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

H. Louie Mignott.

The apostate leaders of our—the S. D. A.—Church, are greatly angered at those in the great reformatory work, which is now going forward among S. D. A.'s, for applying the term Babylon to our church in its fallen state. In order to becloud the minds of the people that they might not realize their true spiritual condition, these leaders have brought forward the following statement from the writing of Sister E. G. White to prove that those who affirm that the S. D. A. church has become Babylon, are under "satanic delusions," and are also "off the track" of salvation. I quote: "My brother," reads the statement, "I learn that you are taking the position that the Seventh-day Adventist church is Babylon, and all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming is one of the satanic delusions designed to create confusion among the churches. My brother, you are certainly off the track."

"Mrs. E. G. White, in the Review and Herald, Sept. 12, 1893," according to Elder C. E. Wood, president of the Jamaica Conference of S. D. A. The foregoing extract is the strongest among the many such that he is circu-

lating among the churches to turn their minds from accepting the "reformation among God's people." We have not seen the original, and therefore we have no evidence that it is one of the productions of Sister E. G. White. And we have to express doubt as to the genuineness of that statement because of the way that her writings have been mutilated by our apostate leaders to suit their whims.

According to that communication, one is under divine indignation, if one dares declare against the corruptions of our church, even though they exceed those of Babylon, the great harlot.

Some day, our church would have reached the Babylonian state. Because, forty years ago—in 1882, a vision was given to Sister White, in which she saw our church turned back, apostatized from Christ, her Leader, and was on the high road toward Egypt. In verification of which I quote: "I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous. Sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders.

"The (S. D. A.) church has turned back from following Christ her Leader, and is steadily retreating toward Egypt." Testimony, vol. 5, p. 217. Now

Egypt and Sodom and Babylon—"the great city," (Rev. 11:8, 17:5, 18; 18:10) are one and the same place in the spiritual sense. Therefore, when the S. D. A. church was seen "retreating toward Egypt," she was going toward Babylon as well; and, some day, she would have reached that state. If the communication which we cite at the beginning of this article, is from Sister White, and which was given to her in 1893, then the only conclusion at which we must arrive is this: that the Lord had not shown to her the true condition of the S. D. A. church at that time, because she had not then fully reached the Babylonian state. Not always at all times did the Lord show a prophet the true condition of His church or people. And neither at every moment of a prophet's life had his mind been under divine inspiration. For instance: When Samuel "looked on Eliab" he said, "Surely the Lord's anointed is before" me. But his mind was not inspired at that time, or else he would have known that Eliab was not the proper man for the office. He was only looking at "his countenance," his "height," and "his stature," even as a "man looketh on the outward appearance"; but God, Who "looketh on the heart," had to tell him that he "refused him"; he was not the fittest man. The act performed, or the counsel given by Samuel under such a circumstance would not have been inspired. Again: in the case of Elijah, he affirmed positively that "I, even I only, am left, and they seek my life, to take it away." Had the Lord not revealed to him the fact that: "I

have left me seven thousand in Israel, all the knees which have not bowed to Baal," we would affirm today, and that most positively, that there was only one man in Israel, who had not served Baal. And in the matter of the Shunamite, the Lord had hid it from Elisha the prophet. Elisha said, "Let her alone; for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me." I Sam. 16:6, 7, I Kings, 19:10, 18; II Kings 4:27.

Sister White herself has attested to the foregoing when she said: "Paul was an inspired apostle, yet the Lord did not reveal to him at all times just the condition of His people." Testimony, vol. 5, p. 684.

Now it is self-evident that what was true of Samuel, Elijah, Elisha and Paul, must equally be as true of Sister White in the same respect. Namely: "The Lord did not reveal to" her "at all times just the condition of His people." And before such a revelation, a prophet can make statements and perform acts that are not inspired. Even as John "fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not: for I am thy fellow servant. Worship God." Rev. 22:8, 9. Had not the angel corrected him, we might conclude today, that being an inspired apostle, his action of adoring an angel was right, that God had told him to do so. Now that communication from Sister White, written in the Review and Herald in Sept. 12, 1893, must be one of two things: (a) Either that she spoke uninspiredly, as in the case of Samuel, Elijah, Elisha and others, or (b) "the Lord did reveal to" her in 1893, "just the condition of His people." But this we know, that, ten years later—in 1903, the Lord revealed to her "just the condition of His people." For He gave her a view of us as a church. "In the balances of the Sanctuary the Seventh-day Adventist Church is to be weighed," she writes. Speaking of the destruction of the Review and Herald office by fire in 1903, she said: "Solemn admonitions of warning, manifest in the destruction of dearly cherished facilities for service, say to us, 'Remember therefore, from

whence thou (the S. D. A. Church) art fallen, and repent, and do the first works.' Rev. 2:5. Why is there so dim a perception of the true spiritual condition of the church? Has not blindness fallen upon the watchmen standing upon the walls of Zion?

"The Heavenly Teacher inquired: 'What stronger delusion can beguile the mind than the pretense that you are building on the right foundation, and that God accept your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah?'

"I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: Can you not see how they have pretentiously covered up their defilement and rottenness of character?" When a people are covered with "garments of so-called righteousness," and their character is defiled and rotten, that people are certainly in that state that Inspiration designates: Babylon;—a woman or church, that is attired not with the clean and white" garment of Christ's righteousness (Rev. 19:8), but on the contrary: are instead, "arrayed in purple and scarlet colour," the very symbol of sin, Isa. 1:18, Matt. 27:28, Rev. 17:4—such a people must certainly be in a bad state. "Our Instructor," then "laid bare" before Sister White, our true spiritual state, and told her that our once faithful church had become an harlot. "He then said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character?' 'How is the faithful city become an harlot? My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!" Testimony, vol. 8, pp. 247-250, April 21, 1903.

Thus we have seen, that ten years after she had written that statement that, to designate the S. D. A. Church as Babylon, is to be under "satanic delusions," and to be "off the track," the Lord "laid bare" the rottenness of the church to her, and declared that it had "Become an harlot." If she became an harlot, then she became Babylon; for

Babylon is "the Mother of" every "harlot" church. Rev. 17:5. Therefore, on the face of the fact of the corruptions—the defilement and rottenness of character as a church, no one can be under "satanic delusions," or "off the track," for declaring her abominations, because our heavenly Instructor, who knows our works, nineteen years ago—in 1903, had "laid it bare," and made it plain that our church had become Babylon.

"That Great City"—Babylon, Sodom, Egypt. Just as Abraham was called out of Chaldea or Babylon; just as Lot was called out of Sodom; and just as Israel were called out of Egypt; so our church that has "turned back from following Christ her Leader," and has retrograded into this threefold state of dire spiritual declension, must be called out by "the loud cry" of the third angel, from corruption, worldliness and spiritual bondage. Rev. 18:1-4, Joel 2:1, Isa. 58:1. And none dare deny this.

The Original Babylon.

The first church known to this planet—earth, was organized by God after the fall of man. Adam and Eve were its first members, and their Cain and Abel. That church was a Sabbath keeping church, Gen. 2:2, 3, Heb. 4:3, 4; Mark 2:27, and one that looked for the advent of the promised Redeemer. Gen. 3:15, Jude 14, 15. Hence, the first church established by Jehovah after the introduction of sin was the Seventh-day Adventist Church. "In later years, just before the great Deluge, its members were called "the sons of God." Gen. 6:2. But by uniting in marriage with unbelievers—"the daughters of men," the church became corrupted. Gen. 6:12, and the result was "the flood came and took them all away." Matt. 24:39. "Eight souls were saved by water," I Pet. 3:20, and stepped out this side of the flood. They were Seventh-day Adventists. "As they journeyed from the east, they found a plain in the land of Shinar, and they dwelt there." There they turned away from God, by planning another road to heaven than God's appointed way. They there planned to build "a tower whose top may reach into heaven." The Lord finally descended "to see . . . the

tower which the children of men"—no longer were they "the sons of God"—"builded." Then He showed His displeasure "and there confound their language.. and scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel,"—"confusion" "Babylon," Gen. 11:1-9, compared with chap. 10:10 marginal readings.

That was the origin of Babylon—a church or people that had apostatized from God. That was the beginning of "the mother of harlots, and the abominations of the earth." From Chaldea or Babylon—the literal country, Abraham received the call from God, and obeyed. His seed, in after years, sojourned "in a land that is not theirs," whom the Lord led forth into the promised land. Speaking of their return from bondage in the promised land, Jehovah declared: "When thou wentest after me in the wilderness, in a land that was not sown, Israel was holiness unto the Lord." Jer. 2:1-3. And another writer declares, "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua. . . . And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord." Then they turned away from God, and allied themselves to the gods of Canaan, ps. 106:34-36—"They forsook the Lord, and served Baal and Ashtaroth." Judges 2:7-13.

Thus they fell "from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:13-15. They became an "harlot" in Jehovah's sight. Isa. 1:21; Jer. 2:20, 21; 3:1, Eze. 16:35. Then, the church again became Babylon. But among them in that apostasy, God had His true followers, even a remnant. Isa. 1:6, 21, 9. Reaching down to the time of the first Advent, the S. D. A. Church became "a den of thieves." "Serpents, and vipers"—devils. Matt. 3:7; 21:12, 13; 23:33, John 8:44. But among them were the hidden true ones like "Simeon," and "Anna" who were waiting "for the consolation of Israel." Luke 2:25-38. But in the midst of that generation of serpents—vipers—devils,

the voice of him that crieth in the wilderness, was heard: "Reform! because the Royal Majesty of the heavens has approached." Matt. 3:2. (Diaglott).

As the result of that voice and the ministry of Christ, there came out from that apostate S. D. A. Church, the apostolic church, whose headquarters was in that "upper room." The Lord had told the leaders of that apostate church that: "The Kingdom of God shall be taken away from" them "and given to a nation bringing forth the fruits thereof." Matt. 21:43. And in fulfilment of that, the small company of that upper room was sent forth into all the world. Luke 24:47-49. Matt. 28:19, 20.

The Apostasy of the Apostolic Church.

Like the church that entered the promised land, the church that "was holiness unto the Lord," the elders and apostles served the Lord faithfully all their days. But the prediction was made: "I know that, when I am gone, cruel wolves will come among you and will not spare the flock; and that from among your own selves men will rise up who will seek with their perverse talk to draw away the disciples after them." (Weymouth's Translation). Acts 20:29, 30.

He made this further prediction: "Let no one in any way deceive you, for that day cannot come without the coming of the apostasy, and the appearing of the man of sin, the son of perdition, who sets himself against, and exalts himself above every so-called 'god' or object of worship, and goes the length of taking his seat in the very temple of God, giving it out that he himself is God." II. Thess. 2:3, 4. (Weymouth's Translation).

That the apostolic S. D. A. Church was to have apostatized from her husband Christ. (II. Cor. 11:2, 3). And when that was fulfilled, when she had turned away from Christ, like all her predecessors, she became an harlot—even Babylon. Rev. 17:5; 2:18-22.

The Reformers.

The reformers of the sixteenth century were raised up out that S. D. A. Church that had become Babylon, and as a result, the true church had been disentangled from the great toils of the apos-

tasy. But after a few years she herself became entangled, and turned away from her Leader, Christ. Now, we have reached the time when the second Advent of Messiah is due. Signs in the heavens had heralded His soon approach. But the fallen churches had trodden the way of their mother, Babylon, and were all called harlots. For which reason the message goes forth: "Babylon is fallen, is fallen." Rev. 14:8. And as a result of that trumpet blast there came out as the champion of truth our church—the modern S. D. A. church. But like her predecessors, after a few years she was seen on the high road toward Egypt—Sodom, Babylon—and like the others, she has become "an harlot."

The query: Isaiah, (1:21) Jeremiah (2:20, 21; 3:1), Ezekiel (16:35); Hosea (2:2); John the Baptist (Matthew 3:7); Jesus (Matthew 23:33), and John the Apostle-prophet (Rev. 17:1-5), all called the apostatized S. D. A. church Babylon—harlot; were they under "satanic delusions," or "off the track" for thus designating her? And when in 1903 the heavenly "Instructor" told Sister White that our church had become an harlot, or Babylon, was He under "satanic delusions," or "off the track?" Certainly, the whole of those inspired men would have been off the track, and under satanic delusions, if they had said of the S. D. A. Church what she was not.

When the church "was holiness unto the Lord," Jer. 2:1-3; had Isaiah, Jeremiah or Ezekiel or any other, said that she was an harlot, then they woud not have uttered the truth; and, consequently, would have been under satanic influences, and off the track of salvation. But when the church degenerated (Jer. 2:21), and turned away from Christ, then it was that her abominations were to be declared. Eze. 22:2, Isa. 58:1, Ivel. 2:1, Rev. 18:1-4.

The Loud Cry.

The loud cry of the Third Angel proclaims the dire fall of Babylon. Way back in 1844 the Angel had announced the fall. But as the churches drifted farther and farther from God into

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EDITORIALS.

Elder J. W. Manns will make another long trip soon. Seventh-day Adventists will wonder where?

A Free Seventh-day Adventist in time to help stop fist fight between two Seventh-day Adventists. It looks as though Free Seventh-day Adventists are doing some good.

You can kid yourself with the legend, "I am getting better and better every day, in every way," and ignore the laws of health; but don't forget it you will (with sickness) surely pay the bill.

So far (February) more white people have sent in donations towards Free Seventh-day Adventists' Printing Plant than colored people. It appears as though these white people see as we do. Why so?

Some Seventh-day Adventists are surprised to learn that Free Seventh-day Adventists teach supremacy for none, equality for all. So teach Seventh-day Baptists, (an organization with white leaders.)

Complaining that Free Seventh-day Adventists were fighting Roman Catholics, the Seventh-day Adventists solicited the aid of a Catholic priest to eject Elder J. W. Manns from Costa Rica. The priest refused. What do you think of the contrast?

Words of Truth Series No. 5 (published by the Review and Herald Publishing Assn.) says: "Seventh-day Adventists have

no creed but the Bible." Reconcile this creed (the Bible) with "colored people should not urge that they be placed on an equality with white people." Test. for the Church, vol. 9, page 214.

"On the banks of the Niagara River, where the rapids begin to swell and swirl most desperately, preparatory to their final plunge, is a sign-board which bears a most startling legend. Past redemption point—the one who gets into those boiling rapids, and passes that point, cannot retrace his way, cannot pull to shore, cannot be rescued by friends; he is not yet dead, but he might as well be; he must give up all hope of rescue; he can only float on swiftly and more swiftly until death ends his suspense and misery. To some extent, past redemption point is a fitting symbol of the Seventh-day Adventists' denomination.

Reasons for Lean Christians.

They own Bibles but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be wholly impractical now.—Selected.

OUR FREEDOM

Free Seventh-day Adventists, from force of circumstances, have declared themselves free from the bondage and entanglements of "man-made laws and rules" as represented through the administration of conferences, etc., by Seventh-day Adventists. As summed up in the denominational "Year Book and Directory," "we are free because the white leaders of Seventh-day Adventists discriminate against colored people. We are free because colored people as a rule are barred from Seventh-day Adventist schools in the North where schools of the world make no distinction between the races.

We are free because colored people are barred from Seventh-day Adventist sanitariums, notwithstanding they may be treated in worldly institutions of the same kind. Colored people are barred from holding any clerical position in the Seventh-day Adventist publishing houses, tract societies and conference offices."

Notwithstanding we are free from any further connections with these mal-practices and abominations, deeming those who give them sanction and effect as themselves having departed from the faith, and therefore ourselves not being obligated to come into "the unity of the faith" with such transgressors of God's royal law (James 2:8-10); and notwithstanding, further, that by the living Word of God we mean never to be "entangled again with this yoke of bondage" (Gal. 5:1)—it may not be amiss to state, for the benefit of the uninformed as well as the misinformed, that Free Seventh-day Adventists have a lively appreciation of what their dearly-won freedom means to them. Above all, they understand that freedom does not mean license to do as they please and to sin at pleasure and repent at leisure; and if there be any such among us, it is only necessary to remind them that they "have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:13.

Forsooth, liberty hath its freedom as well as its responsibilities and duties. Liberty is nothing at all if it is not distinct opportunity and means for service—such service as has never before been possible to render by virtue of the spiritual and administrative bondage we have been hitherto in: the service of love to all men, "without respect to persons." And there can be no higher conception—no higher manifestation—of this service than is expressed in the commandment: "Thou shalt love thy neighbor as thyself" (verse 14). For be it known that in these two single words—"as thyself"—there is a pregnancy of meaning that involves the whole test of character—the whole test of love, the whole test of freedom and the whole test of devotion—that there is in genuine service and worship to God.

As surely, then, as we exalt self and put ourselves ahead of our neighbors, so surely do we place ourselves above and beyond the moral law, becoming a law unto our own selves: so surely, indeed, do "we commit sin and are convinced of the law as transgressors."

The Third Angel's Message is the last message of mercy to a dying world, fast plunging into the abyss of eternity. This message is nothing if it is not a message of love—God's eternal love to mankind, to all nationalities and races, none better than the other because of the accident of color, birth, material or moral advantages, since "**all have sinned and come short of the Glory of God**" (Rom. 3:23); and it is to be borne with a loud cry—a united cry—the creeds and methods of conferences and of organization to the contrary notwithstanding. It is to be borne to "every nation, kindred, tongue and people," without discrimination and without prejudice. Our God says so and He is impartial, just and good. It is to be borne to Ethiopia as equally as to any other nationality, or race, and there is no "most favored nation" clause anywhere in the Scriptures that says different.

It is absolutely certain, moreover, that Ethiopia will respond to the message as perhaps no other race or nationality will respond; for God has promised that she "shall soon stretch out her hands unto Him." Ps. 68:31. That does not say and that does not mean that God will favor her ahead of all other races and nationalities; but it does say and it does mean that she will **choose** the right paths to walk in, and be saved. Of vast importance is the fact that God has not denied her nor turned her back, though wicked and unjust men calling themselves by His holy Name have—men exalting themselves and their color above their neighbors' and the law. Of vaster importance is the fact that God will not permit any man or set of men to do either, try hard though they may, and though nigh to success they may seem to be. She only can turn herself back: the choices are hers, and hers alone. She holds the balances in her own hands—she will not falter. Thank God for this precious assurance!

What a wonderful challenge, then, is the present to Free Seventh-day Adventists! Shall we measure up to our responsibilities and our opportunities? Or shall we be found wanting?

C. A. C.

UNITY IN CHRIST JESUS

We are preparing a series of articles to run through several issues of the "Banner" on this all-important and vital question of "Unity in Christ Jesus." So much that is false, misleading and questionable—so much that is even heretical and anti-Scriptural—is being taught by Seventh-day Adventists in certain official quarters on this subject that we find ourselves compelled to take up the issues and treat them more or less exhaustively, citing many Scriptural references and quotations from the Spirit of Prophecy that will show exactly what unity in Christ Jesus does mean, as well as what it does not mean. We bespeak the Divine guidance and blessing on our efforts in order that many perplexed and conscientious souls may find the answer to the surging doubts and conflicting emotions that fill their troubled and anxious minds with superstitious fears and bogeys and hobgoblins, conjured up by "the prophets who prophesy falsely and by the priests who bear rule by their means" (Jer. 5:30, 31), lest they take a step—a fatal step—a leap into the dark—that might have serious eternal consequences for them.

For the present, they may rest content—even assured—that Unity in Christ Jesus does not mean unity anywhere else; and that whatever unity there is to be must be in Christ, and nowhere else. Suffice it if we only remember that ALL un-Christian principles and policies and practices are unquestionably outside of Christ, being necessarily of the devil; and therefore, there can be absolutely no obligation under the gospel economy to help maintain conferences, institutions, organizations and men with our means and our moral support if they will not rest in Christ for their principles, their policies and their practices. Of course, if they speedily "repent and do the first works," that would help to make things dif-

ferent; but then they would first have to repudiate their devilish, immoral practices as openly and as extensively as the manner and the scope in which they have engaged in, and prospered while doing the same.

Christians are not obligated to go outside of Christ to become united with men for the sake of mere unity—the creeds of conferences and organizations to the contrary notwithstanding. **Our Bible says so and we will prove it in due season!** And if men, conferences and organizations will not come into Christ for us to unite with them there—then we are sorry, but we will be obliged to stay in Christ—where we now are, and let them remain outside of Christ, where they seem satisfied to be. We will be obliged, moreover, to say as "Peter and the other apostles" said: "We ought to obey God rather than men." Acts 5:29.

Thus the question of unity in Christ Jesus transcends the mere ordinary conceptions of organization as understood and exhibited by the world. It is a question involving far more than the commonly-heard military witticism, with cynical disregard for the rights of the minority, would seem to indicate concerning the transcendality of organization, to-wit: "Everybody is out of step but Jim." In matters of conscience and right—in the realm of morals—the exact truth is that everybody can be out of step except Jim. No mistaking that fact; for one on God's side is a majority—and that is essential unity enough in Christ Jesus.

"Give, give, give, . . ." is the constant tocsin of conferences and organizations, and herein do we find the real explanation of the false, misleading and questionable emphasis placed on unity, regardless of the conditions—yea, regardless of right and wrong. Giving, of course, is all well enough if the means donated and received were distributed equitably and impartially and with some regard for the eternal fitness of things. That would give the colored believers a voice in the administration of affairs proportionate to their numbers and their Christian ability and experience. But unity in possession, of the tangible as well as of the intangible, of the material as well as of the

spiritual—which is one certain evidence of unity in Christ—is woefully and grievously lacking here in the way Seventh-day Adventists apply their “men-made laws and rules.” See Acts 2. As colored, we give to help build up conferences that we cannot be leaders in and sanitariums, publishing houses and schools that we cannot share in common with others. If conferences and organizations, therefore, want to remain “united” among themselves and with those “who love to have it so” in this abomination and un-Christian practice; if they, thus, want to remain “united” in this wicked and criminal conspiracy against the law of God; if they want to remain steadfastly and immovably wedded and “united” to racial prejudice and discrimination, besides religious intolerance and bigotry, which is fast leading them into spiritual fornication with “the kings of the earth”—why, of course, the glorious privilege is theirs and we certainly do not intend to interfere. We can only cite them, however, to Hosea 4:17, 18 and pray God to have mercy on their souls. “Ephraim is joined to idols: let him alone. Their drink is sour; they have committed whoredom continually: **her rulers with shame do love, GIVE YE.**”

C. A. C.

ELDER MANNS

To disrupt any movement that is heading toward success, the customary mode of attack is to concentrate the artillery of a relentless propaganda upon the leader in a merciless and withering barrage of hatred, scorn, persecution and malicious lies—lies that run the gamut all the way from outright, downright, **s u r e - e n o u g h**, vicious lies, through white lies, sometimes called half-truths and near-truths, to totally suppressed facts that could redeem the situation if only they were told by those who are capable of telling them best. In this way, unless of course held together by the spirit of truth—the spirit that is more concerned with principles than with personalities—the spirit that defies “the world, the flesh and the devil”—the spirit that takes renewed inspiration

and redoubled determination from each fresh and continued assault upon the leader—the spirit that pledges the last full measure of devotion to the cause and assures the triumphant forwardness of the movement whether the leader goes up or goes down,—in this way, the seeds of doubt and distrust, of suspicion and dissension are sown, accessions and prospective increases are frightened off, morale is weakened, and disintegration and defeat inevitably ensue. It was in some such way, though perhaps with the weapons of truth, that the Allies won the war against Germany. They professed, through President Wilson, that they had no quarrel with the German people, only with their leaders. The Germans suffered their leaders to be smashed and Germany won the war for the Allies—she was hardly whipped otherwise.

A similar procedure is being attempted on the part of Seventh-day Adventists against Free Seventh-day Adventists; but, to begin with, they are starting out with the wrong kind of weapons, and so themselves are doomed to defeat and failure, and not we. To do us any harm at all, they will have to come on with truth and that, on the particular issues, they have not got. Because they have not truth to answer truth with, they answer with lies from the mud. And whereas truth, justice and equity may have been on the side of the Allies, they are certainly not on the side of Seventh-day Adventists. And that we can prove to their own complete satisfaction, proud though their spirits may be, stubborn their hearts, selfish their wills and treacherous their memories. Let them come before the public with us in open debate! But what's the use suggesting this to them? They will do us even as they did in the memorable month of December, 1922, when Elder Manns was to debate with one of them—an ordained minister and evangelist—in New Orleans. Poor, miserable and misguided fellow that he was, he started out by making an admirable gesture of revealing the entire gospel truth about Elder Manns by signing up articles of agreement to debate with him and then, to use the

jargon of the street, four-flushed, bluffed, back-tracked, crawled, postponed, side-stepped, ducked and finally reneged and failed to come across with the debate altogether. Quit your “spoofing,” Seventh-day Adventists; you may be able to fool some of the people all of the time, and even all of the people some of the time, but you certainly will never be able to fool all of the people all of the time!

It is, therefore, patent that S. D. A.’s prefer to take refuge in darkness and gossiping lies, thus becoming character assassins, rather than let the simple and unwary come to the light of the knowledge of the full truth. To do that might, of course, result in cutting off many precious dollars from the treasury and everything is needed now, no matter how it is gotten—the main thing is to get it; for it is undeniable that with Seventh-day Adventists these days, not wisdom or understanding, but “**MONEY** is the principal thing: therefore, get the money and with all thy getting, get cents (not sense).”

We submit for the benefit of Seventh-day Adventists generally that Free Seventh-day Adventists are not in the least disturbed concerning Elder Manns. We know he is human, and frail, and himself only knows it too well and is trying to improve himself through the mercies and the grace of God. We know, moreover, that Seventh-day Adventists are likewise human and frail—only too much and intensely so—but cannot be made to realize it, seeing they are all-sufficient, thoroughly satisfied with themselves and “have need of nothing.” So between themselves and Elder Manns, in one sense of the term, they are “quits” and have absolutely nothing whereof to boast. Nevertheless and notwithstanding, Seventh-day Adventists are boasting; while Elder Manns, fearing God, does not and cannot boast. Anything, therefore, that Seventh-day Adventists may say about Elder Manns we are prepared to answer in the following language slightly adapted from Rom. 2:17-25: “Behold, thou art called a Seventh-day Adventist, and restest in the law, and maketh thy boast of God, and know-

est his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, A LIGHT OF THEM WHICH ARE IN DARKNESS, an instructor of the foolish, a teacher of babes which hast the form of knowledge and of the truth in the law. **Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?—dost thou commit spiritual fornication with 'the kings of the earth'? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the royal law that enjoins against respect to persons on account of their color, race or previous condition of servitude, dishonorest thou God? For the name of God is blasphemed among the Gentiles through your racial prejudice and discrimination and your religious intolerance and bigotry, as it is written; for Sabbath-keeping verily profiteth if thou keep the law: but if thou be a breaker of the royal law (James 2:8-10), thy Sabbath-keeping is made non-Sabbath-keeping and is therefore vain."**

Further than this, we have to say that the cause of Free S. D. A.-ism is greater than any single individual—yes, greater surely than Elder Manns himself—at the present time. We are therefore not concerned at all with the dead issues of yesteryear in their application to and bearing upon Elder Manns. We are concerned—intensely and manifestly concerned—only with what he is doing to-day and not with what he did yesterday, the day before or the day before that. And granting that Elder Manns ever did any wrong to the Conference, granting that he ever did any harm to anybody, if God has forgiven him and He is infinite in patience and understanding and mercy, we can do no less; for Free Seventh-day Adventists, unlike Seventh-day Adventists, neither are Pharisees nor do they account themselves greater or better than God. Who are we Free Seventh-day Adventists—poor miserable

creatures of dust that we are—that we should want to look down on Elder Manns and condemn, despise, scorn and shun him when God can forgive him and cherish him with a love that is exceeding and immeasurable? Who are we Free Seventh-day Adventists—contemptible worms of the earth that we are—that we should want to do that? On the other hand, who are Seventh-day Adventists, anyhow, that they, by their arrogant and intolerant attitude, should feel that God had made an unpardonable mistake in blessing and forgiving Elder Manns and should have consulted them about the wrong things he had done and have first secured all the facts about him from them before acting in the matter? Seventh-day Adventists really have need to get on their knees before Almighty God and not get up therefrom until they are sure that the mystery of iniquity pointed out in 2 Thess. 2:3, 4 does not apply to them.

But let us again grant—though by no means admitting, and always denying at the proper time and place—some of the things charged against Elder Manns in his former relations with the Conference to be true; then what? We reply that Free Seventh-day Adventist-ism was inevitable anyway, not by reason of anything that Elder Manns may or may not have done, but by reason of all the damnable and treacherous things that Seventh-day Adventists have for long been doing and are still continuing to do. As it happens, we do not believe a single slander that Seventh-day Adventists have to utter against Elder Manns; for most of them are merely repeaters of something they don't know, being simply phonograph records and just ordinary—and in some cases quite willing-tools, directed and guided by some master-mind of the high-brow, upper-crust variety. We disbelieve these slanders, any and all of them, because Free Seventh-day Adventist-ism represents the matured, concreted experience of many individuals over many years: and that experience tells us definitely and unequivocally that when a Seventh-day Adventist minister will tell the truth, the whole truth and nothing but the truth (and

some of them will tell the honest-to-goodness gospel truth), no finer specimens of Christian probity and uprightness are to be found anywhere; but when Seventh-day Adventist ministers have determined, consciously and deliberately, to play careless with the truth (and many of them will do it without the least scruples or pangs of conscience), that same experience tells us they are among the biggest liars that ever were.

We are therefore perfectly satisfied with Elder Manns just as he is and just where he is: and the only known thing that will ever cause us any dissatisfaction with him is to learn that he has gotten satisfied with himself, has become lifted up with pride and "has need of nothing." As far as the human symbol of our true leader Christ goes, we are satisfied to have the leadership of our cause in the hands of one like Elder Manns, who has been tested and tried and made what he is to-day by the System that foolishly overlooks and quietly ignores the causes in itself that drove him, for conscience's sake, out of the denomination into the freedom and independence of Free Seventh-day Advent-ism: the very System, indeed, that is now attempting, falsely and maliciously, craftily and systematically, to bully and crush him, and to traduce and besmirch his innocence because of the inroads he is making on its material gains. We are doubly satisfied because we need just such a man as he, who knows that System well from A to Izzard and from center to circumference, to lead us; we are satisfied because he is well-fitted by experience and suffering to expose that System even as Father Chiniquy exposed Rome; we are satisfied because, with counsel and prayer and utmost dependence on God he can help us to avoid the entanglements, the pitfalls and the traps galore that Seventh-day Adventists are setting for our unwary feet.

In conclusion, Free Seventh-day Adventists, despite persecution and malicious lies directed against their leader, are happy and account themselves worthy to suffer thus for Christ's sake. We know, moreover, that all is well because Seventh-day Adventists are busy, knowing they

have but a short time and because they are deeply worried about us and our leader—him especially. Free Seventh-day Adventism is all of us now. We are all for one and one for all. Any covert and slanderous attack on Elder Manns is therefore a malicious and deliberate assault on all of us and unitedly in Christ we mean to draw the closer and tighter together in order to repel our attackers. The sooner, therefore, this vital fact dawns upon the languishing and benighted senses of Seventh-day Adventists, colored as well as white, the better and the healthier it will be for them and their monied schemes. C. A. C.

A REMARKABLE CONTEXT

We were riding the other day on a little suburban local train running between Jersey City and Newark, N. J., in company with a Seventh-day Adventist minister and the character and the work of the people composing the ranks of Free Seventh-day Adventists naturally came in for a goodly share of discussion. Of course, we were not the least bit surprised to be informed by the Elder ——, a very typical man of his class, and anybody identifying the man and knowing his character and under-handed methods will readily understand what we mean by this description—that all comparisons between Elder Manns and Free Seventh-day Adventists, on the one hand, and Luther and the Reformation, on the other hand, in the light of the testimony and revelations of "Great Controversy," were a "misapplication." That was the exact word he used. In fact, that and the word "misconstruction," it seems, are the little handy morphine pills he uses to dose his flock into quietness and submission and to put them to sleep when they draw him out with questions and quotations that frequently prove unanswerable and embarrassing, and that leave him with a very close and uncomfortable feeling. He, of course, handed us one of these pills and we had to accept it graciously. "Besides," he added, in so many words, "Free Seventh-day Adventists are mostly made up of people who were under some sort of moral censure in the Mother Church—a bunch

of disgruntled people and soreheads, jealous, envious and with rebellious and uncontrollable spirits; some of them, of course, immoral; many of them ignorant and untutored; and a whole lot of them—especially that Jamaica bunch—practicing witchcraft and other devilish arts, whom, on the whole, the Mother Church had no need of and was well rid of." We trust the "folks" in Jamaica and the "folks" all around will smile and read once again Rev. 3:16, 17.

In the frame of mind that minister was in, no sort of facts or of reasonable argument would ever have been able to reach his apperceptive faculties; so we did not waste any time citing facts or making arguments whereby to enlighten his darkened and prejudiced mind—a mind to which all truth would be incomprehensible. We thought well of the few pearls we had and decided not to cast them this time. We let him suppose that he had us deeply moved and concerned that we could be in such discredited and criminal company. Immediately he made his contemptuous, disparaging and slurring remarks, however, our thoughts sped back to page 148 in "Great Controversy," where Aleander, Luther's prosecutor before the Diet, is found using substantially—if not exactly—the same language. Says the Spirit of Prophecy:

"[Alexander] endeavored to cast contempt upon the adherents of the reformed faith: 'What are all these Lutherans? A crew of insolent pedagogues, corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have misled and perverted. How far superior to them is the Catholic party in numbers, ability and power! A unanimous decree from this illustrious assembly will enlighten the simple, warn the imprudent, decide the waverers, and give strength to the weak.'

"With such weapons the advocates of truth in every age have been attacked. The same arguments are still urged against all who dare to present, in opposition to established errors, the plain and direct teachings of God's word. 'Who are these preachers of new doctrines?' exclaim those who desire a popular

religion. 'They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much power is on our side!' These are the arguments that have a telling influence upon the world; but they are no more conclusive now than in the days of the Reformer."

Need we of our own selves say more? We think the Spirit of Prophecy said it all and, incidentally, answered the Elder with one very applicable "misapplication" that he will never be able to misapply the rest of his natural life

C. A. C.

THE REFORMATION

Seventh-day Adventists believe in a certain book called "The Great Controversy Between Christ and Satan," though only, we are beginning to suspect, as a commercial and selling proposition; for they are evidently fast getting to the place where they do not believe one-half of the precious truths that the Spirit of Prophecy has taken pains to have indited in the book by the hand of Mrs. E. G. White. Or, perhaps, we should say, they believe them all well enough, but with special interpretations that explain away the natural meanings out of the contexts.

For example, here is one significant passage in the volume they do not believe as written. Perhaps they have never seen it—many of them have not, we are sure! Certainly, however, it does not and cannot mean what it says:

"The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures and new truths have been constantly unfolding."—Page 148.

How about it Seventh-day Adventists? Say it out aloud—does it mean what it says?

C. A. C.

IT IS TIME TO APPLY, Etc.

Continued from Page Three

the world, they experienced a greater fall. And when that point of intense corruption is reached by them, John "saw another Angel come down from heaven, having great power, and the earth was lightened by his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The prophet also "heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4. This is the final warning. It is due to all of God's people just before the falling of the seven last plagues. The possession of a mere denominational name, can save no one from her plagues; if that one is a partaker "of her sins." Whoever is practising "her sins," of whatsoever denomination he may be, will receive "of her plagues." "Come out of her my people"; "come out of her" sins, is the only safe course. To escape the coming plagues of Babylon, we must be "partakers of the divine nature, having escaped the corruption that is in the world (in Babylon) through lust." II. Pet. 1:4. Concerning the sects that constitute Babylon we read: "As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes"—the true and the false among them—"will widen, and it will finally result in separation." "Revelation 18 points to the time when, as the result of rejecting the three-fold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the Second Angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts

are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, my people.' " Great Controversy, p. 390.

But as we have already shown, our church has retrograded into the same condition of spiritual declension of the general Babylon of churches. Therefore, the call: "Come out of her my people," is just as much for us as it is for others, and we will "be called upon to separate from" the same corruptions of which the others are guilty, and which are manifest among us, and to come out, and to stand together with all that shall have heeded the call.

Retrogression of the S. D. A. Church.

In 1852, seventy years ago, and eight years after the beginning of the great Second Advent movement in 1844, our church began to retrograde. Speaking of this, the Lord's servant writes: "As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world, and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches, from which they but a short time since separated. The words addressed to the Laodicean Church describe their present condition perfectly. See Rev. 3:14-20. They are neither cold nor hot, but 'lukewarm.' And unless they heed the counsel of the 'faithful and true Witness,' and zealously repent, and obtain 'gold tried in the fire,' 'white raiment,' and 'eyesalve,' He will spue them out of His mouth. "The time has come when a large portion of those who once rejoiced and shouted aloud for joy in view of the immediate coming of the Lord, are on the ground of the churches and the world who once derided them for believing that Jesus was coming, and circulated all manner of falsehoods to raise prejudice against them and destroy their influence." Early writings, pp. 107, 108.

The foregoing shows how early we had turned into the old state—the old churches from

whence they had come out, "but a short time."

In 1867, fifty-five years ago, she saw that our church had partaken of "the spirit of the world," getting above the simplicity of our faith, and that "the great heart of the work"—Battle Creek—had been spiritually diseased.

"After returning from the Conference," she declares, "a great uncertainty came upon me in relation to the propriety of the cause of God. Doubts existed in my mind where none had been six months before. I viewed God's people as partaking of the spirit of the world, imitating its fashions, and getting above the simplicity of our faith. It seemed that the church at Battle Creek was backsliding from God, and it was impossible to arouse their sensibilities. The testimonies given me of God had the least influence, and were the least heeded in Battle Creek of any part of the field. I trembled for the cause of God. At Battle Creek is the great heart of the work. Every pulsation is felt by the body all over the field. If this great heart is in health, a vital circulation will be felt all through the body of Sabbath-keepers. If the heart is diseased, the languishing condition of every branch of the work will attest the fact." Testimony, vol. 1, 596.

That was the condition of our church in 1867, or fifty-five years ago (1867-1922). Our apostate leaders are preaching smooth things today, assuring us that we are all right, and that we are not as bad as reformers have depicted us to be.

In 1882—forty years ago, the Lord through His servant showed that the S. D. A. church had fallen and was pursuing the same course of the Jewish church. "I have been shown," she writes, "that the spirit of the world is fast leavening the (S. D. A.) church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness... Your neglect to follow the light will place you in a more unfavourable position than the Jews upon whom Christ pronounced a woe... I saw at present we (S.

D. A.) are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds.

"Many who complacently listen to the truths from God's word are dead spiritually, while they profess to live. For years they have come and gone in our congregations, but thine seem only less and less sensible of the value of revealed truth." Testimony, vol. 5, pp. 75, 76. In 1898—twenty-four years ago, the following was written concerning our headquarters at Battle Creek. It is a protest against "A Departure From Right." It runs: "The Saviour has oft visited you in Battle Creek. Just as verily as He walked in the streets of Jerusalem, longing to breathe the breath of spiritual life into the hearts of those discouraged and ready to die, has He come to you. . . .

"Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God has given. Jerusalem was favoured of God as the depositary of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were polluted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Every one sought for gain from his quarter. Christ turned from them, saying, 'O Jerusalem, Jerusalem, how can I give thee up?' 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' Matt. 23:37.

"So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek, which has been moving in the same track as Jerusalem. The publishing house has been turned into desecrated shrines, into a place of unholy traffic. It has become a place where injustice and fraud have been carried on. where selfishness, malice, envy and passion

have borne sway. Yet the men who have been working upon wrong principles are seemingly unconscious of their wrong course of action." Testimony 8, pp. 67, 68.

Again, in 1901, twenty-one years ago, she wrote concerning the abominations that were practiced at Battle Creek, and how Satan had been controlling and using the Lord's presses. Thus: "By some of the outside work brought into this institution the science of Satan has been presented to the minds of the workers. The printing of such matter is a dishonor to God. . . .

"I have received a letter from Elder Daniels regarding the addition of another building to the Review and Herald office. The answer I make to this is, no, no, no. Instead of making any additions to the buildings already erected, cleanse the office of the trash of satanic origin, and you will gain room in every way."

"I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. The office must be purged of this objectionable matter.

"You have given matter containing Satan's sentiments into the hands of the workers, bringing his deceptive polluting principles before their minds. The Lord looks upon this action on your part as helping Satan to prepare his snare to catch souls. God will not hold guiltless those who have done this thing. . . .

"It is high time that we understood what spirit has for years been controlling matters at the Review and Herald office. I am horrified to think that the most subtle phase of Spiritualism should be placed before the workers, and that in a way calculated to confuse and perplex the mind. Be assured that Satan will follow up the advantage thus given him.

"The Review and Herald office has been defiled as the temple was defiled, only the result has been tenfold more disastrous. Overturning the tables of the money changers, Christ drove the sheep and cattle from the precincts of the temple, saying, 'It is written, my house shall be called an house of prayer; but

ye have made it a den of thieves.' Matt. 21:13. Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed into the hands of the workers in God's institution.

"God's law has been transgressed, His cause betrayed, and His institution made a den of thieves. . . .

"Time has been wasted, talent misapplied and money misappropriated. The work which ought to have been done has been left undone. Satan's sentiments have been exalted. His theories have been printed by presses which should have been used to prepare the truth of God for circulation." Testimony, vol. 8, pp. 90-93.

The above revelations of the condition that existed at our headquarters, have proven that we have certainly been in a fallen state. Satan has been controlling things there. Any institution that has been hand in hand with him is, Babylon. For Babylon is fallen, is fallen, and is become the habitation of devils. And "it is high time that we understood what spirit has for years been controlling matters" at our headquarters. Therefore, the loud cry, is a cry to us—S. D. A., as it is to others. We must come out of our Babylonish state.

Luther the Reformer.

"Again, I was shown Martin Luther, whom God raised up to do a special work. . . . He stood up against the ire of a fallen church, and strengthened those who with him were feasting upon the rich truths contained in the Word of God. Luther was God's chosen instrument to tear off the garb of hypocrisy from the papal church, and expose her corruptions. He raised his voice zealously, and in the power of the Holy Spirit cried out against and rebuked the existing sins of the leaders of the people."

"The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful blow to the papacy. The great and proud men in power meant that his blood should atone for the mischief he had done their cause. Their plans were laid; but a mightier than they had charge of Luther. His work was not yet finished." Testimony, vol. 1,

pp. 372, 373. Just as Jehovah used him "to tear off the garb of hypocrisy from the papal church," so He would use men from among His people today, "to tear off the garb of hypocrisy from the S. D. A. church," and "expose her corruption." And this is made plain when we read that: "Our Instructor, pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character?' 'How is the faithful city become an harlot?'"

The leaders in the papal church in Luther's day tried to cover up "their defilement and rottenness of character," declaring that the church was holy and infallible. And that is just what our apostate leaders today are doing. Misapplying the writing of Sister White they make the people believe that our church is immaculately pure, and needs no reformation.

Truly, history repeats itself in every age.

THE MONSTER TENT-MEETING IN PORT LIMON, C. R.

On the bright morn of Sept. 7, 1922, Evangelist J. W. Manns arrived in Port Limon. All the brethren were quite astonished to see him, as he took them on a surprise. Notwithstanding they greeted him with the utmost enthusiasm, feeling satisfied that their longing expectation had been realized. Definite plans were then made that he should conduct a huge tent effort in this town. After contemplating on a spot to pitch the tent, and as it was retained in the custom for a few days, Elder Manns planned to conduct hall meetings during that intervention until the tent was ready. So after a few days a fairly large hall was secured, preparatory for the meetings. Crowds attended these meetings, and the uninterested masses were so greatly aroused to action that this indicated a real preamble of the bigger effort to follow.

On Friday, Sept. 15, the big Chautauqua Gospel Tent was pitched at a very popular and attractive spot—and on Sunday, the 17th, meetings began. Great crowds attended every night,

and with pentecostal power the Third Angel's Message was proclaimed. These sermons were so touching and inspiring that as the news went around, many who never attended church before came to the big tent to hear for themselves. And as they listened to the precious words of truth, the masses were convinced of the fact that they were kept in darkness and ignorance by their leaders (read Isa. 56:10-12; Ezek. 22:26), hence a great rejoicing for the true light.

Limon was electrified and totally stormed by the eloquent, soul-winning and stirring sermons of the Evangelist. The powerful fortifications of the blind shepherds of Limon were thoroughly shelled and broken down by the big cannons of present truth fired by Evangelist Manns. A tent-meeting of this kind was never yet conducted in Limon; neither was there such a stir in the history of Adventism in Costa Rica. The sweet, refreshing was eventually felt emanating from the throne above, and the spirit of God has wonderfully wrought a mighty conversion in Limon. The truth in its magnificent splendor, even as it was preached by Evangelist Manns, has emancipated hundreds from the thralldom of darkness, superstition, infidelity and skepticism. The siege guns of gospel light have illuminated the community to so great an extent that the frantic indignation of the preposterous shepherds of Limon was mightily infuriated, and the reader knows the rest.

Notwithstanding, in less than three weeks effort a great work was accomplished. For as a result of this tent-meeting a church of Free Seventh-day Adventists with a membership of 60 and a Sabbath School of over 130 was organized in Port Limon. There is also a class of some twenty-odd candidates to be baptized.

The conflagration of Free Seventh-day Adventism is greatly kindled, and we are looking forward to a year of unexcelled prosperity and rapid expansion of our work in this field.

In the near future we'll report in general the progress of our work in Central America.

J. B. MOSLEY.

A PRINTING PLANT FOR FREE S. D. A.

Elder L. A. Clement has introduced a plan for purchasing and running a printing plant in the interest of Free Seventh Day Adventists.

He believes that the future success of the organization depends upon such an enterprise, this being the only practical means whereby we are Free Seventh-day Adventists will be able to keep pace with the demands made for the printed page.

His ideas and plans have been well accepted by many of the members and friends of the New York Church.

Although we have had great success during the past year, there may be some, especially not of us, that will be tempted to say as did the doubtful away back in the early forties, "It will take you 144,000 years to do what you purpose. What, * * * going forth with a few hundred copies, they ask, to give the warning message to all the world? Preposterous assumption." While those thus reasoning, said impossible, faith in the message and the testimony of assured success said: in the name of Israel's God, it will be done. And trusting in His strength, it must be done.

Elder Clement, telling a little story, said it is just like this: years ago when automobiles were first invented, a white gentleman took one into a certain district for the first time. Crowds gathered, and with a comical air were expressing their opinions, when just then an aged colored lady came up and inquired in such words: "Way does de hoss go?" referring of course to the shafts. "Nowhere." was the reply, "it goes without the horse." Over the car once more she amazingly gazed. Said she: "It nevuh guh, it nevuh guh, it nevuh guh!" The gentleman stepped over and cranked the car, but of course it kept standing still. "It nevuh guh," was the woman's only thought; she had not changed an iota. But into the car the gentleman stepped, and grasping the wheel, he pulled the lever, the car started slowly, then a little faster and faster, and in a few seconds the car was rapidly going.

The lady stared, her mouth wide open and her figure bent, and for a minute or so, lost in amazement. She revived, saying: "It nevuh stpo, it nevuh stop, it nevuh stop!"

Although unlike the lady in the first instant, he says: "It must go, and nevuh stop, nevuh stop, nevuh stop."

The committee has begun to work, pledges have been made, donations are coming in, and you may rest assured that until the plant is purchased, the work will never stop.

MRS. CELESTE HOWARD,
Secretary of the New York
Church of Free S. D. A.

AD ASTRA PER ASPERA

It pains us to have to call attention once again—our memorial to the General Conference of Seventh-day Adventists pertaining to the matter, which we published in the June, 1922, issue of the "Banner," having been completely ignored—to the fact that Seventh-day Adventists have set so much store by their various styles of book-bindings and the huge profits to be made out of them that it is becoming increasingly difficult, if not altogether impossible, for Free Seventh-day Adventists to secure books and other related supplies from them at the customary wholesale rates granted to field workers and tract societies generally, even though our sincere and unquestioned purpose is to spread a knowledge of the gospel of the soon-coming Kingdom and the certain and undeniable effect has been to advertise them. Yet they deny us. But it may be as well that they are tight and exclusive—even selfish—about their literature: for it is teaching us to do those things that will enable us in due time to have our own printing presses and publishing houses.

"Ad astra per aspera." This is a well-known Latin motto that is a favorite of school graduates at commencement exercises—"to the stars through bolts and bars." We trust all our readers will not fail to see its application here and will be prepared to help us, liberally and substantially now that the call has come for their support and means. Address all contributions to the Treasurer of the Publishing

Committee, Bro. J. C. King, 2071 Madison Ave., New York, N. Y. Meantime, we respectfully commend 2 Cor. 13:8 to the prayerful consideration of our white brethren: "For we can do nothing against the truth, but for the truth."

C. A. C.

CHRIST REJECTED: A SPECIFIC CASE

(By Cyril A. Crichlow)

In the December (1922) "Banner" the writer made the following statement concerning the white leaders of S. D. A.'s: "To judge them by the great gospel light they certainly have, a more race-prejudice, race-discriminating and ever race-hating class of people cannot be found." Many have felt that, while undeniable, it was rather an under-statement of the situation, lacking as it did the force of some specific case by which to amplify, explain and prove the same. The present article is therefore prepared on the basis of a very recent and flagrant occurrence to supply this lapse. From time to time, we expect to publish additional cases that will prove the contention of Free S. D. A.'s that, let alone failing to repudiate these gross acts of racial prejudice and discrimination, in giving them official acquiescence and sanction, the S. D. A. body has really rejected Christ. From such a people, "having a form of godliness; but denying the power thereof," we call upon all right-minded, self-respecting believers in the Third Angel's Message to "turn away," even as it is written. 2 Tim. 3:5.

The incident we are about to narrate had its occurrence in Newark, Ohio. Our information came through a copy of the December "Voice,"—the monthly and militant organ of the International Association for the Abolition of Racial Prejudice, edited and published exclusively by white people. Understanding that the S. D. A.'s in various places, notably New York and New Jersey, were attempting to throw out smoke screens and either to deny or to gloss the facts, the writer communicated to Editor Robert B. Saint-Clair, 3446 Mack Ave., Detroit, Mich., requesting explicit corroboration. I have therefore to report

that the evidence submitted was ample in every way and both satisfying and conclusive; and anyone desiring this proof can write to Editor Saint-Clair himself or address the writer at box 469, Bound Brook, N. J. In this way, it is hoped to show that in attempting to obscure the truth, S. D. A.'s have departed from all their former passion and habits of telling the truth at all costs.

As we have said, it was through the "Voice" that the brutal, though not surprising, news came to us that in Newark, Ohio, Christ was turned out of a S. D. A. church. As Christ came to the Jews in the altogether unexpected form of "the low-born babe in the manger" and was consequently despised and rejected because they expected him to come otherwise than he did, and in a manner that was more in keeping with their preconceived ideas; so, likewise, did he come to the S. D. A.'s in Newark in the form of three humble colored members, long in the message and with the usual unquestioning and unbelievable faith in the integrity, uprightness and devotion to the cause of Truth and Justice and Equity of the infallible and white leaders of the denomination, who were turned out of the church because their color was objectionable. Then as now, even as saith the Scriptures, "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him: he is despised and rejected of men; and we hid as it were our faces from him, and we esteemed him not. Isa. 53:2, 3. Thus always does he come: and thus came he to the S. D. A.'s in Newark.

To Be Continued in Next Issue

WHERE TROUBLES GO

A crowd of troubles passed him by,

As he with courage waited.
He said: "Where do your troubles fly

When you are thus belated?"
"We go," they said, "to those who mope,

Who look on life dejected,
Who weakly say good-bye to hope:

We go—where we're expected."