



Free Advent Banner

"He that Wineth Souls is Wise"

Vol. II

SAVANNAH, GA., JUNE-JULY, 1923

Number 10

HE LOST HIS CHURCH MEMBERSHIP

Jesus Christ was brought up in the City of Nazareth. Luke 4:16. He was a member of the synagogue at that place until He was "about thirty years of age." Luke 3:23. At that time—A. D. 27, in the fifteenth year of Tiberius Caesar, who began to reign with his stepfather Augustus in A. D. 12, news reached Nazareth of the great reformatory movement that was carried on by God through John the Baptist. Leaving His tools, Jesus went to the River Jordan and was baptized therein by John. The time had come for Him to take up His earthly ministry. He was to go forth in the fulfillment of that wonderful prophecy that is to be found in the 61st chapter of Isaiah. His work was one of revival and of reformation. After His baptism and temptation, He returned to His church at Nazareth in which He had held His membership, with the object of getting some of the members to accompany Him in His work. To make plain His mission to them, Providence ordered it that "there was delivered unto Him the book of the Prophet Esaias. And when He had opened the book, He found the place where it was written: The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives; and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat

down. . . . And He began to say unto them, This day is this Scripture fulfilled in your ears." Luke 4:17-21.

That Scripture was well understood to be written concerning Messiah's mission. And if it is fulfilled upon the one who read it, then, logically, that one is Messiah. To them Messiah must come "of the seed of David, and out of the town of Bethlehem, where David was," John 7:42, but this is Nazareth; forgetting, however, that He was brought up at Nazareth, to fulfill the Scripture. "That He shall be called a Nazarene." Matt. 2:23. But another difficulty had confronted them, which was this: Jesus "sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Heb. 7:14. They reasoned that Jesus was not the Messiah, for He did not belong to Bethlehem; and that He should not attempt "to preach the gospel," because He was not of the lineage of Levi from whom the priesthood had descended.

"After He had declared His mission to them, they denied it by reminding Him that He was only Joseph's Son, a poor carpenter." Mark 6:1-6; Luke 4:22.

On that very day, the Saviour lost His membership in that synagogue. There was an uproar in the synagogue. "All they in the synagogue," declares Luke, "when they heard those things," that Jesus had said to them, "were filled with wrath. And they rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon

COMPLAINTS OF THE NEW YORK CHURCH ACTIONS OF THE EXECUTIVE COMMITTEE

Since January, 1923, the Executive Committee had been receiving complaints from members of the New York Church against Elder L. A. Clement, the pastor. Feeling that Elder Clement had been misunderstood by some of the brethren, I did not interest myself very much to make an investigation of the complaints, until late in April. During the first of April while I was away in Cuba, members of the New York Church wrote letters inclosing money for transportation, urging that I come to New York at once for the purpose of investigating and setting in order things that were wanting.

On the 26th of April, I hurriedly left for New York, arriving there Sabbath morning, the 28th. Upon my arrival at the church at 10 a. m., I found that a number of changes had been effected in the Sabbath School. Among them was the elimination of the Sabbath School quarterlies in the Sabbath School. Notwithstanding the Executive Committee of the General Assembly has adopted the resolution that the Sabbath School quarterlies (published by the Pacific Press Publishing Association, at Mountain View, Calif., a corporation of Seventh-day Adventists,) be used in all of our churches. I also found that lessons for Sabbath School study were those which had been prepared by Elder Clement and others; and were also copies of lessons used by the People's Christian Church, of which El-

der E. E. Franke (white) is the founder and pastor. In fact, there was an underground current planned by Bro. Clement and others, to take the church property of Free Seventh-day Adventists into the People's Christian Church organization.

Clement had even called a supposed business meeting (of which meeting no minutes could be found in the Church Record Book), and appointed himself, with others, as trustees of the New York Church property, which was contrary to our constitution and by-laws, as will be seen in the Year Book and Directory of Free S. D. A., page 18, article 6, sections 1 and 2.

We regret very much of having found such conditions existing in our New York Church. After making a thorough investigation, I decided, and called a meeting of the Executive Committee to convene in New York on May 15th.

On the second of May, the following list of charges as had been given orally to the committee was mailed to Elder Clement:

New York City, N. Y., May 2.
Elder Livingston A. Clements,
107 West 143rd Street,
New York Ctiy.

Dear Brother Clements: The Executive Committee of the General Assembly of the Free Seventh-day Adventists has received a complaint from members of the New York Church of Free Seventh-day Adventists against you, which complaint is specified as follows:

1. That you have caused one E. E. Frank, a minister of the People's Christian Church of New York, to assume the authority to promulgate the doctrines and tenets of his church among members of the New York Church of Free Seventh-day Adventists, over which you were delegated to preside and as a result thereof, created dissension among the members of said New York Church of Free Seventh-day Adventists; and by reason of the same, the disintegration of the church is imminent.

2. That in violation of the by-laws of the General Assembly of the Free Seventh-day Adventists you have appointed trustees other than in the man-

ner provided in said by-laws and the constitution.

3. That you attempted to incorporate the said New York Church of Free Seventh-day Adventists without the consent and approval of the General Assembly as provided in the said by-laws and constitution of said Assembly.

4. That you have failed to furnish or cause to be furnished monthly reports of the New York Church of Free Seventh-day Adventists to the General Assembly as provided by its by-laws and constitution.

5. That your conduct generally has been calculated to and did impair and disrupt the function, principles and tenets of the New York Church of the Free Seventh-day Adventists, and generally prejudicial to the growth and development of said church.

You are requested to answer the charges or complaint so made against you as above specified before the Executive Committee of the General Assembly of Free Seventh-day Adventists on or before the 15th day of May, 1923, and the committee will meet at St. Luke's Hall, 127 W. 130th St., New York City, on the 15th day of May, 1923, at 8:30 p. m., to hear and determine such charges, and at which time you are directed to be present, with any witnesses you may wish to invite.

Yours in Christian kindness,
J. W. MANNS,
President of the General Assembly of Free Seventh-day Adventists Church.

Before the committee meeting convened, (which was scheduled for the 15th of May) additional charges signed by the members of the church were made against Bro. Clements. The charges which follow were mailed to Bro. Clements on May 10:

New York, May 10, 1923.
To the Eecutive Committee of
the General Assembly of Free
Seventh-day Adventists.

Greetings: We, the undersigned members of the New York Church of Free Seventh-day Adventists, beg to submit the following charges against the pastor, Elder L. A. Clements:

1st. That Elder L. A. Clements publicly declared from the pulpit that he was no longer a

Free Seventh-day Adventist.

2nd. That if we wanted to hear the doctrines of Free Seventh-day Adventists, we would have to go elsewhere.

3rd. That he has refused to conduct quarterly business meetings, giving reports, that the members may know the financial condition of the church.

4th. That he advised the secretary to make no reports to the General Assembly of Free Seventh-day Adventists, 610 West 36th street, Savannah, Ga.

5th. That Elder Clements, on Tuesday night, May 1st, refused the president of the General Assembly of Free Seventh-day Adventists the right to occupy the pulpit of the New York Church of Free Seventh-day Adventists.

6th. That Elder Clements excluded the use of Sabbath School Quarterlies in the Sabbath School, and accepted lessons prepared by the People's Christian Church. In fact, he has ceased to preach the doctrines of Free Seventh-day Adventists.

Signed: Emma L. Wise, Amelia Clarke, Celeste Howard, secretary; E. Salmons, Elizabeth Salmons, Frank Wise, Arthur Jones, Minnie Allen, Lizzie Anderson, Etta Marshall, Manuel Ramos, Rosa Patterson.

41-43 West 135th St.,
New York, May 10, 1923.
Elder Livingston A. Clements,
107 West 143rd Street, New
York City.

Dear Brother Clements: You will please take notice, the Executive Committee of the General Assembly has received additional charges against you, which charges will be considered at its meeting to be held Tuesday night, May 15th, at 8:30 o'clock at St. Luke's Hall, room 6, No. 127 West 130th St., New York. A copy of the charges is herewith enclosed.

Wishing you much of the Spirit of God to guide you right, I am,

Your brother in Christ,
J. W. MANNS,
President Gen. Assembly Free
S. D. A.

P. S. You may bring any witness you wish.

2407 Seventh Avenue,
New York, May 18, 1923.
Elder Livingston A. Clements,

107 West 143rd St., New York City:

Dear Sir: Enclosed you will find a copy of the determination of the committee in respect to the charges preferred against you by the members of the New York Church of Free Seventh-day Adventists, a local Church under the jurisdiction of the General Assembly.

By virtue of said determination, you are hereby directed to forthwith surrender possession of premises No. 49 West 139th Street, New York City, to Elder W. L. Blunt and to turn over to him the personal effects of said church.

Very truly yours,
EXECUTIVE COMMITTEE,
of the General Assembly of
Free Seventh-day Adventists.

By: JOHN W. MANNS,
Chairman.

Minutes of a Special Meeting of the Executive Committee of the General Assembly of Free Seventh-day Adventists, held in Room No. 6, of St. Luke's Hall, No. 127 West 130th St., New York City, on Tuesday, May 15th, 1923, at 8:30 p. m.
Present: John W. Manns, President; W. L. Blunt, D. E. Williams, being a majority of the members of the Executive Committee of said General Assembly.

The committee met for the purpose of hearing and determining certain charges preferred against Livingston A. Clement, Elder in charge of New York Church of Free Seventh-day Adventists, a local church of this denomination under the jurisdiction of said General Assembly. Elder John W. Manns, President of the General Assembly and Chairman of the Committee, opened the meeting of the committee.

Elder Livingston A. Clement was called to answer said charges, but made no appearance and his default was thereupon noted. The committee then read the charges specified in the written complaint, dated May 10th, 1923, signed by the members of New York Church of Free Seventh-day Adventists, and which said charges were previously presented to this committee orally, and a notice thereof mailed by this committee on May 2nd, 1923, to said

Clement with the direction that he answer said charges before this committee on the 15th day of May, 1923, at 8:30 p. m., in Room No. 6 of St. Luke's Hall, No. 127 West 130th Street, New York City; and proof of the due service of said complaint upon the said Clement having been offered, and due deliberation upon such charges having been had by this committee.

Now, therefore, this committee, by virtue of the powers vested in it by the Constitution of the General Assembly of Free Seventh-day Adventists, does hereby

Order that the said charges, not having been disproved by said Clement, he is hereby adjudged guilty of the charges specified in said complaint, and he is hereby removed from his office of Elder of said New York Church of Free Seventh-day Adventists, and his credential and authority heretofore given to him by the General Assembly of Free Seventh-day Adventists be and the same hereby is revoked, and the said Clement is hereby expelled from this denomination for his violation of the Constitution, tenets, principles and doctrines of the Church of Free Seventh-day Adventists; and it is further

Ordered, that Elder W. L. Blunt be and he hereby is appointed temporarily by this committee to take charge of the New York Church of Free Seventh-day Adventists, and to act as its Elder until the further action of this committee or the General Assembly.

Dated, New York, N. Y., May 18th, 1923.

JOHN W. MANNS,
W. L. BLUNT,
D. E. WILLIAMS,
Executive Committee.

Signed:
J. W. MANNS.

CONDITION OF OUR PEOPLE

Part II.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

Note—The remnant (S. D. A.) church will be victorious

and will go through to the kingdom.

"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting, soon to take place, we shall be better able to measure the strength of Israel." Vol. 5:80.

"Everything is to be shaken that can be shaken." Vol. 1:355.

"Soon God's people will be tested by fiery trials and the great proportion of those who now appear to be genuine and true will prove to be base metal.

----- To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice and loyalty from their treason." Vol. 5:136.

"The mark of the beast will be urged upon us. . . . In this time, the gold will be separated from the dross in the church." Vol. 5:81.

"And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them." Vol. 5:463.

"Satan will sorely harass the faithful, but, in the name of Jesus, they will come off more than conquerors." Vol. 5:81-82.

In the chapter in Early Writings, pages 269-272, entitled "The Shaking" two classes of people among S. D. A. are brought to view. Both classes are members of the church. One class "with strong faith and agonizing cries, pleading with God." The other class "did not participate in this work of agonizing and pleading. They were not resisting the darkness around them and it shut them in like a thick cloud."

Then the servant of the Lord when shown this scene by the angel asked the meaning of the

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The Editor wishes the readers
of the Banner to please take
NOTICE! NOTICE! NOTICE!

We have recently organized
what is now known as "The Ban-
ner Publishing Association," a
legal corporation of Free Sev-
enth-day Adventists.

The first work of the Associa-
tion will be the publication of
a new book entitled, "The Col-
ored Man's Origin and History
in the Light of the Bible." The
history is written by Elder Louie
Mignott, of Jamaica, B. W. I.,
and is the best the writer has
ever read on the origin of the
Negro. Every person, both
white and black, should secure
a copy, if you would know the
truth of the Negro race in the
light of the Bible.

The association hopes to place
the book on the market by the
latter part of this year.

Subscriptions by gifts and
loans are now being taken. Re-
ceipts up to date:

W. L. Blunt.....	\$200.00
J. W. Manns.....	50.00
H. H. Clarke.....	10.00
D. E. Williams.....	25.00
I. Johnson	5.00
John Sperry	5.00
R. M. Mims	5.00
Mrs. F. M. Manns.....	5.00
Miss E. E. Dennison.....	10.00
James Washington	5.00
J. V. Williams.....	5.00
J. H. Cummings.....	5.00
Miss V. E. Manns.....	2.00
Miss M. F. Manns.....	2.00
Mrs. L. L. Johnson.....	10.00

Total\$344.00

Fifteen hundred (\$1,500.00)
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the next to send us in a check?
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from \$25.00 to \$100.00 or more?
The Association will pay inter-

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ing interest will be furnished by
writing J. W. Manns, President,
or Mrs. L. L. Johnson, Secretary-
Treasurer of "The Banner Pub-
lishing Association." Make all
checks and money orders pay-
able to The Banner Publishing
Association.

but they steeled the hearts of
the people against Jesus. Their
history should be a solemn warn-
ing to us. We need never ex-
pect that when the Lord has
light for His people, Satan will
stand calmly by, and make no
effort to prevent them from re-
ceiving it. He will work upon
minds to excite distrust, jeal-

The Banner Publishing Association, being especially in-
terested in the publication and circulation of the above named
History of the Negro Race, I therefore subscribe \$.....
to be paid in ninety days as follows: \$..... herewith in-
closed; the balance \$..... to be paid in two monthly
payments.

Signed.....

HE LOST HIS CHURCH

Continued from Page One

their city was built, that they
might cast Him down headlong." Luke 5:28, 29.

For what was He excommuni-
cated? For telling them the
plain truth.

Not only did they cast Him
out of the synagogue, but they
had intended to have "cast Him
down headlong" over a great
precipice and thus ended His
life. Reminding them of this in-
cident, He said: "They shall put
you out of the synagogues; yea,
the time cometh, that whoso-
ever killeth you will think that
he doeth God service." John
16:2.

In closing I shall cite the fol-
lowing from the Testimony,
which is a warning to us as a
people: "The Jews were looking
for the Messiah; but He did not
come as they had predicted that
He would, and if He were ac-
cepted as the Promised One,
their learned teachers would be
forced to acknowledge that they
had erred. These leaders had
separated themselves from God,
and Satan worked upon their
minds to lead them to reject the
Saviour. Rather than yield
their pride of opinion, they
closed their eyes to all the evi-
dences of His Messiahship, and
they not only rejected the mes-
sage of salvation themselves,

ousy and unbelief. Let us be-
ware that we do not refuse the
light God sends, because it does
not come in a way to please us.
Let not God's blessing be turned
away from us because we
know not the time of our visita-
tion. If there are any who do
not see and accept the light
themselves, let them not stand
in the way of others. Let it not
be said of this highly favored
people, as of the Jews when the
good news of the Kingdom was
preached unto them, 'They en-
tered not in themselves, and
them that were entering in they
hindered.'

We are taught in God's Word
that this is the time, above all
others, when we may look for
light from heaven. It is now
that we are to expect a refresh-
ing from the presence of the
Lord. We should watch for the
movings of God's providence as
the army of Israel watched for
'the sound of a going in the tops
of the mulberry trees,'—the ap-
pointed signal that Heaven
would work for them." Testi-
mony, Vol. 5, p. 728.

Let man be careful how he
casts contempt upon the great
reformatory work among God's
people. Let him be careful that
he does not attempt to cast it
down "headlong," by rejecting
it as the Jews had attempted to
do with the Saviour.

H. LOUIS MIGNOTT.

CONDITION OF OUR PEOPLE

Continued from Page Three

shaking she had seen.

Question. What causes this shaking among God's people?

Answer. "I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans." E. W. 270.

Q. From whom does the straight testimony come?

A. ". . . . called forth by the counsel of the true Witness." E. W. 270.

Q. Who is the True Witness?

A. "Jesus." Rev. 3:14.

Q. How does Jesus counsel his people?

A. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:1-2.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the testimonies of his spirit." Vol. 5:661.

Note—God gives the message to Jesus—Jesus to the Angel—and the Angel to the prophet, and the prophet writes it down for our admonition.

Q. To whom is this straight testimony given?

A. "Laodiceans." E. W. 270.

Q. Who are the Laodiceans?

A. "The Laodicean message applies to the people of God who profess to believe present truth." Vol. 4:87. See Vol. 1:186; 3:252.

Note—Here we see a straight testimony from Jesus, through the testimonies to S. D. A.

Q. What effect will this have on the heart of the one who receives this straight testimony, and what will he then do?

A. "This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth." E. W. 270.

Note—They exalt the standard in their own lives, repenting and confessing their sins and

then pour forth the straight truth.

Q. What effect does this message have on the S. D. A. who do not receive it?

A. "Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." E. W. 270.

Note—This straight testimony divides the S. D. A. church into two companies. One company seeing the high standard God has set for them and seeing their own condition, agonize and cry to God and put away their sins. The other company reject the straight testimony, rise up against it, and continue in their evil ways, both companies remaining in the church until the persecution which is brought on by the loud cry.

Q. After God's people have exalted the standard in their own lives what is the condition of the class who receive this straight testimony and exalt the standard in their own lives?

A. "I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armour from their head to their feet. They moved in exact order, like a company of soldiers." E. W. 271.

Q. After God's people (those who have exalted the standard in their own lives and have poured forth the straight truth and become of one heart, one soul, one mind), how do they speak forth the truth to the world?

A. "I heard those clothed with the armor speak forth the truth with great power." E. W. 271.

Q. What had made this great change among those who were speaking forth the truth (to the world) with great power?

A. "I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the Third Angel.'" E. W. 271.

Q. What effect did this speaking forth the truth with great power have upon the wicked and unbelievers of the world?

A. "My attention was turned

to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God." E. W. 272.

Q. What effect did this persecution caused by the loud cry of the third angel's message have upon those in the S. D. A. Church who had risen up against the straight testimony.

A. "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats and abuse, they will cowardly take the side of the opposers." Vol. 5:136. See Vol. 5:81. E. W. 271. G. C. 608.

Q. When the unfaithful ones among God's people joined the ranks of the enemy who took their places?

A. "In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God." Vol. 8:41. See E. W. 271.

Q. What is the view given of God's true people during the time of trouble?

A. "Darkness thickened around them, yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: 'Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation.' . . . Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty shaken down on every side. I earthquake. Buildings were then heard a triumphant shout of victory, loud, musical and clear. I looked upon the com-

pany, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance." E. W. 272.

Q. What is the view given of the wicked at the time God's people are delivered?

A. "Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones." E. W. 272-273.

Note—God's people are divided into two companies by the straight testimony called forth by Jesus through the Testimonies. Both companies remain in the church. The company that receive this straight testimony and humble their hearts before God and pour forth the straight truth and become of one heart, one soul, and one mind, receive the "Latter Rain." (This company is greatly in the minority) and they give forth the third angel's message with power to the world which brings the persecution that ends in the death decree upon God's people. The other company in the S. D. A. Church who do not receive this straight testimony, rise up against it, become indifferent, the angels of God leave them. They still remain in the church until after the outpouring of the Holy Spirit which is the latter rain which brings the great persecution. Then they join the ranks of the enemy and become the most bitter persecutors of God's true people. (This company is greatly in the majority). Their places are taken by the honest in heart who come in under the loud cry.

Q. What message has God given to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may receive the latter rain and be fitted for the loud cry of the third angel's message?

A. "It (Laodicean Message) is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud

cry of the third angel." Vol. 1:186.

Q. Those who do not heed this fearful message what is the charge given the angels?

A. "If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels." Vol. 1:187.

Q. Who have heeded the counsel of the true witness?

A. "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." Vol. 1:187-188.

Q. Will this fearful (Laodicean) message do its works?

A. "This fearful message will do its work." Vol. 1:186.

Now let us give a careful study to the Laodicean message and as we study it may each one ask himself, "Lord is it I."

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art luke warm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

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

"Behold, I stand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:14-20.

Note—Here is a class of people living just before the Lord comes, who believe they are so spiritually blessed of God that they are almost ready for translation. (They are in need of nothing) when the straight testimony comes from the faithful and true witness that they are not even Christians (they are wretched and miserable and poor and blind and naked) the true witness counsels them to buy ("We must buy—be zealous and repent of our lukewarm state.") Vol. 1:142. Faith that works by love and the righteousness of Christ. No one can be a Christian without the righteousness of Christ and without faith that works by love. The true witness says this class of people are unable to tell right from wrong and do not know their own true standing before God. Of all the messages to the churches from the time of John the Revelator down to the coming of Jesus in the clouds of heaven, showing the spiritual condition of the churches in different periods of the Christian era, the Laodicean Church is the only one in which Jesus has no words of praise. Examine the messages in the second and third chapters of Revelation. The only hopeful thing about the message is that the day of salvation has not closed and that Jesus is knocking at the door of their hearts and if they will open to him he will come in and sup with them.

Q. To what people does the Laodicean message apply?

A. "The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time." Vol. 3:252. See Vol. 1:186. Vol. 4:87.

Note—This does not mean that every individual among God's people are in this Laodicean or apostate condition. When Ancient Israel had apostatized in the time of Elijah, God had 7,000 who had not bowed the knee to Baal. So when modern Israel has apostatized God has a remnant who are keeping their garments spotless. But nearly all of them, the great majority are in this Laodicean condition.

Q. What was the condition of God's people in 1844?

A. "A spirit of solemn and earnest prayer was everywhere

felt by the saints. A holy solemnity was resting upon them. . . . God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality." E. W. 239. See G. C. 401-403.

Q. What will be the condition of God's people at the time of the latter rain?

A. "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." Vol. 5:214.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children." G. C. 464. See Vol. 1:187-188, Vol. 5:216. Vol. 9: 126.

Q. What power will attend the people of God at that time?

A. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." G. C. 611-612.

Note—Are we as a people without spot or wrinkle? Is this great power accompanying the third angel's message now? Are there any Achans in the camp of Modern Israel today? Is there any strife, division or turmoil now? What does God say is our true condition? Shall we accept the spirit of prophecy

version of our condition as a people and the remedy? See Vol. 5:682.

In order to show the true condition of God's people at the present time we will trace their condition from 1844. As we have shown heretofore in 1844 God's people were ready to meet their Lord, of one heart, one soul and one mind.

Q. What was the condition of many of God's people in 1852?

A. "Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world, and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal like the nominal churches, from which they but a short time since separated. The words addressed to the Laodicean Church describe their present condition perfectly. . . . The time has come when a large portion of those who once rejoiced and shouted aloud for joy in view of the immediate coming of the Lord, are on the ground of the churches and the world. . . . Many of these professed Christians dress, talk, and act like the world, and the only thing by which they may be known is their profession." E. W. 107-108.

Note: Please notice all through the study the words "many" and "few." How they are used and to whom God applies them.

Q. What was the condition of many of God's People in 1856. (See P. 127 for date.)

A. "I have seen an angel standing with scales in his hand, weighing the thoughts, and interests of the people of God, especially the young. . . . Oh, what a solemn moment! the angel of God standing with scales, weighing the thoughts of his professed children—those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to Heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it, but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interests of the

people of God. Said the angel, 'Can such enter Heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish.' " Vol. 1:124-125.

"As I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and lowly Jesus and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions, 'Cut loose! cut loose! lest he appoint you your portion with hypocrites and unbelievers outside the city. Your profession will only cause you greater anguish and your punishment will be greater because ye knew his will, but did it not.' . . . Child-like simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God." Vol. 1: 133.

Q. In 1856 were we getting better or worse?

A. "Oh, the pride that was shown me of God's professed people! It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. . . . They advance every month in pride, covetousness, selfishness and love of the world." Vol. 1:135-136.

Q. What was the condition of God's people in 1860?

A. "I was shown the low state of God's people; that God had not departed from them, but that they had departed from him and had become lukewarm. They possess the theory of the truth, but lack its saving power." Vol. 1:210.

Q. Is a lukewarm condition pleasing to God?

A. "It would be more pleasing to the Lord if lukewarm professors of religion had never named his name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling-block to unbelievers, and evil angels exult over them, and taunt the angels of God with their crooked course. Such are a curse

to the cause at home or abroad. They draw nigh to God with their lips, while their heart is far from him. . . . And I saw that the Lord was whetting his sword in Heaven to cut them down. Oh that every lukewarm professor could realize the clean work that God is about to make among his professed people. Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God." Vol. 1: 188-190.

Q. What was the condition of God's people in 1865? (See P. 466 for date).

A. "The cause of God in many places is not improving. Soul work is needed. The people are overcharged with surfeiting and drunkenness, and the cares of this life. They are entering deeper and deeper into a spirit of worldly enterprise." Vol. 1: 469.

Note—Always keep in mind that as God had 7,000 in ancient Israel who had not bowed the knee to Baal, so at this time God has a remnant who are true to him, but in comparison to the whole they are only a few.

Q. What was the condition of our young people in 1865?

"The young want just what they have not, namely, religion. Nothing can take the place of this. Profession alone is nothing. Names are registered upon the church-books upon earth, but not in the book of life. I saw that there is not one in twenty of the youth who knows what experimental religion is. They serve themselves, and yet profess to be servants of Christ but unless the spell which is upon them be broken, they will soon realize that the portion of the transgressor is theirs." Vol. 1:504-505.

Q. What was our condition in 1868?

A. "I saw but few who stood in the light, having discernment and spirituality to discover these stumbling blocks and remove them out of the way. . . . God's professed people are selfish and self-caring. They love the things of this world, and have fellowship with the works of darkness. They have pleasure in unrighteousness. They have not love toward God, nor love for their neighbors. They are idolaters, and are worse, far worse, in the sight of God, than

the heathen, graven-image worshipers who have no knowledge of a better way. . . . I have stated before them that from what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God's own appointed way." Vol. 2: 439-445.

Q. What was the condition of God's people in 1882? (See P. 62 for date).

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. . . . The Lord's hand is not shortened that he cannot save, nor his ear heavy that he cannot hear; but it is our sins that have separated us from God. The church is corrupt because of her members who defile their bodies, and pollute their souls." Vol. 5:78-79.

Q. Did God's people know that they were in this apostate condition or were they under a delusion?

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. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and his testimony must be correct." Vol. 3:252-253. See Vol. 5:84, 217.

Q. In 1882 were we coming up on higher ground or gradually getting worse?

A. "The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt." Vol. 5:217.

Q. In 1889 (for date see P. 650) were we growing in spirituality and coming nearer to God or was there a greater departure from that simplicity which God

has said should characterize the life of his followers?

A. "I have almost despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of his followers." Vol. 5:663.

Q. In 1903 (for date see P. 104 and 247) were we still sinking deeper into apostasy?

A. "Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world." Vol. 8:118-119.

"One who sees beneath the surface, who reads the hearts of all men, says of those who have had great light: 'They are not afflicted and astonished because of their moral and spiritual condition.' 'Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them.' . . . The heavenly Teacher inquired: 'What stronger delusion can beguile the mind than the pretense that you are building on the right foundation, and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? O, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich, and increased with goods, and in need of nothing, while in reality they are in need of everything.'"

"God has not changed toward his faithful servants who are keeping their garments spotless. But many are crying, 'Peace and safety,' while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession, and receive the truth as it is in Jesus, they will never enter Heaven. When purification shall take place in our ranks, we shall no longer rest at ease. Boasting of being rich and

increased with goods, in need of nothing."

"Who can truthfully say, 'our gold is tried in the fire; our garments are unspotted by the world?' I saw our instructor pointing to the garments of so-called righteousness. Stripping them off he laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered their defilement and rottenness of character? How is the faithful city become an harlot? My Father's house is made a house of merchandise, a place whence the Divine Presence and glory have departed! For this cause there is weakness, and strength is lacking.'" Vol. 8:249-250.

In 1915 the writer attended our Camp Meeting at Huntington Beach, California, and Elder Warren had a meeting for "His Children." There were about forty present. He asked different ones pointed questions, finally he called upon a lady missionary who had recently returned from China, after a five years' absence from Southern California, and asked her this question: "What is the condition of our people here at the present time as compared with their spiritual condition five years ago when you left for China? Are we getting better or worse?" The writer will never forget this Sister's answer. With tears running down her cheeks she said, "Oh Elder Warren, if I had known you were going to ask me this question I would have never come to the meeting." She then said in substance, "They are getting worse, worse, worse; they have gone down, down, down, and then she cried, saying you people here cannot realize how rapidly we are backsliding unless you could get away for five years and then return as I have. She then gave the illustration of people sitting in a poorly ventilated room, not being able to notice the impure condition of the air in the room so much as one coming in from the outside.

In 1916 at the San Diego, California, Camp Meeting, the writer heard Elder I. H. Evans give a discourse on the Laodicean Message. In this sermon he said in substance. We do not keep the Sabbath as sacredly as we used to. We do not have the

reverence for the house of worship as we once had. We do not live the health reform as God's people did in the early days of the message. We do not dress as nearly in accord with God's word as we once did. Our people are following the ways of the world now more than they did in the early history of this people, etc., etc.

Note—Yet on every hand we hear the peace and safety cry. "How abundantly God is blessing us, we will soon be in the kingdom. Just remain faithful a little longer. The message will soon have gone to every kindred, nation, tongue and people and then we will go home." It is true the message will soon have been given. God is abundantly blessing it, but certain destruction awaits many of God's professed people if they do not repent and give their hearts to the Lord.

Q. What is the condition of God's people at the time when the straight testimony called forth by the counsel of the True Witness to S. D. A. caused the shaking?

A. "The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded." E. W. 270.

Note—Study the testimonies and see what God requires of his people and then compare it with what we are doing and you will see that this prophecy (if not entirely disregarded) is now being fulfilled.

"I ask, Wherein have those who profess confidence in the Testimonies sought to live according to the light given in them? Wherein have they regarded warnings given? Wherein have they heeded the instructions they have received?" Vol. 5:663.

Q. Does a profession of Christianity amount to anything in the sight of God unless accompanied by true humble, willing obedience to his requirements?

A. "Christ's followers are required to come out from the world and touch not the unclean. . . . A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to His requirements designates the children of his adoption, the recipients of his grace,

the partakers of his great salvation. Such will be peculiar, a spectacle unto the world, to angels and to men. Their peculiar, holy character will be discernable, and will distinctly separate them from the world, from its affections and lust." Vol. 2: 441.

"John declared to the Jews that their standing before God was to be decided by their character and life. Profession was worthleses. If their life and character were not in harmony with God's law, they were not his people." D. of A. 107. See Vol. 1:133, 137, 160, 162, 188. Vol. 4:166-167. Vol. 5:83, 214, 219, 222, 661-662. G. C. 463-464, 487.

Q. Have we gone down, down, down, in our apostasy until God said the time has come for a thorough reformation?

A. "The time has come for a thorough reformation to take place." Vol. 8:251.

Note—Has this reformation taken place? Is it time for it? Are we running ahead of the angel when we do what he asks us to do?

Q. Is God now calling for Nathans, Elijahs and Johns?

A. "God calls for men who, like Nathan, Elijah and John, will bear His message with fearlessness, regardless of consequences; who will speak the truth, though to do this calls for the sacrifice of all they have." G. W. 150. See Vol. 5: 709. Cap. & Res. of Israel 675.

"I have waited anxiously, hoping that God would put his Spirit upon some, and use them as instruments of righteousness to awaken and set in order his church." Vol. 5:663.

Q. How much light is shining upon S. D. A.?

A. "Upon us is shining the accumulated light of past ages." Vol. 8:115.

Q. Is our apostasy greater than the apostasy of Israel?

A. "I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what he had done for them. Said the angel, 'Ye have done worse than they.'" Vol. 1:129.

Note—This is the greatest

apostasy of the ages because of our great light. The greater the accountability and if God's people fall the greater the apostasy. See Vol. 1:231 bottom 232 top; P. & P. 584 top.

Q. What are the two salient points of doctrine that God's true people are loyal to and over which the great battle will be fought, in the conflict when company after company, from the Lord's army join the foe and tribe after tribe from the ranks of the enemy unite with the commandment-keeping people of God?

A. "An angel flying in the midst of Heaven put the standard of a Immanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line and let those who are loyal to the Commandments of God and the Testimony of Christ now take their position.'" Vol. 8:41.

Note—The battle with the world is over the commandments of God and in the church (S. D. A.) The testimony of Jesus which is the spirit of Prophecy.

GOSPEL FINANCE

Who owns the world? 1 Cor. 10:26; Ps. 50:7-12.

Who gives us our corn, oil, silver and gold? Hosea, 2:8, 9; Haggai 2:8.

To whom do we belong? Ps. 24:1.

Why do we belong to God? Isa. 45:12.

We are His by virtue of creation.

Give an additional reason why we belong to God. 1 Cor. 6:20; 1 Peter 1:18, 19.

We are his by virtue of redemption.

Does the man who pays rent forget that he has a landlord?

Answer.—No.

When man was placed in the garden, what did God reserve as His to keep before man the fact that He was the possessor of all things? Gen. 2:16, 17.

Since the fall has the Lord reserved anything as his to keep before man the fact that He is the possessor of all things?

Answer.—Yes, the tithe. Gen. 14:18-20.

To whom did Abraham teach God's truth? Gen. 18:19.

Answer—His family.

What did Jacob (Abraham's

grandson) pledge himself to do? Gen. 28:22.

If we are Christians, and therefore Abraham's seed, what will we do? Gal. 3:29; John 8:39.

Note—In harmony with the above we can see not only that all should pay tithe, but that parents should teach their children to do so.

What system was followed by Israel to sustain the sanctuary service? Lev. 27:30-33.

How does Paul say the gospel workers in this age are to be supported? 1 Cor. 9:13, 14.

Note—If we had only the two texts above (Lev. 27:30-33; and 1 Cor. 9:13, 14) we would clearly understand our duty in regard to supporting gospel workers, as Leviticus states how it was done before Christ, and Corinthians states that we are to support them in the same way this side of the cross.

What made the church at Corinth inferior to other churches? 2 Cor. 12:13.

What is meant by the expression, "Was not burdensome"? 2 Cor. 11:7, 8.

Note—This text clearly states that he had not instructed this church on gospel finance and educated them to live the same.

When he saw that the course he had followed in this had made this church inferior, what did he do?

Answer—He confessed his sin. 2 Cor. 12:13, last clause.

What did Christ teach about this truth? Matt. 23:23; Luke 11:42.

Note—Christ here places his sanction on tithe paying. He states that we should be careful to tithe even the small garden vegetables. This principle would also apply in tithe on eggs, milk, butter, and small things that are sometimes overlooked.

What additional reasons can we give why we should obey God?

Because he teaches us to farm, etc. (Isa. 28:23-29), and gives us power to get wealth. Deut. 8:18.

In the days of Nehemiah when Israel failed to pay tithe, what did the workers do?

Answer—Went to their fields. Neh. 13:10.

What did Nehemiah do? Neh. 13:10-13.

What does Nehemiah say in verse fourteen?

Note—If it was a "good deed" to get people to pay their tithe and get the proper treasurers established, if men do that work to-day, can not they expect the blessing of God?

What was the result when this plan was followed? 2 Chron. 31:5-13.

Note—The priests had plenty, the people were blessed, and a great store was left. If all were faithful to-day could we not expect the same results?

What is the result when men fail to follow the instruction God has given? Haggai 1:4-12.

When does the prophecy of the third of Malachi apply?

Answer—In the time of the judgment. Mal. 3:5.

What will some professed followers of Christ, who are living in the time of the judgment, do? Mal. 3:7, 8.

Note—The Lord said they would rob him in tithes and offerings. Do we find any to-day who are fulfilling this prophecy?

What would follow if they would be faithful? Verse 10.

Does the Spirit of God to-day teach the same truth?

"If they withhold that which belongs to God, he will afflict them in their families, and cause decrease in their possessions, just according to their disposition to rob him." "Spirit of Prophecy," Vol. 1, p. 272.

"Those who are selfishly withholding their means, need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be entrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come. God can scatter the means he has lent to his stewards, if they refuse to use it in his glory. Some, I saw, may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless." "Testimonies for the Church," Vol. II, p. 661.

"I call upon our brethren to cease their robbery of God. . . The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to

the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests men with blessings, and if unfaithfulness is manifested in rendering to him tithes and offerings, his blessing is withdrawn." "Testimonies for the Church," Vol. IV, p. 484.

Where are we to bring the tithe? Neh. 13:12; Mal. 3:10.

Note—The margin in Neh. 13:12 says storehouse. Therefore, these two words (treasury and storehouse) can be used interchangeably.

In what way are the funds to be paid out to those who are laboring in the cause? Neh. 13:13.

Note—From this we can see that at that time the Lord had certain persons appointed to act as treasurers and to distribute to their brethren.

Can we not use the tithe as we see fit?

"God has given special direction as to the use of the tithe. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work.

"The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. He should not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in his treasury and held sacred for his service as he has appointed.

"God desires his stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity, or giv-

ing some gift or some offering, when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to his own arrangement. He has made his plan known; and all who would cooperate with him must carry out this plan, instead of daring to attempt an improvement on it.

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

"One reason that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be today in the field one hundred well qualified laborers where now there is but one." "Testimonies for the Church," Vol. IX, pp. 247-249.

At our last meeting the following resolution was adopted:

"We recommend, That all our people be encouraged to pay their tithes and offerings weekly, and that all regular funds be passed from the respective treasuries through the regular channels monthly, and that special funds be forwarded immediately."

In this way, we keep the money continually moving, and it enables us to keep our laborers actively at work all the time; but when money is tied up by people holding their tithe for weeks or even months, you can readily see that it is impossible for us to meet the expenses of our evangelistic work. We are glad that the majority of our people are becoming educated on these lines and sending in their tithes and offerings in harmony with the above plan; and we are sure that

by all those who are faithful in doing this themselves cooperating in bringing this plan before those who are not living it now, we will soon have our entire conference educated to this system.

Yours for the advancement of the truth,

EXECUTIVE COMMITTEE,
General Assembly of Free
Seventh-day Adventists.

WHAT AUTHORITY HAS THE NEGRO MEMBERSHIP IN THE S. D. A. CONFERENCE?

When trouble arose between the tribes of Israel during the reign of kings Rehoboam and Jeroboam, this question was finally asked by Israel: "What portion have we in David?" The decision was quickly made. "We have no inheritance in the son of Jesse" was the answer.

This question is similar to the one which the most intelligent Negroes of the Seventh-day Adventist denomination are asking. They are longing for an answer. Note the questions. What authority have the Negro ministers in the conference? What delegates of Negro churches are recognized in the conference? Particularly the Southern Conferences?

Sister White says, "The colored members of ability and experience should be encouraged to lead the services of their own people; and their voices should be heard in the representative assemblies." From this, we would understand that Sister White would have reference to business meetings as well as to the preaching and prayer services.

But let me ask if this instruction is carried out. The answer is no, decidedly, no. For instance I call attention to the gathering of colored ministers and workers at Nashville, Tenn., April 7-14, 1920. Were there any colored brethren of ability and experience in attendance at this meeting?

Yes. Were these colored members of ability and experience permitted to lead the services of their own people? No. Was it the privilege of the supposed Negro leaders whose right it was to act chairman of the meeting of his own people when he really expected to do so? No.

One may ask what reason could he have for assuming that he should act as chairman? Answer, the reasons are many. This one, however, will be sufficient: All other men (white of course) who were secretaries of the North American Negro Department were chairmen of such Negro assemblies, and the only reason that could be assigned as why he did not act chairman of this meeting is that he is a Negro. Again I ask, what authority has the Negro in the S. D. A. Conference among white leaders? Every honest Negro must answer, none whatever. This is especially true in the South.

In the history of all religious sects existing since the establishment of Christianity, among the many institutional changes that have affected more or less the destiny of human society, there have originated invariably in some one or more of five distinct principles as the cause. Such principles as the orthodoxy of doctrines; the right of religious conscience, the free exercise of human judgment; full religious liberty; or the proper form of ecclesiastical economy. When heresy, religious intolerance, ecclesiastical errors find support with the controlling element of religious body, there are three sources to which the majority or minority can resort as the advocates of right principles; 1st, a persistent effort to effect a remedy; 2nd, an expulsion of the heretics or refractory ones, by the faithful adherents to the right or, 3rd, by the withdrawal of the true adherent to principles, from the main body. To the first of these remedies for reform, the faithful advocates of truth frequently resort, but without avail. The second remedy has often been practical when the main body was not corrupt.

The third is only the practical means that a powerless minority can adopt to free themselves from participation in corrupt doctrines, and maintain right religious principles. This course has the written sanction of God. "Come out from among them." Rev. 18:4. This was the course pursued by the celebrated reformers: Luther, Knox and Wesley in the 15th and 17th centuries; they left their moth-

er churches to enjoy liberty of conscience and action, and the free advocacy of Christian purity; and although excommunicated and anathematized by fulminating bulls, the former two, the latter persecuted and stigmatized, yet, what untold blessings the three great religious beacons of reform have bequeathed to the Christian world, that has its millions yet to number and enjoy them. It is the same love of right and freedom of conscience and religious liberty that prompts us who have laid the foundation of our connection, Free Seventh-day Adventists, some of which were cast out while others were compelled to withdraw from the original body.

(White Seventh-day Adventists Church). It is true, ours is not an effort or an attempt to reform in any of the doctrines as taught by Seventh-day Adventists, but it is to throw off undue religious restrictions, that Christianity does not sanction, and in which the original church, (White S. D. A.) have departed from the simple Christian rule. "Do unto others as you would that they should do unto you and to have no respect of persons, and when she (White S. D. A.) began to tolerate respect of persons contrary to God's word. We believe we have made a noble effort to secure for ourselves, and for all who shall follow, the religious privileges which we who are out could enjoy, nor which they who yet remain with them can enjoy. We are not unlike other Christians who have sought religious freedom, for our efforts to obtain this liberty have invoked unkind, unjust and decrying criticisms; from our colored as well as our white brethren of S. D. A.

The apostles of the Negro Methodist churches had to face the same criticisms; coming from their white brethren. But after a period of twenty years those white Methodist brethren had to confess, "We have cause to charge ourselves with too little attention to the colored people's spiritual interest." This noble confession on the part of the white Methodist brethren was made by the conference capacity assembled June, 1821. This acknowledged the reason-

ableness of the Negro Methodist in separating from the white Methodist church. In treating the colored people with such gross contempt, the white Methodist further confessed that they treated them so; "As though the colored people were an inferior race or a class of beings, they have been treated with unwarranted neglect." While this was true among the Methodists, the same condition exists among the Seventh-day Adventists, notwithstanding they have the truth for this time, and the last message of warning that will ever be given to this world.

We set forth these facts because we are frequently asked, why we are separated from the original organization, and why we do not now return to the organized body, and help finish the work? Don't you know, they ask, that you could do more good inside than outside the denomination? We simply reply to the above questions: We could not consistently return to the original organization, (White S. D. A.) while the Negro mission and other racial causes exist that drove us out, which they know still exist; namely, race prejudice, discrimination and Negro proscription. If we are ever united again, we will never be under a local government of any white Seventh-day Adventist organization, but we will be an integral part of the great body. We have concluded to enjoy the religious freedom as our white brethren. Intelligent colored ministers throughout the denomination are considering this proposition which all are up against.

The reason why there are not more of our colored brethren standing for freedom, is, they are wondering what will be the result if their white brethren cut them off from the pay-roll. Some dare put up the flimsy argument that we Negroes are not able to support ourselves. This is the same old argument that white Methodists put to Negroes more than a hundred years ago.

(Continued in next issue)