



Free Advent Banner

"He that Wineth Souls is Wise"

VOLUME I

SAVANNAH, GA., JULY, 1921.

NUMBER 9

GOD'S PLAN OF ORGANIZATION IN THE LAW AND IN THE GOSPEL

When Israel came out of Egypt, God specially directed in their organization in the wilderness. They were to choose men and set them over tens, fifties, hundreds and thousands; and these men were to act as judges over tens, fifties and hundreds, in ordinary things; but, when cases came before them that were perplexing, they were to be carried up and finally decided by the prophet of God. It will be noticed also, that these men must be taken from among each tribe. "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you . . . So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Ex. 18:19 to 26. Duet. 1:10 to 18.

This is the kind of an organization which we can see light in. We are sure that it would work well for both the Colored and White people. If it served for all the tribes back there in the wilderness, then, why not, the Negroes and the White people alike in the Gospel age?

The men that were chosen for this work were to be able bodied men and such as feared God; men of truth, hating cov-

eteousness.

When Christ left the disciples here on earth, they were in just the same condition as Israel was when they came out of Egypt; they were without order or system. The first steps that were taken towards organization and order, are recorded in the sixth chapter of Acts, when seven men were chosen to look after the poor.

Certain of the Grecian Christians complained because their widows were not ministered unto as well as were the Hebrews women. The Negro members of the Seventh-Day Adventists denomination are making the similar complaint. In the time of the apostles, note what the brethren did to perfect the remedy. They chose seven men of honest report, full of the Holy Ghost and wisdom, whom they appointed to look after this work. These men were brought before the apostles, and when they had prayed, they laid their hand on them. God approved of this course; for the "word of God increased, and the number of the disciples multiplied in Jerusalem greatly." Acts. 6: 1-8.

If the same examples were followed today among the professed commandments keepers, surely conditions would be better.

But notice, the Grecian Christians were unlike the Negro Christians. They went boldly to the head, fearing nothing, no secret council, with the doors closed, and the Hebrews on the outside. They were wrongly

treated, and they were placed in charge of the work of God.

Those men chosen were to separate themselves from fornicators, idolatrous and covetous persons; with such ones they were not to fellowship. This was inside the church, for the government of the church. Those that were without the church, God judged; and anyone of the character above described were to be put away because of their wickedness. I Cor. 5: 9-13.

When questions arose of such importance that they could not be settled by the local church, as it was in the days of Moses, the matter was referred to the General Conference at Jerusalem. Then the apostles and elders came together and considered the matter; the Holy Ghost also manifested itself and gave special instruction. The General Conference of apostles and elders was the highest authority in the church; but when the Holy Ghost spoke, the question was settled for apostles, elders and even the prophets themselves. The decisions of the council were carried about to the various churches, where the word of God had been preached, to be read for the benefit of all. Acts 15 1-32.

As Moses gave special instruction as to how the offender should be tried, just so Christ gave special directions as to what course the church should pursue in case of sin. Matt. 18:15-19.

J. W. MANNS.

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GOOD CHARACTER

A good character is of slow but steady growth. Mental ability and genius are not character. Reputation is not character. True character is quality of soul, revealing itself in the conduct.

If the youth rightly appreciates this important matter of character-building, they will see the necessity of doing their work so that it will stand the test of investigation before God. The humblest and weakest, by persevering effort in resisting temptation and seeking wisdom from above, may reach heights that now seem impossible. These attainments cannot come without a determined purpose to be faithful in the fulfillment of little duties. It requires constant watchfulness that crooked traits shall not be left to strengthen. The young may have moral power; for Jesus came into the world that He might be our example, and give to all youth, and those of every age divine help.

God has been very merciful in giving you reasoning faculties, which He has not bestowed on the brute creation. But if with these God-given endowments, man is not faithful in his sphere, God will call him to account for the abuse of those gifts which place him above the

beasts. The lowest of the brute creation, in making the best use of their instinct, sometimes do far better than many men who are never grateful to God for their reasoning faculties. If man, by sinful practices, lessens the power God has given him, he must render an account to God for this. Let young men and young women conscientiously study how they can meet the expectations of God, and there will be far less weakness and indecision, and far better strength of purpose to attain to symmetrical character. If they place themselves in connection with Jesus, they will become like Him. The inspired record concerning Christ is: "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And Jesus increased in wisdom and stature, and in favor with God an man.

Of John the record says: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his birth. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children ;and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." "And thou, child, shall be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God! whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

"And the child grew, and waxed strong in spirit and was in the desert till the day of his showing unto Israel." The record concerning Samuel is: "And the child grew on, and was in favor both with the Lord and also with men."

These examples are given for the young to imitate. If they make this their aim, they will see the necessity of a close connection with the Lord of power and grace. Christ has said, "Without Me, ye can do nothing." Solomon spake to the youth in God's stead: " My son forget, not my law but let thine heart keep my commandments for the length of days, and long life and peace shall they add unto thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart, so shalt thou find favor and good understanding in the sight of God and man.

Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths." In these words of inspiration the youth have encouragement and counsel.

Children and youth should begin early to seek God; for early habits and impressions will frequently exert a powerful influence upon the life and character. Therefore, the youth who would be like Samuel, John and especially like Christ, must be faithful in the things which are least, turning away from companions who plan evil, and who think that their life in this world is to be one of pleasure and self-indulgence. Many of the little home duties are overlooked as of no consequences; but if the small things are neglected, the larger duties will be also. You want to be whole men and women, with pure sound and noble characters. Begin the work at home; take up the little duties and do them with thoroughness and exactness. When the Lord sees you are faithful in that which is least, He will entrust you with larger responsibilities. Be careful how you build, and what kind of material you put into the building. The character you are now forming will be lasting as eternity. Let Jesus take possession of your mind, your heart, and your affections, and work as Christ worked, doing conscientiously

the home duties, little acts of self-denial, and deeds of kindness, employing the moments diligently, keeping a careful watch against little sins, and a grateful heart for little blessings and you will have at last such a testimony for yourself as was given John and Samuel, and especially of Christ. "And he increased in wisdom and stature, and in favor with God and man."

At What Period of the Church History will Christ Come?

(Concluded from last issue)

Daughters, young men, etc., that by Him will be used because of their spiritual condition plus their (white) color? If not, do you see the necessity of the true church stretching her principles, her platform placing every man in his spiritual respective sphere regardless of the face he wears? Let that unfathomed love come into the church, and men will be raised up in an untold manner together with many others whose blessed talent is now being wasted. Love is the keynote. Love for the church, love for the dying world, love for the community and love for the individual be him yellow, white or black, one common platform for all.

Christ will eventually come, but do you ever stop to think how His stay can be prolonged as in Daniel's case? God had promised to send him aid, but was he not hindered for twenty-one days? Although from the first day he had done his best in the effort to give immediate information. Dan. 10:12, 13. Through the active subtly of the devil's plotting in his use of the king of Persia.

Then with conditions as they are, a reformer is due. Such a reformer must prove from every principle that he is from God, for He is able to raise up even stones for the successful completion of His work and when the great building is fitly framed, when the last man accepts unconditionally his standard, steps out upon His promises like wild fire, surely the

message will go, then truly will the time be at hand for His immediate coming. Matt. 24:14. In short you are not converted neither can you keep the Law until you get back to the old land-mark. 1 John 1:7. Rom. 13:10. Christ's coming will be after the spiritual reconstruction that must take place, yea have already begun. I sincerely pray that you will fall in line and help to make it a quick success.

—L. A. CLEMENT,
229 W. 140th St.,
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THE DRESS OF THE CHRISTIAN

In most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance.

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve Him. Very particular were the directions given in regard to Aaron's robes, for his dress was symbolical. So the dress of Christ's followers should be symbolical. In all things we are to be representatives of Him. Good taste should be exercised in the selection of appropriate colors. Our dress should be tidy and well fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized by neatness, modesty and purity. But the word of God gives us no sanction in making changes in our apparel merely for the sake of fashion.

That we may appear like the world, when the desire for display in dress absorbs the mind, vanity is manifested. All must be put away.

The words of the scripture in

regard to dress should be carefully considered. The Holy Spirit through the apostle, Paul says, "In like manner also, let women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array but (which becometh women professing Godliness) with good works."

And through the apostle Paul the instruction is given. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Christians are not to decorate the person with costly array or expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldly dress, will give value to his influence.

The ornamentation of the person with jewels and luxurious things is a species of idolatry. This needless display reveals a love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An over-dressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed.

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly.

The trimmings of ladies' hats with high-standing bows is a needless expense, and is unbecoming to a Christian. In the house of the Lord the over-trimmed hats are a positive annoyance. The congregation desire to see the face of the speakers as well as to hear their voices.

but the ladies' hats with their high-standing ribbons and bows obscure the view. Many in the congregation may be seen peering this way and that way to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the services is marred, and the minister who obscures this is disturbed.

Satan has a snare laid to captivate unwary souls by leading them to give more attention to their outward adorning than to their outward graces which a love of truth and righteousness displays, as the fruit grown upon on the Christian tree.

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own souls from entering the straight gate because they cannot indulge their love for display and yet believe in Christ and walk in His foot-steps.

"If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow Me." Self-denial and self-sacrifice will mark the Christian's life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in.

Do It When It Needs Doing.

The time to do a thing is when it needs doing. After a plant has died of drought, it is useless to water it. While it needed water, perhaps a little water would have sufficed; now, even a deluge would be utterly useless. The time to do a thing is, also, when we are able to do it. The time may come when opportunity will appeal to helplessness, and will necessarily appeal in vain. The ability to do may not long be ours. Perhaps the saddest picture we can gaze upon are the visions of what might have been; but no tears can blot out our blunders. And no vain wishes can put life into the bloodless limbs of the deeds we

did not do. The time to do good is when opportunity appeals to ability; when God and humanity call us to do our best.—Selected.

Question Corner.

Q.—Is the use of tobacco ever excusable when an individual believes his health to be at stake when he ceases to use it?

A.—The use of tobacco in any form, is an injury to the health attested by many eminent physicians. So the health plea for the continuance of its use is only a delusive snare of the enemy, and is not to be entertained.

Q.—To what extent do you make the dress question a test?

A.—We endeavor to instruct the believers from the testimony of Paul and the apostle Peter, in the matter of plainness of dress, and the discarding of the wearing of gold and silver and other useless articles simply as ornaments, see 1st Peter 3:1-5, 1 Tim. 2:9,10.

Q.—Are tithes paying, pork-eating, and tobacco using a test of fellowship?

A.—Refraining from the use of pork is urged upon the people from a physiological standpoint, and is a question that should be settled before coming into the church. The use of tobacco and narcotics is made a test. As to the paying of tithes, we have tried to follow the instructions given to the churches in Ohio, in the sixties. Some in Ohio began to argue, and the matters of assessing each member for his tithes, and then collecting the same. The instructions given at that time is found in "Testimonies for the Church," Vol. I page 237. The principles concerning the system of tithe paying was to be presented to the people, and they to be left free to carry out their own convictions without compulsion. The Lord does not require nor desire forced gifts to sustain His cause. See also Vol. IV, page 396, second paragraph.

Q.—How many ways are there of receiving members in the church?

A.—On the page of the

church record book devoted to the list of names you will note three ways of receiving members: By vote, by baptism, and by letter. By vote, is meant action taken to accept a member who has been baptized before applying for membership. In such case the date of taking such vote should be entered in the column headed "by vote," and the record of the action taken will be entered in the report of the meeting when such action occurred.

In case a vote is taken to accept a person as a candidate for baptism and membership when baptized, while it appears in the record of the meeting where such action was taken, it is not entered in the column headed "by vote," but when such person is baptized, his baptism unites him to the church, and the date of his baptism is placed opposite his name in the column headed "by baptism;" and in the record it should be inserted when, where and by whom such person was baptized.

When a person is received by letter from another church, the date to be placed in the column thus designated is that of the vote taken to receive the person. The record of the action is also placed in the record of the meeting when said action was taken.

Q.—Can one be a church member who has two living wives, or husbands?

A.—A person may get into that unpleasant condition before accepting the truth, or before making any profession of religion, and, upon sincere repentance, be forgiven that sin as well as other sins. Again, a woman may have been left by her husband, who preferred some other woman, or the husband may have been deserted by his wife who preferred some other man. In such instances the position has been taken that, according to Matt. 19:9, the one thus deserted is free to marry again.

In case of one having two living wives, a Testimony was given in the fifties that they should take an humble position in the

church under a consciousness of sin.

Q.—Is marrying out of truth made a test of fellowship?

A.—I do not know of any case where it has been so made a test; but on the authority of the apostle Paul, and the "Testimonies for the Church," a marriage union is better to be "only in the Lord."

Q.—If there is a dissenting voice to the reception of a member in the church, should he or she be considered as received? In other words, should the "majority" rule in this matter, or should the vote be unanimous?

A.—For a reply to this question see page 135 of this pamphlet, in the conference address on organization.

Q.—Is it necessary to have a two-thirds or three-fourths vote to elect deacons, or to transact business for the church?

A.—In transacting the legal business of the church the law calls for "a majority vote of the regular worshipers." Sometime a church may have enrolled members who cannot be present at the election. And, in fact are so far away until they cannot be counted as "regular worshipers." In making the count before voting, we usually count out non-resident members, and then look for the majority of the stated worshippers to transact the business. This applies especially to legally organized church societies. In companies unorganized legally, a majority vote of those assembled on a duly advertised call decides the business under consideration.

Q.—Would you advise a church to adopt purely parliamentary rules for the transaction of all their business?

A.—While a church should transact its business in a business-like manner, they should probably make a greater progress in seeking the Lord for His guidance than of being too strenuous to do all things just as they do in parliament. The presence of one angel in our church councils would expedite church matters more rapidly than an armful of parliamentary rules.

OBITUARIES

Brown—Richard J. Brown died in Savannah, Ga., June 29, 1921. In April of 1921 he heard and accepted the Third Angel's Message, remaining a faithful member and deacon of the Free Seventh-day Adventists church until his death. He is survived by his wife and little son. —L. L. Johnson.

Hammons—Mrs. Louise Hammons was born in Mt. Pleasant, S. C., in 1873 and died in Kingstree, S. C., June 11, 1921. In the year 1917 she heard and accepted through her son, the Third Angel's Message, remaining a faithful member of the Free Seventh-day Adventist church until her death. She was a faithful wife and a loving mother. She is survived by her husband and six children:

Mr. McHammons,
Mr. D. A. Hammons,
Mr. J. H. Hammons,
Mr. W. J. Hammons,
Mr. C. Hammons,
Miss E. B. Hammons,
Miss Jeter Hammons.

THE FATAL GLASS

There's danger in the Glass!
Beware, lest it enslaves. They
who have drained it find,
Alas! too often, early graves
It sparkles to allure, with
its rich ruby light
there is no antidote or
cure—only its course
to fight. It changes
men to brutes, makes
women bow their
heads; fills homes
with anguish,
want, disputes,
and takes from
children bread
Then dash
the serpent
flee; drink
pure cold
Water
day
by
day
and
walk
God's Foot-stool free.

—Selected.

The Word "Christian"

The word "Christian" is found but three times in all the scriptures. The places where it occurs are Acts 11:26; Acts 26:28, and 1 Peter 4:16. These read as follows: "And the disciples were called Christians first at Antioch." "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

The term Christian was given them because they talked about Christ constantly.

The chronology of some of the events recorded in the Acts is not entirely certain but it seems pretty clear that the followers of the Lord were not called Christians till ten or twelve years after our Savoir's ascension to Heaven.

THE SURE REFUGE

As Noah's dove, sent forth on
landward quest,
O'er the wide deluge waste,
pursued its flight,
And finding near or far no
place of rest—
No spot of earth where long-
ing foot might light—
On wearied wing at length,
when day was dead,
Returned unto the haven
whence it fled.

So let my thoughts, when unre-
strained within
By wholesome task, not wan-
der idly forth,
O'er the dark deeps of folly and
of sin,
Where rest is not, nor aught
of solid worth,
But turn as turns the needle to-
ward the pole,
To Christ, the ark and refuge
of my soul.

"De thunder's always growlin'
—Got one mo' cloud ter
climb!"
De lightnin' don' say nuttin';
But he git dar eve'y time!

"So, lissen now, believers,
En hear dis sayin' true;
De less you talks about it
De mo' you gwine ter do!"

"SEEING THE BLOOD."

"Father, I cannot sleep? The Prophet's words Ring in my ears; they fill my heart with fear; For I am not the firstborn, and the one On whom the destroying angel's shaft would fall, Were not the token on the lintel found? Thrice have I named the patriarchs, and once The creatures great and small that Noah drove Before him in the ark; but all in vain, I cannot sleep. O Father, art thou sure The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell, The fairest lamb of all the flock was slain, And roasted then with purified fire; With bitter herbs and bread devoid of leaven, In haste we ate the Lord's appointed feast. Nor were the means of saving thee forgot. Scarce was the yearling slain ere I gave the word, For sprinkling of the blood upon the door. Sleep, then, by firstborn; God's avenging one Will see the signal, and pass over thee."

Thus on that dark night which God had chosen For passing throughout all fair Egypt's land, To smite on every side the loved firstborn, Sparing not e'en the firstlings of the flock, A Hebrew father soothed his restless child: Restless himself, as now with girded loins, Sandals upon feet, and staff in hand, He waited for that solemn midnight hour, When God's almighty arm should break the chain That bound His people to proud Pharaoh's throne. The bread unbaked was in the kneading-trough, The scattered flocks were gath-

ered in the fold, And all betokened plans for hasty flight. There was a thrilling silence in the air, A quiet joy burned in the Rabbi's breast, Joy that was not unmixed with regret At leaving thus his birthplace, though it was A house of bondage for the promised land.

The night wore on, And yet again the pleading voice was heard: "Father, sleep will not come; before my eyes I see the angel pass, and at our door Pause sadly, as though he wept to enter. Yet dared not hasten unavenging by. O father, if the blood has been removed, Or if the herd-boy heeded not thy voice, Then never shall my weary eyes behold The land of Canaan with its waving fields." "Rest, little one; faithful our Jared is. Not only on the side posts of the door Should be the stain, but on the one above; So if some hungry dog should from its place One token lick, the others would remain. Sleep, my sweet child for thou hast need of rest; The journey will be rough for little feet."

The anxious voice was silent; for in that home Obedience reigned supreme, though not as yet The law had sounded forth from Sinai's top. With patience dutiful she sought to woo Soft slumber to her long unclosed eyes. Sleep came at last; but with it dreams of fright, Wherein she tossed, and moaned, and oft cried out. The midnight hour drew nigh; unbroken still The darkness solemn hush; the child awoke

With a loud cry, "Father, I thought I heard The cock's shrill crow to greet My heart is beating with sickening dread And let me see the red blood His firstborn in his arm, and bore her forth— Startled and paled to see no paschal sign, No warning that their door should be passed by! With trembling hand he sanctified the hyssop then, Himself applied the blood in eager haste. A long sigh of relief escaped the child; Almost before he placed her on the couch Sweet sleep had fallen on her heavy lids; Nor when that "great cry" rose did she awake. That agonizing wail of man and beast Reached not her ears; with drowsy slumber sealed, And at the dawn they bore her sleeping still, Away from Egypt's darkness and despair. Christ our Passover, is slain for us; The "blood of sprinkling" for our sins is shed; Have we the atoning sacrifice applied? Made sure our entrance to the promised land?"

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