



VOLUME I

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**We Make No Fight Against Any Human Being.
The Controversy Is Between Right and Wrong,
And Those Who Stand For, and Support
Race Prejudice, Discrimination, Wall
of Distinction and Taxation Without
Representation Are on the Wrong
While I am on the Right Side.**

Are you fighting Seventh-day Adventists? If not, then why not preach the Third Angel's Message without referring to Seventh-day Adventists? Don't you know, Seventh-day Adventists will say you are doing just what all others who do not stand with them are doing? Don't you know that all who have left the body, fought it, and they say, you are doing the same thing?

The editor of the Banner has been asked the above questions by a score or more of Seventh-day Adventists ministers, both colored and white. To the questions I will try to give answers in the following:

To the first question, I answer no; I am not fighting my brethren in the ministry. There is a great principle involved. The Third Angel's Message, or the everlasting gospel, is to be preached to every nation on the earth. The message will gather out of the world a people which will be One in Christ Jesus. Jesus said: "And now I am no more in the world, but these are in the world and I am come to Thee. Holy Father, keep through Thine Name those whom Thou hast given Me, that

they may be ONE as we are." John 17:11. This means the white and colored people alike.

"Who," says Paul, "maketh thee to differ?" The God of the white man is the God of the black man." Test. from Southern Work, p. 6.

If God did not make the distinction between the white and black members of the Seventh-day Adventist denoimnation, then, the devil did. Since the devil has done this wrong, can anyone make it right?

I do not want to be guilty of fighting against any human being. Brethren, the controversy is not between you and me, but it is between right and wrong. All of you who stand for and support such prejudice, discrimination, walls of distinction and taxation without proper representation, as can be seen in the Seventh-day Adventists denomination today, and which is confessed by many of the leaders, to be contrary to the principles held thirty years ago, are on the wrong side, while I am on the right side.

Thirty years ago, sister White said, "Walls of separation have been built up between the

(Continued on page 3)

**THE CHURCH, THE PROFESSED COMMANDMENT
KEEPERS AND WORLD
UNITED.**

What Will The End Be?

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 3.

If the apostle Jude was so moved by inspiration to write such an admonition to the early church nearly two thousand years ago, if he were here today, to behold the illicit connection of the church and the world, surely he would lead out in the greatest of all reformatons the world has ever known.

In the Great Controversy, page 127, siser White says "The Roman church had made merchandise of the grace of God. The tables of money-changers were set up besides her altars. Under the plea of raising funds for the erection of St. Peter's church at Rome indulgences for sin were publicly offered for sale by authority of the pope. By price of crime a temple was to be built up for God's worship,—the corner-stone laid with the wages of iniquity! But the very means adopted for Rome's aggrandizement provoked the deadliest blow to her power and greatness. "A reformation in the church was needed, but who dare rise and

(Continued on page 4)

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J. W. MANNS, Editor.

Mrs. L. L. JOHNSON, Associate Editor

J. W. OWNES, Contributing Editor

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Office Address 610 W. 36th St.

Savannah, Georgia

J. W. MANNS, President

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

Elder J. W. OWENS, 3558 So. Normandie

Ave., Los Angeles, Cal.

W. L. BLUNT

D. HAMMONS, Kingstree, S. C.

EDITORIALS

It Takes Courage

To live according to your conviction.

Not to bend the knee to popular prejudice.

To refuse to make a living in a questionable vocation.

To say "No" squarely when those around you say "yes."

To speak the TRUTH when by little prevarication, you can get some great advantage.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To face slander and lies, and carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a position with a good salary when it is the only business you know and you have a family depending upon you, because it does not have your unqualified approval.

—Success Magazine.

Rome withheld the Bible from the people, and required all men to accept her teaching in its place. It was the work of the Reformation to restore to men the Word of God; but is it not true that in the churches of our time men are

taught to rest their faith upon their creed and teaching of their church rather than the Scriptures?

The professed church of God, the commandment keepers, shrink from the rude word against creed with the same sensitiveness with which those holy fathers would have shrunk from the rude word against the rising veneration for saints and martyrs which they were fostering. The sin of the world's impenitence lies at the door of the church.

Peter speaking by inspiration said: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Of a truth I perceive that God is no respector of persons; but in every nation he that feareth Him, (God) and worketh righteousness, is accepted with Him." "Acts 10: 28-34.

NOW WOULD YOU BELIEVE THIS, OR COULD YOU BELIEVE IT? Believe what? NOW LISTEN: Our White Leaders of the Seventh-day Adventists denomination, are trying to make the NEGROES of the denomination BELIEVE that Sister White, speaking by inspiration of God, said: "Colored men, though they may be WISE, and CHRISTIANS, (not because they are unlearned, but colored) WHITE MEN MUST BE CHOSEN AS LEADERS." And again, "COLORED PEOPLE, (not because they are ignorant, but colored) MUST NOT URGE THAT THEY BE PLACED ON AN EQUALITY WITH WHITE PEOPLE." WOULD YOU BELIEVE IT? The fact is, many of my colored brethren BELIEVE IT. COULD YOU BELIEVE IT? —Test. Vol. 9., page 202-214.

This sounds like the voice of God to His people: "God is no respector of persons." "Many

among this race, (Negro race) have noble traits of character and keen perception of mind. If they had an opportunity to develope, they would stand upon an equality with the white people.

—Test. from Southern Work, p. 55.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

"With malice towards none, with charity for all, with firmness in the right, as God has given us to see the right."

A complete diagnosis of Seventh-day Adventists disease:

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed neither bound up, neither mollified with ointment. Blindness has set in. Lovers of themselves, covetous, boasters, proud, truce-breakers, false accusers, traitors, heady, highminded. You colored people must not urge that you be placed on an equality with white people. Yours is a complicated disease. Follow the directions of the prescription. Prescription:

Of Unselfishness, Three drachms.

Of the Tincture of Good Cheer, One ounce.

Of Essence of Hearts-Ease, Three drachms.

Of the Extract of the Rose of Sharon, Four ounces.

Of the Oil of Charity, Three drachms and no scruples.

Of the Infusion of common SENSE and TACT, One ounce.

Of the Spirit of LOVE, Two ounces.

This mixture must be taken whenever there is the slightest symptom of SELFISHNESS, MEANNESS or I-AM-BETTER-THAN-YOU-NESS.

The church of God today is down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries

with all their loose moralities, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of old Christmas lie, Easter, Christmas-tree and the church ornamentation. It is an old trick of the Devil, who comes, "With all power and signs and lying wonders, and with all deceivable-ness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." The Jewish church struck on that rock; the Roman church was wrecked on the same; and the Protestant church, including Seventh-day Adventists is fast reaching the same doom, and will surely be demolished, "Except thou repent."

Every Seventh-day Adventist should subscribe for the "Free Advent Banner." It is published by Negro Adventists. There is a message in every issue for everyone. It is only one dollar per year. Send all orders, and make all checks payable to "Free Advent Banner," or to Mrs. L. L. Johnson, 610 West 36th Street, Savannah, Ga.

Among Seventh-day Adventists, the worshipers array themselves in costly and fashionable attire. Insensibly the members of the church are yielding to the spirit of the age in regards to dress. What will the end be?

The publishers of the "Banner" desire to make the paper just what it should be. In any way our readers can assist in doing this, will be greatly appreciated. Pass on your criticism to us.

We cordially invite all our readers to contribute short articles of Bible subjects and Christian experience. If suitable, they will appear as often as space will permit. Write plainly. Use typewriter if you can. Do not write small and fine, with crowded lines. Please let your lines be wide apart.

Write only on one side of your paper. Tell where your quotations are found. Send in your subscription to the "Banner."

One brother of Nashville, Tenn., writes: "I am in receipt of your paper, the 'Banner' and am glad to see it. My wife and I were saying, that you have a chance to show the white people what you can do for our own people, and I wish you to know, that you have started in the right direction. Our people are in need of just such an organ as the 'Banner.' About five of us up here could handle about fifteen hundred copies per month, if it could be made an eight page paper."

We are always glad to receive such encouraging letters from our readers. We are sure that the Banner is opening the way for much good to be done among our people. This brother adds: "If there is anything that I can do to help, just let me know." May the Lord arouse others to come up to the "help of the Lord against the mighty."

Elder Manns spent the month of May in New York in the interest of the church work conducted by Free Seventh-day Adventists. A good company is meeting together every Sabbath. The meetings have been transferred from the Lafayette, 165 West 131 Street, to No. 125 West 132d Street.

Two young men have taken a firm stand with us, and are doing all they can to help push the work. During the absence of Elder Manns the meetings were in charge of Brother L. A. Clement, 229 West 140th St., New York, N. Y. He is assisted by Brother L. Williams. Brother H. E. Alston of New Haven, Conn., has been sick for the past three or four weeks. We are praying for his soon recovery.

Our summer's tent meeting season is here. Means are needed to carry on the good work. Who will make a sacrifice to help in the campaign? Don't forget the 13th Sabbath Offering, which will greatly aid us

in the good work of the Lord.

The command of God to our people is, "Arise, and shine, for thy light has come." Let us get together and stand together, and do for our own people some of what we have been doing for others so long.

Mrs. L. L. JOHNSON.

Agents are wanted to sell the "Free Advent Banner." Our little paper will sell. Fifty per cent. discount to agents. Send your order in today. Sample copy free.

We Make no Fight Against, etc.

(Continued from page 1) whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obeyed the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors." Test. from Southern Work, page 54.

To the second question, I do not believe that I am fighting Seventh-day Adventists by pointing out, and condemning such sins as are condemned by the Bible and Testimonies, any more than Seventh-day Adventists are fighting the Catholic church, when they point out the great sin of changing the Sabbath, a God given rest day, to Sunday, a man given rest day. In preaching against the false doctrine of the Roman church, such as: "The change of the Sabbath; Attempting to rob Christ of the Priest-hood and man making himself to be God, ministers of the S. D. A. are asked: "Are you fighting the Catholic church?" They answer, no; we are fighting the wrong principles which are upheld and supported by the Catholic church. So I am fighting the sins of prejudice, discrimination, walls of distinction, Negro proscription and taxation without representation, which are just as much hated by our kind and heavenly Father, as the sins of changing the Sabbath to Sunday, or man making himself God.

Listen at these Words of God, as spoken by sister White:

"The spirit and words of some (white people) in regards to members of the church (St. Louis) were an offense to God. They were closing the DOOR of their HEART to Jesus. Among those in St. Louis who believe the truth, there are colored people who are true and faithful, and precious in the sight of the God of heaven, and they should have just as much respect as any of God's children." Test. from Southern Work pages 4-5.

If this was true thirty years ago, it is true today. "I am the Lord, I change not." Mal. 3:6. Heb. 13:8.

To the third question: I cannot be compared to those who have gone out of the truth. All who have gone out of the truth, have given up the doctrines, and do not preach them. They write books against the doctrines and the Spirit of Prophecy. This I have not done. This I will not do. Those Seventh-day Adventists ministers who charge me with having done such a thing, they do so, only to slander me and my work.

In the "Field Tidings," the organ of the Southeastern Union conference of S. D. A., June issue, my good brother, R. I Keate says: that I am fighting organization. Now why will our white and colored brethren prevaricate? Does this brother know that I have ever fought organization?

Some of these same S. D. A. ministers who charge me with fighting against the body, tell me that my fight would be alright, if I were only on the inside of the organization. They seem to forget that when I started this fight on (not the organization) but those sins and wrongs, in disfranchising all of the Negroes in the South, and placed them in what they called "Negro Missions," which was upheld and supported by the denomination, I was on the inside, and because I would not cease the fight, four white brethren and one colored brother, a small group of men, in the name of the conference dropped me on the outside of

the organization. My experience will be the experience of any other Negro minister who will speak the truth to our white leaders in the ministry, concerning these wrongs. If you don't believe it, just let one of our Negro ministers commence speaking against the wrong done the colored members of our churches, and at once, in the sight of the committee which is made up of white brethren, he takes the BIG HEAD, and is no longer fit to work in the conference as a minister.

So, since I know that I cannot speak against the wrongs which are done our people, on the inside, of the organization, I will stay on the outside of it. My heavenly Father has commanded me: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people (Professed Christians) their transgression, and the house of Jacob (non-Professed Christians) their sins." Isa. 58:1. Knowing that my brethren would soon put me out again, for speaking against those same sins, I cannot come back in the organization while those sins are still being held up and supported by the body. Do you blame me? Some few cowards, of course, would criticize and condemn me, but no Negro with the least bit of self-respect would do so.

In New York City, Sunday, May the 22nd, I asked the leading colored minister, pastor of the Harlem S. D. A. church, in the presence of three of his leading church officials the following question:

"Would you give me credit for having good sound HORSE sense, if I should come back into the S. D. A. denomination under the present conditions, that is, while Negro proscription, race prejudice and discrimination continue? The pastor answered, No, I would not.

Then why should I step back under such a yoke of bondage? A yoke which many of my Negro brethren would break. A yoke which they say ought to be broken. A yoke which they

have recently tried to break, but between walls, with closed doors, and with the white brethren on the outside. They like that moral courage. The back-bone is too weak to face our white brethren with the issue.

In treating the colored brethren so un-Christ-like, our white brethren are doing just what the Testimonies forbid. "We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin." Southern Work, page 12. And again, "The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well beloved brother. The day is coming when the kings and lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel." Southern Work, page 8. —J. W. MANNS.

x
The Church—What the Will the End Be?

(Continued from page 1)
touch the wrongs carried on in the church?

"Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders of the people, both in the church and in the schools, would gladly unite with him in efforts for reform. Words of encouragement from those in high positions had inspired him with joy and hope. Already in anticipation he had seen a

brighter day dawning for the church. But encouragement had changed to reproach and condemnation. Many dignitaries, of both church and state, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the authority of Rome, and to stop thousands of streams now flowing into her treasury, and thus greatly to curtail the extravagance and luxury of the papal leaders."

"Luther trembled as he looked upon himself—one man opposed to the mightiest powers on earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church."

"When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic," cried the Roman zealots." G. C. Pages 131-133.

In the church of God today, yea, the profess commandment keeping people, there is needed another great reformation. A reformer is in demand. One who will dare speak the truth. One who will stand like a Luther and declare the great principles of the truth. We need no more pitch-fork preachers in the church, men who will be forever throwing over on the other church, what should be raked to their own.

"In every generation God has sent His servants to rebuke sin both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the ex-

ample of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible,—doctrines which they had been reluctant to present." G. C. P. 606.

In the Seventh-day Adventists church today, worldliness has found her resting place. Those of her ministers have preached against the evils of fairs, tableaux, mock trials, antiquarian suppers, raffles, lotteries, prize packages, etc., which all are only the works of the devil, devices to obtain money without value received. Some of our S. D. A. ministers dare not touch upon these things today. Why? Because these are to be found in our churches, both white and colored. Even the old donkey social and fried cake party can be found in some of our S. D. A. churches, among colored churches, I am sure. Is not this a Union formed with the world. The plea for allowing these sins to come into the church, is, "We must do something to hold our young people. God forbid that we should depart from the principles of the truth just for the sake of holding a few young people, or to gain the young people. If we must sacrifice those great principles of the doctrines which have made us what we are, the very same thing which all other protestant churches have done, what else can Seventh-day Adventists meet but the same fate, which has befallen them?

Truly the Spirit of the world has invaded the S. D. A. church, as it has other churches throughout Christendom. "The truly righteous are being diminished from the earth, and man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspires after respectability. They are

called to suffer with Christ, but they shrink from even reproach. Apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, "We are rich and increased in goods, and have need of nothing."

"Also I heard the voice of the Lord saying Whom shall I send, and who will go for us? Then said I, Here am I , send me."

"O Christian, awake, 'tis the Master's command;
With helmet and shield, and a sword in thy hand,
To meet the bold tempter, go fearlessly go,
And stand like the brave with thy face to the foe."

—J. W. MANNS.

x

AT WHAT PERIOD OF THE CHURCH HISTORY WILL CHRIST COME?

This burning question has been asked by the people of every age; and yet today it is no less important than in the days of Enoch. Gen. 5:18; Jude 14.

During Paul's time the church was somewhat troubled as touching this event, consequently he told of certain developments that would take place in "the man of sin."

Christ viewed as did Paul, to the end of the church's history, and declared through Luke 18:8, "When the Son of Man Cometh shall He find faith on earth?" But is it not that the combined words of Christ and Paul rapidly being fulfilled. Is it not that, "He who exalteth himself above all that is called of God" is being more fully revealed, are not many Christians of yesterday becoming weak-kneed, and like hundreds of others ready to drop out of the Christian warfare, and is not faith fast departing from the earth?

When the few that form the church prayerfully and humbly question at what time will Christ return, the answer from Holy-writ will plainly be set forth. Yea, it will show every necessary waymark along the

pathway, will tell of the grand time that will eclipse the expectations of every creature under the wide canopy of heaven. For says the scripture, "Every knee shall bow and every tongue shall confess." Phil. 2:10-11. Rom. 14:11.

Of the many things that point toward that time however, let us consider this, "At the times of this ignorance God winked at; But now commandeth all men everywhere to repent and hath made of one blood (yellow, white or black) all nations of men to dwell on the face of the earth." Acts 17:26-30. But it is quite a sad thing and must be said with a great deal of reluctance, the church of today having lost its first love, has taken in its platform the un-Christian attitude of paralogy so, so that the great work to be done is mightily hindered, like in the days of beloved Daniel through the confusion of faces. Dan. 9:7.

When the prophet Samuel was sent by God to anoint David as king, from the general appearance of Eliab, David's brother, Samuel said: "Surely the Lord's anointed is before me," but not so; the Lord said "Look not at his countenance or on the height of his stature because, I have refused him." But when the shepherd boy came in, (stripling though he was) what a surprise to his father, yea, even to the prophet for the spirit of the Lord signified it thus. Sam. 16:6-13. Will not the Lord now as He did in those days use men according to His choice and not man's? And if He will, is not His cause in the earth at this time hindered because His servants of color are debarred only because of their countenance? Yes, but there surely must be a restoration before Christ comes in this generation and not until then will the work be "finished and cut short in righteousness." The Elijah message must restore all things, that unqualified love that once flowed from heart to heart must be restored. Unlike Miriam and Aaron when they spoke against Moses be-

cause of the Ethiopian woman he married. They waxed hot with prejudice; not because the lack of intelligence; not because she could not have helped him greatly in the cause for which he was fighting; not because God could not use her in an untold manner, but simply because of her color. They had cherished within their breasts such a feeling that they even deluded themselves in believing God had used them to draw the line. Num. 18:2. But while they thought on that, the Lord called them out with Moses from the congregation and held a mighty conference. What was the result? Aaron boldly acknowledged and said, "Lay not the sin upon us wherein we have done foolishly, and wherein we have sinned." Of course Aaron thought he had done foolishly because of his prejudice. Our white brethren do not. Miriam learned a lesson that she never forgot. Num. 12:1-12.

Now how much more from the Gospel side when this great message of the hour is hindered by the church proper of today? It may be well to remember that they (Miriam and Aaron) were both members of the same church in the wilderness. Acts. 7:38.

Neither can God pour out His spirit upon the church in the term of "Latter rain" until the church is ready for that rich blessing. The disciples waited in the upper room until they got on one common platform. They were all of one accord. Acts 2:1. Now the great work of restitution Acts 3:21 that must fully take place before the coming of the Lord will be brought to pass in the fulfillment of Acts 2:17.

"And it shall come to pass in the last days, saith God, "I will pour out My spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall dream dreams."

I wonder if one would dare to think that God will respect the Christian.

(Concluded in next issue)

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