

The Deciever

WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"

Vol. III

Savannah, Ga., April, 1924

No. 6

"IT'S JEWISH"

When we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,

Rom. 7:12; Ps. 19:7

"It's Jewish."

Though at first Jehovah blessed
And sanctified His day of rest,
The same belief is still expressed—

Gen. 2:3

"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for men,

Gen. 2:2

"It's Jewish."

Though not with Jewish rites which passed,
But with the moral law 'twas classed,
Which must endure while time shall last,

Ps. 111:7-10; Matt. 5:17, 18

"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument—

Ex. 20:8-12; Ez. 20:12, 20

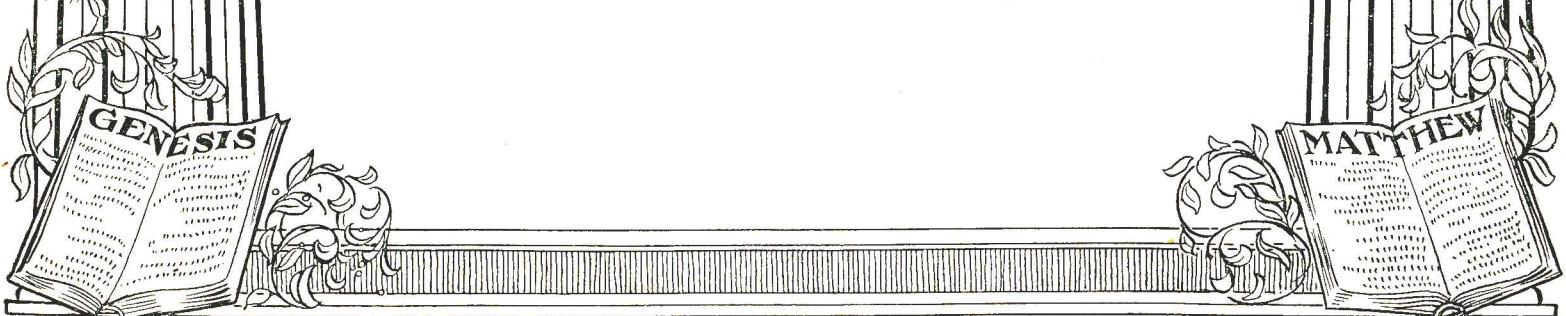
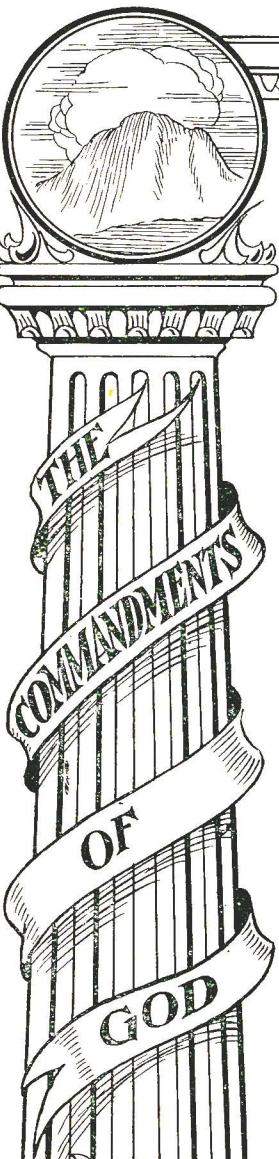
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath Day," this answers all—

Luke 23:56; Acts 13:13, 14; 16:12, 13

"It's Jewish."

—From the "Sabbath Sentinel."



ARE SINNERS IMMORTAL?

Adam, before he sinned, had access to the Tree of Life. When he became a sinner, the Lord immediately took measures to shut him away from that tree the fruit of which conferred immunity from death. The record given in Genesis states:

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the East of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life."

The Bible states in many places that the wicked are finally to die. "The soul that sinneth it shall die"; "The wages of sin is death," are familiar texts which may be cited as examples of Scripture teaching on this point. Eze. 18:4; Rom. 6:23. They are to be cast into hell, from which place there will be no escape. But popular theology says this means simply that they are to be separated from God and under his wrath, and not that they are to pass out of existence. If this is so, why did God take pains to prevent access by man to the Tree of Life immediately after the fall in Eden, when the only result of eating its fruit was to perpetuate existence?

God was willing and desirous that man should have spiritual life after the fall, and through spiritual life to recover his forfeited physical life. He gave his only-begotten Son, to be a new Tree of Life for the human family, so that whoever should eat his flesh and drink his blood (spiritually), should have eter-

nal life. John 6:47-55. But only in this way can any man secure an endless existence. Life and immortality have been brought to light "through the gospel." 2 Tim. 1:10.

Mortality and sin; immortality and righteousness, belong together. As we must get righteousness from God, so likewise must we get from Him immortality. He alone has inherent immortality; and this the Scripture plainly states (1 Tim. 6:15, 16):

"Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; **who only hath immortality**, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. (*Italics ours.*)

When a man dies, he is **dead**. The idea that he is more alive than ever after death is pagan, unscriptural, and absurd.

The Banner will sell. Try it.**"DAT OLE PIPE"**

"Seah, bruddah, I thought you blonged to de chuch."

"So I does."

"Den why ah you suckin dat ole pipe?"

"Cain't a fellah smoke a pipe an blong to de chuch?"

"Well, yes, he may blong to de chuch buildin, but nevah to de chuch triumphant."

"I'd like to know how you make dat out?"

"Well, bruddah, look at hit in dis way: how would you look walkin de goldin streets uv de New Jerusalem wit dat ole pipe in yo mouf?"

"I'd jes snatch hit out veahy quick."

"Yes, but what would you do wid hit? You couldn't find any place to thow hit out ah sight; no place to hide hit; no way to git rid uv hit. You've been given a nice white gahmint to put on, an dah aint any pocket in hit to put de ole pipe, so youl have to hide hit in yoh han."

"I seah, Bruddah Jones, you ah gittin a fellah in a bad fix wid de ole pipe, de way you ah puttin hit."

"But dat aint all; by an by youl want a smoke, an youl walk de goldin streets tryin to find a place to hide, so you kin smoke; an de streets uv dat city is about fifteen hundred miles long, an if you should git to de end uv de street you'd come up agin de wall dat is made uv jaspah, an so high you caaint clime ovah, an no hole in de wall to stick yo head, fur a smoke, an youl want a smoke so bad youl almos make up yo min to smoke right in de goldin city. Den youl begin to think uv gittin a match to light de ole pipe; an den hit will come ovah you all uv a sudden dat dah aint no matches in yo new close. Den youl woosh you's back indis ole wuuld again wid de ole close, wid de matches, an de ole pipe, so you could take some comfort."

"I seah, Bruddah Jones, I caaint stan dat. I caaint afode to loose dem goldin streets fuh de ole pipe, so heah hit goes, de pipe, de tobaccah, de matches, an all."

"Dat is de right way. If you was goin to a wedden wheah you fix up?"

"I'd fix up at home, uv couse."

"Jes so. Now, if you spects to go to heaven you mus git ready down heah, fuh de chuch triumphant is de folks dat triumph ovah all deah sins, by de hep uv de Laud; ovah all deah nasty habits, an live jes as possible, an have no wrong thing about dem; fuh he wuid sez, 'Let him dat is filthy, be filthy still, an let him dat is holy, be holy still,' so you see youl be jes whut you ah when yo end up wid dis wuuld; so is you luv to use de devil's clone, you have to go wheah de brimstone kindah kills de smell; you nevah, nevah, kin git into de Golden City, havin on you de smell uv 'Dat Ole Pipe.'"

The Banner will sell. Try it

Milwaukee, Wis., Feb. 25.

Before the good Banner came on the stage, its editor was at my home as a very warm and welcome guest. I was happy to see its first appearance. It has grown like a well cared for plant; it is doing a work that is

much needed; it is finding homes in many cities, finding friends firm and dear.

At first I gave single copies away, took some subscriptions; later I noticed where one brother had sold many copies, and we were told that the Banner would sell; I resolved to try it. I started out with 20 copies; they sold so well, that I quickly ordered more. After coming to the State of Wisconsin, my orders went to the hundred mark. In the December number of 1923, there appeared an article on "What to do with worry," which seemed to help us all, and brought the paper in the favor of so many people, I sold it to Jews and Catholics. They said, "We cannot read English but will buy the paper for our children."

The Banner has been a help to a great number of people in the religious life of different denominations. It appeals to them as a teacher. It is true always that when we get out of self and take up the Cross of Jesus, declaring His Word in its purity, the light will shine out and others will see it. The everlasting Gospel that has been committed to this people needs its proper setting before all people.

The blessed Lord God has indeed given us a Banner that it might be displayed.

"Thy Kingdom is an everlasting Kingdom and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openeth thine hand and satisfy the desires of every living thing." But the church is the chosen of the Lord not to bruise but to bless. Not only a light but a mouthpiece, not a boss but a servant. What a chance as well as a very precious privilege we have. May the Banner long live to diffuse light and be a blessing to all people.

Lord, let it grow from day to day
Clinging and sunny and
bright,
Tho' planted in shade thy window is near,
And its leaves may turn to the light.

M. L. IVORY.

EDUCATION WITH ITS CIVILIZATION

Dear Christian reader, we are standing in this civilized time on the very brink of hell. We are allowing ourselves to be carried away with nefarious doctrines. Doctrines that are negative to the truth, which is the Word of God, in its fullest sense. Today in the heart of civilization, there are rabbis who are teaching, or trying to inculcate in our brains the fabulous thoughts of evolution, which brings the handy works of God into existence. Today scientists are analyzing the rocks, and have put the different substance of which it is combined apart, and have named the varieties of rocks, yet cannot name the Rock of Ages. Botanists have named all the plants of this world, yet they cannot name the Lily of the Valley, and the Rose of Sharon. Astronomers also have pierced the clouds through with their telescopes and have looked into heaven, and have given to all the stars their names, yet they do not see the King of Peace sitting at the right hand of His Father. Why? Because they are trying to rule Him, Jesus, the King of kings, out of the universe, and to plant Satan's kingdom into the hearts of men. Dear readers, be careful on which ground you are standing. Be not deceived with the pleasing and cunning fables of the last days. Remember II Tim. 4:3, 4; II Peter 2:1, 2. This is not the time in which we are to be making merchandise of God's Word; neither clinging to filthy lucre. His ministers of today are rapidly fulfilling Isa. 56:10, 11. His watchmen are dumb dogs, ignorant, and blind, sleeping at the very danger stop of life. They are dogs which cannot have enough; if they should teach the people the truth, their membership would be lessened, and their income will be small, for the majority would not sacrifice their worldly pleasures and be obligated to the teachings of the Scriptures. But can we escape if we neglect this great salvation? It answers "No," because the King will be coming again to judge this world in righteousness.

JOHN S. PRYCE,
New York City.

FISHERS OF MEN

The words spoken to Peter and Andrew on the shores of Galilee have lost none of their power as they come down to us. The words of God are living words, and are always present tense to every soul who will accept them as present.

The Saviour is saying today to you and to me, and to every one, who will listen: "Follow me, and I will make you fishers of men." In order to be a successful fisher one must obey the command, "Be still, and know that I am God." I well remember in my childhood days, going with my elder brother to fish in the stream near my father's home. Often I would run to him with boisterous mirth, but a "hush, be still, you will frighten the fish away," would silence me. Many are too noisy to make good fishers; they are not willing to let the nets do the work quietly beneath the surface of the water. They argue and force their own views upon the person for whom they are working until they turn aside disgusted, when, if they had given them the word, praying earnestly for God's blessing upon it, they would see fruit in the kingdom.

Don't frighten the fish and drive them away by arguments and a storm of words. We are to cast the net into the sea, in faith believing God will fill it. Your net may be a handful of tracts containing precious truth, an armful of papers filled with truth, or it may be a club of Bible training school, that you have taken to use in your neighborhood. Whatever it may be, cast it into the great sea and quietly trust in God. Don't frighten away the fish by your own words, and prevent them from hearing the words of the Lord.

The Banner will sell. Try it.

To those who have paid their subscription to The Banner, we take this means of thanking you for your promptness. We are asking all of our readers to please do likewise. Send us the price of The Banner by return mail. \$1.00 per year. THANK YOU.

The Banner will sell. Try it.

THE BANNER

Entered as second-class matter August 7, 1928, at the post office at Savannah, Georgia, under the Act of March 3, 1879.

Published monthly by the Banner Publishing Association, a Corporation of Free S. D. A., 610 W. 36th St., Savannah, Ga.

Price.....10c per Copy, \$1.00 per Year

J. W. MANNS.....Editor
MRS. L. L. JOHNSON.....Associate Editor
J. B. MOSLEY.....Contributing Editor
C. A. EDWARDS.....Contributing Editor

General Assembly Directory

Office Address.....610 W. 36th Street
Telegraphic Address.....610 W. 36th Street
Cable Address.....Adventists, Savannah, Ga.

Executive Committee

(Office Address: 610 W. 36th Street)
J. W. MANNS.....President
MRS. L. L. JOHNSON.....Secretary-Treasurer
W. L. BLUNT.....D. E. WILLIAMS

Foreign Members

C. B. MEAD.....Kingston, Jamaica, B. W. I.
J. B. MOSLEY.....Port Limon, Costa Rica, C. A.
C. A. EDWARDS.....Banes, Orte, Cuba

THOSE INJECTIONS

Some argue that Sister White was alive for many years after she had written volume nine of the Testimony for the Church, and it had sufficient opportunity to see whether or not, those injections: "The colored people should not urge that they be placed on an equality with white people," and "opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders." Testimony, Vol. 9, pp. 214, 202,—had been in the Testimony; and if so, she ought to have corrected them. And, further: that we ought to accept those statements as coming from God on the face of the fact of their being found in the Testimony. Such are illogical and unsound reasonings. We should not accept as true, any statements as coming from Jehovah without proving them. For it is a fact that professed teachers of God's religion had "perverted the words of the living God, of the Lord of hosts our God." Jer. 23:36. And for which reason, we are commanded to: "Prove all things: hold fast that which

is good." I Theus 5:21. (2) Every one that reads our version of the Bible knows that the book of Daniel contains twelve chapters. And every one that reads the Douay version of the Scriptures knows that that version contains more than twelve chapters of the book of Daniel. Why, then, is the added portions of that book excluded by the translators from our version as apocryphal—not of full authority, uninspired? On the whole, it is interesting to know, that the Douay version of Scripture contains "seven books and parts of two other books in excess of the books contained in the Hebrew copies of the Old Testament." To the Jews "were committed the oracles"—the Holy Scripture—of God." Rom. 3:2. Hence, those "seven books and parts of two other books in excess of the books contained in the Hebrew copies of the Old Testament," that were injected into Douay version, could not have been "the oracles of God." And that was one of the reasons why they were excluded by the translators. But another reason is this: Because their utterances are antagonistic to the principles and teachings of the spirit of "the Hebrew copies of the Old Testament, and for which reason they were excluded. It is true that Daniel was the person that wrote the book that bears his name. Jesus Himself refers to his writings. (See Matt. 24:15). But inasmuch as he was a prophet; and inasmuch as he wrote the book that bears his name; yet he was **not responsible** for the added portions of the writings under his name, because of their contradictions of the principles for which the previous chapters of his writings stood. In like manner, we are bound to reject those contrary statements found in the writings of Sister White, and as cited in this article, as **spurious**, just as we do

those contrary statements that were added to the book of Daniel and the others. They have never been written by her, but have found themselves into the Testimony just like those apocryphal writings which lacked the spirit of Holy Writ.

Finally: Those among us who claim that Sister White had written those statements, might as well contend that Barnabas had written the Epistle that bears his name. It was written in the second century, long after Barnabas' death. It contains twenty-one chapters. In the fifteenth chapter its author has advanced the eight-day Sabbath theory, which is a contradiction of the plain word of God that "the Seventh day is the Sabbath of the Lord thy God." Exo. 20:8-11. In like manner the statement in Sister White's writing that "Opportunities are continually presenting themselves in the Southern States, and many wise Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders," is a plain contradiction of the spirit of Scripture, in that it is contrary to the **test** which God in the Hebrew Scripture has laid down concerning leadership. The above statement made it dependent upon white complexion. "White men must be chosen as leaders." Whereas Jehovah has made it plain that the office was to be based upon **ability and consecration**. Thus we read: "Moreover thou shalt provide out of all the people (**not able, white men**) but able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Exo. 18:21. Deut. 1:15. And that other statement: "The colored people should not urge that they be placed on an equality with white people," is also contrary to the

spirit of Scripture, because it denies the equality of man, and advances the theory of the inferiority of the colored people, which is contrary to the 14th proposition of the Fundamental Principles of Seventh-day Adventists, which reads: "That, according to the Declaration of Independence, 'all men are created equal.'" page 8. It is a contradiction of the Testimony itself, which reads: "Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white—are linked together **in one common brotherhood**, recognized as Equal in the sight of God." Vol. 7, p. 225.

And it is contrary to the word which declares: "God is **no respecter of persons.**" If ye have **respect to persons**, ye **commit sin.** That God hath raised us up **together**, and made us sit together in heavenly places in Christ Jesus." "Whence there is neither Greek nor Jew—but Christ is all, and all." Acts 10: 34, Jas. 2:9, Eph, 2:6. Col. 3:11. We must therefore reject these injections for they do not originate with God.

The Banner will sell. Try it.

THE BIG TENT MEETING FOR SAVANNAH

Before we go to press again, with the Banner, our tent meetings will have started. We are asking our brethren everywhere to remember this effort at the throne of grace.

Though April the 12th, the time set for our big liberal offering has passed, all who were not ready then, may yet help as the time has been extended to Sabbath, May 3rd. Let each and every one do his best. We need your help now.

Pray for the success of the meetings. Remember the meetings will begin Thursday night, April 24th.

MRS. L. L. JOHNSON.

WAS EVANGELIST J. W. MANNS DEPORTED FROM PT. LIMON, COSTA RICA

And If So, Who Were to Blame, Catholics or Seventh-Day Adventists?

The question of my being deported from Costa Rica, C. A., seems yet to be a live issue in the minds of some Seventh-day Adventists. Truly, pigs hit, will squeal. That the guilty parties are continuing in their effort to justify themselves, and shun bearing the responsibility of their own vile, malicious and political act, will be seen from a letter addressed to C. A. Crichlow, an Evangelist of the S. D. Baptist Church, written by Forrest Washburn, of the original body of the Seventh-day Adventists denomination, who resides at the Y. M. C. A., Charleston, W. Va.

Those who are readers of the Banner, will doubtless remember the articles dealing with the question of my deportation, and which also appeared in the December issue of 1922 and the January and February issues of 1923. In the articles, I, J. W. Manns, charged both officials and members of the West Caribbean Conference, of S. D. A., with having plotted and worked dirty political schemes to have me deported. I have seen no reason why I should repent, for having made such charge. Not only were dirty political schemes worked in Port Limon, Costa Rica, but officials of the Jamaica Conference of S. D. A. tried to do the same sneaking trick during my second visit to Jamaica, B. W. I. They tried this, hoping to accomplish their aims by giving a banquet to which the Governor of Jamaica was invited. The Governor, however, accepted the invitation, and during the feast, those sons of Judas, representing the official staff of the Jamaica Conference of S. D. A. of which C. E.

Wood was then president, told the Governor that I was associated with Marcus Garvey, teaching "Bolshevik doctrines" and inciting race prejudice among the colored people, (all of which was maliciously lying) and that was sufficient to have me stopped and deported from Jamaica.

This dirty scheme of the Jamaica Conference Officials of S. D. A. having failed and leaked out, they then, communicated with the officials of the West Caribbean Conference of S. D. A. who tried to perfect plans that would bar me from entering Port Limon, Costa Rica. Being unsuccessful in this attempt, they finally resorted to the old-time scheme of Haman, namely, **BRIBERY.**

Seventh-day Adventists Ministers may surpass their Bro. Ananias and Sister Sapphira in lying, concerning this matter, nevertheless, they are at the bottom of the dirty plot.

That the guilty Seventh-day Adventists Ministers are yet trying to shield themselves from the burning effects of their unchristian deal, will be seen from Mr. Washburn's letter to Bro. Crichlow, under date, March 10, 1924. His letter reads:

(Copy of letter from Elder Forrest Washburn to Evang. C. A. Crichlow):

Y. M. C. A.,
Charleston, W. V.,
March 10, 1924.

Mr. Cyril A. Crichlow,
Asbury Park, N. J.
Dear Brother:

I have been requested by Elder St. Clair of the Seventh-day Baptists to write you in regard to several questions that have come up between us in correspondence.

I wish to inquire particularly about a certain Mr. Manns, a former Adventist colored minister of Savannah, Ga. Elder St. Clair wrote me that the S. D. A.'s in Costa Rica attempted to

unite with the Catholic Church to have this man expelled from the country, and that he had a statement from an American Consul about this. I wrote to one of our ministers about this. I will quote a little from his letter. After describing the action of this man, it says: "So vicious were his attacks against the white people that governor of Port Limon, and the other police authorities took cognizance of the affair of their own initiative, without one word from any Adventist." The letter then goes on to quote from a statement by Raoul Acosta, governor of Port Limon, in which the letter says the S. D. A.'s had absolutely nothing to do with the expulsion of Mr. Manns from Costa Rica. He takes the whole blame upon himself for this; simply because this man stirred up trouble between the whites and blacks was he deported. Neither did the Catholic Church have anything to do with the affair. The fact that he was deported would show that he had done something wrong."

In view of this, I would be very glad to have a copy of the letter from the American Consul about this.

Is it true that many S. D. A.'s are leaving us because of racial discrimination against the colored people? If so, name some of them. Did you leave us on that account? I would like to know if those who leave us on that account join the Methodist or Baptist churches? These other churches draw the color line a good deal more strict than do the S. D. A.'s. So I would judge that those who left us for this reason would form some little offshoot like the Free S. D. A. Church or reformed church. Do you consider that it is wrong for the S. D. A.'s to have any separate congregations in the South where race prejudice is strong? Is it wrong for the

Methodist to have an A. M. E. Church? And the Baptists to have separate congregations?

It is not wrong to recognize social distinctions, and this does not imply race prejudice. We must reach all classes. I knew Mrs. White. She was a true friend of the colored people. You will find this by reading Vol. 9 of her "Testimonies." I remember years ago in Washington, D. C., we had serious trouble over this question. You probably know Lewis C. Sheafe, who had a part in this.

Hoping you will let me hear from you soon, I remain,

Sincerely yours,

FORREST WASHBURN.

To this letter, Evangelist C. A. Crichlow, recently of the S. D. A. Baptist denomination, has spoken my sentiments in the following reply, which he addresses to Elder Forrest Washburn. His letter reads in part:

March 13, 1924.

Mr. Forrest Washburn,
Care Y. M. C. A.,
Charleston, W. Va.
Dear Brother:

I have your letter of March 10, making certain specific inquiries and in reply, would say that Elder John W. Manns, President of the Free S. D. A. Assembly, shortly after his return from Costa Rica, paid a personal visit to my home, then in Bound Brook, this state, and gave me a full detailed account of the circumstances of his deportation from that country. Of course I myself, being also a Free S. D. A., had no reason to doubt the truthfulness of Elder Manns, as I believed him then and believe him still to be as honorable as any S. D. A. Minister, neither more nor less, for I said "as"; but it was not so with respect to my wife who was a good, faithful, loyal S. D. A. and quite naturally felt that Brother Manns was giving a distorted version of the affair in order to alienate

members from the Mother Church to his organization. In plain words, my wife just simply did not believe that Brother Manns was telling the whole truth.

After Elder Manns left our home, wife and I each ranged ourselves on opposite sides of the question: I feeling that he had been mistreated and abused at the instigation of the S. D. A. in Costa Rica in co-operation with the Catholic element (both religious and civil) of the country, and she feeling otherwise. So to settle the matter, we decided to write the American Consul who, from Elder Manns' account, we felt should know a great deal about the circumstances. So my wife wrote the letter under her maiden name.

The same things that Elder Manns had told us personally had been theretofore published in the "Free Advent Banner," the official organ of the Free S. D. A. denomination. As there was no substantial difference between the verbal and the published accounts, the attention of the American Minister was called to the latter and he was asked to state whether Elder Manns had been really deported to begin with; and if so, what were the circumstances of his deportation; and who was or were responsible therefor. I desire to remark, that at the time there were many Adventists who, with characteristic doggedness and perversity, refused to believe that Brother Manns even was deported. They called his published account a frame-up on the S. D. A.'s and a malicious invention pure and simple.

The following reply was in due time received from the American Consul:

American Consular Service
Port Limon, Costa Rica, March
21, 1923.

Miss Lillian E. Warnick,
Box 469, Bound Brook, N. J.

Madam:

I wish to acknowledge receipt of your letter dated January 25, 1923, requesting information relative to the deportation from Costa Rica of J. W. Manns, an American citizen.

Mr. Manns was deported by the Costa Rican authorities on October 11, 1922, after having been admonished by the Governor of the Province of Limon to refrain preaching "Bolshevik doctrines" and inciting race prejudice. This Consulate has no evidence that these charges were substantiated. Mr. Manns' account of circumstances leading to his deportation has been published in the official organ of the Free Adventist sect and is, I believe, accurate and truthful as a whole.

Very respectfully yours,
(Signed) John James Melly,
American Consul.

It seems to me, Brother Washburn, that the above should speak for itself. Whether you have seen the account that Elder Manns published or not, I can assure you that the implications of the foregoing letter from the Consul are (1) that the S. D. A.'s were at the bottom of the whole trouble; (2) that they were joined in by the Catholic elements both officials and ecclesiastical; (3) that it was done in a very underhanded way, through political chicanery, bribing and wire-pulling. Bro. Manns was just simply a **helpless colored man** in the hands of such influential interests. If you are not a colored man, you can never be able to understand what I am driving at when I say he was a helpless colored man. The fact that you are a white man, perhaps a Northern white man, that you have lived in the South (I have personally met you myself in the South many years ago, in the city of Memphis, Tenn.), that you have had a measurable experience with

both white and black, does not yet entitle you to know anything about the conditions that a colored man is up against. Whenever you think you get to know us, you are more than ever in the dark concerning us and the things we know and feel.

Brother Manns himself told me some things concerning the way he came to find out that the Adventists were engineering his deportation that I would not dare to repeat to you at this time. It would not of course make trouble for Brother Manns; but it **would** make trouble for certain Costa Rican natives or citizens who were menial employees in certain offices in Port Limon, and who saw S. D. A.'s come and go in their stealthy visits and heard everything they said. Therefore I say, that the disingenuous denials of your Adventist friends prove absolutely nothing. If you are seeking the truth, you can certainly know the truth; but if you are seeking through partisanship to cover up the truth, you know and I know and everybody knows that that is easily done. We may, ostrich-like, bury our heads in the sand to keep from seeing the truth; the net result of which, however, will leave us as ridiculous as that silly bird.

Now you quote from a statement by Raoul Acosta, governor of Port Limon, in which according to your ecclesiastical information he states that the fact that he was deported would show that he had done something wrong." As an intelligent man, which I assume, Brother Washburn, I hope you are not swept off your balance by such a specious cry. I know you could not help laughing when you read it! Why, the thing sounded so ridiculous, of course! Suppose we look at the principle involved in another way, so you can see the emptiness of Senor Acosta's innocent pretence (a pretence,

moreover, reeking with the atmosphere of Central American revolutionary politics from which our own Tea-pot Dome politicians could get some pointers.) Watch out now!

"The fact that Jesus Christ was hung on a tree would show that he had done something wrong—that he was a criminal.

Now you make some personal and other inquiries. You ask: "Is it true that many S. D. A.'s are leaving us because of racial discrimination against the colored people?" The answer will be a little broader than the question you ask. Many S. D. A.'s are leaving the denomination for various reasons. White and black are in the number so leaving. The denomination itself admits serious losses in the past Conference year. It has been published in the Review and Herald; it was alluded to, again, in one of the Week of Prayer readings by O. Montgomery. It cannot therefore be denied, that MANY are leaving. Now as to the reasons: some white people and some colored people leave because of the racial attitude of the denomination towards the colored brethren. Some white people are honest enough to tell you that there is a clique among the "bosses" to repress the colored brother, and they do it quite neatly of course by hiding behind Mrs. White's petticoats. Some are leaving, white and colored, because of vital errors in the beliefs and practices of the denomination. Some are leaving, white and colored, because they are no good to themselves and regardless of the merits of the denomination, the denomination is better off without them. Such persons would be of no earthly good to any denomination. Then again some leave because they are cast out for righteousness' sake.

Faithfully yours,
C. A. Crichlow.

Now, notwithstanding the above is in part the reply of Bro. Crichlow to Elder Forrest Washburn, is to the point, and needs no improvement, yet, inasmuch as I am the target, I feel that it is my duty to throw myself squarely before Elder Washburn and any other Seventh-day Adventist Minister, who may wish to bear a part of the responsibilities for the dirty deal measured to me, at the hands of Seventh-day Adventists in the West Caribbean Conference.

Seventh-day Adventists in Costa Rica, according to Elder Washburn's letter, may throw their stone, and hide their black hand behind Senor Acosta, Governor of the Province of Limon.

They are only prevaricating, and used the Government, as did Papal Rome, to perfect their dirty schemes. As Rome was viewed riding upon the back of the scarlet colored beast, so the ministers of Seventh-day Adventists in Costa Rica, in partnership with the officials of the United Fruit Co., through bribery, placed themselves upon the back of the little Costa Rican Government, to have one deported, who dared to speak of the malpractices endorsed by the Seventh-day Adventist Church.

I cannot keep silent, I must in harmony with the instructions of the Prophet Isaiah, "cry aloud, spare not, lift up thy voice like trumpet; and show my people their transgression, and the house of Jacob their sins."

The prophet Jeremiah has truly said: "For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men."

"As a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxeth rich."

"They are waxen fat, they shine: yes, they overpass the deeds of the wicked: they judge

not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge."

"Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

A wonderful and horrible thing is committed in the land:

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what ye do in the end thereof?"

The following letter is my reply to the letter of Elder Forrest Washburn, which was addressed to Evangelist C. A. Crichlow, Asbury Park, N. J., under date March 10th, 1924.

While it deals with Mr. Washburn and his questions, in a very plain and undecieful way, I trust that it will be taken as one coming from a fair-minded and impartial christian.

If Brother Washburn is fair, and is earnestly seeking for the truth of the matter, I will hear from him.

Savannah, Ga., March 19, 1924.
Elder Forrest Washburn,
Y. M. C. A., Charleston, W. Va.
Dear Bro. Washburn:

Your letter of inquiry with reference to J. W. Manns, addressed to Evangelist C. A. Crichlow of Asbury Park, N. J., has been referred to me who is deemed the proper person to answer all of your questions concerning Manns and his deportation from Costa Rica, Central America.

From the tenor of your letter to Brother Crichlow, I presume that you are a member of the Seventh-day Adventists Denomination, of which denomination I was a member and a minister for near thirty years. I am glad to say, that I am still a firm believer and an advocate of the fundamental principles underlying the great Adventists doctrine, as were taught by the

founders of the Seventh-day Adventists denomination. I am opposed, however, to the malicious teachings and dirty political machinery which are now being used by some of the leaders of the organization in the justification of their based acts of prejudice and discrimination and segregation of the Negro Seventh-day Adventists.

In the first paragraph of your letter to Brother Crichlow, you stated: "I wrote to one of our ministers about this, I will quote a little from his letter. After describing the actions of this man, he says: 'So vicious were his attacks against the white people, that the Governor of Port Limon and other police authorities took cognizance of the affair of their own initiative without one word from any Adventists.'"

Brother Washburn, I most solemnly brand this statement as a malicious lie, and whoever the ministers were, who so informed you, whether Trummer or Bradshaw or any S. D. A. ministers, they are the most malicious and violent prevaricators, which is a very mild term of expression to be used concerning such malicious liars. Whatsoever was said or done by Raoul Acosta, governor of Port Limon, he was bribed so to do by these high-handed malicious Seventh-day Adventists, being associated with the officials of the United Fruit Co., residing at Port Limon.

It is true, the Roman Catholic Church, with all which is laid at its door by Seventh-day Adventist ministers, that church though charged as being a political machine, would not stoop to take a part with Seventh-day Adventists in this dirty political act.

The American Consul of Port Limon stated to me that Bradshaw and other S. D. A. ministers sought to get his influence

in having me deported. They even told him that they had secured the best lawyer in Costa Rica to represent them in this matter.

In the fourth paragraph of your letter to Crichlow, you asked: "Is it true that many Seventh-day Adventists are leaving us because of racial discrimination against the colored people? If so, name some of them." Well, I will name some of them. (1) A church of more than a hundred members in Savannah, Ga.; (2) smaller churches located at Gainesville, Fla.; Brunswick, Ga.; New York, N. Y.; Washington, D. C.; Omaha, Nebr., and Jamaica, B. W. I., Panama, Canal Zone. A number of churches in Costa Rica and five or six churches in Cuba. These are only some of the churches which have left the Seventh-day Adventists denomination because of the racial prejudice, discrimination and segregation, which are both taught and practiced by leaders of the denomination.

Again you asked: "Do you consider that it is wrong for Seventh-day Adventists to have separate congregations where race prejudice is strong?"

Brother Washburn, for the sake of the argument, let us grant that he who is able to hold all of the planets of the universe in space by the power of His great Word, is not able to hold His church together in the South. But pray let me ask, why will you unchristian and prejudiced-hearted white brethren carry on your malicious work of segregating Negro believers, in the North, and in the West and in the West Indies and in the other foreign countries where conditions do not demand it?

Again, the based acts of prejudice as are both taught and practiced, (see Vol. 9 of the Testimonies of the church, page 202,

first paragraph, and page 214, third paragraph, and the little book, In Touch With God, page 194, paragraphs three and four), by you white Seventh-day Adventists leaders, would make the Papacy blush.

There is absolutely no truth in your statement that the Methodist and Baptist churches draw the color-line more strict than do Seventh-day Adventists. This dope of yours will do very well to tell some Negro Seventh-day Adventists who have been in the church one or two brief years, but you could never with all the oil manufactured by the Standard Oil Co., force such rough junk down the throats of any intelligent, self-respecting Negro man or woman.

Again, no self-respecting Negro could believe such statements concerning the Negro, as are recorded in Vol. 9, page 214. I don't believe that any self-respecting white person believes that Sister White wrote such statement.

I am herewith enclosing three copies of The Banner, in which you will find marked articles dealing more fully with Elder Manns and his work in Costa Rica.

Trusting that this will find you well and enjoying the many blessings of the Lord, I am,

Yours in the spirit of Christian love,

J. W. MANNS,
President.

The Banner will sell. Try it.

The true gentleman cannot harbor those qualities which excite the antagonism of others, as revenge, hatred, malice, envy, or jealousy, for these poison the sources of spiritual life and shrivel the soul.

"Should I die this minute, want of frigates would be written on my heart."

The Banner will sell. Try it.

THE FALSE HOPE OF A SECOND PROBATION

(Continued.)

"If I had not come and spoken unto them, they had not had sin: but now (after I have spoken) they have no cloak for their sin." John 15:22. The rejection of light brings condemnation; and so in the judgment the Lord will judge men by the light they have had. "For as many as have sinned without (a knowledge of the written) law shall also perish without (a knowledge of the written) law: and as many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men, by Jesus Christ according to my gospel." Rom. 2:12, 16.

In the things which God has made is seen a revelation of his power and Godhead, so that we are plainly told that the heathen are "without excuse." Rom. 1:20. No millennial age, or second probation, is needed to give men an "opportunity" to be saved. Our God is a "present help," and if we do not accept the "opportunity" now given us, we settle our destiny forever. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. Those who refuse the present opportunity would likewise reject a "second" chance.

It is not true, as taught, that the Sodomites did not have a "full opportunity." They had the light of the gospel. "For the grace of God that bringeth salvation hath appeared to all men." The Sodomites had a "full opportunity." Titus 2:11. "In him (Christ) was life; and the life was the light of men." "That was the true light, which lighteth every man that cometh into the world." John 1:4, 9. Every man, whether living in the blazing gospel light of this land or in the midst of heathenism, who follows all the light he has will be saved. None can do more than this.

It is true that some have more light than others and so their condemnation is greater if they reject that light; but it does not follow that some will have "another chance," "a second probation." "For as many

as have sinned without law, shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. 2:12. Where in any land can we find a person who has never sinned against his own sense of right? Nowhere; therefore nowhere can we find one who is not justly condemned even without a knowledge of the written law. Increased light brings increased responsibility, and if rejected, incurs increased condemnation; therefore let none turn away from light; and especially let none do this hoping for another chance in the millenial age, for there will be no such opportunity.

The Bible Teaching on the Sanctuary Disproves Future Probation.

Here is another quotation which presents in a concise manner the teaching of Millennial Dawn concerning a second probation during a future age:

"And, as the apostle declared, this grace of God—that our Lord Jesus 'gave himself a ransom for all'—must be 'testified' to all 'in due time.' Rom. 5:17-19; 1 Tim. 2:4-6. Men, not God, have limited to the gospel age, this chance or opportunity of attaining life. God, on the contrary, tells us that the gospel age is merely for the selection of the church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the truth and granted full opportunity to secure everlasting life under the new covenant."—"Plan of the Ages," Vol. I, page 131.

As before stated, we believe that no falsehood concerning the great plan of the ages is better suited to deceive souls than the doctrine set forth in the extract given above. Once unregenerate men are persuaded that they will have a more "favorable opportunity" in the millenial age to repent and turn away from sin, they will procrastinate the day of repentance, and continue in transgression. "If it is to be more favorable later," they say, ".t's reasonable that we wait."

The Bible has very definitely settled the question of a future probation. It states in no ambiguous terms what will be the end of those who obey not the

gospel. The feet of David once well-nigh slipped when he saw the temporal prosperity of sinners, but when he went into the sanctuaray of God, he received light concerning their end, and saw how foolish he had been. A correct understanding of the sanctuary service under the Levitical system is of vital importance in this connection. It is the hub around which every fundamental truth of God's Word revolves. It is not to be wondered at that without the light which shines from the heavenly sanctuary men lose their reckoning and drift away from the landmarks of truth.

The services connected with the earthly sanctuary were typical of the services performed in the heavenly sanctuary, and throw a clear stream of light upon the question we are studying; and those who, like David, go into the sanctuary will have light concerning the end of sinners, and will fully understand that there is no second probation for those who refuse to repent in this life. From the typical services connected with the earthly sanctuary we are clearly instructed that the work of Christ as our great high priest closes in the sanctuary above before he comes the second time, and consequently there can be no salvation for any beyond this time.

When Moses was directed to build the sanctuary, he was instructed to make it "according to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." Ex. 25:9, A. R. V. See also verse 40. And not only was the sanctuary itself a pattern of things in the heavens, but the work of the priesthood was a type of the priesthood of Christ. The priests served as a "copy and shadow of the heavenly things." See Heb. 8:1-5.

The sanctuary consisted of two apartments, a holy and a most holy place. "The priests went always into the first tabernacle (or apartment), accomplishing the service of God." Heb. 9:6. Daily throughout the whole year the services went forward in this apartment. The sinner having brought his offering and confessed over it his

transgressions, it was slain, and the blood was taken by the priest into the first apartment, thus in figure transferring his sins into the sanctuary.

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. It was necessary that the earthly sanctuary be cleansed, not from physical impurity, but from sin (verse 23), so once in the end of the year, on the tenth day of the seventh month, occurred the great day of atonement. Read Leviticus 16.

On this day two goats were taken, upon which lots were cast, one for the Lord, and the other for Azazel. The one upon whom the Lord's lot fell having been slain, the blood was solemnly borne by the high priest into the most holy place of the sanctuary, and sprinkled before the mercy-seat, which covered the holy law of God. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins. . . And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

This completed the round of service, and the sanctuary was clean. This was the typical atonement (Lev. 16:33), the at-one-ment, the reconciliation of the sinner to God. And let it be carefully noted that only those whose sins had been confessed and transferred from themselves into the sanctuary were atoned for. And what was done with those who did not avail themselves of the provisions offered throughout the year? Did they have another chance, a second probation under more "favorable opportunity"?—no, in-

deed. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. So far as that round of service was concerned, his probation was ended, and his destiny fixed. All had a chance,—one chance,—and if they did not accept it, they were "cut off." The cleansing of the sanctuary, at the end of the annual round of service, was a work of judgment—a type of the final judgment, the judgment that takes place not at the end but at the beginning of the millenial age.

The Work of Our High Priest.

All this serves unto the "example and shadow" of the work of Christ, our High Priest. In heaven is "the true tabernacle, which the Lord pitched, and not man." Through the merits of Christ's blood the sins of all who confess and forsake them, are transferred into the heavenly sanctuary. This, too, must be "cleansed," not from physical uncleanness, but from the record of sin, carried into the sanctuary through confession and faith in the atoning blood of Christ. Heb. 9:23. The cleansing of the heavenly sanctuary, according to the earthly type, is a work of judgment, the closing ministry of our High Priest.

The cleansing of the sanctuary, the investigative judgment is the last work in the sanctuary, and when this is ended, Christ will lay down the censer forever, and come as King to gather home the fruit of his labor, and destroy out of his kingdom the tares of sin. Before he comes, the decree of Rev. 22:11, 12, goes forth: "He that is unrighteous, let him do unrighteousness still: he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is." This fiat goes forth before the Lord comes to reward his servants, and shows conclusively that his ministration as high priest is finished, and the eternal destiny of every man is irrevocably fixed.

We read of a time when men will "go with their flocks and with their herds to seek the Lord; but they shall not find

him; he hath withdrawn himself from them." Hosea 5:6. Then there will be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." Amos 8:11, 12. Why not tell these of a "second probation"? Ah, probation is closed, and the day of salvation is passed! The theology of Millennial Dawn has no place in it for a fulfilment of these scriptures.

There is a line to be drawn soon in this age when the destiny of sinners is fixed. There is nothing in the plan of salvation as revealed in the sanctuary which makes provision for the unnumbered millions of the earth who have passed into the tomb as rejecters of every overture of mercy to have another chance to decide whether or not they desire to be saved. Let none make the fatal mistake of putting off salvation, expecting under the "favorable opportunities" of a future age to perfect a Christian character. Behold, now is the accepted time, and this is the day of salvation. Jesus still is man's intercessor, and all may come now to the throne of grace and find help in time of need.

The Parable of the Shut Door.

The doctrine of a second probation appeals to the unregenerate heart. It makes entirely unnecessary any present repentance or any missionary operations in home or foreign fields. According to that teaching, the great missionary campaign of all time is to occur in the "succeeding age," when the church, the "royal priesthood," will bring all to an "accurate knowledge of the truth."

In Matthew 24 the signs which are to precede the coming of the Lord, and herald the end of the world, are given by our Saviour in response to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world?" In chapter 25 is given the experience of the church near the end of time, the period immediately preceding the coming of Christ in the clouds of heaven. The professed

church is here represented by ten virgins, five of whom were wise and five foolish. "And while they (the foolish virgins) went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Verse 10. This is the time spoken of in Rev. 19:7: "For the marriage of the Lamb is come, and his wife hath made herself ready." Here Christ is represented as taking to himself a bride. The church is not the bride (Rev. 21:9, 10), but the invited guests present at the marriage supper. Rev. 19:7-9.

His going in before the Father to receive the bride, is thus described by the prophet: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not be destroyed." Dan. 7:13, 14. The "coming" here spoken of is not the coming of Jesus to this earth to receive his people, but his coming "to the Ancient of days," the Father, to receive from him the kingdoms of this world. That this is before his second coming is very clearly stated. "He said therefore, A certain nobleman (Christ) went into a far country (heaven) to receive for himself a kingdom, and to return." These scriptures are very clear. They refer to a time when probation for man is ended. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13:25.

(To be continued)

The Banner will sell. Try it.

Special offer to those who wish to sell The Banner. Fifty per cent is allowed to agents. Send in your order to-day.

The Banner will sell. Try it.

"AND MY DELIGHTS WERE WITH THE SONS OF MEN"

It was always the supreme thought of God that His created beings should enjoy His immediate presence. We read in Prov. 8:31 that before the foundation of this world His "delights were with the sons of men."

This thought is too far-reaching for our finite minds to fully comprehend. It was for the purpose of making manifest His delights that He created this world and all things therein; thus man in the beginning was privileged to enjoy the presence of His Creator even "in the cool of the day."

Let our souls be awakened to a deeper realization of this great truth—that God changes not, and that His purpose is not thwarted though sin has intervened, and has marred the former relationship between Him and His creatures. The plan of redemption is to restore this relationship with God. "All things in Christ both which are in heaven and which are on earth" will be gathered in one "even in Him." Eph. 1:10. The great gathering call is reverberating through this world ever since the fall of man, and will finally culminate in the gathering of a people who will abide in the personal presence of their Creator; for "the tabernacle or dwelling place of God shall be with men, and He will dwell with them." Rev. 21:3. This should be the all pervading thought of every son and daughter of fallen man: that of being a dweller with God. A preparation for this is essentially necessary. He who goes in the presence of great men of this world prepares himself for the occasion. In our Lord's parable those who were bidden to the marriage feast were required

to be clad in a wedding garment; thus we should prepare ourselves with the garment of Christ's righteousness if we must be ushered in His presence when He comes. There are many who believe that their time for the renewal of this broken relationship with God is not yet come: dear reader, remember that many such souls are passing into eternity momently, not having prepared themselves for the all important event which they must be brought to face, namely, the judgment; for "we shall all stand before the judgment seat of Christ." Rom. 14:10. While the above class believes that their time is not yet come, another class is making vain excuses. Says the latter, our environments are not adaptable to Christian living; in other words, according to another parable some are buying pieces of grounds, others are buying yokes of oxen, and still others are marrying wives, thus they ask to be excused.

God has through Jesus Christ laid out the plan of salvation whereby the rich and poor, the free and bond might be saved irrespective of their surroundings. Many are those of the past and present who have waited to overcome the apparent obstacles before they begin to live the Christ-life, but to find increasing difficulties which self cannot overcome.

In order that man may renew his allegiance to God, he must subject himself to the regenerating power of His word. Says Christ to Nicodemus, "Ye must be born again." Jo. 3:7, and Peter writes, "Being born again, not of corruptible seed, but of incorruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Pet. 1:23. Let the

Lord have his way with us through the directory of His Word and we shall see no need of self preparation to meet the issues of Christian living.

He knows that we are fighting to overcome not flesh and blood, but principalities and powers, etc., and has furnished us His unlimited power which is able to save unto the uttermost "all that come unto God by Him." We are told that this power awaits our demand and reception.

So help us Lord, the way to find,

Which to Thy kingdom leads;
That when earth's weary days
are done,

With Thee eternity we'll spend.

Chas. J. Ellis,
Apartado 169,
Florida, Cam.
Cuba.

NOTICE! NOTICE!

Special attention to delegates coming from foreign countries to attend the General Assembly Session to be held May 22nd to June 1st, 1924, at Savannah, Ga. How about your passport? Remember you should secure it at once, so you will have no trouble when time for you to leave. A stirring tent meeting is scheduled to precede the General Assembly Session. This meeting will begin Thursday night, April 24th. We need all the talent we can secure. Let those that can sing plan to come. Those that desire to take a part in these tent meetings are invited to come. Board and room will be furnished free.

MRS. L. L. JOHNSON,
610 W. 36th St. Secretary.

Someone has said that promptness is a contagious inspiration." Whether it be an inspiration, or an acquirement, it is one of the practical virtues of civilization.