



Free Advent Banner

"He that Wineth Souls is Wise"

VOL. I.

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NUMBER 11

THE SPIRIT OF PROPHESY

A great Thermometer.

Q. What is to be the condition of God's church when Jesus comes in the clouds of heaven?

A. God's church will be pure, without spot or wrinkle, of one heart, one soul and one mind when Jesus comes. Ephesians 5:27.

Q. Of what purpose do the testimonies serve?

A. The testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Vol. 5:665.

Q. Do God's people know what is in the testimonies?

A. There are not many of you that really know what is contained in the testimonies. Vol. 5:664.

Q. Will the testimonies make the church better if obeyed, worse if disobeyed?

A. All these solemn admonitions will either make the church better, or decidedly worse. Vol. 5:72.

Q. What is the condition of the church?

A. As Jesus views the state of his professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, pharisaical pride, and apostasy. Vol. 5:72.

Q. Do God's people know that they are in this apostate condition?

A. What greater deception can come upon human minds than a confidence that they are right when they are all wrong;

The message of the true witness finds the people of God in a sad deception, yet honest in that deception, they know not that their condition is deplorable in the sight of God. Vol. 3:252-253.

Q. Why is it that they are in such a low Spiritual state?

A. Because they think the testimony of the Spirit of God in reproof, is uncalled for, or that it does not mean them. Vcl. 3:254.

Q. In what direction is the church (S. D. A.) traveling and what is the general opinion?

A. The general opinion is that the church is flourishing and that peace and Spiritual prosperity are in all her borders. Vol. 5:217.

Q. Did Ancient Israel believe that the strict observance of the services of the temple would preserve them from the punishment of their evil course, whether or not they repented of their wicked works. In the days of Samuel Israel thought that the presence of the ark containing the commandments of God would give them victory over the Philistines, whether or not they repented of their wicked works. Vol. 4:166.

Q. Does the same danger exist among S. D. A.?

A. The same danger exists today among God's people who profess to be the depositaries of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice . . . Neglect

to repent and obey His word, will bring as serious consequences upon God's people today as did the same sin upon ancient Israel, there is a limit beyond which He will no longer delay His judgments. Vol 4 166-167.

—L. A. C.
To be continued.)

To Leave the Organizations of Men, Does not mean to Leave the Church of the Living God of which Christ is Head.

(By Elder J. W. Manns.)

As soon as one accepts Christ, his name is enrolled in the book of life as a candidate for eternal life. This book contains the names of all who are members of the church. If we prove disloyal to Christ, and refuse to walk in the light, we thereby separate ourselves from the fold of His church, and in the day of judgment our names will be removed from the book of life. Those who are converted and are faithfully walking in all the light they have, constitute the membership of the church of Christ. These at present are scattered throughout the various denominations.

Many professed Christians entertain the idea that to separate from the denomination in which they have been reared is sacrilige; but this does not necessarily follow. If this were so, then the Reformers committed sacrilige by separating from the church of Rome. There is but one source of
Continued on page 4

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Why Cannot Negro Seventh-day Adventists Understand?

There are many hard things in the Seventh-day Adventist's denomination that the Negro cannot understand. Or that is, he says he cannot understand. Our white brethren of S. D. A. have brought Elder Thomas Murphy face to face with a few of these things which he cannot fully understand.

Elder Murphy has been a paid worker in the S. D. A. Conference for nearly eighteen years. Recently he has been dropped from the pay roll. This to him, is very hard to understand. In a letter he writes: "Will say that the Arkansas Conference asked me if I would like to live in Little Rock, then they would pay my moving expense but not any more could they promise me. They have asked my wife to teach the church school here, and she will do it, but as for me and my living, I have nothing promised me at all. Now I am sure that the Lord is suffering this trouble to come to me for some specific purpose, and that purpose surely must be for my best good and for the good of my people. I am sure that I cannot fully understand it, but God in heaven fully understands it and I know in His own time He will let me understand it as well."

If Elder Murphy will only read those statements in Testimonies Vol. 9, pages 202 and 214, he will understand just why the white man is doing just such mean tricks. Again Elder Murphy says:

"Joseph could not understand at first, why his brothers were so mean as to take him from his old father and sell him to the merchantmen of Egypt, but in a few years he understood it quite thoroughly, and in thirteen years they were made to understand it better than Joseph. So I feel that it is the very best thing that could have happened to me, by the conference taking my salary away from me at this time when everything seems so hard. Of course, it is for me to bear it as I have been in the Conference employ for about eighteen years, and it is hard for me to look up some other line of work at this time, but I am sure the Lord has a larger work for me to do than I have been doing in the past."

Now why will Elder Murphy try to justify those white brethren in doing him this mean, un-Christ-like trick? Why will he attempt to make such apologies for our white brethren laying the blame for this unrighteous deed on God? It is not God that has planned that he must go into a larger work after eighteen years of service in doing both teaching and preaching. No, indeed not. But our white brethren have planned that he go into a larger work, and that larger work is, that he now look out for himself. Elder Murphy and every other Negro ought to wake up now, and sleep no more. Other Negroes will sooner or later have to face the same treatment. Elder Murphy says again:

"Now I am persuaded to believe that the Lord desires me to go back into the same work I had in the State of Mississippi, which I left, when I went to Texas. The Lord is trying to DRIVE me back to that work again. I have written to Elder W. H. Green, and he has encouraged me to go ahead and make it pay. I have not written to any of the white brethren about it, because I do not think they are concerned in it, as they will not be concerned about it, as they will not be very much benefitted by it any way."

Elder Murphy continues: "Just think of Oakland Junior College, it has been running for many years and instead of getting better in order to help poor boys and girls to get an education, it gets worse. I mean it is continually raising up the rate of tuition, and a poor boy or girl cannot go and remain for any length of time. I talked with a student yesterday regarding that school, and he told me that it cost him at the rate of \$35.00 to \$40.00 every six weeks, and I am sure that there is not a school in this world that is any higher than that of Oakland at present, and I am sure that our God, that God who came to this world to preach the gospel to the poor is not pleased with that school charging our people all of that money in order to make somebody rich and keep us still poorer. I am sure that it is time that we Colored people were getting our eyes opened to such awful mistakes and I am sure the Lord WILL BE PLEASED IF WE DO, AND JUST AS SOON AS POSSIBLE."

Now let me ask, suppose our boys and girls do finish Oakland, unless they are Preachers, Bible-workers, little mission school teachers, or canvassers, what could they find to do in the Seventh-day Adventists' denomination? The real fact is, that the Negroes have been sleeping too long already. They are just like the "Silly Goose" in the "Bosom of the Wise old Fox." Another thing that Elder Murphy has awakened to, and that is this, let him tell it just as it is, "The white people have church school, intermediate schools, academies and colleges all over the U. S. and all over the Eastern country and we do not have one good school where we can send our boys and girls and it is no need of continually talking to the white people about it because they will only change the form but not alter the value. I think we ought to go to work and show those people better than we can tell them and let the Lord work for us along this line. I do not mean to separate from the white man

but I do mean that we ought to rise up and do something ourselves and let the white man see that we can do something and not just be looking up into his face all the time and yet we are doing something for him all the time and nothing for ourselves. Just think of this church here in Little Rock. It gives \$2.00 per member every 13th Sabbath and they have set their goal for the Harvest-gathering for \$200.20 and they will make it, and at the same time the Arkansas Conference is not able to pay me to pastor this church here. Do you see how inconsistent that is? This Conference claims that it is not able to pay but two colored men in this Conference and it is carrying many white workers. Now I feel that the Lord's hand is in this movement among the colored people in order for us to get our eyes open to just what He wants us to see."

I wonder if Elder Murphy has just now begun to see the inconsistency of our white brethren in their dealing with the Colored brethren? This has been in the denomination for the past twenty years to my knowledge, and if the Testimonies in the Southern Work are true, Sister White has had to reprimand our white leaders for their un-Christ-like relations to their Negro brethren ever since 1893. Yet they have grown no better, but worse, year by year, month by month and day by day. What will the end be?

They have forgotten the Testimonies which say: "I know that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward, or die a coward, leaving my work undone. I must follow in my Master's footsteps. It has become fashionable to look down upon the poor, and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to himself. I am more surprised

as I see those who claim to be children of God possessing so little of the sympathy and tenderness and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of our Lord's teaching." The Southern Work, P. 4.

"The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color.

He calls him His well beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel." Ib. p. 8.

"The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Jesus." Ib. p. 9.

"We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin." Ib., p. 12.

"Walls of separation have been built up between the whites and the blacks. These walls will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors. For Christ's sake, let us do something now." Ib., p. 14.

"Many among this race have noble traits of character, and keen perception of mind. If they had an opportunity to de-

velope, they would stand upon an equality with the whites." Ib., pages 15, 5.

"The fact that their skin is dark does not prove that they are sinners above the white race." Ib. p. 38.

Origin of Different Races of Men.

The following question is raised: "If all mankind sprang from Noah, the second parent of the human race, is it possible to account for the blacks, if the patriarch and his wife were white?"

The Scriptures seem to plainly teach that there was but one parentage to the present races of mankind. In the Word of the Lord by Malachi we read, "Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother by profaning the covenant of our fathers?" Mal. 2:10. Again when Paul pleaded with the heathen of Athens, speaking of the Lord's dealing with mankind, he said, "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:25, 2.

In Solomon's song we have a plain intimation of that which has been demonstrated by facts; namely the influence of the climate on the color of the skin. He says, "I am black, because the sun hath looked upon me." Song of Solomon 1:5, 6.

In harmony with the foregoing we shall quote from Bishop Horne's introduction to "The Study of the Scriptures:"

It has been ascertained that the influence of climate, and the local circumstances of air, water, food, customs, etc, are sufficient to account for the dissimilarity of different nations. If dogs taken to the frigid zone grow shaggy, and if sheep transported to the torrid zone exchange their wool for hair, why may not the human species gradually partake of the influence of climate as experience shows that it does?"

De Page, in describing his

travels around the world, says, "The tribes which frequent the middle of the Great Desert, have locks somewhat crimped, extremely fine, and approaching the woolly hair of the Negro. My own, during the short period of my travels in these regions, became more dry and delicate than usual, and, receiving little nourishment perspiration showed a disposition to assume the same frizzled and woolly appearance. An entire failure of moisture, and the excessive heat of the climate by which it was occasioned, seemed to be the principal cause of these symptoms. My blood was becoming extremely dry, and my complexion at length differed little from that of a Hindu or Arab."

Mr. Horne next quotes from Count Buffon these words: "Man, though white in Europe, black in Africa, yellow in Asia, and red in America, is still the same animal, tinged only with color of the climate. Where the heat is excessive, as in Guinea and Bengal, the people are perfectly black; where it is more temperate, as in Barbary and Arabia, they are brown; and where mild, as in Europe and lesser Asia, they are fair.

"From every circumstance, proof may be obtained that mankind is not composed of species essentially different from one another; that, on the contrary, there was originally but one individual species of men, which, after being multiplied and diffused over the whole surface of the earth, underwent various changes, from the influence of climate, from the different food and mode of living, from epidemic diseases, and from intermixture, varied infinitum, of individuals more or less resembling one another; that these alterations were at first less discernable, and confined to individuals; that afterwards from the continued influence of these things, they became more general, more sensible, and more fixed, forcing variation of the species; that these variations have been and still are perpetuated from generation, in the same manner as certain disorders and certain

maladies pass from parents to their children."

Mr. Horne continues this argument in these words:

"In further corroboration of the influence of climate on the human complexion, we may remark that there is a colony of Jews who have been settled at Cochin, on the Malabar Coast, from a very remote period of which they have lost the memory. Though originally a fair people from Palestine, and from their customs preserving themselves unmixed, they have now become as black as other Malabarians, who are scarcely a shade lighter than the Negroes of Guinea, Benin, or Angola. At Ceylon, also the Portuguese, who settled only a few centuries ago, have become blacker than the natives; and the Portuguese who settled near the Mundigoes, about three hundred years since, differ so little from them as to be called Negroes, which they resent as a high indignity."

To Leave the Organizations of Men, Does not mean to Leave the Church of the Living God of which Christ is Head.

(Continued from page 1)

authority to which Christians can pledge unswerving allegiance, and that is Christ. So long as a denomination remains loyal to Christ, we can affiliate with it; but as soon as it refuses to keep pace with the pillar of clouds as it advances toward the promised land, we are forced to choose between it and Christ; to stay longer with that organization is to become a partaker of her sins and receive of her plagues. See Rev. 18:4. The salvation of believers depends upon their loyalty to Christ regardless of earthly ties, or even of life itself. Some people go so far as to assert their allegiance to their particular denomination by declaring that they will remain members of that church as long as they live. This is a most dangerous position, and if maintained would eventually lead to a separation from Christ. This Christian cannot pledge loyalty to any

power but Christ. Our only purpose should be to maintain our membership in the one body of which Christ is the head.

Watch Your Words.

Keep a watch on your words,
my darling,
For words are wonderful
things;
They are sweet like the bees'
fresh honey—
Like the bees they have ter-
rible stings;
They can bless like the warm,
glad sunshine,
And brighten a lonely life;
They can cut in the strife of
anger,
Like an open, two-edged
knife.

Medicine.

"If you're sick with something chronic,
And you think you need a tonic,

Do something.

There is life and health in doing
There is pleasure in pursuing;
Doing then, is health accruing;

Do something.

If you are fidgety and nervous,
Think you need a doctor's ser-
vice;

Therefore, if these troubles
grieve you,

Do something."

—Selected.

"Alone With God."

"Alone with God!" the key-
note this
Of every holy life,
The secret power of fragrant
growth,

And victory over strife.
Alone with God in silent prayer
And quietness we feel
That He draws near our wait-
ing souls,
And doth Himself reveal.

Lord, Thy Word hath made me
bold—
Let Thy will, my future mold;
Let Thy love my life enfold.
Till I reach the gates of gold.
Then to all eternity,
Thou wilt share Thy home with
me;
And my King and Brother be,
Jesus Christ of Galilee!

Origin of the Great Apostacy.

What was the origin of the great apostacy? How did the church first part from the simplicity of the gospel?—By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work." During the lives of the apostles the church remained comparatively pure. "But toward the latter end of the second century most of the churches assumed a new form the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts came forward and new-modeled the cause." To secure converts, the exalted standard of the Christian faith was lowered, and as the result with its customs, practices and idols." "As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes: but while in appearance Christian, many "remained in substance pagans especially worshipping in secret idols."

Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and remuneration of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church "carries with it its customs, practices, and idols."

Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed from the Bible standard of humility,

self-denial, simplicity, and Godliness; Said John Wesley, in speaking of the right use of money; "Do not waste any part of so precious a talent, merely eye by superfluous or expensive in gratifying the desire of the furniture; in costly pictures, painting, gilding." "Lay out nothing to gratify the pride of life, to gain the admiration or praise of men." "So long as thou doest well unto thyself, men will speak good of thee." So long as thou art clothed in purple and fine linen, and farest sumptuously every day; no doubt money will applaud thine elegance of taste, thy generosity and hospitality. But do not buy their applause so dear." But rather be content, with the honor that cometh from God." But in many churches of our time, such teachings are disregarded.

A profession of religion has become popular with the world, Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respects and confidence of societies, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, reinforced by the wealth and influence of these baptized worldlings, make a still higher bid for the popularity and patronage. Splendid churches embellished in the most extravagant manner, are erected on popular avenues. The worshippers array themselves in costly fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church records, and fashionable sins are concealed under a pretense of Godliness.

Lessons In Etiquette.

A woman who entertained two American girls and an English girl was struck by the noticeable difference in their manners.

The Americans were more "sparkling" and better dressed,

but the English girl was more interesting in conversation and more thoughtful of others—and she left with her hostess a stronger impression of attractiveness than did the other girls. The United States is getting out of its pioneer age, but it has not yet taken its place among the polite nations of the world; and it never will take it until Americans learn to combine thoughtfulness in little things with vivacity and the love of active life.

Perhaps there is no time when more young women neglect to show the traits of a gentlewoman than when they are in a whirl of gaieties away from home.

Recently an American mother wrote a letter to one of her daughters who was visiting some friends in Chicago.

The letter reached the girl on the first morning of her visit. Because it was not an ordinary letter a part of it is printed here.

"I am glad that you can visit Louise," wrote her mother. "She is a dear girl, and Mrs. Mabie is motherly and lovely. Be sure to make yourself a desirable guest.

"Enter into their home life and cause as little trouble as possible, since you will be there for several weeks.

"First of all, be on time at everything, especially at meals. Get ready a little early; then, if unsuspected things cause delay, you will still be ready on time and can meet early guests or help in any emergency that may arise. If your rooms does not have a private bath and several others use the same bath room, as is likely to be the case, be sure always to give a plent of time for the others, and always leave the room neat. Hang up the bath rug, wash out the tub and wipe out the bowl after you use them, and leave everything in good order for the next person; and do not use the prettiest embroidered towels if there are any others. At the table do not dawdle through your meals, but watch your hostess, and try to finish each course as soon as she does, so that no one need wait for you. On the other

hand, if they seem to you a trifle slow, do not rush through, to sit with your hands in your lap like 'patience on a monument,' but nibble along slowly with them.

"Be careful to turn your lights every time you leave your room, so that you will not increase the bill for lighting.

"Be sure to throw the covers back over the foot of your bed and open your windows wide, so that the room can air when you go down to breakfast. Be dainty about your room. Do not get spots on the bureau cover, or muss the counter-pane; and of course never be or sit on the bed without removing the counter-pane.

Use your own stationery,—except when you write special notes for which their embossed paper would be appropriate,—and always keep a supply of stamps on hand, so that you will not need to use theirs.

"If you read a book or a magazine, be careful to replace it exactly where it belongs as soon as you have finished reading it.

"Consult Mrs. Mabie or Louise about your dress for special occasions, so that you will wear your prettiest things when they wish you to, and so that your dress will be in harmony with Louise's.

"When a young man calls on Louise, meet him pleasantly and enter into conversation, but be sure to make some easy excuses to leave the room, so as to let them have at least a few minutes together; and whatever you do, do not try attract him from her.

"Of course when she invites someone especially to see you or when several young men come together, it will not be necessary to leave the room; but do not monopolize any one man; talk to each one a while, if convenient.

"Try to contribute something to the table talk without monopolizing the conversation, and ask questions to bring out interesting experiences or information.

"At a dinner party notice when the table turns. That means when the hostess talks to the person on her left, all

should follow her example, or some will be out of conversation. Of course, you would not abruptly stop in the midst of a topic with the person on your right, but as soon as you can gracefully do so turn to the person on your left.

"Round the house in the mornings have with you some sewing or a book, so that no one will feel that you need to be entertained. On the other hand, always be ready to go anywhere or to do anything that may be suggested.

"You are the only one who has no regular duties; so try to do something for all the others."

What Does It Matter?

"What does it matter while here upon earth
The name or the title we bear,
If God gives you in honor,
The new name over there?"

Back Bone.

When you see a fellow—mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes,
Bowing low to wealth and favor,
With abject uncovered head,
Ready to retract and waver,
Waiting to be turned or led—
Walk yourself with firmer bearing,
Throw your mortal shoulders back;
Show your spine has nerve and marrow;
Just the things which he must lack!

Give The Best.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will follow,
A strength in your utmost

needs;
Have faith, and a score of hearts will show
Their faith in your words and deeds.

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