



Free Advent Banner

"He that Wineth Souls is Wise"

VOL. II.

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NUMBER 1

THE THIRD ANGEL'S SHADOWS OF MESSAGE

COMING EVENT.

SEEKING JUSTICE AND NOT THE PRIESTHOOD

Latter-day Scoffers Contradicted by the Signs of the Times.

(By J. W. Manns)

The scoffers at God's Word, of whom Peter speaks in his prophecy, declares that "all things continue as they were from the beginning of the creation." 2 Peter 5:4. They profess to see no marked change in the course of events, no signs of the times heralding the fulfillment of Bible prophecy. The inspired writer says of them that they are "willingly ignorant." It is possible to be willingly ignorant of even the most evident truths. With the eyes shut, it is impossible to see anything.

There can be no excuse for ignorance of the fact that all things have not continued as they were from the beginning of the creation. It is true that for thousands of years no marked change took place with respect to the knowledge of the arts and sciences; men lived in the days of George Washington very much as they did in the days of Abraham. They fought their battles and hunted with different weapons; but in other respects there was nothing to indicate a marked distinction between the civilization of the eighteenth century A. D. and that of a thousand or two thousand years earlier.

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(By H. L. Mignott, Guys Hill, Jamaica.)

We are living in an age when: "None calleth for Justice." When "Judgment is turned away backward, and" when "justice standeth afar off," (Isa. 59:4, 14) and when "man power" would predominate in the Church. Testimony Vol. 9, p. 270.

Because of man rule in the Church, many would have been impelled to break the man made "shackle and assert their liberty in Christ." Organization p. 154.

When the oppressed "assert their liberty in Christ, church autocrats declared them to be in rebellion like Korah, Dathan and Abriam. But, to denominate them as such is a great absurdity. Their action cannot be characterized as that of theirs. Because these are in rebellion AGAINST MAN POWER, or the perdition of true organization; while Korah and his company were in rebellion against God. Satan would introduce his plans, and methods into the church through false principles which masquerade in the garb of true organization, and brings into the church "a species of slavery." In view of that we read: "Satan's skill is exercised in devising plans and meth-

(Continued on page 4)

It is therefore manifest, that if "every nation, and kindred, and tongue, and people" had been engaged in the true and sincere worship of God, He would not have made such a pronouncement. In the days of the first advent, God's people had apostatized from Him—from the worship He had established among them—the worship "in spirit and in truth." "From the days of yours and your Fathers," He declared, "Ye have gone away from mine ordinances, and have not kept

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J. W. MANNS, Editor.

Mrs. L. L. JOHNSON, Associate Editor

J. W. OWNES, Contributing Editor

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Office Address 610 W. 38th St.

Savannah, Georgia

J. W. MANNS, President

Mrs. L. L. JOHNSON Sec'y & Treas.

Elder J. W. OWENS, 3558 So. Normandie

Ave., Los Angeles, Cal.

W. L. BLUNT

D. HAMMONS, Kingstree, S. C.

EDITORIALS

"I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance: than from all the noise in Christendom."

"The Advent Reformer" is another paper published by Negro Seventh-day Adventists. It should be read by all Seventh-day Adventists everywhere. Edited by Elder H. L. Mignott, Guys Hill, Jamaica, B. W. I. Send your subscriptions to "The Advent Reformer," 2a Windward Road, Kingston, Jamaica, B. W. I. Price one dollar per year. Those living in the United States, may send subscriptions to the Office of the Free Advent Banner.

We do not need to defend the truth. Truth is its own defense. Not many years ago merchants and bankers, when they left their places of business, turned off the lights and put up great heavy shutters. Today they pull aside the blinds and turn on a strong light. The greatest protection the truth of God can have is to expose it so that every one may see what it does. Let us give up trying to guard our faith. It is better far to live it.

TRUE LIVING.

"I live for those who love me, For those that know me true, For the heaven that smiles about me, And waits my coming too; For the cause that needs assistance,

For the wrongs that resist-
ance,
For the future in the distance,
For the good that I can do."

"Shrink not to do the little things;
With praise of such does heav-
en ring.
Shrink not the smallest mite to
give;
If it's your best, God will re-
ceive."

"There are briars besetting ev-
ery path
That call for patient care;
There is a cross in every lot,
And an earnest need for
prayer;
But a lonely heart that leans on
Thee,
Is happy anywhere."

THE MEN WHO TRY.
I was never a great believer
In the thing that men call
"luck;"
It takes hard, downright dig-
ging
Ere the vein of gold be
struck.
Dame Fortune may be fickle
But none of us can deny
That she loves to lay her treas-
ures
At the feet of the men who
try.

I've read the records closely,
I've watched life's battle,
too;
They've taught me one good
lesson
That I would teach to you:
Fate cannot build a barrier
So rugged or so high
But it can be surmounted
By the men who try, and try.

I honor the man of learning,
I honor the genius too;
The strong man, and the brave
man,—
I honor them all; don't you?
But when in great procession
Of life they pass me by,
I lift my hat the highest
To the men who try, and try.

ALONE WITH JESUS.

Just to be alone with Jesus,
Just to follow where He
leads,
Just to tell Him all my heart-
aches,
Just to tell Him all my needs.

There I long to hold commu-
nion—

Sweet communion with my
Lord;
There to meet in grand re-
union,
There to dwell in sweet ac-
cord.

O, to be alone with Jesus.
Just to hear Him speak to
me;
"Come, my son, and heed My
calling,
Evermore My child to be."

Just to be alone with Jesus,
Free from sin and all its
harms,
Just to rest in peace and com-
fort
In His everlasting arms.

There within that sacred cham-
ber
Sheltered safely from the
foe,
I can tell Him all my heart-
aches,
And He'll hear me—this I
know.

Then, dear Saviour, give me
power
All my sins to cast on Thee;
Keep me, guide me every hour,
Throughout all eternity.

A Swarm of Bible Bees.
Be the children of your Father
in heaven.
Be ye therefore wise as ser-
pens, and harmless as doves.
Be ye also ready.
Be ye therefore merciful.
Be the children of light.
Be not faithless, but believing.
Be true.
Be not wise in your own con-
ceits.
Be ye steadfast, unmovable.
Be ye not unequally yoked with
unbelievers.
Be ye therefore followers of
God.
Be ye not unwise.
Be blameless and harmless.
Be ye thankful.
Be not slothful.
Be ye doers of the Word.
Be ye holy in all manner of
conversation.
Be followers of that which is
good.
Be thou faithful unto death.
Be watchful, and strengthen
the things which remain.

Be patient.
Be courteous.
Be not overcome of evil.
Be not conformed to this world.

A Verse or Two.

When you're sore discouraged
And you're feelin' kind o'
blue,
Just take up your Bible
And read a verse or two.
Fears and cares belittle,
Your doubt all vanish too,
When you take your Bible
And read a verse or two.
Won't you take your Bible
And read a verse or two,
When you're all discouraged
And you're feelin' sort o'
blue?
Just now take your Bible,
And prove His promise true
Of how He calmed the seas
With just a word or two.

S T A N D !

"Having done all . . . Stand." Eph. 6:13. "Be ye steadfast, unmovable." 1 Cor. 15:58.
When you are tempted and tried—Stand.
When shadowed by doubt and unbelief—Stand.
When days are dark and hopes are crushed—Stand.
When the fight is hard and you battle alone—Stand.
When opportunity comes to witness for Christ—Stand.
When you are tempted to shirk or desert your task—Stand.
When the devil tries to lead you into an easier path—Stand.
When some around you misunderstand and persecute you—Stand.
When you are discouraged and on the point of giving up—Stand.

"STAND THEREFORE." "Put on the whole armor of God, that ye may be able to STAND against the wiles of the devil." Eph. 6:1.

"FOR GOD IS ABLE TO MAKE HIM STAND." Rom. 14:4.

The Steady Subscriber.

How dear to our hearts is the steady subscriber
Who pays in advance at the birth of each year;
Who lays down the money, and does it quite gladly,

And casts 'round the office a halo of cheer!
He never says, 'stop it; I can not afford it,'
I'm getting more papers than now I can read;
But always says, 'send it; our people all like it;
In fact, we all think it a help and a need.'
How welcome his check when it reaches our sanctum!
How it makes our pulse throb! How it makes our hearts dance!
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

The Third Angel's Message

(Continued from page 1)
them." "Ye priests are departed out of the way, ye have caused many to stumble at the law." Mal. 3:7; 2:1-8.

The worship in which they were thus engaged, was one of **lip service** vain worship the service of hypocrisy, and against which this scathing rebuke was uttered by the Saviour, the Author and finisher of true worship. He declares: "Well hath Esaias prophesied of your hypocrites, as it is written. This people honoureth me with their **lips**, but their heart is far away from me. Howbeit in **vain** do they **worship me**, teaching for doctrines the **Commandmnts** of **men**. For laying aside the Commandments of God, ye **hold** the **tradition** of men." Mark 7:6-8. That was the state of the religious world at the time of the first advent.. Is it any better today?

These were the gorgeously appareled high priests Annas and Caiphas; but they had "departed out of the way." They were the presidents of the Sanhedrin General Conference. A reformation was then necessary. But they could not see its necessity. But God saw it. His law was to be manifested. Somebody was to prepare the minds of the people—to make them ready for Him. But the acknowledged leaders could not do it. God passed over them (Luke 3:1-2) and sent His Message of reform through an apparently mad looking man, John—the son of Zech-

aries, whose garments were of Camels' hair. Judged from his garments and from his humility; his message was picked to pieces as unworthy of their notice, while he was cast into prison, and finally lost his life to the great pleasure of the higher priests, who argued that John's work was not of God, and therefore it must come to naught with the death of John. But it did not.

Warning Against Man Power.

The power exhilarated by the Pharisees, Scribes and high Priests was not of God. It was the devil's power, in the temple or church of God manifested through man. It was man power. As it was in the days of the first advent in that respect, so it is in the days of the second advent in the same respect. And against this false worship the glorification of the dragon—Satan, through human agencies, Jehovah hath made His final protest. List ye to it. "If any man," He declares, "worship the beast or his image, or receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone." Rev. 14:9, 10. That is certainly a dire warning. "If any man,"—without respect of his complexion, condition, or calling. Be he the pope, cardinal, arch-bishop or bishop; king or peasant; patrician, or plebian; priest or people. "If any man"—"small or great, rich and poor, free and bond," it does not matter. The challenge of the Omnipotent is unconditional. Heed it. "Be not proud: for the Lord hath spoken. Give glory to the Lord your God." Jer. 13:15, 16.

God Alone to be Worshipped.

"The beast," whatever that power is, has unsurped the worship of God. Worship is due to Him that hath "made heaven and earth and the sea, and the fountains of waters." But there is another being, who did not make the "heaven and the earth, and the sea, and the fountain of waters." He is "the god of this world." 2 Cor. 4:4. And he demands the wor-

ship of them that dwell on the earth. And it is true that: "All that dwell upon the earth **shall worship him**, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 23:8. Now the "**him**," in that verse is the beast—the agent of the dragon, Satan. And that the worship of the beast is the worship of the dragon—Satan—the god of this world, is made plain from the fourth verse, "And they worshipped the dragon (Satan, Ch. 12:9) which **gave power** unto the beast." When Jesus was here, He showed unto Him all the kingdoms of this world with the promise that he would have given them to Him if He would fall down and worship him. Luke 4:8. He failed in his attempt, but has succeeded in his plan in deceiving "the whole world," into his worship through his agent, "the beast." Rev. 12:9:13:8,4.

The being who brought about this universal false worship was to have sat "in the temple of God" and "showing himself that he is God." 2 Thess. 5, 2:3, 4. And the seat that he occupies as well as the power and the authority, were all given to him by the God of this world—Satan the great dragon. Thus we read that: "The dragon gave him his power, and his seat, and great authority." Rev. 13:2.

In this worship the commandments of men were to take the place of those of the most High.

(To be concluded.)

H. LOUIE MIGNOTT,
Guy's Hill, Jamaica.

Seeking Justice and Not the Priesthood.

(Continued from page 1)

ods WITHOUT NUMBER to accompany his purposes. He works to RESTRICT RELIGEOUS LIBERTY, and to bring into the religious world the "devising" of "plans and methods," which he has caused autocrats TO INVENT IN THE NAME OF ORGANIZATION, but which in REALITY, were simply its perversion.

Further: "Organizations, institutions, unless kept by the power of God, will work UNDER Satan's dictation to bring

men UNDER THE CONTROL OF MEN; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the Kingdom of God. Whatsoever in our practice is not as open as the day belongs to the methods of the prince of evil.

"Men fall into error by starting with false premises, and then bringing everything to bear to prove the error true... . . . but it leads to NO JUST ACTION

They desire TO REIGN AND BECOME A POWER, and in the effort TO JUSTIFY their principles, they ADOPT the METHODS OF SATAN." Testimony Vol. 7, pp. 180, 181.

Satan is "THE OPPRESSOR" Isa. 14: 4-14. In proof of which we read that:- Jesus "went about doing good, and healing all that were oppressed OF THE DEVIL." Acts 10:38.

And when we see a religious body exercising the spirit of OPPRESSION, we can be assured that it has PARTAKEN of the spirit of the devil—"the oppressor." Don't be deceived. All that is the manifestation we see in the circle of the Conference officialism, when they excommunicated those that stood up against injustice; When they, unlike "the Good Shepherd," who gave His life for the sheep, turned the sheep out the fold and NAILED UP the door of the fold against them, as was done at Font Hill, Jamaica; when we see these things, we know that we have got the positive sign that "Lucifer" has had the reign of government. Might as against right—the spirit of force, comes from the devil. But right as against might—the spirit of love, comes from Christ.

Now Korah, Dathan and Abiram "ENVIED Moses" and Aaron. Ps. 106:16, and were seeking "the priesthood." Num. 16:1-10.

To style a man who already is a priest or minister, as Korah, is rather PUERILE and INCONSISTENT. Everybody knows that one does not seek for that which one has ALREADY. But what this minister is really seeking is justice; simple and pure. He is seeking justice and not "the priesthood," because he

is a priest or minister already.

Shadows of Coming Events.

(Continued from page 1)

Great events had however occurred in the political and physical worlds. The empire of Rome had passed and the ten kingdoms foretold in the prophesy of Daniel had taken its place. A revolt against the doctrine of the divine right of kings had begun to make headway in the world. Absolutism in both state and church had been terribly shaken and to a large extent discredited among the nations. And near the close of the eighteenth century great signs had appeared in the heavens; the sun had been mysteriously darkened, and the moon at the same time had been as if blotted out of the sky, and had next appeared as a ball of blood.

'But as we come down to "the last days," at which time these scoffers were to appear, a great change is to be noted in the civilization of the world. No longer do men live as their ancestors lived a thousand years before; no longer do things continue to move in their accustomed channels; and whatever excuse could have been made before the assertions of scoffers, there is no possible excuse for them now. If George Washington could arise from his grave and look out over the world since the close of the eighteenth century, would he affirm that all things had continued and were now going on as they had from the beginning of creation? Probably he would be impressed, above all other things, with the rapidity of travel and communication over all parts of the world. Speed is certainly the characteristic of this age. Men live their lives at a rapid pace.

This, however, does not contribute to the happiness of the human race, or to their health, or to their morality. When we come to inquire what good purpose is served by the lightning rapidity with which things are done at the present time, we can find on reasonable answer except that it has come about in the fulfilment of prophesy, to prepare the way for the set-

ting up of the Kingdom of Christ.

All the world must be warned of the coming of the day of God. While that was yet far in the future, there was no need that any means should exist for accomplishing such a work. But when that great day is nigh at hand, and when the generation is reached which is to behold the return of Christ in the clouds of heaven, then some means must be available for giving the warning to the world in the time of that generation. God has prepared the means today, and He has been and is preparing the world for the coming of the warning, by the work of the explorer, of the Bible societies, of the statesmen, and of the inventor.

Let us then not be among the scoffers, saying "Where is the promise of His coming?" Neither let us be of those who say we cannot tell whether His coming will take place tomorrow or at the end of ten thousand years. Let us not shut our eyes to the signs of the times and the plain fulfilment of Bible prophesy pointing to that event. The promise is, "This gospel of the kingdom shall be preached in all the world for a witness into all nations; and then shall the end come." Matt. 24:14.

"Hide Thyself For A Little Moment."

The prophesy of Jeremiah, like many of the prophesies of the Old Testament Scriptures was primarily given as warnings to the Israel of that day. But these prophesies have been retained in God's inspired Volume, not only because of their lessons for us who are living in this time, but especially because of the many prophesies in them that specifically refer to the days in which we live.

One of these prophesies that unquestionably refers to the conditions just before the end of time, is found in the 4th chapter of Jeremiah; the concluding verse of that prophesy reads: "I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spread-

eth her hands, saying, Woe is me now! for my soul fainteth before the murderers." Jeremiah 4:31.

We are certainly living in a time when the souls of men are fainting "before the murderers" and before conditions of violence and hatred.

But over against these sorely distressing conditions of our time, God has provided a sure shelter. For we read: "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20, 21.

The text shows our Heavenly Father about to arise in indignation, to strike down the awful wickedness of the earth; but He invites His people to enter into the chambers of security that He has prepared for them, and even though lawlessness, anarchy, and revolution may be spreading distress and death everywhere, yet God will protect His people, and His sure promise is: "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Hebrews 9:28.

Are you among those who have learned to know Jesus? Are you among those who have tasted of the riches and the fullness of His pardoning love? Are you among those who are waiting for Him, and who are rejoicing at the thought of His soon appearing? If so, you have the sure promise that He will come again without sin unto your salvation. This is the greatest heritage that can possibly come to humanity, and it is freely offered to all.

—Mrs. L. L. Johnson.

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WHAT ORGANIZED LABOR THINKS ABOUT ORGANIZED CAPITAL?

What organized labor thinks about organized capital may be seen from the following of Mr. Samuel Gompers, President of American Federation of Labor:

"Capitalists are now organizing on the basis suggested by their more rational conferees. In Chicago a secret association of employers has been formed to protect the interests of employers and resist aggressive demands on the part of organized labor. If these organizations mean to treat labor fairly, to 'recognize it,' abjure obsolete notions, we expect to have no difficulty with them. But the first thing for the organization of employers to do is to send the 'capitalistic agitator' about mutual protection and assistance in securing for itself better conditions, contends for

his business and to secure reasonable, broad-minded, sagacious men to manage its affairs."

The general purpose of the American Federation of Labor, which had its origin in a convention of one hundred and seven representatives of labor held in Pittsburgh, Pa., is thus stated by Mr. Frank Morrison, in a communication dated May 18, 1909: "It is the purpose to bring all the influence of the general movement and the assistance of the members of all the interests of any particular trade, both financially and morally."

The Industrial Workers of the World, organized in Chicago in 1905, differ from the ordinary labor unions in that they do not believe that capital and labor have anything in common. James P. Thompson, the General Organizer of the Chicago division of the society, says:

"There is and always will be, until we have won, a class struggle in society. Society is divided into two great classes, not according to the color of men's skins, but according to the way they make a living.

"One class works for the other class. These two classes confront each other on the world's stage like two vast armies, and one army must be annihilated. Each class has powers peculiar to itself. The capitalist class, for instance, has the weapon of bribery. The greatest weapon of the working class is solidarity. All the working class has to do to paralyze the world is to do nothing. When this is brought about, the world will remain paralyzed until the hand of labor touches it and brings it back to life."

Instead of a strike in a single craft or even of a single industry, they hope to bring about a world-wide strike, which, by what they term the "direct action," will mean the utter paralyzing of all traffic and trade until the workers have gained possession of industries. Says the preamble to their constitution:

There can be no peace so long as hunger and want are found among millions of work-

ing people, and the few who make up the employing class have all the good things of life. The struggle must go on until we take posesssion of the earth and the machinery of production, and abolish the wage system."

"There is but one bargain," says Vincent St. John, General Secretary and Treasurer of the Society, "which the Industrial Workers of the World will make with the employing class—complete surrender of all control of industry to the organized workers."

This is not merely socialistic and revolutionary, but anarchistic, in tone and sentiment, it would seem.

To those who view the matter from an unbiased standpoint, the words of Mr. Roosevelt, in a speech made at Harrison, Idaho, in 1903, must appear reasonable. He said:

"There are two things, which as a people, we can not too strongly condemn,—the arrogance which looks down upon those not so well off, and treats them with brutal and selfish disregard for their interests, and the equally base spirit of hatred and rancor for those who are better off."

To summarize the whole matter, it is force arrayed against force. It is combined capital, on the one hand, to control the volume of money, and so control the world; while on the other hand, it is a combination of workmen to control the labor of the world. One is a monopoly of wealth, the other a monopoly of labor. The logic that would justify the one would also justify the other.

The capitalist generally has no concern for the welfare of the laboring class. His chief care is in lookking after the profits, and he therefore keeps wages reduced to as low a rate as possible. He takes advantage of the necessities of the wage earner, and, holding the means of the laboring man's daily substance tightly within his grasp, endeavors selfishly to make him yield to his terms.

Labor, no longer submissive, now organized into unions for equality in the benefits of pro-

duction, and endeavors to advance its interests by means of coercion, strikes, and boycotts.

(Concluded in next issue)

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