me by,
I lift my hat the highest
To the men who try, and try.

ALONE WITH JESUS.

Just to be alone with Jesus,
Just to follow where He leads,
Just to tell Him all my heart-aches,
Just to tell Him all my needs.

There I long to hold communion—
Sweet communion with my Lord;
There to meet in grand reunion,
There to dwell in sweet accord.

O, to be alone with Jesus.
Just to hear Him speak to me;
"Come, my son, and heed My calling,
Evermore My child to be."

Just to be alone with Jesus,
Free from sin and all its harms,
Just to rest in peace and comfort
In His everlasting arms.

There within that sacred chamber
Sheltered safely from the foe,
I can tell Him all my heart-aches,
And He'll hear me—this I know.

Then, dear Saviour, give me power
All my sins to cast on Thee;
Keep me, guide me every hour,
Throughout all eternity.

A Swarm of Bible Bees.

Be the children of your Father in heaven.
Be ye therefore wise as serpents, and harmless as doves.
Be ye also ready.
Be ye therefore merciful.
Be the children of light.
Be not faithless, but believing.
Be true.
Be not wise in your own conceits.
Be ye steadfast, unmovable.
Be ye not unequally yoked with unbelievers.
Be ye therefore followers of God.
Be ye not unwise.
Be blameless and harmless.
Be ye thankful.
Be not slothful.
Be ye doers of the Word.
Be ye holy in all manner of conversation.
Be followers of that which is good.
Be thou faithful unto death.
Be watchful, and strengthen the things which remain.

Be patient.
Be courteous.
Be not overcome of evil.
Be not conformed to this world.

A Verse or Two.

When you're sore discouraged
And you're feelin' kind o'
blue,
Just take up your Bible
And read a verse or two.
Fears and cares belittle,
Your doubt all vanish too,
When you take your Bible
And read a verse or two.
Won't you take your Bible
And read a verse or two,
When you're all discouraged
And you're feelin' sort o'
blue?
Just now take your Bible,
And prove His promise true
Of how He calmed the seas
With just a word or two.

STAND!

"Having done all . . . Stand."
Eph. 6:13. "Be ye steadfast,
unmovable." 1 Cor. 15:58.

When you are tempted and
tried—Stand.

When shadowed by doubt
and unbelief—Stand.

When days are dark and
hopes are crushed—Stand.

When the fight is hard and
you battle alone—Stand.

When opportunity comes to
witness for Christ—Stand.

When you are tempted to
shirk or desert your task—
Stand.

When the devil tries to lead
you into an easier path—Stand.

When some around you mis-
understand and persecute you
—Stand.

When you are discouraged
and on the point of giving up—
Stand.

"STAND THEREFORE." "Put
on the whole armor of God,
that ye may be able to STAND
against the wiles of the devil."
Eph. 6:1.

"FOR GOD IS ABLE TO
MAKE HIM STAND." Rom.
14:4.

The Steady Subscriber.

How dear to our hearts is the
steady subscriber
Who pays in advance at the
birth of each year;
Who lays down the money, and
does it quite gladly,

And casts 'round the office a
halo of cheer!
He never says, 'stop it; I can
not afford it,
I'm getting more papers
than now I can read;
But always says, 'send it; our
people all like it;
In fact, we all think it a help
and a need.'
How welcome his check when
it reaches our sanctum!
How it makes our pulse
throb! How it makes our
hearts dance!
We outwardly thank him; we
inwardly bless him—
The steady subscriber who
pays in advance.

The Third Angel's Message

(Continued from page 1)

them." "Ye priests are de-
parted out of the way, ye have
caused many to stumble at the
law." Mal. 3:7; 2:1-8.

The worship in which they
were thus engaged, was one of
lip service vain worship the ser-
vice of hypocrisy, and against
which this scathing rebuke was
uttered by the Saviour, the Au-
thor and finisher of true wor-
ship. He declares: "Well hath
Esaia's prophesied of your hyp-
ocrites, as it is written. This
people honoureth me with their
lips, but their heart is far away
from me. Howbeit in **vain** do
they **worship me**, teaching for
doctrines the **Commandments** of
men. For **laying** aside the
Commandments of God, ye **hold**
the **tradition** of men." Mark
7:6-8. That was the state of the
religious world at the time of
the first advent. Is it any bet-
ter today?

These were the gorgeously
appareled high priests Annas
and Caiphas; but they had "de-
parted out of the way." They
were the presidents of the
Sanhedrin General Conference.
A reformation was then neces-
sary. But they could not see its
necessity. But God saw it. His
law was to be manifested.
Somebody was to prepare the
minds of the people—to make
them ready for Him. But the
acknowledged leaders could
not do it. God passed over
them (Luke 3:1-2) and sent
His Message of reform through
an apparently mad looking
man, John—the son of Zech-

aries, whose garments were of
Camels' hair. Judged from his
garments and from his humil-
ity; his message was picked to
pieces as unworthy of their
notice, while he was cast into
prison, and finally lost his life
to the great pleasure of the
higher priests, who argued that
John's work was not of God,
and therefore it must come to
naught with the death of John.
But it did not.

Warning Against Man Power.

The power exhilarated by the
Pharises, Scribes and high
Priests was not of God. It was
the devil's power, in the temple
or church of God manifested
through man. It was man pow-
er. As it was in the days of the
first advent in that respect, so
it is in the days of the second
advent in the same respect. And
against this false worship the
glorification of the dragon—
Satan, through human agen-
cies, Jehovah hath made His
final protest. List ye to it. "If
any man," He declares, "wor-
ship the beast or his image, or
receive his mark in his fore-
head, or in his hand, the same
shall drink of the wine of the
wrath of God, which is poured
out without mixture into the
cup of his indignation; and he
shall be tormented with fire and
brimstone." Rev. 14:9, 10.
That is certainly a dire warn-
ing. "If any man,"—without
respect of his complexion, con-
dition, or calling. Be he the
pope, cardinal, arch-bishop or
bishop; king or peasant; patri-
cian, or plebian; priest or peo-
ple. "If any man"—"small or
great, rich and poor, free and
bond," it does not matter. The
challenge of the Omnipotent is
unconditional. Heed it. "Be
not proud: for the Lord hath
spoken. Give glory to the
Lord your God." Jer. 13:15,
16.

God Alone to be Worshipped.

"The beast," whatever that
power is, has usurped the
worship of God. Worship is
due to Him that hath "made
heaven and earth and the sea,
and the fountains of waters."
But there is another being,
who did not make the "heaven
and the earth, and the sea, and
the fountain of waters." He is
"the god of this world." 2 Cor.
4:4. And he demands the wor-

ship of them that dwell on the earth. And it is true that: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 23:8. Now the "him," in that verse is the beast—the agent of the dragon, Satan. And that the worship of the beast is the worship of the dragon—Satan—the god of this world, is made plain from the fourth verse, "And they worshipped the dragon (Satan, Ch. 12:9) which gave power unto the beast." When Jesus was here, He showed unto Him all the kingdoms of this world with the promise that he would have given them to Him if He would fall down and worship him. Luke 4:8. He failed in his attempt, but has succeeded in his plan in deceiving "the whole world," into his worship through his agent, "the beast." Rev. 12:9:13:8,4.

The being who brought about this universal false worship was to have sat "in the temple of God" and "showing himself that he is God." 2 Thess. 5, 2:3, 4. And the seat that he occupies as well as the power and the authority, were all given to him by the God of this world—Satan the great dragon. Thus we read that: "The dragon gave him his power, and his seat, and great authority." Rev. 13:2.

In this worship the commandments of men were to take the place of those of the most High.

(To be concluded.)

H. LOUIE MIGNOTT,
Guy's Hill, Jamaica.

Seeking Justice and Not the Priesthood.

(Continued from page 1)

ods WITHOUT NUMBER to accompany his purposes. He works to RESTRICT RELIGIOUS LIBERTY, and to bring into the religious world the "devising" of "plans and methods," which he has caused autocrats TO INVENT IN THE NAME OF ORGANIZATION, but which in REALITY, were simply its perversion.

Further: "Organizations, institutions, unless kept by the power of God, will work UNDER Satan's dictation to bring

men UNDER THE CONTROL OF MEN; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the Kingdom of God. Whatsoever in our practice is not as open as the day belongs to the methods of the prince of evil.

"Men fall into error by starting with false premises, and then bringing everything to bear to prove the error true. . .

but it leads to NO JUST ACTION.

They desire TO REIGN AND BECOME A POWER, and in the effort TO JUSTIFY their principles, they ADOPT the METHODS OF SATAN." Testimony Vol. 7, pp. 180, 181.

Satan is "THE OPPRESSOR" Isa. 14:4-14. In proof of which we read that:- Jesus "went about doing good, and healing all that were oppressed OF THE DEVIL." Acts 10:38.

And when we see a religious body exercising the spirit of OPPRESSION, we can be assured that it has PARTAKEN of the spirit of the devil—"the oppressor." Don't be deceived. Another manifestation we see in the circle of the Conference officialism, when they excommunicated those that stood up against injustice; When they, unlike "the Good Shepherd," who gave His life for the sheep, turred the sheep out the fold and NAILED UP the door of the fold against them, as was done at Font Hill, Jamaica; when we see these things, we know that we have got the positive sign that "Lucifer" has had the reign of government. Might as against right—the spirit of force, comes from the devil. But right as against might—the spirit of love, comes from Christ.

Now Korah, Dathan and Abiram "ENVIED Moses" and Aaron. Ps. 106:16, and were seeking "the priesthood." Num. 16:1-10.

To style a man who already is a priest or minister, as Korah, is rather PUERILE and INCONSISTENT. Everybody knows that one does not seek for that which one has ALREADY. But what this minister is really seeking is justice; simple and pure. He is seeking justice and not "the priesthood," because he

is a priest or minister already.

Shadows of Coming Events.

(Continued from page 1)

Great events had however occurred in the political and physical worlds. The empire of Rome had passed and the ten kingdoms foretold in the prophesy of Daniel had taken its place. A revolt against the doctrine of the divine right of kings had begun to make headway in the world. Absolutism in both state and church had been terribly shaken and to a large extent discredited among the nations. And near the close of the eighteenth century great signs had appeared in the heavens; the sun had been mysteriously darkened, and the moon at the same time had been as if blotted out of the sky, and had next appeared as a ball of blood.

But as we come down to "the last days," at which time these scoffers were to appear, a great change is to be noted in the civilization of the world. No longer do men live as their ancestors lived a thousand years before; no longer do things continue to move in their accustomed channels; and whatever excuse could have been made before the assertions of scoffers, there is no possible excuse for them now. If George Washington could arise from his grave and look out over the world since the close of the eighteenth century, would he affirm that all things had continued and were now going on as they had from the beginning of creation? Probably he would be impressed, above all other things, with the rapidity of travel and communication over all parts of the world. Speed is certainly the characteristic of this age. Men live their lives at a rapid pace.

This, however, does not contribute to the happiness of the human race, or to their health, or to their morality. When we come to inquire what good purpose is served by the lightning rapidity with which things are done at the present time, we can find on reasonable answer except that it has come about in the fulfilment of prophesy, to prepare the way for the set-

ting up of the Kingdom of Christ.

All the world must be warned of the coming of the day of God. While that was yet far in the future, there was no need that any means should exist for accomplishing such a work. But when that great day is nigh at hand, and when the generation is reached which is to behold the return of Christ in the clouds of heaven, then some means must be available for giving the warning to the world in the time of that generation. God has prepared the means today, and He has been and is preparing the world for the coming of the warning, by the work of the explorer, of the Bible societies, of the statesmen, and of the inventor.

Let us then not be among the scoffers, saying "Where is the promise of His coming?" Neither let us be of those who say we cannot tell whether His coming will take place tomorrow or at the end of ten thousand years. Let us not shut our eyes to the signs of the times and the plain fulfilment of Bible prophesy pointing to that event. The promise is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

"Hide Thyself For A Little Moment."

The prophesy of Jeremiah, like many of the prophesies of the Old Testament Scriptures was primarily given as warnings to the Israel of that day. But these prophesies have been retained in God's inspired Volume, not only because of their lessons for us who are living in this time, but especially because of the many prophesies in them that specifically refer to the days in which we live.

One of these prophesies that unquestionably refers to the conditions just before the end of time, is found in the 4th chapter of Jeremiah; the concluding verse of that prophesy reads: "I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spread-

eth her hands, saying, Woe is me now! for my soul fainteth before the murderers." Jeremiah 4:31.

We are certainly living in a time when the souls of men are fainting "before the murderers" and before conditions of violence and hatred.

But over against these sorely distressing conditions of our time, God has provided a sure shelter. For we read: "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20, 21.

The text shows our Heavenly Father about to arise in indignation, to strike down the awful wickedness of the earth; but He invites His people to enter into the chambers of security that He has prepared for them, and even though lawlessness, anarchy, and revolution may be spreading distress and death everywhere, yet God will protect His people, and His sure promise is: "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Hebrews 9:28.

Are you among those who have learned to know Jesus? Are you among those who have tasted of the riches and the fullness of His pardoning love? Are you among those who are waiting for Him, and who are rejoicing at the thought of His soon appearing? If so, you have the sure promise that He will come again without sin unto your salvation. This is the greatest heritage that can possibly come to humanity, and it is freely offered to all.

—Mrs. L. L. Johnson.

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WHAT ORGANIZED LABOR THINKS ABOUT ORGANIZED CAPITAL?

What organized labor thinks about organized capital may be seen from the following of Mr. Samuel Gompers, President of American Federation of Labor:

"Capitalists are now organizing on the basis suggested by their more rational conferes. In Chicago a secret association of employers has been formed to protect the interests of employers and resist aggressive demands on the part of organized labor. If these organizations mean to treat labor fairly, to 'recognize it,' abjure obsolete notions, we expect to have no difficulty with them. But the first thing for the organization of employers to do is to send the 'capitalistic agitator' about 'mutual protection and assistance in securing for itself better conditions, contends for

his business and to secure reasonable, broad-minded, sagacious men to manage its affairs."

The general purpose of the American Federation of Labor, which had its origin in a convention of one hundred and seven representatives of labor held in Pittsburgh, Pa., is thus stated by Mr. Frank Morrison, in a communication dated May 18, 1909: "It is the purpose to bring all the influence of the general movement and the assistance of the members of all the interests of any particular trade, both financially and morally."

The Industrial Workers of the World, organized in Chicago in 1905, differ from the ordinary labor unions in that they do not believe that capital and labor have anything in common. James P. Thompson, the General Organizer of the Chicago division of the society, says:

"There is and always will be, until we have won, a class struggle in society. Society is divided into two great classes, not according to the color of men's skins, but according to the way they make a living.

"One class works for the other class. These two classes confront each other on the world's stage like two vast armies, and one army must be annihilated. Each class has powers peculiar to itself. The capitalist class, for instance, has the weapon of bribery. The greatest weapon of the working class is solidarity. All the working class has to do to paralyze the world is to do nothing. When this is brought about, the world will remain paralyzed until the hand of labor touches it and brings it back to life."

Instead of a strike in a single craft or even of a single industry, they hope to bring about a world-wide strike, which, by what they term the "direct action," will mean the utter paralyzing of all traffic and trade until the workers have gained possession of industries. Says the preamble to their constitution:

There can be no peace so long as hunger and want are found among millions of work-

ing people, and the few who make up the employing class have all the good things of life. The struggle must go on until we take possession of the earth and the machinery of production, and abolish the wage system."

"There is but one bargain," says Vincent St. John, General Secretary and Treasurer of the Society, "which the Industrial Workers of the World will make with the employing class—complete surrender of all control of industry to the organized workers."

This is not merely socialistic and revolutionary, but anarchistic, in tone and sentiment, it would seem.

To those who view the matter from an unbiased standpoint, the words of Mr. Roosevelt, in a speech made at Har- rison, Idaho, in 1903, must appear reasonable. He said:

"There are two things, which as a people, we can not too strongly condemn,—the arrogance which looks down upon those not so well off, and treats them with brutal and selfish disregard for their interests, and the equally base spirit of hatred and rancor for those who are better off."

To summarize the whole matter, it is force arrayed against force. It is combined capital, on the one hand, to control the volume of money, and so control the world; while on the other hand, it is a combination of workmen to control the labor of the world. One is a monopoly of wealth, the other a monopoly of labor. The logic that would justify the one would also justify the other.

The capitalist generally has no concern for the welfare of the laboring class. His chief care is in looking after the profits, and he therefore keeps wages reduced to as low a rate as possible. He takes advantage of the necessities of the wage earner, and, holding the means of the laboring man's daily substance tightly within his grasp, endeavors selfishly to make him yield to his terms.

Labor, no longer submissive, now organized into unions for equality in the benefits of pro-

duction, and endeavors to advance its interests by means of coercion, strikes, and boycotts.

(Concluded in next issue)

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