



Free Advent Banner

"He that Wineth Souls is Wise"

Vol. II

SAVANNAH, GA., MAY, 1923

Number 9

A CONFERENCE MEETING OF FREE SEVENTH-DAY ADVENTISTS IN CUBA

For more than nine months loyal members of the Seventh-day Adventists Church in Cuba were writing and insisting that I visit that field. However, before they knew of such an organization of Free Seventh-day Adventists, they had taken a staunch position against the original body of Seventh-day Adventists, having been made to drink to the overflow of that rotten teaching of our white brethren; which they being inspired by the devil have injected in Vol. 9 as follows: "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, "The colored people should not urge that they be placed on an equality with white people." pp. 202-214. This teaching is becoming disgusting and detestable to every self-respecting Negro Seventh-day Adventist. Of course there are a few light-headed, shallow-brained dupes, who believe that the teaching is of God, and if they dare question it, they speak against the Holy Ghost and of course have committed the unpardonable sin. They seem to forget the admonition of the apostle: "Prove all things, and hold fast to that which is good," 1st Thess. 5:21.

Our brethren in Cuba began to prove these things. They found that they would not stand the test of James 2:8, 9. Peter said:



Baptismal Scenes in Cuba

"Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him (God), and worketh righteousness is accepted with Him."

On Monday, March 26th, I left our headquarters at Savannah, Ga., to visit our brethren at Moron, Cuba. I was agreeably surprised to find representatives from five different companies. The brethren were assembled in a commodious house of worship, prepared for the purpose. They were all anxiously awaiting my arrival. After the first meeting, it was decided that we hold two conference meetings each day.

The Moron Church of Free Seventh-day Adventists was organized with a membership of more than twenty.

Brother E. A. White was chosen and ordained local elder



of this church. Brother T. A. Knott was chosen clerk and treasurer of the church.

It was also my privilege to organize what is now known as the

Cuban Mission of Free Seventh-day Adventists, with headquarters at Moron. Brother C. A. Edwards, who was ordained to the gospel ministry, was appointed superintendent of the mission. Brother W. T. Daly was chosen secretary-treasurer, and Brother C. J. Ellis was chosen missionary secretary. The brethren had more than \$300.00 saved, which they voted the General Assembly.

Definite plans have been laid for the work in Cuba. Our brethren seem to have a mind to work.

On Sunday, April the 8th, large crowds gathered at the water's side, and eleven persons followed the Lord in baptism. We thank the Lord for His blessings in opening up our work in these foreign fields.

Ministerial credential was granted to Brother C. A. Edwards of Banes. Ministers' licenses were granted to Brothers J. H. Buckland, of Moron, and C. J. Ellis, of Florida, Cuba. A missionary credential was also granted to Brother E. A. White, of Moron, Cuba.

Cuba is a great field and is fully ripe for the Third Angel's Message. We are in need of consecrated men and women who are willing to work for the salvation of souls. Let us pray the Lord of the harvest that He will send laborers into His vineyard.

J. W. MANNS.

TEACHING COLOUR QUESTION

It is circulated throughout the Conference churches in Jamaica, by Elder C. E. Wood, in a letter that he sent forth on February 21, 1922, that Elder Manns "In his preaching raises the colour question very prominently, and seeks to cause a division among the remnant church. This man has now come to Jamaica to launch a propaganda in which he will endeavour to raise this colour question in our churches to draw away disciples after himself."

From the foregoing, the uninformed—those that are unacquainted with Elder Manns, as well as with his teachings, might readily be led away with the plausible statements of Brother Wood. We shall show in this article that it is he and his associates that are teaching the col-

our question, and not Elder Manns. The colour question is a doctrine that is taught by the apostate S. D. A. leaders; it is one of the "doctrines of devils" introduced into the Adventist Church as early as 1909. This doctrine is divided into two parts and is a modern partition wall erected by some of the chief priests, Pharisees and scribes among us. The first part reads like this: "Opportunities are continually presenting them-themselves in the Southern States, and many wise Christian coloured men will be called to the work. But for several reasons **white men** must be chosen as leaders." Testimony, Vol. 9, p. 202.

God had nothing to do with such a statement. It is an injection. We say that it is a spurious statement because it contradicts the Scripture testimony regarding the choice of leadership. It makes colour—white—the test of leadership—"white men **must** be chosen as leaders"—instead of **consecration** and **ability**, which is the **only** Bible test of leadership. Here it is: "Moreover thou shalt provide out of all the people **able men** (expressive of ability) such as fear God, men of truth, hating covetousness, (expressing consecration); and place such over them, to be rulers of thousands and rulers of hundreds, rulers of fifties, and rulers of tens."

"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." Exo. 18:21. Deut. 1:15. The preceding injunctions concerning the choice of leadership in the church, constitute His only test, and not a man's **complexion**. The Bible, as we have seen, has laid it down that ability—"able" "wise men"; and consecration—"such as fear God, men of truth, hating covetousness," should be the test of those to fill the office of leaders. But apostate S. D. A. teach that a man's **complexion**—"white men", not the copper coloured; not the tawny; not the yellow; nor the Negro; but "white men must be chosen as leaders." The copper coloured, the tawny, the yellow, and the coloured may be "wise," and may be a Genuine "Chris-

tian," but, no; Jehovah (according to them) has changed His mind, "white men **must** be chosen as leaders." Those white men might be **idiots**; they might be **infidels**; but, verily; apostate Adventism teaches that because they are **white**, they "must be chosen as leaders." That is one of the "doctrines of devils"—"perverse things," that has obtruded itself into our denomination. That is an injection of the colour question. It means the trammelling of the right of the coloured people to leadership. Leadership is a gift of God. But His gifts are not confined to any one nation. He gave gifts to men, and placed them in the church. Eph. 4:8, I. Cor. 12:28. The gift of leadership comes from God, and must be given not **only** to the white man, but to whomsoever the Giver wills. We are told that "Christ recognized no distinction of nationality or rank, or crede. The Scribes and Pharisees desired to make a **local** and a **national** benefit of all the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down **every wall of partition**. He came to show that His gift of mercy and love is as unconfined as the **air**, the **light**, or the showers of rain that refresh the earth." Testimony, Vol. 9, pp. 190, 191.

In the physical world, the gifts of heaven, "the air, the light," and "the showers of rain," are all enjoyed by all men in spite of their varied complexion. And so must it be in the spiritual realm—the church. Elder Wood and his associates are busily propagating that "damnable" heresy among the coloured people, and which is a contradiction of God's word. Elder Manns, on the other hand, opposes that innovation. And Bro. Wood, in order to steel the hearts of the people against him, has sent forth that letter that falsely represents him as raising the colour question.

The Other Part.

There is that other part of the false teaching of apostate Adventism that teaches that the coloured people are inferior to white people. It reads: "The coloured people should not urge that they be placed on an equality with white people." Testimony, Vol. 9, p 214. This injec-

tion was placed in the Testimony by some of those who came into the truth with their old political slavish notions, who claimed that the coloured people who were their slaves were on par with their cattle, and in the church they cherished the same ideas, and these are the ones who put forth the claim: "The coloured people should not urge that they should be placed on an equality with white people." We quote from Testimony, Vol. 1: "There are a few in the ranks of Sabbath Keepers," it reads, "who sympathize with the slaveholder. When they embraced the truth, they did not leave behind them all the errors they should have left. . Some brought along with them their old political prejudices, which are not in harmony with the principles of the truth. They maintain that the slave is the property of the master, and should not be taken from him. They rank these slaves as cattle, and say that it is wronging the owner just as much as to deprive him of his slaves, as to take away his cattle. I was shown that it mattered not how much the master had paid for human flesh and the souls of men; God gives him no title to human souls, and he has no right to hold them as his property. Christ died for the whole human family whether white or black. God has made man a free moral agent, whether white or black. The institution of slavery does away with this, and permits man to exercise over his fellow man a power which God has never granted him."

"The system of slavery has reduced and degraded human beings to the level of brutes, and the majority of slave masters regard them as such. The consciences of these masters have become seared and hardened, as was Pharaoh's; and if compelled to release their slaves, their principles remain unchanged, and they would make the slave feel their oppressive power if possible." Vol. 1, pp. 358, 266.

Some of these "slave masters," have come into the rank of Sabbath-keepers, and their slavish ideas and "principles remain unchanged." They still look upon the coloured people as being on "the level of brutes," and with such notions regarding them,

the problem is solved why the injection. "The coloured people should not urge that they be placed on an equality with white people," is found written in the Testimony.

Now, the Bible teaches the equality of man; Rom. 3:29; 10:12; Mal. 2:10; Job. 31:13-15; Acts 17:26; 10:34, 35, but that statement in the Testimony denies the equality of man, and hence opposes the word of God, and is contrary thereto. Elder Wood and his associates, are going from one church to another in the Conference, and continue to pervert the word of God by teaching the inferiority of the coloured people; and assuring them that it is the Lord who said that they "should not urge that they be placed on an equality with white people." And those who refused to believe such an heresy, are branded as teaching colour question.

The Lord through His servant tells us that all God's children are equal in His sight. Thus we read: "Christ . . . laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as Equal in the sight of God." Testimony, Vol. 7, p 225. This religion that Christ has laid down, which all "are linked together in one common brotherhood recognized as Equal before God," is the true religion of the Bible, and for which Free S. D. A. stand. That one that denies the equality of man is false. It is a colour question religion; and, hence contrary to God's word.

SOME HISTORY RECALLED

In these days of trouble and turmoil in every part of the world there is great insistence on the part of many well-meaning people that the only possible remedy of the ills that are falling upon civil society, is governmental recognition of Christ as this world's king, or in other words the official adoption of the Christian religion by government, and the practical application of its moral code to governmental affairs. But would that remedy the evil? Would not a scheme like that prove as disappointing now as it did in the early Christian era?

The same remedy for the then existing evils was tried in Rome. One of our modern historians, writing of the fourth century, says:

"When the new faith came to the imperial throne in the person of Constantine the Great, Christians, no doubt, thought with joy that the 'day of the Lord was come.' They were but recently released from the reign of the fiercest of all their persecutions. Instead of being hunted and destroyed as enemies of the state, they were now protected and aided by that state. Constantine, too, thought that by the plan which he had followed, unity and peace would be secured throughout the entire empire,—a peace based upon the moral and spiritual teachings of the Christian church. But this was not so.

Christians on the one side and Constantine on the other were both grievously disappointed. The religion which the emperor had adopted and protected was no sooner in a place of security than religious feuds began to stir the whole empire into unseemly and disgraceful strife.

It is no wonder that Constantine began to think he had made a mistake in adopting Christianity as a means of peace, and grew strangely cold and politic in his later years." Andrew Stephenson, Vol. 1, p. 257.

The trouble is not with Christianity, but with men. The religion of Christ is not a plan for the salvation of civil society, nor of human governments, nor of humanity in the mass, but of individuals.

The new birth is an individual experience, and just as truly as "there is no royal road to learning," so there is no political road to regeneration. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

"I shall be most happy indeed if I should be an humble instrument in the hands of the Almighty."—Lincoln.

"What stronger breast plate than a heart untainted."—Shakespeare.

Love is the heavenly fire that gives life to the mortal world.

FREE ADVENT BANNER

Published monthly by the General Assembly
of FREE SEVENTH-DAY ADVENTISTS.
Savannah, Georgia.

Price 10c a copy, \$1.00 per year
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EDITORIAL.

Beginning with this issue of the Banner, there will be a series of articles dealing with the "Testimonies", the "Laodiceans" and "Remnant" Churches. The attention of all our brethren is called to these articles, and we trust that every one will be benefited and much enlightened as you search for truth.

It is reported that we, as Free Seventh-day Adventists, do not believe the "Testimonies," but this is not true. We believe in all of the writings of Mrs. E. G. White that harmonize with the Holy Scriptures. We do not, however, believe everything that bears her signature. We are sure that gross injections are to be found in the writings of Sister White, and for this reason we must accept only such writings as are in harmony with the Bible—the Word of God.

It is an established fact that our leading white brethren have injected such "rotten" statements as these, "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." "Colored people should not urge that they be placed on an equality with white people." The reader can very easily see that from the above statements, that the only qualification needed to fit a man for a leader in the Seventh-day Adventists denomination, is to be "WHITE." But God's Word differs with this which our brethren put out as Testimony. In Duet. 1:9-17. Ex. 18:21-27, we are told that Moses was commanded to "provide out

all the people ABLE men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens." Has God changed? Acts 10:34-35.

PART I—TESTIMONIES.

Question. What are the two distinguishing features of the remnant church?

Answer. "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the Commandments of God, and have the Testimony of Jesus Christ." Rev. 12:17.

Q. What is the testimony of Jesus?

A. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of Prophecy." Rev. 19:10.

Q. What is to be the condition of God's remnant church when Jesus comes in the Clouds of Heaven?

A. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is." I John 3:2.

Note—God's Church will be pure, without spot or wrinkle, of one heart, one soul and one mind when Jesus comes.

Q. Are we in that condition to-day?

Q. How will the church that is looking for the coming of Jesus become blameless? I Cor. 1:5-8.

A. "That in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." I Cor. 1:5-8.

Note—The apostolic church had the Testimony of Jesus Confirmed in Them, and through following the teachings of that gift they came behind in no gifts (all gifts restored) and all became one heart, one soul and one mind (Acts 4:32). So that or in the same manner, the church

looking for the coming of Jesus in the clouds of heaven will have the **testimony of Jesus which is the spirit of prophecy** confirmed or established in them and as a result all of the gifts will be restored and we will become blameless in the day of our Lord.

Q. Is the spirit of Prophecy established or confirmed in the hearts of God's professed people to-day?

A. "The Lord has walled you about with light; but you have not appreciated the light; you have trampled upon it. While SOME have despised the light, OTHERS have neglected it, or followed it but indifferently. A FEW have set their hearts to obey the light which God has been pleased to give them." Vol. 5:666.

"I ask, **Wherein**. (In what thing, place or respect.—Webster) have those who profess confidence in the testimonies sought to live according to the light given in them? **Wherein** have they regarded the warnings given? **Wherein** have they heeded the instructions they have received?" Vol. 5:663.

"I have been shown that **unbelief in the testimonies** has been steadily increasing as the people backslide from God. IT IS ALL THROUGH OUR RANKS, ALL OVER THE FIELD." Vol. 5:76.

Note—There are three classes in the S. D. A. Church, one class who openly reject all or a part of the testimonies. A very large class who profess to believe all of them, but go contrary to most of their plainest teachings. Just a FEW who have set their hearts to obey them. "To neglect or disregard light is to reject it." Vol. 5:680.

Q. In these days, how does God speak to his people?

A. "In ancient times God spoke to men by the mouth of prophets and apostles. IN THESE DAYS HE SPEAKS TO THEM BY THE TESTIMONIES OF HIS SPIRIT." Vol. 5:661. See Vol. 5:234-235, 687-688. Vol. 4:148.

Q. Are all the writings of Sr. White what God has opened before her in Vision?

A. "In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my

own ideas. **They are what God has opened before me in vision—the precious rays of light shining from the throne.”** Vol. 5:67.

Q. Is it a false position to take the stand that we believe Sr. White's testimonies, but when she tells us things that she has not directly seen in Vision in the particular case under consideration that her words are of no more account to us than the words of any other person?

A. “In a recent dream I was brought before an assembly of people, some of whom were making efforts to remove the impression of a most solemn testimony of warning that I had given them. They said, ‘we believe Sister White's testimonies; but when she tells us things that she has not directly seen in vision in the particular case under consideration, her words are of no more account to us than the words of any other person.’ The Spirit of the Lord came upon me, and I arose and rebuked them in the name of the Lord. I repeated in substance that which I have presented above, in regard to the watchman. This, I said, is appropriate to your case and to mine.”

Now if those to whom these solemn warnings are addressed say, ‘It is only Sister White's individual opinion, I shall still follow my own judgment,’ and if they continue to do the very things they were warned not to do, **they show that they despise the counsel of God**, and the result is just what the Spirit of God has shown me it would be—**injury to the cause of God, and ruin to themselves.”** Vol. 5:687-688.

Q. Is it a delusion of Satan that part of the testimonies are of God and a part the opinion of Sister White?

A. “Has God ever revealed to these self-deceived ones, that no reproofs or corrections from him are to have any weight with them unless they come through direct vision? I dwell upon this point, because the position that **MANY** are now taking upon it is a delusion of Satan to ruin souls.” Vol. 5:690. Read Vol. 5:683-691.

Q. Have the words “I saw,” always been placed before what was shown the prophet by the angel?

A. “In the earlier visions the

words ‘I saw’ were very frequently inserted. As the writer considers this repetition needless, and as they constitute no part of the record of what was seen, **they are sometimes omitted.”** Vol. 1:3-4.

Q. If we lessen the faith of God's people in the testimonies are we fighting against God?

A. “If you seek to turn aside the counsel of God to suit yourselves; if you lessen the confidence of God's people in the testimonies he has sent them, **you are rebelling against God** as certainly as were Korah, Dathan and Abiram. **YOU HAVE THEIR HISTORY.”** Vol. 5:66. Read Vol. 5:234-235, 680.

Note—If we take the position that only a part of the testimonies are of God, then God's people do not know which part is of God and which is the opinion of Sister White and thus we have destroyed the faith of God's people in them.

Q. How are we to prove that the testimonies are of God?

A. “Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving, and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for disbelief. **HE GIVES EVIDENCE**, which must be carefully investigated with a humble mind and a teachable spirit; and **all should decide FROM THE WEIGHT OF EVIDENCE.”** Vol. 5:675. See Vol. 5:671-672. Vol. 3:255.

Q. If we doubt the testimonies because there are a few things in them which we cannot understand, will we make shipwreck of faith?

A. “God gives sufficient evidence for the candid mind to believe; but he who turns from the **weight of evidence** because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and **will make shipwreck of faith.”** Vol. 5:675-676.

Q. Is the light contained in the testimonies hid under a bushel?

A. “Light so precious, coming from the throne of God, is hid

under a bushel.” Vol. 5:681.

Q. Do God's people know what is in the Testimonies?

A. “I took the precious Bible, and surrounded it with the several Testimonies to the Church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here given for other cases situated similarly to themselves. God has been pleased to give you line upon line, and precept upon precept. **BUT THERE ARE NOT MANY OF YOU THAT REALLY KNOW WHAT IS CONTAINED IN THE TESTIMONIES.”** Vol. 5:664-665. See Vol. 5:681.

Q. Is it Satan's special object to prevent the light contained in the testimonies from coming to the people of God?

A. “**It is Satan's special object to prevent this light from coming to the people of God**, who so greatly need it amid the perils of these last days.” Vol. 5:667. **“It is Satan's plan to weaken the faith of God's people in the Testimonies.”** Vol. 5:672.

Q. Does the destiny of the church hang on obeying the solemn testimony of the true witness?

A. “The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded.” E. W. 270. Old Edition 132.

NOTE—If the destiny of the church hangs on obeying the solemn testimony, does not our own individual destiny hang on obeying it?

Q. Must we follow the Spirit of Prophecy?

A. “**WE MUST FOLLOW THE DIRECTIONS GIVEN THROUGH THE SPIRIT OF PROPHECY.** We must love and obey the truth for this time. **This will save us from accepting strong delusions.”** Vol. 8:298.

Q. Is it a sin to disobey any of the warnings, reproofs, or counsels of the Spirit of God given through the Testimonies?

A. “**It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it . . . The rejection of light leaves men captives, bound about by chains of darkness and**

unbelief." Vol. 5:680-681.

"To obey is better than sacrifice. . . . But without penitence, faith and an obedient heart, the offerings were worthless. When in direct violation of God's command, Saul proposed to present a sacrifice of that which God had devoted to destruction, open contempt was shown for the divine authority. The service would have been an insult to Heaven. Yet with the sin of Saul and its result before us, how many are pursuing a similar course. While they refuse to believe and obey some requirement of the Lord, they persevere in offering up to God their formal services of religion. There is no response of the Spirit of God to such service. No matter how zealous men may be in their observance of religious ceremonies, **the Lord cannot accept them** if they persist in willful violation of one of his commands. 'Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.' . . . **SAUL HAD HAD THE MOST AMPLE PROOF THAT SAMUEL WAS DIVINELY INSPIRED.** HIS VENTURING TO DISREGARD THE COMMAND OF GOD THRU THE PROPHET, WAS AGAINST THE DICTATES OF REASON AND SOUND JUDGMENT. HIS FATAL PRESUMPTION MUST BE ATTRIBUTED TO SATANIC SORCERY . . . IT IS A PERILOUS STEP TO SLIGHT THE REPROOFS AND WARNINGS OF GOD'S WORD OR OF HIS SPIRIT. MANY, LIKE SAUL, YIELD TO TEMPTATION UNTIL THEY BECOME BLIND TO THE TRUE CHARACTER OF SIN." Patriarchs and Prophets 634 and 635. See Vol. 5:66. Vol. 2:93.

Q. Will a willful sin separate us from God?

A. " * * * Seventh day Adventists * * * have great light, and have by their profession taken their position as God's special, chosen people, having his law written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. ANY SIN IN THEM SEPARATES THEM FROM GOD, AND, IN A SPECIAL MANNER, DISHONORS HIS NAME, by giving the en-

mies of his holy law occasion to reproach his cause and his people, who he has called 'a chosen generation, a royal priesthood, an holy nation, a peculiar people.'" Vol. 5:661-662. See Vol. 1:137.

Q. Will the testimonies make the church better if obeyed, worse if disobeyed?

A. "All these solemn admonitions will either make the church better, or decidedly worse." Vol. 5:72.

Q. If reproof comes through the testimonies, are we to ACCEPT IT as coming from God whether we can see it or not?

A. "When the Spirit of God, by message of reproof, declares this to be his condition, he cannot see that the message is true. Is he therefore to reject the warning? **No. God has given sufficient evidence**, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and having acknowledged them to be from God, **it is their duty to accept reproof, even though they do not themselves see the sinfulness of their course.**" Vol. 5:682.

Q. Are all who are guilty addressed in the personal Testimonies?

A. "All who are guilty are addressed in these individual testimonies, although their names may not be attached to the special testimony borne." Vol. 5:660.

"In rebuking the wrongs of one, he designs to correct many. But if they fail to take the reproof to themselves, and flatter themselves that God passes over their errors because he does not especially single them out, **they deceive their own souls**, and will be shut up in darkness, and be left to their own ways to follow the imagination of their own hearts." Vol. 5:659. See Vol. 2:112-113.

Q. Are the testimonies to take the place of the Bible?

A. "Bro. R. would confuse the mind by seeking to make it appear that the light of God has given through the Testimonies is an addition to the word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of his people to his word, to give them a clearer understanding of it." . . . "The word of God abounds in general prin-

ciples for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles." . . . "The testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all." Vol. 5:663-665.

Q. If ancient Israel had obeyed the law of God, would the multitude of ceremonies and ordinances been required?

A. "I referred them to ancient Israel. God gave them his law; but they would not obey it. He then gave them ceremonies and ordinances, that in the performance of these, God might be kept in remembrance. . . Had they been obedient, and loved to keep God's commandments, the multitude of ceremonies and ordinances would not have been required." Vol. 5:666-667.

Q. When we have the Bible and it contains all truth, why did God send the Testimonies to Modern Israel?

A. "The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. THEN, TO LEAVE MEN AND WOMEN WITHOUT EXCUSE, God gives plain and pointed testimonies bringing them back to the word that they have neglected to follow." Vol. 5:663.

Q. How was the S. D. A. Church established? Through what source did God clearly define what is truth and what is error? What was the source of final appeal when God placed our church upon a solid foundation?

A. "We are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men

and women assembled for this purpose. **The power of God would come upon me, and I was enabled clearly to define what is truth and what is error.**"

"As the points of our faith, were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me." G. W. 302. See Vol. 8:296-297. Vol. 5:66, 137, 684-685.

Note.—Is it different today? Is not God speaking directly to us through his prophet the source of final appeal? Higher than any counsel of men? Was not the spirit of prophecy always the highest court of appeal in Ancient Israel?

Q. Are we to believe reports as to what Sister White has said or done, or take the written word?

A. "And now to all who have a desire for truth I would say, do not give credence to unauthenticated reports as to what Sister White has done or said or written. **IF YOU DESIRE TO KNOW WHAT THE LORD HAS REVEALED THROUGH HER, READ HER PUBLISHED WORKS.**" Vol. 5:696.

Q. Can anyone take a neutral position in a religious Crisis?

A. "If God abhors one sin above another, of which his people are guilty, it is doing nothing in case of an emergency. **Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God.**" Vol. 3:281. See Vol. 3:271-272, 328-329.

Q. Is it important that we understand the nature and influence of the Testimonies as the end draws near?

A. "As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in his providence has linked with the work of the third angel's message from its very rise." Vol. 5:654.

Our calamities are our educators.

GOD IS AT THE HELM, BRETHREN.

He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God. Daniel writes: "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, I my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and be made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

This world is a theatre. The actors, the inhabitants of the world, are preparing to act their part in the last great drama. God is lost sight of. There is no unity of purpose, except as parties of men confederate to gain their ends. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceptiveness of unrighteousness in those who are binding themselves together in secret societies, those who are yielding to the passion for confederation are working out the plans of the en-

emy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and greater terror is soon to come upon human beings. And the end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

God permits men to work out the purposes he would have saved them from had they kept His commandments. When in the face of light and evidence, they refuse to obey, they must reap the harvest of the seed they have sown. "Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand." The wicked have chosen Satan as their leader. Under his control the wonderful faculties of the mind are used to construct agencies of destruction. God has given the human mind great power, power to show that the Creator has endowed man with ability to do a great work against the enemy of all righteousness, power to show that victories may be gained in the conflict against evil. To those who fulfill God's purpose, for them will be spoken the words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The human machinery has been used to do a work that is a blessing to humanity; and God is glorified.

But when those to whom God has entrusted capabilities give themselves into the hands of the enemy, they become a power to destroy.

When men do not make God first and last and best in everything, when they do not give themselves to Him for the carrying out of His purposes, Satan comes in, and uses in his service minds that, if given to God, could achieve great good. Under his direction they do an evil work with great and masterly power. God designed them to work on a high plane of action, to enter into His mind, and thus to acquire an education that would enable them to work the works of righteousness. But they know nothing of this education. They are helpless. Their powers do

not guide them aright; for they are under the enemy's control. The way to Holiness and heaven is found in the path of obedience. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

THE NEED OF CHILDLIKE MEN

Jesus once said, "Except ye become like little children, ye cannot enter into the Kingdom of Heaven."

What did He mean by that?

There is no race prejudice in children. Children of all nationalities play together and sit side by side together in the kindergarten, without noting distinctions of race or color or dress. It is only grown-ups who develop that most stupid and unreasonable thing called race feeling. Little children are free from most of the contemptible passions and vices of grown people. If the world was full of childlike men it would be a different world. Just because a human has added years and physical growth to his person does not mean that he has added any real beauty or power. To millions of the race, getting older and bigger means only more passions and meannesses added to life. We need more childlike men.

White leaders among Seventh-day Adventists should read the above statement taken from the "Christian Herald." If they will properly eat and digest such food as they, they will destroy those rotten statements found in Test. for the Church, Vol. 9, pages 202 and 214.

'Tis not our words that reach
His ears,
Though they be used with
cunning art;
'Tis the mute eloquence He
hears
Of an appealing heart.

It isn't your position, but
your disposition that makes you
happy or unhappy.

"Great minds have purposes;
others have wishes."

IS IT TIME TO APPLY THE TERM BABYLON TO THE FALLEN SEVENTH-DAY ADVENTIST CHURCH?

H. Louie Mignott.

(Continued from Last Issue)

The Jews at the First Advent, looking for Christ to come in such form and manner, with all the pomp and splendor of earthly royalty, that all in Judea would see and recognize him, rejected and crucified him because he did not come in that way. In like manner, in prospect of the Second Advent, heralded to take place as it surely will with all the ceremony, the glory and the majesty of "King of Kings and Lord of Lords," the S. D. A.'s in Newark are looking for Christ to come in the certain manner just specified—a manner that gives him a precise, visible, awe-inspiring form that all the world will see and recognize; but in some unaccountable and strange way, they quite overlooked the vital fact that HE HAD COME to their church beforehand in the form of "the least of his brethren"—least by virtue of their color—and that in rejecting them, they were also rejecting and crucifying him. For has he not himself said in Matt. 25: 40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

Briefly, the circumstances are these. Three colored members in the church—Mrs. Dorsey, Mrs. Guy and Mrs. Merchant—were cast out because, it appears, "a well-to-do white family would not join the church while they were members." The irony of the entire situation lies in the fact that two of these sisters are the mother and sister of the wife of head secretary, or superintendent Elder W. H. Green, the figurehead, of the S. D. A. North American Negro Department; and the editors of the "Voice" certainly express our sentiments when they very pertinently remark: "**Denominational Executive Committee**man though he be, our respect for him will continue if he acts like a man in this crisis."

"Mrs. Dorsey," we are informed, "now 82, accepted the Advent truth under Elders Van Horn and Gates 40 years ago, while Mrs. Guy and Mrs. Mer-

chant have been members of the Newark church for 28 years. Because they were black the church turned them out, paying no attention to their piteous cry: 'WHERE shall we go?' It is further stated that Elder N. S. Ashton, President of the Ohio Conference, was "said to have been present at the final act in this unholy drama."

Now we cannot forego this splendid opportunity to remark, in the light of the foregoing incident, which is but one of the many more that could be cited, had we the time and space (and we here take cognizance of the report that similar acts of infamy have taken place recently at Columbus, Ohio, Cincinnati, Ohio, Clarksville, W. Va., and other places), that S. D. A.'s everywhere are seeming to miss the whole point of the Second Advent Movement that gives to them their chief character and distinction, as indicated in their name,—(1) that **not alone to the Jews was the test of the First Advent**, but that test must also come to every Christian believer in every age, from the time of Bethlehem even to the time of the Second Resurrection—and it must come in all the unusualness and unexpectedness and unbecauousness of form and manner and manifestation, even as it came to the Jews—before can come the vividness and reality of the Second Advent; and (2) which is the same as (1), that the Son of man must first be "made flesh and dwell among us" before we can, and in order that we can, "behold his glory, the glory of the only begotten of the Father, full of grace and truth" (John 1:14)—the glory, indeed, that will be revealed in him in its fulness when he comes, personally and visibly, in the clouds of heaven as "King of Kings and Lord of Lords." We, therefore, know that S. D. A.'s are of **anti-Christ** by giving official countenance and sanction to these acts and inconsistencies of theirs—these apostasies from the original faith—that repudiate and deny, absolutely and unequivocally, this central and pivotal theme of the Second Advent Movement: indeed, of the whole Third Angel's Message. For "hereby know ye the Spirit of God: every spirit that confesseth

that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: AND THAT IS THAT SPIRIT OF ANTI-CHRIST, whereof ye have heard that it should come; and even now already is it in the world." "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an ANTI-CHRIST." "If a man say, I love God, and hateth (loves less than himself) his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:2, 3; 2 John 7; 1 John 4:20.

Let all colored S. D. A.'s who know the prejudice and discrimination, the intolerance and bigotry, both racial and religious, that are now visibly and undeniably rampant in the denomination take comfort and hope from reading Isaiah 56:1-7 and 66:1-3; for they will there find certain related prophecies concerning them, both as colored and as Sabbath-keepers, that will point them in unmistakable fashion to Free Seventh Day Adventism as the logical outcome and solution of these offensive and distressful conditions. "Thus saith the Lord, keep ye judgment and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch [does not that refer to the colored people? —we so believe] say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the

Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenants; even them will I bring to my hold mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called A HOUSE OF PRAYER FOR ALL PEOPLE." "The Spirit of the Lord God is upon me; because Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim LIBERTY to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. See also Luke 4:18-21.

But as the fancied purpose of S. D. A.'s is also to glorify God, though palpably and underibly along different lines from those just indicated in the foregoing Scriptural quotation, because they would facilitate the acceptance of the Third Angel's Message by influential white people by sacrificing principles for personalities and policies and by sacrificing the rights and the liberties of the lowly, humble and despised colored believers and attempting to stifle their consciences with certain spurious documents called "*Testimonies" and muzzle their mouths by the strong arm of administrative machinery, so keeping them from wanting to protest in the one case and finding them out of order and harmony with the denomination and HEAVEN if and when they do find it in themselves to protest in the other case, and thus gaining the coveted MONEY that lies at the bottom of the whole rotten deal and securing the prestige and power, social, economic and political, that presumably such white people alone can bring to the cause of Truth and Righteousness (?), —let the sisters in Newark, Ohio, all others who doubtless will

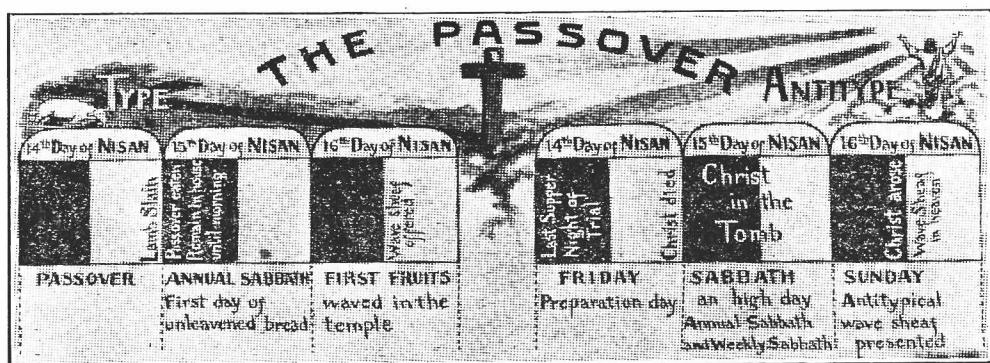
meet a similar fate, remember that in rejecting them, the white brethren are but REJECTING CHRIST, and that in casting them out, they are but fulfilling the Word of the Lord, even as it is written: "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated [loved less than themselves] 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. "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. AND THESE THINGS WILL THEY DO UNTO YOU, BECAUSE THEY HAVE NOT KNOWN THE FATHER, NOR ME." John 16:2, 3.

(*Not the whole series of Testimonies are here referred to.—C. A. C.)

THE GIRL WHO MAKES FRIENDS

The girl who makes friends wherever she goes is delightful. She comes into a room like a sea breeze, fresh, laughing, nodding right and left with happy impartiality. She is ready for anything, and never throws cold water on your plans. She generally sees the funny side of things, and she has such a whole hearted way of describing them that you feel as if you had seen them yourself. She does not retail gossip, though, and she does not know how to be spiteful, or sarcastic, or bitter, and she never exaggerates to produce an impression. She knows how to be clever and funny without being unkind, or untruthful, or coarse. She likes everybody, not considering it is her duty to suspect anyone of evil until he or she has been proved good. She prefers to consider the world good and honest until it proves itself otherwise. She always gets along, for she has friends everywhere. Her heart is big enough to contain everybody, and she never forgets her friends or is forgotten by them.

Some desire is absolutely necessary to keep Life in motion.



Note:—Bible students for centuries have been divided into two classes in regard to their opinion of the time that the Lord ate the last supper with His disciples. One class believe Jesus did not fulfill the type in regard to the time, but only as to the event. They claim that the year Christ died, the 14th day of Nisan, or Passover, came on Thursday; that He was crucified on Friday, the annual Sabbath, the 15th day of Nisan; that He lay in the tomb while the first-fruits were waved in the temple on the 16th day of Nisan; and arose from the dead on the 17th day of Nisan. In support of this position, they quote the following texts: Matt. 26:17; Mark 14:1, 12; Luke 22:7.

The other class believe that God decreed certain offerings should be offered on a definite day of the month, the type would meet antitype at the specified time. "These types were fulfilled not only as to the event, but as to the time." Great Controversy, p. 399. In fulfillment of this Christ was crucified on Friday, the 14th day of Nisan, and died on the cross about the ninth hour—"between the two evenings"—at the very time the Passover lamb had been slain for centuries. The previous evening He had eaten the last supper with His disciples. The Saviour rested in the tomb on the Sabbath, the 15th day of Nisan, which had been kept as an annual sabbath in type of this event. "Christ was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord."—Desire of Ages, large edition, p. 785. This was Sunday, the 16th day of Nisan. In support of this position the following texts are quoted: John 13:1, 2; 18:28, 19:14; 13:29; 19:31.

THE CRUCIFIXION, BURIAL AND RESURRECTION OF CHRIST. ON WHICH DAY WAS CHRIST CRUCIFIED, WEDNESDAY, THURSDAY, OR FRIDAY?

There are those who contend that Christ was crucified on Wednesday, buried on Wednesday and rose on Saturday (the Sabbath). The doctrine seems to us as only a human invention. While we firmly believe that our Saviour was taken by the Roman soldiers on what is commonly called Thursday night, which, according to the Jews' reckoning of time, and is also supported by the Bible, is the beginning of Friday or the sixth day of the week. He was crucified and buried on the afternoon of Friday, and rested in the grave on Saturday, (the Sab-

bath). This we believe to be in harmony with His word as found in the following scriptures:

"Raised again the third day." Matt. 16:21. "The third day He shall be raised again." Matt. 17:23. "The third day He shall rise again." Matt. 20:19. "The third day He shall rise again." Mark 10:34. "Be raised the third day." Luke 9:22. "The third day He shall rise again." Luke 18:33. "The third day rise again." Luke 24:7. "He shall rise the third day." Mark 9:31. "To rise the third day." Luke 24:46.

Thus, it can be clearly seen, in order that the Scripture be fulfilled, Christ must have risen some time within the limit of the twenty-four hours composing the third day.

At the first passover after His baptism, the Saviour said: "Destroy this temple, and in three

days I will raise it up." John 2:19. In other words, within the period of the time covered by the third day, He would rise. This made a deep impression on the Jews, in so much that they brought it up against Him three years later in His trial. Matt. 26:61.

As we have before stated: On Thursday evening, or what would in Bible time be the evening of Friday, the sixth day of the week, the Saviour delivered Himself into the hands of the wicked mob; from that time He was in their power.

In Mark 8:31, Christ said, He would be "rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

It seems that the differences of opinion have come about because of the Saviour's expression, "AFTER THREE DAYS." It is held by some, that Christ, in order to fulfill the scripture, must of necessity lay in the grave full three days and nights. But the Jews did not so understand. When they spoke of three days and nights, they did not of necessity mean three whole twenty-four hours day and night. This the following texts will show: In 2 Chr. 10:4, 5 we read: "Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, come again unto me after three days, and the people departed." In this case Jeroboam and all the people did not understand that they were to wait until three whole days had passed, for we read in verse 12, "So Jeroboam and all the people came to Rehoboam on the 'THIRD DAY,' as the king bade, saying, come again the third day."

Again in Gen. 42:17-18, we read: "And he put them all together into ward three days. And Joseph said unto them the third day, this do, and live: for I fear God."

Before Esther would go in before the king, she made the request that all the Jews fast for three days and nights. We read: "Go gather all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or

day: I also and my maidens will fast likewise." Esther 4:16.

Now, what happened? Did they fast three twenty-four-hour full days and nights? Let us read again from Esther 5:1: "Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house." Note, "On the third day," and not after an elapse of three full days of twenty-four hours.

Thus, in harmony with the above Scriptures, we read in Luke 24:21: "Besides all this, today is the third day since these things were done." This day you see, was the day on which Christ rose from the dead.

Therefore, we conclude that the expression of our Saviour, "after three days," as found in Mark 8:31, does not of necessity mean that He would lay in the grave three full twenty-four-days, but that His word would be fulfilled if He rose any time during the period covered by the third day.

That Christ was crucified on Friday, the sixth day of the week, which day is also called the preparation, the day before the Sabbath, is clearly taught in Mark 15:42. We read: "And now when the evening was come, because it was the preparation, that is, the day before the Sabbath." What Sabbath, the ceremonial Sabbath? No, indeed not, but it was the "Sabbath according to the commandment." Luke 24:52-56.

It is to be admitted, however, that in the year which our Lord was crucified, the annual Sabbath and the weekly Sabbath fell on the same day, the 15th of Nisan, hence, the preparation of the weekly Sabbath, was also the preparation for the ceremonial Sabbath.

The Jews asked for a sign. Matt. 12:28-40. After saying the wicked ask for signs, Christ said that they should have the sign of Jonas the prophet.

"As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." If we take this language literally as it reads, we must understand that Christ spent three days and three nights in the heart, or cen-

ter, of the earth; but the tomb of Joseph in which the Saviour lay was on the surface of the ground in plain sight. And again, the term "earth" is often used when referring to the people on the earth. In Jer. 6:19, we read: "Hear, O earth: behold, I will bring evil upon this people." "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." Isa. 1:2.

From the evening Christ delivered Himself into the hands of the mob until He came forth a mighty conqueror, He was in the hands of the people; the "heart of the earth."

This also agrees with the words of the angel: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke 24:4-7. He rose the third day after He delivered Himself "into the hands of sinful men."

In the end of the Sabbath. The word end here means the same as after the Sabbath; i. e., after the Sabbath was fully completed, or finished, and may be expressed in this manner, 'In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn,' etc. As it began toward the first day of the week. The word dawn is not of necessity in the original. The word there properly means, as the first day approached, or drew on, without specifying the precise time. Mark says (16:1-2), that it was after "the Sabbath was past, and very early in the morning, at the rising of the sun;" i. e., not that the sun was risen, but that it was about to rise, or at the early break of day. Luke says (24:1), that it was very early; in the Greek, deep twilight, or when there was scarcely any light. John (20:1) says, it was "very early, while it was yet dark."

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him

away." Matt. 27:62-65. Please note, "make sure the sepulchre until the third day." That is, during two nights and the intervening day. This proves that when the Jews spoke of "THREE DAYS," they did not of necessity mean three whole days, but parts of three days, as was the case in our Saviour's lying in the grave.

Now, the next day, that followed the day of the preparation. The first day of the feast of the passover was called the day of the preparation, because all things were on that day got in readiness for the observances of the paschal week. The Jewish day closed at sunset, and the Sabbath at that time commenced. The next day mentioned here does not mean the following day in our acceptance of the word, or the following morning, but the next day in the Jewish day of speaking; that is, after the next day had commenced, or after sundown. To suppose them to have waited till the next morning, would be absurd; as the disciples would be as likely to steal him away the first night as the second. Thus, the reader can clearly see, that the next day came, within three hours after the Saviour was laid in the tomb. For it came when the sun went down.

WORK AMONG FREE S. D. A. IN CUBA

The intense anxiety of the brothers and sisters of the "Free Seventh-Day Adventist" met in Moron, Cuba, representing various companies in the island, over the unexpected delay of our beloved evangelist, J. W. Manns, was broken on the evening of the 31st of March, when the cab with he and Bro. White, the local elder of the Moron church, who went to meet him at Ceego de Avila, drove up in front of the church.

There was a rush of the brothers, sisters, friends and well-wishers, to greet him whom yet not seen, they loved.

On Sunday, the 1st of April, his first meeting began. Multitudes gathered every evening from thence, eager to hear the words of truth as they came from his lips, until it became a question of how to accommodate the crowd.

After some contemplation, however, we decided to get the theatre, and so we did.

Monrovia was stirred to its depth by this champion of truth, who will ever be remembered by all who heard him. All were fully satisfied with the reason as explained, why we are called Free Seventh-Day Adventists.

During six days of hard business sessions, the Cuban Mission of Free Seventh Day Adventists was duly organized.

On Sunday morning, the 8th of April, at 7:00 o'clock, a vast crowd assembled at the baptismal pool to witness the baptism of eleven souls. At 11:00 o'clock the sacrament of the Lord's Supper was solemnly administered. At 2 o'clock Evangelist Manns, with astounding eloquence, spoke to a crowded theatre of the signs that mark the second advent of Christ. This brought a greater rush to the church to listen to his farewell.

The interest already aroused will eventually culminate in a harvest of souls. Urgent calls, urgent inquiries, are pressing in from several quarters in spite of misrepresentations. The big tent for the Cuban Mission is already ordered.

C. A. EDWARDS.

JESUS OUR EXAMPLE

Jesus lived His life of loving friendliness, and He knows how to teach us to walk in his footsteps. There is one very nice thing about unfriendly, sharp, mean, words, and that is you do not need to say them. If you refuse to say them a few times, it will not be long until they cease to come into your mind. And how much better we feel when we are sweet and pleasant to every one!

"Love your enemies, bless them that curse you, do good to them that hate you," said Jesus. It is not natural to love those who do not treat us right. That is the reason that Jesus says so many times, in the Bible, for us to come to him and he will tell us how to live and love as He did

when He was here on the earth.

There was a man who had a very expensive Chinese plate, which was accidentally broken. He ordered another plate, and to be sure that it would be exactly like the first, he sent the cracked one along for a pattern. When the plates were delivered, several months later, the new plate was exactly like the old one. The man who made it had even copied the crack across the whole front of the plate.

That is the way we do when we look to any person for our example. We must look to Jesus; for He was the only one that ever lived who never did any wrong. Any one else will be an imperfect example.

THE ROMISH LADY

There was a Romish lady,
brought up in popery,
Her mother always taught her
the priest she must obey;
O pardon me, dear mother, I
humbly pray thee now,
For unto these false idols I can
no longer bow.

Assisted by her handmaid, a
Bible she concealed,
And there she gained instruc-
tions till God His love re-
vealed;
No more she prostrated herself
to pictures decked with
gold,
But soon she was betrayed, and
her Bible from her stole.

I'll bow to my dear Jesus, I'll
worship God unseen;
I'll live by faith forever; the
works of men are vain;
I cannot worship angels, nor pic-
tures made by men;
Dear mother, use your pleas-
ure, but pardon if you can.

With grief, and great vexation,
her mother straight did go
To inform the Romish clergy
the cause of all her woe;
The priests were soon assembled,
and for the maid did call,
And forced her in the dungeon,
to fright her soul withal.

The more they strove to fright
her, the more she did endure;

Although her age was tender,
her faith was strong and
sure;

The chains of gold so costly they
from this lady took,
And she with all her spirits
the pride of life forsook.

Before the pope they brought her
in hopes of her return,
And there she was condemned,
in horrid flames to burn,
Before the place of torment they
brought her speedily,
With lifted hands to heaven,
she then agreed to die.

There being many ladies as-
sembled at the place,
She raised her eyes to heaven
and begged supplying
grace:
Weep not ye tender ladies, shed
not a tear for me;
While my poor body is burn-
ing, my soul the Lord
shall see.

Yourselves you need to pity, and
Zion's deep decay;
Dear ladies, turn to Jesus, no
longer make delay
In comes the raving mother her
daughter to behold,
And in her hand she brought
her some pictures decked
with gold.

O take from me these idols, re-
move them from my sight;
Restore to me my Bible in
which I take delight,
Alas my aged mother, why on
my ruin bent?
'Twas thou that did betray me.
but I am innocent.

Tormentors use your pleasure,
and do as you think best;
I hope my blessed Lord will
take my soul to rest.
Soon as these words were spok-
en, up steps the man of
death,
And kindled up the fire to
stop her mortal breath.

Instead of golden bracelets, with
chains they bound her
fast;
She cried: "My God, give
power, now must I die at
last,
With Jesus and with angels for-
ever I shall dwell;
God pardon priest and people,
and so I bid farewell."