



Free Advent Banner

“He that Wineth Souls is Wise”



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ELDER MANN'S SECOND FOREIGN MISSIONARY TRIP

Political Plots Made Against Him by Officials and Members of Both the Jamaica and West Caribbean Conferences of Seventh-day Adventists.

(Concluded from last issue.)

As has been stated, the local elder, J. E. Rodgers, of the Seventh-day Adventists Church, Port Limon, Costa Rica, was the first to use his "little" influence against me in Port Limon. Upon my arrival, Thursday, Sept. 7, I went into the office of the Northern Railway Company, and after introducing myself to Mr. G. P. Chittenden, I applied for a pass, usually granted to missionarise traveling in Costa Rica. When Mr. Chittenden had inspected my passport and other papers of identification, he assured me that I would get the pass if I would put my request in writing. This I did, according to his instructions.

After waiting for several days and failing to receive a reply to my application, I called again at Mr. Chittenden's office, who in a very unkind way informed me, saying: "We can do nothing for you." When I asked a reason for such a sudden change from his former decision, he again replied: "You have no church in this country, and you are only a transient down here; when you shall have been here a year, and raised up a church, call back again."

Now this gentleman did not know that I had no church in the country. He was only work-

TRUTH ITS OWN DEFENSE.

(By Cyril A. Crichlow.)

PART 2.

(Continued.)

I have hitherto indicated the fact that the Seventh-day Adventist body is heavily saturated with the practice of racial discrimination and religious intolerance. Hedge and trim as they may with pious and doubtful explanations and utterly unfounded counter-charges, they cannot and will not be permitted to evade their acts of incrimination with their consequences. Every colored believer in the denomination knows the prejudice and feels it, and yet some of them will attempt to defend a course of conduct that is indefensible and which finds neither warrant nor sanction in Holy Writ. "Leave it to the Lord," they say, as if they expect the Lord himself in person to come to right things He has left for them to do. I am sure the Lord in heaven must be disgusted with the indolent behavior of those whom he has commanded to "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isa. 58:1.

This selfsame chapter in Isaiah is, moreover, a very illuminating and applicable one on this attitude of those who would leave to the Lord what He has left for them to do. In verse 1, God's people are specifically charged to "Cry aloud and spare not." In verse 2, the introductory conjunction "yet" shows a total disregard of the require-

APOSTASY: ITS TRUE SIGNIFICANCE AND APPLICATION.

By Cyril A. Crichlow.

Seventh-day Adventists, in the grandeur of their spiritual aristocracy, self-sufficiency, self-satisfaction and snobbery not to mention the sublime and wilful simplicity and ignorance of any number of them,—are taking special delight in taunting the Free Seventh-day Adventists with 'Apostasy.'

Free Seventh-day Adventists deny the imputation, of course; but are hardly surprised at such an attitude on the part of those whose special pride and boast is that they are the "brethren that have the testimony of Jesus" which is "the Spirit of Prophecy" and yet—alas and alack!—Know so little of the "Testimonies", "Great Controversy", "Desire of Ages", and other authentic and inspired writings of Sister Ellen G. White. For it is, indeed, a sad and deplorable truth that among Seventh-day Adventists the "Testimonies" do not occupy the exalted position they once did in the church, having been set aside in the main for man-made theories, guesses, opinions, "laws and rules"; and among many of the churches, especially some of the colored, from Sabbath to Sabbath even from one new moon to another they are never read; and the writer has personal knowledge and advice that they have been forbidden to members of the laity to be read or quoted from in the church, on pain of excommunication or expulsion, lest some un-

ELDER MANNS' SECOND

Continued from Page 1

ing on the information that he had received from this "little" local elder, J. E. Rodgers, who was being used only as a "pigeon stool" by the officials of the West Caribbean Conference of the S. D. A., to carry out their plans to hinder my work if possible. This "little" malicious prevaricator, J. E. Rodgers, told Mr. Chittenden that I was not an Adventist, that I was teaching race prejudice and hated white people. All of which were malicious lies.

Brother Rodgers up to this date, Sept. 8th, did not know what I preached, because I had not spoken one thing in public. Neither had he seen anything that I have ever written that would convince any sensible man that I hate white people, or that I am doing anything to bring about an insurrection between the white and black races. However, upon this information received from Brother Rodgers, Mr. Chittenden for a few days, refused to grant me the pass. But, when Brother Rodgers learned that his dirty "little" political plot had been revealed (but just how he could not tell) he quickly sought an interview with me, and seeing that his "little" work in a secret closet had been proclaimed on the house-tops, and that he as well had been exposed, he desired I should make a statement which would shield him from the eye of the public. Notwithstanding he denied making the reports to Mr. Chittenden, I demanded that he return and correct the malicious statements, which he had maliciously made and circulated in Port Limon. This he did, and the pass was granted. Though Brother Rodgers went back to the office of Mr. Chittenden and proceeded to undo the dirty little bundle he had fixed up, and finally succeeded even to the extent that I received the pass, he with others, sought other plans whereby to hinder my progress.

The next steps were to go to the Governor and the Judge, and make sworn statements that I was teaching the doctrine of bolshevism, teaching race prejudice and trying to do that which would stir up an insurrection between the white and black races.

All of which I deny and brand the propagators as malicious liars.

The Seventh-day Adventists of Port Limon, even went to the Catholic priest and reported me (a Free Seventh-day Adventist who was teaching all of the same doctrines as those taught by Seventh-day Adventists), charging that I was teaching against the Roman Catholic church.

This was done because these Seventh-day Adventists knew that the Roman Church rules the country and with her influence together with their own, they could much easier deport me from the country.

When I heard that Seventh-day Adventists, with others, had gone to the priest, I did not take anyone's word, but went instead with witness to find out for myself. The priest told me that he had been interviewed by Seventh-day Adventists as well as by members of other churches, and that he had been urged to take a part in having me deported. When I asked the priest for his position in the matter he said: "Mr. Manns, I have stated that as Pilate, I wash my hands and have nothing to do with the gentleman, so long as he doesn't come into my church and interfere."

As a result of the reports made to the Governor and to the Judge, I was called first before the Governor, who told me that I was teaching the doctrine of bolshevism.

Notwithstanding I declared my innocence of this fictitious and malicious report, I was ordered by the Governor to take down my tent and cease preaching. This he did without even an investigation with me and my accusers.

Seventh-day Adventists attempted to have me stopped at Jamaica, by appealing to Governmental officials, but in this they failed. Hence a new trial by the West Caribbean Conference officials of Seventh-day Adventists in Costa Rica.

However, I refused to take down my tent, but took up the matter with the Governor through the American Consul. As the result, I continued my work.

Seeing that they were still baffled and my work continued representatives of the West Caribbean Conference of Seventh-day Adventists, among whom were the "little local elder, J. E. Rodgers and the so-called Christian Minister and Medical Missionary, Dr. N. M. Brayshaw, visited the American Consul carrying on their lying and malicious propaganda. The Consul told me that he was informed by three men that they had secured the best lawyer in the country to fight the issue with me. He also told them that he would take no part in the church fight.

As the result of the activities of these men against me in Port Limon, I was subpoenaed by the Judge, who promised to give me a hearing before my accusers, but through the bribery of these "Last-day Hamans," this was finally denied me.

I was next called by the Commandante. (This man is one whom we would call chief of police) being detained by him about one-half hour. He also informed me that it was the plans of the Governor to have me deported. When this was made public, the American Consul advised me to secure a lawyer, go at once to San Joise and appeal for a trial. This I did; but when I reached San Joise, special spies from the United Fruit Company, (which company had also been bribed) appealed to the Minister of War, who sent immediately for me, and advised that I leave the country. He sent me to the Minister of Foreign Affairs, but I went instead to the American Consul, and after explaining the matter to him, he took me back to the Minister of War, and upon our arrival we were met by the assistant manager of the United Fruit Company, who took the American Consul off for a chat. When he returned to me, he simply said, "Mr. Manns, I can do nothing for you," and off he went. Any one with an ounce of sense can read between the lines.

After refusing to permit me to see the American Minister, the Costa Rican Minister of War said, "You must go at once or I will deport you." I again ap-

pealed for a trial, but he replied, "I told you, you cannot have a trial, papers for your deportation are already in my hands. If you don't go at once, I will have a special express train made up, on which you will be placed and sent at once to Port Limon, and from there to the United States." I then informed this Minister of War that I would not go without a trial and that he would have to deport me. Immediately Brother Mosley and I were delivered into the hands of two officers, who escorted us to Port Limon.

Understanding that I would not be granted any freedom in Port Limon, a special ordination service was conducted aboard the train, during which Bro. J. B. Mosley was ordained to the Gospel ministry. This was a most impressive service. The officers in whose charge we were amazingly bowed during the ordination prayer.

We arrived at Port Limon about sundown. While Bro. Mosley was released and permitted to go home, I was taken from the car, placed on the steamship Parismania, off of which I was soon transferred to a rowboat, carried about a mile out in the stream and placed upon another ship which was sent to sea, and there was kept all night, until 12 o'clock the next day, when the Parismania sailed. It picked me up and landed me in New Orleans.

I am glad, however, that I have been accounted thus worthy to pass through these experiences for the Master's cause.

It was at the hands of Joseph's brothers that caused him to experience hardships in the land of Egypt. But like as the mighty work was done in Egypt by Joseph, the despised brother of the twelve, so God has used me to kindle a fire in Central America, which can never be extinguished by all of the members of the Laodicean Church, which church Sister White declares to be the Seventh-day Adventists Church. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." 2 Cor. 6:17. And again, "For among my people are found wicked men: they lay

wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit. A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priest (minister) bear rule with their means (money); and my people love to have it so: and what will ye do in the end thereof?" Jer. 5:26-31.

Hear thee the word of the Lord, ye that tremble at His word; your brethren that hated you, that casted you out for my name's sake said, let the Lord be glorified; but He shall appear to your joy and they shall be ashamed." Isa. 66:5.

They shall put you out of the Synagogues: Yea, the time cometh, that whosoever killeth you will think that he doeth God service." "If you continue in my word, then are you my disciples indeed; and ye shall know the truth, and the truth shall make you free." Jno. 16:2—8:31-32.

J. W. MANNS.

GOD CAN USE US ALL.

"Jesus chose twelve disciples, that every man in all time, might find himself represented among the Apostles. The doubter finds himself in Thomas; the fierce, hot-headed, quick-tempered man finds himself in John, the son of thunder; the opinionated, impulsive man in Peter; the hard-headed, practical man, desiring the first place in the kingdom, in James, etc.

We are all there, and to all of us can come like fitness, worthy of Apostleship. All kinds of men can become Christians; all can serve the Lord in some good way.

"This variety gave them power. It takes many colors to make up the white light of the sun. It takes many kinds of foods to build up the healthiest and strongest bodies. It takes many tones of harmonies to make an anthem. It takes a great variety of instruments to form an orchestra."—Puloubet.

Our churches should not feel jealous and neglected because they do not receive ministerial labor. They should themselves rather take up the burden, and labor most earnestly for souls.

AN INTERRUPTION.

Through the silence of the morning

Came the still small voice to me,
Saying, "Pause for one short moment;

For I fain would speak with thee.

Thou wilt need my words of wisdom;

Wilt thou listen, precious one?"

"Yes, dear Lord," I feebly answered,

"When this pressing task is done."

But the voice no more entreated,
While much needless toil and care

Kept me fretful till the tempter
Had me fully in his snare.

'Twas in anguish, shame and sorrow

That I knelt at night to pray;
Twice defeated in the struggle,
I had fully lost that day.

Once again the sweet voice pleaded,

And I hastened to obey,
Left my morning-work unfinished,

Sought the solitude to pray.
I would leave my daily labor

For a visit with a friend—
Should I now refuse to listen,
And my heavenly Guest offend?

They were sweet, those few short moments!

And my Saviour seemed so near

As he whispered words of comfort

And of warning in my ear.
All my work seemed ever lighter

In companionship so sweet:
With my Saviour close beside me

That day's victory was complete.

—Ella M. Robinson.

"Let me not leave my space of ground untilled,

Call me not hence with mission unfulfilled.

Let me not die before I've done for thee

My earthly work, whatever that may be."

The greatest work that can be done in our world is to glorify God by living the Character of Christ.

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J. W. MANNS.....Editor
MRS. L. L. JOHNSON.....Associate Editor
CYRIL A. CRICHLAW.....Contributing Editor
H. L. MIGNATT.....Contributing Editor
J. B. MOSLEY.....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.....Kingtree, S. C.

We do not constantly refer to the anti-Christian teachings of the leaders of Seventh-day Adventists concerning the color question as found in Test. for the Church, Vol. 9, pages 202 and 214, because we desire social equality with white people. Nothing could be wider from the truth. No intelligent negro would urge social equality with white people, but we do urge equal rights with everybody, and especially among those professing to be commandment keepers, and possessed with the unselfish love of Jesus Christ. The constitution of our Government grants every man equal rights. "All men are created equal," says the Declaration of Independence, and "God is no respecter of persons," says Peter, Acts 10:34-35. And because we, Free Seventh-day Adventists, believe this, we are branded by apostate Seventh-day Adventist leaders as desiring social equality with white people. We must brand those making such charges as maliciously lying.

We hold no controversy with our leading white brethren, because they teach and advocate those anti-scriptural statements in Vol. 9, namely: 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. P. 202, and colored people should not urge to be placed on an equality with white people, p. 214. Neither do we object to them making these spurious and rotten statements a part of their doctrine, but when they attempt to force us to gobble down

such dope, and then urge us to believe that it is a "precious ray of light shining from the throne of God," (Vol. 5, p. 67), we must contend that, no self respecting Negro will accept such "doctrines of devils."

Since Elder Manns returned home, he has visited our work in New York. On Sabbath and Sunday, Nov. 4th and 5th, he conducted interesting meetings with the church in New York City.

Very good progress has been made by Elder Clement, the pastor, who has charge of our work in this field, he said. He spoke encouragingly of an interesting program rendered by the Lyceum Committee Sunday, Nov. 5th which was conducted by Bro. Frank Wise. Figures show that the Lyceum Committee has been quite a financial help to the Church during the past year.

Elder Manns also visited Bro. C. A. Crichlow at Bound Brook, N. J. Bro. Chichlow has been recently placed on the editorial staff of the "Banner." We feel sure that all will enjoy reading his articles.

Bro. Williams and his company at Asbury Park, N. J., should not become discouraged. It was through a misunderstanding that Elder Manns failed to visit him on his last trip North.

MRS. L. L. J.

EDITORIAL PARAGRAPHS

By the Contributing Editors.

Courage.

Courage, brethren, in the Lord.

After what Elder Manns has gone through at the hands of the spiritual bigots in Israel down yonder in Jamaica and Costa Rica, you can expect anything and everything from S. D. A.'s from now on.

Of course, they haven't begun to lie about you, accuse and persecute you yet, as they are going to do.

And why?

Because your deeds are more righteous than theirs.

That is why Cain slew Abel. That is why the prophets were stoned. That is why the history

of Protestantism is full of martyrs.

We welcome these assaults, let the variety and intensity be what it may. That makes things more interesting for us. It increases our blessings. It makes for our success. It teaches us to "pray for those who despitefully use us—who revile us, and persecute us, and say all manner of evil against us falsely, for His sake." It makes us "rejoice and be exceeding glad, for great is our reward in heaven: for even so persecuted they the prophets which were before."

Therefore, brethren, read Isaiah 59:15 and take courage from the word that the Lord sees and notes so well as to be thoroughly "displeased" over the fact that, truth and justice having failed in those places where they should not fail, "he that departeth from evil maketh himself a prey." C. A. C.

"They Have Need of Nothing."

It would amuse you, if there was not a serious side of the matter to be considered, to hear S. D. A.'s say that the people leaving their ranks to affiliate themselves with the cause of freedom and justice represented by Free Seventh Day Adventism are the class they are glad to be rid of and don't want. They do not need them—that is the pretended attitude.

Your amusement is short-lived, however, when you remember that S. D. A.'s are in reality stopping short at nothing to prevent the very class of people they say they do not need dropping from their ranks. You are intensely and grievously concerned, also, because of the revolting side of their character that is revealed through such an attitude. In the glare of their own thoughtless and idle assertions, they stand convicted of spiritual snobbishness—a very sorry and pitiable condition for them to be in.

We are led to wonder if Christ came to redeem S. D. A.'s because they—and they alone—are righteous, or say or think they are, and to condemn those whom they are glad to be rid of and don't want, having no need of them. Our understanding has always been that he came to

seek and save the lost—and that would include anybody that apparently was lost to the cause of righteousness. As we have understood it all along, the chiefest sinner, regardless of his character, whether insurgent, recalcitrant or otherwise, was always worthy of his best efforts to reclaim. He had no time for snobishness and pride. According to the records, he especially resented the bigoted attitude of those Pharisees of his day who “had need of nothing” and nobody and “thanked God they were not as other men.” And that he is especially resentful of the Pharasaical attitude of the Laodicean church represented today by S. D. A.’s, is abundantly proved to our satisfaction and delight by Rev. 3:16-18: for they likewise “have need of nothing”—not even of souls (precious in the sight of heaven) lost from them to Free Seventh Day Adventism, from the bondage of “man-made laws or rules” to the freedom that is in Christ Jesus. Of course they are glad to be rid of them. They are a class of people they don’t want anyhow.

“Have need of nothing,” do they? Well, then, they ought to be prepared for heaven to have no need of them; for it is written, not only that “with what measure ye mete, it shall be measured to you again,” but also that “because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked,—I will spue thee out of my mouth.”

C. A. C.

The Last General Conference.

“Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.” Job 1:6. Truly, in the early summer of 1922, the sons of God gathered themselves together in General Conference at San Francisco and the devil was with them there also. In fact, it seems that many, if not the majority, of the aforesaid sons carried the devil with them there. While the sons (we do not say all of them), in mock piety and evident hypocrisy, were conse-

crating themselves, and praying and planning for the extension and progress of the Lord’s work in all parts of the globe, they were in reality at the same time engaged in hatching and developing sinister plots that finally culminated in the downfall of Arthur G. Daniells as President of the General Conference. The atmosphere reeked with the disgraceful and rotten methods of the political convention and, we are sure, in the very nature of things, must have smelled to heaven. Instead of ascending as sweet smelling incense, the prayers of many of the sons must have ascended as an abomination into the Divine nostrils. After the dirty work had been accomplished and Arthur G. Daniells put out, the Conference woke up, took stock of its conduct, and passed resolutions of censure that implicated and severely condemned many of the prominent and veteran sons. Anyway, as a plea in justification and abatement, Willie B. White, one of the aforementioned sons, who is also a son of the prophetess of the Lord, Sister Ellen G. White, and who was a ringleader in the revolution against Daniells, with gray head bowed and eyes filled with tears, “stood before the Assembly and confessed justness of criticism,” defending his course, however, with the explanation that he had heard his mother advocate decentralization of responsibility in church affairs, adding with vehemence a sturdy expression of his conviction that “no man has a right to re-election if it is not the will of his brethren.” Altogether, the admissions and defense of the opposition, in effect, amounted to a specious and obviously insincere reliance on a soulless theory: that the end justifies the means.

Whatever might have been alleged against President Daniells, and however true some of the allegations might be, we on our part have to confess a great deal of respect and liking for the man. He has performed valuable and yeoman services in the cause of the Third Angel’s Message, the knowledge of which should have acted as a restraining and sweetening influence upon the delegates and have compelled a dif-

ferent attitude toward him on the part of the brethren opposing him and have created a more refined and charitable atmosphere consistent with Christianity in which to effect any necessary changes in administration. By their conduct, the name of the cause has been foully besmirched and the fancied gain was not worth the awful price paid for it. To be sure, this was not the intent but it is the result, and hardly yet the fruit.

We are not, of course, absolutely certain with reference to a just and proper appraisal of the last years of President Daniells’ administration; but this we do know, that at one time, in the early years, “he was the right man in the right place—the chosen of God.” It may be that a man on whom God has set the seal of approval today, may, under changed conditions, be set aside tomorrow by “the will of his brethren,”—the will of God to the contrary notwithstanding; and that a divine policy today is not necessarily everlasting in its bearing and application on certain problems, if there are changed conditions. It may be, we repeat, that the divine approval twenty years ago is not the divine approval today. And, again, it may be that the divine policy of the period of the nineties (on the color line, for instance); but that’s aside from the question: we are discussing the last General Conference) is not applicable today, as the result of changed conditions. As we were saying, it may be that Daniells had come to the stage in his leadership where he had ceased to meet the divine approval because he had ceased to be progressive and had become conservative, reactionary and unresponsive. It may be that he had /xed up the administrative machinery in such a way as sel/shly to perpetuate and aggrandize himself in power forever. It may be, on the other hand, that ambition, envy, hatred and jealousy were powerful factors in the equation. It may be that an infusion of new ideas and younger blood had become compellingly necessary for the welfare of the organization. It may be that, despite membership, institutional and financial increases unsurpassed in the his-

tory of the denomination, the Spirit of God and the blessings of heaven upon the work "as conducted" were not sufficiently apparent, and Daniells had to be blamed on the grounds, perhaps, that he wasn't aggressive enough in securing and effecting as President-General the domination of American white men ahead of the nationals of other countries in positions of leadership in the various mission fields all over the globe. It may be this, it may be that, or it may be the other thing. Too bad, anyway, that Arthur G. Daniells had to be put out in the ungracious manner he was. He deserved far better treatment and consideration from his Christian brethren in the way of gratitude, charity and respect than he received.

The proceedings of the last General Conference, in many respects, were utterly disgraceful, as has been testified to publicly by the press, in veiled and suppressed references in the Conference "Bulletin," as well as privately to us by many of the delegates and visitors present who have given us a graphic description of all that took place. Significant is the whole odious affair in its outlook upon the future of the colored brethren and the cause of freedom and justice on their behalf. If white men, however like unto sons of God they may be, will stoop to dirty politics in order to get a respectable, gray-haired, white veteran out of the way, they will resort to the same methods, and worse if necessary, to keep the brother in black down and, as they misunderstandingly assume, "in his place." In prospect of this, we serve notice here and now that Free S. D. A.'s intend to have a large and increasing voice in any thing that may be attempted by the white brethren of the place of the colored brother in the Third Angel's Message that does not square exactly with and "fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." Jas. 2:8, 9.

C. A. C.

Rebuked.

"As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Rev. 3:19.

That the Laodicean church, or the S. D. A. denomination as an organized body, is in for a stinging heavenly rebuke, is evident from a consideration of the verse just quoted and its context. Having been forewarned, unless the church becomes zealous and speedy in repenting from the sin of putting material possessions and gains ahead of the cultivation of the essential spiritual qualities that spring from genuine love to God and love to the brethren without respect to persons and without being afflicted with the malignant cancer of colorphobia, they will be certainly rebuked and chastened. That is not our opinion; it is not our ideas. It is the prophecy of the Bible; it is the living Word of God being fulfilled and daily made manifest. Even now the rebuke and chastening is hastening apace and through Free Seventh Day Adventism much of it will surely come.

When the Lord rebukes, the things in which men boast and in which they glory and take pride, are destroyed, even as it is written: "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth." Ps. 39:11. So the things in which S. D. A.'s boast and in which they take special pride—organization, institutions, membership, money, etc.—will soon depart, one by one, when the Lord begins to rebuke and chasten them for their reeking iniquity. Notice the reading of the Scripture carefully: that it is for iniquity that the Lord will rebuke and chasten them. And of what is iniquity a positive symptom? That love has failed in those places where it should not fail; that it has failed in the Laodicean church; that it has failed in the S. D. A. denomination: for do we not read in Matt. 24:12 that "because iniquity shall abound, the love of many shall wax cold"? What kind of love is here meant? Certainly the love of spiritual things—love to God whole-heartedly as well as love to the brethren without respect to persons." "And be-

cause iniquity shall abound and the love of many shall wax cold," the Lord says he will "rebuke and chasten" the Laodicean church—the S. D. A. denomination—unless perforce it hurries up, earnestly and sincerely, and "repents," as otherwise when he "with rebukes shall correct the denomination for iniquity, he will make its beauty to consume away like a moth."

Food for thought, brethren. Why not "repent" and avoid being rebuked? Or will you suffer your hearts to be hardened against those in the bondage of your administrative machinery, as was Pharaoh's?

C. A. C.

Ekklesia.

"Beloved, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Let no man think that Free Seventh-day Adventism isn't fulfilling prophecy. "God works in mysterious ways his wonders to perform." Denominational bodies and organizations are simply a means to an end—simply and only that. Ekklesia is the church and she is the only beloved. The form of the organization may change, but Ekklesia goes on just the same. Denominations may come and denominations may go, but Ekklesia goes on forever. The true Ekklesia "keeps the commandments of God and has the faith of Jesus," thus, in all respects, "fulfilling the royal law without respect to persons," realizing only too well that "whoever shall keep the whole law, and yet offend in one point, is guilty of all." Jas. 2:8-10.

Now in the beginning of the history of the seven churches, the son of God was in the midst of them. Rev. 1:13, 20. At the end of their history, concluded by the Laodiceans, the Son of God was completely turned out of his place that was in the "midst" of the churches, and we behold him standing at the door of the Laodicean temple,—the enormous, highly efficient administrative human structure that they had reared at great cost and sacrifice, and in which they

gloried and boasted, counting themselves rich and increased with goods, and having need of nothing—futilely knocking and trying to get in. So unresponsive is the Laodicean church to his knocking, that he has ceased to appeal to it as an organization and has begun to address personal appeals to individuals on the inside. "If any man," he says to those within, "will hear my voice, and will open the door, I will come in to him and will sup with him." It is, of course, evident that at this stage the Laodicean organization has come to the point in its history where it does not have Jesus or even "the faith of Jesus," else how does it happen that he is on the outside vainly pounding for admission?

Standing on the outside of the organization, thrust out as it were by those whom he had need of in contrast to their haughty, snobbish and contemptuous attitude of "having need of nothing," not even of the Saviour on the outside knocking at the door—standing thus, he makes an earnest, pathetic appeal to individuals. If the body will not give heed to his knocking, he will traffic with individuals over the jealous administrative heads. Such individuals naturally will be read out of the denomination, some of them run out; they will be black-listed and proscribed; their characters will be assassinated in the dark, and their names will be published unto the ends of the world as apostates and heretics, to be avoided at all costs. In refusing to be dominated, controlled and owned, body, mind and soul, by the upper-crust brethren, they must not be permitted to find any sanctuary or resting-place anywhere on this earth. They must be shunned as the very pestilence itself. Nevertheless, there are individuals within the Laodicean ranks who will not falter in giving Christ, instead of men, first place in their hearts. Their response to his invitation is as ready and spontaneous as it is genuine and earnest. These are his Ekklesia—his remnant church. These comprise the remnant people "which keep the commandments of God, and have the faith of Jesus." Rev. 12: 17, 14:12. Out of Laodicea, as well as from Babylon, will Ek-

klesia the beloved one come forth and be saved.

For the sake of safety and security, for the conservation of their faith and freedom, for mutual protection and support, for the propagation of their cause, what more natural than that these called-out individuals should somehow link themselves together as a united body in order to be enabled under God successfully to resist the encroachments, the pitiless scorn, hatred, aggression and publicity, that will surely be directed against them by their former associates, both in Laodicea and in Babylon, and by all enemies of their faith?

We repeat: let no man be misguided concerning Free S. D. A.'s. Neither let any man misjudge them. They are fulfilling prophecy. They have not departed from the faith. On the contrary, when their acts, purposes and motives are carefully studied, it will be found that they are among the most ardent and "earnest contenders for the faith once delivered to the saints" that ever were.

C. A. C.

A Vain Heathenish Custom.

Christmastide is here once more—a relic of barbarism, if ever there was one, adopted into the Early Church along with Sunday and other heathen customs and purported to represent the birthday of Christ, which of course it does not. Important to remember always is the fact that these spurious customs found their way into the church as the result of the sacrifice of vital principles for the sake of ungodly policies. Christianity was too rigorous and exacting in its precepts for the heathen: therefore, as a sop to their susceptibilities, the faithless Christian Fathers countenanced the adoption of many of their customs into the church and then attempted to justify their conduct and to sanctify and dignify their unholy acts by the use of such appellations as would give the heathen customs some measure of Christian respectability and sanction. The avowed object, of course, was ungodly gain—money and numbers: to win the heathen into the church

at all costs, at any sacrifice of principle, and the increased membership, institutions, finance, influence and prestige in which they could and afterwards did glory and boast. Thus falsely they believed the church could go from victory to victory, conquering and to conquer, overcoming the devil and all his hostile works. The church of course, did prosper in a very large and material way, but at what sacrifice of spiritual virtues! God had no other course open than to overthrow that wicked church—to spue it out of his mouth. (All of which is history. Read "Great Controversy Between Christ and Satan.")

In exactly the same condition is the Laodicean church—the S. D. A. denomination—today: it, too, is adopting the un-Christian customs, practices and policies of the heathen people round about with respect to the treatment of the colored believers in the organization, resting its justification on the equally false and mistaken assumption that only thus can influential white people be won to the Truth and invest of their wealth, largely and substantially, in the cause of the Third Angel's Message. Like the Early Fathers, the Laodicean Fathers today are catering for ungodly gain—money and numbers and influence, power and prestige and pelf, in which they, too, can glory and boast; and in which, in fact, inasmuch as, through the adoption of some of the policies and practices of the heathen of the land, they have already achieved a huge measure of prosperity, the material evidences of what today passes current for success, they ARE glorying and boasting. Antagonistic to true Christian principles are such heathenish practices, policies and customs; and as disastrous to the Laodicean church will these latter-day expedients prove as were those earlier expedients that paved the way for the entrance of Christmas into and the subsequent destruction of, the Early Church.

In keeping with the conventions of the season, many heathen practices will be observed by professed Christians. Watch the Laodicean organization closely during this period and you will not fail to observe that

many of the professed believers will make of the Christmastide an occasion of feasting, and indeed lusting; of buying and giving; of making merry and surfeiting; of having Christmas trees in the homes, and the like. Free S. D. A.'s are warned to depart from these things, now and for all time. "Hear ye the word which the Lord speaketh unto you, O house of Israel: thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers; that it move not. They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go." Jer. 10:1-5. C. A. C.

(N. B.—We regret exceedingly the omission of the following editorial paragraph from the December issue; but it is published nevertheless at this time, both for the practical truth it contains and as a declaration of principle that with Free S. D. A.'s liberty in Christ does not mean because to do things contrary to the word, as is the case with many S. D. A.'s who observe the heathenish practices and customs of the people round about.—Editors.)

WHAT WRONG WITH THE CHURCH?

How did the church first depart from the simplicity of the Gospel? What was the origin of the great apostasy? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. Paul declared, even in his day, "The mystery of iniquity doth already work." During the lives of the apostles the church remained comparatively pure. But towards the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, came forward and

new-modeled the cause. As the Christian leaders secured the favor and support of secular rulers, they grew and became popular, and their so-called religion, was nominally accepted by multitudes; and while many of them appeared to be Christians, they remained in substance pagans and continued their idol worship.

Seventh-day Adventists have come upon the stage action, and like as the early church, left all of the heathen customs of Rome behind, and were, during the life and reign of the founders of the denomination, comparatively pure. Pure, because the leaders believed God's word which teaches "That all men are equal before the Lord." Pure, because the leaders taught and practiced "That God is no respecter of persons. Pure, because the leaders believed and taught, that though a man may be weak, poor, humble, or black; he may be of the Caucasian, Jewish, Indian, or Ethiopian race; he may be born of French, German, English or Irish extraction; but before the God of Heaven all these distinctions disappear.

How did the Seventh-day Adventists church depart from these fundamental principles of the Gospel of Jesus Christ?

First, there came a crave for popularity. A crave to be more like the daughters of Babylon. A crave for fine churches, in order to attract the attention of the rulers, the most influential monied men and women of society. But the Seventh-day Adventists church could never become so popular while it taught and practiced the Bible doctrine: "All men are equal before the Lord, and that God is no respecter of persons." 1st Cor. 8:12-14. Acts 10:34, 35. What, then, must be done? What steps must the once pure, commandment-keeping church take that the desired popularity might be gained? Ans. Disfranchise the colored brethren, but do it wisely, or we will cut off the Tithe and Offerings from our treasure. Do it in a way that will not be detected, and especially by the laity. And that minister who should see plot, he, must hold his peace, or lose his salary. But how can all this be effected?

Create, first, the "North American Negro department," and then negro mission, throughout the South, in which all of the Negro brethren must be placed. And what next?

Well, the Holy Bible will not support this step of apostasy from the fundamental principles of the Gospel of Jesus Christ, therefore, something must be created to convince the colored brethren that the step from the original principles is a righteous one. Hence, Vol. 9, Testimonies for the Church, with two chapters on the Negro question containing several spurious and rotten statements which will work any fair-minded person (much less a Christian) to believe that God had anything to do with them. Namely: "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." Vol. 9, page 202. And again, "The colored people should not urge that they be placed on an equality with white people." Page 214. These statements are said to be, "the precious rays of light shining from the throne." Test. Vol. 5, page 67.

But how will the above "precious rays of light shining from the throne," published in 1909, harmonize with this statement, published many years before, and found in Test. Vol. 7, page 225, which reads: "Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God." Did God change His mind concerning the Negro, between the publication of volumes seven and nine?

Thus, it can be clearly seen that the fundamental Bible principles underlying the Christian religion have been forsaken by the church which claims to be keeping all the commandments of God, and have the faith of Jesus. These principles have been disregarded and the exalted standard of the Christian faith lowered, only to secure converts to the church and not

to Christ. Converts, in whose hearts "prejudices should have died just as soon as Christ redeemed the soul from the bondage of sin." Test, Southern Work, page 12. But since the conversion was to the church, and not the Christ, "walls of separation have been built up between the whites and the blacks. These walls," Mrs. E. G. White says, "will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbor." "We are to love our neighbors as ourselves, and the colored people in the sight of God, are our neighbors." Test., Southern Work, pages 54 and 85.

When Seventh-day Adventists left, or came out from the fallen churches, who failed to keep the commandments of God, did they come clean OUT?

APOSTASY: ITS TRUE, etc.

Continued from Page 1

righteous decision, theory or act of the pastor be exposed. To such a pass is Seventh-day Adventism coming!

What is the meaning of the word "apostasy?"

In Funk and Wagnalls' "Desk Standard Dictionary," this definition is given: "Desertion of one's faith, religion, party or principles. . . . To forsake one's Faith or principles."

Let any Seventh-day Adventist read the "Year Book and Directory of Free Seventh-day Adventists," pp. 35-41, subject, "What Free Seventh-day Adventists Believe," and decide for himself if we have "deserted or forsaken our faith or principles."

On the contrary, it will be found that Free Seventh-day Adventists are very earnest and vital contenders "for the faith which was once delivered unto the Saints." Jude 3.

Now the "saints" are defined in Revelation 14:12 as "they that keep the commandments of God and the faith of Jesus"—who also "have the testimony of Jesus Christ," which is the spirit of Prophecy." Rev. 12:17; 19:10.

Those who know their Bibles know that the "Saints" are def-

initely fixed as the Laodicean church of Rev. 3:14-22, and that this church is today represented by the Seventh-day Adventist denomination.

Of Seventh-day Adventists, therefore, we read: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art Lukewarm, and neither cold nor hot, I will spue thee out of my mouth." vs. 15:6.

Seventh-day Adventists are, of course, too proud and aristocratic, spiritually speaking, being so highly favored of God beyond other religious bodies as they have been with a wealth of special truths, to see themselves in this unpleasing and unfavorable light. But nevertheless, the word of God has them sized up accurately: they are "lukewarm"—and being that implies "apostasy"; a cooling off from the original state; a desertion from the original standards; a forsaking of the original faith—"the faith once delivered to the saints", for the restoration of which Free Seventh-day Adventists are now earnestly contending.

Seventh-day Adventism, today, indeed represents a great Spiritual declension and apostasy from the intense heat of brotherly love and brotherly esteem, brotherly preferment that distinguished the "Philadelphia" Church under the Second Angel's Message. Having come to the stage in their history where their supposed standing with God is to be measured by their great institutions, their large churches costing so many thousands and hundreds of thousands of dollars, with a large membership to correspond, Seventh-day Adventists have grown haughty with pride, not knowing or believing that they have also grown "lukewarm" and stale. And so they say, "I am rich and increased with goods, and have need of nothing," not knowing that, in fact, they are "wretched and miserable, and poor, and blind, and naked." vs. 17. They look down in disdain and derision upon Free Seventh-day Adventists, characterizing them as "apostates," being unable to see themselves as God sees them and has said: "I know thy works

that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm (apostate), and neither cold nor hot, I will spue thee out of my mouth."

The word "would" signifies wish, desire. God can "wish," but the choices are ours. There is, of course, no compulsion; but clearly, nevertheless, the Lord wishes of Seventh-day Adventists that they were either "cold or hot." In electing to be "hot rather than cold," Free Seventh-day Adventists prove themselves, not a new faith, a new body, a new religion or a new church—but a phase of the same Laodicean church to which Seventh-day Adventists belong, but who are anxious and willing to respect the counsel of the Lord "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." vs. 18.

Now in explaining the evolution of the "Philadelphia" church out of "Sardis" Church, Elder J. N. Loughbough says in "the Church: Its organization, order and discipline," pp. 78, 79: (The "Sardis" church) had now come to a crisis where they were about to reject precious truth and tried to hedge up the way of those who held fast to the message, seeking to close the doors before those who would advance with the light. This obliged the believers to separate from their former brethren. These persecuted ones, "coming out," and boldly declaring the truths their former associates tried to suppress, are denominated the "Philadelphia church," the church of brotherly love. The course here delivered was the exact experience of those engaged in the great second Advent movement in the year 1884, and resulted in a separation of the Adventists from nominal churches. Such a separation on the part of those who resolved to follow the path of truth seems to be in harmony with God's plan for the furtherance of his cause in the earth, as shown in the following quotation (from "Desire of Ages." Chap. 23, par.

5, by Sister E. G. White): As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that love were forced to seek another class, who were longing for truth. In our day few of the professed followers of the Reformers are actuated by their Spirit. Few are listening for the voice of God. And ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience."

"Relative to this 'separation' for the sake of truth," Elder Loughbough goes on to say, "we quote the following: 'In the Reformation the Lord sent his gospel anew, and with power to all people.' Multitudes received the gospel, and walked in the light as it was then revealed. But as that was the first step out of darkness, there were other steps to be taken, to preach the fullness of the gospel: there was advance light in which to walk.

"Many of those who had come out of darkness, and had taken the first step into the light of the gospel, stopped there, became satisfied with that. . . . They grew proud of what they had, exalted themselves upon what they had, and became exclusive. Then, as the gospel must go on, as the light must increase more and more unto the perfect day, it followed that all those who would walk in the advancing light, all who would receive more truth,—the fuller gospel, were excluded from the company of those who were self-satisfied, and were obliged to go forward as had the others at the

first." A. T. Jones, in Review of Feb. 20, 1900."

Are Free Seventh-day Adventists then to be denied because they would believe the word of God that "the path of the just is as the shining light, that shineth more and more unto the perfect day"? Prov. 4:18.

Are they to be denied because they are today calling upon Seventh-day Adventists to fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgression; for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. 2:8-10)? Are they to be denied because Seventh-day Adventists are called upon to do that and forever put on behind them racial discrimination which is impeding the rapid progress of the work among the colored people?

If Seventh-day Adventists will not do this now—if they will not hearken and heed today—then the work of reformation which they may mistakenly call the work of apostasy must go on in the church, even as has been revealed in Great Controversy by the Spirit of Prophecy, pp. 148, 149: "The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. **From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.**"

Call us then "apostates" whoever desires to do so; but let him not forget this quotation, sanctioned by the Spirit of Prophecy and found in the Great Controversy, p. 388: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspire after respectability. They are called to suffer with Christ, but they shrink from even reproach, **Apostasy, apostasy, apostasy, is**

engraved on the very front every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, we are rich, and increased goods, and stand in need of nothing."

In "The church: Its organization, order and discipline," 76, Elder Loughbough gives the following as "the five steps of apostasy":

"1. Forming a creed, expressing their faith in man-made phrases instead of adhering to the word of the Lord.

"2. Making that man-made creed a test of fellowship, and denouncing all as heretics who would not assent to the exact wordings of their creeds.

"3. Making the creed a rule by which all heretics must be tried. Many were thus declared sinners whose faith was more in harmony with the direct statements of the Bible than that of those who decreed against them.

"4. Constituting themselves a tribunal for the trial of heretics, and excluding from their fellowship all who would not assent to their creeds. Not content to debar such from church privileges in this world, they declare them subjects for the lake of fire.

"5. Having thus kindled hatred in their own hearts against all who did not conform to their creeds, they next world and obtained the aid of the civil power to torture, and kill with the sword, with hunger, with flame, and with beasts of the earth, those whom they had declared unfit to remain in this world."

In the "Banner" for August 1922, Elder Manns writes: "Our brethren at Port Limon are coming for me, and I will soon be on the ground ready for the great fight. Notwithstanding the Seventh-day Adventists Conference officials tried to get the government to prevent me from landing over there, I will land, and that very soon."

If, in the light of the five steps enumerated above, we consider the growing spirit of aristocracy, autocracy, arrogance, discrimination and hatred which is rapidly and conspicuously manifesting itself in certain official quarters among Seventh-day Adventists—then it is they, and

not we, who will need to beware as to whom the term "apostasy" will truly apply.

But as for the writer, individually and personally, his thesis is to "Stand with anybody that while he is right, and part with stands right: stand with him him when he goes wrong." This, he is persuaded, is "the law and the testimony." If this be "apostasy," then let Seventh-day Adventists make the most of it.

TRUTH ITS OWN DEFENSE

Continued from Page 1

ment in verse 1 to "Cry aloud and spare not" "yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God," which ordinance was laid down or rather indicated in verse 1, to "shew my people their transgressions, and the house of Jacob their sins."

Verses 3, 4 show what the people of God would substitute in place of the "ordinance" indicated in verse 1. They would fast instead and afflict themselves, anything except "Cry aloud and spare not." That they would "leave to the Lord," of course.

But the Lord asks, verse 5: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an accepted day to the Lord?"

Most assured the Lord does not consider such a fast as being accepted to him, when he wants something else done instead. He wants his people to "shew the house of Jacob their sins," and instead of doing that, they begin to substitute a form of mock piety. I therefore conclude from the foregoing that colored Seventh-day Adventists who hesitate to "cry aloud" against the administrative injustices and discrimination of the denomination with respect to them on account of their color, but prefer to "leave it to the Lord," are guilty of impious worship in whatever else they may do.

For this is the fast and the

only fast that can be accepted to the Lord from our white brethren, verse 6: "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

If they will not do this, then it must needs be fulfilled that which has been written by the Spirit of Prophecy: "If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow laborers closer and closer to the commandments of men, many will be stirred (**not by the spirit of apostasy**) but by the spirit of God, to break every shackle and assert their liberty in Christ Jesus." Mrs. E. G. White, in the "Review," July 23, 1895.

But if they will hearken, even as it is written in verse 8, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." And then, and only then, will their Sabbath keeping amount to anything. Verse 13, 14.

In the light of the preceding, we trust (though vainly, we imagine) that Free Seventh-day Adventists will here after be relieved of the stupid charge of being afflicted with racial prejudice and hatred, simply because they point it out in their white brethren. As though to condemn wrong or sin is to condemn any man. When Seventh-day Adventists attack the heresies and errors of other denominations and churches, especially the Roman church (and they do not mince their language, either), are they guilty of attacking sin or individuals which? Why are they not guilty of personal hatred and prejudice? Why do the believers, colored and others, think that is all right?

In the same way, Elder Manns is attacking the sins of the white brethren in just the same outspoken and candid way that Christ would do if he were here on earth, and without the least hatred or prejudice in his heart for anybody. And as Jesus could not have remained in the Jewish church as a member in good and regular standing and con-

demn the sins of the leaders in the church, so is Elder Manns condemning the sins and apostasies of the white brethren in the only proper place he could do it and that is outside the denomination. Who so foolish or simple to think he could remain on the inside and do it? That is one of the stock arguments of the "faithful" and "loyal." They do not deceive themselves, however, when they advance it and, by the same token, they do not deceive Free Seventh-day Adventists: for they well know if Elder Manns stayed in, his hands and feet would of necessity be tied and his mouth muzzled.

I thank God that he has given Elder Manns wisdom and grace sufficient to sidestep that apparently innocent deception by stepping out courageously, fearing only God, to break the shackles of bigotry and aristocracy and heresy, superstition and popery, and to show us that the way to Christ is through neither white supremacy nor black supremacy, nor any other kind of supremacy in the church based on color, race or nationality, "but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:35.

For "God is no respecter of persons." Acts 10:34. But "hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:26, 27.

Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people (O ye priests, vs. 1), according as ye have not kept my ways, but have been **partial** in the law." Malachi 2:10, 8, 9.

And such a thing as being partial is neither in nor of God:

"for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45.

(To be concluded in our next issue.)

EXCUSES THEN.

There has never been any excuse for an excuse since the world began. An excuse, in its common meaning, is an attempt to justify that which cannot be justified. It is a popular practice among most of us. We do not realize what a deadly work excuse making carries on, for every tolerated excuse makes another one a little easier. Yet the time is coming when, though sadly in need of some excuse, it will not occur to people to offer any. That time is the time of judgment before God. Someone has made a searching comment on the words "and he was speechless," which describes the man who was asked at the marriage feast why he did not have on a wedding garment: "A thousand excuses now, not one then." But if excuses will then be seen by all of us to be futile and meaningless, why not take them at their face value—or rather worthless—now?

SCRIPTURAL POINTERS.

If you are getting lazy, watch James.

If your faith is below par, read Paul.

If you are impatient, sit right down quietly and have a talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If you are losing sight of the future, climb to Revelations and get a glimpse of the promised land.

Watch, "lest coming suddenly He find you sleeping." Mark 13:36.

A DUMB MAN.

We sometimes see deaf and dumb people talking with their fingers. The reason that this peculiar man was dumb was because he was possessed with a devil. Is it not Satan who causes so many of us to be dumb, and unable to speak, as soon as Jesus and heavenly things are mentioned? We can chatter all day about school, and games, and the zoo, and kindred topics, but let someone ask us to bear witness for Jesus, and our tongues seem to be tied, and we are unable to speak a word. We need to have our tongues loosed so we can talk about Jesus as freely as other things. See Psalms 51:15 for an appropriate prayer.

"Have you not a word for Jesus? Will the world His praise proclaim? Who shall speak if ye are silent? Ye who know and love His name."

In order to manifest the character of God, in order that we may not deceive ourselves, the church, and the world, by a counterfeit christianity, we must become personally acquainted with God. If we have fellowship with God, we are His ministers, though we may never preach to a congregation.

We are workers together with God in presenting the perfection of His character in humanity.

The missionary spirit needs to be revived in our churches. Every member of the church should study how to help forward the work of God, both in home missions and in foreign countries. Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God calls upon His workers to annex new territory for Him.

There are rich fields of toil waiting for the faithful worker. And ministering angels will cooperate with every member of the church who will labor unselfishly for the Master.

"I trust in my heavenly Father's care,

So I am never sad;
He saves me from danger every-
where,

And makes my days all glad."

GOOD NEWS FROM CUBA.

Brother C. A. Edwards, who is located at Banas Ornte, Cuba, is having some success in his work. In a report recently received, we noticed that he has a company of ten members. We are praying for Bro. Edwards, and trust that he will have an abundance of success in his efforts to win souls for the Master.

SHE MISUNDERSTOOD.

Little Ruth's aunt took her to Sabbath school. It was the first time she had ever attended. When she reached home, her mother said, "Ruth, whom did you see at Sabbath school to day?"

Ruth: "Everybody."

Mother: "Was everybody there?"

Ruth: "Yes, everybody but Jesus. He was out calling, for they kept singing, 'Jesus is calling today.'"—Selected.

The Potent of Prayer.

'Tis not our words that reach
His ears,

Tho' they be used with cunning art;

'Tis the mute eloquence he
hears

Of an appealing heart.

"Watch ye and pray, lest ye enter into temptation." Mark 14:38. Watch against the stealthy approach of the enemy watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the thoughts, and watch the plans lest they become self-centered. Watch over the souls whom Christ has purchased with His blood. Watch for opportunities to do them good.

The time has come when no physical, mental, or moral power is to be wasted or misapplied. The Lord desires that His people in America shall no longer confine to a few places at home the great facilities which concern the moral and spiritual advancement of His work. This to whom He has given are called upon to impart. Place your means now where it will help in giving light to darkened nations and to the islands of the sea.