



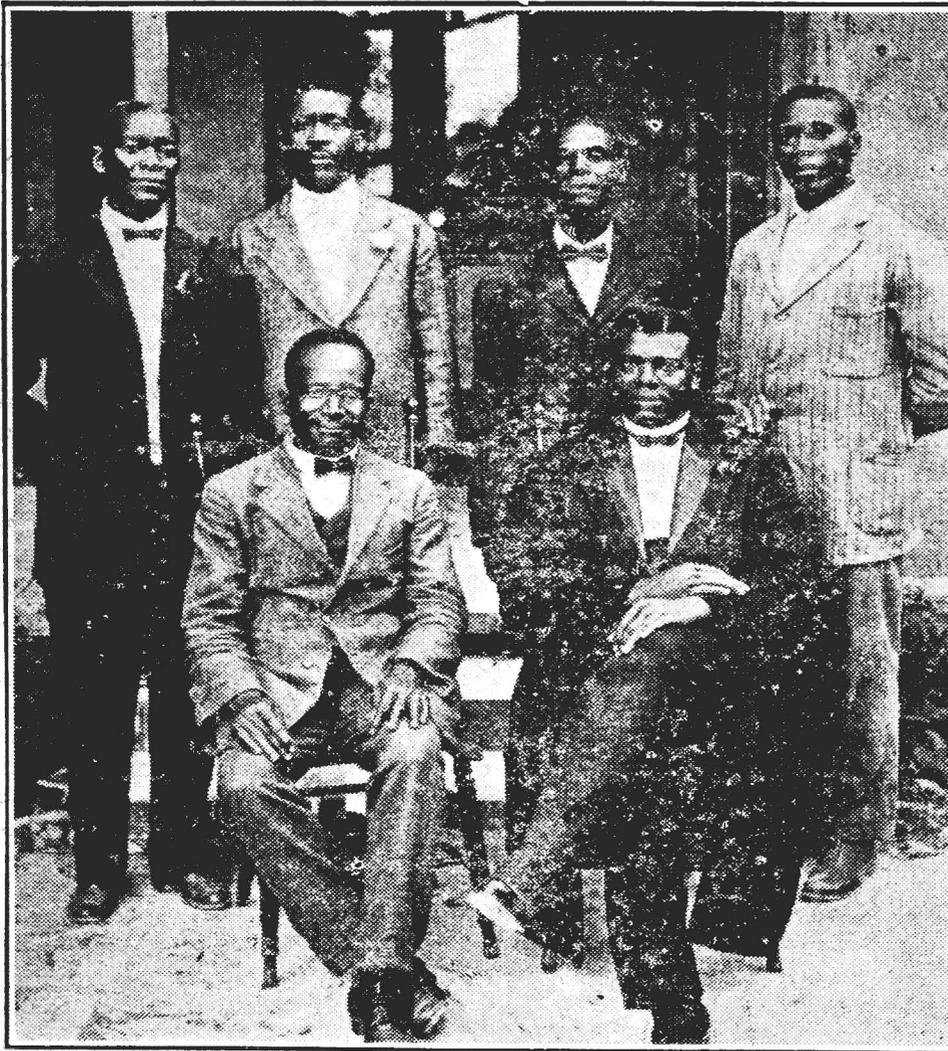
Free Advent Banner

“He that Wineth Souls is Wise”

Vol. II

SAVANNAH, GA., AUGUST, 1922

Number 4



THE EXECUTIVE COMMITTEE

The Jamaica Assembly of Free Seventh-Day Adventists.

The Assembly was organized March 20, 1922. At present the territory is the Island of Jamaica. It has from twelve to fifteen churches and companies. The brethren in the above photo-

graph constitute the executive committee. Reading from the left to the right on the front row, first is Elder H. L. Mignott, who is president of the Assembly, next is the Evangelist J. W. Manns of America. He is the founder of Free Seventh-day Adventists in Jamaica. On the back row reading from the left to the right is Elder C. B. Meed, Bro. C. E. Hunt, Bro. E. A. War-

ren, who is secretary-treasurer of the Assembly, and Bro. N. A. Edwards, local elder of the Kingston Church.

LION.

The first mention of the lion in the Bible is in connection with the prophecy that the Saviour would come in the tribe of Judah. Judah was called a “lion’s whelp.” Gen. 49:8, 9. In the close of the Bible the Saviour is called the “Lion of the tribe of Juda.” Rev. 5:5.

The lion is the “strongest among beasts and turneth not away for any.” Prov. 30:30. But simple childlike faith can stop the lion’s mouth. Heb. 11:33.

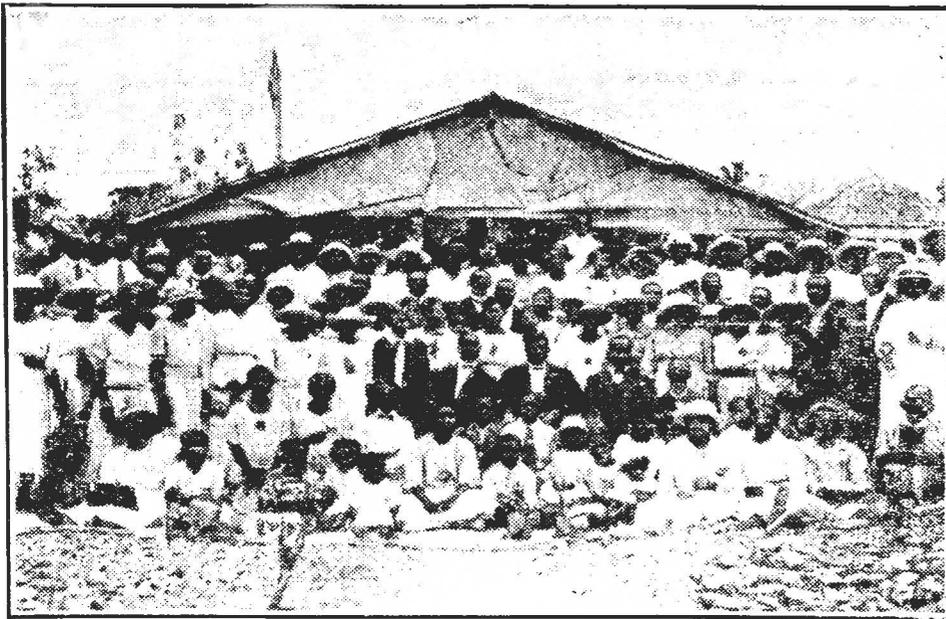
The Bible mentions several mighty men who overcame the lion in a hand to hand struggle. Judges 14:5, 6; 1 Sam. 17; 34-37; 2 Sam. 23:20.

The face of the third of the living creatures around the throne of God in heaven resemble the face of a lion. Eze. 10:14.

The lion was used as a symbol of Assyria and Babylon. Jer. 50; 17.

“The righteous are bold as a lion,” (Prov. 28:1.) and “the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts, of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver.” Mic. 5; 8.

“Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.”



A GREAT TENT-MEETING IN JAMAICA, B. W. I.

February 23, 1922.

Our many readers will be interested in reading more about the Chautauqua Gospel Tent-Meetings conducted last winter in Kingston, Jamaica, B. W. I. The above picture shows one of my Sunday afternoon Bible classes. This was an interesting class, the time being spent in confirming our people in the faith. At these meetings conducted on Sunday, many questions were answered concerning us as Free Seventh-day Adventists. While we had no hard things to say about our brethren of the original body, yet it was fair to all that we let the people know just the truth concerning our stand, and the reasons for taking such stand. Therefore, we gave the public to understand that while we are Free Seventh-day Adventists, we still stand for the old fundamental principles upon which the Third Angel's Message started in 1844.

The facts were made so plain that all could see that our position is fair, just and right. We do not advocate another message but we do believe that Truth and Justice should have been permitted to continue on the "Old Ship," upon which they started many many years ago. But while our brethren still hold to the truth, they have thrown justice overboard to drown. Free Seventh-day Adventists will hold to both truth and justice.

These facts were clearly seen by the public, who attended our meetings in Kingston. Many of those interested, expected to see public explanations by Seventh-day Adventists, inasmuch as they were going from house to house trying to explain in a private way.

Our brethren were invited to the Big Tent, which was erected on the Kingston Race Course, to hear for themselves the answers given to the questions, "Why Free Seventh-day Adventists?" "Will we be lost if we do not stay in the original body?" "And can we be saved outside of the S. D. A. Conference?" Some of the leaders were there, but they stood on the outside of the big tent.

In a letter from one of the S. D. A. ministers attending the General Conference held in San Francisco he writes: A delegate from the West Indies denied that you have even won one church, much less twelve churches and companies. He says you have not over twelve members in the Island. Now the delegate who told this minister such a thing, is of his father the devil, and we all know that he is a liar. Therefore, the son has taken after the father, and has become a liar with his father the devil.

Our work is growing in Jamaica. Several churches have been organized since I left. New members are being added month by month. Our tent-meeting caused quite an awakening in the city of Kingston. The fire kindled there has reached to all

parts of the Island. Elders Mignott and Meed are in charge of the work over there. Elder Mignott is president of the Jamaica Assembly of Free Seventh-day Adventists.

We have planned to open our work in Central America. Our brethren at Port Limon are calling for me, and I will soon be on the ground ready for the great fight. Notwithstanding the Seventh-day Adventist conference officials tried to get that government to prevent me from landing over there, I will land, and that very soon. Pray for me and the work both home and abroad.

J. W. MANNS.

ILLUSTRATION.

"Did you ever hear of the captain of a vessel driven about by rough winds who wanted anchorage and tried to find it on board his vessel? He desires to place his anchor somewhere on board where it will prove a hold-fast. He hangs it at the prow, but still the ship drives; he exhibits the anchor upon deck, but that does not hold the vessel; at last he puts it down into the hold, but with no better success. Why, man alive, anchors do not hold as long as they are on board a ship. They must be thrown into the deep, and then they will get a grip of the sea bottom, and hold the vessel against wind and tide. As long as ever you have confidence in yourselves you are like a man who keeps his anchor on board his boat, and you will never come to a resting place.

Over with your faith into the great deeps of eternal love and power, and trust in the infinitely faithful One."—Spurgeon.

BY TWO AND TWO.

One of the ways Jesus took to overcome the imperfections in his disciples in doing a work which called for perfection in the workers, was in the grouping of the Apostles. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. —"The Desire of Ages," p. 351.

**A SERMON BY EVANGEL-
IST H. L. MIGNOTT**

(Published in The Central American Express.)

"Go, set a watchman, let him declare what he seeth . . . that which I have heard of the Lord of Hosts . . . have I declared unto you. . . . The morning cometh and also the night: If ye will enquire, enquire ye, return, come."—Isa. 21:6, 10, 11, 12.

The duty of a watchman is to watch. To watch man. The gospel watchman is employed by his Master to watch for souls as one that must give account. Heb. 13:177. Says Jehovah: "When I bring the sword upon a land, if the people of the land take a man of their coast and set him up for their watchman: if when he seeth the sword come upon the land, he blow the trumpet and warn the people: then whosoever heareth the sound of the trumpet, and taketh not warning . . . his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Eze. 33:1-6. How fearful, then, is the watchman's position!

"Watchman, what of the night?" Can you tell us where we are in this world's history? Are we nearing the eternal shore? "Pilgrim, yes, I see just yonder,

Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Towering 'neath its sun-lit skies."

"Watchman, what of the night? . . . The morning cometh, and also the night: if ye will enquire, enquire ye, return, come." "The morning"—for the people of God—those who through faith in the Saviour have yielded obedience to His will, is coming: with joyful anticipation, they look forward to that time when He shall be revealed in all His shining glory, splendor, and magnificence; then, they with unbounded rapture will exclaim, "This is the Lord: we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. But, "the

night"—of woe and anguish—is also coming for those that are unprepared.

"The ungodly filled with guilty fears,

Behold His wrath prevailing."

And to the ragged rocks of the mountains they will seek for salvation. Rev. 6:12-17. But it will then be everlastingly too late, for the unprepared. Jer. 8:20. The day of grace—"the day of salvation"—lingers still. And each one now has the chance of making sure his salvation. Says the Watchman: "If ye will enquire, enquire ye, return, come." He pleads the gracious invitation of Jehovah to His wandering children. "Enquire, return, come." For, "all we like sheep have gone astray; we have turned every one to his own way." Our ways are not God's way. Ours—the ways of death. But His—the way of life. And Christ Jesus is this way of life. He that hath the Son hath life. Therefore, wandering children, "enquire ye, return, come"—to Christ. He pleads: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." And He further promises: "Him that cometh to Me, I will in no wise cast out." Return, come. Not though you have squandered all your life time with the rioters of this world; like the prodigal son, arise! Come, and Christ will give you rest. Come in faith. For "he that cometh to God must believe. . . . He is a rewarder of them that diligently seek Him."

"You who the world have courted,

And suffered from its spite."

Can you afford to remain any longer therein? "Return, come."

"Watchman, what of the night?" Where are we in this world's history? Are we nearing the end of time? Fellowmen, yes! Down through the ages we have rolled; and, the time for the setting up of our Redeemer's everlasting Kingdom is at hand. The four great world kingdoms—Babylon, Medo-Persia, Grecia and Rome—which the heavenly Watcher says would have borne rule over this earth, before the setting up of Messiah's Kingdom, have arisen and fell. And the fourth—Rome—according to the sure word of prophecy, has been divided into

ten kingdoms, between the years A. D. 351 and 76; and Jehovah hath decreed that "in the days of these" nations or kingdoms into which Rome was divided, He shall set up His everlasting Kingdom and for which we pray "Thy Kingdom come."

When the shining orb of day—God's eternal clock—sets in the western sky this evening, then the last day of the year was gone. It has passed along; filled up with both the good and evil records of men. The first day of another year has dawned. Dear hearers, how does it meet you?

We are now opening another year's record with God. Have you cancelled your unfavorable past account with Him? Let us all commence on the payment system, by promptly paying our allegiance to Him who is able to deliver "us from the power of darkness," and to translate us into the Kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sin."

"Watchman, what of the night? The morning cometh." And we are one day nearer to the great consummation.

Therefore: "Arise, shine; for thy light is come. . . Behold, the darkness shall cover the earth, and gross darkness the people." "That which I have heard of the Lord of hosts . . . have I declared unto you." "And that knowing the time that now"—even tonight—"it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Return, come."

May the blessing of Jehovah attend you all throughout this new year, is the sincere wish of your servant in the Lord.

"Let sunshine and gladness illumine thy face;

'Twill help some one else to "Keep Sweet."

Do troubles oppress thee? Let God be thy stay,

'Tis easy to sigh, but 'tis better to pray;

Thy sunshine will come in His own blessed way,

So trustingly try to "Keep Sweet." —Selected.

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J. W. MANNS.....Editor

MRS. L. L. JOHNSON.....Associate Editor

J. W. OWENS.....Contributing Editor

General Assembly Directory

Office Address.....610 W. 36th St.
Savannah, Georgia.

J. W. MANNS.....President

MRS. L. L. JOHNSON.....Sec'y. and Treas.

Elder J. W. OWENS, 3558 So. Normandie
Ave., Los Angeles, Cal.

W. L. BLUNT

D. HAMMONS.....Kingstree, S. C.

"Then as the children of God are one in Christ, how does Jesus look upon caste, upon social distinction, upon the division of man from his fellow-man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ. The reason for all division, discord and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons.—Review and Herald, June 29, 1922.

The above statement is a breathing of the Holy Spirit concerning all of the children of God. The white, black, red and the yellow races. It is the dictation of Him who dictated the words to Peter which is found in Acts 10:34, 35: "Of a truth I perceive that God is no respecter of persons: But in every nation that feareth Him, and worketh righteousness is accepted with Him.

But how will the above statement of Sister White written in 1891 harmonize with those **ROTTEN MOST SPURIOUS DISGUSTING** statements purported to be written by her, published in 1909, in Testimonies for the Church, volume 9, page 202, which reads: "Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders."

And on page 214: "The colored people should not urge that

they be placed on an equality with white people."

I do not envy my white brother because he feels that I am too black to be his equal, but when he says I can't be his equal because I am colored, and then tells me that God says so, he prevaricates and tells ANY and EVERYTHING else but the TRUTH.

The root is one of the strongest things in nature. It supports the loftiest trees and nothing can withstand its power. Many years ago there lived in Germany a wealthy lady who had no faith in God nor the resurrection of the dead. She prepared a tomb of rock, strongly cemented, and left directions that after her death, she should be placed in the tomb and that it be securely fastened with cement and strong iron bars. She also directed that the following inscription be engraved upon her tomb:

"This tomb, bought forever, shall never be opened."

But her plans were broken by the power of a tiny root. In some way a seed of a forest tree was enclosed in the tomb with the dead body. The life of the plant sent out its tiny sprout, which found its way to a crevice in the rock through which it crept until it reached the light. The roots grew until the grave was forced open and a tree reared its lofty head above the open tomb. The life in the seed taught the lesson of the resurrection and showed to all that the power of God can open the prison house of the tomb. The root is taken to represent Christ and his power to impart life. Rev. 22:16. Christ says He is the root of David. Rev. 5:5. There is prevailing power in the root of David. The root that works hidden from sight beneath the soil is a fit emblem of the hidden power of Christ in the heart, which supports the whole Christian character. Matt. 13:5, 6. The root of David must be in the heart to sustain Christian life. Matt. 13:21. It must be in us, a part of ourselves. Rom. 11:16. If the "root be holy, so are the branches." Prov. 12:3. "The root of the righteous yieldeth fruit." Gal. 5:22, 23. In these verses, we have a list of the fruit yielded by the "root of

the righteous." Isa. 53:2. It is not natural for a tender plant to grow from a root in dry ground, but the root of David grows contrary to nature. One possessing this root will be kind and gentle in the most adverse circumstances. Satan is also represented by the symbol of a root. Mal. 4:1. The final destruction of the devil and sinners is said to be the destruction of "root and branch." Heb. 12:15. This is a "root of bitterness." Deut. 29:1. It is a root that beareth gall and wormwood." Job 5:3. Job saw "the foolish taking root." Isa. 5:24. This evil root is "as rottenness." 1 Tim. 6:10. Love of money is the root of all evil." Gal. 5:19-21. The fruit of the evil root have no part in the Kingdom of God. Jude. 11:12. All who permit this evil root to dwell in them will die the second death. They will be "twice dead, plucked up by the roots."

LIFE'S FOURTEEN MISTAKES

A judge has given his opinion as to what are the fourteen mistakes of life, as follows:

To attempt to set up our own standard of right and wrong, and expect every one to conform to it.

Trying to measure the enjoyments of others by our own.

To expect uniformity of opinion.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate all that needs alleviation, if we can.

Not to make allowances for the weaknesses of others.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day, was so important that it would last forever.

To estimate people by some outside quality.

Of how many of these mistakes are you guilty.

MINUTEMEN.

Like most of the professions, minutemen are divided into different classes, and are not always commendable, as is sometimes supposed. Take for instance:

Those who are always a minute late. They are always behind. They stay in bed just a minute too long, then rush through their toilet and blunder into the dining-room just in time to delay the rest of the family who are already seated at the breakfast table; or they get to church just in time to wait outside while the worshipers are offering the first prayer to the Lord, who always meets an appointment on time; or they go blushing into the classroom with a false statement, saying "Please pardon me, I couldn't get here any sooner." They are always in a hurry, but always a minute too late. Many of them will, because of these lost minutes, get to the New Jerusalem a thousand years too late.

Those who wait a minute. There are few persons so exasperating as those who always tell you to "wait just a minute." The world is going too fast to wait, and the person who habitually loses a minute out of each hour will find himself hopelessly behind the procession before he is aware of it. Notice what great people say about time: "As every thread of gold is valuable, so is every moment of time."—J. Mason. "The great rule of moral conduct is, next to God, to respect time."—Lavater. "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."—Mrs. Sigourney.

Those who last only a minute. They are like the wild boar that bristles up for a fierce encounter, but runs at the bark of a little dog. They have no depth of earth, and are soon scorched. The most pitiful and inhuman sight that could possibly be, would be a person without a backbone. He would be like an angleworm wriggling around in the way, or like a snail that mopes through life. When you begin a task, stay by it until it is done, or until you are done; only be sure you are right, and

that what you are doing ought to be done.

"The heights by great men
reached and kept
Were not attained by sudden
flight,

But they, while their companions
slept,

Were toiling upward in the
night."

The man of push is the man of power, and if you ever have success you must push it along; it is like a baby carriage in this respect. Push, pluck and perspiration precede peace, power and plenty.

Those who do things in a minute. This is a small class and is getting smaller all the time. Abraham Lincoln belonged to this class; he delivered an address in two minutes that has sounded around the world and will never die; and he, by one stroke of the pen, set a race of slaves free. But there has been but one Abraham Lincoln, and there will never be another.

Those who "fly up" in a minute. This is a very large unprofitable class. They are always up or down, but mostly down. They "fly up" in a minute, and come down with a thud. They seldom hurt anyone but themselves, but they frighten little children and nervous women. Phrenologists say they have a peculiar brain faculty adapted to these flights, but do not explain why they fall so quickly. Their change of color and size, at such times, reminds one of a turkey gobbler; and their general flow of language is just about as incoherent. You need not fear such persons, as they are always at their worst when they are "up," and are generally quiet enough after their descent.

Those who are ready at a moment's notice for any emergency. This is the noble class that we read about in books. Gideon's faithful three hundred belong to this class. Of such have been the men and women who have saved the world from ruin and destruction all down the ages, who have been as true to the call of duty as the needle to the pole. If you would see examples of their work, look at Joseph in Egypt, Daniel in Babylon, Luther at Worms, and Livingstone in Africa. They are always in demand, and the requirements to join this class are

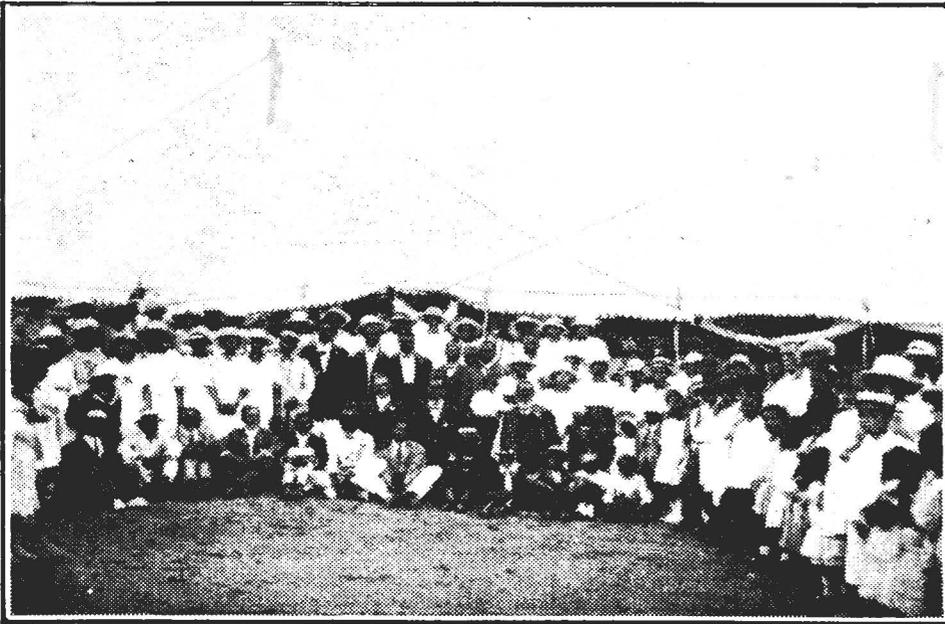
a pure mind and heart, a definite goal, indomitable courage, a faith that will not fail, and a will to work. The requisites are just and all right, and insure success to all.

To which class of minutemen do you belong?

THOSE FIVE MOTOR CARS.

We are wondering whether or not the Seventh-day Adventists that constitute the membership of the Jamaica Conference know that five of their workers—Brothers Wood, Fletcher, Butterfield, Hurdon and Pettey—each has a motor car! And we are wondering whether or not they will be able to pay the shilling per mile that each is allowed for his car when used on Conference work. And why should they not know? Three years ago, when the "precious ointment" was flowing into the Conference treasury, the Conference officials squarely refused to allow a certain worker twopence per mile for his motorcycle. We are wondering whether or not the members of the S. D. A. that constitute the Conference will now be able to pay one shilling per mile for each of those five motor cars; yea, even at a time when they say that the "precious ointment" seems to cease to flow into the treasury! And we do further wonder whether or not these agree that these five workers should each own a motor car, while they disagreed that one of their former workers should not own a motorcycle. How unreasonable it is! The same men go from place to place with propaganda letters to show how insubordinate a fellow worker was in purchasing a motorcycle, are the same ones that now own those five motor cars!! They may soon add other five workers and other five cars. But there will be no difficulty. For it is written: "The Scribes and the Pharisees sit in Moses' seat: . . . They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." But there will be more money, letters, and more money sermons than ever before, as a consequence of those five motor cars, and their possible additions.

H. L. M.



**THE TABERNACLE IN
WHICH OUR BRETHREN
WORSHIP IN KING-
STON, JAMAICA**

In this little Tabernacle, I found our brethren worshipping when I arrived in Kingston, Jamaica, B. W. I., in February, 1922. The first meeting I attended with them, there were present about twenty-five, notwithstanding they had a membership of some thirty-five or forty. Here we held our Sabbath meetings during the tent-meeting which was conducted on the Kingston Race Course. Sabbath meetings began to increase until we could count nearly 200 present.

When we took down our big

tent, we found that we had no place large enough to take care of our members. Hence, steps were taken to make the tabernacle larger. This was done, and we now have a seating capacity of more than two hundred. Plans have been laid by our brethren to build a church. Many from the outside will help us to carry on this work in Kingston.

The picture shows a little more than half our membership in Kingston. Many more have been added since I left the Island. I am wondering if that delegate, Eld. Fletcher of Kingston, can count more than twelve members here in this group, all of which belong in Kingston. The work is onward, and no one can stop it. Will tell about the work in next issue.

JEWS, GENTILES AND LAW.

Since there is but one God, who created all things in heaven and earth,—yea, the whole universe—it follows that all intelligent beings must be subject to the laws of this government. As Creator, He must be infinite in all His attributes. Therefore, the laws whereby He governs all His intelligent subjects must be equitable and just. The following scriptures support the above statements most clearly and positively:

Only One God.

1. Is there more than one God or one Creator?

“Thus saith the Lord, the King of Israel, and His Redeem-

er, the Lord of Hosts; I am the first, and I am the last; and beside me there is no God.” Isaiah 44:6.

“Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth.” 2 Kings 19:15.

2. Is He the God of the Jews only?

“Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.” Romans 3:29.

3. Who ought to worship the true God?

“All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. For Thou art great, and doest wondrous

things: Thou art God alone.” Psalm 86:9, 10.

4. Is there any respect of persons with God?

“Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:34, 35.

Israel a Missionary People.

5. What did God propose to make of Israel, provided they would obey His voice and keep His commandments?

“If ye will obey My voice indeed, and keep My covenant, then ye shall be . . . unto Me a Kingdom of priests, and a holy nation.” Exodus 19:3, 6.

6. What were they to teach other nations?

“Declare His glory among the heathen, His wonders among all people.” “Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously.” Psalm 96:3, 10.

7. What was Israel to be to the Gentiles?

“I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.” Micah 5:7.

Note.—The above proves that there is but one Creator, only one true God, whom all people and every nation ought to worship; and it also proves that God ordained Israel to be a missionary people to the surrounding heathen nations. When they failed to send out missionaries, then many of the loyal ones in captivity, such as Daniel and his three companions, and Ezra, Nehemiah, Mordecai, Esther and others became true light bearers—missionaries to the people who held them in captivity—and thereby these heathen nations learned of the true God and His worship.

One Law For All.

8. Are Jews better than Gentiles? If not, why not?

“Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.” “For all have sinned, and come short of the glory of God.” Romans 3:9, 23.

9. How are all proved sinners?

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans

Note.—Since both Jews and Gentiles are proved sinners by the same law, it follows that they are both amenable to the same law.

10. Did the strangers, or Gentiles, have to observe the same law of sin offering if they wished to serve the Lord?

"One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." "Ye shall have one law for him that is born among the children of Israel, and for the stranger that sojourneth among them." Numbers 15: 15, 16, 29.

House of Prayer for All Nations.

11. Who were invited and welcome to worship in the temple of the Lord?

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for Thy name's sake; (for they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched out arm;) when he shall come and pray toward this house: hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy name, to fear Thee, as do Thy people Israel." 1 Kings 8:41-43.

12. What does Isaiah say the house of God shall be called?

"Mine house shall be called an house of prayer for all people." Isaiah 56:7; Matthew 21:13.

13. What did God ask Israel to do in order to become His people?

"If ye will obey My voice indeed, and keep My covenant, these . . . ye shall be unto me a kingdom of priests, and an holy nation." Exodus 19:5, 6.

"Verily My Sabbaths ye shall keep." Exodus 31:13.

14. Were the strangers, or Gentiles, who wished to join themselves to the Lord, required to keep this covenant and to observe the Sabbath?

"Thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and taketh hold of My covenant . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord to be His servants; every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to My hold mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56:4-7.

15. What evidence is found in the New Testament that Gentiles worship the Lord as the Jews did?

"There were certain Greeks among them that came up to worship at the feast." John 12:20.

"When the Pentecost was fully come, they were all with one accord in one place. . . And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, . . . strangers of Rome, Jews and proselytes." Acts 2:1, 5, 10. Since these had come to Jerusalem to worship at these feasts, evidently they observed the same religious laws as the Jews.

16. What did Jesus say to a Samaritan woman about salvation?

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews." John 4:22.

Conclusion.

There is but one God and one Saviour, hence one way of salvation for sinners of this earth. God did not have a plan to save the Jews only, and leave the Gentiles out of this plan; nor did He have a different plan whereby they were to be saved. Israel was to be a missionary people; and teach the surrounding heathen nations the worship of the true God. They were to teach them to obey the same moral law, offer the same sacrifices, worship in the same tem-

ple, at the same annual feasts appointed by the Lord, observe the same weekly Sabbath, and keep the same covenant, as Israel were required to do.

This proves that it is an error, and decidedly unscriptural, to teach that all the laws given to Israel under the old covenant were for Israel alone, and that the Gentiles were not included in this plan of salvation. God was not so unjust as to leave the Gentiles out of His plan of salvation. Christ came to save all, under both old and the new dispensation. J. B. MANNS.

HE THAT ENDURES TO THE END

It is the one who keeps on until he reaches the end of the race who wins the prize. If one grows weary or discouraged, or for any reason falls out by the way, the prize is lost.

In the course of a man's life this lesson points out many dangers,—deceptions, wars, famines, pestilences, earthquakes, betrayals, persecutions. Then to cheer the weary traveler on his way, it gives a precious promise to him who does not become discouraged, but endures to the end of life.

A precious promise is found in Rev. 2:10. No matter how long a person lives, or how short a time he lives, if he is faithful he will receive the promised crown.

The Apostle Paul speaks of enduring hardships as a good soldier. What hardships do soldiers endure? How long must they endure? Till the war is over. How long must we endure? If the soldiers of the recent war were willing to go through all they did for an earthly government, should not we as representatives of a heavenly country be willing to endure hardships, trials, persecutions, and difficulties till the battle is over?

"HAVE MERCY ON US!"

We need to pray this prayer as much as the blind men did. We are all in danger of being blind to heavenly things, and of spending our lives looking down, raking together the worthless straws and sticks of earth, when a glittering crown of immortal life is just above our heads!

“SATANIC DELUSIONS.”

H. Louie Mignott.

The President of the Jamaica Conference has been busily advertising the work of Evangelists Manns and Mignott, and for which we are glad; for the more those Brethren are advertised, the more their work spreads; and, the more the minds of the people are stirred to inquire. In a letter that came under our observation, the president spoke of the “Manns-Mignott propoganda” as of “Satanic delusions.” To the blind-eyed Pharisees and Scribes, and rulers and the high priests—“Annas and Caiphas,” in the days of our Saviour, the reformatory work that was started in A. D. 27 by John the Baptist, and brought to a successful end by the Saviour and His disciples, was branded as of “Satanic delusions.” Of John they said, “he hath a devil.” Luke 7:33. And of Jesus the Lamb of God, presumptuous men said that: “This fellow doth not cast out devils, but by Beelzebub the prince of the devils.” Matt. 12:24. They were “blind guides.” Matt. 23:24. They had attributed the work of God to that of the devil. Why did they do that? Because they themselves were under “Satanic delusions.” “He”—Satan, “hath blinded their eyes; and hardened their hearts; that they should not see with their eyes, nor should understand with the heart.” John 12:40. As it was in the days of the misguided Jewish high priests, Pharisees and Scribes, and rulers, so it is today. Religious men have not changed. They will have their council and will therein plan the overthrow of their opponent. “Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.” It is the same thing today. A council is held. Its decision is: Shall we allow Manns-Mignott “to be dashing hither and yon,” and taking away the churches from the Conference? Surely we must do something to poison the minds of the people against them, and thus arrest their progress. We will invent and

fabricate some accusations and use them against them. The chief one is: Say to the people that Manns-Mignott do not believe in the Testimonies of Sister E. G. White, and they are also teaching color question, and that will darken their minds even for a time. Yea, verily, if we do not pursue this course, all the people of the Conference will believe them, and they will “take away both our place” and we shall be without a job. And the reader knows the rest.

THE BLIGHTED BLOSSOM.

One afternoon my beautiful, stately cosmos waved its lovely blossoms proudly in the autumn sunshine; the next morning every blackened leaf drooped against the stalk, the blossoms turned their marred faces toward the ground, and every baby bud hung limp and lifeless, for during the night the thermometer had dropped below the freezing point. I could have shed tears over their forlorn condition.

As I turned sadly away, I thought of the time, more than six thousand years ago, when our first parents, “in humility and unutterable sadness, bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin;” when “the atmosphere, once so mild and uniform in temperature, was subject to marked changes, and the Lord mercifully provided them with garments of skins as a protection from the extremes of cold and heat.”

I thought how, “as they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers” must indeed have been “a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.”

Truly, “the wages of sin is death,” and “under the curse of sin, all nature” is witnessing “to man of the character and results of rebellion against God.”

I resolved to learn the lesson nature had spoken to me, and to turn a listening ear and an un-

derstanding heart to the communications of God through the works of his hands.

MANY CALLS.

Elder J. W. Manns is receiving many calls from various parts, both home and abroad. Brethren in Port Limon, Costa Rica, who have been forced to cast their lot with Free Seventh-day Adventists, because of the injustice and discriminations taught and practiced by our white brethren, have sent for Elder Manns to come and organize their work.

In answer to this call, it is expected that he will sail via Havana, Cuba, about the last of July.

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