

Free Advent Banner

"He that Wineth Souls is Wise"

Vol. II

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Number 5

TRUTH ITS OWN DEFENSE.

By Cyril A. Crichlow.

As one practically born and raised in the Third Angel's Message with a variety of experience in the Mother Church as a student in the largest of its educational institutions, teacher, gospel worker in tent and church as well as local pastor, I have had exceptional and numerous opportunities of observing and appraising the many vagaries, inconsistencies and apostasies of the white brethren. As the term apostasy applies to those who have forsaken or are false to their faith and principles, Free Seventh-day Adventists will never at any time have any difficulty in proving who the real apostates from the truth are. The truth will defend itself in spite of all frantic efforts to silence it by the white brethren and their colored minions and sycophants.

Than these same brethren, to judge them by the great gospel light they certainly have, a more race-prejudiced, race-discriminating and even race-hating class of people cannot be found, in spite of the fact that they are vainly and fatuously attempting to fasten the burden of such reprehensible and un-Christian conduct on Free Seventh-day Adventists. Not only do we deny it, and deny it vigorously, but we go further and say that any charge that Free Seventh-day Adventists have racial prejudice or hatred in their hearts is untrue; and whoever makes it does so knowing it to be untrue. And inasmuch as to point out error and sin is an obligatory Chris-

THE WORK OF FREE SEVENTH-DAY ADVENTISTS IN NEW ORLEANS, LA.

A Great Debate.

Oct. 20 to 23rd I visited a company of Independent Seventh-day Adventists in New Orleans. This company had been compelled to withdraw from the original body of Seventh-day Adventists, because of certain evils existing in the church supported by the church officials. This company had been separated from the S. D. A. church for more than a year. During my short stay, special meetings were held, and the independent company was organized a church of Free Seventh-day Adventists. The brethren had raised the sum of nearly \$800.00 for church building purposes. This amount was voted into the treasury of the General Assembly of Free Seventh-day Adventists, 610 West 36th Street, Savannah, Georgia. Plans are now being laid for a church building in that city for Free Seventh-day Adventists. The brethren adopted the following resolution:

Sunday afternoon, Oct. 22nd, 1922, New Orleans, La.—Whereas, We have listened to the very instructive and enlightening address of Elder J. W. Manns, president of the General Assembly of Free Seventh-day Adventists, and such views expressed harmonizing with our own, and desiring to give strength and prestige to our work in this city;

Therefore, be it resolved, That we, the members of the Independent Adventists Mission, duly assembled, do hereby de-

SEVENTH-DAY ADVENTISTS TREADING THE FOOTSTEPS OF ROME

The great political unrest, the vast struggle between capital and labor and the varied existing conditions in the world at this present time, reveal to us that the conflict of the ages is fast increasing. As the tide of evil crowds our environments, as the world advances on the scale of its baleful economical resources, more and more men are becoming slaves to mammon. The trends of events that unveil these incidents are very deplorable when taken into consideration; but none are so perilous and ignominious to perceive than the occurrences throughout the realms of christendom.

As the era of the dark ages began to dawn, the customs of heathenism found their way into the Christian church. This was accomplished by the nominal conversion of men of high estate, who only accepted a part of Christianity; and thus the world cloaked with a form of righteousness, crept into the church. The work of corruption and obliteration were then in rapid progress; and in order to gain universal sway, the church was led to seek the favor and support of the great men of earth, and worldly gains and aggrandizements were secured, which induced her to yield allegiance to the representative of Satan.

In the year 538 A. D., the Bishop of Rome was made the visible head of all the churches. Heathen doctrines and superstitious rites were incorporated in

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tian duty and is not necessarily to be guilty of their practice, so Free Seventh-day Adventists do not intend to be deterred from pointing out the wrongs and injustices of the white brethren by being maliciously and fallaciously charged by them and their rubber stamps with such practice, as though they were at all times guiltless and only we guilty all along of the same.

For evading the issues along the color line, our white brethren are truly—yea, shrewdly—serpentine in their methods. Perhaps they realize the compelling necessity to be "wise as serpents." If only, however, they were also "harmless as doves"—what a big vital difference it would make! But, unfortunately, they are not. The harm they have already done to the colored brethren and the work in general, especially in the United States, Central America and the West Indies, through their unwise, selfish policies and practices is incalculable. Moreover, it is doubtless beyond repair.

As to their serpentine methods, the white brethren, officially, haggle and hedge and split hairs over the fine terms to be used, under the guise of preaching meekness, humility, unity and such like, but do not hesitate to practice racial discrimination in their sanitariums, schools, churches, publishing houses and other institutions—which, of course, makes it all the more abominable and dangerous because it is so subtle and insidious. Because difficult to isolate and describe in exact and proper terms, that fact does not preclude us from feeling its effects and consequences—and thereby is the proper character of the disease manifested and its correct diagnosis arrived at.

Besides racial prejudice, Seventh-day Adventists are now also greatly afflicted with the virus of religious intolerance and bigotry. Men and women are read out of heaven for presuming and daring to differ from the infallible judgments, pronouncements and decisions of the hierarchy at Lakoma Park. Just think of the efforts made by the white brethren, officially, in ap-

pealing to the political powers to keep Elder Manns, a black man and a minister of the gospel of Jesus Christ withal, out of Cuba and Costa Rica! Just think of that and think of the people who say they are in full harmony and accord with the writings of the author of "Great Controversy"! Just think of that and think of the people who are the publishers of "Liberty" magazine and formerly "Protestant Magazine"! Has Seventh-day Adventism come to such a pass as this? If that be the case, then more power to the work of Free Seventh-day Adventists and the efforts of Elder John W. Manns, under the grace of God!

But how can we blink the facts that Seventh-day Adventists are so near like the Papacy in character and methods, not being just, fair, tolerant and kind—shining exemplars of the Golden Rule! No one not in the innermost sanctuary can be critical, not carpingly but constructively, of their methods and policies of administration as affecting the colored work (or any other department, for that matter) without being enveloped in the heretical superstition, banded from mouth to mouth by all the rubber stamps, phonograph records and the rest of the "faithful," that to find fault with the work of the white brethren, whatever it might be, is to find fault with God and that to find fault with their color line dogmas and practices, or even to withdraw from the denomination for any justifiable cause, is to put oneself outside the pale of salvation. If that be true, then the cold, pitiless logic of facts and prophecy points to the Seventh-day Adventist denomination as the Papacy and anti-Christ. Mind you, I do not so charge: I am merely predicated my conclusion upon a hypothesis. Not only that, but some very interesting chapters in "Great Controversy" concerning Martin Luther and other reformers would never have been written. Was their withdrawal from the Romish church—at one time admittedly the "oracles of God" on earth—apostasy or a falling away from "the faith once delivered to the saints"? Or, rather, was it not a going back to first principles—exact-

ly and precisely as Elder Manns is preaching and teaching, and leading and pointing the way today?

(To be continued in our next issue.)

1300 Heck Ave., Asbury Park,
N. J.

A SONG OF WELCOME.

Welcome now we gladly give you
To the service of the King;
Trusting that you'll always
serve Him;
To His feet your all will bring.
Of course you know that we've
been praying,
As you wandered here and there,
For the hand of God to guide
you,
He has heard and answered
prayer. (Repeat)

He has led you thro probations,
And the victory you have seen;
If you freely trust Him always,
You shall with Him stronger
lean;
He's protected, guided and kept
you,
Here He brought you safe with
care;
We rejoice to have you with us,
(Repeat)

He will hear and answer prayer.
Give Him now full consecration,
Bring your life your talents all;
Bring your time, your thoughts,
your service,
And upon Him daily call;
Trust in God to lead you onward,
Helping others their burdens
bear;
With His gentle words and
blessings, (Repeat)
He has heard and answered
prayer.

(A soul inspiring song composed and sung by Mrs. L. L. Johnson, Secretary and Treasurer General Assembly of Free Seventh-day Adventists.)

As never before, we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth; so that when the messengers of truth shall come, we may accept the message and respect the messenger.

For all who are disheartened there is but one remedy—faith, prayer, and work.

The Work of Free, Etc.

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clare our purpose to become members of the General Assembly of Free Seventh-day Adventists.

At the close of my sermon Sunday night, Oct. 23rd, on the "Church, its Organization, Order and Discipline," and too, giving the fundamental principles of Free Seventh-day Adventists, and reasons why we could no longer remain with the original body of Seventh-day Adventists, and because of the same evils existing, namely, Race prejudice, Race discrimination and Negro Proscription, we could not again consistently reunite with that said body, the Church was duly organized.

Just before the meeting was closed for the night, Elder T. H. Allison, a leading Evangelist of the Alabama Conference of Seventh-day Adventists, who was present during the entire meeting, was invited to speak to the congregation. This he consented to do, and said in part:

"I am glad that I have attended this meeting tonight, and I am in harmony and can endorse a good many things which have been presented by Evangelist Manns. But as I cannot agree with all he has spoken, I would like to have the opportunity of meeting Elder Manns and the public, to set forth the other side of the question. If he will appoint the date some time in December, I will meet him."

"Well," said I, "I would be only too glad to have Elder Allison set forth the other side of the great question," and notwithstanding, I doubted very seriously that the white officials of the Seventh-day Adventists denomination would permit him to enter such a discussion. He urged me to leave it to him, so I did, and the dates were fixed for December 12, 13 and 14. After a council held between Elder Allison and Elder N. B. King pastor of the S. D. A. church in New Orleans, it was decided that the meeting would be held in the S. D. A. church at New Orleans.

Fearing, however, that officials of the S. D. A. denomination would prevent Evangelist T. H. Allison from answering me, by taking the other side of the great question, I drew the

following agreement with propositions, to which I secured the signature of Elder Allison, witnessed by Elders N. B. King and F. S. Keitts, both Evangelists of the Seventh-day Adventists denomination:

AN AGREEMENT.

This Agreement Made: Between Elder T. H. Allison, Evangelist of the Seventh-day Adventists denomination, and Evangelist J. W. Manns, President of the General Assembly of Free Seventh-day Adventists.

The contracting parties agree to enter, and discuss in a friendly manner, and as brothers in Christ Jesus, the following propositions, before the public at New Orleans, December 12th, 13th, and 14th, 1922.

1st. Resolved: (That the Seventh-day Adventists denomination has departed from some of its original and fundamental Bible principles, in that it has, in recent years begun to both teach and practice Race prejudice and Race discrimination against the Negro membership of the organization,) and that, the leaders have made Vol. Nine of the testimonies for the church teach such spurious and rotten doctrine on this question, a doctrine which is a plain contradiction to all of Mrs. E. G. White's former writings on the Race question, and which no self-respecting Negro can accept.

Affirmative: J. W. Manns.

Negative: T. H. Allison.

(It should be stated just here, that Elder Allison makes no issue on the first part of the above resolution shown in brackets, acknowledging that no well informed Negro minister of the denomination would deny.)

2nd. Resolved: That J. W. Manns was cast out of the S. D. A. denomination because he protested against the injustices both taught and practiced against the Negro membership of the S. D. A. denomination.

Affirmative: J. W. Manns.

Negative: T. H. Allison.

Resolved: That J. W. Manns has taken the wrong steps to correct the evils that exist in the Seventh-day Adventist's denomination.

Affirmative: T. H. Allison.

Negative: J. W. Manns.

In the presence of these witnesses whereunto we have this

twenty-third day of October, 1922, set our hands and seals.

(Signed)

EVAN. J. W. MANNS,
EVAN. T. H. ALLISON.

Witness:

N. B. King, Pastor S. D. A.
F. S. Keitts, Pastor, S. D. A.

I trust that Elder Allison will succeed in carrying out his plans, but that nothing will prevent him from learning the whole truth about this matter, I am sure that he, like other ministers of the denomination, has heard only one side of the question. I am sure that I am prepared to set them all straight, and besides convince the honest in heart that the ONCE TRUE COMMANDMENT KEEPING S. D. A. CHURCH has left its first love, and has departed from the fundamental Bible principles, "Love thy neighbor as thy self, and have no respecter of persons."

We are extending an invitation to all Seventh-day Adventists officials, and to the laity as well. Inasmuch as the laity has been kept in the dark with reference to Elder Manns, and his excommunication from the organization of S. D. A., I am urging that all attend this meeting to be held in the city of New Orleans, on the dates given above. May the sweet Spirit of the Lord guide in all that shall be said or done, is my prayer.

J. W. MANNS,
President General Assembly of
Free Seventh-day Adventists,
610 West 36th Street,
Savannah, Georgia

The Lord has a work for women to do as well as men. They may accomplish a good work for God if they will first learn in the school of Christ the precious, all important lesson of meekness. They must not only bear the name of Christ, but possess His Spirit. They must walk even as He walked, purifying their souls from everything that defiles.

Then they will be able to benefit others by presenting the all-sufficiency of Jesus.

The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them.

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AN APPEAL

We are appealing to the members and friends that desire a copy of the Year Book of Free Seventh-day Adventists. I am sure you would like to have the publication of this little book continued. It is a book that all Free Seventh-day Adventists should have. Now you can readily see by reading this issue of the Banner, that we have done a deal of foreign missionary work this year, which has been quite a weight upon the funds of our treasury. We would like to get this book on the press before the year ends, so that you might secure a copy by the first of the year. Will you not help us to continue the publication by sending in an offering now, or at an early date?

Send all offerings to Mrs. L. L. Johnson, 610 W. 36th street, Savannah, Ga.

HELPING OR HINDERING

We may, like Paul, help people to do right and obey the Lord, or we may, like Elymas, hinder the work of God's ministers. Boys are doing the work of Elymas when they coax other boys to smoke, drink, swear, deceive, cheat, and go to questionable places. Girls are doing his work when they whisper naughty secrets into their playmates' ears, teach them to deceive and disobey, or do anything they would be ashamed for their mothers to know. Some girls brag to others on how implicitly their mother believes in them, when they are all the time deceiving her. Girls who do this are doing the work of Satan as truly as did Elymas.

Calle Marina, Casa Adventista, Moron; Prov. de Cam, Cuba, Aug. 14th, 1922—Written to the Office of Bethel Tract Society:

The brethren of the Moron Branch of the General Assembly of Free S. D. A., sends greetings in the Lord; and also long to send our report giving a knowledge of the wonderful truth; the primitive principles, that is to say, the Law and the Testimony.

This Branch was organized on the first Sabbath of January, a membership of 12. This company of 12 met out with a lot of opposition, but like Daniel, Peter and John, we shook off the surrounding cloud and went on forward without fear. During this time the Church was kept in my house for seven months; we then kept in touch with prayer and fasting; and the living God who giveth all good gifts, also answered the prayer of His feeble servants working out His wonderful plan in the month of August by giving us a splendid hall. We then hesitated no time to occupy this hall. The Lord has given us a marked blessing by the donations from the brethren, also strangers, and we furnish seats and a rostrum and lamps, with chairs for the seating capacity for we gave thanks to God by preparing the people for a dedication of this house the 13th of August; the seating capacity is about 150; this hall was filled and no more space to hold another person. Opening song, C. in T. No. 423. Bible reading, Ps. 84. Prayer. At 4 p. m. the service began by the speaker, Bro. J. H. Buckland, whose text was taken from the book of Job, chap. 22:21, 22: "Acquaint now thyself with him, and be at peace, thereby good shall come unto thee. Receive I pray thee, the law from his mouth and lay up his words in thine heart," which kept the audience spell-bound with all eyes gazing on the speaker for one hour and 25 minutes, drinking from the wonderful fountain, and all hearts were satisfied. At the close of the meeting many were glad to be there, and promised to be there always as we announced there would be meeting every Sunday night. At the close of the meeting two of the brethren cast in their lots and admitted

same by fellowship into the company; and a committee was called to discussion of plans to win those few that are left out to come in to the same fold, and a campaign to win other souls. Now you can see that we need all the rules, rites and co-operation such as what is needed. These are the things I need, tithes receipt book and other supplies for the Secretary and Superintendent of the Sunday-school. I beg to put this in the Advent Banner, but especially the sermon. Hoping that I will receive such instructions as necessary, I remain,

Yours in the blessed hope,
E. A. WHITE.

A FEW LEAVES

TURNED DOWN

Let me turn down, with their knowledge, however, a few leaves of, and mark a few passages in, God's word, for those who need comfort and support.

For the weak Christian, let me turn the leaf, and mark Matt. 12:20: "A bruised reed shall He not break, and smoking flax shall He not quench."

For the heavy burdened, Matt. 11: 28: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

For the despondent, John 7: 37; 3:16.

For the thirsty and hungry, John 7:37; 6:35.

Here is a passage for the afflicted one, Isa. 54:7: "For a small moment have I forsaken thee; but with great mercies will I gather thee."

Here is good news for the backslider, Hosea 14:4: "I will heal their backsliding, I will love them freely; for mine anger is turned away."

I mark a few passages for the faithless: Act 16:31; 1 John 1: 7; Rom. 8:1.

Here is comfort for those who mourn over the poor results of their work. This is what Christ said: John 17:12: "Those that thou gavest me I have kept, and none of them is lost.—G. R. W. Scott, in "Christian Banner."

If we do but one-third of that which we have entrusted talents to do, the other two-thirds are working against Christ.

Seventh Day Adventists

Continued from Page 1

to the Christian faith, till finally paganism became conqueror. The sacredotal germents worn by papal priests, prelates and rulers, the assumption of the Pope to be the Vicar of Christ, the various religio-political dogmas enacted by the Roman Pontiff and forced upon the consciences of men, and the doctrine of papal supremacy did not meet the approbation of high heavens that they were the servants of the Most High God. To the contrary, they were the visible representative of the prince of the power of darkness. For their real character is revealed in their work, which is paganism disguised in the form of Christianity. "By their fruits ye shall know them," says Jehovah. Matt. 7:20. Hence the fruit of papal supremacy is herein specified:

To prove the authenticity of the brief facts I am about to produce, let us appeal to the voice of prophecy, and therein we find these words of Holy Writ declaring, "that this power would wear out the saints of the Most High, and think to change time and laws." Dan. 7:25; and the Apostle Paul, speaking by inspiration, said, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worship; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:3, 4.

The Pope has fulfilled the foregoing prophecy to the very letter. He declared himself to be the viceregent of God on earth, endowed with authority over church and state. He usurped the offices of Christ, asserted power to forgive sin and authority to do according to his will. Homage he demands of all men, assumes supreme authority over bishops and pastors the world over; that he is invested with power to depose emperors, and establishes the fact that no sentence which he pronounced could be reversed by any one,

but that it was his prerogative to reverse the decisions of all others. He has been given the very title of Deity, styled as "Lord God the Pope," and has been declared infallible. He thus exalts himself above all that is called God or that is worship.

As the reign of papal supremacy became rampant, in order to gain converts from heathenism a substitute for the worship of idols, increased their nominal acceptance of Christianity and adoration of images and relics was gradually introduced into the Christian worship. This was executed by changing the worship of the images of birds, beasts, four-footed animals and creeping things to those of the Virgin Mary, the apostles and the saints. So idolatry in its baneful state was disguised in the form of Christianity. That this may look reasonable, Rome presumed to expunge from the law of God the second commandment, forbidding image worship and to divide the tenth commandment in order to preserve the number. The Pope has also changed the beginning of the year which, according to the Scripture is Abib or April (Exo. 12:2) to January. And the beginning of the day from sunset (Lev. 23:32; Gen. 1:5) to midnight. And have set aside the ancient Sabbath, the day which God had blessed and sanctified Exo. 20:9-11; Ezek. 20:12, 20; Isa. 56:2, and in substitute exalt the festival observed by pagans "the venerable day of the sun" (Sunday). This was not done openly at first, but as time advanced, he worked in a very subtle way, and in the early part of the fourth century, the Emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. And because of the thirst for power of ambitious prelates, half-converted pagans, world-loving churchmen, vast councils were held from time to time, and little by degree dis-honor and renounce the true Sabbath, while Sunday was correspondingly honored and exalted. Until finally Sunday was universally recognized as a memorial of Christ's resurrection, and the Bible Sabbath was pronounced a relic of Judaism, and

its observers were declared to be accursed.

Christians were forced to choose either to recant their faith, or to wear away their lives in the secluded places of the earth or suffer death by the rack, the headman's axe, etc. The few faithful builders upon the sure foundation, were embarrassed and impeded, as the rubbish of spurious doctrine obstructed the work. Bullish decrees and edicts were issued, commanding all Christians to adhere to the ceremonies, doctrines of Romanism, and to worship God according to the will of the Pope. The conflagration of persecution was then kindled; and with the aid of the civil power all opponents were destined to be crushed like venomous snakes. Nevertheless, the faithful few protested against such hellish worship, decrees and edicts,—fearlessly contended for the faith that was once delivered to the saints (Jude 3) and under the fiercest persecution kept their faith unspotted.

The papacy arrayed with all the hosts of hell, stripped them of their positions, drove them from their homes, inflicted upon them trials of cruel mockings and scourgings, Heb. 11:36-38. They were recognized as objects of plebian hatred, condemned as heretics and rebels against the empire, as foes of religion, and pests to society. Hunted as beasts of prey, and at the chief entertainments of public fetes, some were clothed with the skins of wild animals, and thrust into the arena to be torn by dogs. others were crucified; great numbers were thrown to wild beasts or burned alive in the amphitheaters of Rome, and while suffering the detriment of excruciating pain, vast multitudes assembled to enjoy the scene, and greeted their dying agonies with ludicrous laughter and applause. He thus wear out the saints of the most high and think to change times and laws.

Seventh-day Adventists in the West Caribbean Conference are now treading the very footsteps of Rome. Proof (1): The creed of the Roman Church establishes the "Extra ecclesiam nulla salus", that is "Outside of the church there is no salvation."

Luther the Leader, page 37. And S. D. A. have endorsed such a creed in teaching that "outside of the conference organization there is no salvation, and that therein is the only means of fellowship with Christ." Take notice: One may be a devout Christian, he may keep all the commandments of God, believe in the spirit of prophecy, perform all the duties that God hath assigned to the children of men, and live up to all the principles of Eternal Truth; but because he is not yoked up in the organization of the Big Heads, on the day of reckoning, Jehovah will say unto him, "depart from me, I know you not, for you have committed the unpardonable sin of alienating yourself from the organization of the Big Heads." Be advised, ye Big Heads, the meridian of a new epoch has come; which is an age of great illumination, and no one can be fooled by such subtle phrases.

Proof (2): They have openly declared the conference to be infallible, assume that the firm platform spoken of by the spirit of prophecy is the organization, and whosoever leave the conference organization is stepping off the platform of Eternal Truth. But let every true child of God think for himself, and allow no one to be brain for you. The quotation reads as follows:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps: the first, second and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foun-

dation. Some with rejoicing immediately stepped upon it. Others commenced to run and shout with the rounuation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the Master-builder, and they were fighting against Him." Early Writings, pp. 258-259.

Note the statements carefully: The spirit of prophecy indisputably designates the substance which compose the platform. She add, "I was shown three steps,—the first, second, and third angels' messages. * * * The destiny of souls hangs upon the manner in which they are received. * * * God led them step by step, until He had placed them upon a solid, immovable platform. * * * Again: Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility, and reaches her high calling in Christ, standing on the Platform of Eternal Truth, and by faith laying hold upon the attainments prepared for her, she will be healed. Testimonies, Vol. 8, page 250.

Query: What is the platform? Without hesitation and beyond all reasonable doubts, we must conclude that the combination of the three angels' messages is the firm platform, and no the conference organization which is composed with a number of erring men. Only the word of God is infallible and immovable. For says He, "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it." * * * All flesh is grass, and the goodliness thereof is as the flower of the field. * * * Surely the people is grass. The grass withereth, the flower fadeth: but the

Word of our God shall stand forever. Isa. 55:11; 40:6-8.

When we are found criticising the firm platform which is the fundament of God's Word, II. Tim. 2:19; 1 Cor. 3:11, then we will be guilty of the sin of fighting Him. For God is the word and the word is God. Jno. 1:1. And He magnify His word above His name. Psm. 138:2, last clause. Hence such destructive, and subversive teachings promulgated by the S. D. A. denomination—that the conference organization is the firm platform and that said organization is infallible and only therein is salvation obtainable, is the first step toward Romanism, species of popery and indicating God to be the author of autocracy. Let every true child of God turn away from such.

Proof (3): The Seventh-day Adventist Church is becoming conformed to the world. Many things are being worked out according to worldly policy, and fraud and guile are bearing the semblance of zeal for truth and for the advancement of the kingdom of God. As we reflect our memories back into the dim past of authentic history, we view how the world cloaked with a form of righteousness crept into the church. Today this is repeated in the S. D. A. denomination. Professed Christians are only bearing the name of Seventh-day Adventists, and wearing as a cloak the assertion of "having the truth," while beneath is their defilement, rottenness of character, and in the Great Within, evil surmising; trap-setting and snares. Read Jer. 5:26, 27; 9:5-8.

As the conference is using Bro. D. P. Abbot as a tool from time to time to teach doctrines of devils, 1 Tim. 4:1, 2; Rev. 16:13, 14; 2 Tim. 4:3, 4 (?) (because he goes upon the sacred rostrum, exalts himself, boast that he has the truth, yell as loud as when the Indian Chief Pontiac was dancing the war dance to besiege Detroit, fight himself, clinch his fist and cuff the pulpit with all his might till he nearly falls to the ground; having Elder Mignott as the subject of his sermon, comparing him to be the visible representa-

tive of satan, and that he is invested with all authority to oppose the Reformatory Movement.) The tumult of his voice and his irritated attitude extended to so wide a scope, that neighbors and friends passing on the streets were compelled to inquire if the preacher is mad. Such are the fruits of the spirit of demons. For the fruit of the spirit of God is meekness, gentleness, love, joy, peace, long-suffering, goodness, temperance and faith. Gal. 5:22, 23.

On Sabbath, February 25th, our good Bro. Abbot came to the Siquirres Church and started to preach his Popish creed; and by so doing, the writer and others were compelled to resent his anti-Christian teachings and with the quick and powerful word of God (Heb. 4:12) repell injunction, and because of his creed like the chaff of the summer threshing floor.

Realizing his failure and bitter frustration, his animosity was so greatly enraged against us that he went down Limon and circulated a multitude of falsities, and with the local Elder J. E. Rogers gathered their broods together and went into council. As this local elder recognized us as great antagonists, he resolved to have us fixed to the very letter. Therefore, by flatly refusing to act according to Biblical injunction; and because of his evil propensity, he deemed it best to invoke the aid of the civil power to accomplish his atrocities. Our destinies as well as those of our companions were finally sealed without our cognition. We were painted before the bar of justice as bolshevicks etc.; and a number of policemen were solicited by them to give the bolshevicks the full measure of the law. The conspiracy was made and the conclusion was to have us fixed at the church on Sabbath March 11th, 1922, D. V.

During that intervention and prior to that time the officials were also engaged in a campaign seeking the aid of the government to prevent the landing of Elders Mignott and Manns, or to prevent them from preaching in Costa Rica. But such a campaign ended in a fiasco, as the

government is more righteous than they. They should have known that such a step is against the laws of nations, and such illegal action could not be endorsed.

The bright Sabbath morning of March 11th came, and this local elder was seen busy at the court house, until finally he marshalled his forces and co-ordinated them, by placing three policemen at the church door, and others on the sidewalk, armed with clubs and swords, preparatory for the big job. The shameful scene was an astonishment to the public. While people were passing up and down, they saw these policemen armed with clubs and swords, standing at the church door on God's sacred day; which caused them to look with great admiration, and deem it very strange. Although this gave them a clearer perception of the real character of the conference people and officials, and declare them guilty of Sabbath breaking.

As the morning services began the goodly local elder sat subtly in his seat, awaiting the appearance of his victims to give them the cup of his fury which must be drained to the dregs. Yea, but little did he know, that the angel of the Lord encampeth round about them that fear Him and delivereth them. Ps. 34:7. For some reason or other none of us attended church that Sabbath, and 'twas God's will that we should not go. As the great monarch waited and waited and did not see his prey appear, he viewed his bitter disappointment and reluctantly bade the policemen depart. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee. * * * For he shall give his angels charge over thee, to keep thee in all thy ways. Ps. 91:9-11. This was our experience. Our God in whom we trust has delivered us from the tyrannical treatment of policemen's clubs and swords. Praise ye the Lord for he is good, for his mercy endureth forever.

Proof (4): The president of the conference was the forerunner of the above incident. For from October, 1921, he applied to one of the greatest lawyers in

Costa Rica to take by force all the churches in this country; which churches the people have built of themselves without the aid of the conference. And during that interposition he was administering the ordinance of the Lord's Supper, and pretending to have the fondest love for his brethren. But, in reality he was dispensing the sacred communion with one hand, and with the other he had the sword at their throats. He has thus set the first example for the rest to follow, and is guilty of the sin of defrauding his brethren of their own. Read 1 Cor. 7:5, first clause, 1 Thess. 4:6, compare Chap. 6, verse 8, Lev. 19:13, 1st clause.

Prior to the dawning of the dark ages, we view the church seeking the support and honor of the great men of earth (which is contrary to the will of God) till finally she was induced to yield allegiance to the representative of Satan. And so we see today that S. D. A. are steadily following the very footsteps of the apostate church. "Be not conformed to this world, but be ye transformed by the renewing of your mind," Rom. 1:2, is heaven's admonition. "Dare any of you, having a matter against another, go to law before the unjust." * * * 1 Cor. 6:1-10. Yet in the face of these facts, immediately after the shameful scene Elder Sype came over and congratulated the leaders to such an extent, that he went to the Siquirres court house and asked the Judge to aid him in taking away by force the Siquirres Church from the people. But as this Judge was more honest than he, he told him that he could not meddle in religious matters, but he woud advise that whosoever build the church must claim it. And because of the rigid determination of this elder, he spurned the good advice of the Judge, and at sunset climbed through the window, forced himself in the church, and when a couple of the brethren went and investigated the matter he told them that he will get a policeman and have them fixed, and if they just start anything he'll sell out the church building over their heads.

The next day was Sabbath,

and in the midst of the congregation he announced that the matter is in law and by all means he must have the church. So because of the drastic step taken by this elder, the brethren were compelled to close their church for one week, and worshipped at the Pacuarito Church during that period. By so doing they were not trying to debar anyone from worshipping in the church, for says Jehovah, "Mine house shall be called an house of prayer for all people." But they did same to indicate ownership, and to show this elder that the church is theirs and not for the conference.

He made gigantic attacks, and put forth strenuous efforts to accomplish his purpose. He was seen up and down at the court house, till finally he got out fraudulent documents and with great subtlety tried to usurp authority to foster a claim. But his efforts proved futile. The fight is still on, and they are boasting on having the civil power to aid them. But we are making our prayers to our God, knowing that he will fight for us, and give us the victory.

The S. D. A. Church is committing fornication with the world. Ezek. 16:32, 33. Note: "Taketh strangers instead of her husband!" Facts: Worldly policies, fraud and guile, and the invocation of the civil power to predominate over God's heritage. The true church has only one husband. 2 Cor. 11:2. But when she taketh strangers instead of her husband, she becomes an harlot. Isa. 1:21, 22; Ezek. 16:35, 36; Rev. 17:5. In the year 1861 when the churches in Central New York fell in so great a state of chaos, Sister White called them perfect babylon. Proof: Testimonies, Vol. 1, page 270. So we authoritatively say that these churches in the West Caribbean Conference are perfect babylon, because they are in the same confused condition as were those in Central New York. The call of God is to come out of her. Rev. 18:1-4; Jer. 51:6-9. And the Lord speaking through Zachariah the prophet, said, "Deliver thyself, O Zion, that dwellest

with the daughters of Babylon." Zech. 2:7.

Modern Israel has strayed from the ancient paths, and is walking in paths, in a way not cast up. Jer. 18:13, 15. Therefore, we need watchmen who will give the trumpet a certain sound, and say unto the house of Israel, "Amend your ways and your doings."

J. B. MOSLEY,
Port Limon, Costa Rica.

THE WICKED AND THE SABBATH

Lam. 1:7. The wicked mock at the Sabbath.

Isa. 56:2. They pollute it.

Neh. 13:17. They profane it.

Amos. 8:5. The wicked weary of the Sabbath.

Ezek. 22:26. They hide their eyes from the Sabbath.

Neh. 13:15. They also bear burdens on the Sabbath.

Neh. 10:31. The wicked traffic on the Sabbath.

Luke 13:15. John 9:16. Sometimes they seem to be zealous for it.

Place yourselves in the divine current, where you can receive the heavenly inspiration, for you may have it; then point the weary, the heavy-laden, the poor, the broken-hearted, the perplexed soul to Jesus, the source of all spiritual strength. Be faithful minute-men to show forth the praises of Him who has called you out of darkness into His marvelous light. Tell it with pen and voice, that Jesus lives to make intercession for us.

When Satan presses his suggestions upon our minds, we may, if we cherish a "thus saith the Lord," be drawn into a secret pavilion of the Most High.

It is as true now as when Christ was upon the earth, that every inroad made by the gospel upon the enemy's dominion is met by fierce opposition from his vast armies. The conflict that is right upon us will be the most terrible ever witnessed. But though Satan is represented as being strong as the strong man armed, his overthrow will be complete, and every one who unites with him in choosing apostacy rather than loyalty will perish with him.

Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready to stand in the great day of God, we shall be unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth for this time should realize. They should act in reference to the day of God. The judgments of God are about to fall upon the world, and we need to be preparing for that great day.

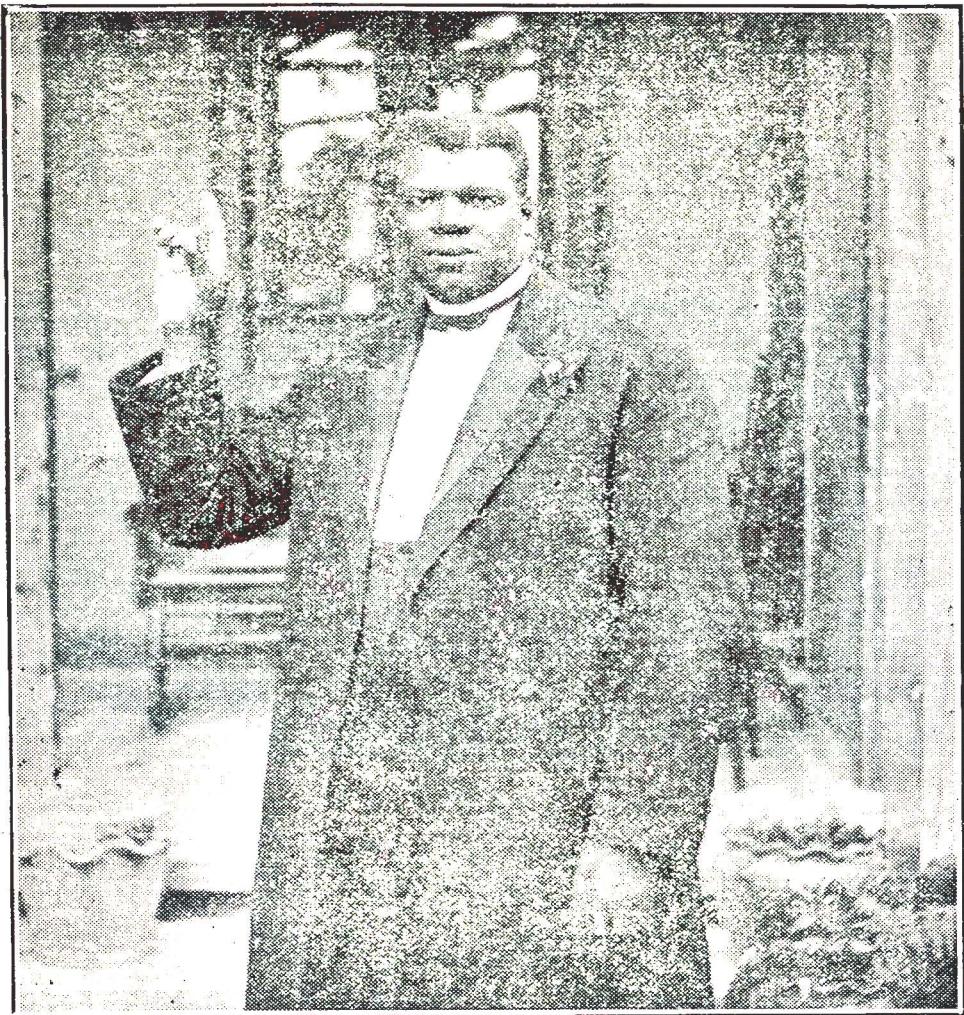
Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life.

We have no time to spend in haphazard movements. We should fear to skim the surface of the Word of God.

To those who are indifferent at this time Christ's warning is, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," Rev. 3:16. The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you.

Satan works to make the prayer of Christ of no effect. He makes continual efforts to create bitterness and discord; for where there is unity there is strength, a oneness which all the powers of hell cannot break. All who shall aid the enemies of God by bringing weakness and sorrow and discouragement upon any of God's people, through their perverse ways and tempers are working directly against the prayer of Christ.

Our convictions need daily to be reinforced by humble, sincere prayer and reading of the word. While we each have an individuality, while we each should hold our convictions firmly, we must hold them as God's truth and in the strength which God imparts. If we do not, they will be wrung from our grasp.



ELDER MANN'S SECOND FOREIGN MISSIONARY TRIP

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

After conducting a most successful tent meeting during last winter and the early spring in Kingston, Jamaica, B. W. I., I organized a large church in Kingston with a number of smaller churches throughout the Island of Jamaica. These churches now have a membership of from five to six hundred. During the latter part of April I returned home, leaving the work in charge of Elder H. L. Mignott, president of the Jamaica Assembly of Free Seventh-day Adventists and the executive committee of said Assembly, who have done a great work during the past summer.

When I left Jamaica it was generally understood that my

plans were to return during the latter part of this year. Our meetings were successful in so much that many souls were brought into the knowledge of the truth. Even Seventh-day Adventists were stirred throughout the Island, and whole churches took their stand with Free Seventh-day Adventists. This enraged the officials of the Jamaica Conference of S. D. A. to the extent that they commenced a campaign of all kinds of vilification and a lying propaganda, both slanderous and damaging to my character. They even made these lying charges to the Governor and governmental officials of the Island. This was done in order to secure the Governor's promise to prevent me from preaching in Jamaica. Among the lying charges they made, which were evidently manufactured by leading Seventh-day Adventists of this country, were, that I stole church property from Seventh-day Adventists in America, valued at more than four thousand (\$4,000)

dollars, and that I eloped with another man's wife, that my work is allied with that of Mr. Marcus Garvy, that I taught race prejudice and was trying to bring about an insurrection between the white and black people of Jamaica. After listening to the propaganda of these lying agents of the devil the Governor issued orders that J. W. Manns was not to preach again in Jamaica. After receiving such orders from the Governor, I interviewed the Colonial Secretary to investigate reasons for such orders. I told the Secretary that I thought probably that it had been forgotten that I was the same man to whom they had issued permit to preach during the winter. "No," said he, "we quite know that you are the man." I then asked the reason for such orders, but this he refused to give. I went then to the American Consul. After explaining the matter to him, he also held a conference with the Colonial Secretary, but to no avail. I then decided to preach at all costs, and so informed the government officials. I did not take this step merely to revolt against the Governor nor to show any disrespect for the Governor's orders. But as it appeared that I would not get the names of the wicked perpetrators of the dirty plot, I took that step that I might be arrested and brought face to face with my false accusers. It seemed that the officials were willing to shield these leaders of the Jamaica Conference of Seventh-day Adventists. Thus I was allowed to disregard the Governor's orders without a protest from him, notwithstanding there were a number of governmental policemen and detectives as well as stenographers present every night. At the close of my three weeks' stay in Kingston, I secured an honorable permit from the Governor to leave the Island for Port Lemon, Costa Rica, C. A.

It can be clearly seen that dirty politics have been allowed to enter the Seventh-day Adventist Church, which boast of keeping the commandments of God and have the faith of Jesus. I say dirty politics, but I am not alone in making this assertion. Some of the strongest men of

the S. D. A. denomination are supporters to the truth of this statement. Elder A. G. Daniels, ex-president of the General Conference of S. D. A., at its recent session at San Francisco, Calif., charged very near the whole delegation with dabbling into "Dirty Politics," to oust him from the presidency. The delegates had worked these "dirty politics" for months, he said. If Seventh-day Adventists will resort to the method of "dirty politics" to put out one who has untiringly served the organization for years, it is no wonder that they will use the same method with civil authorities to crush one who exposes their hypocrisies and malicious practices against the negro membership of the denomination, which practices are plainly taught in Test. for the Church, Vol. 9, pages 202 and 214.

The West Caribbean Conference officials of Seventh-day Adventists, after working for several months to prevent Evangelist H. Loui Mignott and the writer from landing in Port Limon, Costa Rica, failed to succeed. They also resorted to the method of bribery to have me deported from the country.

Johnnie Rodgers, the local pastor of the Seventh-day Adventist Church at Port Limon, Costa Rica, was the first to be used as a cat's-paw in efforts made against me after arriving in Central America. His efforts were to prevent me from securing a pass which is usually granted to missionaries over the railroads of that country. This attempt finally failed, notwithstanding he had great influence with the manager of the Northern Railroad Company. Rodgers, with other officials of the organization, united with Methodists, Baptists and others to oppose the work of Free Seventh-day Adventists. They even bought representatives of the United Fruit Company, who also bribed the government and succeeded in having me deported. This was not done, however, until a large church of Free Seventh-day Adventists was raised up as a result of the stirring tent meetings conducted there.

J. W. MANNS.

(Continued in next issue.)

92 Edge Avenue,
Jersey City, N. J., June 30, 1922.
Jersey City Church No. 3,
Seventh-day Adventists, New Jersey.

Dearly Beloved Brethren and Sisters: I herewith beg you to accept my resignation from the Jersey City Church No. 3.

I sincerely trust that no one will judge me uncharitably in my action and think that I have back-slidden from the truth and gone back into the world. Nothing could be wider of the facts; for it is my profound conviction and belief that I am more firmly established on the solid groundwork of truth than ever before. I glory still in the cross of Christ and the glorious principles of the Third Angel's Message.

We are instructed in the Word that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. So that any brother or sister who may imagine that in this age of the world's history no more light than that which he or she knows can be had is presumptuous in such imagination and, of course, falls within the category of Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

God will give and is giving to his truly conscientious believers advanced light in which to walk. Whoever, therefore, is willing to condemn another who essays to walk in such advanced light thereby proves himself as being not "the path of the just" and consequently devoid of a sense of justice and hence unjust in his condemnation. Not being himself prepared for advanced light, it is not surprising that he would be unjust, as only the "just" are in the path of advanced light—"the path * * * that shineth more and more unto the perfect day." This, I am persuaded, is "the law and the testimony."

Now the advanced light to which I am referring has to do with the attitude of the Seventh-day Adventist denomination to its colored membership. Recognizing this attitude for what it is and for all that it means and implies and recogniz-

ing its tendencies and what it forecasts (for "coming events always cast their shadows before"), I have simply decided to relate myself to it in accordance with the enlightened principles of the Word of God and the Testimonies and count myself justified and "just" in so doing. That is all. For that, no one should want to condemn me; for God is not the Author of prejudice and discrimination. He is the Father of all. He "hath made of one blood all nations of men for to dwell on all the face of the earth * * * that they should seek the Lord, if haply they might feel after him, and find him." Acts 17:24, 27. Above all, he is impartial; "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.

We know that in many things the denomination that calls itself "the light of the world" is, of its own deliberate choosing and determination, far and away behind the world and other denominations in a great many practices relating to the treatment of colored people. Practices that it condones and inaugurates have long since been spurned as benighted and intolerable by the world, not to mention other denominational bodies over which it, of course, arrogates an attitude of enlightened superiority. And yet, on the colored question, it evades and compromises and will not so much as attempt to keep pace with the enlightened practices of the world, although it should be at the head and not at the tail in setting an example in such practices, being "the light of the world."

This is a fact of tremendous and vital import and concern to all right-thinking and up-standing Christians created in the image of God and not in the image of rubber stamps, manikins and automatons. Under the gospel economy, no such obligations are required as are arbitrarily and autocratically imposed on the colored believers. Why, then, is the great Seventh-day Adventist body afraid to let its light shine? Has the Scripture no meaning for them: "Ye are the light of the world. A

city that is set upon a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14:16.

Dearly beloved, I view the situation with sadness and sorrow and our future condition in this denomination with anguish of spirit. But it must needs be fulfilled 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."—Sister E. G. White, in the "Review," July 23, 1895.

In fulfillment of this prophecy the call has therefore come distinctly to many of the colored believers to sunder the yoke of man-made "laws and rules"; "Come out of her, my people." Rev. 18:4. I for one have decided to respond to this call. I believe that in deciding to connect myself with the Free Seventh-day Adventists, I am affiliating with God's people who are staunch believers in and advocates of all the principles and truths of the Third Angel's Message, in all respects precisely and identically the same as the Parent Body, with this one important difference: that they subscribe to the teachings of the Spirit of Prophecy as revealed in the Testimonies and other authentic writings of Mrs. E. G. White a great deal more fully and conscientiously and devotedly, and without evasion and equivocation, than does the Parent Body.

I trust I can assure the brethren and sisters of the Jersey City Church No. 3 that the Free Seventh-day Adventists have absolutely no prejudice or hatred in their hearts against any of God's children by reason of their race or color or by reason of the wrongs and injustices they have done or perpetrated. As char-

ity begins at home, the Parent Body is certainly justified in certain courses of action. So we do not love our white brethren less: we merely love ourselves more—applying the same rule of charity to our own selves.

I have to thank our beloved Pastor, Elder Durrant, for having brought my mind and focused it into the channel of the fellowship of Free Seventh-day Adventists; for his frequent and wholly unwarranted and gratuitous references to the existence and operations of that body, have set me first to wondering, then to investigating, concerning same. Even so zealous and jealous a man as our Pastor must know that every statement and remark by him, so far as Christian believers under his jurisdiction and control should accept same, must stand or fall according to the tests laid down in Isaiah 8:20 and 1 Thess. 5:21.

In conclusion, I trust that the reasons herein given will be clearly and charitably understood by all.

Praying God's blessings to be on you always, I have the honor to remain,

Very sincerely and respectfully
your brother in Christ,
C. A. CRICHLOW.

FAITH IS TRUSTING GOD.

"Faith is the hand which takes what God offers, the spiritual organ of appropriation, the conducting link between man's emptiness and God's fullness. It is the bucket let down into the fountain of God's grace, without which the man could never draw the water of life from the wells of salvation.

"Faith is trusting God,—believing that he loves us, and knows best what is for our good. Thus, instead of our own, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness."

Open new fields, is the word from the Lord, and add to your workers. Educate young men to labor, and tarry not. Educate, Educate, Educate.

STORY ILLUSTRATION.

A young man who was very illiterate was converted at a revival meeting. Soon after his conversion, he came to Mr. Alexander and said, "Charlie, I want to go with you in the work." Mr. Alexander said, "Fred, you could not go with us in the work. You can scarcely read. What could you do?" "Oh," he replied, "I could take care of the tent, black your boots, do anything, but I must go with you." Mr. Alexander thought it was only a whim and put him off, but the young man was so insistent day after day that he decided to try him. He proved himself invaluable in many ways; but to the surprise of all, he not only attended to the janitor work of the tent, but proved a most efficient soul-winner. So great was his earnestness and his spiritual power that people entirely overlooked his ungrammatical speech and he succeeded with many cases where everyone else failed.

He kept an accurate record of all those whom he led to Christ. In five years he was used of God in personal work to the salvation of 1,200 persons.

"Why did God use him? Because, though he had but little, all that he had and all that he was, he gave up unreservedly to God. It was a case of absolute surrender, and God kept his promise and gave the Holy Spirit to the man who obeyed Him."

The exercise that teaches the hand to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life.

Many lights may be kindled from one glowing torch, and many souls can be saved through one living, loving Christian's efforts. Let us talk with Jesus by the way till our own hearts burn within us, as He opens unto us the Scriptures; and then other hearts will burn, as we tell to them the things that are freely given to us by God.

REFORMATION AND CONSECRATION

"That we have reached that place in the history of the Church of God, when a reformation is called for, there ought to be no questioning. That is clear to all enlightened Bible readers, and honest hearted Christians. The primary qualification of a reform people is consecration; and, the first principle in consecration is repentance. Read the message to the Laodiceans. Rev. 3:14-21. Note especially the last clause of verse 19. This message to the Church of the Laodiceans is as truly a message sent to the Church raised up by Seventh-day Adventists, as the message sent to the Church of Ephesus, that was raised up by the Apostles, when that Church was steering for the reef of the world. Reformation is but another term for repentance, and consecration must therefore accompany the work of reformation. What, therefore, is consecration? It is the act of separating from a common to a sacred use, or of devoting and dedicating to the service and worship of God a person or thing. When the early Church (Ephesus) began to use this relationship with God, it became necessary for Him to send a message of reformation and repentance. Rev. 2:5. In like manner, it became necessary for a message to be sent to the Laodicean Church, as she revels in her complacency—her self satisfaction—saying, that she is "rich, and increased with goods, and have need of nothing." Because she has lost her good quality, and trusts to self, she is in danger of being spewed out of God's mouth—cut off her own probation. To reform the Church from this terrible nonchalant state the trumpet, the sanctified voice of God's watchmen, must be heard. Speaking of that the prophet declares: "Blow ye the trumpet in Zion (the Church), sanctify ye a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breast; let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say,

Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore, should they say among the people, Where is their God?" Joel 2:15-17.

Self-examination, repentance, and putting away of sins, are the first essentials of reformation. That the above message, as we have said, is now due to the church, can be readily seen by reading the first verse of the preceding chapter.

Circumstances in connection with a divinely appointed reformation are always of strange appearance in the eyes of many. When such a movement was started in early times the Lord in order to preserve His truth among men, and save the honest in heart, called Noah and gave him a message. Gen. 6:6-12, 22, 7:1. Later, when the Church that was saved from the flood had degenerated from the principles of righteousness, He called forth Abraham from his country, kindred, to go out into a land which he should after receive for an inheritance.

Later on the Church went down into Egypt and apostatized from God and went into idolatry, and forsook the God of their fathers, Abraham, Isaac, and Jacob. But while in bondage, they cried to God, and He raised up Moses to be their deliverer, and to lead them out by that great reformatory movement, which was written for us upon whom the ends of the world are come.

At the time of the first advent the Church had so departed from God that she prescribed countless forms, which the Pharisees and leaders invented, and which they rigorously exercised. Those rules, those dry and useless forms were even exalted above God's Word. Mark 7:1-9, and their violation was made a great deal of. That Church of the first advent, was a type of the Church or people that are living in the time of the second advent. And in like manner, the Church or people that are now awaiting the second advent will drift into the same lifeless form. To purge the Church of the first advent from those dead human "laws and rules," God passed over Annas and Caiphas, the high priests who had charge of the work, and

put the work of reformation into the hand of John the Baptist, who preached repentance—the first principle of Reformation. By preaching uncompromisingly, he lost his life; and, hence, was put out of the way, but his work advanced, because it was of divine origin. Jesus took it up where it was left by John. "Calling to His aid the twelve apostles when He had entered upon His public ministry, He organized the first Church in the Christian era. During the Dark Ages, when through the false teachings of an apostate Church the truth of God became well nigh extinct. He raised up such men as Luther, Zwingli, Melanchthon, Latimer, Ridley and others in diverse places to lift up the light of truth in the moral darkness. Later when corruptions began to leaven these reform organizations, then He brought upon the scene Wesley and others in their time. Later, still, because of the prevailing corrupt conditions in the Christian Church, together with the fact that the time came that the prophecies relative to the second advent of our Lord were to be brought to the knowledge of men, reformers were raised up in different parts of the world. Prominent among them was Joseph Wolffe of Asia, Irving of England, and William Miller of the United States. All began to preach the same message, at about the same time, knowing nothing of one another's work. That proves that such a movement was divinely ordered. The preaching and writings became known throughout the world. Now that it becomes necessary for a work of reformation to take place in the Church, God is raising up men out of the organized body in different parts of the world—in America, throughout Europe, and the West Indies, etc.—to call the people's attention back to the original principles for which this organization had stood in its early days, but from which it has背滑 (backslidden). But, these are branded as apostates by their fellow-men, and as going against organization. Nevertheless, God is using them to give the loud cry of Rev. 18:1-4, Isa. 58:1-12. May the eyes of all be opened to the call of this hour is the wish of the writer.

C. B. MEAD,