



# Free Advent Banner

"He that Wineth Souls is Wise"

Vol. II

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Number 7

## TRUTH ITS OWN DEFENSE

By Cyril A. Crichtow  
(Concluded)

Before concluding, I wish to deal briefly with the known opposition to the work and endeavors of Elder Manns in behalf of Free Seventh-day Adventists. It is, of course, easy to analyze this opposition and I shall attempt to point out in this final instalment a few of its animating characters and principles.

I find that Elder Manns is being opposed by certain of the colored ministers of the Mother Church in the Northern Conferences for purely selfish, mercenary reasons, even as it is written: "And through covetousness shall they with feigned works make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. 2:3.

Secretly, these brethren feel in their hearts the weight of injustice, discrimination and repression under which they are compelled to labor and in private do not hesitate to express their dissatisfaction and disgust. Not only that, but they are also in sympathy with Elder Manns, but they show it only in private utterance, and not otherwise, and like Nicodemus hesitate to consort with the advocates of truth and freedom except under the cover of darkness. However that may be, the hidden things of darkness will one day surely come to light.

The chief difference a vital one, too, between these brethren and Elder Manns is: they are hypocritical and two-faced,

## WHO IS AT THE BOTTOM OF ELDER MANN'S DEPORTATION?

Again the conflict between good and evil is fast revealing itself, especially at this time when the Truth of God is pointing out the deeds of men and inculcating them to live above the standard of sin and degradation. As we retrace the history of the world that then was, and the occurrences during the patriarchal age, up to and after the dawn of the Christian era, we can realize the fact that this is no strange phenomenon. Men love darkness rather than light; for their deeds are evil, their imaginations are vain, and their wickedness is great.

For quite a number of years this Costa Rican field remained spiritually dormant, to such an extent that the light of present truth was almost extinguished. A spiritual revival and reformation was the earnest prayer of every honest soul. But the West Caribbean Conference of Seventh-day Adventists refused to yield to such requirements as they openly declared that there is no need of any reformation. So because Free Seventh-day Adventists have seen the necessity and as they are standing on the primitive principle of the 1844 movement the brethren sent for Evangelist J. W. Manns, president General Assembly of Free S. D. A., Savannah, Ga., for the purpose of arousing this field and to organize their work in Central America.

He has responded to their call, and a few days after his arrival

## "LET US REMAIN ON THE INSIDE"

In the September issue of the Messenger—the official organ of the Jamaica Conference of S. D. A., a writer assures us that the "reformation amongst S. D. A. cannot be effected by separating from the organization." I quote: "The necessity for a reformation amongst this people," he said, "was emphasized by our leaders, and this is apparent to every Seventh-day Adventist, but it cannot be effected by separating from the organization. The Lord has told us how this is to be brought about. 'Cry aloud, spare not; \* \* show my people their transgressions.' Let us remain on the inside, and by both precept and example labor for the desired condition."

It is evident that the writer of the above is unfamiliar with the records of church history as is contained in the Bible, and in those of the great Church historians. In every religious reformation there was the distinct call to come out from apostasy. There was always a separation from the organization when it falls into spiritual degeneracy, and declension. Jer. 2:1-3, 21; 3:12, 14, 15. And the call to come out, and to separate therefrom among them, and be ye separate, saith the Lord," (2 Cor. 6:17) is plain. Light and darkness are not compatible.

The writer pleads: "Let us remain on the inside," inferring, of course, that those that are ejected by the organization, and are on the outside, are on the wrong side. But to "remain on

## Truth Its Own Defense

*Continued from Page One*

while he is frank and has the courage of his convictions, being afraid of no man.

By reason of intense dissatisfaction with administrative policies and practices based on color and race, a few of them, I am aware, have even counseled with Elder Manns and have considered drawing out from the Mother Church and carrying their flocks with them, but have hesitated taking this step unless they were assured in advance that in co-operating they would be recognized as "Bishop." Yes, even such terms are now being used in the Seventh-day Adventist churches, if not by the ministers themselves, then by their duly authorized representatives, secretaries and spokesmen. However, we leave the significance of the term to the future, seeing that "coming events always cast their shadows before."

Others, equally dissatisfied, but more timid and fearful, believe they can stay where they are and "work" the white brethren to better advantage. They do not realize, however, that the white brethren are "working" them instead and getting the better of the deal. In enduring and advocating subserviency, without its manifest advantages in terms of manhood rights and equality of opportunity, the loaves and fishes are quite naturally uppermost in the minds of these.

When reduced to lowest terms, their reasons and diplomacy alike prove them all to be selfish leaders we long since have found them to be "dumb dogs, they cannot bark; \* \* yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Isaiah 56:10, 11.

Of God's watchmen, mark you—the leaders in Israel—was this spoken, and not of the worldly ministry as Seventh-day Adventist preachers delight in twisting it.

Without the least necessity for it, quite recently are of colored ministers in the North, a true-born and natural sycophant if ever there was one has been

making it a practice, as he makes the circuit of the various companies in his charge, of referring to Elder Manns as if he were the very devil incarnate. As a lover of fair play, I could only sit in dumb astonishment, and with pained feelings, and listen to his utterance of fancies which he mistook to be facts. In plain words, he told some mighty untruths for the purpose of getting his hearers to believe that Elder Manns did not raise up a dozen churches in Jamaica because a delegate from that island to the General Conference, who happened to be his guest at the time, had said it was not so. Whether false or true, his references to Elder Manns were entirely uncalled for, and being such, led me into asking myself, "why this constant knocking? The man is not here bothering anybody—why dignify him by these gratuitous, obnoxious and unprovoked assaults?"

Acting on the principle laid down in Thes. 5:21: "Prove all things, hold fast that which is good," I started a quiet investigation for myself, with the result that I soon found that Elder Manns was a much maligned man, the victim of a cruel conspiracy of jealousy, hatred, malice and intolerance by these gospel aristocrats and bigots; and I praise God that through his unjust reproaches and his false alarms, the unintended effect has been to lead me into the channel of the fellowship of Free Seventh-day Adventists.

I repeat: this pastor is the direct cause of my learning more fully of Elder Manns and the Free Seventh-day Adventists. Not that I had not heard of either previously, but I had never given them serious thought. However, as assertions and conclusions were made with reckless abandon and disregard of the truth, supported by nothing more substantial than make believe and hearsay, I found myself compelled to investigate them, as it is my bounden Christian obligation and right to do, even as saith the Scriptures.

And what a revelation did my inquiring prove!

It has proved—

That while denominational lines and fellowship are necessary for administrative purposes

and the like, it is not—and can never be—the sine qua non of salvation; in other words, that indispensable factor without which the gates of heaven are barred to any truly conscientious and earnest believer.

That the doctrine that outside the Seventh-day Adventist denomination one is lost is Roman Catholic in effect and, as such, is a popish heresy and superstition and finds no sanction or warrant in the Scriptures.

That all the saved (the 144,000) while Seventh-day Adventists in Principle (i. e., Sabbath keepers and looking for the second coming of Christ) will not necessarily be Seventh-day Adventists denominationally, and that many conscientious, God-fearing souls will be saved out of all races, nations, and denominations—regardless.

That God has not given a mandate to the American white man with his particularly vile, peculiar and obnoxious prejudices, which seemingly are a part of his life no matter how much religion he may profess or possess (I speak generally), to dominate the administration of his work on earth and to be boss of the whole show.

That racial prejudice and discrimination are the distinguishing features of Seventh-day Adventism in its particular relation to the colored believers, and that the white brethren and not Elder Manns are the ones guilty of its practice.

That the bringing together of all races and nationalities from the ends of the earth to America is not without significance or purpose in the scheme of carrying the gospel into all the world, which the American white brethren, with astonishing megalomania and self-confidence, have seemed to ignore in their set determination and ambition to do all the foreign missionary work themselves—only they, and their own sons and daughters!

That the colored believers through Free Seventh-day Adventism are determined to have a part in the finishing of the work and do not intend to be deterred from being foreign missionaries in such countries where they can go and where they are wanted—they, and

their own sons and daughters!

That to prevent this, white Seventh-day Adventists are displaying a remarkable brand of religious intolerance and selfishness, appealing to the political powers, refusing us their literature on reasonable and fair terms, and misrepresenting and distorting our efforts, aims and successes.

That colored Seventh-day Adventists are just as ambitious and interested on behalf of their boys and girls as are white Seventh-day Adventists to have them share in the joys and sufferings of foreign missionary endeavor in countries largely inhabited by persons of their own race and color.

That Seventh-day Adventists will show themselves well-advised if they heed Gamaliel's advice: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39.

In conclusion, let it be remembered by everybody, white and black, that "God works in mysterious ways his wonders to perform." Let no one, therefore, mistake the power behind Elder Manns because he is unable to comprehend it. God's ways are past finding out: wherefore, if we could understand all of his ways, we would be as great as God himself and guilty of presumption. Further, let no man suppress the truth concerning us and the facts of our existence and operations; neither let any man minimize the importance and progress of our work, nor villify us: for—

"Truth crushed to earth will surely rise again—  
The eternal years of God's are hers;  
But Error, wounded, writhes with pain  
And dies among her worshippers."

The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness.

## Who Is At The Bottom, Etc.

*Continued from Page One*

he started to conduct very successful evangelistic tent meetings. Crowds attended every night and with great interest they listened to the proclamation of the last message of mercy to a doomed world. His stirring sermons have brought the uninterested masses to action and have stirred Port Limon mightily. The spirit of the Lord was surely present at these meetings, and many souls have taken their stand for the truth.

Members of the Conference and other churches relinquished their connections and have fallen in line with Free S. D. A. in so much that all the ministers became perplexed. And as the truth preached by Evangelist Manns was never nor cannot be preached by none of the ministers of Limon; and because these truths have revealed their atrocities and exposed their nakedness (Rev. 3:14) they began to engender envy, which enraged their fury, and hence the conspiracy to get Manns out of Costa Rica.

Seventh-day Adventists, other professed Christians and worldly-wise men plotted together and with lying propaganda combined their forces for the deportation of Elder Manns. Local Elder J. E. Rogers has struck the first nail. He went to a certain official of the United Fruit Co. and told him that Elder Manns hated white people and that his mission is one of race question. Elder Brayshaw is the next who circulated that Elder Manns is only turning the minds of the colored people against the whites, and that he is going around trying to rob the conference church properties. The rest of the conference officials have done their parts in the dark.

Yet in the face of these irrefutable facts the President of the West Caribbean Conference is going around with a bull trying to fool the people that Seventh-day Adventists do not have a single hand in the deportation of Elder Manns. But be not fooled, ye people, Seventh-day Adventists are at the bottom of it. They have become one of the biggest lying machines the

devil has ever invented. And the community knows it, too.

They are so closely allied with the state that they've tried to influence the civil power to prevent Free S. D. A. from worshiping God according to the dictates of their own conscience in Costa Rica. But the more they try to persecute us the more our work is progressing. And Free S. D. A. is determined to blow the trumpet throughout Costa Rica whether thick or thin, hard or soft, life or death. Knowing that God is at the head of this great work and not all the hosts of hell can stop it. Pray for the work in this field.

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

"How little it costs, if we give it a thought,

To make happy some heart each day;  
Just one kind word, a tender smile,

As we go on our daily way.  
Perchance a look will suffice to clear

The cloud from the neighbor's face,  
And the press of a hand of sympathy  
Will a sorrowful tear efface."

We are to throw aside our narrow, selfish plans, remembering that we have a work of the largest magnitude and highest importance. In doing this work we are sounding the first, second and third angels' messages, and are thus being prepared for the coming of that other angel from heaven who is to lighten the earth with His glory.

We need in our churches youth who are working upon the Christian-endeavor principles, and the beginning must be made at home. The performance of home duties has a reflex influence upon the character. In the father's house is to be given the evidence of fitness for work in the church.

Every talent in our churches should be employed in the work of doing good. The rough places of nature, the wild places, God has made attractive by placing beautiful things among the most unsightly. This is the work we are called to do.

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J. W. MANNS.....Editor

MRS. L. L. JOHNSON.....Associate Editor

CYRIL A. CRICHLLOW.....Contributing Editor

H. L. MIGNATT.....Contributing Editor

J. B. MOSLEY.....Contributing Editor

General Assembly Directory

Office Address.....610 W. 36th St.

Savannah, Georgia.

J. W. MANNS.....President

MRS. L. L. JOHNSON.....Sec'y. and Treas.

Elder J. W. OWENS, 3558 So. Normandie

Ave., Los Angeles, Cal.

W. L. BLUNT

D. HAMMONS.....Kingstree, S. C.

**OUR MOTTO FOR THE NEW YEAR**

**"Every Free Seventh-day Adventist a consecrated and zealous Missionary—a subscriber to the Free Advent Banner."**

A gentleman is so delighted about the premeditated Free Advent Printing Plant that he offered his new \$75.00 gold watch to help.

It may not be true, but it is reported, that Seventh-day Adventists are trying to keep Free Seventh-day Adventists out of Trinidad, B. W. I. If so, can you think why?

A Western paper says: "Ninety per cent of the white race don't know of the thousands of colored inventors." Thus it appears that 90 per cent of the white are backward.

The Seventh-day Adventists in New York City predicted that Free Seventh-day Adventists would go to the dogs, but from all appearances it looks as though the dogs will have to come to them.

The International Association for the Abolition of Racial Prejudice, Detroit, Mich., U. S. A., seems to be proving to the world the practicability of what Seventh-day Adventists say can't be done.

Seventh-day Adventists ministers are not bothered about Free Seventh-day Adventists, so they say, but they issue orders that their members must not go near them. There is a reason.

**Prophecy of Mrs. E. G. White Is Being Fulfilled by Seventh-day Adventists.**

On Oct. 23rd, 1850, at Dorchester, Mass., Mrs. White gave the following testimony: "I saw the Nominal Churches and Nominal Adventists, like Judas, would betray us to the Catholics to obtain influence to come against the saints. The saints will then be an obscure people, but little known to the Catholics, but the churches and Nominal Adventists who know of our faith and customs for they hate us on account of the Sabbath for they could not refute it, will betray the saints and report them to the Catholics as those who disregard the institutions of the Pope."

The Seventh-day Adventists may claim that the above testimony refers to non-Sabbath keeping Adventists, but the editor of the Banner has evidence that many of the leaders of Seventh-day Adventists who have lost respect for the Sabbath formally held by the Sabbath keeping people are fulfilling this prediction.

The editor of the Banner also knows that during his stay in Port Limon, Costa Rica, C. A., Seventh-day Adventists united with Methodists, Baptists and the Church of England, but Seventh-day Adventists as the leaders, sought the influence of the Roman Catholics to have him deported from the country. Seventh-day Adventists even paid several hundred dollars to have him deported. Seventh-day Adventists have come to this past; the worst is yet to come. "Judas" must complete his work.

As Christ went upon the cross as the result of His betrayal, so must Free Seenth-day Adventists suffer at the hands of Seventh-day Adventists. We see the cross already in sight. May God give us faith to stand the test.

A recent letter to us from Brother C. A. Crichlow of New Jersey, relative to the failure of Pastor Thomas H. Allison to carry out the solemn terms of his agreement to engage in debate with Elder John W. Manns, concerning the position of Free

S. D. A.'s in wihtdrawing from the Mother Church, in view of the evils of race prejudice existing in same, and officially sanctioned and practiced, contains the following pertinent comment:

"I note with a great deal of satisfaction the outcome of the great debate in which you would be straightened by our young but incautious evangelist. It goes to show that such simple fellows have no independent ideas of their own, but are prepared to play the part of phonograph records and play off the tune that has been sung into them for long and that when they come face to face with facts and consequences, and do begin to think for themselves and by themselves, they straightaway see things differently and are not then quite so anious to 'rush in where angels fear to tread.' May greater light and firmness to see the right and liberty to express and do it, come to Friend Allison and all such of the brethren with befuddled minds haunted with the superstitious bogey and heresy that to come out of Laodicea is to put oneself outside the pearly gates. Christ Himself, according to the prophecy of Revelations, 3, stands without Laodicea futilely endeavoring to gain admission—and his position 'at the door' is identically the same with that of the colored believers today, who in increasing numbers, at various points, are being thrown out of their churches by the white brethren (that is the white brethren's churches) to make accommodations for the unconverted and unsanctified heathen who would welcome fellowship by the Laodiceans only provided their prejudices and social customs are let alone."

"Public life for God must be preceded by private life with God; unless God has first spoken to man, it is vain for a man to attempt to speak for God."

On a postal card received from Bro. S. Armstrong, 383 Marion St., Brooklyn, N. Y., he writes: "I will not buy anything from apostates." He reminds the editor of the Banner of a "Wild-ass alone by himself" braying in the forest.

**A SERMON ON MALT**

The Rev. Dodd, a minister who years ago lived a few miles from Cambridge, had rendered himself obnoxious to many of the Cantabs by frequently preaching against drunkenness, several of whom, meeting him one day on journeying, determined to let him preach to them from the hollow of a tree that was by the roadside, a text of their own choosing. In vain did he remonstrate upon the unreasonableness of them expecting him to give them a discourse without much study and in such a place. They were, however, determined to take no plea of denial and the word Malt was given by way of text of which it was said he delivered the following discourse:

"My beloved, let me crave your attention. I am a little man come at a short warning to preach you a short sermon, from a small subject to a small congregation in an unworthy pulpit. Beloved, my text is "Malt." I can't divide it into words, there being but one, into syllable, there being but one also, so I therefore of necessity divide it into letters, which I find to be four—M-A-L-T.

M—my beloved, is moral.

A—Allegorical.

L—Literal, and

T—Theological.

The moral teaches you drunkards to know good manners; therefore,

M—My masters,

A—All of you

L—Listen

T—To my text.

Allegorical is when one thing is spoken and the other meant. The thing spoken of is "Malt." The thing meant is the juice of Malt which you Cantabs make.

M—your Masters,

A—your Apparel,

L—your Liberty, and

T—your Trust.

The literal is according to the letter:

M—much

A—ale,

L—little

T—trust.

Theological is the effects that it works which I find to be of two kinds, first in this world and second in the world to come. The effects that it works in this world are in some,

M—Murder, as in others  
A—Adultery, as in all  
L—Looseness of life, as in others  
T—Treason.

The effects that it works in the world to come are

M—Misery,  
A—Anguish,  
L—Lamentation,  
T—Torment.

So much for my time and text. I shall now improve firstly by way of Exhortation:

M—My Masters,  
A—All of you  
L—Leave off

T—Tippling. Secondly by way of excommunication:

M—My Masters,  
A—All of you  
L—Look for  
T—Torment.

Thirdly, by way of caution take this:

A drunkard is the Annoyance of Modesty,  
The destroyer of reason,  
The Brewers' agent,  
The ale house benefactor,  
His wife's sorrow,  
His children's shame,  
His neighbor's scoff,  
A walking Swillbowl—

The picture of a beast and the Monster of a man.

**PATIENT CONTINUANCE IN WELL-DOING**

Texts: Eccl. 11:1-7; Rom. 2: 6, 7.

"Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in His work? Did He ever draw back from sacrifice and hardship? Church members are to put forth the continuous, persevering efforts that He put forth. They are to be ever ready to spring into action in obedience to the Master's commands. Wherever we see work waiting to be done, we are to take it up and do it, constantly looking to Jesus. If our church members would heed this instruction, hundreds of souls would be won to Christ. If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations and tongues."—"Test. for the Church," vol. 9, p. 32.

**HOW TO START THE DAY**

Start the day thinking like this: There will be nothing today but God will help me in. There'll be nowhere today but he will be with me. No temptation but that he can deliver me from. No burden but I can cast on Him. He looks out over the day for us. There's a worry waiting—He sees it, and here's the patience. There's a temptation—yes, He knows that, and here is the wisdom and strength. There's a bit of trial, and here He is waiting to give thee a bit of courage and faith. And don't let that be all. Ah! He will make thee glad with His favor, and send thee forth all cheerful to thy work.

**INGRATITUDE**

Ingratitude is a strong trait of the carnal mind. There are those who forget the pit from which they were digged, and are ungrateful to those whom God has used in their deliverance. At a moment when inflated with pride and passion, they will make the fatal break, which will land them in the slime-pits of Sodom. The desire to satisfy their fleshly appetites prove to be their ruin. Ingratitude and disobedience all forbode calamity. The lust of the flesh, the lust of the eyes, and the pride of life are of the world, the flesh and the devil, and however small may be the sphere of one's activities, his garments must be kept unspotted from the flesh.

**AN APPEAL**

The members and friends of Free Seventh-day Adventists are invited to assist us in the purchase of our new large Gospel Tent, 60x80, which we must have for our summer's work. Our order has already been placed for the tent. Seven hundred dollars must be raised at once. Send all donations to the treasurer, Mrs. L. L. Johnson, 610 W. 36th street, Savannah, Ga.

A lie one hundred years old is yet a LIE. Are Colored people part human and part beast? Some Seventh-day Adventists say they are.

## Let Us Remain on the Inside

*Continued from Page One*

the inside of an apostate organization is suicidal. In the very course of apostasy, those on the inside protest against it, would be cast out by loyal supporters. These things have I spoken unto you," said Jesus, "that ye should not be offended: They shall put you out of the synagogue; Yea, the time cometh, that whosoever killeth you will think he doeth God service. And these things, "He further declares, Will they do unto you, because they have not known the Father, nor me." John 16:1-3.

And, further: By the Prophet Isaiah He outlined the course that misguided church autocrats would have pursued toward these brethren who stand for the principles of God's word—those that tremble at His word—standing in His defense. He writes: "Hear the word of the Lord, Ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, Said, let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." Isa. 66:5. "Brethren" would do the casting out—from the inside. Those that are thus cast out would be on the inside. That means separation from the organization but not from God. And those that are left "on the inside," would be on the wrong side, for they "shall be ashamed." And that means holding on to the organization but separated from God. But those whom they have cast out are on the right side, which is attested by the fact that the Lord "shall appear to their joy." Therefore there is no Biblical truth in the utterance of that writer that declares that reformation "cannot be effected by separating from organization."

But it is a very dangerous thing for a true child of God to "remain on the inside" of an apostate organization, as that would spell death to him. The following narrative is an illustration of this point. And is recorded for us upon whom the ends of the world are come. It is self-explanatory and needs no comment. It reads: "Now after the death of Jehoiada, came the Prince of Judah, and made

obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: Yet he sent prophets to them to bring them again unto the Lord; and they testified against them: but they would not give ear. And the Spirit of the Lord came upon Zechariah, the son of Jehoiada, the priest, which stood above the people, and said unto them, 'Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, He hath forsaken you. And they conspired against him, and stoned him with stones at the commandment of the King in the court of the house of the Lord.' 2 Chron. 24:17-21.

That is one of the reasons why reformers cannot "remain on the inside" of an apostate organization. "Others had trials of cruel mockings, and scourgings, yea moreover of bonds and imprisonment. They were sawn asunder \* \* \* were slain with the sword: they wandered about in sheepskins and goatskins: being destitute, afflicted, tormented. Of whom the world was not worthy: they wandered in desert, and in mountains, and in dens and caves of the earth." Heb. 11:36-38. All these were cast out by an apostate organization. They were on the outside. And the rulers of the organization with mighty harangues admonished their dupes with a: "Let us remain on the inside." And so they remained. Every intelligent student of the Bible knows that John the Baptist was a typical reformer; And knows that his work began on the outside of the apostate Jewish organization. "Annas and Caiphas" were the high priests—the leaders of that apostate organization. They were "on the inside." But they were without the word of God for the people, although they had the Bible, and read it "every Sabbath day." Acts 13:27. "The word of God" was not with them. It was with John. And so we read: "The word of God came unto John the son of Zecharias in the wilderness." Luke 3:2.

John being on the outside, they did not recognize his work as of God. "He hath a devil,"

(Luke 7:33) they declared, and thus they viewed his work. To them it was of the devil. But that organization was "a den of thieves," just like its antitype, the S. D. A. organization, concerning which it is written: "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" "The publishing house has been turned into desecrated shrines, into a place of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy and passion have borne sway. Yet the men who have led into this working upon wrong principles are seemingly unconscious of their wrong course of action." Testimony, pp. 250, 68.

The Jewish organization had a numberless host of self-righteous men—Pharisees and Scribes—hypocrites, on the inside; and upon whom the Lord pronounced such terrible denunciatory woes, because of their hypocrisy. (Matt. 23.) In His last conflict with them, Christ told them that their "house" was left desolate unto them. Matt. 23:38. It then reached its Nadir, the lowest degree, in apostasy. It was an organization without the Christ. It was certainly "desolate." To supplement the powers of God which their organization lacked because of their rejection of Christ, they multiplied dry laws and rules without number to keep their adherents "on the inside." But the pentecostal power that came to the early reformers burst those dry rules asunder, and many were set free. Three thousand on the day of Pentecost; Acts 2:41 and five thousand at another time. Acts 4:4. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7.

In like manner it is written concerning the apostate S. D. A. organization and its contrary laws and rules that are made centers of the work, and their being broken, into atoms by the influence of the Holy Spirit, and the setting at liberty of those that were bound, putting them

on the outside of the organization that they might enjoy their liberties in Christ Jesus. And thus we read: "Laws and rules are being made at the centers of the work that will soon be broken into atoms." Again: "If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow laborers closer and closer to the commandments of men, many will be stirred (not by the spirit of apostasy, but) by the Spirit of God to break every shackle and assert their liberty in Christ Jesus." Organization, p. 154.

These will be separated by the Spirit of God, who had stirred them, from the organization. Not realizing this, those that "remain on the inside" of the organization, will think that they have been shaken out by God, and are subjects of perdition. But, "blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye \* \* and leap for joy, for, behold, your reward is great in heaven." Luke 6:22, 23. It is safer to remain on the outside of an apostate organization, than to "remain on the inside."

Query: Did Luther "remain on the inside" of the Romish organization, or on the outside?

Did William Miller remain on the inside of his church organization, or on the outside? And did Jesus Christ remain on the inside of the Jewish organization, or on the outside? These are queries to be rightly answered.

H. LOUIE MIGNOTT,  
Guys Hill, Jamaica, B. W. I.

#### AN IMMORAL AND INDEFENSIBLE POLICY

The policy of making color supreme to wisdom and Christian character as a test of leadership is anti-scriptural; and as a Christian injunction it just isn't. It, in fact, is heresy. More than that, it is wicked, harmful, degrading and vicious: it is immoral and indefensible.

The truth is, it is sordid in its objects and materialistic in all its aspects and prophets—insult-

ingly putting "might and power" above the gentle suasions of "the Spirit of God: having a form of godliness but denying the power thereof." Seeking alliances and making reliances of Mammon—of wealth, influence and numbers—the first step in the direction of Babylon—in the process of becoming ultimately adopted into the family of Babylon's daughters. What?

Expediency, therefore, can never justify it. Wrong is wrong and expediency can never justify wrong nor dignify it into righteousness, no matter the color of the livery it wears. And that's that!

It is of course true that all things that are lawful may not necessarily be expedient, and we subscribe fully and heartily to such a proposition; but it does not follow that the converse thereof is necessarily true—that the end, however righteous, justifies the means, however inglorious and unprincipled: and this, no less fully and heartily, do we repudiate.

Forsooth, Expediency can never surmount or nullify the laws of God—"the royal law of love without respect to persons" —James 2:8-10)—the basic law of righteousness. It cannot override, violate and veto fundamental principles. The means of Expediency can only justify itself when it falls "within the law" and is itself subject to the law during every moment of its operations as means. If, when and as often as it goes outside the law, to set up a mandate over the souls and consciences of God's heritage based on color or other artificial and man-made distinction, it is then attempting to set itself above the law and beyond its jurisdiction—it is then, in fact, attempting to set up an "image to the Beast." It is the Papacy manifested all over again with all its character and likeness, perhaps a different livery, but hall-marks and ear-marks. It is the Spirit of Anti-Christ once more indicated in the history of the church of God—revealing an image, a likeness and resemblance in character and methods, to "that man of sin \*\*\* who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the

temple of God, shewing himself that he is God." 2 Thess. 2:3, 4.

Such is and must be the result of fostering and exalting color above the law of God among Seventh-day Adventists; and unless a revolutionary change comes, and comes soon, we await the inevitable hour when more and more the Spirit of intolerance and bigotry will be increasingly manifested against—and the fires of persecution lighted for all God's children who refuse to worship at the altar of color. To such a pass Seventh-Day Adventists will surely come, as they are already fast coming, as they seek to regard Expediency as higher than the royal law.

The evil of the policy of making color superior to Christian virtue is already quite manifest. As hitherto seen, it is opposed to Christian doctrine and example. It is contrary to sound morals. It is a perversion of truth, justice and equity. It is reactionary in its tendencies and consequences, since even many worldly and benighted as well as less-enlightened religious bodies have long since turned away from the sanction they once gave it formerly. As "the light of the world," S. D. A.'s., therefore would lead the world back into darkness and reaction instead of upon higher ground than that which the world so far occupies. Being "the salt of the earth," as they fondly believe themselves to be, they are lulled into a false but comfortable sense of security—into a feeling that the divine approval is upon them in all they may do or say; therefore they "have need of nothing." "But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13. Which is in remarkable consonance with the prophecy concerning them found in Rev. 3:15, 16: "I know thy works, that thou art neither cold nor hot, I will spue thee out of my mouth." Solemn, but true!

Now, in general, such a policy as the one based on color makes the colored laborer the puppet and plaything of his white super-lord. If he is less of a man, by virtue of his color, it does not help him to be more of a man by virtue of his wisdom and

Christian integrity which, thanks be, it is admitted he can successfully exemplify. It is, therefore, destructive of the finer Christian virtues and demoralizing to the best interests and progress of the work.

To begin with, it produces a weakening of the moral fiber and sinews of the colored worker. It exerts a pernicious and disintegrating influence upon his character and life. It gives distinct encouragement to the eye and lip service—to wire-pulling and playing politics—and to everything that is derogatory. It decidedly encourages dissimulation, dishonest practices in finance and business, petty and unwholesome jealousies, unholy ambitions and un-Christian rivalries. Where the vital rights and interests of their several constituencies are concerned, the colored laborers are mostly and normally mealy-mouthed spineless in action and empty in accomplishment. It makes fine figure-heads and first-class rubber stamps out of them, and that is all. Who has failed to observe that?

It makes lick-spittlers and craven, crawling creatures out of some of them. It does not help them to be upstanding in the image of God, as they ought to be—the room of ultimate Christian effort and devotion—but makes them flexible and elastic, like rubber bands, in their principles and morals, in order to achieve ends and objects that were better secured by godliness and manliness based on a policy of absolute equality without nullifying distinctions in Christ Jesus. It takes the osseous elements out of their Christian pride and Christian ambition to attempt great things for God and gives them a wish-bone where their backbone ought to be. All of which we can see exemplified any day in the course and progress of the colored work.

In addition, it makes men, organizations, conferences and institutions everything in the Scheme of Salvation, which is anti-Scriptural of course; whereas, in fact, such things have value solely as they represent the best available means "within the law" to an end and not the end itself. It makes color, and

color alone, instead of Christian ability and character, the *sine qua non* for leadership, thus establishing color as the only thing worthy of respect, credence and deference. It makes white the only eligible badge to office and position and black the sure unfailing bar sinister.

Beyond that, it gives the white brethren a totally false and exaggerated conception of themselves and of their position in the scheme of universal gospel salvation. It makes them the arbiters of human destiny—the infallible channels to Christ and his heaven. It infests them sooner or later—and often sooner than later—with the virus of racial prejudice and intolerance, leading them to take advantage of the spirit of the times and customs of the day as manifested through the propensities of color on which the structure of white domination rests, to impose, autocratically and arbitrary, anything they please, however unwise and un-Christian, upon the colored believers, knowing that resistance, whether active or passive, could be made to embody hardship for them and bring them into conflict or embarrassment with the governing social economic and political forces in their respective communities.

It moreover begets false and confused notions concerning the divine right to rule and govern perpetually of conferences, presidents and their human machinery. It makes them patronizing, supercilious and arrogant oftentimes in dealing with colored brethren, as though dealing with spiritual babes that can never grow up—babes that will always be babes, no matter how old they get, as long as time shall last. It tempts them to unwise domination—to the initiation and carrying forward of oppressive and repressive measures and regulations. It begets vicious and unsanctified practices and habits. It imbeds false ideas of racial superiority in the heart which reveal themselves disgustingly in the life. It impairs their own morals and Christian usefulness from every conceivable viewpoint and tends to make them Pharisaical in their estimate of and attitude toward the colored believers. Alas and alack, it

feeds the fires of intolerance and bigotry, both racial and religious, mistakenly assumed to be the zeal for the advancement of the cause and, in the end it lights the fires of persecution for all dissenters.

Altogether, the whole structure of theory and practice is unsound, dangerous, immoral and indefensible, embodying as it does a "man-made law and rule" that no Christian is bound to respect. No self-respecting Christian respecting not so much self as the Christ in him, being the victim of such a "law and rule," will tolerate it for a moment when the blessed light dawns into his soul that he is not apostatizing or committing heresy by rejecting it; for of such "man-made laws and rules" the Spirit of Prophecy, speaking through Sister E. G. White, has foretold that they would "be broken into atoms" by men led, not by the Spirit of apostasy, but "by the Spirit of God."

In the name of God, and for their own spiritual welfare, temporal as well as eternal, we therefore appeal to our former brethren and associates to away with such an immoral and indefensible policy and conform themselves more closely to "the royal law of love without respect to persons."

C. A. CRICHLow.

#### THE WEEK OF PRAYER

**By Cecil A. Crichlow.**

As this is being written, the Week of Prayer is in full swing. This is a periodical season of praying for the outpouring of the Holy Ghost with the fullness of the power of His manifestation, that comes once each year just before the Christmastide, shared in by many classes of Adventists, but by none more so than Seventh-day Adventists to whom the season owes its origin and designation. Blessed and fruitful, indeed, is the season if and when it is rightly conceived; but empty and vain, and a waste of precious time, if and when otherwise.

As in many years past, so now at this period, a closeness to God is being sought as well as a likeness to the Divine image in thought and word and deed. Many are the prayers offered—

much the fasting and affliction engaged in—as that unity in the Spirit without which there can be no outpouring of the Holy Ghost come is being sought for intensely, if the multiplied number of words, the repetition of phrases and the fervency of supplication are any index at all—and yet, after all these years of praying and fasting and afflicting the soul, the latter rain (that deluge of the Holy Spirit) seems to be about as far away as ever.

The converting power of the Third Angel's Message is not yet being fully manifested. Thousands of people are not being converted to the truth in any of the centers of operation in single days, as on the Day of Pentecost, "adding to the church daily such as should be saved." The comparatively few accessions that are gained to the cause after protracted efforts rarely show that a new sanctifying influence has entered into the lives of the converts. They come with all their old notions and prejudices and they are catered to accordingly, because that means wealth and influence to the church. The spiritual leaders, themselves, hardly converted, encourage them in the enactment and performance of all sorts of deviltry and, to make a long story short, they "make them two-fold more the child of hell than themselves." See Matt. 23:13-15. The cutting and pruning power of the Word is not applied to the meanness in them for fear it will give offense and, which is more to the point, cut off much desirable material support from the treasury. In that many wise and Christian people are being sacrificed at this altar of greed and lust—in that reliance is being placed largely on "might and power instead of on the Spirit of God"—is one overwhelming reason why there is no essential unity among the various nationalities and races that make up the ranks of Seventh-day Adventists, in spite of the apparent (but, in fact, artificial) cohesion in their form of organization and, in consequence, is why the Holy Ghost is just as far away as ever. For there is no commonness in possession of ALL things, material and otherwise, as there was on Pentecost (see

Acts 2): one must lead and the other must serve—and such is dished out in the name of meekness, humility and unity, making a fetish and a God out of Organization!

The converting power of the Gospel is not being manifested among Seventh-day Adventists themselves in their daily and religious intercourse with one another. They fight, back-bite, slander, hate and despise one another, which things are not now as horrifying and mortifying to them as they once were. They do not love their neighbor—especially their colored neighbor—as themselves, in fulfilment of the Royal law. In fact, within the Scriptural conception, they hate him, in that they love him less. And to love less is to hate—and Seventh-day Adventists know that; and to hate is murder: all of which is a violation of the law of God. "For whosoever shall keep the whole law [including the Sabbath commandment], and yet offend in one point, he is guilty of all." James 2:8, 9.

To give point to the foregoing remarks, let us cite a few—a very few—instances out of the thousands we could marshal if space were not such a factor as can be seen.

1. At a tent meeting in New York one Saturday night during the past summer, at a rally—a rally for money—that everlasting money!—a fight was precipitated among some of the rally contestants that neither the Spirit of God nor the spirit of decency could quell. The police had to step in and do that!

2. At a recent camp meeting in New Jersey, the wife of one of the prominent ministers was well beaten in a fight with another of the sisters and when her minister-husband interfered, he was slapped in the face until he was made to cry—whether from humiliation, godly sorrow or pain, we cannot tell.

3. At a recent camp meeting in one of the States adjoining New York, the Conference President referred to the negro department as the "N——r department." \* \* \* This same president, when he was local pastor in one of the cities of the same State,—a city sometimes facetiously referred to as "next to the largest city in America,"

baptized a colored brother into his church. Sometime afterward, a colored company was organized in that city and the colored brother was invited to transfer his membership to same. When his letter was applied for, the information was received that his name had never been on the church books, but the colored company could take him in on profession of faith.

4. At Melrose, Mass., sometime ago, a colored woman, seriously ill and in need of urgent attention, was refused admittance to the sanitarium at that place. And what Christianity or common decency failed to do, the State of Massachusetts, through its Attorney General, had to step in and compel the sanitarium people to do.

5. A former general conference president, while such, being called to a local colored church not far from his headquarters, to straighten out certain tangles, let it be known in no uncertain language that he had not come to that church "to be dictated to by a bunch of crows." Perhaps, like Moses, who lost his temper at the waters of Meribah-Kadesh, he forgot, as the Sabbath school lesson for December 16, 1922, forcefully brings out in Note 3, that "A wrong act can never be undone. It may be that the work of a lifetime will not recover what has been lost in a single moment of temptation or even thoughtlessness."—Quoted from "Patriarchs and Prophets," page 424, by Sister E. G. White.

And so it goes, ad infinitum.

Now these are the people who say they are seeking the outpouring of the Holy Ghost during the week of prayer. But how can they receive the Holy Ghost without that unity in the spirit which is a preliminary requisite? And are they so blind that they cannot see that the colored believers, knowing well most of the instances that we could cite had we the space, can never be wholly united with them in spirit, however much they may join them in fervently supplicating the outpouring of the Holy Ghost? And are they so blind, besides, that they do not know that in doing the things against the colored believers that are so well known and notorious they

are running foul of that Scripture which reads: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren,, ye have done it unto me?" Matt. 25:40.

Solemn the truth that for them to receive the Holy Ghost would simply mean that they would be endowed with more power from on high for more devilment against God's chosen heritage. Hence, He does not come, of course. God is too wise and merciful to permit such a happening until this sin of Achan has been first cast out of the camp. And until this has been accomplished, Free Seventh-day Adventists have determined to obey the commandment of the Lord to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isa. 58:1.

Of what profit, therefore, is all this praying and fasting and afflicting of the soul? Let the Scripture answer.

"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

"Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

**"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"**

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall

go before thee; the glory of the Lord shall be thy reward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:3-12.

For then, and only then, shalt the latter rain come.

**Bound Brook, N. J.**

**Dec. 16, 1922.**

### THE REMNANT CHURCH

The Remnant Church is distinguished from other professing Christians, in that it "Keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. There is but one sect of people today that claim to "keep" or stand in defense of the Law, or commandments of God. Exo. 20:3-17; 24:12; Duet. 4:13, Rev. 14:12, as the Lord gave it, (Duet. 5:32, 33) and that people are the Seventh-day Adventists. There are other denominations who teach the binding obligation of the law, which in practice they do not conform to its fourth precept as "the Lord your God hath commanded you," Duet. 5:32, but have observed another day contrary to his express command. While there are others who deny its binding obligation, and teach that it was nailed to Calvary's cross.

Now a definition of that word remnant, is: that which is left after a part has been taken away or destroyed, a little bit, remainder, fragment, residuum, scarp. As the remnant church or people is declared by inspiration to keep the Commandments of God as He gave them; and as the Seventh-day Adventists Church or people that stand in defense of, and "keep the Commandments of God" as He gave them; is the Remnant Church

or people as is declared by inspiration. Logically, so. But "all are not Israel, which are of Israel." Rom. 9:6. And for which reason it is written:

Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved." And the reason is already stated: "They are not all Israel, which are of Israel," Rom. 9:6, 27.

Now that which was written concerning ancient Israel, is the same that is written concerning modern Israel, Rom. 15:4, 1 Cor. 10:11. If they are not all Israel, that are of Israel," neither are they all Seventh-day Adventists. The ancient people were as the sands of the sea, as a church, but only a remnant among them walked according to the Spirit and not after the flesh. And it is written: "They which are the children of the flesh, these are not the children of God." Rom. 9:8. And that being true of ancient Israel, it is pre-eminently true of Seventh-day Adventists to whom, like ancient Israel are committed the oracles of God. Rom. 3:2.

Concerning the apostasy of the ancient typical church, it was so general, and almost so complete that, had not the Lord "left unto us a very small remnant," declares the prophet, "we should have been as Sodom and we should have been like unto Gomorrah," Isa. 1:9. And concerning that apostasy it is written: "A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord \* \* \* they are gone away backward \* \* \* the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Isa. 1:4-6. That was the condition of the typical Church. And when the Lord had "purely" purged away her "dross" and taken away "all her sin." Isa. 1:25, all that was left of her was a remnant, even "a very small remnant." Isa. 1:9. Even thus shall it be with the Seventh-day Adventist Church. The Ancient Church had "forsaken the Lord," and had "gone away backward." And that our church has turned away from following

her Leader—Christ, and has followed the same path as ancient Israel in her backsliding, we shall learn from “the True Witness who speaks, and His testimony must be correct.” Testimony, vol. 3, p. 252.

On the 28th of May, 1882—forty years ago, this communication came to the Seventh-day Adventist Church, showing that she had fallen away and was in the same path of apostate Israel. “I have been shown,” declares the Lord’s messenger, “that the spirit of the world is fast leavening the (S. D. A.) Church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God’s peculiar people.” Testimony, vol. 5, pp. 75, 76.

Two months later, May 30, 1882, the S. D. A. Church was seen to have turned back from following Christ her Leader, and steadily retreating towards Egypt. Thus we read: “The (S. D. A.) Church has turned back from following Christ her Leader, and is steadily retreating towards Egypt.” Vol. 5, p. 217.

The servant of the Lord describes the dire apostasy into which the Remnant Church—the S. D. A. Church had relapsed. It is the Remnant Church that had gone down into Egypt—into Sodom, and into Babylon—that great city. Rev. 11:8, 17:31, 2, 17, compared. Just as God called Lot out of Sodom, and Israel out of Egypt, and out of Babylon, so must He call a very small remnant out from the remnant—the S. D. A. Church. “He shall set His hand again the second time to recover the remnant of His people that shall be left”—those that have been true to the principles of His word. Isa. 11:11.

The whole body of our church is represented under the symbol of Laodicea. A people that are wretched and miserable, and poor and blind, and naked, spiritually. Rev. 3:14-18.

That the Lord here speaks of His people who profess to believe present truth, I quote: “The Laodicean message applies to the people of God who profess to believe present truth.” Listen carefully: “The Greater Part are lukewarm professors, having a

name but no Zeal.” Testimony, vol. 4, p. 87. Then, according to the word of God, concerning the Remnant people, there are two parts. The Greater Part, and the Lesser Part. The Greater Part is declared to be “lukewarm \* \* \* I will spue thee out of my mouth, and a very small Remnant—the Lesser Part, will stand the test. Then by this true understanding of the prophecy, only a Remnant will be saved from the Remnant Church. If the whole body would have been saved the Lord never would have spoken of a Remnant.

Now think of the meaning of that word: That which is left after a part has been taken away or destroyed: “The Greater Part are Lukewarm.” Because thou art lukewarm, I will spue thee out of my mouth.” “The Greater Part is spued out or destroyed. That which is left, is the Remnant. Will you be among them?

H. L. MIGNOTT,  
Guys Hill, Jamaica, B. W. I.

#### WHAT ABOUT THAT DEBATE AT NEW ORLEANS?

What about the debate at New Orleans? This is the question of many interested readers of the Banner. Nearly every mail has brought this question to us.

The January issue of the Banner had gone to the press when the dates set for the debate passed.

It will be remembered that Elder T. H. Allison of Montgomery, Ala., who is also the leading evangelist of the Alabama Conference of Seventh-day Adventists, challenged me for a debate Sunday night, Oct. 22, 1922. Elder Allison of his own accord in the presence of Free Seventh-day Adventists, Baptists, Methodists and Seventh-day Adventists, promised to prove to the public of New Orleans, that the leaders of the Seventh-day Adventists denomination did not twist Test. for the church, Vol. 9, to make it teach that rotten and spurious doctrine, “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,” and that “colored peo-

ple should not urge that they be placed on an equality with white people.” P. P. 202, 214. He was also to prove that J. W. Manns was not cast out, but pulled out of the organization.

Knowing that Elder Allison had bitten off more than he could masticate, and too, knowing that to swallow such a chunk would give him and the denomination indigestion for life, I urged him not to attempt to enter such a discussion with me or any other Free Seventh-day Adventist. But he insisted, “Elder Manns, leave it to me.” So, I left it to him, and what did he do? “Crawfished,” of course, just as I expected, and just as I told him he would do when the white officials got after him.

Elder Allison is even trying to dodge fixing the dates Dec. 12, 13, 14 for that debate. I am glad, however, that there were Seventh-day Adventists present, who are loyal members of the No. 2 S. D. A. Church of New Orleans. Among them were Sisters Annie Dayton, 1315 S. Roman St.; Miss Fannie Edmond, 3806 Dryades St.; Mrs. P. M. Burke, 2717 Soniat St.; Miss Daisy Brown, 2717 Soniat St.; Mrs. Ida Burton, 2724 Jackson Ave., and Brother Frank Smoot, 916 Market St. These all know and will testify that Elder Allison fixed those dates and urged the debate. These also know that Elder Allison was the man to back out even after the dates were re-fixed for Dec. 19, 20, 21, because he said in a letter to me that the Week of Prayer, which would be conducted in all of the churches and the Ministerial Institute would prevent him from meeting me until after the 17th of December.

Bro. H. H. Battle of Newellton, La., came a distance of more than three hundred miles to learn the truth of the matter, and was startled to know that Elder Allison had “crawfished.” He came a slaved Seventh-day Adventist and went back home a Free Seventh-day Adventist. This was just what the conference white officials were afraid of—“and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”

Our brethren knew that the

eyes of many of our poor and unlearned Negro S. D. A. dupes would be opened, and they could no longer prey upon their pockets. I say prey upon their pockets because it is true. Every intelligent S. D. A. Negro knows that the only thing which holds him in fellowship with the Conference organization is the amount of money that he puts in week by week. As long as he does this, and remains in, what our white brethren choose to call his place, no power can break the relation between them.

Now why did Allison crawfish? The reasons evidently are these: First, the "Pay Boss" said No. Second, had he persisted he would have lost his job. Third, he had no guarantee of a job with Free Seventh-day Adventists. Fourth, he had nothing with which to face Free Seventh-day Adventists in such a debate. "Thus his watchmen are blind. \* \* \* They are dumb dogs, they cannot bark. \* \* \* Yea, they are greedy dogs; \* \* \* and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter."

One S. D. A. minister writes, "It is true that our white brethren are prejudiced, and they both teach and manifest it in every way, but we should not write and talk about it." I wonder if this minister has read the "Protestant Magazine," which exposed the errors and anti-Christian teachings of the Roman Church. No magazine has ever hit the Roman Church harder for her sins and anti-Christian teachings than the "Protestant Magazine." I wonder if he is a reader of the magazine, "Liberty," another S. D. A. publication, which pulls the cover off of the Roman Church. Are Seventh-day Adventists wrong for thus exposing the errors of professed Christian leaders? Are they wrong for pointing out the sins of the Roman Church with her priests and Pope in changing God's Law? No candid reasoner would answer yes. Then, why condemn Free Seventh-day Adventists for pointing out the sin of prejudice, race-hatred, discrimination as is found in the white leaders of the Seventh-day Adventists denomination,—a supposed Christian organization having the divine

commission to "go ye into all the world and make disciples of all nations"?

We will not keep silent, we must heed the prophets' command, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

J. W. MANNS.

### MARRIAGES

#### Gibbons—Frazier.

Bro. Elie Gibbons, who is a member of the Brunswick church of Free Seventh-day Adventists, was married to Sister D. M. Frazier of Dorchester, Ga., who is a member of Bethel Free S. D. A. Church of Savannah, Ga. Elder J. W. Manns officiated.

### LOOK PLEASANT

We cannot, of course, all be handsome,

And it's hard for us all to be good;

We are sure, now and then, to be lonesome,

And we don't always do as we should.

To be patient is not always easy,

To be cheerful is much harder still,

But at least we can always be pleasant,

If we make up our minds that we will.

And it pays every time to be kindly,

Although you feel worried and blue;

If you smile at the world and look cheerful,

The world will soon smile back at you.

So try to brace up and look pleasant,

No matter how long you are down,

Good humor is always contagious;

You banish your friends when you frown.

"Let me not leave my space of ground untilled,

Call me not hence with mission unfulfilled.

Let me not die before I have done for Thee

My earthly work, whatever that may be."

### OBITUARIES

**Foster.**—Silvia Foster accepted the Third Angel's Message in 1914. She was a faithful and loyal member of Bethel Church of Free Seventh-day Adventists. She died November 12th, 1922. She leaves brothers, sisters and other relatives. Funeral conducted by Elder J. W. Manns.

**Carrethers.**—Willie L. Carrethers was born in Eufaula, Ala., March 16, 1881. She accepted the Third Angel's Message in 1913. She was a member of Bethel Church of Free S. D. A. She died Monday, Jan. 22, 1923. A mother, son and several sisters and brothers are left to mourn. Words of encouragement were spoken from Rev. 2:10, by Elder J. W. Manns.

### BEING HAPPY

#### Reasons for Happiness:

1. All things work together for good to the Christian. Rom. 8:28.

2. Trouble and affliction are clouds with silver linings. Heb. 12:11; 2 Cor. 4:17; Ps. 34:19; 119:67, 71.

3. There is comfort for every sorrow. Ps. 103:13; Isa. 43:2.

4. Our heavenly Father supplies our needs. Luke 12:24-28; Acts 14:17; Phil. 4:13, 19; 1 Cor. 10:13.

5. The promises of God do not fail. Joshua 23:14.

6. Salvation is free for all who accept. John 3:16.

#### Secret of Happiness:

1. Being content with present circumstances. 1 Tim. 6:8; Heb. 13:5.

2. Trusting all to God. 1 Pet. 5:7; Isa. 26:3, 4.

3. Rendering obedience. Ps. 97:11; Isa. 61:10.

4. United with Christ. Isa. 16:11.

5. Living for the blessed hope. John 14:1-3.

If that member in the Newark Church of Newark, N. J., who addressed a communication to the editor of the Banner (Jan. 12, 1923) will kindly give his name and address, he will receive the undivided attention of the editor. Only "Ku Klux and Black Hand" send out letters without signatures.