

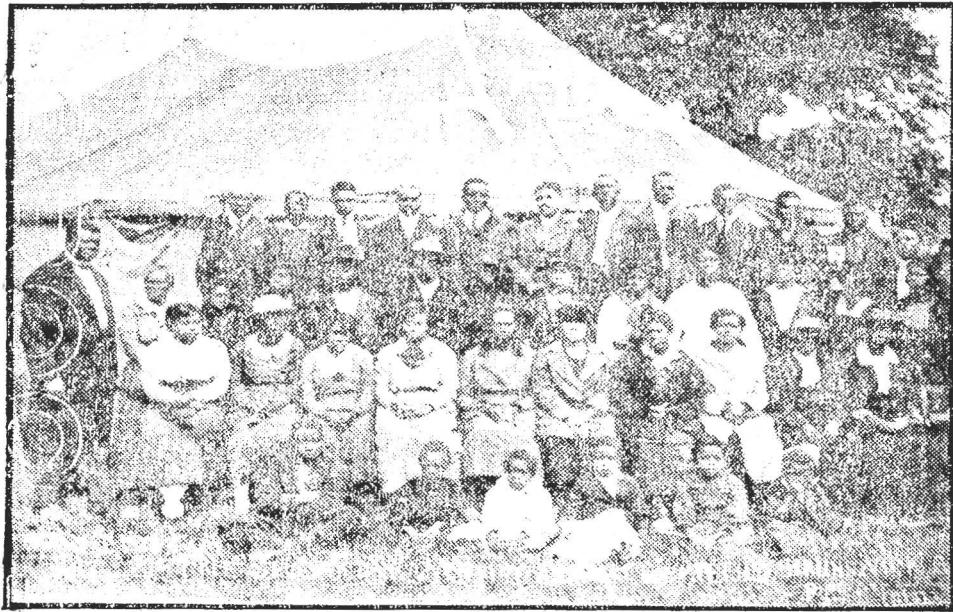
Free Advent Banner

"He that Wineth Souls is Wise"

VOL. I.

SAVANNAH, GA., NOVEMBER, 1920

NUMBER 1



CAMP-MEETING OF FREE S. D. A.
At Brunswick, Ga., Oct. 21-31, 1920

CAMP MEETING OF FREE S. D. A.

The annual camp meeting of Free Seventh-day Adventists was conducted at Brunswick, Georgia, Oct. 21 to 31. A delegation of more than forty was in attendance. The A. C. L. Railway Co., furnished a special car between Brunswick and Savannah for the accommodation of our delegates. A special programme was prepared for the meeting which was nicely carried out day by day. Instructions from the Bible and Testimonies were given at each morning prayer service. All enjoyed the camp-meeting and pledged to be faithful in attending every one

possible as they shall be held year by year.

At this meeting plans were laid for building the Brunswick Church, and before this, the first issue of our paper, reaches its readers, our brethren there will be holding their services in a church of their own. The prayers of all the believers in the truth are asked for the Brunswick Church. Many have been their troubles but God has blessed them, and delivered them out of them all.

Begin just now to prepare for the next Annual Campmeeting. Let all of our brethren plan to attend.

Mrs. L. L. JOHNSON,
Secy. Gen. Assembly of Free
Seventh-day Adventists.

WORD FROM THE PACIFIC COAST

The Berean Church of Free Seventh Day Adventists, located at 1446 W. 36th Place, Los Angeles, Cal., has for a long time cherished a desire to become better established, and more closely associated with the sister-hood of churches of like precious faith. In order to realize the fruition of this beloved hope, correspondence was established with the president of the General Assembly. This is an association of churches and companies, having its headquarters in Savannah, Ga. These churches formerly held membership in the different conferences of Seventh Day Adventists, but because of taxation without representation, and many other grievous discriminating features they withdrew, and formed the above mentioned association, known as the GENERAL ASSEMBLY OF FREE SEVENTH DAY ADVENTISTS."

It was to this body of believers, that the Berean church made application for membership. After certifying its belief in all the doctrines of truth taught by Seventh Day Adventist, including the Testimonies written by Mrs. E. G. White, this church was received as a member of that body.

It was on the 25th of August that the writer was asked to take the pastorate of said church. Since then our association together has been one of much pleasure. Our membership is on the increase, and all seem cheerful. Our remittance for the first month was \$56.44.

(Continued on page 3)

FREE ADVENT BANNER

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L. W. MANNS, President
Mrs. L. L. JOHNSON, Sec'y & Treas.

SALUTATORY

With the many church papers already in circulation, one would at once conclude that no more are needed. We must agree that there are quite enough papers giving the church news to the world. Then, why start another? Because there is another church on the great field, and is therefore in need of a silent messenger declaring the great principles for which it stands. Well, what is the need of another church? We now have so many and each one preaching something differing from the other and for this reason, many are stumbling and falling, some never to rise again. But again the question is asked: what church is this, and what is it that necessitates the establishment of another church? To these questions the answers will be given in the following:

About twenty-five or thirty years ago the Seventh-day Adventists began a definite work among the colored people of the South. For ten years the two races experienced little or no difficulty in the North and West in equal enjoyment of religious rights and privileges. But as the denomination grew in popularity and influence, race prejudice began to engender Negro proscription. As the number of Negroes increased in the churches, the race friction and proscription grew more rapidly.

Then to add sin to sin, some of the leaders of the denomination a few years ago began in a deceptive and unchristian way, the work of segregation in

all their churches. East and West. All this, of course, was contrary to their former teaching and profession. Some of the more intelligent Negroes resented this unscriptural course and demanded an explanation. As these leaders could not use the Bible to support them in their base acts of prejudice and proscription, they resorted to what is supposed to be the writings of Mrs. E. G. White, and in 1909 issued "Testimonies," Vol. 9. In this book are two garbled chapters on the Negro question that will work any fair minded Christian hard to believe that God had anything to do with them.

Notice the claims made for these "Testimonies." In Vol. 5 page 67, we read: "In these letters which I write in the Testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision, the precious rays of light shining from the throne."

Here, as you see, is a claim for absolute infallibility for all of Sister White's writings. While we do believe that sister White was divinely inspired, we do not believe that she wrote everything that bears her signature.

On page 214 Testimonies, Vol. 9 we read: "The Colored people should not urge that they be placed on equality with white people." This statement, though said to be the writings of sister White, and is therefore, inspired, is a contradiction to former writings by her. For in her testimony written December 17, 1895, and published in the little "Southern Work," we read: "Many of this race (Negro Race) have noble traits of character and keen preception of mind. If they had an opportunity to develope, they would stand upon an equality with the whites." Page 55. Again on page 202, Vol. 9, "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." This we believe to be a permanent bar to Negro leadership in the Seventh-day Adventists denomination. Now note this statement, The colored man may be wise and he may be a Christian, this is all that any poor mortal can be in this world, but because he is "black," he is not fit to be a leader in the S. D. A. denomination. Not so with the white man. So long as he is white, it matters not whether he is a Christian or wise, just be white, and he is a fit subject for a leader.

In the book of Acts chapter 10, verse 34, we read: "Of a truth I perceive that God is no respecter of person." "But in every nation he that feareth Him (God) and worketh righteousness is accepted with Him." Verse 35.

While these words of the Apostle are impartial, the quotations of Vol. 9, are grievous insults to every self-respecting colored man or woman that enters the denomination.

Therefore, comes the church of Free Seventh-day Adventists. We come believing all of the fundamental principles of the original body of Seventh-day Adventists. We believe that this people has been entrusted with the greatest message which has ever been given to mortals. We also believe that all the publications are truth filled, granting that there are some mistakes, which many of the leaders will not deny.

We are Free, 1st. Because it is not Christian to estimate men by their outward appearance nor color. Acts. 17:26; 2 Sam. 14:14. 2nd, Because, birth, nationality, color nor station do not elevate nor degrade men. Acts 10:28-35. 3rd. Because we accept the Bible alone as our supreme rule of faith and practice. 2 Tim. 16, 17, and we accept only such other writings as harmonize with God's word. Isa. 8:20. 4th. Because the Lord is that Spirit and where the Spirit of the Lord is there is liberty. 2 Cor. 3:17. 5th. Because we respect not the person of men, but condescend to high and low. Rom. 12:16. James 2:5-9. 6th. Be-

cause we are working and praying to realize that promise: "All are one in Christ." Gal. 3:27-28. 7th. Because we plead for freedom in Christ for each and every one. Free to think, to believe and act as the word and Spirit of God shall direct. Ex. 5:1. All of this is in harmony with the teaching of sister White. From the Church Officers Gazette, No. 2, Vol. 3, page 5, Feb. 1916, we quote the following:

Freedom in Thought, "Ye were now turned, and had done right in proclaiming liberty every man to his neighbor." Jer. 34:15.

"What should man do? What should we not allow?" "Allow no one to be brain for you, allow no one to do your thinking, your investigating and your praying. This is the instruction that we need to take to heart today." Special Testimonies on Education page 193. "What belongs to every individual?" "There are rights which belong to every individual. We have an individuality and an identity that is our own. No man can submerge his identity into that of any other. All must act for themselves according to the dictates of their own conscience." Special Testimonies to Ministers and Workers, No. 9, page 59.

"Many minds are in bondage through laziness, others through fear of men, others through admiration of the ability of some individuals, others through superstition and still others through the lack of individual accountability. During the centuries that have gone, men have lost much because of this bondage; and at the present they are losing much from the same evil. In the world there are but few who think for themselves."

It is the privilege of all men to be free from fear of their fellowmen. Isa. 8:12, 13; 51:12 13.

(Continued in next issue)

J. W. MANNS.

is an increase over the first month of \$43.56. Our prayer is that this spirit of progression will be kept alive along the line of all our missionary endeavor.

The first meeting held revealed the fact that there was a mortgage of \$700 on the church property. We are glad to announce that \$500 of this mortgage of \$700 has just been paid, leaving a balance of \$200. Through the timely gift to the church of a lot of ground by brother and sister Morgan, this balance of \$200 will soon be cleared, and the papers will be ready for burning.

We are of good courage in the Lord and the prospects for the future are very bright. We ask the prayers of all for the work and workers here.

J. W. OWENS.

X

Berean Sends Greetings

The Berean Church of Free Seventh-day Adventists of Los Angeles, Cal., sends greetings to the sister-hood of churches, and happily responds to the first call of "Free Advent Banner"—with pleasure.

But for meeting daily at the throne of grace, feasting at the same spiritual table, being fired by the same relentless zeal for our Lord's coming kingdom, and knowing that underneath is the same strong unfailing arm—Berean might feel her isolation, with more than 3,000 miles of mountains, plains deserts and fruitful lands, separating her from the nearest group of sister churches.

Truly the Lord has stretched forth His mighty hand in Los Angeles and opened a door that no man can shut.

The church is following a regular schedule; Sabbath evening just as the sun is sinking a goodly number wend their way to vespers, engaging in a most profitable hour of prayer, praise and study of the Sabbath School lesson. Sabbath morning from 8:30 to 9:30. Consecration meeting; this stimulates the believers, and clears the King's highway for the on coming Sabbath School and preaching service.

The missionary society, too, is becoming a factor in the

work; here the children are taught how the Christ life may shine forth, in a smile, a kind word, or a soft step; here the eyes are being trained to see, that the little hands and feet may be swift in ministering to the needs of others; and above all the service of reverent quietude in the house where His honor dwelleth. The senior members report sick visited. Bible readings given, cottage prayer meetings held in various parts of the city—and thank the Lord the calls are increasing.

We are of good courage. Pray that the work on the Pacific Coast may go forth, "As fair as the moon, as clear as the sun, and terrible as an army with banners."

Mrs. C. LILLIAN LATTIMORE
Los Angeles, Cal.

"JUST AS I AM"

Almost a century ago, in the year 1836, a young girl, Miss Charlotte Elliott, was preparing for a great ball, to be given in her native town. Full of gay anticipation, she started out one day to her dressmaker to have a fine dress fitted for the occasion. On her way, she met her pastor, an earnest, faithful man, and in the greetings which passed between them, he learned her errand. He reasoned and expostulated and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business," and went her way.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with the returning day, she was far from happy. In all this pleasure, there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled his breast. More than all, the truth of his words came to her heart and would give her no rest.

After three days of misery, during which life became almost insupportable, she went to the minister with her trouble,

Word from the Pacific Coast

(Continued from page 1)
We have just mailed our remittance for the second month of one hundred dollars. This

saying, "For three days I have been the most wretched girl in the world, and now I want to be a Christian! What must I do?"

We need not be told that the minister freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true source of peace. "Just give yourself, my child, to the Lamb of God, just as you are."

This was a new gospel to her; she had never comprehended it before.

"What! Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is extetyl what you must believe," was the answer. "You must come to Him just as you are."

The young girl felt over powered as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for His dwelling. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and raptureus experience, she then and there wrote the hymn beginning:

"Just as I am, without one plea,
But that Thy blood was shed
for me,
And that Thou bidd'st me
come to Thee,
O, Lamb of God, I come."

Little did Charlotte Elliot think of the fame or immortality of the words she had written; it was simply putting her heart on paper; and therefore, the hymn, born of her experience, appeals to other hearts, needing the cleansing power of the blood of the Lamb.

—Selected.

CAESARS' UN-ATTEND BANQUET

It is said that "Caesar once prepared a great feast for his nobles and friends. The day appointed was so extremely stormy that nothing could be done to honor the meeting, whereupon he was so displeased and enraged that he commanded all who had bows

to shoot up their arrows at Jupiter, their chief god, as if in defiance of him for the rainy weather. When they did this, their arrows fell back upon their own heads, so that many of them were sorely wounded. So our murmurings which are so many arrows shot at God, will return upon our heads; they hurt not Him, but will wound us. Let us on this day put away all murmuring and complaining, and "in everything give thanks." —J. W. MANNS.

THANKSGIVING

I am glad; all the winds are glad,
For the sun is bright above;
I am glad; all the seas are glad;
They are swept by the tides of love:
For the Father above looks down
Over mountains and vale and sea,
Over prarie and waste and town,
And He looks in love on me.

I am glad; all the stars are glad,
And they travel the wordrous arch
Of the temple blue and vast,
And they keep the restless march
Like a clock that will never stop,
Like a song that will never still,
For I follow the Infinite,
And obey His sovereign will.

I am glad; all my heart is glad;
For the Son of God above
Came to earth to the hearts He made,
To enfold them in His love;
And the apple bloom has blown,
And past are the winds of May,
But my heart is full of its song,
And this is THANKSGIVING DAY.

THE NEGRO DEPARTMENT OF S. D. A.

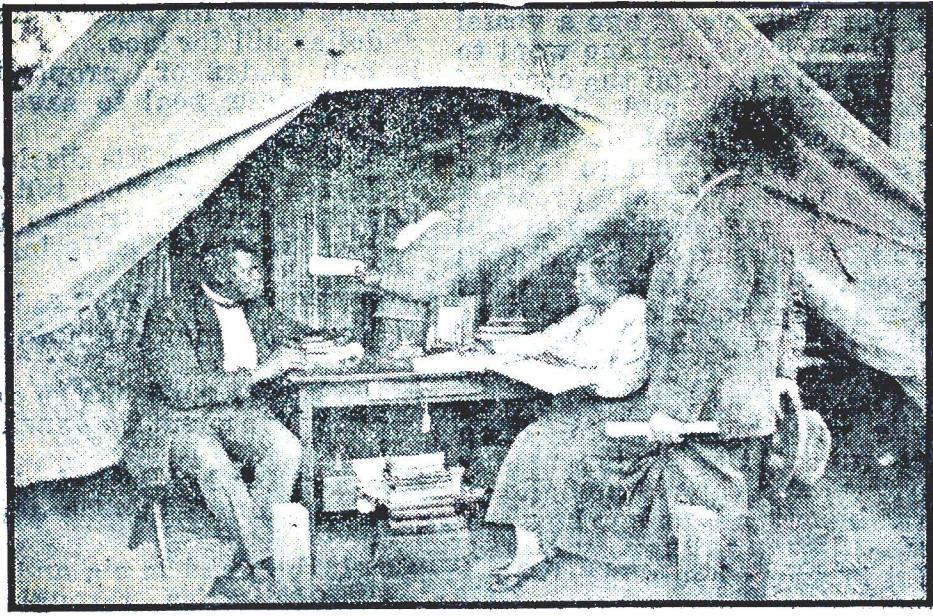
During the session of the Day Adventists held at Washington, D. C., May and June, 1909, the Negro delegates attending this conference, felt very keenly the need of better representation in such representative assemblies. This, of course, is in harmony with the instruction coming from sister White, she says: "The voice of the Negroes should be heard in the representative Assemblies."

While at this conference the Negro department was creat-

ed, it was decided to leave the local organizations and operations of the department to the various Union and Local conferences. When the presidents of these conferences called meetings for the purpose of organizing missions, long explanations were made to convince the Negro that his work was being put on better basis, and he would thereby get the representation petitioned for. The Negroes every where throughout the body believed the victory was won, and so expressed themselves. However, just one year had hardly passed before the more intelligent Negroes saw that we had been greatly deceived, and the latter was worse than the first.

For instance, before the missions were organized, Negro ministers served on the Conference Committee. Members of the Negro churches were elected delegates to attend the Conference with the same voice and privileges as the white people. But what are the conditions today? The Negro ministers are not members of the Conference Committee. This is especially so of the Southern Negro minister. In the so-called Negro missions, there is a little Negro committee, with absolutely no legislative authority. In the beginning of these missions, the committees were appointed with the membership, of from three to five. If three, two must be white and one colored. If five, three must be white, and two colored. Yet, they are called Negro committees. These are what the Negro ministers are permitted to be members of in the South. But they cannot be members of the legislative committees. Neither have they, nor the members the privilege of attending the conferences, the representative bodies of which sister White says "Negro voices should be heard."

To deny the Negroes of the rights and privileges enjoyed by their white brethren, is having respecter of person, and is not following the word of God which says: "Of a truth I perceive that God is no respecter of person. But in every nation he that feareth Him (God) and worketh righteousness, is ac-



CAMP-MEETING OFFICE
Brunswick, Ga., Oct. 21-31, 1920

cepted with Him." Acts 10:34, 35.

The question may be asked, do not the churches elect their delegates and send them to the conference now as when there was no Negro mission? No, indeed not. The Negro members may attend the campmeetings, but they have no business at the conference because the business of the conference is transacted entirely by the white members, which are a part of the conference, for both white and black members which are the whole. Brethren, the polity of the church should be adopted for the church, by all of the members of the church.

Should not the colored people have a part in all these meetings? Has God commanded that such steps, as would bar the Negroes, be taken? We will let sister White answer: "You have no license from God to exclude the colored people from your places of worship. They should hold membership in the church with the white brethren—Every effort should be made to wipe out the terrible wrong which has been done them." Testimonies from the Southern Work, page 13. Listen to what God says through sister White. "They (the colored people) should seek most

earnestly to save their own race, and they (the colored people) WILL NOT BY ANY MEANS BE EXCLUDED FROM THE GATHERINGS OF THE WHITE PEOPLE." Id. page 14. "Let not the colored people be excluded from the religious assemblies of the white people." Id. page 34.

"Walls of separation have been built up between the whites and the blacks. These walls of PREJUDICE will tumble down of themselves as did the walls of Jerico, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors. For Christ's sake, let us do something now." Id. page 54.

Our white brethren of the Seventh-day Adventists denomination discriminate in a marked way, that no other denomination does. They discriminate against the colored people in training schools and in sanatoriums from the four corners of the earth, North, South, East and West. They even twist the Testimonies and make them teach discrimination against the colored people, and especially against Negro leadership. For instance, listen, "The colored people should not urge to be placed on an equality

with white people." Testimonies Vol. 9, page 214. Again, "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." Id. page 202.

The above statements are referred to today by some of the Southern white preachers of the denomination, and in the same like-manner, as did the Southern white slave-holder some sixty years ago, when his texts were, "Servants, be obedient to them that are your masters according to the flesh." Eph. 6:5, and "Servants, be subject to your masters with all fear." 1 Peter 2:18. These texts were used almost invariably. "If the Son therefore, shall make you free, ye shall be free indeed." John 8:36.

—J. W. MANNS.

Members of Free Seventh-day Adventists are being frequently told by those of the original body of Seventh-day Adventists, that out of the conference, they are lost. They are told, that to stand out of the conference connection, they are worse than sinners who have never known Christ. Therefore, one who has been a member of the conference, and goes out, or is excommunicated, he has sinned, and out of Christ and doomed to hell, unless he returns.

Not wishing to enter into an unnecessary controversy concerning such strange heresies, nevertheless, it seems to be but fair to make a few brief statements that the truth may be known, leaving to those who prefer to believe untruth the opportunity so to do, without further disturbance or interference on our part.

Though we be known as Free Seventh-day Adventists, our religious beliefs are essentially the same today, as when we were under the leadership of the white people. We have not made any change whatever. We believe all of the principles of the doctrines of Seventh-day Adventists, and we are striving day by day to

live in harmony with them.

We believe, that because of the prejudice existing between the white and the colored races in the South, it has become necessary to organize Negro churches. This is in harmony with the Testimonies Vol. 9, page 206. Our white brethren believe this Testimony in part. We believe it in full. Our white brethren believe, that a Negro church may be organized, with Negro officers, and yet there be no schism in the body, but to organize a Negro conference, with Negro officers, would be an insult to God.

We know that we must take Negro members out of the white churches, to organize Negro churches, and if this can be done, without bringing a schism in the body, then we conclude, that so many Negro churches may be brought together and organized into a conference without bringing a schism in the body.

If certain things should be done, so that the work for the white people in the South may not be hindered, Testimonies, Vol. 9, page 206, then why not take other steps just as necessary, so that the work among the Negroes may be carried on without hinderance?

We thank God that we are not separated from Christ, because men pronounce it so. The great Apostle Paul, though he had not been directly connected with the conference at Jerusalem, was in harmony with Jesus Christ, and His labor for souls was blessed of God.

"Lord who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15: 1-3. —Mrs. L. L. JOHNSON.

Mrs. A. B. Brown will leave Wednesday, December 1st, for Gainesville, Fla., where she will be engaged in Bible work.

"SAVED!"

Not many years ago a vessel of the White Star Line went to pieces on a rock off the coast of Newfoundland and five hundred persons went down to a watery grave. There was a young man of great promise, having a large business in Detroit, who was on board that vessel. Soon after it went down there came a dispatch to his wife and partner to say that he was lost. The business was suspended and that young wife was thrown into deep mourning. Her heart was just broken, and the mother's heart was bleeding that her boy had gone down, as they supposed. But in a few hours there came another message over the wires, "Saved," with his name signed to it. They felt so grateful that they had the dispatch framed and put in his office, and there it is. If you go in that man's office now to do business with him you may see that dispatch, "Saved."

Now let the news flash over the wires to heaven today that you want to be saved. God is willing and able to have you send the dispatch to loved ones,

DON'T DO IT

Don't speak that harsh, unkind word, and thus make sad the heart of another.

Don't make the burden of another heavier, when it is in your power to lighten the same.

Keep in good humor; anger is a pure waste of vitality. No man and no boy does his best except when he is cheerful. A light heart makes nimble hands and keeps the body, health and the mind free.

Don't let others say that you are selfish and care for yourself.

Don't live for your own comfort and enjoyment alone; live for others.

Don't neglect that precious soul committed to your charge.

Don't waste the holy Sabbath; its hours are too valuable.

Don't turn away from the Bible; it is the book by which you will be judged.

Don't live merely for this world; remember the endless future.

—Calendar.

Eleven Cents

Eleven cents for mission and a dollar bill for lace.

Is our index of proportion; shows our zeal to save the race.

Said the Lord to His disciples: "Bring an offering today For the famine stricken peoples who are suffering far away."

And His sleek, well-fed disciples, looking up into His face

Made reply: we'd like to do it, but we've spent too much for lace."

Said the Lord: "Seek first My Kingdom to establish among men;

Teach the dead in sin and evil they can rise through Me again."

So they gave their extra coppers and they sent a man of grace

To conduct a penny mission but the dollars went for lace.

Said the Lord, "A tiny army, mighty things for God hath done,

But He called for three fold measure that the millions may be won."

But they answered: "Lord have patience; we can't hope to win the race.

Leave some work for our descendants;

Leave us something for our lace!"

Said the Lord at last in sorrow: Sleep ye on, O fruitless race, Take your ease among your rosepaths, with your b'ood-bought bolts of lace.

But His people made remonstrance; "Lord take not with us offense;

We have not forgot Thy Kingdom—lo we give eleven cents!

Thus eleven cents for missions and a dollar bill for lace.

Is our index of proportion; shows our zeal to save the race.

—Selected

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