

Savannah  
Tribune

John for your self how much our  
 Lovership Father had to do with them.  
 "Since the food there has been man-  
 nation of man and beast, as may be  
 seen in the almost endless variety of  
 species of animals, and in certain races  
 of men."—The Vision, page 102. One  
 of the leading ministers of the denom-  
 ination said, in a sermon before a large  
 audience, that the above statement re-  
 ferred to the Negroes. This just notice  
 is highly unscriptural, as to the origin  
 of all men, and is contrary to science  
 and human experience. In Vol. 2, page  
 102, it is written: "So long were the  
 people under the curse of sin."  
 It is a difficult thing to know  
 what should be treated? Think of  
 it, a body of people professing to be  
 followers of Christ, and not knowing  
 in 1883, A. D., how to treat the Negro.  
 My Bible teaches me to treat a  
 certain dog, on page 214, "The evil-  
 doer should not argue that they  
 be placed on equality with wild-  
 beasts." "Oppositely, we continually  
 presenting themselves in the South-  
 ern states, and many wise Christian  
 colored men will be called to work.  
 But for several reasons white men  
 must be chosen as leaders." This is  
 a serious insult to every man or woman  
 that enters the ranks of the S.  
 A. D. A. Here is a permanent bar  
 to leadership, regardless of whatever  
 ability any Negro in the denomination  
 may possess. In the same connection  
 we read: "If you see that by doing  
 certain things that you have a perfect  
 right to do, you hinder the advance-  
 ment of God's work, refrain from doing  
 these things." Here is the most  
 flagrant admission to prevailing prej-  
 udices, by a writer who claims inspi-  
 ration, that we have ever seen. It ap-  
 pears that the writer would accom-  
 modate principles of right and justice  
 to any kind of subterfuge in order to  
 catch the popular breeze. Then of late  
 the device has gone forth, from the  
 leaders, that all church property must  
 be signed over to the conference, this  
 applied especially to church property  
 held by colored congregations. Some  
 of these churches refused to comply  
 with this device. The Peoples' S. A. A.  
 church of Washington, D. C., of which  
 Elder Lewis C. Shaeff was founder  
 and pastor, would not submit to this  
 order of things, the conference officials  
 resorted to all kinds of tricks to try to  
 secure the title to the property, so far  
 they have not succeeded. Then the  
 Savannah, Ga., church, of which Elder  
 Mann is founder and pastor, with a  
 property worth \$1000, and a member-  
 ship of 120, was turned out of mem-  
 bership connection, because they re-  
 fused to deed their property to the  
 conference. The same fate befell the  
 Lexington, Ky., church of which Elder  
 J. E. Brier is pastor. We state these  
 facts, that the public may be able to  
 decide as to the justice of our cause,  
 and our reasons for organizing a sepa-  
 rate denomination. This then is the  
 contention of Elder Lewis C. Shaeff  
 and his church of Los Angeles, Cal.,  
 of Elder J. W. Mann and his church  
 of Savannah, Ga., of Elder Theo. De-  
 vey and his church of Dallas, Texas,  
 and Elder J. E. Brier and his church  
 of Lexington, Ky., and others whose  
 names will appear later. These broth-  
 ers feel that after a long time of wait-  
 ing for a square deal from S. A. A.  
 that they are getting more and more  
 into bondage, therefore, they are de-

clare themselves free in Christ Jesus.  
 They have adopted a distinctive  
 name, the one given by Mrs. L. P.  
 Shaeff in a public address she made  
 in Conference Hall, 417 West 5th street  
 Los Angeles, Cal., Sept 1, 1905, in  
 which she said, "From this night on  
 no longer shall any man or set of men  
 stand between me and my God, I am  
 a Free Seventh Day Adventist." We  
 think the name a happy one for this  
 branch of the church of the living God.  
 We are determined by the grace of God,  
 to stand fast in the liberty where with  
 Christ has made us free, and be not  
 entangled again with the yoke of bond-  
 age." Gal 5:1. "Now we brethren,  
 as Isaac was, are children of promise,  
 but as thou, he that was born after the  
 flesh, persecuted him that was born  
 after the spirit, even so it is now.  
 Nevertheless, what saith the scrip-  
 tures? Cast out the bond woman and  
 her son; for the son of the bond wo-  
 man shall not be heir with the son of  
 the free woman. So then, brethren,  
 we are not children of the bond woman,  
 but of the free." Gal 4:29-31. There-  
 fore we claim for ourselves, and ac-  
 cord to all others, the freedom of the  
 gospel of Jesus Christ. With charity  
 toward all and malice toward none,  
 Jesus said those that believed on Him,  
 shall continue in my word, then are  
 ye my disciples indeed; and ye shall  
 know my truth, and the truth shall  
 make you free. John 8:31. "Sanctify  
 them through thy truth; thy word is  
 truth."—John 17:17. "Open the gates  
 that the righteous nation which keep-  
 eth the truth may enter in."—Isaiah 60:1.  
 "Who will enter the kingdom? Not  
 every one that saith unto me Lord,  
 Lord, shall enter into the kingdom of  
 heaven; but he that doeth the will of  
 my Father which is in heaven."—Mat.  
 7:21.  
 The Free Seventh Day Adventist is  
 here to stay, for it is founded on the  
 principles of the "Church of the living  
 God," which is the pillar and ground  
 of the truth."—Tim. 3:15. The organi-  
 zation of the church is such as the  
 New Testament describes, a congrega-  
 tion of baptized believers, who trust  
 in Jesus alone for salvation, taking the  
 holy scriptures as their only rule of  
 faith and practice. Each separate  
 church or congregation is its own  
 sovereign under God. The assembly is  
 composed of individual justices and  
 members from the several churches  
 in a state or district, having its own  
 constitution and by-laws and meeting  
 annually.  
 The general assembly extends over  
 and embraces the fields of the assem-  
 blies in the various states and counties.  
 It has its own constitution and by-laws  
 and has annual and biannual meetings.  
 These assemblies are of legislative bod-  
 ies, they do not exercise ecclesiastical  
 authority of any kind over any of the  
 churches. Their object is co-operation,  
 for the fellowship of counsel. The min-  
 istry is composed of God called and  
 anointed men. We most cordially in-  
 vite all christians, who are keeping the  
 commandments of God to unite with  
 us, that we may press this work to  
 its final close and hasten the glorious  
 kingdom of our Lord and Saviour  
 Jesus Christ.  
 Yours for a square deal for the Negro,  
 Lewis C. Shaeff  
 J. W. Mann.

**FREE SEVENTH DAY ADVENTISTS  
 ARE NOT 'LANT HAGER'S  
 CHILDREN'**

In the course of human progress,  
 institutions are constantly undergoing  
 superficial and radical changes. These  
 arise from forces within or without the  
 institution. The purpose is to bring  
 about a higher degree of intellectual,  
 moral or social condition, which is the  
 outgrowth of progressive civilization.  
 These changes are the safe ground of  
 all the vital interests of human so-  
 ciety, either secular or religious. Even  
 the religion of Jesus Christ, inseparable  
 in its nature and source; when adminis-  
 tered by unwise men, in the applica-  
 tion of its system of operation, has  
 from time to time, to be re-adjusted  
 to the original standard.

The history of all religions, since  
 the days of the apostles, with the  
 various changes, in doctrine and polity,  
 that have affected the destiny of human  
 society, have originated from some one  
 or more of the following causes:  
 "Purity of doctrine, the right of con-  
 science, free exercise of personal judg-  
 ment, full religious liberty or church  
 polity." All the reforms or revolutions  
 reforms or revolutions that have  
 marked the path of religious history,  
 have involved one or more of these  
 principles as causes. When the strength  
 of a religion body stands  
 for and supports intolerance and eccle-  
 siastical error, there are three  
 possible ways for the minority to  
 strive for adjustment; first, by presbi-  
 terial efforts for a remedy; second by  
 expulsion of the refractory ones; third,  
 by withdrawal of the true adherents  
 to right principles, from the main body.  
 The first and second have been tried  
 repeatedly in the past, with but little  
 or nothing accomplished. The third is  
 the only practical means left, to a  
 powerless minority, to free itself from  
 participating in corrupt doctrines, and  
 maintain right religious principles.

This is in perfect accord with the  
 word of God, for He says, "Come out  
 from among them and be ye separate,  
 saith the Lord." This was the only  
 course left for the reformers. The  
 love of truth, freedom and righteous-  
 ness— that actuated Luther of Germany,  
 Knox of Scotland, and Wesley of En-  
 gland, glows in the heart of every  
 Free Seventh Day Adventist, therefore,  
 we are determined to enjoy the price-  
 less boon of freedom purchased by  
 Christ the Lord, for all mankind.

About twenty-five years ago, Seventh  
 Day Adventists began a delicate work  
 among colored people of the South.  
 For ten years the two races experienced  
 no difficulty in the north and west, in  
 the equal enjoyment of religious rights  
 and privileges. As the denomination  
 grew in influence and popularity, race  
 prejudice began to engender, Negro  
 proscription, as the number of Negroes  
 increased in the churches, the race  
 friction and proscription grew more  
 rapidly. Then to add sin to sin, the  
 white leaders of the denomination, a  
 few years ago, began in a deceptive  
 and unchristian way, the work of seg-  
 regation of the Negroes in all of their  
 churches, east, west, north and south.  
 All of this was contrary to their former  
 profession and teaching. Some of  
 the more intelligent Negroes, resented  
 this unscriptural course, and demanded  
 an explanation. The white leaders  
 could not use the Bible to support them  
 in the base acts of prejudice and pros-  
 cription; so they resorted to the writ-  
 ings of Mrs. Ellen G. White. They  
 found in 1883 Vol 2 of the Testimonies,  
 in which are two garbled chapters,  
 the Negro question, which is the  
 Chinese puzzle to the fair minded  
 christian, then to think you are asked  
 to believe that the God of heaven is  
 speaking in these testimonies. Here is  
 the claim for these testimonies, in Vol.  
 2, page 67: "In these letters which I  
 write in the testimonies I bear, I  
 present 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." Here, as you see, is a  
 claim for absolute infallibility, for all  
 Mrs. White's writings.

Notice again in the claim by the de-  
 nomination, "Our position on the  
 testimonies, they are like the key  
 stone of the arch. Take this out and  
 there is no logical stopping place  
 till all the special truths of the message  
 are gone. Nothing is surer than this,  
 that this message and the visions of  
 Mrs. White belong together and stand  
 or fall together."—Review and Herald,  
 Aug. 14, 1885.

Here are some statements on the  
 Negro from these testimonies and