

What is it about African Americans that gives them incredible resilience and talent? What is the secret of their passion, insight and love of life? A mere 25 generations ago the ancestors of modern-day African Americans were in cruel chains of slavery. Yet today Blacks excel in every area of society, including the White House. In spite of the ravages of slavery, the setbacks of Reconstruction, the dark decades of Jim Crow and institutional racism, still they rise.

The factors behind African American progress are the topics of research and speculation. In this twelfth volume of the *QuoteBook Series*, *People of Providence*, Ellen G. White—author, pioneer, leader and one of the founders of the Seventh-day Adventist movement—sheds priceless insights on the source of the African American's power: God! It was, and still is God's love, deliverance and providence that undergird the faith and fortitude of the black saga. Artfully Ellen White affirms challenges and examines the dimensions of the black race from a spiritual perspective.

Regardless of your ethnicity, as you read these powerful words you will be inspired to reach your God-given potential.



OAKWOOD UNIVERSITY

2010 QuoteBook Series

Office of the President

7000 Adventist Boulevard, NW • Huntsville, Alabama 35896

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PEOPLE OF PROVIDENCE

BAKER

PEOPLE OF PROVIDENCE

Selected
Quotations on
Black People
from the
Writings of
Ellen G. White



EDITED BY
DELBERT AND SUSAN BAKER
BENJAMIN BAKER

PEOPLE OF PROVIDENCE

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This collection of quotations was edited by
Delbert W. Baker, Ph.D., President of Oakwood University
Susan M. Baker, D.Sc., Physical Therapist and Faculty at Oakwood University
Benjamin J. Baker, Ph.D. Candidate, Howard University

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Oakwood University graduates are leaders in service to God and humanity.

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Oakwood University, a historically Black Seventh-day Adventist Institution of higher learning, provides quality Christian education that emphasizes academic excellence; promotes harmonious development of mind, body, and spirit; and prepares leaders in service for God and humanity.

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Oakwood University (2008)

Dedication

To the faithful pioneers and retired persons
of all ethnicities around the world
who supported the mission of the black work
and Oakwood University.

Great is your reward in heaven.

Matthew 5:12

Letter to Graduates

Dear Graduate and Reader,

Maya Angelou's powerful words sum up the African American experience:
"The night has been long, The wound has been deep,
The pit has been dark, And the walls have been steep."

Then she ends with those now famous and remarkable words:
"The ancestors remind us, despite the history of pain.
We are a going-on people who will rise again. *And still we rise.*"

A mere 25 generations ago, the ancestors of modern-day African Americans were in the cruel chains of slavery. Yet today we excel in every area of society and have lived to see an African American president and first family in the White House.

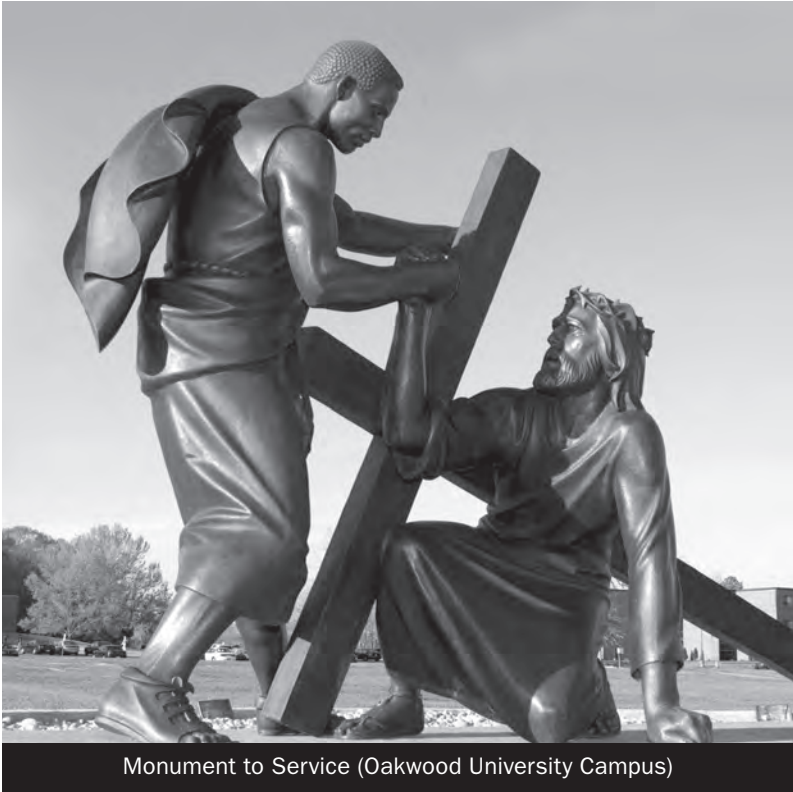
Each graduate is living the dream for what our ancestors gave their blood, sweat and tears. We ask that you, as one of these graduates, carry high the torch of service and the rich Oakwood legacy.

This is the twelfth QuoteBook and the content argues that it may be one of the most important. In these quotations Ellen White unlocks the secret of the incredible blessings of the African American race. She reasons methodically and convincingly that God freed the African slaves with a specific purpose in mind and that as a people we owe everything to God, His purpose and providence.

As the editors of this fascinating volume, Susan, our son Benjamin (an OU graduate), and I challenge you to reach high to make your mark in society; and, ultimately to meet in the earth made new.

Go with God,

President and Mrs. Delbert W. Baker
May, 2010



Monument to Service (Oakwood University Campus)

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To the Rescue

A scene was presented before me. I saw two souls struggling in the waters. The waves were beating high about them, and they were ready to perish. One of these persons was white, the other black. Then I saw One come to their rescue. With one hand He laid hold of the white man, and with the other hand He grasped the black and together drew them to a place of safety. Both knelt at the feet of their Rescuer, and both glorified His name.

Ellen G. White
Manuscript, 172, 1907

Ellen G. White (November 26, 1827-July 16, 1915)



Selected quotations and resources on blacks and African American SDAs form the basis of this compilation

INTRODUCTION

Ellen G. White (1827-1915) was one of the founders and pioneers of the Seventh-day Adventist Church. As of the 21st century, the Seventh-day Adventist Church is one of the largest American-born religions, currently with a global membership of more than 17 million. Ellen White was highly influential in the founding and development of Adventism's global healthcare and educational systems.

Communication Authority

A prolific author, during her lifetime Ellen White published approximately 40 books, more than 5,000 periodical articles, and tens of thousands of pages of correspondence. She wrote on varied topics, including spirituality, diet, health and lifestyle practices, church evangelism, education, history, biblical exegesis, denominational matters, current affairs, eschatology, social issues and almost every other subject pertinent to the fledgling church.

Ellen White's published works continue to proliferate posthumously. Since her death more new volumes have been compiled and published from her writings than the number of actual books she wrote while alive. Ellen White is credited as being the most-published American author and the most published female writer ever—both in terms of book circulation and number of language translations. Seventh-day Adventists believe Ellen White to have exercised the

prophetic gift, and her life and writings have been an authoritative presence in the Adventist Church since its inception.

Historical Context

Ellen White arguably lived through the most critical and foundational periods in the history of the United States. For African Americans these times were especially critical. At the time of Ellen White's birth, almost 2 million Africans were enslaved in the United States, predominately in the South. The transatlantic slave trade, responsible for displacing between 12 and 50 million Africans, had been legally abolished but was still flourishing illegally. The most legendary American slave rebellion occurred four years after Ellen White's birth, leading to the violent death of its leader, Nathaniel Turner.

The period from Ellen White's birth to the start of the Civil War (1827-1861) was one of unprecedented metamorphosis in the United States. The young country physically expanded its territory, engaging in several crucial wars. Important American religions were founded, Seventh-day Adventism being one of them. Social reforms concerning health, dress, gender roles and education were widespread. Industries proliferated and boomed. Ideas that would revolutionize the world gained currency. Abolitionism rose to a fevered pitch, leading to a war that divided the nation.

In Ellen White's early years she participated in one of America's largest 19th century religious revivals, Millerism, the Advent Movement. Shortly after the Millerites disbanded in 1844, Ellen White claimed to receive visions from God.

These visions provided guidance to the small group whose hopes were dashed after the Great Disappointment.

Great Conflict

Ellen White was in her thirties during the Civil War, which was the last and crucial step in the emancipation of over 4 million African American captives. Like millions of other Americans she was deeply affected by the Civil War. Ellen White received visions about the war, predicting its devastation and the supernatural dynamics behind it. It was during the War years that she, her husband, and a former sailor named Joseph Bates formally founded the Seventh-day Adventist denomination, an entity that had existed informally for over a decade. Their vision and energy were infectious; the Adventist membership stood around 17,000 in 1880.

Ellen White reached the height of her career during the Reconstruction and Post-Reconstruction eras. By the 1870s she was firmly established as the *de facto* leader of the denomination (she never held any official leadership post), and her writings and visions significantly influenced the course of Adventism.

Race Relations

In 1891 Ellen White focused her attention on a neglected aspect of the church's agenda—that of evangelizing the significant African American population in the South. The Adventist leadership assigned Ellen White to Australia from 1891 until the turn of the century but she was still a keen observer of the

worsening American race relations and continued to speak out about them, mainly in letters to her son Edson, who was a missionary in Mississippi at the time. It was to Edson that Ellen White wrote most of her counsel about how to effectively aid and evangelize the recently freed black Southerners.

During the so-called “nadir of race relations” and the beginning of the Jim Crow era, Ellen White was in her senior citizen years, but continued to speak out on behalf of African Americans. She was the catalyst for the founding of several institutions; in particular she was the primary motivation behind the founding of Oakwood University in 1896. When Ellen White died in 1915, her will allotted a portion of her inheritance to the black Seventh-day Adventist work.

Advocacy Effectiveness

Central to the theme of this *QuoteBook* is Ellen White’s role as the foremost spokesperson and advocate on behalf of black people in the Seventh-day Adventist Church. She used her communication skills, influence and authority to finally motivate the Adventist leadership to initiate and maintain what became a successful work among black people.

Due to her respected standing and moral authority, her positions and appeals could not be ignored. They were, in fact, effective in galvanizing efforts on behalf of black people among church laity and leadership. She consistently spoke in favor of liberty and freedom for black people during and following slavery, but the greatest number of her communications and appeals for black people oc-

curred during the twenty-year period from 1890 to 1910.

As a result of her persuasive advocacy, Ellen White either directly or indirectly facilitated the establishment of the major entities that provided the basis for the successful black work experienced in the Adventist Church today. Some of the entities she had influence over were those that were initiated by her son James Edson.

From these and other initiatives in the South came the *Morning Star* steamer, the Southern Missionary Society (forerunner to the Southern Union Conference), the mission schools (forerunner to schools established for black people in the South), and the *Gospel Herald* (forerunner to *MESSAGE Magazine*).

Further Ellen White was instrumental in helping to bring about the migration of Adventist workers to labor in the South for blacks. She regularly appealed for people to go south to live and labor for blacks while sharing the gospel of Jesus and the truths of Revelation 14. Her appeals were effective. She directly and indirectly influenced the development of publishing houses, sanitariums, hospitals, health food factories and other entities that provided invaluable support in establishing and building the black work. She also indirectly helped to lay the foundation for the Negro Department in the General Conference of Seventh-day Adventists.

Advocacy Approach

One could argue that Ellen White was one of the most outspoken supporters

of black people in American society at the time. But it is an uncontested fact that she was a major voice for blacks in the Seventh-day Adventist Church until the time of her death in 1915. Her writings were a constant source of guidance for the general church laity and leadership on the race issue. Essentially Ellen White articulated a moral and humanitarian philosophy on both freeing the black race from slavery and the rationale for aggressively aiding the newly freed race.

Ellen White's advocacy can be divided into five categories: *First*, she outlined reasonable methods of assisting the people recently delivered from slavery in terms of methods for self development, education, health, and environmental improvements. She undergirded her appeal by stressing the need for widespread resources and organizational priority, and appealed for missionaries to work in the South to help and support black people.

Second, she provided a plethora of counsel on the operative principles, positive affirmations and benefits of helping black people and building the black work—both from a spiritual and social perspective. She made the principles practical by setting forth a wealth of counsel for how to deal with sensitive race relations questions that emerged. It should be noted that it is in this area, when she contextually deals with how and when to push for changes in race relations between whites and blacks, that modern readers are sometimes challenged.

Third, Ellen White uniquely provided insight into the supernatural involvement in the Civil War, demonstrating how God allowed judgments on the South for perpetuating slavery and on the North for allowing it. She reasoned that the citizens of the United States and, particularly Christian people, had a

moral and social obligation to help correct and rectify what they had caused and countenanced.

Fourth, she persuasively provided a valuable biblical basis illuminating the evils of slavery and setting forth the dramatic analogy that God was as miraculously involved in the emancipation of black people from slavery as He was in the exodus of the Hebrews from Egypt. She supported the perspective that God loved both groups of people and delivered them from the bonds of slavery. The analogy is both dramatic and heuristic, but it also powerfully portrayed God as one who is intimately concerned with and compassionately involved with people who are oppressed.

God cares and will act on the side of justice and freedom. Ellen White's approach was revolutionary at the time. Her moral reasoning provided a powerful foundation on which to understand and activate direct action on behalf of the freedom and development of the black race.

Finally, she went farther and argued that freeing the slaves was not enough. She spoke of the necessity of restitution, education and understanding—all of which were necessary because of the prolonged time and significant means it would require to effectively develop a substantial basis upon which black people could be successful. Subsequently, when this support was not given, she bemoaned the deplorable abandonment of the black race during and following the Reconstruction period. In her mind it was unconscionable neglect.

Undergirding her advocacy and support for black people, Ellen White made it real and personal by getting involved on an individual level. She visited the

homes of black people and she gave money to black causes. She was not only the motivating force behind the founding of Oakwood University but actively promoted the school, directed money toward it, provided counsel for school leaders and visited the campus on several occasions. Ultimately, she included the black work in her final will and testament.

Summary

In summary, this *QuoteBook* is a collection of selected Ellen White statements on black people. In that sense, it is a unique collection that stands alone—it is the first of its kind. The quotations and appendixes are informative, emotive, and full of insights.

The order and flow of the content is divided into ten (10) sections with ten (10) quotation sections (plus an additional one in the final section) equaling 101 in total. Generally the quotations appear in chronological order and, when appropriate, the texts include additional material to provide context. Further, the extensive appendixes are designed to provide additional information that further elucidates and illumines the various topics covered.

The content of this *QuoteBook* will provide valuable insights into Ellen White, a remarkable woman; into the Seventh-day Adventist Church, a remarkable denomination; and into African Americans, a remarkable *people of providence*.

(For more insight and information see Appendixes 1-3, 5-6, 21, 22, 25.)
http://calltoactionquilt.org/nyame_nti_symbol.jpg



PEOPLE OF PROVIDENCE

—♦♦—
*S*elect
Quotations on
Black People
from the
Writings of
Ellen G. White
—♦♦—

PEOPLE OF PROVIDENCE



Historic Slave Port, Cape Coast Castle, Ghana

I.

AFFIRMATIONS

At a time when neglect, ridicule and discrimination was the order of the day for black people, Ellen White offered affirmations, encouragements and assured them of God's high regard and lofty purpose.

In You, O Lord, I put my trust; let me never be put to shame. Deliver me in Your righteousness, and cause me to escape; incline Your ear to me, and save me. Be my strong refuge, to which I may resort continually; you have given the commandment to save me, for You are my rock and my fortress.

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For You are my hope, O Lord GOD; you are my trust from my youth. By You I have been upheld from birth; you are He who took me out of my mother's womb. My praise shall be continually of You.

Psalm 71:1-6

AFFIRMATIONS

1. Eternal Worth

They [black people] may have a life that measures with the life of God.

Review and Herald, November 26, 1895

2. Broad Potential

Many among this race have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the whites.

Review and Herald, December 17, 1895

3. Both Rescued

A scene was presented before me. I saw two souls struggling in the waters. The waves were beating high about them, and they were ready to perish. One of these persons was white, the other black. Then I saw One come to their rescue. With one hand He laid hold of the white man, and with the other had He grasped the black and together drew them to a place of safety. Both knelt at the feet of their Rescuer, and both glorified His name.

Manuscript, 172, 1907

4. Available Gifts

There is much talent among the colored people.

Review and Herald, December 24, 1895

There are men of talent in Africa, and if the workers from America knew how to... recognize the ability and talent possessed by their African brethren, much more good would be done.

Letter 187, 1899

To many of the colored people God has given rare and precious talents.

General Conference Bulletin, April 14, 1903

5. Best and Highest

He has bestowed on the colored race some of the best and highest talents.

From a speech to Oakwood students on June 1, 1904

Among the Negro race there are many who have talent and ability.

Testimonies, Volume 9 (1909), 202

6. Precious Jewels

He sees precious jewels that will shine out from among the colored race.

Review and Herald, February 4, 1896

There are others among the colored people who have quick perceptions and bright minds. Many of the colored race are rich in faith and trust. God sees among them precious jewels that will one day shine out brightly.

Testimonies, Volume 7 (1902), 229

7. Rugged Resilience

Many who have been looked upon as hopeless will become educators of their [the black] race. Through the grace of God the race that the enemy has for generations oppressed may rise to the dignity of God-given manhood and womanhood.

Testimonies, Volume 7 (1902), 229

8. Exceptional Workers

There are able colored ministers who have embraced the truth.

Our Duty to the Colored People, March 21, 1891

The colored people may be compared to a mine that is to be worked, in which is valuable ore of most precious material. . . . One tenth of the advantages that their more favored brethren have received and failed to improve, would cause them to become mediums of light through which the brightness of the righteousness of Christ might shine forth.

The Southern Work (1901), 65

9. Given Wisdom

In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men. God gave them wisdom.

Letter 183, 1899

10. Superior Natural Intelligence

There are among the Negro race those who have superior natural intelligence...

Review and Herald, September 28, 1905

Among the colored believers there are many who can labor to advantage for their own people—workers to whom the Lord has given light and knowledge and who possess capabilities of no mean order.

Testimonies, Volume 9 (1909), 207

(For more insight and information see Appendixes 1-3, 12, 15.)



Africa, the land of vast diversity

II.

AFRICA

Ellen White viewed the continent of Africa as a place of promise and potential that had been a haven to God's truth through the ages; she urged that skilled workers be sent to work there and that special effort be made to train indigenous workers.

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Matthew 28:18-20 (NIV)

AFRICA

11. Great Work

God has a great work to be accomplished in Africa, and no plans must be laid without the aid of His infinite wisdom.

Letter 4, 1890

I feel deeply in regard to the missionary work in South Africa.

Letter 92, 1896

The very best talent is required in such fields as Africa and Australia.

Letter 187, 1899

God desires to see the souls of His people in Africa mastered by heaven-born purposes.

In Africa as well as in America and Australia men have been quarried out of the world, not to be left as rough stones, but to be taken into the workshop of God, and placed under the axe and hammer and chisel of gospel truth, till all the roughness disappears, and they are made ready for the heavenly polishing.

Manuscript 31, 1900

One night I fell asleep, and dreamed that I was weeping and praying before the Lord. A hand touched me on the shoulder, and a voice said: 'I have means in many families in Africa...'

Life Sketches of Ellen G. White (1915), 364

12. Opening Doors

I feel intensely over the needs of foreign countries, as they have been presented before me. In all parts of the world angels of God are opening doors that a little while ago were closed to the message of truth. From India, from Africa, from China, and from many other places is heard the cry, "Come over and help us."

Gospel Workers (1915), 465

13. Adaptable Workers

One thing is positive. You must either mingle more of the oil of love, of tender compassion, with your work, your stiffness and coldness must be melted away, or you will not win your way in such a country as Africa. This country needs men who are as firm as a rock to principle, and who have also the simplicity and love of Christ. These can adapt themselves to the situation; they will not leave upon other minds an impression of sternness, and coldness, and harshness.

Letter 102, 1897

14. Heaven Ready

If the brethren and sisters from America had united with the African believers, songs of joy would have been heard among the heavenly angels, recognizing the human relationship as a union with God. Could the curtain have been rolled back, we would have seen heavenly angels all prepared to co-operate with human intelligence for the advancement of the work.

Letter 187, 1899

15. Same Heaven

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul-temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation, of whatever nationality he may be.

Ask yourselves if Christ would make any difference. In assembling His peo-

ple would He say, Here brother, or, Here sister, your nationality is not Jewish; you are of a different class. Would He say, Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats.

In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nations, all languages, all nationalities, and brought us into His workshop, to be prepared for His temple.

Letter 26, 1900

16. Ethiopia Stretching Hand

The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love.

Education (1903), 262-263

17. Missionary Outreach

This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Savior. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gaussen and his followers in France and Switzerland, of many

ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe.

The Southern Watchman, January 24, 1905

18. Sabbath Observed

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith.

The Great Controversy (1911), 577

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy.

When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

The Great Controversy (1911), 578

19. Exemplary Models

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law.

Prophets and Kings (1917), 188

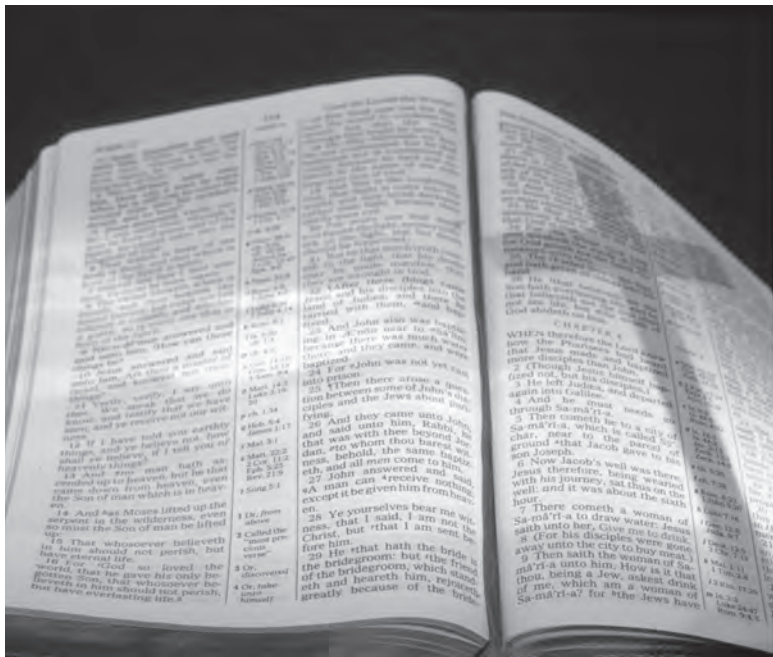
20. Jamaica Advantages

The day before I left, Brother and Sister Richardson insisted on seeing me, that they might tell me of the many advantages that Jamaica possesses for sanitarium work. I certainly hope that this field may be entered by earnest laborers.

Letter 331, 1904

(For more insight and information see Appendixes 1-3, 5-6, 12, 15-16, 20.)

PEOPLE OF PROVIDENCE



The Bible demonstrates the contributions of all people

III.

NOTABLE PERSONS

In the writings of Ellen White, the perceptive reader will find numerous statements about persons of color and how they played a pivotal role in the plan of salvation and are worthy of study and emulation.

Not one of these people, even though their lives of faith were exemplary, got their hands on what was promised. God had a better plan for us: that their faith and our faith would come together to make one completed whole, their lives of faith not complete apart from ours.

Hebrews 11:39-40 (The Message)

NOTABLE PERSONS

21. Simon of Cyrene—Sympathies

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by Jesus, caused him to acknowledge that he was the Son of God. Simon ever after felt grateful to God for the singular providence which placed him in a position to receive evidence for himself that Jesus was the world's Redeemer.

The Spirit of Prophecy, Volume 3 (1878), 150

22. Simon of Cyrene—Providence

The crowd that followed the Savior saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther. They were puzzled to find anyone

who would bear the humiliating load. The Jews themselves could not do this, because the defilement would prevent them from keeping the Passover. None even of the mob that followed Him would stoop to bear the cross.

At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews! He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

Simon had heard of Jesus. His sons were believers in the Savior, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden.

Desire of Ages (1898), 742

23. Ethiopian Eunuch

In this instance [of the conversion of the Ethiopian eunuch] we have an illustration of the care of God for his children. He called Philip from his successful ministry in Samaria, to cross the desert and go to Gaza to labor for a single inquiring soul. The promptness with which the eunuch accepted the gospel and acted upon its belief should be a lesson to us. God designs that we should be prompt in accepting and confessing Christ, prompt in obeying him, and in answering the call of duty. The eunuch was a man of good re-

pute, and occupied a high and responsible position. Through his conversion the gospel was carried to Ethiopia, and many there accepted Christ, and came out from the darkness of heathenism into the clear light of Christianity.

The Spirit of Prophecy, Volume 3 (1878), 305

This Ethiopian was a man of good standing and of wide influence. God saw that when converted he would give others the light he had received and would exert a strong influence in favor of the gospel. Angels of God were attending this seeker for light, and he was being drawn to the Savior. By the ministrations of the Holy Spirit the Lord brought him into touch with one who could lead him to the light.

Philip was directed to go to the Ethiopian and explain to him the prophecy that he was reading. “Go near,” the Spirit said, “and join thyself to this chariot.” As Philip drew near, he asked the eunuch, “Understandest thou what thou readeest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.”

The man’s heart thrilled with interest as the Scriptures were explained to him; and when the disciple had finished, he was ready to accept the light given. He did not make his high worldly position an excuse for refusing the gospel. “As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and

said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

This Ethiopian represented a large class who need to be taught by such missionaries as Philip—men who will hear the voice of God and go where He sends them. There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.

An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellow men.

The Acts of the Apostles (1911), 107-109

24. Apollos—Able Defender

It was at this time that Apollos, an Alexandrian Jew, visited Ephesus. He had received the highest Grecian culture, and was a scholar and an orator. He had heard the teachings of John the Baptist, had received the baptism of

repentance, and was a living witness that the work of the prophet was not in vain. Apollos was a thorough student of the prophecies, and an able expounder of the Scriptures, publicly proclaiming his faith in Christ, as far as he himself had received the light.

Aquila and Priscilla listened to him, and saw that his teachings were defective. He had not a thorough knowledge of the mission of Christ, his resurrection and ascension, and of the work of his Spirit, the Comforter which he sent down to remain with his people during his absence. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy. Through their teachings he obtained a clearer understanding of the Scriptures, and became one of the ablest defenders of the Christian church. Thus a thorough scholar and brilliant orator learned the way of the Lord more perfectly from the teachings of a Christian man and woman whose humble employment was that of tent-making.

Life of Paul (1883), 119

25. Joseph in Egypt—Witness

Through Joseph the attention of the king and great men of Egypt was directed to the true God; and though they adhered to their idolatry, they learned to respect the principles revealed in the life and character of the worshiper of Jehovah.

Patriarchs and Prophets (1890), 222

26. Moses in Egypt—Leader

Egypt, in that age the greatest kingdom of the world, offered its highest position of honor to Moses.

Letter 21a, 1893

Consider the experience of Moses. The education he received in Egypt as the king's grandson and the prospective heir to the throne was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. He received the highest civil and military training. He felt that he was fully prepared for the work of delivering Israel from bondage. But God judged otherwise. His providence appointed Moses forty years of training in the wilderness as a keeper of sheep.

The education that Moses had received in Egypt was a help to him in many respects; but the most valuable preparation for his lifework was that which he received while employed as a shepherd. Moses was naturally of an impetuous spirit. In Egypt a successful military leader and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to

nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble.

The Ministry of Healing (1905), 474

27. Zipporah—Ethiopian Wife

As Miriam became jealous of Moses, she was disposed to find fault with the events of his life which God had especially over-ruled. She complained of Moses because he married an Ethiopian woman, instead of taking a wife from among the Hebrews. The wife of Moses was not black, but her complexion was some darker than the Hebrews. She was of a timid disposition, tender-hearted, and was greatly affected to witness suffering. This was the reason that Moses consented to have her return to Midian, while he was in Egypt, that she might not witness the terrific plagues which the Lord was to bring upon Egypt.

After she met her husband in the wilderness, she saw that his burdens and anxieties were liable to wear away his strength, and in her distress she acquainted her father with the matter. Jethro had marked that the care of all the people was upon Moses, and therefore he counseled him to look after the religious interest of the Hebrew host, while worthy men, free from covetousness, should be selected to look after the secular concerns of the people.

After Miriam became jealous, she imagined that Aaron and herself had been neglected, and that Moses' wife was the cause—that she had influenced

the mind of her husband—that he did not consult them in important matters as much as formerly.

Spiritual Gifts, Volume 3 (1864), 19-20

28. Ethnic Differences

Yielding to the spirit of dissatisfaction, Miriam found cause of complaint in events that God had especially overruled. The marriage of Moses had been displeasing to her. That he should choose a woman of another nation, instead of taking a wife from among the Hebrews, was an offense to her family and national pride. Zipporah was treated with ill-disguised contempt.

Though called a “Cushite woman” (Numbers 12:1, R.V.), the wife of Moses was a Midianite, and thus a descendant of Abraham. In personal appearance she differed from the Hebrews in being of a somewhat darker complexion. Though not an Israelite, Zipporah was a worshiper of the true God. She was of a timid, retiring disposition, gentle and affectionate, and greatly distressed at the sight of suffering; and it was for this reason that Moses, when on the way to Egypt, had consented to her return to Midian. He desired to spare her the pain of witnessing the judgments that were to fall on the Egyptians.

When Zipporah rejoined her husband in the wilderness, she saw that his burdens were wearing away his strength, and she made known her fears to Jethro, who suggested measures for his relief. Here was the chief reason for Miriam’s antipathy to Zipporah. Smarting under the supposed neglect shown

to herself and Aaron, she regarded the wife of Moses as the cause, concluding that her influence had prevented him from taking them into his counsels as formerly. Had Aaron stood up firmly for the right, he might have checked the evil; but instead of showing Miriam the sinfulness of her conduct, he sympathized with her, listened to her words of complaint, and thus came to share her jealousy.

Patriarchs and Prophets (1890), 382-384

29. Queen of Sheba and King Solomon

One of those deeply interested in Solomon's wisdom, the queen of Sheba, determined to "prove him with hard questions," and "came to Jerusalem," attended by a retinue of servants, with camels bearing "spices, and gold in abundance, and precious stones."

"And when she was come to Solomon, she communed with him of all that was in her heart." The queen talked with him of the mysteries of nature, and Solomon taught her of the God of nature, the great Creator, who dwells in the highest heaven and rules over all. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not."

"When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her."

“It was a true report,” she acknowledged to the king, “which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it:” “and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.”

Recognizing the source of Solomon’s wisdom and prosperity, the queen exclaimed: “Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice.”

The queen “gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon.”

“King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.”

Review and Herald, December 7, 1905

30. Augustine’s Conversion

The mother of Augustine prayed for her son’s conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting before God his own

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words, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and the Lord gave her the desire of her heart.

Signs of the Times, January 31, 1884

(For more insight and information see Appendixes 3, 11, 20, 26.)



PEOPLE OF PROVIDENCE



More than 620,000 people died in the Civil War

IV. CIVIL WAR

There were two dimensions to the Civil War. One was the human dimension. The other was the supernatural dimension, where the great controversy between God and Satan was waged. It was in the supernatural realm that Ellen White pulled back the curtain and provided insights into the divine perspective on the terrible conflict.

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, "He is my refuge and my fortress; my God, in Him I will trust."

Surely He shall deliver you from the snare of the fowler and from the perilous pestilence. He shall cover you with His feathers, and under His wings you shall take refuge; His truth shall be your shield and buckler. You shall not be afraid of the terror by night, nor of the arrow that flies by day, nor of the pestilence that walks in darkness, or of the destruction that lays waste at noonday.

A thousand may fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you look, and see the reward of the wicked.

Because you have made the Lord, who is my refuge, even the Most High, your dwelling place, no evil shall befall you, nor shall any plague come near your dwelling; for He shall give His angels charge over you, to keep you in all your ways.

Psalms 91:1-11

CIVIL WAR

31. Foundation

The North have had no just idea of the strength of the accursed system of slavery. It is this, and this alone, which lies at the foundation of the war.

Testimonies, Volume 1 (1862), 254

32. Motive

I was shown that if the object of this war had been to exterminate slavery, then, if desired, England would have helped the North.

Testimonies, Volume 1 (1862), 258

33. Punishment

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence.

Testimonies, Volume 1 (1862), 264

34. Judgment

God is not with the South, and He will punish them dreadfully in the end.

Testimonies, Volume 1 (1863), 359

35. Egypt and the South

The land of Egypt was nearly desolated to bring freedom to the children of Israel; the Southern States were nearly ruined to bring freedom to the colored race.

Review and Herald, December 17, 1895

36. First Battle of Bull Run

I had a view of the disastrous battle at Manassas [First Battle of Bull Run], Virginia [July 21, 1861]. It was a most exciting, distressing scene. The Southern army had everything in their favor and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless and marched forward boastingly, as though victory were already theirs. As they neared the battlefield, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely.

The Southern men felt the battle, and in a little while would have been driven back still further. The Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in the ranks. It appeared to the

Northern men that their troops were retreating, when it was not so in reality, and a precipitate retreat commenced. This seemed wonderful to me.

Testimonies, Volume 1 (1862), 266-267

37. Divine Intervention

Then it was explained that God had this nation in His own hand, and would not suffer victories to be gained faster than He ordained, and would permit no more losses to the Northern men than in His wisdom He saw fit, to punish them for their sins. And had the Northern army at this time pushed the battle still further in their fainting, exhausted condition, the far greater struggle and destruction which awaited them would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops is a mystery to all. They know not that God's hand was in the matter.

Testimonies, Volume 1 (1862), 267

38. Devilish Communication

Very many men in authority, generals and officers, act in conformity with instructions communicated by spirits. The spirits of devils, professing to be dead warriors and skillful generals, communicate with men in authority and control many of their movements. One general has directions from these spirits to make special moves and is flattered with the hope of success. Another receives directions which differ widely from those given to the first. Sometimes

those who follow the directions given obtain a victory, but more frequently they meet with defeat.

Testimonies, Volume 1 (1863), 363

39. United States—Tested

The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, He marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. The Southern States became one terrible battlefield.

Review and Herald, December 17, 1895

40. Miraculous Emancipation

The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives and the opening of the prison to them that were bound. God spoke concerning the captivity of the colored people as verily as He did concerning the Hebrew captives, and said: “I have surely seen the affliction of my people...and have heard their cry by reason of their taskmasters; for I know

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their sorrows; and I am come down to deliver them.” The Lord wrought in freeing the Southern slaves.

Review and Herald, December 17, 1895

(For more insight and information see Appendixes 7-8, 18, 25, 27.)





Oakwood Industrial Training School (Established 1896)



Oakwood University (2008)

V.

OAKWOOD SCHOOL

Education was central to the strategy for the development of the black race after slavery. So the Oakwood School was a mainstay to the progress and development of black leaders and the black work in the Adventist Church. Ellen White gave her full support to the school via promotion, personal funds, and her son James Edson White, who worked in the Southern field.

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

When the LORD your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you—a land with large, flourishing cities you did not build, houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant—then when you eat and are satisfied, be careful that you do not forget the LORD, who brought you out of Egypt, out of the land of slavery.

Deuteronomy 6:4-12 (NIV)

OAKWOOD SCHOOL

41. Led by God

In the night season I was taken from place to place, from city to city, in the Southern field. I saw the great work to be done—the work that ought to have been done years ago. We seemed to be looking at many places. Our first interest was for the places where the work has already been established, and for the places where the way has opened for a beginning to be made. I saw the places in the South where institutions have been established for the advancement of the Lord's work. One of the places that I saw was Graysville, and another [was] Huntsville. The Lord led in the establishment of these schools.

Letter 25, 1902

42. Providence

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students.

Review and Herald, September 21, 1905

43. Decided Instruction

Some very decided instruction has been given me in regard to the work to

be done in Huntsville, and the necessity of our placing the Training School there on vantage ground. Let us delay no longer to do the work that so long has been left undone in the Southern field.

Letter 228, 1907

Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the Southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. Let them tell about the Huntsville School, about the orphanage that we desire to build there, and about the colored mission schools that are needed all over the Southern states. Let the needs of this work be presented by men who understand how to reach the hearts of men of means. Many of these men, if approached in the right way, would make gifts to the work.

Letter 295, 1905

When this light was given me, I had never seen Huntsville. I was shown that Huntsville would be a place of special interest to those who would act their part to help the colored people.

The Oakwood Manual Training School (1908), SpTB12x, 2

44. Encouraging Realities

I am so pleased to see the colored students who are here today. I wish that

there were a hundred of them, as it has been presented to me that there should be....

Speech to Oakwood students, June 1, 1904

45. Targeted Encouragement

I am speaking to the colored students here today because I want to encourage them.

Talk given to Oakwood students, June 21, 1904

46. Methods and Motives

All that is done by those connected with the Huntsville School, whether they be teachers or students, is to be done with the realization that this is the Lord's institution...

Review and Herald, September 21, 1905

47. School Success

Yes, it is success, and you can make it; you can determine to make it; you can have everything.

Oakwood Board Meeting, July 5, 1904

48. Special Work

Over and over again the light has been given that a special work is to be done in Huntsville.

Letter 205, 1905

I was shown that Huntsville would be a place of special interest to those who would act their part to help the colored people.

Pamphlets on selected subjects 163 (1909), 2-3

49. Uniquely Well Begun

I need not say any more this morning. I am very thankful that I could visit your school. For years I have done what I could to help the colored people, and I have never found the work so well begun in any place as I find it here at the present time.

Speech to Oakwood students on June 1, 1909

50. Hold the Land

We are not to go searching for other lands and purchasing other grounds for the colored people. I have been shown that the land in Huntsville will yield her treasures.

Manuscript 143, 1904

The instruction was given me, never part with an acre of this land. It is to be used in educating hundreds.

Speech to Oakwood students on June 1, 1904

(For more insight and information see Appendixes 3, 12-16, 21-25.)



Ellen White visit to Oakwood meeting (1904)

VI.

PERSONAL EXPERIENCES

From reading her writings it is clear that Ellen White felt comfortable associating with black people and she was willing to let it be known. She visited in the homes of black people, and visited black churches and schools. Further she spoke and wrote in support of the rights and privileges of black people as that of equality to any other human being.

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Ephesians 4:29-32 (NIV)

PERSONAL EXPERIENCES

51. Interaction

It looks like a storm....We rode fourteen miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us of which we thankfully partook. This is a colored family but although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family.

Personal diary, January 25, 1859

The William J. Hardy Family Note: During one of their tours to meet with scattered believers, the Whites met the Hardy family. William J. Hardy was an African-American who had been born on January 9, 1823, in Seneca County, New York. His parents moved to Washtenaw County in Michigan in 1827, the year New York freed its slaves, though it is not known if they themselves had been slaves or free blacks. Soon after their arrival the father died and the boy was sent to work for a farmer near Ann Arbor. In 1844 he married Eliza Wats and settled in the township of Gaines in Kent County,

where he eventually bought a 160-acre farm. There he worshipped with the Freewill Baptists.

His personality and hard work earned the respect of his fellow townspeople, who elected him to a number of public positions, including county supervisor for Gaines Township in 1872. He was the first African-American to hold office in Michigan, and frequently went as a delegate to Republican county conventions. One of his sons was the first African-American to graduate from high school in the state.

Sometime during the summer of 1857 Eliza Hardy accepted the Sabbath through the evangelistic preaching of Joseph Birchard Frisbie. Shortly afterward William also joined the Sabbatarian Adventists. He would become active in the local congregation. Records indicate that he served as church clerk for the Caldonia, Michigan, Seventh-day Adventist Church and probably held other positions. During the 1870s the *Review and Herald* reported that the “burden of the work...[in Gaines, Michigan] now rests almost wholly on Br. W.J. Hardy.”

Source: Gerald Wheeler. 2003. James White: Innovator and Overcomer. Hagerstown, MD: *Review and Herald*, 111-112.

52. Compassionate Heart—James White

While thus conversing, we passed the humble home of a colored washerwoman, who supported herself and five children by her daily labor. Said my

husband, “Wife, we must look after this poor woman. Let us not, amid our busy cares, forget the poor souls who have so hard a struggle to live. It is well always to pay them more than they ask; and you may have clothing and provisions that you can spare them. It will be a small matter to us, but may be a great help to them.” He continued, “Living where these poor people do, surrounded by the miasma of the millpond, they must have constantly to battle with disease and death. If I had means at my command, I would build suitable houses on high land to rent to these poor people. We will see what can be done to make their hard lot more comfortable.” My husband was always a helper of the poor and the needy. He never knowingly oppressed the hireling in his wages. He was the widow’s friend, a father to the fatherless.

Pamphlet 168 (1881), 55

I have been quite feeble of late. I have done much writing. A week ago last Sabbath I spoke in the colored church. There was an excellent congregation. I had freedom in speaking.

Letter 357, 1904

53. Assisted by Etta Littlejohn

Note: *While this section does not contain a direct quotation of Ellen White, it is a credible reference to her interaction with Etta Littlejohn, a black person who was one of the original Oakwood students.*

Etta Littlejohn of Vicksburg, Mississippi was the mother of Charles Bradford and one of the original 16 founding students of Oakwood Industrial Training School (now Oakwood University) in 1896. After attending Oakwood she went on to Boston, Massachusetts to receive her nursing training at the Melrose Sanitarium (later to become New England Sanitarium). It was there that Etta attended Ellen White as a student nurse or chambermaid around 1905 and had the life transforming privilege of observing Dr. J. H. Kellogg in surgery. One of her fond memories was that she had the privilege of assisting Ellen White, interacting and traveling with her. It worked out providentially that Ellen White and Etta Littlejohn shared several things in common.

Edson White, Ellen White's son, was pilot of the Morning Star steamer. The Morning Star was a major force in the development of the black work in the South and from it, Edson founded scores of "Mission Schools" for black people along the Yazoo River in Mississippi. It was on the Morning Star, shortly after he started his work in the South, that Edson taught Etta Littlejohn as one of his first students from the decks of the Morning Star. It was from this acquaintance with Etta that Edson, impressed with her wit and potential, recommended and arranged for Etta to attend Oakwood in its first year of existence. Etta's son, Charles Bradford, former North American Division President, shared his mother's recollections of Ellen White's words about black people and the southern work:

“In her later years Ellen White was not one given too much talk. She was pleasant and kind, but mostly spent her time writing articles and books. She asked me from time to time ‘How is the work at the Oakwood School?’ Several times she expressed her interest in the students and ‘progress of Oakwood and the work in the South’. She had pleasant reflections on her visits to Oakwood and spoke highly of the students and teachers there. It was obvious that Oakwood and the work among black people meant a lot to her. To hear her speak so highly of Oakwood made me proud to have been a student there. I also recalled that she was particularly fond of ‘red clover tea’. One of my warm memories of time with Ellen White was traveling with her to a speaking engagement in Boston, Massachusetts. I was greatly inspired by her speaking and public manner. Her example helped me in my own speaking and relating to others. Ellen White’s manner and regard for others caused me to always have a deep and abiding respect for her commitment, kindness and love of the Jesus. She was a great example to me. My time with her was an inspiration for the rest of my life.”

With a sense of affectionate nostalgia Charles Bradford noted that his mother carried out the Morning Star tradition as she accompanied her preacher husband, Robert L. Bradford, in ministry to numerous places in the United States. Etta later returned to Oakwood and established the foundation for the nurse training course. Together, Bradford’s parents instilled in him the love for ministry and the work of God among all people, but especial-

ly the oppressed and disadvantaged. From Ellen White to Edson White to Etta Littlejohn and beyond was passed the legacy of always “bringing to those in darkness the light of Him who is ‘the bright and morning Star’”.

Material for this entry are from:

Interview with Charles E Bradford by Delbert Baker (1-19-10), Oakwood University
MESSAGE Magazine, January/February, 2008.

Charles Bradford and his wife, Ethel, are retired and reside in Madison, Alabama.

Also see Mervyn Warren. “The Legacy of Etta Littlejohn.”

Adventist Review May 24, 1990

54. Advocacy

After my severe illness one year ago, many things which the Lord had presented to me seemed lost to my mind, but they have since been repeated. I know that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my work undone. I must follow in my Master’s footsteps. It has become fashionable to look down upon the poor, and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself.

Our Duty to the Colored People, March 21, 1891

55. Clear-Cut Testimony

I promised the Lord that if I ever stood before the congregation in Battle Creek again, I would speak the truth just as it is. I might write it, and have written it, but it was like water spilled upon a rock. Now that I am here, I intend to keep the matter before you day by day during this conference. If there is any power that can raise the missionary spirit in you, God will speak to you. I believe God will pour out His Spirit on those that are here, so that they will come up to His help.

Have I not said enough for this time? I know there is much unsaid which I shall say later. I want to keep your minds stirred up by way to remembrance. Everything is being decided for life or death. We are working for eternity. The Lord is coming. I mean to bear a clean-cut testimony, and to bear it to all who have lost their bearings. I want them to know just where I stand. Everything that I have goes into the cause. All is God's, and if I can see souls saved, that is all I ask.

Talk given in Battle Creek on the SDA work among blacks,
April 25, 1901

I am burdened, heavily burdened, for the work among the colored people. The gospel is to be presented to the down-trodden Negro race....For many years I have borne a heavy burden in behalf of the colored race. My heart has ached as I have seen the feeling against this race growing stronger and still stronger, and as I have seen that many Seventh-day Adventists are apparently

unable to understand the necessity for an earnest work being done quickly. Years are passing into eternity with apparently little done to help those who were recently a race of slaves.

Gospel Herald, November 1, 1908

I thank God that I did not neglect the colored people.

General Conference Bulletin, May 17, 1909

56. Black Church Visits

I spoke to the people on Sabbath morning, and as I saw the congregation, mostly composed of black people, bright and sharp of intellect, I felt that if I had dared, I should have wept aloud. As the people sat before me, I never felt more pleased to break the bread of life, and to speak comforting words to a people. My soul longed after them. When the old meeting-house in which they had met was sold, and was being torn down, the hopes of the people seemed to fall to the ground. They did not know what to do. Their enemies said, They have sold the meeting-house, and now they are going to leave you. But they were assured that a better house was to be built. Then their courage rose at once. When I heard them singing in the meeting, I thought, It is not only they who are singing. Of those who are saved it is [said], God himself will rejoice over them with singing. If there was not on that Sabbath singing in the heavenly courts, then I am mistaken.

General Conference Bulletin, April 5, 1901

When we were seated in the automobile, ready to return to Glendale, not a few colored sisters pressed about the conveyance to see and speak with me. They expressed their appreciation of the discourse. Cheerfulness and happiness was expressed in their countenances, and it was a scene of cheerful parting. I shall long remember that interesting meeting, and the stillness and peacefulness expressed in the countenances of both white and colored people.

Letter 36, 1910

57. Supporter to the End

The colored people need help and education and training, and we are going to work to the point until a great work is accomplished. As long as God gives me breath, I shall bear my testimony regarding this matter.

Review and Herald, June 22, 1905

For many years I have borne a heavy burden in behalf of the Negro race.

Testimonies, Volume 9 (1909), 204

58. Committed

I have seventy-five dollars from Brother. . . tithe money, and we thought that it would be best to send it along to the Southern field to help colored ministers....I want it specially applied to the colored ministers to help them in their salaries.

Letter 262, 1902

Yesterday I had a visit from Elder Sheafe, who has charge of the church here in which both white and colored people assemble. He came to ask me to speak in this church next Sabbath. He will invite the members of the colored church to be present. Some little difficulty in regard to the color line exists here, but we hope that by the grace of God things will be kept in peace. Under the labors of Elder Sheafe, many colored people in this city have accepted the truth. Sixteen were baptized the Sabbath before last, and seven last Sabbath. I was only too glad to promise that I would speak in the church next Sabbath.

Letter 157, 1904

The Lord has given you tact and skill in knowledge to proclaim the last message of mercy to our world, that you might become a great blessing in Washington, D.C...

The Lord has greatly blessed you, Brother Sheafe...

Your soul is precious, and Christ will save you if you will be saved by purifying your soul through obedience to the truth.

Letter 44, 1907

For years I have done what I could to help the colored people...

Southern Field Echo, June 1, 1909

59. William Foy Interview

William Ellis Foy (c. 1818-1893), a black American in his early twenties, received several dramatic visions in 1842, several years prior to those received by Hazen Foss and Ellen Harmon. The first one (January 18) lasted two and one-half hours, and the second one (February 4), twelve and one-half hours! His physical condition during the visions resembled Daniel's trancelike state. Sometime before October 22, 1844, Ellen Harmon heard Foy speak in Beethoven Hall in Portland, Maine. A few weeks later, shortly after her first vision in December 1844, Foy was present in a meeting held near Cape Elizabeth, Maine, during which she spoke of her first vision. The following is an interview that Ellen White gave as to her recollections on her interactions with William Foy:

“Then another time, there was Foy that had had visions. He had had four visions. He was in a large congregation, very large. He fell right to the floor. I do not know what they were doing in there, whether they were listening to preaching or not. But at any rate he fell to the floor. I do not know how long he was [down]—about three quarters of a hour, I think—and he had all these [visions] before I had them. They were written out and published, and it is queer that I cannot find them in any of my books. But we have moved so many times. He had four.

“I had an interview with him. He wanted to see me, and I talked with him a little....

“He was a very tall man, slightly colored. But it was remarkable [the] testimonies that he bore....

“He came to give it [a lecture] right to the hall, in the great hall where we attended, Beethoven Hall. That was quite a little time after the visions. It was in Portland, Maine. We went over to Cape Elizabeth to hear him lecture. Father always took me with him when we went, and he would be going in a sleigh, and he would invite me to get in, and I would ride with them. That was before I got any way acquainted with him.

“It was there, at Beethoven Hall [where Ellen White first saw Foy]. They [the Foy] lived near the bridge where we went over to Cape Elizabeth, the family did.”

Interview with D. E. Robinson, August 13, 1906

60. Will and Testament (Partial)

Significantly Ellen White specifically includes “the maintenance of the mission school for Negroes” to be included in her will.

SIXTH: After the death of both James Edson White and his wife, my said trustees are hereby empowered and directed to apply the amount prescribed in subdivision (a) of paragraph FIFTH toward the discharge of any legal claims against the estate of said James Edson White, and then after the full discharge

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of such claims, the said amount mentioned in subdivision (a) shall be applied to the maintenance of the mission school for Negroes now conducted by the Negro Department of the Seventh-day Adventist General Conference.

Ellen G. White's will, February 9, 1912

(For more insight and information see Appendixes 9-10, 12, 15, 17-18, 21-22.)



PEOPLE OF PROVIDENCE



The gospel was the liberation message to black people

VII.

SALVATION

Ellen White spoke persuasively regarding the inclusion of black people both in salvation history and in the plan of salvation. Her statements were revolutionary in her day to Christians and non-Christians who were misguided as to the status of black people in the sight of heaven.

In that day you will sing: “I will praise you, O Lord! You were angry with me, but not anymore. Now you comfort me.

“See, God has come to save me. I will trust in him and not be afraid. The Lord God is my strength and my song; he has given me victory.” With joy you will drink deeply from the fountain of salvation!

In that wonderful day you will sing: “Thank the Lord! Praise his name! Tell the nations what he has done. Let them know how mighty he is! Sing to the Lord, for he has done wonderful things. Make known his praise around the world.

“Let all the people of Jerusalem[a] shout his praise with joy! For great is the Holy One of Israel who lives among you.”

Isaiah 12:1-6 (NLT)

SALVATION

61. Character Over Color

The color of the skin does not determine character in the heavenly courts.

Our Duty to the Colored People, March 21, 1891

62. Blacks and Israel

God cares no less for the souls of the African race that might be won to serve Him than He cared for Israel.

Our Duty to the Colored People, March 21, 1891

Both the Ethiopian and the white race are God's purchased possession, and our work is to improve every talent that has been lent to us of God, to save the souls of both white and black.

Review and Herald, January 21, 1896

He made no distinction between the white race and the black race in His plan of salvation.

Review and Herald, February 4, 1896

63. Equality in Heaven

There is to be no special heaven for the white man and another heaven for

the black man. We are all to be saved through the same grace, all to enter the same heaven at last.

Review and Herald, January 21, 1896

64. Salvific Realities

The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel.

Our Duty to the Colored People, March 21, 1891

The God of the white man is the God of the black man.

Our Duty to the Colored People, March 21, 1891

Many of those who have had every advantage, who have regarded themselves as superior to the colored people because their skin was white, will find that many of the colored race will go into heaven before them.

Review and Herald, January 21, 1896

If the Lord is so gracious as to accept sinners from the white race, and forgive their sins, holding out to them the assurance of the higher life, the hope of a place in the redeemed family when he comes in the clouds of heaven, and the righteous dead rise from their grave to meet Him, will he not accept sinners from the black race, and will He not forgive their sins? Does He not hold

out to them the same hope that He holds out to the white race? Will He not, if they believe on Him, receive them as His sons and daughters?

Manuscript 70, 1902

65. Color Not the Issue

I shall not tell you whether you will be white or black in heaven. I know that you will be just what God wants you to be.

Talk given to Oakwood students, June 21, 1904

When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall “see him as he is.” There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God.

Review and Herald, October 24, 1899

66. Inclusive Salvation

The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race.

Our Duty to the Colored People, March 21, 1891

Both the white and the colored people have the same Redeemer, who has paid the ransom money with His own life for every member of the human family.

Review and Herald, April 2, 1895

Those who are converted among the colored race will be cleansed from sin, will wear the white robe of Christ's righteousness, which has been woven in the loom of heaven. Both white and colored people must enter into the path of obedience through the same way.

Review and Herald, April 2, 1895

67. Respect and Dignity

Whatever may be the nation, kindred, or tongue, whether a man is white or black, he still bears the image of God...viewed from the fact that he is the purchase of the blood of Christ. To show contempt for, to manifest hatred toward any nation, is to reveal the characteristic of Satan.

Signs of the Times, November 20, 1893

What marvelous condescension the Savior showed in His work. How graciously, without prejudice or partiality, He received all who came to Him, rich or poor, white or black. With Him there is no caste. “God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.”

Signs of the Times, May 22, 1901

68. Heavenly Sadness

The Lord is grieved by the woe in the Southern field. Christ has wept at the sight of this woe. Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves.

Testimonies, Volume 7 (1902), 222

69. Common Brotherhood

Christ came to this earth with a message of mercy and forgiveness. He 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. The Savior has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life.

Testimonies, Volume 7 (1902), 225

Were Christ on earth today, He would teach the Negro race in a way that would surprise us.

Testimonies, Volume 9 (1909), 223

70. Eternal Heritage

The black man's name is written in the book of life beside the white man's. All are one in Christ.

Our Duty to the Colored People, March 21, 1891

Christ died for the colored people as verily as He died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people.

Review and Herald, November 26, 1895

(For more insight and information see Appendixes 2-3, 5-6, 11, 19, 20.)

PEOPLE OF PROVIDENCE



More than 12 million Africans were shipped to the Americas between the 16th and 19th centuries

VIII.

SLAVERY

Slavery was the socioeconomic system under which black people in the United States were deprived of their personal freedom and compelled to perform labor or services without wages or personal liberties at the whim of their white masters; the persons/slaves were thereby considered property and referred to as “chattel”. Horrific human abuses took place in slavery, from the separation of families, physical abuse, rape and other forms of sexual abuse, to mutilation, murder, lynching and other unspeakable atrocities. The institution of slavery has ended in the United States, but there are currently an estimated 27 million victims of various forms of slavery worldwide.

I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The LORD shall count, when he writeth up the people, that this man was born there.

Psalms 87:4-6 (KJV)

SLAVERY

71. Destructive System

This scene was presented before me to illustrate the selfish love of slavery, and the desperate measures which the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The system of slavery has reduced and degraded human beings to the level of the 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. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern or Northern men.

Testimonies, Volume 1 (1861), 266

The system of slavery...has ruined our nation...

Testimonies, Volume 1 (1862), 255

In this land of light a system is cherished which allows one portion of the

human family to enslave another portion, degrading millions of human beings to the level of the brute creation. The equal of this sin is not to be found in heathen lands.

Testimonies, Volume 1 (1862), 258

The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings. Though he has been successful in degrading and corrupting the black race, many are possessed of decided ability, and if they were blessed with opportunities, they would show more intelligence than do many of their more favored brethren among the white people.

Review and Herald, January 28, 1896

72. Divine Perspective

I was shown how our leading men have treated the poor slaves who have come to them for protection. Angels have recorded it.

Testimonies, Volume 1 (1862), 257

At the Conference at Roosevelt, New York, August 3, 1861, when the brethren and sisters were assembled on the day set apart for humiliation, fasting, and prayer, the Spirit of the Lord rested upon us, and I was taken off in vision and shown the sin of slavery, which has so long been a curse to this nation.

Testimonies, Volume 1 (1862), 264

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, and which belongs alone to God. The slave master has dared assume the responsibility of God over his slave, and accordingly he will be accountable for the sins, ignorance, and vice of the slave. He will be called to an account for the power which he exercises over the slave. The colored race are God's property. Their Maker alone is their master, and those who have dared chain down the body and the soul of the slave, to keep him in degradation like the brutes, will have their retribution. The wrath of God has slumbered, but it will awake and be poured out without mixture of mercy.

Testimonies, Volume 1 (1863), 358

The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others.

Our Duty to the Colored People, March 21, 1891

Was it God's purpose that the colored people should have so much guilt and woe in their lives? No.

Review and Herald, December 3, 1895

The Lord God of heaven, by whom all actions are weighed in the golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who, in their destitution, are spreading their cases before the Giver of all mercies and blessings.

General Conference Daily Bulletin, February 23, 1899

Race is nothing in the sight of God.

Manuscript 31, 1900

73. Love of Liberty

Love of liberty leads the poor slaves to leave their masters and risk their lives to obtain liberty. They would never venture to leave their masters and expose themselves to the difficulties and horrors attending their recapture if they had not as strong a love for liberty as any of us. The escaped slaves have endured untold hardships and dangers to obtain their freedom, and as their last hope, with the love of liberty burning in their breasts, they apply to our Government for protection; but their confidence has been treated with the utmost contempt. Many of them have been cruelly treated because they committed so great a crime as to dare to make an effort to obtain their freedom.

Testimonies, Volume 1 (1862), 257

They were ambitious to obtain their freedom, and sought in every possible way to obtain it. At times their deferred hope caused them to flash out with

indignation, and they were forced to suffer such fearful punishments that their courage was broken, and to all outward appearances their spirits were subdued. But others planned for years, and finally were successful in gaining their freedom. Many of these have filled positions of trust.

Review and Herald, January 21, 1896

74. Human Life Abuses

All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern or Northern men.

Testimonies, Volume 1 (1862), 266

Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the law of marriage, breaking up the family relation, tearing wife from husband, and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the White people?

Our Duty to the Colored People, March 21, 1891

Many of the slaves had noble minds, but the fact that their skin was dark, was sufficient reason for the Whites to treat them as though they were beasts.

Review and Herald, December 17, 1895

We should remember that many among the colored people who have been entrusted with God-given ability, who had intellectual capabilities far superior to those of the masters who claimed them as their property, were forced to endure every indignity, and their souls groaned under the most cruel and unjust oppression.

Review and Herald, January 21, 1896

75. Fugitive Slave Laws

At the Conference at Roosevelt, New York, August 3, 1861, when the brethren and sisters were assembled on the day set apart for humiliation, fasting, and prayer, the Spirit of the Lord rested upon us, and I was taken off in vision and shown the sin of slavery, which has so long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge is now upon the North, because they have so long submitted to the advances of the slave power.

Testimonies, Volume 1 (1862), 264

We have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the condition of the world would be worse than it is now. Some of these laws are good, others are bad. The bad have been increas-

ing, and we are yet to be brought into strait places. But God will sustain His people in being firm and living up to the principles of His word. When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be. The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law. The slave is not the property of any man. God is his rightful master, and man has no right to take God's workmanship into his hands, and claim him as his own.

Testimonies, Volume 1 (1862), 201

76. Magnanimous Spirit

But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the elements of the greatness in Christian character. Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help.

Review and Herald, November 26, 1895

77. Slavery's Baggage

Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and left in ignorance to perish.

Review and Herald, December 17, 1895

All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation and placed on a level with the brute creation. Professed followers of that dear Saviour whose compassion was ever moved at the sight of human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Human agony is carried from place to place and bought and sold. Angels have recorded it all; it is written in the book.

The tears of the pious bondmen and bondwomen, of fathers, mothers, and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath burns against this nation and especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it.

Such injustice, such oppression, such sufferings, is looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful satisfaction, all this indescribable agony; and yet they dare to worship God. It is solemn mockery; Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, "Such are Christ's followers!"

These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those who think and speak thus are at the same time holding human beings in slavery. And

this is not all; they sever the ties of nature and cruelly oppress their fellow men. They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ's followers. Said the angel, "It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men."

The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, "The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until He has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works; in the cup which she hath filled, fill to her double."

Early Writings, 275-276

78. Price of Freedom

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, the dying, and the wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them much perplexity. They know that if the North have an equal chance with them, victory is certain for

the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand.

The South have strengthened themselves greatly since their rebellion first commenced. If active measures had then been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it has become most powerful.

Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event. The greatest perplexity and anxiety now exists among our national men. Proslavery men and traitors are in the very midst of them; and while these are professedly in favor of the Union, they have an influence in making decisions, some of which even favor the South.

I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

Testimonies, Volume 1 (1861), 266-268

[Conference at Roosevelt, New York, August 3, 1861]

79. Righteous Restitution

After so great a wrong has been done them, should not an earnest effort be made to lift them up? The truth must be carried to them. They have souls to save as well as we.... They [the black race] have been wounded by a so-called Christian nation.

Our Duty to the Colored People, March 21, 1891

They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them.

Review and Herald, November 26, 1895

The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past.

Review and Herald, January 21, 1896

80. Reconstruction

One of the difficulties attending the work is that many of the white people living where the colored people are numerous are not willing that special efforts should be put forth to uplift them. When they see schools established for them, when they see them being taught to be self-supporting, to follow trades, to provide themselves with comfortable homes instead of continuing to live in hovels, they see the possibility that selfish plans will be interfered

with--that they will no longer be able to hire the Negro for a mere pittance; and their enmity is aroused. They feel that they are injured and abused. Some act as if slavery had never been abolished. This spirit is growing stronger as the Spirit of God is being withdrawn from the world, and in many places it is impossible now to do that work which could have been done for the colored people in past years.

Much might have been accomplished by the people of America if adequate efforts in behalf of the freedmen had been put forth by the Government and by the Christian churches immediately after the emancipation of the slaves. Money should have been used freely to care for and educate them at the time they were so greatly in need of help. But the Government, after a little effort, left the Negro to struggle, unaided, with his burden of difficulties.

Some of the strong Christian churches began a good work, but sadly failed to reach more than a comparatively few; and the Seventh-day Adventist Church has failed to act its part. Some persevering efforts have been put forth by individuals and by societies to uplift the colored people, and a noble work has been done. But how few have had a part in this work which should have had the sympathy and help of all!

Noble efforts have been put forth by some Seventh-day Adventists to do the work that needed to be done for the colored people. Had those who were engaged in this work received the co-operation of all their ministering brethren, the result of their work would now be altogether different from what it

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is. But the great majority of our ministers did not co-operate, as they should have done, with the few who were struggling to carry forward a much-needed work in a difficult field.

Testimonies, Volume 9 (1909), 204-205

(For more insight and information see Appendixes 3-4, 10-12, 15, 18-20.)





Southern States: where most slaves were in bondage

IX.

SOUTHERN WORK

The Southern work, located in the southern states of the United States, primarily referred to outreach work of the SDA Church in that area that included evangelism, witnessing, community, education, health and other ministries for the white and black people living there.

I brought you up out of Egypt and redeemed you from the land of slavery. I sent Moses to lead you, also Aaron and Miriam.

My people, remember what Balak king of Moab counseled and what Balaam son of Beor answered. Remember your journey from Shittim to Gilgal, that you may know the righteous acts of the LORD.

With what shall I come before the Lord and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old?

He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.
Micah 6:4-6, 8 (NIV)

SOUTHERN WORK

81. Need for Action

We [white people] cannot leave them [black people] as we have left them in the past.

Our Duty to the Colored People, March 21, 1891

I understand that you intend that the colored work in the South will be your first interest. Well, work away.

Manuscript 28, 1903

The powers of hell are working with all their ingenuity to prevent the proclamation of the last message of mercy among the colored people.

Testimonies, Volume 9 (1909), 208

82. Do Something

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people.

Our Duty to the Colored People, March 21, 1891

We are one brotherhood. No matter what the gain or the loss, we must act nobly and courageously in the sight of God and our Savior. Let us as Christians who accept the principle that all men, white and black, are free and equal, ad-

here to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example, win others to this course.

Manuscript 7, 1896

In this field [among Southern blacks] there were precious jewels that the Lord's workers should have searched for as for hidden treasure.

Testimonies, Volume 7 (1902), 222

83. Discover Needs

There is in this country a great, unworked field. The colored race, numbering thousands upon thousands, appeals to the consideration and sympathy of every true, practical believer in Christ. These people do not live in a foreign country, and they do not bow down to idols of wood and stone. They live among us, and again and again, through the testimonies of His Spirit, God has called our attention to them, telling us that here are human beings neglected. This broad field lies before us unworked, calling for the light that God has given us in trust.

Testimonies, Volume 8 (1904), 205

84. Acceptable Work

Let no one look upon the work that has been done for the colored people as of no account, for the Lord has said, 'I accept it.'

General Conference Bulletin, April 14, 1903

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South!

Gospel Herald, May 1, 1908

85. Pensive Questions

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: “Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?”

Testimonies, Volume 7 (1902), 223

86. Educational Outreach

Eternity alone will reveal the work accomplished for the colored people by the small schools at Vicksburg, Yazoo City, and other points in the South.

Testimonies, Volume 7 (1902), 231

We need now more schools and colleges where the colored people can obtain a Christian education.

Manuscript 75, 1906

87. Nashville Challenge

In and near the city [Nashville] are large educational institutions for the colored people. The influence of these institutions has prepared the way for us to make this city a center for our work.

Testimonies, Volume 7 (1902), 232

There are those in these institutions [HBCUs in Nashville] who are to be reached by the third angel's message.

Testimonies, Volume 7 (1902), 233

88. Determination to Act

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up.

Gospel Herald, May 1, 1908

Some may contend that we cannot afford to allow young persons of talent to engage in this line of work. "Cannot afford it!" If there is but one soul to be saved, that soul is more precious than all the combined wealth of this world.

On the Work among Blacks, Pamphlet 113 (1909), 9

89. Representation

The colored members of ability and experience...are to be heard in the representative assemblies.

Testimonies, Volume 9 (1909), 207

We need the talent of the colored believers, every jot of it, in this work.

Testimonies, Volume 9 (1909), 210

90. Southern Challenge

The Lord is grieved by the woe in the Southern field. Christ has wept at the sight of this woe. Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those in whose hands God has placed the torch of truth, kindled from the divine altar, have not realized that to them is given the work of carrying the light to this sin-darkened field.

Redeem the Neglect: There are those who have turned away from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out.

Neglect if Dishonoring: The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to His disciples when He told them to preach the gospel to all nations, cannot be fulfilled? No, No! Christ has power for the fulfillment

of His commission. He is fully able to do the work laid upon Him. In the wilderness, armed with the weapon, "It is written," He met and overcame the strongest temptations that the enemy could bring against Him. He proved the power of the word. It is God's people who have failed. That His word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the word has less power.

Divine Sadness: The Lord has looked with sadness upon that most pitiful of all sights, the colored race in slavery. He desires us, in our work for them, to remember their providential deliverance from slavery, their common relationship to us by creation and by redemption, and their right to the blessings of freedom.

Unanswered Appeal: Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?"

Reaching Over and Passing By: "We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is

done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?

An Unavoidable Obligation: “We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professing Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?”

A Real Need: Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: “Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one.

Reaping and Sowing: “Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?

Varied Responses: As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

What Could Have Been: Then the words were spoken: “The South is a most unpromising field; but how changed would it be from what it is now if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!”

As It Was So It Is: The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

Testimonies, Volume 7, 722-725

(Italicized headings added by compilers.)

(For more insight and information see Appendixes 1-3, 13, 16, 17-18, 21, 24-25.)

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Timeless principles can be derived when the context is considered

X.

STATEMENTS (CONTEXTUAL)

The following statements, sometimes viewed as being problematic or controversial, need to be read and understood in light of the circumstances and context of the times in which they were spoken. The reader is encouraged to do further research by examining historical timelines.

(The Appendix of this volume includes relevant information.)

Paul also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

2 Peter 3:16

STATEMENTS (CONTEXTUAL)

91. Slavery and the Second Coming

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the Holy City. Jesus threw open the gates of the

golden city and led us in. Here we were made welcome, for we had kept the “commandments of God,” and had a “right to the tree of life.”

Early Writings (1882), 34

I saw that the slave master will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master’s lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied.

Early Writings (1882), 276

92. Sunday Work

Question: Should not those in the Southern Field work on Sunday?

Ellen White: If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those who do this, and to pick off those whom they hate. At present Sunday-keeping is not the test.

The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to re-

nounce the Sabbath and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old Sabbath-keepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday.

Slavery will again be revived in the Southern States; for the spirit of slavery still lives. Therefore it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees.

Interview in Armadale, Australia, November 20, 1895

93. Worship Styles

Among most of the colored people we find unseemly practices in their worship of God. They become much excited, and put forth physical exertions that are uncalled for in the solemn worship of God. Their superstitious ideas and uncomely practices cannot at once be dispelled. We must not combat their ideas and treat them with contempt. But let the worker give them an example of what constitutes true heart-service in religious worship. Let not the colored people be excluded from the religious assemblies of the white people. They have no chance to exchange their superstitious exercises for a

worship that is more sacred and elevating if they are shut out from association with intelligent white people who should give them an example of what they should be and do. Let the white people practice the self-denial necessary, and let them remember that nothing is to be regarded as unimportant which affects the religious life of so vast a number of people as that which composes the colored race. They conduct their worship according to the instruction they have received, and they think that a religion which has no excitement, no noise, no bodily exercises, is not worth the name of religion. These ignorant worshipers need instruction and guidance. They can be won by kindness, and can be confirmed in well-doing. Both old and young will need to be instructed as one would instruct a family of children.

Review and Herald, December 3, 1895

94. Exodus Emancipation Analogy

God spoke concerning the captivity of the colored people as verily as He did concerning the Hebrew captives, and said: “I have surely seen the affliction of my people . . . , and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them.”

The Lord wrought in freeing the Southern slaves; but He designed to work still further for them as He did for the children of Israel, whom He took forth to educate, to refine, and ennoble. Christ Himself wrought with His appointed leaders, and directed them as to what they should do for His people that

had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey His commandments.

Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and left in ignorance to perish. Their physical freedom was obtained at a great loss of life, and Christians generally should have looked with compassion upon the colored race, for which God had a care. They should have done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our colored brethren, and are not yet prepared for the coming of our Lord. The cries of these neglected people have come up before God.

Who has entered into the work since their deliverance from bondage, to teach them the knowledge of God? The condition of the colored people is no more helpless than was the condition of the Hebrew slaves.

Review and Herald, December 17, 1895 (Southern Work, 41-45)

95. Race War

I knew that this very race war would be introduced.

Ellen G. White statements in an interview with W. White, P. Magan, D. Robinson.
April 29, 1907, Loma Linda, California.

96. Slavery Repeated

There will be slavery just as verily as it has been, only upon a basis that is more favorable and secure to the white people.

*Ellen G. White statements in an interview with W. White, P. Magan, D. Robinson,
April 29, 1907, Loma Linda, California.*

97. Right Time and Context

The colored people should not urge that they be placed on an equality with white people. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem. So far as possible, everything that would stir up the race prejudice of the white people should be avoided. There is danger of closing the door so that our white laborers will not be able to work in some places in the South.

I know that if we attempt to meet the ideas and preferences of some of the colored people, we shall find our way blocked completely. The work of proclaiming the truth for this time is not to be hindered by an effort to adjust the position of the Negro race. Should we attempt to do this we should find that barriers like mountains would be raised to hinder the work that God desires to have done. If we move quietly and judiciously, laboring in the way that God has marked out, both white and colored people will be benefited by our labors.

The time has not come for us to work as if there were no prejudice. Christ said: “Be ye therefore wise as serpents, and harmless as doves.” Matthew 10:16. If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God’s work, refrain from doing those things. Do nothing that will close the minds of others against the truth. There is a world to save, and we shall gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

The wise course is the best. As laborers together with God, we are to work in the way that will enable us to accomplish the most for Him. Let none go to extremes. We need wisdom from above; for we have a difficult problem to solve. If rash moves are made now, great mischief will be done. The matter is to be presented in such a way that the truly converted colored people will cling to the truth for Christ’s sake, refusing to renounce one principle of sound Bible doctrine because they may think that the very best course is not being pursued toward the Negro race.

Testimonies, Volume 9 (1909), 214-215

98. Marry Sensitive

We are one brotherhood. No matter what the gain or the loss, we must act nobly and courageously in the sight of God and our Savior. Let us as Christians who accept the principle that all men, white and black, are free and equal, ad-

here to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example, win others to this course.

But there is an objection to the marriage of the white race with the black. All should consider that they have no right to entail upon their offspring that which will place them at a disadvantage; they have no right to give them as a birthright a condition which would subject them to a life of humiliation. The children of these mixed marriages have a feeling of bitterness toward the parents who have given them this lifelong inheritance. For this reason, if there were no other, there should be no intermarriage between the white and the colored race.

Manuscript 7, 1896

“These messages were written by Ellen G. White in 1896 and in 1912. Repeated statements from her pen concerning racial relations clearly indicate that her counsel on interracial marriages is not an issue of racial inequality; but essentially a question of advisability or inadvisability stemming from circumstances and conditions that could result in ‘controversy, confusion and bitterness.’ Ellen G. White has repeatedly reaffirmed her understanding of, and firm belief in, the equality of all races and the brotherhood of mankind.”

“While these . . . messages of counsel were written at a particular time to meet situation in a particular geographical area, may they not serve to alert any [person] contemplating marriage to circumstances that could imperil the union and bequeath to the children an inheritance that some may resent?”

“These counsels are among those given the believer, dealing with a significant and far-reaching experience in life and presenting a course of action least fraught with factors that may lead to heartaches and could impair or destroy the union. As Ellen White says, ‘Jesus wants to see happy marriages, happy firesides.’”

“The repeated statements made by Ellen G. White orally and in her writings make clear that the issue is not that of inequality of races. She ever maintained that there is a close brotherhood of mankind, and that in the records of heaven the name of the individual of one race stands beside the name of one of another race.”

Ellen G. White Estate, Inc. Washington, D.C. August, 1967 (2SM 484).

99. Avoid Controversy

Instead of wondering whether they are not fitted to labor for white people, let our colored brethren and sisters devote themselves to missionary work among the colored people. There is an abundance of room for intelligent colored men and women to labor for their own people. Much work remains to be done in the Southern field. Special efforts are to be made in the large cities. In each of these cities there are thousands of colored people, to whom the last

warning message of mercy must be given. Let the missionary spirit be awakened in the hearts of our colored church members. Let earnest work be done for those who know not the truth.

Testimonies, Volume 9 (1909), 199

100. Advance the Truth

In regard to white and colored people worshiping in the same building, this cannot be followed as a general custom with profit to either party—especially in the South. The best thing will be to provide the colored people who accept the truth, with places of worship of their own, in which they can carry on their services by themselves. This is particularly necessary in the South in order that the work for the white people may be carried on without serious hindrance.

Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshiping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way.

Testimonies, Volume 9 (1909), 206

101. End-Time Persecution

But many of all nations, and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved

of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget his people in this trying hour? Did he forget faithful Noah when judgments were visited upon the antediluvian world? Did he forget Lot when the fire came down from Heaven to consume the cities of the plain? Did he forget Joseph surrounded by idolaters in Egypt? Did he forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did he forget Jeremiah in the dark and dismal pit of his prison-house? Did he forget the three worthies in the fiery furnace or Daniel in the den of lions?

The Great Controversy (1911), 625-626

(For more insight and information see Appendixes 1-6, 17-20, 21-24.)





The Old Bell (Oakwood University Campus)

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8. The Civil War Vision

1. OUR DUTY TO THE COLORED PEOPLE—A (MAJOR THEMES)

“Our Duty to the Colored People” is arguably Ellen White’s most clarion presentation on the matter of race and the gospel. This landmark address was delivered to the General Conference constituency on March 21, 1891, in Battle Creek, Michigan. Pointed and direct, this speech may be seen as the catalyst to the Seventh-day Adventist Southern work. Although largely ignored at the time and for a period afterward, this speech would eventually ignite Ellen White’s son Edson to launch an evangelistic campaign in the South that was unprecedented. Seven key principles can be gleaned from “Our Duty to the Colored People”:

- 1. Equal love:** Christ died just as much for the black people as for the white people, and the God of the white man is also the God of the black man.
- 2. Equal reward:** The black man’s name is written next to the white man’s name in the book of life.
- 3. Equal salvation:** Unless God’s Spirit is in your heart, whether you’re white or black, you are a slave to sin and Satan.
- 4. Equal destination:** We are all journeying to the same heaven.
- 5. Equal relations:** God makes no distinction between the North and the South; therefore, we must learn to live together here on earth before we can get to heaven.

6. Equal responsibility: Let none of Christ's children be cowards in regard to the work for the black race.

7. Equal priority: Christ's church must give the gospel to blacks, and it should be high on the priority list.

Source: Benjamin J. Baker. 2002. "The Woman Who Wouldn't Be Quiet." *Adventist Review*, February 21.

2. OUR DUTY TO THE COLORED PEOPLE—B (ENTIRE SPEECH), BY ELLEN WHITE

Note: This basic appeal was read by Ellen White to thirty leaders of the church on March 21, 1891, in connection with the General Conference session at Battle Creek, Michigan. Copies were soon furnished to key men and especially the leading ministers in the South. Later this important message was published in a 16-page leaflet. This is the opening article in the Southern Work.--White Estate Trustees.

There has been much perplexity as to how our laborers in the South shall deal with the “color line.” It has been a question to some how far to concede to the prevailing prejudice against the colored people. The Lord has given us light concerning all such matters. There are principles laid down in His Word that should guide us in dealing with these perplexing questions. The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of His ministry He declared His mission: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

The Redeemer of the world was of humble parentage. He, the Majesty of heaven, the King of glory, humbled Himself to accept humanity, and then He chose a life of poverty and toil. “For your sakes he became poor, that ye through his poverty might be rich.” When one came saying, “I will follow thee whithersoever thou goest,” Jesus answered him, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” He, the Majesty of heaven, depended upon the generosity of His followers.

Jesus did not seek the admiration or applause of the world. He commanded no army, He ruled no earthly kingdom. He passed by the wealthy and honored of the world. He did not associate with the leaders of the nation. He dwelt among the lowly of the earth. To all appearances He was merely a humble man, with few friends. Thus He sought to correct the world’s false standard of judging the value of men. He showed that they are not to be estimated by their outward appearance. Their moral worth is not determined by their worldly possessions, their real estate or bank stock. It is the humble, contrite heart that God values. With Him there is no respect of persons. The attributes that He prizes most are purity and love, and these are possessed only by the Christian.

Jesus did not choose His disciples from the learned lawyers, the rulers, the scribes, and Pharisees. He passed them by because they felt whole, as many feel in this age, and prided themselves on their learning and position. They were fixed in their traditions and superstitions, teaching for doctrines the commandments of men. He who could read all hearts chose poor fishermen who were willing to be taught. He gave them no promise of large salary or worldly honor, but told them they should be partakers with Him in His sufferings. Jesus while in this world ate with publicans and sinners, and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, to lift them up from their low habits and manners. In all this He set us an example, that we should follow in His steps.

Those who have a religious experience that opens their hearts to Jesus, will not cherish pride, but will feel that they are under obligation to God to be missionaries as was Jesus. They will seek to save that which was lost. They will not, in Pharisaical pride and haughtiness, withdraw themselves from any class of humanity, but will feel with the apostle Paul, "I am debtor both to the Greek, and to the barbarians; both to the wise, and to the unwise."

After my severe illness one year ago, many things which the Lord had presented to me seemed lost to my mind, but they have since been repeated. I know that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean

to live a coward or die a coward, leaving my work undone.

I must follow in my Master's footsteps. It has become fashionable to look down upon the poor, and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself. I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy, tenderness, and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of our Lord's teaching.

While at St. Louis a year ago, as I knelt in prayer, these words were presented to me as if written with a pen of fire: "All ye are brethren." The Spirit of God rested upon me in a wonderful manner, and matters were opened to me in regard to the church at St. Louis and in other places. The spirit and words of some in regard to members of the church were an offense to God. They were closing the door of their hearts to Jesus. Among those in St. Louis who believe the truth there are colored people who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any [other] of God's children. Those who have spoken harshly to them or have despised them have despised the purchase of the blood of Christ, and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor of which they themselves are capable.

The color of the skin does not determine character in the heavenly courts.

“If ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot....Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” “Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: wherefore there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.”

“Who,” says Paul, “maketh thee to differ?” The God of the white man is the God of the black man, and the Lord declares that His love for the least of His children exceeds that of a mother for her beloved child. Look at that mother: the sick child, the one afflicted, the one born a cripple, or with some other physical infirmity-how the mother labors to give him every advantage! The best food, the softest pillow, and the tenderest nursing are for him. The love bestowed upon him is strong and deep-a love such as is not given to beauty, talent, or any other natural gift.

As soon as a mother sees reason for others to regard her child with aversion or contempt, does she not increase her tenderness as if to shield him from the world's rude touch? "Can a mother forget her sucking child? yea, they may forget, yet I will not forget thee." Oh, what impartial love the Lord Jesus gives to those who love Him! The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and the difficulties that lie in their path, should yet with a cheerful spirit accept their life as it is, considering that God above regards these things, and for all that the world neglects to bestow, He will Himself make up to them in the best of favors.

The parable of Dives, the rich man, and Lazarus, the poor beggar who feared God, is presented before the world as a lesson to all, both rich and poor, as long as time shall last. Dives is represented as lifting up his eyes in hell, being in torments, and seeing Abraham afar off; and Lazarus in his bosom—"he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

When the sinner is converted he receives the Holy Spirit, that makes him a

child of God and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black-Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ.

Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him his well-beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humblest African who has laid hold on the hope of the gospel. To all who are overcomers through the blood of the Lamb, the invitation will be given, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Arranged on the right and left of the throne of God are the long columns of the heavenly host, who touch the golden harps, and the songs of welcome and of praise to God and the Lamb ring through the heavenly courts. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Among what are called the higher classes, there is a demand for a form

of Christianity suited to their fine tastes; but this class will not grow up to the full stature of men and women in Christ until they know God and Jesus Christ whom He has sent. The heavenly intelligences rejoice to do the will of God in preaching the gospel to the poor. In the announcement which the Saviour made in the synagogue at Nazareth, He put a stern rebuke upon those who attach so much importance to color or caste, and refuse to be satisfied with such a type of Christianity as Christ accepts. The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Christ.

I call upon every church in our land to look well to your own souls. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" God makes no distinction between the North and the South. Whatever may be your prejudices, your wonderful prudence, do not lose sight of this fact, that unless you put on Christ, and His Spirit dwells in you, you are slaves of sin and of Satan. Many who claim to be children of God are children of the wicked one, and have all his passions, his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise

anyone whom Christ has purchased with His own blood.

Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God. If Jesus is abiding in our hearts we cannot despise the colored man who has the same Savior abiding in his heart. When these unchristian prejudices are broken down, more earnest effort will be put forth to do missionary work among the colored race.

When the Hebrew people were suffering cruel oppression under the hand of their taskmasters, the Lord looked upon them, and He called Israel His son. He bade Moses go to Pharaoh with the message, "Israel is my son, even my firstborn. And I say unto thee, Let my son go, that he may serve me." The Lord did not wait until His people went forth and stood in triumph on the shores of the Red Sea before He called Israel His son, but while they were under oppression, degraded, downtrodden, suffering all that the power and the invention of the Egyptians could impose to make their lives bitter and to destroy them, then God undertakes their cause and declares to Pharaoh, "Israel is my son, even my firstborn."

What thoughts and feelings did the message arouse in Pharaoh? "This people, my slaves, those whom the lowest of my people despise, the God of such

a people I care not for, neither will I let Israel go.” But the word of the Lord will not return unto Him void; it will accomplish the thing whereunto it is sent. The Lord speaks in no uncertain manner. He says, “Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.”

God cares no less for the souls of the African race that might be won to serve Him than He cared for Israel. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the law of marriage, breaking up the family relation, tearing wife from husband, and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up? The truth must be carried to them. They have souls to save as well as we.

At the General Conference of 1889, resolutions were presented in regard to the color line. Such action is not called for. Let not men take the place of God, but stand aside in awe, and let God work upon human hearts, both white and black, in His own way. He will adjust all these perplexing questions. We need

not prescribe a definite plan of working. Leave an opportunity for God to do something. We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin.

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle, and let those who accept the truth be educated to be Bible Christians, working according to Christ's order.

You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or to practice.

Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where

it exists among the people, and those who have ability should be placed where they may receive an education.

There are able colored ministers who have embraced the truth. Some of these feel unwilling to devote themselves to work for their own race; they wish to preach to the white people. These men are making a great mistake. They should seek most earnestly to save their own race, and they will not by any means be excluded from the gatherings of the White people.

white men and white women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States, not picking out merely the most favorable fields.

God has children among the colored people all over the land. They need to be enlightened. There are unpromising ones, it is true, but you will find similar degradation among the white people; but even among the lower classes there are souls who will embrace the truth. Some will not be steadfast. Feelings and habits that have been confirmed by lifelong practices will be hard to correct; it will not be easy to implant ideas of purity and holiness, refinement and elevation. But God regards the capacity of every man, He marks the surroundings, and sees how these have formed the character, and He pities these souls.

Is it not time for us to live so fully in the light of God's countenance that we who receive so many favors and blessings from Him may know how to treat those less favored, not working from the world's standpoint, but from

the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the customs and practices of the world? Should it not be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the Spirit of Christ, showing that we are one brotherhood?

Those who have been favored with opportunities of education and culture, who have had every advantage of religious influence, will be expected of God to possess pure and holy characters in accordance with the gifts bestowed. But have they rightly improved their advantages? We know they have not. Let these privileged ones make the most of their blessings, and realize that they are thus placed under greater obligation to labor for the good of others.

God will accept many more workers from the humble walks of life if they will fully consecrate themselves to His service.

Men and women should be coming up to carry the truth into all the highways and byways of life. Not all can go through a long course of education, but if they are consecrated to God and learn of Him, many can without this do much to bless others. Thousands would be accepted if they would give themselves to God. Not all who labor in this line should depend upon the conferences for support. Let those who can do so give their time and what ability they have, let them be messengers of God's grace, their hearts throbbing in unison with Christ's great heart of love, their ears open to hear the

Macedonian cry.

The whole church needs to be imbued with the missionary spirit, then there will be many to work unselfishly in various ways as they can, without being salaried. There is altogether too much dependence on machinery, on mechanical working. Machinery is good in its place, but do not allow it to become too complicated. I tell you that in many cases it has retarded the work, and kept out laborers who in their line could have accomplished far more than has been done by the minister who depends on sermonizing more than on ministry.

Young men need to catch the missionary spirit, to be thoroughly imbued with the spirit of the message. "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Work in any capacity, work where God leads you, in the line best suited to your talents and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power and adaptability to the work.

You must have the grace and love of God in order to succeed. The strength and spirituality of the people of God are manifest by the distinctness of the line of demarcation which separates them from the world. The people of the world are characterized by love for earthly things; they act selfishly, regardless of the principles which Christ has set forth in His life.

Christians will manifest the self-sacrificing spirit of Christ in their work, in connection with every branch of the cause. They will do this heartily, not by halves. They will not study their own aggrandizement nor manifest respect

of persons. They will not, cannot, live in luxury and self-indulgence while there are suffering ones around them. They cannot by their practice sanction any phase of oppression or injustice to the least child of humanity. They are to be like Christ, to relinquish all selfish delights, all unholy passions, all that love of applause which is the food of the world. They will be willing to be humble and unknown, and to sacrifice even life itself for Christ's sake. By a well-ordered life and godly conversation they will condemn the folly, the impenitence, the idolatry, the iniquitous practices of the world.

The converting power of God must work a transformation of character in many who claim to believe the present truth, or they cannot fulfill the purpose of God. They are hearers but not doers of the word. Pure, unworldly benevolence will be developed in all who make Christ their personal Savior. There needs to be far less of self and more of Jesus.

The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, "You have given yourselves to Me, and I give you to the world. I am the light of the world; I present you to the world as My representatives." As Christ in the fullest sense represents the Father, so we are to represent Christ. Let none of those who name the name of Christ be cowards in His cause. For Christ's sake stand as if looking within the open portals of the city of God.

"Our Duty to the Colored People", March 21, 1891
(The Southern Work, 1898), pp. 9-18

3. PARALLEL OF TWO PEOPLES (THE HEBREW RACE AND THE BLACK RACE), BY ELLEN WHITE

One of Ellen White's most insightful contributions to providing an understanding of the phenomenon of slavery and the miraculous deliverance of the black race is the analogy she draws between black people and the Hebrew exodus. She maintains that God as surely moved on behalf of the black race as he did for the Hebrew race!

The Hebrew People and Black People: This nation of slaves was to be taught of God. Jesus Christ, enshrouded in the pillar of cloud and fire, was to be their invisible leader, the ruler over all their tribes. Moses was to be the mouthpiece of God. For forty years God ruled over them as they journeyed through the wilderness.

God Marked the Sufferings of the Black Race: But the Hebrew nation is not the only nation that has been in cruel bondage, and whose groanings have come to the ears of the Lord of hosts. The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for

this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, He marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed.

The Lord Intervened to Free the Southern Slaves: The Southern States became one terrible battlefield. The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives and the opening of the prison to them that were bound. God spoke concerning the captivity of the colored people as verily as He did concerning the Hebrew captives, and said: "I have surely seen the affliction of my people . . . , and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them."

After Freedom God Designed to Educate, Refine and Ennoble: The Lord wrought in freeing the Southern slaves; but He designed to work still further for them as He did for the children of Israel, whom He took forth to educate, to refine, and ennoble. Christ Himself wrought with His appointed leaders, and directed them as to what they should do for His people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey His commandments.

Compare the Histories of the Israelites and Black People: Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and left in ignorance to perish. Their physical freedom was obtained at a great loss of life, and Christians generally should have looked with compassion upon the colored race, for which God had a care. They should have done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our colored brethren, and are not yet prepared for the coming of our Lord. The cries of these neglected people have come up before God.

The Work of Slavery Must Be Reversed: Who has entered into the work since their deliverance from bondage, to teach them the knowledge of God? The condition of the colored people is no more helpless than was the condition of the Hebrew slaves. The children of Israel were addicted to licentiousness, idolatry, gluttony, and gross vices. This is ever the result of slavery. But the Lord looked upon His people, and after their deliverance He educated them. They were not left uncared for. Though they had lost in years of bondage the knowledge of the true God and of His holy law, yet God again revealed Himself to them. In terrible grandeur and awful majesty He proclaimed to them His holy precepts, and commanded them to obey His law. The Ten Commandments are a transcript of the divine character, and are as unchangeable as the eternal throne.

Confrontive Questions: But since the slaves of the South attained to freedom, what have we as Christians done to bear any comparison to what was done for them by those who poured out their lives on the battlefield? Have we not looked upon the difficulties that presented themselves, and drawn back from the work? Perhaps some of us have felt sad over their wretchedness, but what have we done to save them from the slavery of sin? Who have taken hold of this work intelligently? Who have taken upon them the burden of presenting to them spiritual freedom that has been purchased for them at an infinite price? Have we not left them beaten, bruised, despised, and forsaken by the way? Is this the example that God has given us in the history of the deliverance of the children of Israel? By no means.

The Solution—Personal Assistance: Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors. For Christ's sake, let us do something now. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race, that, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. They have been kept at work in the cotton fields, have been driven before the lash like brute beasts, and their children have received no enviable heritage. Many of the slaves had noble minds, but the fact that their skin was dark, was sufficient reason for

the whites to treat them as though they were beasts.

Post Emancipation—Ideal Time: When freedom was proclaimed to the captives, a favorable time was given in which to establish schools and to teach the people to take care of themselves. Much of this kind of work was done by various denominations, and God honored their work. Those who attempted to work for the black race had to suffer persecution, and many were martyrs to the cause. It was difficult to educate these people in correct ideas, because they had been compelled to do according to the word of their human masters. They had been subject to human passions, their minds and bodies had been abused, and it was very hard to efface the education of these people and to lead them to change their practices. But these missionaries persevered in their work. They knew that the black man had not chosen his color or his condition and that Christ had died for him as verily as He had died for his white brother. To show sympathy for the released slaves was to expose one's self to ridicule, hatred, and persecution. Old-time prejudice still exists, and those who labor in behalf of the colored race will have to encounter difficulties.

Culpable Neglect: The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read and to follow various trades and engage in different business enterprises. Many among this race have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon equality with the whites.

Wilderness Lessons: The Hebrew nation was educated during their journeying through the wilderness. They engaged in physical and mental labor. They used their muscles in various lines of work. The history of the wilderness life of God’s chosen people was chronicled for the benefit of the Israel of God till the close of time. The apostle says, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” The Lord did not forsake His people in their wanderings through the wilderness, but many of them forsook the Lord. The education they had had in Egypt made them subject to temptation, to idolatry, and to licentiousness, and because they disregarded the commandments of the Lord, nearly all the adults who left Egypt were overthrown in the wilderness; but their children were permitted to enter Canaan.

Price of Freedom: The land of Egypt was nearly desolated to bring freedom to the children of Israel; the Southern States were nearly ruined to bring freedom to the colored race. For four years war was carried on, and many lives were sacrificed, and there is mourning today because of broken family circles. Unspeakable outrages have been committed against the colored race. They had lived on through years of bondage with no hope of deliverance, and there stretched out before them a dark and dismal future. They thought that it was their lot to live on under cruel oppression, to yield their bodies and souls to the dominance of man.

What Should Have Happened: After their deliverance from captivity how earnestly should every Christian have cooperated with heavenly intelligences who were working for the deliverance of the downtrodden race. We should have sent missionaries into this field to teach the ignorant. We should have issued books in so simple a style that a child might have understood them, for many of them are only children in understanding. Pictures and object lessons should have been used to present to the mind valuable ideas. Children and youth should have been educated in such a way that they could have been instructors and missionaries to their parents.

Remaining Consideration: Let us prayerfully consider the colored race, and realize that these people are a portion of the purchased possession of Jesus Christ. One of infinite dignity, who was equal with God, humbled Himself so that He might meet man in his fallen, helpless condition, and become an advocate before the Father in behalf of humanity. Jesus did not simply declare His good will toward perishing man, but humbled Himself, taking upon Himself the nature of man. For our sakes He became poor, that we might come into possession of an immortal inheritance, be heirs of God and joint heirs with Jesus Christ.

Review and Herald, Dec. 17, 1895. (*Southern Work*, 41-45).

Paragraph headings were added by compilers.

4. ELLEN G. WHITE’S USE OF THE TERM “RACE WAR” AND RELATED INSIGHTS, BY DELBERT W. BAKER

Introduction

“I knew that this very race war would be introduced.”

— Ellen G. White, April 29, 1907

What did Ellen White mean when she made this statement? How is it to be viewed and interpreted today?

This statement could have profound implications, therefore any honest attempt to explain this statement and others related to it would call for a thorough examination of the many associated factors.

First, the context must be examined. Consequently, this paper will spend some time developing the various contexts of the “race war” statement that will help to clarify its usage.

However, whenever one approaches the race-related statements of Ellen White in the post-Civil-War years there are a number of factors that initially must be weighed:

(1) There was the volatile slavery/freedom question that was legally settled, but practically unanswered.

(2) There was the tense racial climate that took on different forms in different parts of the country.

(3) There was the low ebb of national unity when it concerned the “how to” of the Reconstruction era.

(4) There was the question of how the ex-slave and former master should relate themselves to each other.

(5) There was the myriad of civil and legislative perplexities facing a nation just out of a bloody civil war.

Particularly relevant in the midst of all these considerations was the fact that the infant Seventh-day Adventist Church was suffering growing pains as it faced an often hostile environment. Seventh-day Adventists were, by their very name and nature, confrontive to the religious and secular world surrounding them.

Ellen White was faced with the unique challenge of being God’s messenger. In this setting she spoke out repeatedly as to what God’s counsel was concerning the most prudent approach to the question of race relations between whites and blacks. All the counsel appropriately fitted in historically and functionally, “until the Lord shows us a better way” (9T 207). Her writings gave specific counsel as to how race relations were to be handled, particularly as they affected and involved the work and movement of Seventh-day Adventism.

Without a balanced sensitivity to the above considerations, the modern reader may raise questions concerning the prompting rationale and motives for some statements. Statements concerning race in the *Testimonies*, volume 9, are among these. However, an understanding of the historical, sociological, and religious settings and current issues gives one a helpful and workable perspective. Such a perspective may reveal the wisdom of Ellen White, who was willing to forgo literary and social acceptance by both whites and blacks, and who risked misunderstanding to set forth views that would provide for the greater good and the long-range advantage of the temporal and eternal ramifications of the race issue.

Mrs. White’s awareness of her pioneering and vulnerable role was classically set forth in a message entitled “Our Duty to the Colored People”.¹

This message, addressed to a group of church leaders March 21, 1891, in connection with a General Conference Session at Battle Creek, Michigan, contained the following statement:

“I know that that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my work undone. I must follow in my Master’s footsteps.”¹

She then went on to set forth a series of reformatory statements and principles that were ahead of her times.

Fourteen years later, during an interview with three church leaders, on

Tuesday, April 29, 1907, in Loma Linda, California, Ellen White predicted:

“I knew that this very race war would be introduced.”²

Present at this interview were William C. White (1854-1937), Ellen White’s third son, who served as her editorial assistant and publishing manager; Percy T. Magan (1867-1947), physician, administrator, educator, and a co-founder and dean of what came to be known as Madison College; and Dores E. Robinson (1879-1957), compiler, editor, and secretary to Ellen White until her death in 1915.

In the same interview and shortly before making the “race war” statement, Ellen White also said:

“There will be slavery just as verily as it has been, only upon a basis that is more favorable and secure to the white people.”³

The context neatly ties these two statements together and, as we shall see, each statement sheds light on the other.

Statements such as these would catch the attention of even the most casual student of history. Questions such as “What did she mean?” “To what was she referring?” “Was this fulfilled?” are natural and legitimate inquiries.

In this paper I shall attempt to make a clear explanation of these statements and their fulfillment. For clarity, I shall offer a **Pre-Summary Statement** at the outset. In the next section I shall examine the various **Contexts**. Then, to offer additional insights, I shall provide a section entitled, **Considerations**. The **Conclusion** will close this examination. The **Appendices**, while not es-

sential to an understanding of the paper, can assist the reader in discovering the rich balance and unique perspective that Ellen White had on the sensitive and turbulent race issue.

A study of the subject matter of this paper, beside clarifying what can be problematic statements, can be instructive in a number of other areas. It can show the unique guidance given by Ellen White to the church in the delicate area of race relations. It can disclose principles that can be of help today. It can admonish God’s people today by historically illustrating the need for greater activity based on the counsel given. It also can bring to light the solidarity derived from confidence in God’s prophet as voiced in Jeremiah 28:9:

“When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.”

I. Pre-Summary Statement

A careful study of history will reveal that both statements or predictions of Ellen White mentioned in this interview,

“I knew that this very race war would be introduced”

and

“There will be slavery just as verily as it has been, only upon a basis that is more favorable and secure to the white people.”

were distinctly fulfilled within an approximate fifteen-year period after she made them.

The fulfillment of these predictions was dramatically distinct and historically valid.

II. Contexts

The following settings will give depth and add insights relative to the two Ellen White statements we are examining.

A. The Interview Setting

The major portion of Ellen White's statement and writings on the race issue were made between 1891, when she first began to call attention to the need for work among the blacks, in her 'Our Duty to the Colored People' message, and 1908, when she completed the materials for sections of the *Testimonies*, volume 9, entitled "Among the Colored People".

As a result of this emphasis, her son, William White, had felt for some time the need to prepare a book that would give Adventists a just and fair picture of the evangelistic work that needed to be done in the "Southern field" (a term generally referring to work among the blacks in the South). It had been more than forty years since the Emancipation Proclamation, and William believed that people would better appreciate the work to be done if a book were available to give a fairly complete overview of the needs. *

He said he wanted such a book to

"give our people a picture of the fields in the Southern states and the work to be done there."⁴

And further, to be the “means of encouraging young people to give themselves to the work”⁵

to be done there. He believed that a book like this would help build up the Southern work.

As of January, 1895, James Edson White, his brother, was doing a commendable work in the South on the riverboat, *Morning Star*. But he needed help, and his cry was for more means and more workers. William, like his mother, no doubt realized that the sooner work could be done there, the more lasting and fundamental would be the progress made before the avenues started to close up.

For these reasons, and with these burdens on their minds, William White, Percy Magan, and Dores Robinson arranged an interview with Ellen White on Tuesday, April 29, 1907, at Loma Linda, California. They wanted to share their thoughts with her and get her counsel.

William explained in his opening comments that every time he would plan to work on such a proposed book, something would come up to throw the plans off. His conclusion as to how to complete such a project was:

“What we have needed all the time was someone in the South—someone who was in contact with the actual conditions there—to take part in preparing the book by giving a picture of the field.”⁶

He saw that need as being filled by Percy Magan, who was then serving as dean of Madison College in the Nashville, Tennessee, area. He summed up his feeling by saying:

“It seems now as though Brother Magan would help in this work. He has been long enough in that field to know the conditions, and he has access to the writings of the best men there, and it seems to me that he could do the work nicely.”⁷

As a result he had invited Percy Magan out to California to help him with the book, to give insight on the planning and re-organizing of the work in the South, and to plan to get before the people

“a correct understanding of the work of [the] Madison School.”⁸

They tentatively planned to put the book out in sections. Percy Magan was to describe the conditions in the South and then at some point include the counsel that Ellen White had made in regard to the Southern work.

In a similar line, Ellen White had said in 1895, twelve years before:

“The colored people might have been helped with much better prospects of success years ago than now. The work is now tenfold harder than it would have been then...”⁹

And again in 1900, seven years previous to this same interview, she said:

“The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the Civil War, their faithful labor would have done much to prevent the present condition of suffering and sin.”¹⁰

In *Southern Work* she restated this same thought (in 1895) and referred to the fact that some work had been done:

“When freedom was proclaimed to the captives, a favorable time was given in which to establish schools and to teach the people to take care of themselves. Much of this kind of work was done by various denominations, and God honored their work.” 11

B. The Sociological Setting

But what gave way for the statements under study?

They discussed a variety of related issues during the interview, such as the advantage of such a book, how people might benefit from it, the need for a special kind of work in the South, the need for schools, and the value of appreciating and working the soil.

At this point Magan reminisced and said to Ellen White:

“You know, years ago you made the statement that the time would come when there would be a terrible race war in the South.” 12

He went on to say:

“I do not know whether you ever said it in so many words, but you intimated that slavery would exist again.” 13

Magan seemed to recall a statement or reference made by Ellen White at an earlier time.* It is significant that a little later in the interview he compared his recollected “race war” statement with the “slavery” statement, and, as we shall see, Ellen White made the same comparison herself.

Following Magan’s statement, and without responding directly to his rec-

ollection, Ellen White explained the essence of what he was referring to, by saying:

“Just as soon as people begin to make any kind of movement to educate blacks, there are some who are determined that it shall not be done.”¹⁴

Here Ellen White connected Magan’s reference of the “race war” / “slavery” statement with the opposition that would be exerted as soon as there were efforts to “educate” or better the condition of Blacks.

Magan went on to elaborate on this same thought by giving a case at hand, then referred to a well-circulated line of thinking that shows the implications of this opposition:

“It is the common talk all over the South that there will be a race war within the next few years. Senator Tillman has talked it in the house. Governor elect Hoke Smith, and Tillman have published a plan that they are advocating everywhere. Their plan is something like this: They will divide every county into districts, and every Negro is to be numbered. He will have a brass plate strapped to his arm with a leather strap, giving his number, 536 or 6023, or whatever it may be, and then he is never to be allowed outside of that district without a passport from the officers.--*Ibid* p. 5.

In response to the above remark, Ellen White made one of the key statements that we are examining:

“There will be slavery just as verily as it has been, only upon a basis that is more favorable and secure to the white people.”¹⁶

Magan elaborated on what the meaning of “secure to the white people” might mean and what the penalties might be to those found assisting blacks under such a system:

“More secure, because they do not have to feed the Negroes and care for them. Then if the Negro has got outside that district, or if he is loafing and not working, they can put him on the chain gang for a year. Now they state in their plan that if anyone is caught, whose teachings excite the blacks to foolishness, that he can be taken and put in the chain gang. Senator Tillman has printed that; he has printed it in the leading magazine in the South, that he has spoken it in Chicago and also in Atlanta, Georgia. There are many of the Negroes today who are selling their property and hiding their money in the earth for fear that their land and houses, if they were known to own any, would be taken from them.”¹⁷

Joining in with his sentiments, Ellen White declared:

“Then intelligent blacks may read from cause to effect.”¹⁸

Some eight years before, in June of 1899, Ellen White made this comment reflecting the same theme in a letter to a responsible Adventist minister who was interested in the work in the South:

“It is the prejudice of the white against the black race that makes this field hard, very hard. The whites who have oppressed the colored people still have the same spirit. They did not lose it, although they were conquered in war. They are determined to make it appear that the blacks were better off in slavery than since they were set free.”¹⁹

Magan moved back to the subject of the book and its format by saying:

“I had thought we ought, without taking sides or creating a disturbance, tell in a moderate way the conditions in the South. . . . If we could depict the present status somewhat, it would interest our people to go south to work before it is too late. And yet I felt, on the other hand, that we should be very careful in the doing of that, lest we stir up a hornet’s nest.”²⁰

This type of careful approach was one that Ellen White had been advocating for years.*

At this juncture in the interview, Ellen White emphatically responded by making the statement under study:

“That is the danger. This is why I have pleaded, and entreated, entreated, and entreated for the work to be done in the South, because I knew that this very race war would be introduced.”²¹

In this context the “race war” statement is not enigmatic. Magan had just expressed concern about the need to be careful in putting out such a book so as not to “stir, up a hornet’s nest,” or antagonism, over the race question. He knew of the delicacy of the racial balances in the South; but Ellen White responded by revealing a wider concern for accomplishing the work to be done in the South. She knew that the ever-imminent racial tension was in danger of springing up and hindering the work. She knew, and had stated on earlier occasions, that racial tensions would ignite and, as she said here, there would be “race war.”

This prediction had profound implications, and though forcefully and directly stated here, it was by no means the first or only time she had voiced this warning. Eight years before this interview, on June 5, 1899, in a letter to a minister (also included in Edson White’s edition of *Southern Work*), she made the following prediction:

“At the least provocation the poison of prejudice is ready to show its true character, and provocations will be found. It is very hard to make the work run smoothly. Outbreaks will come at any moment, and all unexpectedly, and there will be destruction of property and even of life itself. Hot-headed people, professing the faith, but without judgment, will think they can do as they please, but they will find themselves in a tight place. I speak that which I know.... Parties are already formed, and they are waiting, burning with a desire to serve their master, the devil, and do abominable work.”²²

And again, on November 20, 1895, in the Armadale interview in Australia, she said to a group of church leaders in relation to the work in the Southern field, that “a terrible condition of things is certainly opening before us. According to the light which is given me in regard to the Southern field, the work there must be done as wisely and carefully as possible.”²³ Twelve years later, at the 1907 interview, the crisis was upon the nation and the church. Problems were increasing in intensity. And they were taking a more extreme form—aggressive physical violence between the races. The antagonism mentioned before, or the “race war” mentioned here, was becoming an increasing

national occurrence. Already the fulfillment was being etched on the national consciousness. * But the greater part was yet to be realized within the next 13 to 15 years.

So we see that while “slavery” and “race war” were imminent and foreseeable, they were not to be of the historical kind. With the “slavery” reference 24 the condition was not to be the same as that which had existed in the past, with slaves on the plantation with masters, etc.; it was to be a slavery that expressed itself in political, economic, and social bondage. The “race war” reference was to be the natural outgrowth of it—open and violent antagonism between the whites and blacks. It would express itself in literal physical opposition—mobs, race riots, fights in which people were bruised, beaten, burned, shot, and lynched.

Vann Woodward described the scenario in the following sad words:

“It was inevitable that race relations should deteriorate rapidly under such pressure [referring to Hoke Smith’s anti-Negro disfranchisement campaign]. The immediate consequences in two states were bloody mob wars upon the Negro. Shortly after the red-shirt, white-supremacy election of 1898 in North Carolina a mob of 400 white men led by a former congressman, invaded the colored district of Wilmington, set fire to buildings, killed and wounded many Negroes, and chased hundreds out of town. The sequel to Hoke Smith’s white-supremacy victory in Georgia in 1906 was a four-day rule of anarchy in Atlanta, during which mobs roved the city freely looting, murdering, and lynching.

This ugly temper did not pass with the white-supremacy campaigns. Indeed the more defenseless, disfranchised, and intimidated the Negro became the more prone he was to the ruthless aggression of mobs.”²⁴

In a period that witnessed the struggle for Home Rule, the Kings of the White Camelia, the revival of the Ku Klux Klan, and a resistant reaction from blacks, “slavery” in its new form, and “race war” with its bitter results, were realities that refused to hide themselves.

C. The Historical Setting

History abounds with vignettes that portray the realities of the racial tensions of the post-Civil-War and Reconstruction period. But, as Ellen White had foreseen, the problems would take on a new appearance at the turn of the century. They would especially manifest themselves during the first two decades of the twentieth century, for it was these decades that set the pace for the following 30 to 40 years.

We will look briefly at three historical realities of the early 1900’s that directly relate to Ellen White’s prediction on race developments.

1. Emancipation into “more favorable slavery”

The post-Civil-War years were tumultuous, to say the least. Abraham Lincoln sought to ease the tensions after the war by assuring the Southern states, which had broken away from the Union, that his aim was to “bind up the nation’s wounds,” “with malice toward none.”

That was commendable, but there were problems—pulling the nation back together again, rebuilding the South, how to handle the four million freed slaves. Yet beyond those, there were deeper problems.

The state of affairs required a whole new way of thinking about blacks, since they were now legally free and citizens with rights equal to those of whites. It was this adjustment in thinking that many whites found impossible to make.

Blacks, on the other hand, found themselves faced with the realities and adjustments of freedom. As families had been separated when they were sold into slavery, blacks tried to locate and unite with their lost relatives. They had to find work and a place to live. Education and a sense of purpose were vital, but many factors dimmed these realities.

While some whites were glad that blacks were no longer slaves, many feared the new condition, with its implications and possibilities. And in too many situations that fear mushroomed into malignant, open hatred and hostility.

These social and historical dynamics quickly expressed themselves into what Ellen White referred to as “slavery just as verily as it had been, only on a basis more favorable and secure to the white people.” There was, in fact, an avalanche of discriminatory legislation in the decade following the Civil War (circa 1870 and following), especially around the turn of the twentieth century. During the period, also, these new conditions settled and cemented into the structure of society. In the history text, *The American People*, it is said about this period:

“The Civil War officially ended slavery in the United States, but in the post-war decades of Reconstruction and the rebuilding of the “New South” slavery was replaced by other forms of economic and social bondage. Sharecropping and peonage plus the persistence of racial segregation in the form of “Jim Crow” laws, assured White Southerners of continued control over the black population.”²⁵

2. Jim Crowism, the master of the new slavery

Jim Crow, the name that came to represent the legally sanctioned laws and system of segregation of blacks and whites, showed itself in the various strata of society. The “slavery” that Ellen White referred to that would be “more favorable and secure to the white people” was, in fact, just that. The black race could still be controlled, contained, and confined, but now without the responsibility of feeding, housing, attending to needs as in the former slavery system. This new “slavery” surfaced in all the strategic areas that related to blacks:

a. Legislative

This racial bondage expressed itself in a succession of decisions by the United States Supreme Court that were all in place by the turn of the century:

- 1) Slaughter House Cases of 1873
United States v. Reese, 1876

United States v. Cruikshank, 1876

(The Court drastically curtailed the privileges and immunities recognized as being under federal protection, thereby removing the protection of the government of the rights of blacks.)

2) Civil Rights Case of 1883

(The restrictive parts of the Civil Rights Act were virtually nullified. C. Vann Woodward says of these laws that “the court held that the Fourteenth Amendment gave Congress power to restrain states but not individuals from the acts of racial discrimination and segregation.”)²⁷

3) Hall v. deCuir, 1877

(The court ruled that a state could not prohibit segregation on a common carrier.)

4) Louisville, New Orleans and Texas Railroad v. Mississippi, 1890 (The court ruled that a state could constitutionally require segregation on carriers.)

5) Plessy v. Ferguson, 1896

(The court decided that “legislation is powerless to eradicate racial instincts,” therefore laid down the “separate but equal” rule for the justification of segregation.)

6) Finally, two years later (1898) in *Williams v. Mississippi*: “The court completed the opening of the legal road to proscription, segregation and disfranchisement by approving the Mississippi plan for depriving the Negroes of the franchise.”²⁸

Each of the above legislative decisions endorsed and made legal this more “favorable slavery,” and set the stage for the tolerance of “race war” thinking.

b. National

After the imperialistic exploits of the United States following 1898 by which it suddenly had under its jurisdiction some eight million people in the Pacific and Caribbean area, the nation took on many of the Southern attitudes on the subject of race. This reality was voiced by the editor of the *Atlantic Monthly* when he said: “If the stronger and cleverer race is free to impose its will upon the new-caught sullen people on the other side of the globe, why not in South Carolina and Mississippi?”²⁹ This led to a national retreat to the doctrine of Anglo-Saxon superiority and to all the implications of the “bloody shirt.”

Senator Tillman, an anti-black, disfranchisement proponent, said: “Not even Governor Roosevelt will now dare to wave the bloody shirt and preach a crusade against the South’s treatment of the Negro. The North has a bloody shirt of its own. Many thousands of them have been made into shrouds for murdered Filipinos, done to death because they were fighting for liberty.”³⁰

c. Intellectual

At the same time as the previous considerations, the doctrine of racism reached its crest of acceptability. It even had a high degree of popularity among scholarly and intellectual circles. Everywhere white biologists, sociologists, anthropologists, historians, and, beyond them, journalists and novelists, gave support to the doctrine that races were discrete entities and that “Anglo-Saxon” or “Caucasian” was superior to them all. As Woodward says: “It was not that Southern politicians needed any support from learned circles to sustain their own doctrines, but they found that such intellectual endorsement of their racist theories facilitated acceptance of their views and policies.”³⁰

This theory paved the way for the racial intolerance and white supremacy that gave rationality to the more “favorable slavery” and “race war.”

In 1895 Ellen White capsulized the supporting sentiments of this new type of slavery in the following words: “Judges and jurors, lawyers and citizens would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their state, but all the colored people everywhere would be placed in a position of surveillance, and under cruel treatment by the white people, that would be no less than slavery.”³¹

d. Civil

By 1900 the form of segregation was “cast” but it had yet to harden and

lock in place. Allen Weinstein says about the period: “Once white southerners regained full political power in their states in the 1870’s, even the few outward trappings of black power disappeared or began to recede. Northerners increasingly contented themselves with self-congratulation over ending slavery and restoring the Union, while ignoring or deprecating the economic and political problems of the freedmen. Conservative white ‘Redeemers’ in the South drew closer to their northern counterparts, while rebuilding a strong Democratic party in the region; and as the Grant Era drew to a close, the ‘Negro Question’ seemed safely pigeon-holed as a matter for local authorities to handle. Southern blacks and a tiny band of northern white sympathizers knew quite well what ‘Redemption’ meant for the Negro; peonage in freedom replaced peonage in slavery for most blacks.”³²

After the turn of the century, one state after another enacted the process of legislative bondage. One of the key aims was the total disfranchisement of blacks. Into the state constitutions were written clauses that had the primary goal in mind to eliminate the black voter. Whether by the literary qualification rule (inclusive of the “understanding,” grandfather or “good character” clauses), the poll tax or the white primary, the end was the same—to hold blacks down by silencing the means of expressing themselves and effecting change. This was the time that the black historian, John Franklin, called “a long dark night.”

This new type of slavery was summed up well by the historian, C. Vann

Woodward: “If the psychologists are correct in their hypothesis that aggression is always the result of frustration, then the South toward the end of the nineties was the perfect cultural seedbed for aggression against the minority race. Economic, political, and social frustrations had pyramided to a climax of social tensions.”³³

By the end of the first decade in the new century (1910), segregation was not only legislatively established, it had become an accepted part of society in both the North and the South. From the President and the Supreme Court, to the average citizen it was the way for the day. There was resistance to segregation in some quarters, especially by blacks, but overall it had gained the status of “the American way of life.”

3. “Race War”—the extreme and undesirable

Beyond speaking of the “more favorable slavery,” Ellen White also specifically stated that a “race war would be introduced.” It has already been shown that there is a difference between “slavery” and “race war,” with “race war” directly being equated with flagrant and identifiable hostility and violence between the races.

Did this “race war” happen according to Ellen White’s prediction? Was this prophecy fulfilled? Emphatically Yes! The history of racially inspired wars, riots, or battles is too well attested to historically to be questioned.

In explaining the tactics used to sell the disfranchisement platform, C.

Vann Woodward explains that the leaders of this movement resorted to an intensive propaganda of white supremacy, Negrophobia, and race chauvinism. Such a campaign preceded and accompanied disfranchisement in each state. Stories of the Carpetbaggers, the history of the Ku Klux Klan, the Knights of the White Camelia, the heroes of the Home Rule, were all sensationally played up in speeches, newspapers, and books. Everywhere there were trumped up stories of Negro crime, charges of rape, attempted rape, alleged instances of arrogance and impertinence, surly manners, or lack of prompt and proper servility in conduct.

Lynchings, beatings, and other forms of violence were perpetrated by white supremacist groups who were out to keep blacks in “their proper place.” It was in this context that Ellen White also made the prediction that:

“I said that perilous times were coming, and that the sentiments that could then be expressed in regard to what should be done along missionary lines for the colored people could not be expressed in the future without imperiling lives. I said plainly that the work done for the colored people would have to be carried on along lines different from those followed in some sections of the country in former years.”³⁴

And again, as in other areas, her prediction was unerringly accurate. She further said that “As time advances and race prejudices increase, it will become almost impossible, in many places, for white workers to labor for the colored people.”³⁵

It should be noted here that Ellen White was not predicting for the mere sake of predicting; she was warning of the coming strife and seeking to motivate the church to do the work at hand. Through the articles she wrote for the *Review and Herald* in the mid-1890's she set forth the same principles in greater detail (see *Southern Work*, pp., 19-65).

The reality of the need for this warning is seen in conditions at the turn of the century:

“The new century opened tragically with 214 lynchings in the first two years. Clashes between the races occurred almost daily, and the atmosphere of tension in which people of both races lived was conducive to little more than a struggle for mere survival, with a feeble groping in the direction of progress.”³⁶

There are at least three well-documented areas that validate the fulfillment of the “race war” prediction.

Lynching

A modest approximation of the lynchings that took place during the first two decades of the twentieth century was around 1,800 that were recorded. Lynching was a form of punishment administered by hanging (and sometimes included burning) and was normally done by a mob in a spirit of revenge, malice, or frenzy.

The first two decades saw a decline in lynching in general but a rise in the lynching of blacks in the South. Statistics show that in the first decade of

the twentieth century, 90 percent of the lynching took place in the South, with more than 85 percent of its victims being black (NAACP: 30 Years of Lynching in the U.S., 1889-1918, pp. 29, 30).

This increasing phenomenon of violence toward blacks accurately marked the rise of racial hatred. The irony was that in fewer than one-fifth of all the lynchings was there a charge of a crime deserving of capital punishment.

In a letter to Frank Belden, dated October, 1899, Ellen White made what might be her only direct allusion to lynching:

“The colored people have had before them the example of commonness and adultery. These evils are all through our world, but when the poor, wretched, ignorant race, who know scarcely anything of purity and righteousness, do commit sin—sin that committed by white people is scarcely condemned—colored people are tortured to death whether proved guilty or not. And the nation that permits this bears the name of Christian. God says, “Shall I not judge for these things?”³⁷

The use of the word war in the “race war” phrase takes on even stronger meaning when one understands that during this period most lynchings took place in mob settings of whites against a black, or blacks. Sometimes blacks would seek to defend themselves, although most such attempts proved to be unsuccessful, in the light of weapons, numbers, and sometimes even the authorities being against them.

In reaction to a bloody lynching at Coatesville, Pennsylvania, in 1911, one

black writer warned whites that the “Negroes had had enough . . . if we are to die, in God’s name let us perish like men and not like bales of hay.”³⁹ Again when blacks in Gainesville, Florida, failed to resist an attacking white mob in 1916, a black editorial entitled “Cowardice” insisted “that they should have fought in self-defense to the last ditch. . . .”³⁹

Acts of Violence

Lynchings were only part of the antagonism. There also were beatings, stabbings, whippings, house burnings, gang molestations, and rape. This violence became so common against blacks that it is generally agreed that it regularly occurred without any documentation. Citizens from every strata of society took part in it—editors, churchgoers, professors, and clergymen. It is documented that in some cases law enforcers legally condoned the violence by observing, or, in some extreme cases, by taking part themselves.⁴⁰

A low point was reached, and the reality of Ellen White’s words were forcibly felt. It was not until the third decade that a significant decline of lynching and blatant violence took place in the South, as well as nationally, but even afterward violence surfaced at times of crisis.⁴¹

Race Wars

As intimated earlier, there was a backlash of violence in some cases from blacks against whites. Thus, interspersed between the lynchings and acts of vi-

olence there were bloody racial wars or battles fought between the years 1908 and 1921.⁴²

“Six major race riots occurred between 1900 and 1910. In the riots the North vied with the South in both the number and scope of the violent outbreaks. And while there may be some temptation to minimize the seriousness of these riots in the light of more recent civil disorders, there is an essential difference between the riots of the first decade of this century and those of more recent vintage. The riots before 1910 entailed far less death and destruction, but they were authentic “race riots” in that they involved mobs of white citizens perpetrating crimes against Negro life and property, and Negro citizens returning the favor. Thus far, the recent riots have generally been directed toward symbols of economic and social oppression, not so much against persons of the opposite race. Mobs of white citizens were virtually unheard of in the riots of the 1960’s. Very few, if any, have been killed recently by white private citizens, and extremely few by Negro citizens.⁴³

D. The Religious Setting

Finally, we want to briefly note that the religious climate was one of extreme tension for the Seventh-day Adventist Church, due to the Sunday/Sabbath question. This issue is succinctly summed up in the White Estate shelf document, “Comments Relative to the Revival of Slavery.” In reference to the work being done by Edson White and his missionary riverboat, *Morning Star*, among the blacks of the South, it went on to say:

“This was just at a time when a number of Seventh-day Adventists were having serious problems in the South because of their violation of the state Sunday laws. Some were imprisoned or placed in chaingangs. Among us there were some differences of opinions as to just what attitude we should take under such circumstances. Some felt that we must show our faith by doing manual labor in the sight of others on Sunday so that they would know where we stood. Others took the chopping-block out near the street and split wood on Sunday morning. Some of our sisters hung out their washing on that day. Now with a work beginning among the colored people, Seventh-day Adventist leaders faced this question: What counsel shall we give to these new believers in this tense region of North America?”⁴⁴

It is obvious that the religious issue was compounded on the color question. On one hand it was like walking on a bed of pins and needles, and on the other hand it was like walking a tightrope. Though the slaves had been freed in the 1860's, not until the mid-1890's was any serious work done by the Adventists in the South, and, as we have seen earlier, by that time segregationism had settled and taken roots. This made the church's work precarious, and it also made the converted black's role doubly dangerous.

So it was in the midst not only of racial tension but of religious tension, that Ellen White spoke of “slavery” and “race war.” There were problems, yes; but she urged the church to move quickly to do evangelistic work quietly in the South because there were more difficulties to come (see *Southern Work*,

pp. 63-65). She said during the Armadale interview in Australia (November 20, 1895) that:

“When the truth is proclaimed in the South, a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised, not to do anything to arouse their prejudice. Otherwise, we may just as well leave the field entirely, for the workers will have all the white people against them. Those who oppose the truth will not work openly, but through secret organizations, and they will seek to hinder the work in every possible way.”⁴⁵

True to form, God was warning His church of what was yet to come (see 2 Peter 1:19).

III. Considerations

In this section key considerations that surface as a result of the study in this paper are summarized.

A. Ellen White’s usage of the term “race war” and other similar statements was/is understandable in historical context.

A careful perusal of the contexts of this statement and other related ones reveals that the people to whom Ellen White spoke could understand that she referred to imminent racial strife and problems. Though the predictions may not have been developed fully and realized when predicted, they were, in fact, fulfilled in approximately the first two decades of the twentieth century.

B. Ellen White's usage of the term "slavery" was given different connotations and meanings according to the particular context in which it was used.

As in the case of the "slavery" statements used in this paper, the meaning of the term refers to the subjugation experienced by blacks in economic, legal, educational, social, and civil matters. See Appendix C for a complete examination of Ellen White's use of the word slavery in her writings.

C. The prediction concerning "race war" was fulfilled, but like other statements by Ellen White, it has continuing application.

Ellen White made several statements that had specific fulfillment, but also had continuing, contemporary relevance. These statements may include:

Her 1864 statement concerning the poisonous nature of tobacco (*Temperance*, p. 57).

Her 1890 statement on the effect of negative pre-natal influences (*Patriarchs and Prophets*, p. 561). Her 1905 statement pointing to cancer as a virus or germ (*Ministry of Healing*, p. 365).

Her other statements concerning the negative use of drugs (*Selected Messages*, book 2, p. 442).

The rise of Spiritualism (*The Great Controversy*, p. 561), etc.

So it is with her 1907 prediction concerning the "race war." It was, in fact, fulfilled, but in the train of that fulfillment there has been an historical line of racial disturbances and antagonism. On the racial front there have been riots and counter-riots, marches and counter-marches, backlashes and counter-

backlashes. The continuing effects of this fulfilled prediction are being felt in our day.

D. Ellen White saw the race question as being a matter of continual potential sensitivity, and hence there would always be a need for concern and balance in dealing with it.

The external conditions she predicted were the result of an internal problem, and thus she spoke of the “spirit of slavery” (November 20, 1895, *Southern Work*, pp. 67, 81). She saw that in the unconverted heart the issue would ever have a potential explosiveness about it, to both blacks and whites.

In 1909, during the period of the fulfillment of the “race war” and “slavery” predictions, she wrote in the *Testimonies*, volume 9, concerning the relations between the races:

“The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem.”⁴⁶

Ten years earlier she had written the same phrase in a letter to “a responsible minister,” which is recorded in full in *Southern Work*, p. 84 (dated June 5, 1899).

In spite of the advances made and the fact that conditions are vastly improved over what they were in the early years of this century, twentieth century man still deals with the reaction to previous problems and their current manifestations. Though there should be thankfulness over progress achieved, sensitivity, caution, and balance should still characterize those who deal with race relations today.

E. Slavery, prejudice, and all of their resultant evils were viewed by Ellen White as originating with Satan, and she saw that the only true antidote is acceptance of the Spirit of Christ, and genuine conversion.

ORIGINS

“The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings.”⁴⁷

“Through human agencies, Satan has manifested his own attributes and passions. . . .”⁴⁸

“Parties [secret organizations] are already formed, and they are waiting, burning with a desire to serve their master, the devil, and do abominable work.”⁴⁹

“The powers of hell are working with all their ingenuity to prevent the proclamation of the last message of mercy among the colored people.”⁵⁰

ANTIDOTE

“Men have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He did. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the Kingdom of God. If Jesus is abiding in our hearts we cannot despise the colored man who has the same Saviour abiding in his heart.”⁵¹

“The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the heart of men. Prejudice is melted away by the love of God.”⁵²

“Walls of separation have been built up between the whites and blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors.”⁵³

“When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the soul of human beings. God will control minds. Human hearts will love as Christ loved.”⁵⁴

F. History testifies to the validity of Ellen White’s prophetic insight in urging the church to work for the blacks in the South before conditions changed, making work more difficult.

Prior to the Emancipation Proclamation most of the major denominations (Presbyterians, Episcopalians, and Baptists) restricted the black ministry and placed blacks in segregated sections in their congregations. However, following the release of the slaves, the conditions were entirely changed. As John Hope Franklin comments:

“The end of the war led to the expansion of independent churches among Negroes. There were no longer Southern laws to silence Negro preachers and proscribe their separate organizations. Negroes began to withdraw from white churches once they had secured their freedom, and consequently the

Negro church grew rapidly after the war. . . . The African Methodist Episcopal Church, which had only 20,000 members in 1856, boasted 75,000 ten years later. In 1876 its membership exceeded 200,000, and its influence and material possessions had increased proportionally. The Baptists likewise enjoyed phenomenal growth. Local churches sprang up overnight under the ministry of unlettered but inspired preachers.... Within a few years every Southern state had a large Negro Baptist organization. Their total membership increased from 150,000 in 1850 to 500,000 in 1870.”⁵⁵

With four-million-plus blacks free and open and searching in their religious outlook, the fields were ripe, the time was prime for evangelism among blacks. The reaction? Hundreds of ministers moved in to assume religious leadership. Unfortunately, Seventh-day Adventists were not among them, at least not in significant numbers. And so the vast majority of blacks turned to the doctrines of the Baptists, Methodists, Episcopalians, and Presbyterians. This phenomenal period of potential is graphically set forth in the statistics of the Baptist Church and other denominations as seen in the above quotation.

It was a brief period of relief and opportunity for the freed black. For a ten-to-twenty-year period after the Civil War, known to some as the “mystic years,” there was an unprecedented time for evangelism. Ellen White knew of this opportunity, hence wrote, spoke, and helped to support the black work in any way she could. She also knew that this period would not last long, and so appealed to the church and its leadership to work the Southern field, leav-

ing the “results with God.” She was firm, clear, and decided, but the overall church response was virtually nil until the mid-nineties. (See also *Southern Work*, pp. 25, 26, and 31ff, 37ff, 54ff, 58ff, 63ff.)

Conclusion

A. Past Fulfillment

History shows that the race predictions we have examined were fulfilled in an historic and specific manner within the first two decades of the twentieth century.

There was “slavery”—politically, economically, socially. That which was already operative by the end of the first decade (1910) was perpetuated. But beyond that, in the second decade (1911ff) the bondage increased ten-fold and continued to proliferate.

As to “race war,” again history bears out the accuracy of this prediction. Whereas before the turn of the century there had been acts of violence, generally perpetrated by whites against blacks in the early 1900’s, there was an increased amount of violence by whites against blacks, particularly in the South. These cases of violence increased, and in some cities and counties blacks in large numbers were attacked, lynched, burned, shot, etc.

In reaction to this violence, a few black voices advocated self-defense, the need to fight back as a means of protection. There were, in fact, situations where blacks banded together and resisted.

This was, without question, a dark period in our national chronicles. Fortunately, these flagrant occurrences peaked and began to decline during the second decade of the twentieth century.

History sadly notes that there was yet more violence in the succeeding years, especially until lynching was legally discontinued; yet these times did not match the earlier years in the widespread and flagrant acts of bloodshed and loss of life. Providentially, however, human passions had opportunity to cool with the passing of time and preoccupation with other matters.

B. Present Implications

To assume naively that all is well on the racial front would be to miss the principle. In spite of her balanced caution, Ellen White was hopeful on the race question and spoke of the power of Christ over the power of prejudice. Advances have been made. We have realized progress as a result of her “until-the-Lord-shows-us-a-better-way” principle (*Testimonies*, vol. 9, p. 207). We have realized in our day the truth of her words, “When these unchristian prejudices are broken down more earnest effort will be put forth to do missionary effort among the colored race” (*Southern Work*, p. 55ff). At times and in different places it appears as if we are nearing the time that she spoke of by inference when she said, “The time has not yet come for us to work as though there were no prejudice” (White Estate Shelf Document, “Comments Relative to the Revival of Slavery”, p. 14). Yet we cannot afford to be oblivious of the counter realities as well.

We can well praise the Lord for the progress made, but we also need to give thought to the somber note she sounded when saying:

“It will be impossible to adjust all matters regarding the color question in accordance with the Lord’s order until those who believe the truth are so closely united with Christ that they are one with Him. Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy.⁵⁶

Such a statement should cause honest, thinking Christians to examine themselves carefully lest a spirit other than Christ’s be found; for the devil is quick to fan the flame of self and prejudice alive wherever he may see its faint glow.

C. Future Promise

It is at this point that we can thank God sincerely and deeply for what He has done for us through the words and work of His messenger, and even for what He will yet do.

We, the repositories of God’s “present truth,” the Seventh-day Adventist Church, have the ever-present forum to mirror the spirit of Christ exhibited

in love and unity in the area of race relations. In our day such a spirit will be a witness and drawing power, and will be a rebuke to the negative emotions of prejudice that are evident in the world around us.

In summary we are challenged with the words of unity by Ellen White and Christ Himself:

“When the Holy Spirit moves upon human minds . . . in our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall “see him as he is.” There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God.”⁵⁷

“...May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me (John 17:23 NIV).⁵⁸

“RACE WAR” DOCUMENT APPENDIX

Appendix A “Our Duty to The Colored People”

“This message has been recognized for its signal effect on the Adventist Church and its work in the South. It is one of the most significant and revealing of Ellen White’s messages on the race question. It also was one of the key factors that motivated and instructed James Edson White in his work for the blacks in the South. As stated in *Mission to Black America*, Edson found a copy of this message on the floor in the former room of the International Tract Society in the Review and Herald building in Battle Creek, Michigan (pp. 17, 18).

This message, entitled “Our Duty to the Colored People”, was prepared and delivered by Ellen White at the Battle Creek Tabernacle church to a group of church leaders in connection with a General Conference session March 21, 1891. After its delivery, “key men and the leading ministers in the South” were supplied with it. In light of the times it was a bold and significant message that was instrumental in giving the Southern work the initial boost, because at the time of its delivery in 1891 little work was being done for blacks in the South by the church as a whole.

This message presents Ellen White as the reformer she was. Here she clear-

ly set forth principles of racial equality and denominational impartiality that had been neglected. In this same message she seasoned her counsel with a sense of caution and prudence that was vital in light of the racial conditions of her times.

The message in its entirety is found in *Southern Work*, pp. 9-18.

Appendix B

Historical Case Studies

1. “Slavery” more “favorable” and “secure”

Both the Debt Slavery System and the Convict Slavery System, which were increasingly practiced in various Southern states during the first decades of the twentieth century, poignantly illustrate Ellen White’s reference to a “slavery . . . more favorable and secure to the white people.”³⁵

The following two accounts are taken from the volume, *A Documentary History of the Negro People in the United States*, edited by Dr. Herbert Aptheker:

a. The Debt Slavery System

“The slavery is a cunningly contrived debt slavery to give the appearance of civilization and the sanction of law. A debt of a few hundred dollars may tie a black man and his family of ten as securely in bondage to a great white planter as if he had purchased their bodies. If the Thirteenth Amendment, which has never been enforced in this region, means anything, it is that a man’s body

cannot be held for an honestly contracted debt; that only his property can be held; and that if a contracting debtor has no property, the creditor takes the risk in advancing credit. Otherwise a law abolishing slavery could be easily evaded, for the wealthy enslaver could get the poor victim into debt and then hold his body in default in payment. Wages could then be so adjusted to expenses and the cost of ‘keep’ that the slavery would be unending.

And that is precisely the system of debt-slavery. The only way for this debt-slave to get free from such a master is to get someone else to pay this debt; that is, to sell himself to another, with added charges, expenses of moving and bonuses. By this method, the enslaver gets his bondmen cheaper than in a regular slave system, for in the debt system he does not have to pay the full market price of a man.

The effect is to allow the ignorant and the poor unwittingly and unwillingly to sell themselves for much less than an old slaveholder would have sold them. The debt master has other advantages. He is free from liabilities on account of the debtor’s ill-health or the failure of his crops. The debtor takes all risk. In case of misfortune or crop failure, he gets deeper in debt, more securely tied in bondage.”⁵⁹

b. The Convict Slavery System

“The temptation of the large plantation owner to exploit the brawn of the defenseless Negro avails itself of another unfair advantage in which the state becomes a party to the wrong. It is the custom of farming out prisoners—state

prisoners and even county and city prisoners. A Negro who has been jailed for some misdemeanor or fined for vagrancy, may be 'sold' to some landlord who needs farm hands, for the price of the Negro's fine. The farmer pays the fine and is supposed to work it out of the Negro in a specified time. The colored man is still a prisoner of the state and is kept in chains and stockaded, maybe on the landlord's private estate, under guards who may shoot him down if he attempts to escape, or whip his naked back if he does not work to suit them. Thus the state, under the technical right of law, does a slave business.

It can be readily understood why this system is so much more vicious than was the old slave system. In a regular slave system, the owner might have such selfish interest in the slave as any man may have in the preservation of his valuable property. But in the convict lease system of Georgia, it is to the landlord's advantage to put the least into the Negro and get the most out of him whom he owns for a limited time only.”⁶⁰

2. The Eruption of Tulsa

The account that is mentioned here took place in Tulsa, Oklahoma, in May, 1921, six years after the death of Ellen White. It was literally called a “veritable racial war.”⁶¹ Leaving out everything not essential to illustrate the point at hand, the following, like many other accounts, will adequately show the realities of Ellen White's “race war” prediction:

“Around five o'clock Wednesday morning the mob, now numbering more

than 10,000 made a mass attack on Little Africa. Machine guns were brought into use; eight aeroplanes were employed to spy on the movements of the Negroes and according to some were used in bombing the colored section. All that was lacking to make the scene a replica of modern ‘Christian’ warfare was poison gas. The colored men and women fought gamely in defense of their homes, but the odds were too great. According to the statements of onlookers, men in uniform, either home guards or ex-service men or both, carried cans of oil into Little Africa, and, after looting the homes, set fire to them. Many are the stories of horror told to me—not by colored people—but by the white residents.”⁶²

Appendix C

“Slavery” Categories In The Spirit Of Prophecy

Ellen White does not always use the term “slavery” to mean the same thing. In most cases a careful study of the context, objective reasoning, and a sense for the main point will identify the meaning of the usage of the term in context. It is essential that the reader understand this, or wrong conclusions and/or confusion will ensue. She identifies this danger in a letter she wrote June 28, 1906:

“Those who are not walking in the light of the message, may gather up statements from my writings that happen to please them, and that agree with

their human judgment, and, by separating these statements from their connection, and placing them beside human reasoning, make it appear that my writings uphold that which they condemn.”⁶³

There are at least five categories of meaning that Ellen White employs when using the term “slavery.”

1. Literal Physical Slavery

When reference is made to the institution of slavery prior to the Civil War/Emancipation Proclamation, slavery denotes actual bondage, with slaves, masters, etc. This usage is reflected in references such as: “I was shown that if the object of this war had been to exterminate slavery, then if desired, England would have helped the North. But England fully understands the existing feeling in the Government, and that the war is not to do away [with] slavery, but merely to preserve the Union; and it is not for her interest to have it preserved. Our Government has been very proud and independent. The people of this nation have exalted themselves to heaven, and have looked down upon monarchical governments, and triumphed in their boasted liberty, while the institution of slavery, that was a thousand times worse than the tyranny exercised by monarchical governments, was suffered to exist and was cherished. In this land of light a system is cherished which allows one portion of the human family to enslave another portion, degrading millions of human beings to the level of the brute creation. The equal of this sin is not to be found in heathen lands.”⁶⁴

2. Social Racial Slavery

The social or civil bondage or disfranchisement of blacks by the whites in the late 1800’s and early 1900’s is here spoken of. Slavery here was used to refer not to actual slavery (as referred to above), but to the social, economic, and political bondage exercised over blacks. (In this context “race war” is used to refer to the mutual antagonistic exchange between the races, primarily in a physical sense.) This usage is reflected in such references as:

“There will be slavery just as verily as it has been only upon a basis that is more favorable and secure to the white people.”⁶⁵

“That is the danger. That is why I have pleaded and entreated, entreated, and entreated for the work to be done in the South, because I knew that this very race war would be introduced.”⁶⁶

3. Symbolical Spiritual Slavery

Here Ellen White refers to the bondage to habits of sin, such as intemperance, appetite, or selfishness. This, of course, is much different from the other uses of the word, and clearly is symbolic in a spiritual sense. The usage is reflected in:

“It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death.”⁶⁷

“Abstain from fleshly lusts, which war against the soul” is the language of the apostle Peter. Many regard this warning as applicable only to the licen-

tious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victims in slavery to lust, and the more certainly will they lower the standard of spirituality.”⁶⁸

“The Christian will be filled with joy in proportion as he is a faithful steward of his Lord’s goods. Christ yearns to save every son and daughter of Adam. He lifts His voice in warning, in order to break the spell which has bound the soul in captivity to the slavery of sin. He beseeches men to turn from their infatuation. He brings the nobler world before their vision, and says, “Lay up not for yourselves treasure upon the earth.”⁶⁹

4. Religious-Prompted Slavery

This aspect refers to slavery prompted by religious issues, such as the Sunday/Sabbath question. In context these references and inferences had particular relevance in Ellen White’s day as it related to the Sunday/Sabbath question. There were questions in this area dealing with the “imprisonment of Seventh-day Adventists for the breaking of Sunday laws,”⁷⁰ and also how the same issue should be handled as it related to teaching “the newly converted colored people.”⁷¹ In this context Ellen White referred to how the devil was very active, by saying:

“I am instructed to say to our people throughout the cities of the South, let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed. Satan is doing his best to block the way to the progress of the message. He is putting forth efforts to bring about the enactment of a Sunday law, which will result in slavery in the Southern field, and will close the door to the observance of the true Sabbath which God has given to men to keep holy.”⁷²

In light of the history of the South, the possibility of religious initiated slavery being revived was very strong. Obviously, this conditional reference passed its crisis point, and the truth was able to be proclaimed in the South. For an in-depth treatment of this particular aspect, see the White Estate document entitled: “Comments on the Ellen G. White Statement Relative to the Revival of Slavery”.

5. Eschatologically Related Slavery

This type of bondage will take place prior to the second coming of Christ when again the Sabbath/Sunday issue will gain prominence on a national scale. And as a result of legislative enactments, slavery, such as bondage, imprisonment, and physical control of one person by another, will again become a reality. The Bible refers to it, as does Ellen White. Again a very clear delineation should be made between this type of slavery, which will affect all races and the other categories mentioned. It is confusing or misleading to merge her

different usages of the term. This very real slavery, to be in the last days, will affect Blacks, Whites, Chinese, Hispanics, Indians, et cetera—anyone who refuses homage to the powers that be and honors the true Sabbath and not the spurious one. This usage is referred to in passages in the book of Revelation and The Great Controversy:

“And the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”⁷³

“As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God’s fear and love are removed.”⁷⁴

“As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. . . . but many of all nations, and of all classes, high

and low, rich and poor black and white, will be cast into the most unjust and cruel bondage.”⁷⁵

When the reader is armed with an understanding of the different types of meaning Ellen White used in referring to slavery and related terms, while being sensitive to the context, it is possible to get a better understanding of the principles and points set forth.

Appendix D

Relevant Race Principles Evident In Ellen White's Writings

1. Ellen White unequivocally condemned the system of slavery and its related evils and depicted this as one of the arenas where the great controversy was being fought.

She made a fervent and passionate denunciation of the entire system and gave it its sinful, temporal dimension, but also gave it its spiritual and eschatological dimension:

“One finite human being compelling another to do his will, claiming to be mind and judgment for another, and this sentiment that has Satan for its originator, has presented a history, terrible, horrible in oppression, tortures and bloodshed.

“Man is God’s property by creation and redemption, but man has been demanding the right to compel the consciences of men. Prejudices, passions, satanic attributes, have revealed themselves in men as they have exercised their powers against their fellow men.

All is written, all, every injustice, every harm, every fraudulent action, every pang of anguish caused in physical suffering, is written in the books of heaven as done to Jesus Christ, who has purchased man at an infinite price, even his own life. All who treat His property with cruelty, are charged with doing it all to Jesus Christ in the person of His heritage, who are His by all the claims of creation and redemption. And while we are seeking to help the very ones who need help, we are registered as doing the same to Christ.

A correct knowledge of the Scripture would make men fear and tremble for their future, for every work will be brought into review before God, and they will receive their punishment according as their works have been. God will give to the faithful and true, patience under trial.”⁷⁶

2. The conditions of the blacks in the South was a consistent concern to Ellen White, and one that she spoke of often. Further, she compared their condition as being similar to that of the Hebrew slaves when they left Egypt.

“Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and left in ignorance to perish. Their physical freedom was obtained at a great loss of life, and Christians generally should have looked with compassion upon the colored race, for which God had a care. They should have done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our colored brethren, and are not yet

prepared for the coming of our Lord. The cries of these neglected people have come up before God. Who has entered into the work since their deliverance from bondage, to teach them the knowledge of God? The condition of the colored people is no more helpless than was the condition of the Hebrew slaves.”⁷⁷

3. While being mindful of the negative effects of the system of slavery, Ellen White was also mindful of the potential of the black race.

She spoke of potential:

“He sees precious jewels that will shine out from among the colored race. Let the work be taken up determinedly, and let both the young and those of mature age be educated in essential branches.”⁷⁸

She spoke of possibilities:

“The colored people may be compared to a mine that is to be worked, in which is valuable ore of most precious material. . . . One tenth of the advantages that their more favored brethren have received and failed to improve, would cause them to become mediums of light through which the brightness of the righteousness of Christ might shine forth.”⁷⁹

4. One of Ellen White’s burdens to the church was that the gospel might be spread and work might be done among the blacks.

In a series of ten articles written for the Review and Herald in the mid-1890’s, Ellen White eloquently presented the needs and appealed for workers and support in the Southern field (see *Southern Work*, pp. 19-65). These mes-

sages reveal God's concern and divine will for the Adventist Church in relation to the black work. Ellen White spoke these with conviction, unflinchingly and with directness.

5. Ellen White repeatedly put the race issue in a Biblical religious setting, by analogically comparing it with various Bible subjects. It was more than merely a civil national issue; rather, for Christians and Seventh-day Adventists, it was a spiritual issue, one with eternal implications.

The following are some of the comparisons:

(All page references are to *Southern Work*, unless otherwise noted.)

- a. Deliverance message of liberty pp. 9-14
- b. Christ's mission to humanity p. 9
- c. Christ and the Scribes and Pharisees p. 10
- d. Parable of Lazarus p. 12
- e. Gentiles and the Jews p. 20
- f. Parable of the Marriage Supper p. 21
- g. Moses before Pharaoh p. 23
- h. Israel's experience as a nation pp. 23-24
- i. Parable of the priest, Levite and Samaritan pp. 19, 26
- j. Exodus movement pp. 41-45
- k. Wilderness experience p. 41
- l. Walls of Jericho p. 43

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| m. Love concept in the Ten Commandments | p. 54 |
| n. Jonah's attitude and mission | p. 79 |
| o. Christ and His decension | p. 85 |
| p. Spies sent to the Promised Land | p. 88 |
| q. Serpent and doves | p. 91 |
| r. Vineyard..... | p. 96 |
| s. Wall of partition | <i>Ministry of Healing</i> pp. 25, 27 |
| t. Power of the Sun of Righteousness | <i>Church Race Relations</i> , p. 121 |
| u. The Light of the World | <i>Testimonies</i> , vol. 9, pp. 199-203 |

6. The inherent equality of the races was clearly understood and expounded by Ellen White, in spite of many of the racist views that were being circulated. Adventism had the opportunity of being a reconciler.

“Christ came to this earth with a message of mercy and forgiveness. He 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. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life. In His strength they can live a life rich in good works, filled with the power of the Spirit.”⁸⁰

“The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimated men as men. With Him, character de-

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cides their worth. And we are to recognize the Spirit of Christ in whomsoever it is revealed.”⁸¹

“Thus Christ sought to teach the disciples the truth that in God’s kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour’s love.”⁸²

(See also *Southern Work*, pp. 29, 31, 35, 55, 57.)

NOTES

1. Ellen G. White, *Southern Work* (Washington, D.C.: 1966), p. 10. All further reference to this work is to the 1966 edition and will subsequently be notated as SW.
2. Ellen G. White, *Interview* #DF 151, 1907, p. 6. All subsequent references to this, the interview under study, will be notated as Interview.
3. *Interview*, p. 5. Unquestionably this statement, along with that referred in note #2 are among her more significant race statements.
4. *Ibid.*, p. 6. Unfortunately this book was never published.
5. *Ibid.*, p. 6.
6. *Ibid.*, p. 1.
7. *Ibid.*, p. 7.
8. *Ibid.*, p. 8.
9. Ronald D. Graybill, *E. G. White and Church Race Relations* (Washington, D.C.: 1970), p. 21. All subsequent references to this work will be noted as *Race Relations*.
10. Graybill, *Race Relations*, p. 21.
11. White, *Southern Work*, pp. 43, 44. John Hope Franklin, in his book, “From Slavery to Freedom: A History of Negro Americans” has an excellent section dealing with the period (see pp. 227-250).
12. *Interview*, p. 4.

13. *Interview*, p. 4.
14. *Ibid.* p. 4.
15. *Ibid.*, p. 5
16. *Ibid.*, p. 5.
17. *Ibid.*, p. 5.
18. *Ibid.*, p. 5.
19. White, SW, p. 86, 87
20. *Interview*, p. 6.
21. *Ibid.*, p. 6.
22. White, SW, p. 86, 87
23. *Ibid.*, p. 69.
24. c. Van Woodward, *The Strange Career of Jim Crow* (New York: 1974), pp. 86, 87. In subsequent reference this book will be notated as *Jim Crow*.
25. David Burner, Eugene D. Genovese and Forrest McDonald, *This American People* (New York: 1980), p. 481.
26. Woodward, *Jim Crow*, p. 71.
27. *Ibid.*, p. 71.
28. Allen Weinstein and Frank Gatell, eds., *The Segregation Era* (New York: 1970), pp. 78, 79. In subsequent reference this book will be notated as *Segregation*.
29. *Ibid.*, p. 78, 79.
30. *Ibid.*, p. 79

31. White, *SW*, pp. 72, 73. The realization of this prediction is depicted in Appendix B.

32. Weinstein and Gatell, *Segregation*, p. 57.

33. Woodward, *Jim Crow*, p. 81.

34. Ellen G. White, *Testimonies for the Church*, vol. 9 (California: 1938), p. 20. In subsequent reference this book will be notated s 9T.

35. *Ibid.*, p. pp. 207, 208.

36. John Hope Franklin, *From Slavery to Freedom: A History of Negro Americans* (New York: 1980), pp. 266, 267. In subsequent reference this book will be notated as Slavery to Freedom.

37. Graybill, *Race Relations*, p. 112.

38. Melvin Dremmer, ed., *Black History: A Reappraisal* (New York: 1968), p. 365. In subsequent reference this book will be notated as Black History.

39. *Ibid.*, p. 365.

40. Weinstein and Gatell, *Segregation*, p. 112. The Atlanta (1906) and Tulsa (1921) violent disturbances bear out such instances.

41. *Ibid.*, p. 185. The defeat of the Arkansas lynch law in the Moore v. Dempsey case (1923) was a milestone in marking the legal reaction against racial violence. This will be developed further.

42. Peter M. Bergman and Mor N. Bergman, *The Chronological History of the Negro In America*, (New York: 1969), see pp. 350-400. This section referred to in *The Chronological History* provides a complete chronological re-

cord of significant events related to Black history during the 1908 and 1921 period.

43. Graybill, *Race Relations*, pp. 24, 25.

44. White Estates Document, "Comments Relative To the Revival of Slavery" (Monograph), p. 3. In subsequent reference this document will be notated in *Comments Relative to Slavery*.

45. White, *SW*, p. 67.

46. White, *9T*, p. 214.

47. White, *SW*, p. 61.

48. *Ibid.*, p. 61.

49. *Ibid.*, p. 87.

50. White, *9T*, p. 208.

51. White, *SW*, p. 14 (March 20, 1891).

52. *Ibid.*, p. 55 (January 21, 1896).

53. *Ibid.*, p. p. 43 (December 17, 1895).

54. White, *9T*, p. 209 (1909).

55. Franklin, *Slavery to Freedom*, p. 237-328.

56. "Comments Relative to Slavery", p. 10.

57. Graybill, *Race Relations*, p. 121.

58. The prayer of Christ concerning His desire for the unity of His followers is the ultimate confrontation to prejudice in all of its forms and is a powerful challenge to promote human and religious brotherhood.

59. Herbert Aptheker, *A Documentary History of the Negro People in the United States*, (New Jersey: 1973), p. 319.
60. *Ibid.*, p. 323.
61. *Ibid.*, p. 318.
62. *Ibid.*, p. p. 331.
63. Arthur White, Ellen G. White: Messenger to the Remnant, (Washington, D.C.: 1969), p. 86.
64. Ellen G. White, Testimonies for the Church, vol. 1 (California: 1948), pp. 258, 259.
65. Interview, p. 5.
66. *Ibid.*, p. 6.
67. Ellen G. White, *The Great Controversy*, (California: 1911), p 668. In subsequent reference this book will be notated as Great Controversy.
68. Ellen G. White, *Counsels On Health*, (California: 1951), pp. 67, 68.
69. Ellen G. White, *Counsel On Stewardship*, (Washington, D.C.: 194), pp. 126, 127.
70. “Comments Relative to Slavery”, p. 4.
71. *Ibid.*, p. 4.
72. *Ibid.*, p. 8.
73. Revelation (6:15-17 (KJV)).
74. White, *Great Controversy*, p. 608.
75. *Ibid.*, p. 626.

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76. Graybill, *Race Relations*, pp. 190, 110.
77. White, *SW*, pp. 42, 43.
78. *Ibid.*, p. 63.
79. *Ibid.*, p. 65.
80. Ellen G. White, *Testimonies for the Church*, vol. 7, (California: 1948), p. 225.
81. White, *9T*, p. 223.
82. Ellen G. White, *Acts of the Apostles*, (California: 1911), p. 20.

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Source: Delbert W. Baker, 1984, Monograph Document, Ellen G. White Estate, General Conference of Seventh-day Adventists

5. BLACK SEVENTH-DAY ADVENTIST AND THE INFLUENCE OF ELLEN G. WHITE, BY DELBERT W. BAKER

Introduction

The story of the African-American sojourn in the Seventh-day Adventist (SDA) Church is dramatic, eventful, and full of unexpected turns. The scenes shift from danger and disappointment to confrontation and conflict to breakthrough and eventual progress. Throughout the account, however, there are two constants—the providential leading of God and the reality of prophetic guidance, both of which are articulated in the ministry of Ellen White. As surely as God had led the Israelites out of Egypt, she noted, so had He led the Black race out of slavery. Ellen White added that “He designed to work still further for them” and lead them into a knowledge of His truth.¹

Many SDAs remain unaware of this element of SDA history and its impact on the denomination at large, and what is known is sometimes sketchy and incomplete. But to understand the contemporary Black work, one must view it in a historical context. The beginning 50 years of the Black work are especially important because they provide the foundation for all succeeding progress. This account will attempt to fill in the gaps and expand our understanding of the larger picture.

The story begins more than 130 years ago, at the end of slavery, when a ma-

major challenge faced the fledgling SDA movement—the solemn task of taking the gospel to 5 million newly freed Blacks, who, along with their forebears, had suffered centuries of brutality and deprivation. The challenge was clear, the need overwhelming. Yet powers of resistance conspired to halt any effort to improve life for these people, so long deprived of the most basic rights.

In spite of obstacles, the work among Blacks moved forward through periods of encouragement, discouragement, momentum, inertia, breakthrough, and progress. It is this history and the effect on it of the ministry of Ellen White that this chapter will address. We shall do so by first examining her general philosophy and attitude toward slavery and the social conditions of society during her earlier ministry, and then by referencing two specific chronological periods of history in the early development of Black Adventism.

The first period, the beginning years, involves the years before 1891. This period, covering approximately three decades, represents the gloomy years of the Black work. The church struggled with the dilemma of the race question, wrestling with philosophical and logistical questions dealing with the who, what, and why of the Black work. Caught up in organizational paroxysms brought on by denominational uncertainty and the quagmire of social unrest, the church made little progress among Blacks during this period. However, throughout these years we see Ellen White prompting the church to address the urgent need to develop a substantive presence among Blacks in the South.

The second period of time, the expansion years, covers 1891-1910. During

this 20-year span the Black work grew rapidly, flourishing and spreading throughout the country. These were years of danger, but also years of advancement and success. The counsels of Ellen White and the efforts of Edson White and other supporters of the Black work were finally having an effect. The church had begun to move ahead, with immediate results. This period of activity provided the ideological and organizational basis for subsequent progress.

Race remains a sensitive and controversial issue in society and the church. However, the story of the Black work in the United States offers a poignant reminder of God's providence and shows how He has blessed this movement in spite of challenges. We can be profitably instructed and guided by our past. In this account some may be drawn to what might have been had the church moved more quickly and aggressively; others might be drawn to the progress without noting the tremendous sacrifices that Whites and Blacks contributed to the work. These views notwithstanding, the most important focus is the constancy of divine providence.

As background, an overview of how Ellen White addressed the second-class status of Blacks in her day is in order.

Ellen White and the Status of Black People

Before the early 1870s SDAs confined their efforts primarily to North America. When the church began to consider a broader perspective for outreach effort, it turned its attention to Europe. In 1874 John N. Andrews went

to Switzerland as the first SDA missionary.

At that time, however, the primary social question for the church was whether it would be willing to follow the gospel commission and assist another part of the human family, the Black race in America, just out of slavery. The message of Christ emphasizes unity, equality, and love for all people—especially the needy and unfortunate close at hand. The SDA Church was to model Christ’s gospel of love and inclusion-in practice. It was in this context that Ellen White repeatedly told church leaders that they were not fulfilling their mission if they neglected their disadvantaged Black brothers and sisters in their own country—they must reach out and diversify.

The Church and Diversity

In 1895 Ellen White highlighted a blatant inconsistency in the church’s missionary thrust relative to equitable evangelism: “We should take into consideration the fact that efforts are being made at great expense to send the gospel to the darkened regions of the world . . . to bring instruction to the ignorant and idolatrous; yet here in the very midst of us are millions of people . . . who have souls to save or to lose, and yet they are set aside and passed by as was the wounded man by the priest and the Levite.”² Again Ellen White, stressing the theme of diversity, emphasized that the church was to evangelize all ethnic groups—and especially the disadvantaged group close at hand. She left the church little room to excuse its lack of evangelistic inclusiveness.

Ellen White, in her support and advocacy of the Black work, personified

the words of Christ in Luke 4: 18, 19: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

No person had greater impact on the inclusion and status of Black people in the SDA Church than Ellen White. It is impossible to talk about Black SDA history without constantly referring to her contributions. Pioneer Black workers invariably pointed to either Ellen White or her writings as the source of their inspiration and guidance. The Black work would have had little momentum had Ellen White not championed the cause.

Family Contributions

Every member of the White family made contributions to the development of the Black work. James White was the General Conference president who issued a call for volunteers to work in the South. Edson White gave at least a decade of his life to building the Black work along the Mississippi River. William White, as his mother’s assistant, actively endorsed her teachings on equality, fairness, and inclusion during her life and after her death.

Ellen White unequivocally opposed slavery in all forms. Based on the principle outlined in Deuteronomy 23:15, she advocated that SDAs violate the fugitive slave laws, which demanded the return of a runaway slave. In 1859 she wrote: “The law of our land requiring us to deliver a slave to his master, we are

not to obey; and we must abide the consequences of violating this law.”³

Later, in 1861, she received the historic vision at Roosevelt, New York, that revealed the horrible curse and degradation of slavery. She declared that God was bringing judgment against America for “the high crime of slavery,” and that God “will punish the South for the sin of slavery and the North for so long suffering its overreaching and overbearing influence”⁴

Leaders in the Black work used Ellen White’s writings as a guide in the building up of the work. Primary among such resources were *The Southern Work* (published in 1898 and about 1901 aboard the *Morning Star*) and *Testimonies for the Church*, volumes 7 (1902) and 9 (1909). Though these books contained statements that can be problematic when read out of context, they showed that the Black work was a priority with Ellen White. Church periodicals such as the *Gospel Herald*, *Review and Herald*, *Signs of the Times*, and other papers also contained a wealth of material by Ellen White and other church leaders offering counsel on the Black work.

James White, as editor of the *Review and Herald*, spoke out strongly against slavery as unbiblical. He cited evidence that the beast in the book of Revelation 13 was the United States in that it looks like a lamb, but speaks like a dragon. Other leaders who had much to do with the development of the Black SDA work during this historic period were John Byington (later the first General Conference president) and John P. Kellogg (father of Dr. John Harvey Kellogg), both of whom are believed to have operated stations

of the Underground Railroad from their farms in New York and Michigan. These early leaders typified the strong moral consciousness and antislavery activism among early SDAs. Uriah Smith, another prominent SDA leader and Review and Herald editor, also spoke out against slavery and went so far as to denounce Abraham Lincoln prior to the announcement of the Emancipation Proclamation for not acting immediately to free the slaves.

Ellen White's extensive counsel reveals at least seven principles upon which she based her advocacy of the Black work.

1. The biblical principle. God had commissioned the Adventist Church to take the gospel to all the world, including the Black people of the South.

2. The moral principle. Adventists were obliged to do what was morally right. To go to foreign countries and ignore the Black race was not morally right.

3. The humanitarian principle. All decent people, Ellen White reasoned, who saw the suffering of people just out of slavery should follow the example of Christ and provide help.

4. The empathetic principle. The White race was challenged to empathize with those who were deprived of education and civil freedoms, exposed to abuse, and treated as nonpersons.

5. The restitution principle. Ellen White felt that the entire country had benefited from the life, energy, and labor of Black people, and it was time to restore something to them for the decades of loss and injury they had suffered.

6. The societal principle. Ellen White reasoned that if one part of society was weak, the whole society would be weakened. If the Black race could be strengthened, then the entire society would be strengthened.

7. The eschatological principle. If Adventists ignored the Black race and did nothing to ameliorate the deplorable conditions in which they existed, they would answer for it in the judgment.

The Beginning Years: 1860-1890

The years 1860-1890 were characterized by hesitation, awkwardness, and neglect. With each passing year of delay after the conclusion of the Civil War in 1865, the SDA Church lost ground. SDAs were outmissionaried by Protestant and Catholic organizations. It was a regrettable period. In 1865 the United States faced the proverbial “winter of discontent.” A melancholy air hung over the nation. In many quarters people seemed seized with feelings of malaise and hopelessness. While the union had been preserved and the slaves freed, the cost had been astronomical. More than 600,000 Americans had died in the war—more than in all the country’s subsequent conflicts combined. Large areas of the South were ruined physically and economically.

On the other hand, it was a time for change and adjustment. The status of the newly freed slaves pressed for attention. The Thirteenth Amendment, ratified by the states in late 1865, officially ended slavery in the U.S. However,

that was only the first step. The controversial period known as Reconstruction (1865-1877) followed, during which the government sought to protect the rights of freed slaves and help them start new lives.

Unfortunately, Reconstruction provided “too little for not long enough.” The nation’s racial problems soon continued, with segregation, discrimination, lynching, sharecropping, and the draconian Black Codes becoming a way of life in the South.

At the beginning of the 1890s Ellen White began a stream of articles, letters, and messages concerning the Black work, including a letter from Australia addressed to “my brethren in responsible positions in America”: “The colored people might have been helped with much better prospects of success years ago than now. The work is now tenfold harder than it would have been then. . . . After the war, if the Northern people had made the South a real missionary field, if they had not left the Negroes to ruin through poverty and ignorance, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class.”⁵

In another letter, addressed to the board of managers of the Review and Herald Office,” she characterized the lack of involvement shown by the church toward the Black race: “The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the Civil War,

their faithful labor would have done much to prevent the present condition of suffering and sin.”⁶

Multicultural Roots

From the beginning of the SDA Church in the New England states, the general trend of evangelism was westward, not southward. As a result, Black people living in the South had little knowledge of SDA teachings. However, there were a few Black SDA believers in Northern churches even from the beginning years of the SDA movement. While there was some integration in SDA churches in the North, Blacks associated with these churches according to the social patterns of the region.

Blacks in the Millerite movement played a significant part in the preaching of the soon coming of Christ. William Still, Charles Bowles, and John Lewis, recognized Black ministers, were coworkers with William Miller, Joshua V. Himes, and other Millerite leaders. William Ellis Foy (1818-1893) was a Black minister who received four visions prior to those received by Hazen Foss and Ellen White. Frederick Douglass was acquainted with the Second Coming and other Advent teachings. The message of Christ’s soon Advent and the abolitionist views of prominent Millerite leaders helped to make the Advent movement appealing to Black people. Records indicate that several of the meeting places used by abolitionists were also used by Millerites to preach the Advent of Christ.

The Appeal of SDA Teachings

In 1860 the SDA Church adopted its name, and in 1863 the church officially organized, thus positioning itself to fulfill the mission of sharing the gospel and the liberating teachings of Christ with Black people. Unfortunately, the church did not begin any initiative to address the needs of the Black race from an evangelistic or humanitarian standpoint for more than a quarter of a century. The church essentially avoided the issue in spite of Ellen White's appeals for action.

How ironic that when the Black race was in need of a complete system of truth that could improve the total person-mentally, spiritually, and physically-the SDA Church, in possession of just such a system, failed to actively share that truth to the Black race. Each of the SDA teachings was uniquely suited to address the needs of the people so recently freed from bondage.

Ellen White eloquently described the situation in 'which Black people found themselves: "God cares no less for the souls of the African race that might be won to serve Him than He cared for Israel. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the law of marriage, breaking up the family relation, tearing wife from husband, and husband from wife? If the race

is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up? The truth must be carried to them. They have souls to save as well as we.”⁷

Christianity offered general help for the recently freed slave, but SDA teachings had the specific system of truth needed. In every particular, Adventism offered Black people the essentials to successfully make it through this life to eternity to come. Specific appeals of the SDA system of truth to the freed slaves included:

1. Slavery destroyed self-esteem-the Scriptures offered hope and direction.
2. Slavery separated families-Christ as Saviour provided a Friend and security.
3. Slavery exploited ungodly desires-salvation offered reformation and eternal life.
4. Slavery encouraged abuse-stewardship nurtured health and wholeness.
5. Slavery discouraged positive values-standards taught a positive lifestyle.
6. Slavery bred hateful revenge-the sanctuary encouraged trust in God’s judgment.
7. Slavery forced continual labor-the Sabbath facilitated physical and spiritual rest.
8. Slavery ridiculed faith-the Spirit of Prophecy focused on providence and protection.
9. Slavery fostered spiritualism-the state-of-the dead teaching pointed to the resurrection.

10. Slavery cultivated hopelessness-the Second Coming promised deliverance.

The period following 1865 was characterized by sporadic and individual efforts from lay missionaries and ministers of Southern origin. During this period SDAs made little, if any, effort to evangelize Black people. Rather, White ministers conducted evangelistic meetings for Whites in various Southern cities, and Black people attended these meetings uninvited. They often stood outside or sat in the back of the meeting place.

The Segregation Question

Non-Adventist authors Malcolm Bull and Keith Lockhart, in their controversial book on Adventism,

Seeking a Sanctuary, argue that Adventist pioneers, at least after they became Seventh-day Adventists, had very little personal contact with Black people and were hesitant to associate with them. They posit that even when

Adventists began evangelization in the South in the 1870s it was not on behalf of Blacks: “Blacks . . . found the church after turning up at Adventist meetings without being directly invited.”⁸

Bull and Lockhart maintain that Adventists were generally passive and accommodating in regard to racial issues. They concede that while Adventists may not have endorsed segregation, they did accept it as part of life in the South. They argue that racial segregation in the SDA Church was initiated and perpetuated “first by expediency, and then by choice”⁹ There is, however,

another perspective. The SDA Church leaders did address the issue of segregation during the pre-1891 period. SDA ministers in the South encountered a perplexing dilemma when Blacks attended their evangelistic meetings and churches. The important question was What should we do?

A. W. Spalding, in his unpublished manuscript “Lights and Shades in the Black Belt,” suggests that integrating churches would have hindered the work in the South: “The matter [of segregation] did not come prominently to the attention of the denomination, because it was in only two or three places that the difficulties were acute, and the cause in the South was not extensive enough in those years to take over much of the time of the annual conferences.”¹⁰

The segregation issue did not appear in the records of the church until 1887. Entries in the General Conference Bulletin cite that the delegates had engaged in animated discussion on a resolution that the church recognize no color line. The discussion resulted in an amended resolution that stressed that “no distinction whatever” should be “made between the two races in church relations.”¹¹

In addition, the session established a three-person committee to “consider the matter carefully, and recommend proper action to the conference.” A week later the committee reported that they saw “no occasion for this conference to legislate upon the subject, and would, therefore, recommend that no action be taken.”¹² This left the question of segregation and race relations to

the discretion of individual ministers and teachers. After the 1887 segregation discussion, items concerning the South and the Black work receded into the background.

Landmark Progress

As the work developed throughout the South, Black congregations sprang up. In 1886 Edgefield Junction, Tennessee, became the location of the first Black SDA church. The pastor was Harry Lowe, formerly a Baptist minister. The second Black SDA congregation was established in Louisville, Kentucky, in 1890, with A. Barry as its pastor. The third Black SDA church was started in Bowling Green, Kentucky, in 1891, followed by churches in New Orleans, Louisiana, in 1892 (started by Charles Kinney), and Nashville, Tennessee, in 1894. The Edgefield Junction, Louisville, Bowling Green, and Nashville churches are located in what is now the South Central Conference, and the New Orleans church is located in what is now the Southwest Region Conference.

Oakwood Industrial School, renamed Oakwood College in 1943, was established in 1896 with four buildings, four teachers, and 16 students (eight women and eight men). The institution, with a property value of about \$10,000, began in response to the appeals of Ellen White to develop a training center in the South for Black leaders. General Conference leaders purchased a 360-acre farm (the property later included 1,000 acres) about five

miles north of Huntsville, Alabama. Ellen White identified this as a place that God had selected and would richly bless.

Ellen White visited the campus in 1904, and through the remaining years of her life she constantly promoted and supported the school. On numerous occasions she spoke of having received “divine instruction” in regard to Oakwood College. It has been estimated that 85 percent of the Black leaders of the church have spent some time at Oakwood College during their educational experience.

The Expansion Period: 1891-1910

After more than 30 years of relative inactivity on the part of SDAs in the South, the tide began to turn during the 1890s. The SDA Church’s outreach to African-Americans prospered because certain individuals accepted the challenge to champion a moral cause. This phenomenon illustrates the dynamics of an organization struggling with racial inclusiveness. The triumph of this chapter in SDA Church history illustrates the providence of God in bringing the Black work into being in spite of seemingly insurmountable obstacles.

The years 1891-1910 commenced with an event that proved to be a turning point in the history of the Black work: the presentation by Ellen White of the historic message “Our Duty to the Colored People.” The message was delivered to the delegates of the twenty-ninth General Conference session, held in Battle Creek, Michigan. During her presentation Ellen White insisted that

after years of neglect the church could not go on ignoring its duty to the Black race without incurring God's displeasure.

Fully aware of the confrontational content of her message, she conceded: "I know that that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my work undone. I must follow in my Master's footsteps."¹³

With words of authority, she declared that God had shown her many things regarding the Black race and that "sin rests upon us as a church because we have not made great effort for the salvation of souls among the colored people."¹⁴ Ellen White enunciated many of her foundational positions on the issues of Black people, the Black work, equality, and race. In it she appealed to church leaders to begin the work and seek to make up for lost time. This presentation contained principles that she would continue to elaborate on for the next 20 years.

Change Agents

Perhaps these years are best characterized by the efforts of scores of dedicated people who gave themselves unreservedly to building the Black work. Examples of some early-but-lesser-known workers were Will Palmer (Edson White's associate), R. M. Kilgore, H. S. Shaw, and Dr. J. E. Caldwell. However, three people—Ellen White, Edson White, and Charles Kinney—were the major change agents and architects of the Black work.

Ellen White

Ellen White (1827-1915) can be called the initiator of the Black work. Her influence was constantly in favor of equality and the inclusion of Black people in the church. In addition to the emphases already enunciated, Ellen White's influence was also felt in the ongoing guidance she provided her son Edson during the time he worked in the South and in the institutions he established to build and strengthen the work among Black people in the South.

Edson White

The dedication and far-reaching contributions of Edson White (1849-1928) during close to two decades of service were invaluable to the progress of the Black work. Edson White's ship, *Morning Star*, and the varied ministries carried on from that venue were among the primary catalysts for assertive efforts on behalf of Black people. Sensing the need to coordinate all the efforts in the South on behalf of Blacks, Edson White established the Southern Missionary Society in 1895. This self-supporting organization was established in Vicksburg, Mississippi, aboard the *Morning Star* and remained independent until it was merged with the Southern Union Conference in 1901. Staffed with a group of missionary-minded volunteers, for more than two decades its groundbreaking work promoted education, health, evangelism, and general self-betterment among Black people. Its programs included education, community assistance, training in self-supporting work, industrial education, and basic principles of thrift, business, and health.

In a December 1899 editorial in the *Gospel Herald*, Edson White emphasized Ellen White's molding influence on his work: "We have ever regarded instruction coming from this source [his mother's writings] as the very highest authority. These instructions have been plain and explicit, and when followed, success has ever attended this work" (italics supplied). With Ellen White's counsel and financial and moral support, Edson White created a lasting model for the Black work in the South.

Another major contribution was the *Gospel Herald* (1898-1903), the predecessor to *Message* magazine, which was first printed aboard the *Morning Star*, with Edson White as its first editor. The *Gospel Herald* had as its objective the "reporting and promoting [of] the work 'among the colored people in the South.'" Edson White targeted Black and White SDAs as primary readers and used the magazine as an evangelistic and fund-raising tool.

The success of the Black work under Edson White can be summarized in a simple four-step model: (1) Ellen White would convey a general principle or recommendation to Edson; (2) Edson, via the Southern Missionary Society, would adapt and implement the counsel; (3) the efforts would be examined and refined in the context of the Southern work; and (4) Black and White Adventist workers would participate in the implementation of the counsel.

Though other Adventist ministers, including E. B. Lane, D. M. Canright, and R. M. Kilgore, preached and worked in the South before Edson White went there in 1894, it was Edson White's work aboard the *Morning Star* that

comprised the first successful effort by SDAs on behalf of Black people. The steamboat ministry forever changed the character of the Southern work. Its success is measured in the establishment of schools and churches along with successful initiatives in publishing, health, and missionary outreach.

Charles Kinney

Charles M. Kinney (1855-1951) can rightly be called the father of Black Adventism. A slave from birth, Kinney was born in Richmond, Virginia. Moving west after the Civil War, Kinney settled in Reno, Nevada, where he attended evangelistic meetings held by J. N. Loughborough. Won to the truth through the preaching of Loughborough and Ellen White, Kinney held dear his acquaintance with them.

Kinney became the first to articulate the concerns of Black Adventists in the areas of race, church polity, and organizational equity. For two decades he labored throughout the South for Blacks, preaching to any person who would listen to his message. Kinney believed that Black people needed to grow in three areas to reach their potential: education, experience, and economic development. He was an avid proponent of the view that SDA doctrine could provide for the spiritual needs of disadvantaged Black people; therefore, he did everything in his power to see that his people received a knowledge of the truth and that the church did everything possible to advance the Black work.

Kinney, believed to have been the first Black ordained minister (1889), had a deep burden for his people. In an 1885 issue of the Review and Herald, he appealed to the readers who wanted to see the gospel go to all people to pray

for him so that “I may have strength, physical, mental, and spiritual, to do what I can for the colored people.”¹⁵

The concept of Black conferences was first suggested by Kinney when he was confronted by efforts to segregate him and his members at camp meeting on the day of his ordination. He advocated Black conferences as a way to work more effectively among Blacks and help ease racial tensions in the church. By the time of his death (1951), he saw the Black membership in North America dramatically increase to more than 26,000.

Throughout his long and fruitful ministry, Kinney continued to establish congregations and build churches, until his retirement in 1911. Charles Kinney’s story is one of struggle, faith, persistence, and eventual triumph. It is another biography that deserves to be told in detail.

Organizational Inclusion

With a Black SDA membership of approximately 1,000 after a decade of general outreach to African-Americans, church leaders felt that a new form of organization was needed to coordinate the burgeoning work. So in 1909 the General Conference Committee officially voted that the North American Negro Department be established. This development signaled a significant and symbolic phase in the progress of the Black work. Before this the Black work was not structurally recognized at the higher levels of the organization. But since then the Black work has become an integral part of every level of the SDA administrative structure.

Implications for Today

The development of the Black work during these early years is a clear manifestation of God's providence. The Bible indicates that God's church is to be inclusive of all kindreds, tongues, and peoples. The historical timing of the freeing of the slaves and the organization of the SDA Church created an opportunity for SDAs to fulfill the gospel commission. Therefore, this charge to evangelize Black people was as much a challenge to the denominational attitude toward race relations as it was in fulfilling its ongoing evangelistic mission.

So from a careful study of denominational history, it is clear that it was God's plan for Black people to be an integral part of the SDA movement. Providence, borne out by the messages given by Ellen White, marked each step of progress. The evolution of the Black work does not represent the efforts of one race to paternalistically help another; rather it is the outworking of God's plan that His church be multicultural (Rev. 14:6) and that it deal with the needs of the oppressed and excluded. The Scriptures came through the Hebrew nation to the other nations of the world (John 4:22). All groups received a knowledge of the gospel, even as Blacks did. All groups are recipients of the gospel and grafted into the body of Christ.

The story of African-Americans in the SDA Church is a story of drama and perspective. The people and events of this period gave meaning and momentum to the Black work today. As a result of the work, sacrifice, and labor of the pioneers, the African-American church has prospered throughout the United States and has become a source of inspiration for Adventists in America and

around the world. As the church today faces new problems of ethnicity and diversity, the history of the Black work highlights four lessons that may prove instructive even today: (1) Ellen White's continuing influence as a change agent in the SDA organization; (2) the positive ways the church addressed itself to the sensitive issues of race and inclusiveness in past years; (3) the organizational techniques the church employed in the difficult Southern states; and (4) the methods adopted by the church in starting and supporting work in a new and undeveloped field.

The progress we see today is the result of the combined efforts of the entire church under the blessing of God. Records show that in the 1890s there were only 50 Black members. However, by 1918 there were more than 3,500 Black members! Similar dramatic increases occurred in tithes returned, mission schools, workers, and churches.

Today membership in Black conferences is approaching 250,000, and tithes is more than \$90 million!

We have hope in the future because we have seen what God has done in the past. The story of the Black work continues, and it is with renewed confidence that we move forward. God has led and guided through His providence and the prophetic gift He has granted. He will continue to lead in the future. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."¹⁶

1. Ellen G. White, *The Southern Work* (Washington, D.C.: Review and Herald Pub. Assn., 1966), p. 42.

2. *Ibid.*, p. 20.
3. _____, Testimonies for the Church (Mountain View, Calif.: Pacific Press Pub. Assn., 1948) vol. 1, p. 202.
4. *Ibid.*, p. 264.
5. Ellen G. White, Manuscript Releases (Washington, D.C.: Ellen G. White Estate, 1990), vol. 4, pp. 2, 3.
6. *Ibid.*, p. 195. Italics supplied.
7. White, *The Southern Work*, pp. 14, 15.
8. Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary* (San Francisco: Harper and Row, 1989) p. 194.
9. *Ibid.*, p. 195.
10. Arthur W. Spalding, "Lights and Shades in the Black Belt," in Ellen G. White Estate Document File 376, p. 138.
11. *General Conference Bulletin*, Nov. 14, 1887, p. 3.
12. *Ibid.*, Nov. 21, 1887, pp. 2, 3.
13. White, *The Southern Work*, p. 10.
14. *Ibid.*, p. 15.
15. Charles Kinney, "Labor Among the Colored People of Topeka, Kansas," *Review and Herald*, Oct. 27, 1885.
16. Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 196.

Source: Delbert W Baker (Calvin Rock, editor). 1996. *Perspectives*, Hagerstown, MD: Review and Herald Publishing Association.

6. SETTING THE TONE ON RACE RELATIONS [ELLEN G. WHITE], BY HERBERT DOUGLASS

As with many other major denominational issues, Ellen White was foremost in charting the moral dimensions involved in race relations as well as in suggesting pragmatic approaches to resolving problems during difficult times. Richard Schwarz wrote that it “took an earnest admonition from Ellen White to jolt Adventists into realizing their duty to share their faith with Afro-Americans.”⁵⁴

Prior to leaving for Australia, at the 1891 General Conference session in Battle Creek, Mrs. White made her first major public appeal for evangelistic work among American Blacks.⁵⁵ Understanding the growing restrictions being applied to Blacks throughout the southern states, she recognized that she was plunging into an explosive topic, “but I do not mean to live a coward or die a coward.”⁵⁶

She pointed out that “the black man’s name is written in the book of life beside the white man’s. . . . Birth, station, nationality, or color cannot elevate or degrade men.” Further, those who “slight a brother because of his color are slighting Christ.”

Then she turned to the church’s neglect, acknowledging with regret that “we have not made a greater effort for the salvation of souls among the colored people.” She recognized that she was referring to “perplexing questions,” that

both White and Black Adventists were needed to educate millions who had been “downtrodden” for so long, and that church workers in the South “must not carry things to extremes and run into fanaticism on this question.”⁵⁷

One of the first to sense the challenge was James Edson White, Ellen White’s son.⁵⁸ Creative, energetic, a trained printer and songwriter, Edson joined with Will Palmer in producing *The Gospel Primer*, which they used (1) to raise funds, (2) to teach illiterates how to read, and (3) to teach Bible truths in simple language.

Knowing that they would not be welcome among Southern Whites, especially if they lived with Blacks, they had a river steamboat built (named the *Morning Star*), which for several years became their housing, printing plant, and chapel. This concerted effort to help fulfill the goals of Ellen White’s 1891 appeal moved forward with little support from denominational sources. But Edson’s tenacity, coupled with his mother’s encouragement, paid off with the establishment of a Seventh-day Adventist presence along the Yazoo River, at Nashville, Tennessee, and Vicksburg, Mississippi.⁵⁹

Mrs. White saw the color-line issue in broader dimensions than most of her contemporaries. In a series of ten articles in the *Review and Herald*,⁶⁰ after Edson had begun his work, she appealed to church members: “No human mind should seek to draw the line between the colored and the white people. Let circumstances indicate what shall be done, for the Lord has His hand on the lever of circumstances. As the truth is brought to bear upon the minds of both colored and white people, as souls are thoroughly converted, they will

become new men and women. . . . Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away.”⁶¹

Ellen White closed the first of the ten-article series with an appeal and caution: “As a people we should do more for the colored race in America than we have yet done. In the work we shall need to move with carefulness, being endowed with wisdom from above.”⁶² The remaining nine articles reemphasized the general concepts of the first article with several suggestions as to how White families should move to the southern states to share with the Blacks their knowledge of agriculture and other trades. The goal was to lead Blacks into their own self-help programs.

But time and circumstances soon changed. The closing years of the nineteenth century and the first decade of the twentieth saw whatever gains the Blacks enjoyed since emancipation reversed with a vengeance. The shameful, rigid, system of segregation emerged during this period, beginning what has been called the “betrayal of the Negro.” Some refer to this period as “the long dark night,” lasting to 1923.⁶³ In 1913, the President of the United States was still segregating federal office buildings in the nation’s capital. In 1890 Mississippi led the way in eliminating the Blacks’ right to vote; seven states soon followed. Lynching became a Southern racial phenomenon; some Blacks were burned at the stake. Major race riots occurred in both North and South.

Did Ellen White contradict herself? Did she set her sails depending on how the wind was blowing when she told church members, White and Black, in

1908 that Blacks should not expect or demand social equality and that Blacks and Whites should worship in segregated buildings? That surely sounds like a different Ellen White from the bold, clear-eyed leader in the first-half of the 1890s!

The answer to such criticism of Ellen White lies in observing several facts: (1) Her son, Edson, during this period, was demonstrating the principles that his mother had encouraged. He and his associates were working during the darkening shadows when “Jim Crow” racial segregation was sweeping the South. Edson’s mother kept close contact with him and from this correspondence we can understand where her heart was. Almost singlehandedly, mother and son, during the most difficult times showed the Adventist Church how to begin work in the southern states.

(2) The rapidly changing circumstances in the southern states required timely, unambiguous counsel from the messenger of God who was able to see the big picture developing. Ellen White never advocated inviting the time of trouble before its time.⁶⁴ She recognized that the dawn of a better day would eventually brighten that dark night of shameful Black oppression but that “for this time” they must be “wise as serpents, and harmless as doves.” The cautionary measures Ellen White advocated were “to be followed until the Lord shows us a better way.”⁶⁵ She proclaimed courage because “God is laying bare His arm to do a mighty work in this mission field within the borders of our own land.”⁶⁶

(3) Ellen White’s counsel during this appalling period in the history of the

United States reflects more than human wisdom. Flexibility is a mark of wisdom when time and circumstances change. Living in Australia prevented her from reading the daily newspapers of that period. Yet, she saw clearly the implications of the new oppression of Blacks. Evangelistic work for Whites was in jeopardy if “wrong” moves in working for the Blacks were adversely interpreted by the Whites. And Blacks would be in greater jeopardy if unsympathetic Whites thought Blacks were stepping “outside” of their social sphere in responding to White evangelists.⁶⁷ The larger picture that Ellen White always kept before the church was to honor God by steady progress in reaching honest seekers, White or Black, even though the pace, at times, slowed to allow for immediate circumstances. Her prediction that times would change certainly gave hope to those struggling during the dark night.

(4) Ellen White’s instruction to the church, by counsel and example, paved the way for Adventists to work in the southern states when circumstances would change: (a) She believed in the equality of all races; (b) She clearly did not foster the prevailing belief on the part of many in her day that the Black race was genetically inferior. Often she would point out: “You will meet with deplorable ignorance. Why? Because the souls that were kept in bondage were taught to do exactly the will of those who call them their property, and held them as slaves. . . . Now, there are those who are intelligent. Many have had no chance who might have manifested decided ability if they had been blessed with opportunities such as their more favored brethren, the White people, have had.”⁶⁸ In other words, remove the bondage and inevitable results of slav-

ery, give Blacks the same opportunities as Whites, and so-called ignorance would vanish as a consequence.

Ellen White would have been better understood on race relations through the years if the totality of her statements had been studied in the context of their time. Adventist racial tensions would have been greatly reduced if her lucid principles had molded personal and organizational decisions. Otis B. Edwards, a long-time Black educator, may have said it best: “Perhaps the greatest stimulus to missionary efforts for the Negro came . . . from Mrs. Ellen G. White.”⁶⁹

ENDNOTES

1. *Life Sketches of Ellen G. White*, p. 289.
2. Probably the Sabbatarian Adventists numbered no more than 100 in 1849. By 1852, numbers increased to 250; by 1863, when the Seventh-day Adventist Church was organized, members numbered 3,500.—Bull and Lockhart, *Seeking a Sanctuary*, pp. 111, 112.
3. Damsteegt, *Foundations*, pp. 163, 164.
4. See Chapter 44, “The Shut Door—a Case Study.”
5. Damsteegt, *Foundations*, p. 295.
6. *Ibid.*, p. 295.
7. *Ibid.*, p. 296. “In this mission of restoration the concept of God’s mission was recognized while man’s function was placed in the context of a divine-human cooperation.”—*Ibid.*
8. *Ibid.*, p. 270.
9. Bull and Lockhart, *Seeking a Sanctuary*, p. 117.
10. Spalding, *Origin and History*, vol. 2, p. 194; Gottfried Oosterwal, “Continuity and Change in Adventist Mission,” in Vern Carner and Gary Stanhiser, *The Stature of Christ* (Privately published, Loma Linda, CA, 1970), pp. 45-57.
11. *Review and Herald*, Feb. 3, 1859, p. 87.
12. *Review and Herald*, April 16, 1872, p. 138; July 16, 1872, p. 36.
13. *Life Sketches*, p. 125.

14. Spalding, *Origin and History*, vol. 2, p. 195; Loughborough, GSAM, p. 275.

15. Maxwell, *Tell It to the World*, pp. 158-164; Schwarz, *Light Bearers*, pp. 142-144; SDAE, vol. 10, p. 428.

16. Maxwell, *Tell It to the World*, pp. 165-173; Schwarz, *Light Bearers*, pp. 144-147.

17. Schwarz, *Light Bearers*, pp. 147-148.

18. *Life Sketches*, p. 204.

19. *Ibid.*, pp. 208-209.

20. D. A. Delafield, *Ellen G. White in Europe, 1885-1887* (Washington, D.C.: Review and Herald Publishing Association, 1975).

21. "Some who have entered these missionary fields have said: 'You do not understand the French people; you do not understand the Germans. They have to be met in just such a way. But I inquire, Does not God understand them? Is it not He who gives His servants a message for the people? . . . Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christlike. . . . Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified. . . . Look to Jesus, brethren; copy His manners and spirit, and you will have no trouble in reaching these different classes. We have not six pat-

terns to follow, nor five; we have only one, and that is Christ Jesus. . . . I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists.”— *Testimonies*, vol. 9, pp. 179-181.

22. Christian, Fruitage of Spiritual Gifts, pp. 161, 162. “For many, many years, our members and their children in England, Switzerland, Norway, Denmark, and Sweden, never tired of telling about Mrs. White. And when now and then in later years a few disloyal ones ridiculed and belittled the gift of prophecy and the servant of God, our people said: ‘We know better. We heard her speak. We have seen her humble, godly, inspiring life. We have her books, and they agree with the Bible and deepen our love for Jesus.’”

23. *Testimonies*, vol. 9, p. 107.

24. Maxwell, *Tell It to the World*, pp. 174-183; Emmet K. Vandevere, “Years of Expansion, 1865-1885,” in Land, *Adventism in America*, pp. 87-94; Schwarz, “The Perils of Growth, 1886-1905,” in Land, *Ibid.*, pp. 116-119; Spalding, *Origin and History*, vol. 2, pp. 191-212.

25. Manuscript 34, 1887, cited in *Bio.*, vol. 3, p. 369.

26. *Testimonies*, vol. 4, p. 437-448. Students at Battle Creek College should “reach a higher standard of intellectual and moral culture” than could be found in “any other institution of the kind in our land.”— *Testimonies*, vol. 4, p. 425.

27. *Review and Herald*, May 24, 1877, p. 164.

28. *Testimonies*, vol. 4, p. 321.

29. *Evangelism*, p. 126; Delafield, Ellen G. White in Europe, p. 99.

30. *Evangelism*, pp. 136-139.

31. *Ibid.*, p. 129.

32. *Ibid.*, p. 143.

33. *Ibid.*, p. 151.

34. *Ibid.*, pp. 145, 673.

35. *Ibid.*, p. 145.

36. *The Ministry of Healing*, p. 23.

37. *Evangelism*, p. 53. “Learn His ways. We shall gain much instruction for our work from a study of Christ’s methods of labor and His manner of meeting the people. . . . The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to Him.”—*Ibid.*, p. 53.

38. *Ibid.*, pp. 59, 172, 339, 340, 162, 304; *The Desire of Ages*, p. 253.

39. *The Ministry of Healing*, pp. 22-24.

40. *Evangelism*, p. 55.

41. *Ibid.*, p. 56.

42. *Ibid.*, p. 57.

43. *Ibid.*, p. 446; “Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned.”—*Ibid.*, p. 442.

44. *Welfare Ministry*, p. 164.

45. Temperance/health sermons “will be an agency through which the truth

can be presented to the attention of unbelievers. They will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation.”—*Evangelism*, p. 514.

46. *Evangelism*, pp. 384-428; see Howard B. Weeks, *Adventist Evangelism in the Twentieth Century* (Washington, D.C.: Review and Herald Publishing Association, 1969).

47. *Ibid.*, pp. 401, 402.

48. Robinson, Ella M., S. N. Haskell, *Man of Action*, (Washington, D.C.: Review and Herald Publishing Association, 1967), pp. 177-195. One of Ellen White’s evangelistic principles that the Haskells took seriously was: “If one half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising.”—*Evangelism*, p. 430.

49. *Testimonies*, vol. 9, pp. 97-108; Review and Herald, July 1, 1909.

50. Letter 58, 1910, cited in Bio., vol. 6, p. 225; MR, vol. 6, pp. 73-77; vol. 10, pp. 362-364.

51. Valentine, *The Shaping of Adventism*, pp. 197-214.

52. Letter 68, 1910, cited in Bio., vol. 6, p. 229; pp. 219-230; MR, vol. 19, pp. 123, 124.

53. Schwarz, *Light Bearers*, pp. 336-341.

54. Schwarz, *Ibid.*, p. 235.

55. For consistency, in this volume we refer to African-Americans as Blacks, even as we refer to Caucasians as Whites. In his illuminating 1970 book on

Adventist race relations, Ron Graybill discussed the various terms that designate the two major races in the United States: “Ellen White generally used the term ‘colored’ in reference to those of African descent, but also ‘black’ and ‘Negro.’ Sometimes she even referred to them as the ‘Southern race’ or the ‘Southern people,’ just as she used ‘Southern work’ and ‘Southern field’ for ‘the work for the colored people’ in the South.”—*E. G. White and Church Race Relations* (Washington, D. C.: Review and Herald Publishing Association, 1970), p. 11.

56. *The Southern Work* (Washington, D.C.: Review and Herald Publishing Association, 1966), p. 10.

57. *Ibid.*, pp. 12-18.

58. Schwarz, *Light Bearers*, p. 236.

59. *Ibid.*, pp. 237-242.

60. *Review and Herald*, Apr. 2, 1895, Nov. 26 to Dec. 24, 1895 Jan. 14 to Feb. 4, 1896; also found in *The Southern Work*, pp. 19-65.

61. *Review and Herald*, April 2, 1895, p. 210.

62. *Ibid.*

63. Graybill, *Ellen G. White and Church Race Relations*, p. 18. During this darkening night for the southern Blacks, in 1908 Ellen White wrote admonitions that have alarmed some people who read them in later years without understanding the frightening changes that had occurred subsequent to her strong, positive statements of 1895. For example, she reminded leaders that, from Australia years before, she had warned of the erupting color line crisis

and how it would soon affect evangelistic work in the southern states. She cautioned: “Workers were to make no political speeches, and that the mingling of whites and blacks in social equality was by no means to be encouraged. . . . I said plainly that the work done for the colored people would have to be carried on along lines different from those followed in some sections of the country in former years. Let as little as possible be said about the color line, and let the colored people work chiefly for those of their own race. In regard to white and colored people worshipping in the same building, this cannot be followed as a general custom with profit to either party—especially in the South. . . . This is particularly necessary in the South, in order that the work for the white people may be carried on without serious hindrance. Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshipping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way. . . . As time advances, and race prejudices increase, it will become almost impossible, in many places for white workers to labor for the colored people. . . . White ministers and colored ministers will make false statements, arousing in the minds of the people such a feeling of antagonism that they will be ready to destroy and to kill. . . . Let us follow the course of wisdom. . . . The time has not come for us to work as if there were no prejudice. . . . If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God’s work, refrain from doing these things. . . . All

things may be lawful, but all things are not expedient.”—*Testimonies*, vol. 9, pp. 199-215.

64. “Let our workers be careful to speak guardedly at all times and under all circumstances. Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men’s souls.”—*Testimonies*, vol. 6, p. 395.

65. *Testimonies*, vol. 9, pp. 214, 215, 207.

66. *Ibid.*, p. 225.

67. The experiences of Edson White became a living (and frightful) experiment in testing the White hostility toward “outsiders” who were urging the improvement of the Blacks. See Graybill, *Ellen G. White and Church Race Relations*, pp. 53-69.

68. Letter 80-a, 1895, cited in Graybill, *Ellen G. White and Church Race Relations*, pp. 108, 109.

69. “Origin and Development of the SDA Work Among Negroes in the Alabama-Mississippi Conference,” unpublished M. A. thesis, Andrews University, August 1942, p. 21.

Source: Herbert E. Douglass, 1984, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*. Pacific Press Publishing Association
www.whiteestate.org/books/mol/Chapt19.html

7. THE FIRST BATTLE OF BULL RUN (MANASSAS, VIRGINIA, JULY 21, 1861)

FACTS: Date of war: July 21, 1861; Location: Fairfax County and Prince William County, Virginia; Outcome of War: Confederate victory

On July 21, 1861, the First Battle of Bull Run occurred. It was the first real major conflict of the American Civil War. A Union army, consisting of 28,000 men, commanded by General McDowell, fought 33,000 Confederates under General Beauregard. The Union army, under pressure to crush the rebellion in the South, marched towards Richmond, but met the Confederate forces coming north from Manassas, a Southern base.

At the beginning of the five hour battle the Union soldiers had the Confederates on the retreat, except for one brigade commanded by General Jackson. Due to Jackson's ability to hold his ground and his stubbornness, the men saw him similar to a stone wall, hence the nickname "Stonewall" Jackson. Thanks to Jackson the Confederates were able to hold out until General Johnston showed up with 9000 reinforcements to help out Beauregard near Henry House Hill. The arrival changed the course of the battle and soon the Union soldiers were fleeing back to Washington. However, because of the disorganization of Beauregard's army, they could not pursue McDowell any further.

The battle proved that this was not going to be a one sided war for either side, as was predicted. The casualties soared to 2,900 killed, wounded, captured, or missing for McDowell's army and 2,000 for Beauregard's. The battle spurred a sense of victory in the South, pushing them on, and in the North a feeling for revenge.

If the war had turned out to be of short duration, Bull Run would have been a disaster for the Union. But if, as now seemed more plausible, a long and nasty war was inevitable, that battle had a curiously salutary effect for the Union side. It provided a wake-up call for those optimists—like Seward or even Lincoln—who had hoped for or counted on a quick result.

David Detzer, *Donnybrook*

Bull Run was a turning point in the American Civil War ... in the sense that the battle struck with impelling force upon public opinion at home and abroad, upon Congress, and upon the commander-in-chief. It framed new patterns of thought and led to far-reaching changes in the conduct of the war. The failure at Bull Run inspired a second Northern rising. Volunteering accelerated, 90-day men reenlisted, states rushed fresh regiments forward in plentitude. ... As they realized victory would not come readily, a new mood fastened upon Northerners. An iron resolve entered the Northern soul.

James A. Rawley, *Turning Points of the Civil War*

8. THE CIVIL WAR VISION, “THE VEIL,” JANUARY 12, 1861, BY ROGER W. COON

The majority of Ellen White’s visions were probably recorded fairly soon after the prophet received them. Sometimes, however, there might be a delay of days, weeks, or even months, in the writing out of details. This was the case of the 1890 Salamanca vision in New York, and the 1894 “plowed furrow” vision of an incident on land that later became Avondale College’s campus in Australia.

Occasionally the Lord’s messenger never did get around to writing out a comprehensive account of a vision at all, in which case we today are dependent upon the records of an eyewitness. A good example of this category would be the first health reform vision, given in the autumn of 1848. It was reported by her husband, James White, some 22 years later, in an article in the November 8, 1870, edition of the *Review and Herald*.¹

So also with the background and contents of Mrs. White’s first vision revealing important information concerning the yet-future U.S. Civil War. That vision was received at Parkville, St. Joseph County, Michigan, on Sabbath, January 12, 1861.

Fortunately, SDA historian J. N. Loughborough was present on the latter occasion. He provides a detailed account in his first book, *Rise and Progress of the Seventh-day Adventists*. Although this work was not published until

1892, we may presume that Loughborough wrote down the incident immediately after it took place. In his preface the author states unequivocally, “Since November 1853 I have kept a diary of daily occurrences. The narrative [in this book] from that date is from the record of this diary.”²

Parkville is a small village some 30 miles south of Battle Creek,³ a town so insignificant that today it does not even appear in the Rand McNally Road Atlas map of the state of Michigan.⁴

J. N. Andrews and J. N. Loughborough conducted an evangelistic campaign in Parkville in 1859,⁵ and as a result raised up a small company. That group is identified in the Seventh-day Adventist Encyclopedia as “the first legally organized SDA church,” referring to a ceremony that took place on May 13, 1860.⁶

Since the corporate name “Seventh-day Adventist” was not adopted until October 1, four and a half months later,⁷ at “one of the most significant SDA gatherings up to that time,”⁸ this congregation was obliged to choose its own name. Their “articles of association” reveal that they selected the rather cumbersome title of “Parkville Church of Christ’s second advent: taking the Bible as the rule of our faith and discipline!”⁹

Doubtless with tongue in cheek, Loughborough, in reporting the event, gently suggested that “perhaps a more appropriate name will be chosen by us as a people; but the church at Parkville concluded to take this name for the present.”¹⁰

A church edifice was constructed subsequently, and an announcement of dedication services, set for January 11 and 12, 1861, duly appeared in the col-

umns of the Review and Herald. It invited top church leaders to attend, “and as many more as can come.”¹¹ At the time appointed, an impressive array of church officials appeared to grace the occasion: James and Ellen White, J. H. Waggoner, Uriah Smith, and Loughborough himself.¹² A “large congregation” assembled to hear them and to enjoy the festivities.¹³

Waggoner, who had written three books on SDA doctrine before 1860 (reportedly “with clarity and precision”), and who was also known to be an “eloquent” speaker,¹⁴ was chosen to preach the sermon. James White offered the dedicatory prayer. Ellen followed with “a very powerful exhortation.” Moments after she had sat down she was taken off in vision, the duration of which was reported to be “some 20 minutes or more.”¹⁵

A Spiritualist Discomfited

Present in the congregation at Parkville that Sabbath was a Dr. Brown, who was a local physician and a spiritualist. (Such practitioners, which flourished in Mrs. White’s day, were generally known either as “electric physicians” or as “magnetic healers.”)¹⁶ Dr. Brown had moved to this town in the interim between the close of Loughborough’s 1859 evangelistic campaign and the dedication of the church’s new edifice on January 12, 1861.¹⁷

Interestingly, Brown had sent out his own personal invitations to fellow mediums to attend the dedication, when it became known that Mrs. White would attend and speak. His announcement included these words:

“Mrs. White is to be there, and you will hear something good, for she consults with a higher grade of spirits than we do. . . . If Mrs. White comes, she will

probably have a vision. If she does, I know just what it is, as a physician; and if she has a vision, I will bring her out of it in a minute.”¹⁸

While Ellen was in vision her husband stepped forward, as he so often did under similar circumstances, and explained the background and nature of his wife’s experience. He invited any present who wished to examine her to do so. This not only provided graphic demonstration of the fact that the supernatural was presently at work, but it also served to destroy the credibility of critics who continued to hurl charges of fraud at the Whites.

Witness Loughborough picks up the story at this point: “Just then someone in the back part of the house, where the doctor stood, said, ‘Doctor, go ahead and do what you said you would.’ We knew not, as yet, what that meant. Brother White, on learning that there was a doctor in the house, invited him to come forward.

“The doctor started in a confident, pompous manner; but when he was about halfway down the aisle, he suddenly stopped, turned deathly pale, and began to shake from head to foot. Brother White urged him to come forward, and he advanced about half of the remaining distance, but stopped in more terror than before.

“Brother White then went to the doctor, put his hand on his shoulder, and urged him forward. The doctor made a careful but hasty examination of the pulse, heart, and breath, and said, ‘Elder, her heart and pulse are all right, but there is not any breath in her body.’ Of course, he found a different case than he expected.

“When he had finished his examination, he made all haste for the door, trying to get out of the house. Those at the door would not let him out, but said, ‘Go back, and do as you said you would.’ Brother White, seeing the man trying to get out, said, ‘Doctor, please report to the audience the result of your examination.’ The doctor said, ‘Her heart and pulse are all right, but there is not a particle of breath in the woman’s body.’

“The people near the door said, ‘Doctor, what is it?’ He replied, ‘God only knows. Let me out of this house.’ They stood back from the door, and he fled. We saw no more of him in our meetings.”¹⁹

Judge Osborne, who was present, then said to Loughborough, “It was evident to all of us that the spirit that controlled the doctor as a medium, and the Spirit that controlled Mrs. White in vision, had no sympathy with each other. The doctor’s actions made us think of the evil spirits that wanted to know if the Lord had come to torment them before their time [see Matt. 8:29].”²⁰

What the Prophet Saw

What did Mrs. White see in this vision (for she was totally oblivious to the excitement created by Dr. Brown and those who were baiting him during this 20-minute vision)?

After coming out of vision, Mrs. White addressed the congregation, according to eyewitness Loughborough, and said: “There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of states are going to join that state, and there will be a most terrible war.

“In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another].

“Then I saw the field after battle, all covered with the dead and dying. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish.”²¹

Then, surveying her audience, Ellen slowly added a foreboding note: “There are those in this house who will lose sons in that war.”²²

It is important at this point to place this vision and its content in a chronological context:

“December 20, 1860—South Carolina secedes from the Union.

- January 9, 1861—Mississippi secedes.
- January 10, 1861—Florida secedes.
- January 11, 1861—Alabama secedes.
- January 12, 1861—Ellen White’s vision at Parkville, Michigan.
- January 19, 1861—Georgia secedes.
- January 26, 1861—Louisiana secedes.
- February 1, 1861—Texas secedes.
- February 4, 1861—Constitution of Confederate States of America drafted.
- February 18, 1861—Jefferson Davis inaugurated president of the C.S.A.
- March 4, 1861—Abraham Lincoln inaugurated president of the U.S.A.

- April 12, 1861—C.S.A. military fires on Fort Sumter at Charleston, South Carolina.
- April 15, 1861—Lincoln calls for Union troops to retake Fort Sumter. The C.S.A. regards this act as a declaration of war. Virginia, Arkansas, North Carolina, and Tennessee subsequently join the Confederates.

When Ellen White received her first vision of the U.S. Civil War on January 12, 1861, she, as everyone else in the nation, was aware that South Carolina had seceded from the Union 23 days earlier. However, she may or may not have known of the secession of Mississippi, Florida, and Alabama during the three days immediately preceding her Sabbath vision at Parkville.

It matters little, however, for the firing on Fort Sumter by the Confederate forces—generally considered by American historians as the opening of the Civil War—was still exactly three months future from the day of this vision.

Contemporary Public Opinion

The majority of American historians would probably agree that on the day of her vision the prevailing mood in the North—the “conventional wisdom”—was to the effect that there would most likely be no civil war and if there were, it would be an exceedingly short one, with Union forces winning a quick victory that would summarily end it all.

Illustrative of this attitude (as well as helping to shape it) was Hinton Rowan Helper’s 1860 book *The Impending Crisis of the South*. In a calculated manner it sought to reinforce Northern prejudices that their Southern adversaries

were a cloddish, doltish race, with little mechanical aptitude, and virtually incapable of illustrious deeds.

He described a Southern funeral in which the hearse was from the North, the harness on the horses was from the North, the coffin was from the North, as was also the horsewhip in the hands of the driver of the hearse!²³

Also influential were the published views of Horace Greeley, who editorialized in his *New York Tribune* in late 1860 that it was preposterous for South Carolina to think of separation from the Union.

He told the story of a Scot lad who had made a hole in his neighbor's backyard hedge, the better to slip through and steal fruit from the neighbor's orchard. As the lad began to emerge on the other side, the owner—till now hidden from view—cried out, “Where are you going, sonste?” Whereupon the boy began a retreat as he called out, “Going back again.”

The point was clear; but in case the reader missed it, Greeley made the application: All that was necessary was for someone “with the sternness of Jackson” to say, “South Carolina, where are you going?” And they allegedly would quickly reply, “Back again into the Union!”²⁴

For good measure, the next week Greeley continued his harangue: “Talk of South Carolina going out of the Union! A few old women with broomsticks could go down there and beat out all of their rebellion!”²⁵

Indeed, after war with the North seemed inevitable, Lincoln clearly envisaged a brief campaign. In his appeal mobilizing militia regiments from loyal states to snuff out this “insurrection,” he sought only 75,000 troops, and those were called up for only a mere 90 days.²⁶

In the face of all this “no war” or “quick war” popular sentiment, Ellen White, three months to the day before war actually broke out, made three predictions: 1. There would be war. 2. It would be a long war (large armies on both sides, extremely heavy casualties, prisoners of war languishing in enemy camps, etc.). 3. Parents in her immediate audience that day would lose sons in that war.

Predictions Fulfilled

The history of the Civil War is today so well known by Americans that documentation of the fulfillment of her first two points seems superfluous. Concerning the third, Loughborough reports two incidents in which he was personally involved, which are both interesting and germane.

1. Almost exactly one year after the Parkville church dedication, Loughborough returned there for another speaking engagement. Present with him were two men who had heard Ellen White’s prediction of a certain, long war, with local SDA families suffering casualties. Their immediate reaction to her words had been total disbelief. Now, a year later, they simply sat there with their heads in their hands sobbing aloud, as Loughborough reminded the congregation of the earlier prediction.

Only six weeks previously one of these men had buried his only son, a victim of the war. The man sitting beside him had lost a son in the war and had a second one facing an extremely doubtful future in a rebel prisoner of war camp.²⁷

2. In the autumn of 1883, more than 20 years following Ellen White's prediction of war and tragedy, Loughborough again returned to Parkville, this time to seek out the layman who had served as local elder in 1861 and who was present at the dedication.

"Do you remember her prediction?" he inquired.

"Yes."

"Will you tell me how many you know who were in the house that day who lost sons in the war?"

Whereupon the elder briefly reflected, and then named five families who had so suffered, adding that if he had recourse to his records, which were at home, he thought there might be an additional five families in this category.²⁸

In 1891, in preparation for publication of his first history of the SDA Church, Loughborough sought out Martha V. Ensign, then living in Wild Flower, Fresno County, California. From her Loughborough obtained a signed affidavit attesting to the veracity of his account of the prediction and its tragic subsequent fulfillment. Signed on January 30, 1891, the affidavit was published in chapter 21 ("The Civil War in the United States") of the *Rise and Progress of the Seventh-day Adventists*.²⁹

As the Civil War progressed, Ellen White was given more visions dealing with that conflict.

Second Civil War Vision

On August 3, 1861, less than eight months after the first Civil War vision,

Mrs. White was given an updated view of the conflict while attending a conference of SDA leaders and members at Roosevelt, New York. That date was a day nationally set aside for “humiliation, fasting, and prayer” on behalf of the war effort. In “Slavery and the War,” subsequently published in the first volume of *Testimonies for the Church*, she made these particular points:

1. Slavery was a “sin,” and laws upholding it were “in direct opposition to the teaching of Christ.”³⁰

2. God was using the Civil War to punish both sides—the South “for [practicing] the sin of slavery”: and the North “for so long suffering its overreaching and overbearing influence.”³¹

3. Those who still expected a short war, with the North “to strike a [decisive] blow and end the controversy,” would be both surprised and disappointed.³²

4. Both North and South were deceived concerning each other. Southerners, in reality, “are better prepared for war than has been represented,” with “most of their men” being “well skilled in the use of arms, some . . . from experiencing in battle”: in this “they have the advantage of the North.” On the other hand, Southerners “have not, as a general thing, the valor and the power of endurance that Northern men have.”³³

5. If the North had taken “active measures” when hostilities first broke out, “this rebellion would have been speedily crushed out.” As it had not, however, the South utilized the time to strengthen its position militarily, until “it has become most powerful.”³⁴

6. Proslavery men and “traitors” in the North, professedly in favor of the

union, were extremely influential in government decision-making circles; and some of the actions taken “even favor the South.”³⁵

7. By far the most amazing revelation in this vision concerned the mysterious and “disastrous battle” at Manassas Junction, Virginia. This battle is known in Union military circles as the “first Battle of Bull Run”: among Confederates it is known as the “First Battle of Manassas.”³⁶ (Many Civil War battles have two names; the Confederates tended to name them after the nearest civilian settlement, while Northerners generally preferred to name them after the nearest body or stream of water!)³⁷

An Incredible Revelation

First Bull Run/Manassas was the first major land battle of the Civil War. It was fought near Washington, D.C., in northern Virginia, on July 21, 1861, by armies of nearly equal strength. In vision Ellen White witnessed this “disastrous” battle, characterizing it as “a most exciting, distressing scene.”³⁸

While both North and South suffered horrendously large casualties, at one point the North was pushing ahead when “an angel descended” from heaven to the battlefield “and waved his hand backward. Instantly there was confusion in the ranks. It appeared to the Northern men that their troops were retreating, when it was not so in reality, and a precipitate retreat commenced. This seemed wonderful [amazing] to me.”³⁹

Then her angel explained that “God had this nation in His own hand, and would not suffer victories to be gained faster than He ordained.” The North

was not to be allowed to win a quick, decisive battle, thus ending the war abruptly, because it was to be punished for condoning slavery before the war and also for not making abolition the principal ethical issue in the war.⁴⁰

(At first Lincoln was entirely willing to permit the continuation of slavery, if the Union might thereby be preserved. It was not until January 1, 1863—two years later—that he finally came to the point of making abolition the main stated purpose of the war and issued the Emancipation Proclamation.)

As God “would not permit” an early Northern victory, He “sent an angel to interfere. The sudden falling back of the Northern troops is a mystery to all. They know not that God’s hand was in the matter.”⁴¹

Many American Civil War historians recognize a mysterious element in this battle, though understandably, virtually all fail to see a supernatural element in its genesis.

Samuel Eliot Morison and Henry Steele Commager, in their highly respected *Growth of the American Republic, 1000-1865*, characterize this battle as “a scene of extraordinary confusion. For hours it was anyone’s battle, although the famous stand of the Stonewall Virginia brigade probably averted a Union victory. Union retreat turned to rout.”⁴²

Extraordinary confusion! This was the very word Ellen White employed in 1861 to describe the scene, after the arrival and interference of the angel!

C.S.A. Lt. Col. W. W. Blackford’s personal account of the day’s developments supports the account of Ellen White—minus, of course, the descend-

ing angel. He had been with “Stonewall” Jackson’s forces when, at about 4:00 p.m., “the battle raged with unabated fury. The lines of blue were unbroken and their fire was as vigorous as ever while they surged against the solid walls of gray, standing immovable in their front.”

Blackford’s attention was momentarily distracted in another direction, when he heard someone shouting, “Look! Look!” He looked back, and “what a change had taken place in an instant. Where those well-dressed, well-defined lines, with clear spaces between, had been steadily pressing forward, the whole field was a confused swarm of men, like bees, running away as fast as their legs could carry them, with all order and organization abandoned. In a moment more the whole valley was filled with them as far as the eye could reach.”⁴³

Yale University’s Ralph H. Gabriel reports tersely, “The Federal assault at first succeeded. The Confederates gave ground and even showed signs of incipient demoralization.” But then suddenly, inexplicably, a Southern victory.

Third Civil War Vision

On January 4, 1862, some 51 weeks after her first vision on the subject, Ellen White was given her third revelation on the conflict. At this time she was residing in Battle Creek. “I was shown some things in regard to our nation,” she soberly reported. They included the following points:

1. Buchanan’s administration, which preceded Lincoln’s, actually planned and enabled the South to steal Northern weapons of war, so that when hostili-

ties broke out the South would be better prepared than the North! ⁴⁷

2. The North did not understand the deep feelings of contempt and hatred the South bore toward them because of its interference in abolition, nor the depth of Southern determination to maintain their “peculiar institution” at all costs. ⁴⁸

3. Despite pious mouthings in the North concerning the integrity of the Union, slavery “alone . . . lies at the foundation of the war,” ⁴⁹ in the estimate of Heaven.

4. After one year of war the North was no nearer to victory than when it began (the clear implication being that God would not allow a Northern victory until slavery—not merely the preservation of the Union—was the number one issue). And all accumulated loss of life and property in the war thus far was therefore a tragic waste. ⁵⁰

5. Incredibly, proslavery Northern military commanders deliberately exposed antislavery soldiers and officers to hostile fire, and then drew back, so that death would silence their voices and activities! ⁵¹

6. Since the North had not yet made abolition the issue, all its official governmental appeals for national fasting by the populace and days of prayer in support of the war effort were—in the eyes of God—“an insult to Jehovah. He accepts no such fasts.” ⁵²

7. Had abolition been the main goal of the North, Great Britain (whose parliament had prohibited the slave trade in 1807, and abolished slavery in the

British colonies between 1834 and 1840)⁵³ would have sided with the Union. Now, however, the British sought their own national interests and were considering siding with the South.⁵⁴

8. Finally, ominously, Ellen White declared, “This nation will yet be humbled into the dust.”⁵⁵

Role of Spiritualism

God’s angels were not the only ones directly involved in the American Civil War. Satan and his angels played a major role too. In “The Rebellion,”⁵⁶ published in early 1863⁵⁷ and based upon an undated vision, Mrs. White reiterated many points made in earlier statements, but this time added an entirely new element: the military were riddled with spiritualism.

“Very many men in authority, generals and officers, act in conformity with instruction communicated by spirits. The spirits of devils, professing to be dead warriors and skillful generals, communicate with men in authority and control many of their movements. One general has directions from these spirits to make special moves and is flattered with the hope of success. Another receives directions which differ widely. . . . Sometimes those who follow the directions given obtain a victory, but more frequently they meet with defeat.

“The spirits sometimes give these leading men an account of events to transpire in battles in which they are about to engage, and of individuals who will fall in the battle. Sometimes it is found to be as these spirits foretold, and this

strengthens the faith of the believers in spiritual manifestations. And again it is found that correct information has not been given, but the deceiving spirits make some explanation, which is received. The deception upon minds is so great that many fail to perceive the lying spirits which are leading them on to certain destruction.

“The great leading rebel general, Satan, is acquainted with the transactions of this war, and he directs his angels to assume the form of dead generals, to imitate their manners, and exhibit their peculiar traits of character. And leaders in the army really believe that the spirits of their dead friends and of dead warriors, the fathers of the Revolutionary War, are guiding them.”⁵⁸

Again, “Satan has, through his angels, communicated with officers . . . [who have] given up their own judgment and have been led by these lying spirits into very difficult places, where they have been repulsed with dreadful slaughter. It suits his satanic majesty well to see slaughter and carnage upon the earth. He loves to see the poor soldiers mowed down like grass.

“I saw that the rebels have often been in positions where they could have been subdued without much effort; but the communications from the spirits have led the Northern generals and blinded their eyes until the rebels were beyond their reach. And some general would rather allow the rebels to escape than to subdue them. They think more of the darling institution of slavery than of the prosperity of the nation. These are among the reasons why the war is so protracted.”⁵⁹

Conclusion

Hundreds of years before the birth of Christ, the Old Testament prophet Amos had declared that “surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets” (Amos 3:7). God certainly did reveal many “secrets” concerning the American Civil War to His servant Ellen G. White!

NOTES AND REFERENCES

1. Mrs. White did write in 1851 that tobacco was harmful (letter 5, 1851), and in January 1854 that tea and coffee had been contraindicated by the angel (*Supplement to the Christian Experience and Views of Ellen G. White*, p. 42), but in neither instance were these counsels tied to a specific vision in the autumn of 1848. It remained for her husband to bring everything all together in his more comprehensive statement in the *Review and Herald*, Nov 8, 1870.
2. P. iii. This work was revised in 1905, under a new title, Great Second Advent Movement.
3. Bio 462
4. 990 ed.
5. J. N. Loughborough, "Sketches of the Past—No. 122," *Pacific Union Recorder*, Mar. 14, 1912. (Arthur L. White incorrectly dates this evangelistic campaign in the summer of 1860 in 1 Bio 463.)
6. RH, May 29, 1860; SDAE 1044.
7. RH, Oct. 23, 1860.
8. SDAE 1044.
9. RH, May 29, 1860 cf. SDAE 1044.
10. *Ibid.*
11. RH, Dec. 18, 1860; cited in 1 Bio 462, 263.
12. William C. White, "Sketches and Memories of James and Ellen White:

XXXVII—The Civil War Crisis,” TH, Nov. 26, 1936. (Arthur L. White omits the name of Uriah Smith in his account in 1 Bio 463.)

13. Loughborough, “Sketches of the Past—No. 121,” *Pacific Union Recorder*, Mar. 7, 1912.

14. SDAE 1564.

15. Loughborough, “Sketches...No. 121.”

16. “Shall We Consult Spiritualist Physicians?” RH, June 27, 1882, cited in 5T 198.

17. Loughborough, “Sketches...No. 122.”

18. *Ibid.*

19. *Ibid.*, pp. 1, 2. (For carlic: accounts, cf RPSDA 97, 98; GCB 1893, p. 60; and CSAM 210, 211.)

20. *Ibid.*, p. 2.

21. RPSDA 236, 237; cf. GSAM 338; GCB 1893, p. 60; “Sketches...No. 121 “Martha D. Amadon, who saw Mrs. White in vision upon a number of occasions, wrote down her recollections on Nov. 24, 1925, at the age of 91 years. She recalls two visions, (a) “the year before the civil war’ [1860] and (b) “the last year of the war’ [1863]. In the former, Mrs. White spoke in a tent, which would seat about 50, pitched in a pasture by Martha’s father, John Byington (in 1863 he would become the first president of the first SDA General Conference). At that meeting Mrs. White is reported to have predicted, “The country will be deluged with blood.” The White Estate is unable to confirm the authenticity of this memory statement. The event, if indeed it occurred at

all, would have had to take place at least one year earlier than Mrs. Amadon dates it. At her advanced age such confusion as regards dates is a quite understandable.

22. *Ibid.*

23. Cited in Loughborough, "Sketches...No. 121" cf. RPSDA 235, 236.

24. *Ibid.*

25. *Ibid.*

26. "First Battle of Bull Run," *Encyclopedia Americana* (1983), vol. 4, p. 758; "Civil War," *Ibid.*, vol 6, p. 786.

27. GCB 1893, p. 60.

28. RPSDA 238, 239.

29. *Ibid.*, p. 237.

30. IT 264.

31. *Ibic.*

32. *Ibid.*

33. *Ibid.*, p. 266.

34. *Ibid.*, pp. 267, 268.

35. *Ibid.*, p. 268

36. "First Battle of Bull Run," *Encyclopedia Americana*.

37. "Civil War," *World Book Encyclopedia* (1990), vol. 4, 625.

38. IT 266

39. *Ibid.*, p. 267.

40. *Ibid.*, p. 268

41. *Ibid.*

42. New ork: Oxbord University Press, 1942, pp. 664, 665.

43. *War Years With Job Stuart* (New York: Scribner and Sons, 1946), pp. 32-35; cited in 2Bio 36-38 (cf. DF956).

44. "First Battle of Bull Run," *Encyclopedia Americana*.

45. "Civil War," *World Book Encyclopedia*, pp. 614-635, esp. p. 626.

46. "U.S. Civil War," *Academic American Encyclopedia* (1983), vol. 5, pp 15-34; "Battles of Bull Run," *ibid.*, vol.3, pp. 558, 559.

47. "The North and the South," IT 253.

48. *Ibid.*

49. *Ibid.*, p. 254.

50. *Ibid.*, p. 254, 255.

51. *Ibid.*, p. 255.

52. *Ibid.*, p. 257.

53. *World Book Encyclopedia* (1990), vol. 17, p. 505.

54. "The North and the South," 1T 258.

55. *Ibid.*, p. 259

56. *Ibid.*, pp. 355-368

57. *Ibid.*, p. 716, appendix note to p. 355.

58. *Ibid.*, pp. 363, 364.

59. *Ibid.*, pp. 364, 367.

Source: Roger W. Coon. 1992. *Great Visions of Ellen G. White*, Volume 1 (1992).

Book by Review and Herald Publishing Association

B. PHOTOGRAPHS AND PICTURES

9. Ellen White Photographs and Family Portraits



The only known photograph of Ellen White preaching. On this occasion she was speaking at the 1901 General Conference, Battle Creek, Michigan

APPENDIX: PHOTOGRAPHS AND PICTURES



James and Ellen White (1864)

THE WHITE FAMILY PHOTOGRAPHS



White Family (1865)

10. SLAVERY PICTURES, THOMAS NAST, SLAVERY PICTURES

The Thomas Nast Gallery is designed to digitally preserve Nast's slavery work for posterity. Please contact paul@sonofthesouth.net if you are interested in acquiring one of these original leafs.

Source: http://www.sonofthesouth.net/Slavery_Pictures_.htm



Thomas Nast Slavery Pictures

Thomas Nast was a staunch Abraham Lincoln supporter, defender of the Union cause in the Civil War, and strong opponent to slavery. Nast used his art to show the nation a picture of how things could be. He created the artwork below on the topic of slavery, in the days when slavery was still a thriving institution in our land. Thomas Nast's dramatic illustrations helped our nation understand the moral outrage of slavery. The images capture the important events related to slavery in the 1860s. The collection below contains all slavery artwork created by Thomas Nast during the Civil War years. Each leaf is original and over 135 years old. This artwork was critical in helping to lead our nation out of the corrupt and bankrupt institution of slavery, and onto a path of freedom and equality for all men.




Abraham Lincoln and Emancipated Slaves, April 1865

Richmond, Virginia, the Confederate capital fell on April 3, 1865. The following day, April 4, 1865, President Abraham Lincoln went to the fallen city. Throngs of slaves were in the streets, celebrating their first day of freedom, and welcoming Lincoln. Thomas Nast captured this historic event with his drawing presented at your right. This is perhaps the best portrait of Mr. Lincoln ever produced. It shows that while Lincoln was to tragically die 10 days later, he did, if only briefly, get to see the fruit of his leadership and resolve. He was able to see the grateful tears of the emancipated, and hear their cheers of appreciation. There is a fascinating story about this day, so please click on the image for the full story of the day that Abraham Lincoln walked the streets of the fallen rebel capital.



Abraham Lincoln Entering Richmond
Virginia

APPENDIX: PHOTOGRAPHS AND PICTURES

| | |
|--|---|
| <p>1864 Presidential Campaign By 1864, the country had grown weary of the long and bloody Civil War. Many began to think that the war was not worth it, and that the price of freedom was too great. George McClellan was running for president on the Democratic Party platform of "Compromise With the South," which in effect meant "Let Them Keep Their Slaves If It Will End the War." Abraham Lincoln was sinking fast, but then Thomas Nast created this illustration which changed everything.</p> |  <p style="text-align: center;">1864 Presidential Campaign</p> |
| <p>Emancipated Slave Family This 1863 Thomas Nast drawing shows a slave family reading word of the Emancipation Proclamation. The image presents the moment of joy, as the slave family realizes for the first time that they are free. This picture of the slave family achieving their freedom is a classic Thomas Nast drawing, and shows his staunch support for Abraham Lincoln, and the emancipation movement.</p> |  <p style="text-align: center;">Emancipated Slaves</p> |
| <p>Southern Plantation Slaves Being Freed This original 1863 Thomas Nast drawing shows Union troops arriving at a Southern plantation, and the ensuing emancipation of plantation slaves there.</p> |  <p style="text-align: center;">Slaves Being Emancipated on a Southern Plantation</p> |

Charge of the Buffalo Soldiers, 1863

In 1863, the Union Army began using emancipated slaves and other free black men as soldiers. This was a very controversial move, and one that did not enjoy much support in the North, or among the white troops. Thomas Nast, a visionary of his day, saw beyond the biases of the day, and saw that integration of blacks into the Union Army was a good thing. He created the illustration to your right to show that Negro Buffalo Soldiers could fight bravely alongside white troops. The image appeared in an 1863 edition of *Harper's Weekly*.



"Charge of the Buffalo Soldiers"

Runaway Slaves, 1863

This 1863 Thomas Nast illustration shows exiled Southern families, white and black, heading North, looking for refuge in the Union. The illustration is a classic Nast. A group of blacks can be seen, no doubt slaves looking for their freedom, and escaping the South with a white family.



"Runaway Slaves"

APPENDIX: PHOTOGRAPHS AND PICTURES

Injured Negro Soldier, 1865

This 1865 Thomas Nast illustration shows Columbia and an injured Negro soldier. The black man has lost his leg while serving as a Union soldier. He is pictured in his Union uniform, and he has his cap in his hand. Standing next to him is Columbia.

This is a classic Thomas Nast illustration, making the point that the freed slaves had served bravely in the Civil War. In this touching illustration, Nast is going a step further, and suggesting both citizenship, and the right to vote for emancipated slaves.



"Injured Black Soldier"

Escaping Slaves, 1863

This 1863 Thomas Nast illustration shows escaping slaves seeking refuge from Union troops. A multitude of slaves is seen approaching the Union lines. In one case a young black man can be seen carrying an older, frail black man to freedom.

This Thomas Nast piece demonstrates Nast's desire to humanize the slaves. Images such as these would have been considered shocking at the time they were created.



"Escaping Slaves"

The images above present an eye-witness view of the institution of slavery. It is clear from this slavery artwork, that Thomas Nast was a strong opponent of slavery. His images helped the country realize the brutality of slavery, helped get Abraham Lincoln elected to a second term, and helped accelerate the end to the institution of slavery in this nation.

The Thomas Nast Gallery is designed to digitally preserve Nast's slavery work for posterity. Please contact paul@sonofthesouth.net if you are interested in acquiring one of these original leafs.

Source: http://www.sonofthesouth.net/Slavery_Pictures_.htm

C. HISTORICAL SUMMARIES CONTENTS

11. Ten (10) Benefits of SDA Truths for the Freed Slave
12. Twelve (12) Categories of Ellen White's Communications on Blacks
13. Fifteen (15) Major Developments in the Early Black SDA Work (1890-1910)
14. Twenty-One (21) Lessons for the Oakwood School
15. Seventeen (17) African American Designations Used by Ellen White
16. Thirty (30) Key Persons in the Early Black SDA Work
17. Sixty (60) Prominent Blacks Contemporary with Ellen White

11. TEN (10) BENEFITS OF THE SDA TRUTH FOR THE FREED SLAVES

In the providence of God at the very time (1860s) that black people experienced freedom from the horrors of slavery, the Seventh-day Adventist Church was born and had just the system of truth that would educate and uplift this people of providence to the level that God would have them reach. The following list highlights some of slavery's legacy and God's remedies:

1. Slavery destroyed self-esteemThe Scriptures offered hope and direction
2. Slavery separated families..... Christ provided a Friend and a Savior
3. Slavery manipulated spiritual desires..... Salvation facilitated reformation and eternal life
4. Slavery encouraged abuse..... Stewardship nurtured health and wholeness
5. Slavery discouraged values..... Standards taught a positive life-style
6. Slavery bred hateful revenge..... The Sanctuary encouraged trust in God's judgment

7. Slavery forced continual labor.....The Sabbath facilitated physical and spiritual rest
8. Slavery ridiculed faith..... The Spirit of Prophecy focused on providence and protection
9. Slavery fostered spiritualism..... The state of the dead teaching pointed to the Resurrection
10. Slavery cultivated hopelessness..... The Second Coming promised deliverance

Source: Delbert W. Baker. 1996. *Telling the Story*. Loma Linda University Printing Services, pg. 4/98

12. TWELVE (12) CATEGORIES OF ELLEN WHITE'S COMMUNICATIONS ON BLACK PEOPLE

Ellen White's communications, under God, did more to facilitate the development of the black work than any other one person or factor in the Seventh-day Adventist work. The following are a breakdown of where she put the most emphasis in her communications with the Church:

- 1) 17% Methods: Where and how the church and its constituencies could cooperate in building and sustaining the work among black people.
- 2) 13% Perspectives: Appeals to the Bible, logic, common sense and the historical context to shed light on how to best evangelize the South.
- 3) 11% Appeals: Requests for funds and workers for the Southern cause.
- 4) 10% Principles: Universal truths of either a spiritual or secular nature applied to the conditions in the South.
- 5) 10% Confrontations: Criticizing white people and black people for failure to take necessary action with regards to the work in the South.
- 6) 9% Race Relations: Instruction as to how to deal with the socio-racial tensions between Southern whites and blacks.
- 7) 7% Education: Promotion of establishing schools for black people.

- 8) 6% Institutions: Stress on the importance of the development of institutions that benefited black people.
- 9) 6% Affirmations: Complimenting black people and white people for positive action.
- 10) 5% Human dignity: Communiqués that promote and increase self-esteem and self-respect in and about black people.
- 3% Problems: Statements that could be problematic to white people or black people.
- 2% Health: Promotion of medical work and health education of black people.

Source: Delbert W. Baker. 1993. "The Dynamics of Communication and African-American Progress in the Seventh-day Adventist Organization: A Historical Descriptive Analysis." Dissertation, Howard University, pg. 182.

13. FIFTEEN (15) MAJOR DEVELOPMENTS IN THE EARLY BLACK SDA WORK (1891-1910) RESULTING FROM ELLEN WHITE'S DIRECT OR INDIRECT INFLUENCE AND COMMUNICATIONS

The progress seen today in the black work (or the Regional Work) can be traced back to the development of the following entities and though some entities may have ceased to be their influence continues in various forms:

| | |
|--------------|--|
| Methods | <i>Morning Star</i> Missionary Enterprises Migration of Black SDAs Creation of Negro GC Department |
| Education | Mission Schools Oakwood University Trained Black Workers <i>Gospel Herald</i> |
| Institutions | Southern Missionary Society (SMS) Southern Union Conference Herald Publishing Company Nashville Southern Center |
| Health | Medical Missionary Work Dixie Health Foods Nashville Colored Sanitarium |

Source: Delbert W. Baker. 1996. *Telling the Story*. Loma Linda University Printing Services, pg. 1/34.

14. TWENTY-ONE (21) TIMELESS LESSONS FOR THE OAKWOOD SCHOOL

1. Providential Beginnings: God is responsible for our origins.
2. Divine Destiny: God has a definite plan for our future.
3. God's Property: We belong to God and He has claims on us.
4. Personal Spirituality: Above all else, cultivate a personal relationship with Jesus.
5. Improve Talents: Improve and develop your God-given talents for His use.
6. Sterling Example: We are to be examples of what God can do.
7. Good Leadership: Individuals of spirituality and resolve should lead our institution.
8. Active Recruitment: Students and workers should seek to recruit others to our institution.
9. High Standards: Our schools should maintain and enforce godly standards.
10. Agricultural Activity: Working with nature will improve character.
11. Christian Economy: God's people should know when to spend money, when to save money, and when to give money.
12. Practical Trades: Each student should learn a trade that can generate income and increase usefulness.

13. Excellence Upkeep: God's institution should be lovely and well-maintained.
14. Persevering Sacrifice: Despite hardships and setbacks in life, persevere.
15. People Assistance: If it is in your power to help your fellow human beings, do it.
16. Christian Success: Trust God and do your best and you will be successful.
17. Soul Salvation: Let your life-work be the salvation of souls.
18. Financial Solvency: Strive to be institutionally sufficient.
19. Charitable Interdependence: Work with other people of faith to accomplish mutual goals.
20. Enduring Character: Develop spiritual habits and principles.
21. Focused Determination: Never, ever give up.

Source: Benjamin J. Baker. 2007. *A Place Called Oakwood*, 163 Review and Herald Publishing Association, Hagerstown, Maryland.

15. SEVENTEEN (17) AFRICAN AMERICAN DESIGNATIONS USED BY ELLEN WHITE

1. African
2. African race
3. Black
4. Black people
5. Black race
6. Blacks
7. Colored
8. Colored people
9. Colored race
10. Ethiopian
11. Ethiopian race
12. Ethiopians
13. Negro
14. Negro race
15. Negroes
16. Southern people
17. Southern race

Source: Benjamin J. Baker

16. THIRTY (30) KEY PERSONS INSTRUMENTAL IN THE DEVELOPMENT OF THE EARLY BLACK SDA WORK

Blacks

1. Alphonso Barry
2. Thomas Branch
3. Eva B. Dykes
4. Otis B. Edwards
5. Harry E. Ford
6. William H. Green
7. James K. Humphrey
8. Charles M. Kinney
9. Anna Knight
10. Harry Lowe
11. James L. Moran
12. George E. Peters
13. Frank L. Peterson
14. Lewis C. Sheafe
15. Sojourner Truth

Whites

16. John Byington
17. John O. Corliss
18. Nellie H. Druillard
19. Stephen N. Haskell
20. George A. Irwin
21. Solon M. Jacobs
22. Robert M. Kilgore
23. Elbert B. Lane
24. James L. McElhany
25. Ole A. Olsen
26. Will O. Palmer
27. Edward A. Sutherland
28. Elmira T. Steele
29. Ellen G. White
30. James Edson White

Source: Delbert W. Baker. 1996. *Telling the Story*. Loma Linda University Printing Services, pg. 4/98.

17. SIXTY (60) PROMINENT BLACKS CONTEMPORARY WITH ELLEN G. WHITE

The following black person's lives intersected or overlapped with the chronological years of Ellen White's life. It is provided to give the reader a historical-personal context.

1. Louis Armstrong (1901-1971)
2. Josephine Baker (1906-1975)
3. Mary McLeod Bethune (1875-1955)
4. Arna Bontemps (1902-1973)
5. Blanche K. Bruce (1841-1898)
6. Ralph Bunche (1904-1971)
7. George Washington Carver (1865-1943)
8. Samuel Crowther (1809-1891)
9. Countee Cullen (1903-1946)
10. Martin Delany (1812-1885)
11. Father Divine (1882-1965)
12. Frederick Douglass (1817-1895)
13. Thomas A. Dorsey (1899-1993)
14. Katherine Dunham (1909-2006)
15. Charles Drew (1904-1950)
16. W. E. B. DuBois (1868-1963)

APPENDIX: HISTORICAL SUMMARIES

17. Paul Lawrence Dunbar (1872-1906)
18. Duke Ellington (1899-1974)
19. Ralph Ellison (1914-1994)
20. John Hope Franklin (1915-2009)
21. Marcus Garvey (1887-1940)
22. Henry Highland Garnett (1815-1882)
23. Archibald H. Grimke (1849-1930)
24. Matthew Henson (1866-1955)
25. Billie Holiday (1915-1959)
26. Charles Houston (1895-1950)
27. Langston Hughes (1902-1967)
28. Zora Neale Hurston (1891-1960)
29. Mahalia Jackson (1911-1972)
30. James Weldon Johnson (1871-1938)
31. Scott Joplin (1868-1917)
32. Percy Julian (1899-1975)
33. Alain Locke (1886-1954)
34. Joe Louis (1914-1981)
35. Thurgood Marshall (1908-1993)
36. Elijah McCoy (1844-1929)
37. Garrett Morgan (1877-1963)
38. Elijah Muhammed (1897-1975)
39. Jesse Owens (1913-1980)

40. Satchel Paige (1906-1982)
41. Rosa Parks (1913-2005)
42. Asa Phillip Randolph (1889-1979)
43. Jackie Robinson (1912-1972)
44. Paul Robeson (1899-1976)
45. Bayard Rustin (1912-1987)
46. Dred Scott (1798-1858)
47. Amanda Smith (1837-1915)
48. William Still (1821-1902)
49. Sojourner Truth (1797-1883)
50. Harriet Tubman (1820-1913)
51. Nat Turner (1800-1831)
52. James Van Der Zee (1886-1983)
53. Bethany Veney
54. David Walker (1785-1830)
55. Madame C. J. Walker (1867-1919)
56. Booker T. Washington (1856-1915)
57. Ida B. Wells-Barnett (1862-1931)
58. Daniel Hale Williams (1858-1931)
59. George Washington Williams (1849-1891)
60. Carter G. Woodson (1875-1950)

Source: Benjamin J. Baker

D. SLAVERY DOCUMENTS

18. Slavery Facts—Everyday Life
19. Ten (10) Shocking Facts about Global Slavery in 2008
20. Still We Rise, Maya Angelou (April 21, 2004)

18. SLAVE FACTS—EVERYDAY LIFE

House Slaves:

- Many were cooks, waiters, butlers, maids, nannies, and coach men
- Had the most contact with the White family
- Had little contact with field slaves
- Had better food, clothing, and privileges
- They often spied on other slaves to improve their status
- Fear of demotion made them obey their masters
- Masters considered them the most accommodating and submissive
- Some stole from their masters
- The master's house was called the "Big House"
- Many helped other slaves escape
- Occasionally poisoned their master's food or attacked the master's family

Field Slaves:

- Usually worked from morning until dusk
- Lived in small houses or shacks away from the Big House
- Men, women, and children worked in the fields
- Women left their newborn babies lying on the ground or in a stump while they worked
- Field slaves were usually divided into different groups based on their physical abilities
- Plow gang – black men and strong women would plow the fields

- Hoe gang – black women used the hoe, which was considered easier
- Trash gang – small children were responsible for burning brush, sweeping yards, driving cattle, picking cotton, and carrying water

Punishments:

- Given for disobedience, running away, reading, working too slowly, practicing religion, to be an example to other slaves
- Some forms of punishment included selling the slaves and separating them from their families
- Most punishments were physical
- Most common punishment was whipping, which permanently scarred the backs of slaves
- Some slaves were beaten on their backs with paddles rather than whips, which prevented scarring and increased the sale price of the slaves
- Thumb screw – thick wristband of iron that pulled the thumb back
- Stocks – slaves would be locked in stocks that bound their feet, hands, and head in order to keep them from running away
- Bell – iron collar with a bell that rang every time the person moved
- Gag – iron bar placed across the mouth to the back of the neck
- Gang chain – pair of slaves chained together and taken to be sold

Food:

- Slaves ate simple food, mainly corn, pork, fat and molasses

- Some slaves were allowed to have vegetable gardens of their own, called a truck patch
- Many were allowed to fish in streams and hunt and trap small animals
- Two meals a day—breakfast at noon, after working since daylight, and supper when the work at the end of the day was finished
- During harvest they were allowed three meals a day

Clothing:

- Simple, plain and often insufficient
- Overalls, cotton and woolen shirts, and a hat for protection against the sun and rain
- Little children wore nothing but a shirt
- Older children wore a pair of pantaloons or a gown, according to their gender
- A pair of shoes was provided once a year
- Hats were provided every two or three years

Slave Quarters:

- Slaves lived in log huts
- Wooden floors in many of the huts
- Some had board floors, but they were placed directly on the earth
- Everyone lived in a single room
- Beds were made from straw and old rags

APPENDIX: SLAVERY DOCUMENTS

- Windows did not have glass panes
- Cabins had fireplaces to cook in and to provide heat

Education:

- A slave was not allowed to learn to read; it was illegal
- Death could be the punishment for teaching a slave to read
- A few slaves taught themselves to read or learned with the help of others
- People feared that slaves who could read would be more rebellious
- At the time of the Civil War, only 1 or 2 percent of slaves were able to read and write
- Illiteracy was one of the worst handicaps of slavery

Source: www.mtsu.edu/~tah/crrunits/slavery/facts.pdf

19. TEN SHOCKING FACTS ABOUT GLOBAL SLAVERY IN 2008

2008 witnesses the 200th anniversary of the abolition of the transatlantic slave trade in America. Amid the celebrations, what many people fail to realize is that slavery persists today in the modern world on an enormous scale.

In spite of the Universal Declaration of Human Rights, adopted by the UN in 1948, stating that “slavery and the slave trade shall be prohibited in all their forms,” the figures accompanying the modern slave trade seem inconceivable in a global society that prides itself upon its modern-day values and emphasis on human rights.

1. There are more people in slavery now than at any other time in human history.

According to research carried out by the organization Free the Slaves (FTS), more people are enslaved worldwide than ever before. In its 400 years, the transatlantic slave trade is estimated to have shipped up to 12 million Africans to various colonies in the West. FTS estimates that the number of people in slavery today is at least 27 million. The National Underground Railroad Freedom Center suggests that three out of four slavery victims are women and that half of all modern-day slaves are children. “Countless other”

people are in other forms of servitude which are not legally classified as slavery, according to the Anti-Slavery Society, described ambiguously by some as “unfree labor”.

2. The value of slaves has decreased.

A slave in 1850 in American South cost the equivalent of approximately \$40,000. According to figures published by FTS, the cost of a slave today averages around \$90, depending on the work they are forced to carry out. A young adult male laborer in Mali might only fetch \$40, whereas an HIV-free female might attract a price of up to \$1,000. Expert Kevin Bales says that because modern slavery is so cheap, it is worse than that of the transatlantic slave trade. People have become disposable and their living conditions are worse than ever before as a result of their value.

3. Slavery still exists in the US.

Estimates by the US State Department suggest up to 17,500 slaves are brought into the U.S. every year, with 50,000 of those working as prostitutes, farm workers or domestic servants. According to the CIA, more than a million people are enslaved in the US today. Thousands of cases go undetected each year, and many are difficult to take to court as it can be difficult to prove force or legal coercion.

4. Slavery is hidden behind many other names, thus disguising it from society.

These names are chattel slavery (the traditional meaning of slavery), bonded labor, trafficking, forced labor, and forced marriage, amongst others.

5. The least-known method of slavery is the most widely used.

Bonded labor occurs when labor is demanded in order to repay a debt or loan and the cyclical nature of debt and work can enslave the person for the rest of their life. Some conditions are so controlled that slaves are surrounded by armed guards while they work, many of whom are slaves themselves. This has been found in Brazil. It is estimated that there are 20 million bonded labourers in the world.

6. Human trafficking has recently been described as “the fastest growing criminal enterprise in the world.”

This shocking claim was made by former Secretary of State Madeleine Albright. The UN estimates trafficked human cargo generates around \$7 billion dollars a year.

7. To buy all bonded laborers out of slavery could cost as little as \$40 per family.

The \$40 figure was provided by the Center for Global Education, New

York. Kevin Bales compares the total cost of ending all slavery with one's week's cost of the war on Iraq.

8. Free the Slaves believes it is possible to end all slavery within 25 years.

Ending slavery won't be easy, but humanity is up to the challenge.

9. Many slave-produced goods might reach your home without you realizing their origin.

Industries where slave labor is often highly suspected include cocoa, cotton, steel, oriental rugs, diamonds and silk. Currently the only way to ensure the products you buy are slave-free is to buy Fair Trade certified goods.

10. Your actions affect global slavery.

By buying fair trade, learning more about modern slavery, spreading the word, and joining a movement such as Free the Slaves, Anti-Slavery International, or the American Anti-slavery Group, you as an individual can help abolish slavery completely. With the number of slaves rising due to increasing economic returns, a universal lack of awareness and anti-slavery laws not being enforced, the National Underground Railroad Freedom Center believes "efforts to combat slavery will have only limited effectiveness" unless something is done on a larger scale.

The bicentennial of the abolition of the slave trade would be better commemorated by every individual taking meaningful action to help end the exploitation of human labor once and for all.

Community Connection

Slavery is a sober matter, an issue humanity must confront immediately. We need to communicate, to organize at grass-roots level. Share your voice.

matador.org/10-shocking-facts-about-global-slavery-in-2008

20. STILL WE RISE

a Poem by Maya Angelou

The night has been long,
The wound has been deep,
The pit has been dark,
And the walls have been steep.

Under a dead blue sky on a distant beach,
I was dragged by my braids just beyond your reach.
Your hands were tied, your mouth was bound,
You couldn't even call out my name.
You were helpless and so was I,
But unfortunately throughout history
You've worn a badge of shame.

I say, the night has been long,
The wound has been deep,
The pit has been dark
And the walls have been steep.

But today, voices of old spirit sound
Speak to us in words profound,

Across the years, across the centuries,
Across the oceans, and across the seas.
They say, draw near to one another,
Save your race.
You have been paid for in a distant place,
The old ones remind us that slavery's chains
Have paid for our freedom again and again.

The night has been long,
The pit has been deep,
The night has been dark,
And the walls have been steep.

The hells we have lived through and live through still,
Have sharpened our senses and toughened our will.
The night has been long.
This morning I look through your anguish
Right down to your soul.
I know that with each other we can make ourselves whole.
I look through the posture and past your disguise,
And see your love for family in your big brown eyes.
I say, clap hands and let's come together in this meeting ground,
I say, clap hands and let's deal with each other with love,

APPENDIX: SLAVERY DOCUMENTS

I say, clap hands and let us get from the low road of indifference,
Clap hands, let us come together and reveal our hearts,
Let us come together and revise our spirits,
Let us come together and cleanse our souls,
Clap hands, let's leave the preening
And stop impostering our own history.
Clap hands, call the spirits back from the ledge,
Clap hands, let us invite joy into our conversation,
Courtesy into our bedrooms,
Gentleness into our kitchen,
Care into our nursery.

The ancestors remind us, despite the history of pain
We are a going-on people who will rise again.

And still we rise.

Read at the Million Man March by the Poet (April 21, 2004)

E. TIMELINES

21. Ellen White and Black Interaction Timeline (1827-1915)
22. Ellen White's Life Timeline (1827-1915)
23. Black SDA Timeline (1830-1930)
24. South Central Conference (1863-1946)
25. SDA History Timeline (1830-1930)
26. Christian History Timeline (1830-1920)
27. American History Timeline (1820-1920)
28. International History Timeline (1820-1920)

21. ELLEN WHITE AND BLACK INTERACTION TIMELINE (1827-1915)

- 1827 Ellen Gould Harmon is born on November 26 in Gorham, Maine.
- 1842 Ellen White hears William Foy relate his visions.
- 1844 Foy confirms Ellen White's gift.
- 1845 Foy confirms Ellen White's gift; the two interview.
- 1859 James and Ellen White eat a meal in a black family's home on January 25.
Ellen G. White instructs church members to disobey the 1850 Fugitive Slave Act that requires American citizens to deliver fleeing slaves to their masters.
- 1861 Ellen White receives the historic vision at Roosevelt, New York, revealing the horrible curse and degradation of slavery. She declares God is bringing judgment against America for "the high crime of slavery," and that God will punish the South for the sin of slavery and the North for so long suffering its overreaching and overbearing influence.
- 1885 *Testimonies*, Vol. 1, is published.
- 1888 Ellen White appeals for aid and financially helps J. R. Ruster.
- 1890 Ellen White visits St. Louis and is troubled by racial tensions she witnesses there among Adventists.

- 1891 Ellen White delivers the *Our Duty to the Colored People* address to the General Conference constituency on March 21.
- 1900 Ellen White pioneers Adventist work in Australia.
- 1894 Edson White and Will Palmer begin to evangelize Southern Blacks via the steamship *Morning Star*; they land in Vicksburg, Mississippi, in 1895.
- 1896 Oakwood Industrial School begins operation; Ellen White is one of its cofounders.
- 1898 *The Southern Work* is published.
The Gospel Herald is published by Edson White at Yazoo City, Mississippi. It is designed to be an evangelistic journal for Black people.
- 1901 Ellen White speaks to a Black congregation on April 5.
- 1902 *Testimonies for the Church*, Vol. 7, is published.
- 1904 Ellen White speaks at Lewis C. Sheafe's church in Washington, D.C. On June 21, 1904, Ellen White addresses the students at Oakwood.
- 1906 On August 13 Ellen White's assistant, Dores E. Robinson, interviews her about William Foy.
- 1909 *Testimonies for the Church*, Vol. 9, is published.
Ellen White speaks at Oakwood on April 19.
- 1912 Draws up will, which includes Black people in provision number 5.
- 1915 Ellen White dies on July 16.

Source: Benjamin J. Baker

22. ELLEN G. WHITE LIFE TIMELINE (1827-1915)

- 1827 Ellen Gould Harmon is born on November 26 in Gorham, Maine.
- 1836 Ellen is struck by a rock; formal schooling ends.
- 1840 First hears preaching of William Miller and becomes a Millerite.
- 1842 Baptized into Methodism.
- 1843 Harmon family disfellowshipped from Pine Street Methodist Church because of Millerite beliefs.
- 1844 Disappointed, along with other Millerites, when Jesus does not return on October 22.
Receives first vision in December.
- 1846 Marries James Springer White.
Begins observing the seventh-day Sabbath.
- 1847 Has second vision on April 3.
First child, Henry Nichols, is born on August 26.
- 1849 James Edson is born on July 28.
Whites begin publishing operation.
- 1851 *A Sketch of the Christian Experience of Ellen G. White* is published by James White's small press.
- 1854 William Clarence is born on August 29.

- 1855 First testimony is published.
Whites settle in Battle Creek, Michigan.
- 1858 Ellen White receives the Great Controversy Vision.
Spiritual Gifts, Vol. 1.
- 1860 The White's fourth son, John Herbert, is born on
September 20; dies several months later.
Spiritual Gifts, Vol. 2.
- 1863 Whites focus on organizing the Seventh-day Adventist Church.
Ellen White receives Health Reform vision.
Henry White dies of pneumonia.
- 1864 *Spiritual Gifts*, Vol. 3.
Spiritual Gifts, Vol. 4.
- 1865 *Health, or How to Live*.
- 1868 Cares for James in Greenville, Michigan.
- 1870 *Spirit of Prophecy*, Vol. 1.
- 1874 Ellen White has SDA Development vision.
- 1877 *Spirit of Prophecy*, Vol. 2.
- 1878 *The Story of Redemption*.
Spirit of Prophecy, Vol. 3.
- 1880 *Life Sketches*.
- 1881 James White dies of malarial fever on August 6.
- 1882 *Early Writings*.

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- 1883 *Sketches from the Life of Paul.*
- 1884 *Spirit of Prophecy*, Vol. 4.
- 1885 *Testimonies for the Church*, Vols. 1-4.
- 1887 European tour.
- 1888 Delivers nine addresses at the General Conference session at Minneapolis.
The Great Controversy.
- 1889 *Testimonies for the Church*, Vol. 5.
- 1890 *Christian Temperance.*
Patriarchs and Prophets.
- 1891 Delivers “Our Duty to the Colored People” address on March 21 at the General Conference session in Battle Creek.
- 1900 Ellen White pioneers the Adventist work in Australia.
- 1892 *Steps to Christ.*
Gospel Workers.
- 1893 *Education.*
- 1896 *Thoughts From the Mount of Blessings.*
- 1898 *The Desire of Ages.*
The Southern Work.
- 1900 *Christ’s Object Lessons.*
Testimonies for the Church, Vol. 6
- 1901 Delivers reorganization address at Battle Creek General Conference session.

- 1902 *Colporteur Ministry.*
Testimonies for the Church, Vol. 7.
- 1904 *Testimonies for the Church*, Vol. 8.
- 1905 *The Ministry of Healing.*
- 1909 Eastern tour.
Testimonies for the Church, Vol. 9.
- 1911 *The Acts of the Apostles.*
- 1912 Draws up will.
- 1913 *Counsels to Teachers, Parents, and Students.*
- 1915 *Gospel Workers.*
Dies on July 16.

*Some book titles have been changed to their popular titles and some titles have been shortened.

23. BLACK SDA TIMELINE (1830-1930)

- 1830s Joseph Bates participates in the antislavery society. John Byington, the first General Conference president, and John P. Kellogg, the father of John Harvey, offer their homes as stations on the Underground Railroad, which was set up to help fleeing slaves. Millerite movement begins; blacks exposed to Advent message.
- 1833 Frederick Douglass and other blacks witness the falling of the stars. Douglass writes his account in his book. *My Bondage and My Freedom*; his daughter, Rosetta Douglass Sprague, later becomes a Seventh-day Adventist.
- 1841 William Still, a black preacher who spent his life working with the Anti-Slavery Society and the Underground Railroad, accepts the Millerite teachings; later experiences the Great Disappointment.
- 1842 William Ellis Foy, a black Millerite minister, receives the first of four visions relating to the early Advent movement. Foy faithfully carries out his commission. In 1844 he meets with Ellen White and recognizes her prophetic gift and ministry. Though he receives no more visions after 1844, he continues to pastor until his death in 1893. His grave is in the Birch Tree Cemetery in Ellsworth, Maine.
- 1843 Charles Bowles, another well-known black Millerite minister, becomes instrumental in setting up quarterly Millerite meetings.

- Sojourner Truth (formerly Isabella Van Wagener) visits at least two Millerite camp meetings. She accepts the Advent teachings. It is believed she was baptized by Uriah Smith in Battle Creek. She dies around 100 years of age and is buried in the Oak Hill Cemetery, close to the grave of Ellen G. White and other pioneers.
- 1844 Black Advent believers affected by the Great Disappointment, which effectively ends Millerite movement.
- John Lewis, a black Millerite minister, writes biography of Charles Bowles entitled *The Life, Labor, and Trials of Charles Bowles*.
- 1859 Ellen G. White instructs church members to disobey the 1850 Fugitive Slave Act that requires American citizens to deliver fleeing slaves to their masters.
- 1861 Ellen White receives the historic vision at Roosevelt, New York, revealing the horrible curse and degradation of slavery. She declares God is bringing judgment against America for “the high crime of slavery,” and that God will punish the South for the sin of slavery and the North for so long suffering its overreaching and overbearing influence.
- 1862 Abraham Lincoln signs the Emancipation Proclamation on September 22, effective January 1, 1863. The move opens the door for the Adventist message to move into the South.
- 1863 The Seventh-day Adventist Church is officially organized in Battle Creek.

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- 1871 Elbert B. Lane, the first Adventist minister in the South, reports holding meetings in a Tennessee depot building with “white people occupying one room, and the Colored the other.”
- 1877 First black SDA school begins in Missouri.
- 1886 The first black congregation is formed in Edgefield Junction (Madison), Tennessee.
- 1889 Charles Kinney becomes first black, ordained SDA minister; was won to the Adventist faith through the preaching of J. N. Loughborough and E. G. White. He goes on to become one of the major pioneers in the black work.
- 1889 The concept of black conferences is first suggested by Charles Kinney when confronted by efforts to segregate him and his members at camp meeting on the day of his ordination. He suggests this as a way to work more effectively among blacks and to help deal with racial tensions and problems in the church.
- 1890 Marshall Enoch begins SDA work in Bermuda. (Bermuda Mission is organized by J. A. Morrow in 1959 with 35 members.)
- 1891 The famous testimony by Ellen White entitled “Our Duty to the Colored People” is published.
- 1892 James Patterson leaves for Jamaica: becomes first black missionary. Harry S. Shaw is appointed as a special agent by the General Conference to evangelize blacks in the South.

- 1894 Edson White and Will Palmer begin to evangelize Southern blacks via the steamship Morning Star; they land in Vicksburg, Mississippi, in 1895.
- 1895 Southern Missionary Society, devoted to working for blacks in the South, is begun, headed by Edson White. It is incorporated in 1898 and becomes part of the Southern Union Conference in 1909.
- 1896 Oakwood Industrial School begins operation; becomes junior college in 1927. J. L. Moran becomes first black president in 1932; school becomes senior college in 1943; receives accreditation in 1958 (Presidents: J. L. Beardsley, 1917-1923; J.A. Tucker, 1923-1932; J.L. Moran, 1932-1945; F. L. Peterson, 1945-1954; G.J. Millet, 1954-1963; A.V. Pinkney, 1963-1966; F.W. Hale, 1966-1971; C.B. Rock, 1971-1985; B.F. Reaves, 1985-1996; D.W. Baker, 1996-present).
- 1898 The Gospel Herald is published by Edson White at Yazoo City, Mississippi. Designed to be an evangelistic journal for black people; Message Magazine, its successor, begins in 1934.
- 1900s Booker T. Washington is among notable persons to visit Battle Creek Sanitarium; becomes acquainted with Adventist health message.
- 1901 First black SDA camp meeting, Edgefield Junction, Tennessee. Anna Knight arrives in India; becomes first black woman of any denomination to serve as a missionary there.

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- First black SDA medical facility is founded in Nashville, Tennessee; it is later expanded to Riverside Hospital in 1927 under the direction of Mrs. Nellie Druillard. Turned over to the General Conference in 1935; further expanded with the purchase of 46 acres adjacent to property. Modern hospital building constructed in 1947; sold in 1983.
- 1906 In Los Angeles, Furlong Track church, the first black SDA congregation on the West Coast still in existence, is organized. (Later becomes Wadsworth church and then University church.)
- 1907 John Ragland, a product of Adventist education and church worker, leaves the Adventist Church because of discrimination and segregation. He later rejoins in the 1960s.
- 1909 Testimonies, vol. 9, is published; section entitled “Among the Colored People,” dealing with work among blacks, is included. Negro Department of the General Conference is formed (name changed to North American Colored Department in 1941; changed to North American Regional Department in 1954; discontinued in 1978). The department is created in the General Conference to deal with the growing issues of the black work. W.H. Green becomes first black head of the department. His successors are G. E. Peters, F. L. Peterson, C. E. Moseley, H. D. Singleton, and W. W. Fordham.
- 1910 Black membership in the Seventh-day Adventist Church is 1,000.
- 1912 Lottie Blake becomes first black physician in the Adventist Church.
- 1914 Hadley Memorial Hospital opens.

- 1920 Black membership in the Seventh-day Adventist Church is 4,000. Harlem (later Northeastern) Academy opens.
- 1921 Eva B. Dykes becomes first black woman in the United States to complete requirements for the Ph.D. degree.
- 1929 James K. Humphrey, a black Baptist minister who became an Adventist in 1902, a gifted leader, founds the First Harlem Seventh-day Adventist Church. Plans to create Utopia Park, consisting of an orphanage, a nursing home, a training school, an industrial area, and health-care facilities. Conference administration feels that Humphrey is not cooperating and moves to defrock him. Harlem congregation stands with Humphrey, and the Greater New York Conference votes to defrock him and disfellowship the entire congregation. It adopts the name United Sabbath-day Adventist Church.
- 1930 Black membership in the Seventh-day Adventist Church is 8,000.

Source: Delbert W. Baker. 1990. "101 Facts About Blacks and the Regional Work in the Seventh-day Adventist Movement," *Serving With Excellence*.

24. SOUTH CENTRAL CONFERENCE TIMELINE

South Central has special historical significance to the Adventist Church because it is the territory in which the Oakwood School was established and many other historic milestones in the black work.

- 1863 Seventh-day Adventist Church is organized.
- 1865 Civil War ends and Education Movement begins. Ellen White meets with church leaders in April and encourages them to begin work for Blacks in the South.
- 1872 Elbert B. Lane preaches in Edgefield Junction, Tennessee and organizes a church. Harry Lowe, a African-American Baptist minister is among those baptized.
- 1883 In November, the first Black Seventh-day Adventist Church is established with 9 members at Edgefield Junction. Harry Lowe, serves as first pastor.
- 1889 Charles M. Kinney is first Black minister to be ordained in the Seventh-day Adventist Church. Because he and his congregation were embarrassed by the way they were segregated at his ordination and denied admission to SDA institutions, he proposes separate conferences for Blacks.

- 1890 February 16, 1890 Alonzo Barry organizes the Louisville, Kentucky church.
- 1891 March 21, 1891 Ellen White writes “Our Duty to the Colored People”.
- On June 13, 1891 the Bowling Green, Kentucky Church is organized with 10 members by Charles M. Kinney.
- 1894 September 15-16, 1894 the Nashville SDA Church #2 is organized by C. L. Boyd and Charles M. Kinney serves as pastor.
- Edson White begins work in Memphis, Tennessee during the Fall of 1894. A church of 18 members is organized at Lexington, Kentucky in December. Elder Alonzo Barry is pastor. Dr. Mary E. Britton and Attorney J. Alexander Chiles are among the charter members.
- 1895 Edson White opens school and church for Blacks in Vicksburg, Mississippi. Franklin Warnick, A. C. Chatman, Thomas Murphy were some of the Blacks who taught at this school. Edson eventually operates approximately 30 schools for Blacks un the Southern Missionary Society.
- 1896 June 19 the Birmingham Church is organized by Elder Hottel with 15 members as a result of the work of M. C. Sturdevant.
- 1896 Oakwood Industrial School opens its doors with 16 students on November 16. Oakwood became a Junior College in 1917 and a senior college in 1943. James L. Moran became first black president in 1932. Delbert Baker is the current president.

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- 1897 Lintonia Chapel is organized by Edson White in Lintonia, Mississippi which is later known as Yazoo City. Elder Joseph Hermanus Laurence becomes first Black pastor in 1904/5.
- 1898 The Southern Missionary Society is incorporated by Edson White. It promotes educational and evangelistic work among Black people in the Southern states until 1906 when it is incorporated with the Southern Union Conference.
- 1898 The Gospel Herald is first published by Edson White at Yazoo City, Mississippi. It serves as a news magazine and later an evangelistic journal from 1898-1923. Message, its successor begins in 1934.
- 1899 On October 16 the Charity Mission School is opened in Montgomery, Alabama by W. G. Buckner, a caucasian, with Taswell Buckner, a Black man, serving as first teacher. Taswell Buckner helped begin the work in Selma.
- 1901 On March 16-23 Ellen White visits the Southern Missionary Society. She dedicates the colored church in Vicksburg, Mississippi on March 17. She speaks at the church in Memphis on March 18. For the next two days she meets with other Adventist leaders in Nashville where she visits the new Gospel Herald Office and Nashville Colored Sanitarium. One month later the Southern Union Conference is organized with Robert Kilgore as its first president.
- 1901 Ellen White visits Oakwood Manual Training School in

Huntsville Alabama—she attended meetings on campus, spoke to the students and gave counsel to faculty and staff.

Anna Knight of Soso, Mississippi is appointed as a missionary to India where she serves for six years. She is first woman to serve as missionary to India.

- 1903 Franklin H. Bryant publishes, *Black Smiles*, a book of eight poems. Bryant, a black member of Edson White's Morning Star staff, served as Edson's secretary and teacher of a school at Hickory, North Carolina.
- 1904 Ellen White again visits Oakwood Manual Training School.
- 1908 Dr. Lottie Blake opens the Rock City Sanitarium on Stewart Street in Nashville after practicing at the Nashville Colored Sanitarium. 1927 Riverside Hospital is opened by Nellie Druillard for Blacks in 1927. The staff of Riverside Hospital served the Nashville community and Adventists across the nation for more than 50 years. Dr. Carl Dent served as Medical Director for many years. It was sold in 1983.
- 1934 First Black Youth Congress in held in Huntsville, Alabama on campus of Oakwood Junior College. It is coordinated by Anna Knight, Associate MV director for Southern Union.
- South Central Conference Period
- 1945 South Central Conference is organized at meeting in

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- Birmingham, Alabama with a territory covering Alabama, Mississippi, Kentucky, Tennessee and the portion of Florida west of the Apalachicola River. The Conference was organized with 42 churches. Elder Herman R. Murphy, former State man and Conference Evangelist for the Alabama-Mississippi Conference, serves as first president from 1946-1954. The first South Central owned office was located on the corner of Charlotte and 19th Street.
- 1946 The South Central Conference begins operations in Nashville, Tennessee in the Hawkins Street home of Elder and Mrs. Louis B. Reynolds. During that year the conference purchased their first office on 1900 Charlotte Street.

Source: <http://www.scc-adventist.org/administration-history.cfm>

25. SDA HISTORY TIMELINE (1830-1920)

- 1831 William Miller preaches first sermon on second coming of Christ.
- 1843 James White is ordained by ministers of the Christian denomination, of which he was a member.
- 1844 The Great Disappointment (October 22).
Before the close of the year forty persons were keeping the Sabbath in Washington, New Hampshire.
- 1845 First vision of E.G. White.
Joseph Bates begins keeping the Sabbath.
- 1846 James and Ellen Gould Harmon are married (August 30).
E.G. White's first publication, a two-page leaflet called "To the Remnant Scattered Abroad."
- 1848 First general meeting of Sabbathkeepers held at Rocky Hill, Connecticut (April 20, 21).
Ellen White has vision concerning beginning of the publishing work.
- 1849 William Miller dies (December 20).
James White publishes first hymn book used by the denomination.
- 1851 First issue of *Advent Review and Sabbath Herald* printed at Saratoga Springs.

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- 1852 James White opened a printing office.
Uriah Smith observes his first Sabbath.
J. H. Waggoner accepts the message.
- 1853 First regular Sabbath schools organized in Rochester and
Bucksbridge, New York.
- 1854 First tent-meeting held; conducted by J.N. Loughborough and M.E.
Cornell.
- 1855 Review office moved to Battle Creek, Michigan.
- 1860 Name Seventh-day Adventist adopted.
A temporary organization known as the Advent Review Publishing
Association organized in Battle Creek.
- 1861 Publishing Association made permanent; known as the Seventh-day
Adventist Publishing Association.
Churches first formally organized.
First conference organized in Michigan.
- 1862 Six more conferences organized.
- 1863 General Conference organized (May 20).
John Byington is first president.
- 1865 James White becomes president of General Conference.
- 1866 Health Reform Institute (Battle Creek Sanitarium) opened.
- 1867 J.N. Andrews becomes General Conference president.

- 1868 First general camp-meeting held at Wright, MI.
James White again becomes president of General Conference.
- 1871 G.I. Butler becomes president of General Conference.
- 1872 First denominational school opened at Battle Creek, with G.H. Bell in charge.
Joseph Bates dies at 80.
- 1874 Battle Creek College building erected.
First *Signs of the Times* issued.
J.N. Andrews, first SDA missionary, sets sail for Europe.
James White again becomes president of General Conference.
- 1875 SDA publishing Association incorporated at Oakland, California; now the Pacific Press Publishing Association.
- 1878 Battle Creek Tabernacle built.
St. Helena Sanitarium established.
- 1880 G.I. Butler again becomes president of General Conference.
- 1881 James White dies (August 6).
- 1882 Healdsburg College opened.
- 1883 J.N. Andrews dies (October 21).
First denominational *Yearbook* for sale.
- 1887 First missionaries sent to South Africa.
- 1888 O.A. Olsen becomes president of General Conference.
Historic General Conference held in Minneapolis.

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- 1889 Message first reaches South America.
J. H. Waggoner dies (April 17).
- 1890 Ship *Pitcairn* launched in San Francisco.
- 1891 Union College established.
- 1892 Walla Walla College established.
- 1894 First Adventist missionary arrives in India.
- 1895 Southern Missionary Society is established; Edson White begins evangelism in the South.
- 1896 Oakwood Manual Training School established.
- 1897 G.A. Irwin becomes president of General Conference.
- 1901 A.G. Daniells becomes president of General Conference.
Southern Publishing Association established at Nashville, Tennessee.
- 1902 Battle Creek Sanitarium destroyed by fire.
Review and Herald in Battle Creek destroyed by fire.
Battle Creek College moved to Berrien Springs, Michigan.
- 1903 Uriah Smith dies (March 6).
General Conference headquarters transferred to Washington, D.C.
- 1904 Hinsdale Sanitarium established.
Loma Linda Sanitarium established.
- 1905 Brazil Publishing House established.
- 1906 Pacific Press Publishing Company destroyed by fire.

- 1908 Florida Sanitarium established at Orlando, Florida.
Japan Publishing House established in Tokyo.
- 1909 Negro Department established at the General Conference.
- 1912 Stanborough Park Sanitarium established at Stanborough Park, England.
- 1913 Far Eastern Division of General Conference organized.
- 1915 Ellen G. White dies (July 16).
- 1916 South American Division of General Conference organized.
- 1918 G.I. Butler dies.
- 1919 Southern Asia Division of General Conference organized.
O.A. Olsen dies (January 22).
African Division of General Conference organized.

Source: "Historical Data Connected With the Second Advent Move-ment." *The Advent Review and Sabbath Herald*, pgs. 62-63. September 18, 1924.

26. CHRISTIAN HISTORY TIMELINE (1830-1920)

- 1830 John Nelson Darby helps start Plymouth Brethren.
Charles Finney's revivals lead to Second Great Awakening.
Richard Allen presides at the first National Negro Convention,
which convenes in Philadelphia.
Joseph Smith produces *Book of Mormon*.
- 1833 John Keble's Sermon "National Apostasy" initiates the
Oxford movement.
Oberlin College is founded.
- 1834 Charles Spurgeon is born.
- 1837 D.L. Moody is born.
American Presbyterianism splits.
- 1844 Millerites experience the Great Disappointment.
- 1845 Methodist and Baptists split over the issue of slavery.
Southern Baptist Convention formed.
- 1847 Mormon migration to Utah.
- 1856 David Livingstone crosses Africa.
- 1854 Hudson Tyler arrives in China.
Soren Kierkegaard publishes attacks on Christendom.

- 1854 Charles Spurgeon becomes a pastor in London.
Doctrine of Immaculate Conception adopted by Catholic Church.
- 1855 D. L. Moody is converted.
- 1857 David Livingstone publishes *Missionary Travels*.
- 1859 Charles Darwin publishes *On The Origin of Species*.
- 1861 Presbyterians divide over the issue of slavery.
- 1865 William Booth founds the Salvation Army.
- 1870 First Vatican Council is held.
- 1870 Pope Pius IX proclaims the doctrine of papal infallibility.
- 1875 Mary Baker Eddy publishes *Science and Health*.
- 1882 Frederic Nietzsche declares “God is dead.”
- 1884 Charles Taze Russell founds Jehovah’s Witnesses.
- 1886 Student volunteer movement begins.
Moody Bible Institute established.
The National Baptist Convention is founded.
- 1892 Charles Spurgeon dies.
- 1896 Billy Sunday begins preaching.
- 1899 D.L. Moody dies.
Gideons International founded.
- 1900 *What is Christianity?* by Adolf Harnack is published.
- 1906 Azusa Street Revival launches Pentecostalism.
Albert Schweitzer publishes *The Quest of the Historical Jesus*.
- 1907 C.O.G.I.C. organized.

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- 1914 Assemblies of God founded.
- 1915 Publication of *The Fundamentals* launches Fundamentalist movement.
- 1916 Father Divine founds International Peace Mission movement.
- 1919 Karl Barth's Commentary on Romans is published.

27. AMERICAN HISTORY TIMELINE (1820-1920)

- 1820 Missouri Compromise.
James Monroe reelected.
- 1850 Underground Railroad at its peak.
- 1822 Vesey slave rebellion in Charleston, South Carolina.
- 1823 Secretary of State Adams proposes Monroe Doctrine.
- 1825 Erie Canal completed.
House elects John Quincy Adams as president.
- 1826 American Temperance Society founded.
- 1828 Andrew Jackson elected president.
Railroad age begins.
- 1829 Indian Removal Act.
- 1830 Joseph Smith founds Mormon Church.
- 1831 Garrison begins publishing the Liberator.
Nat Turner slave rebellion in Virginia.
- 1832 Black Hawk War
- 1833 American Anti-Slavery Society founded.
- 1836 Bank of the United States expires.
Battle of the Alamo.
Texas wins independence from Mexico.

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- 1837 Seminole Indians defeated and most eventually removed from Mexico.
Panic of 1837.
- 1839 Cherokee Indians removed on “Trail of Tears.”
- 1844 Samuel Morse invents telegraph.
- 1845 Douglass publishes *Narrative of the Life of Frederick Douglass*.
United States annexes Texas.
- 1847 Mormon migration to Utah.
Dred Scott case begins.
- 1849 California Gold Rush.
Harriet Tubman escapes from slavery.
- 1849 Compromise of 1850, including Fugitive Slave Law.
- 1851 Sojourner Truth delivers her famous speech “Ain’t I a Woman.”
First edition of the *New York Times* published.
- 1852 Harriet Beacher Stowe publishes *Uncle Tom’s Cabin*.
- 1854 Republican party organized.
Ashmun Institute (later Lincoln University), first institution of higher learning for black people, founded.
- 1856 John Brown’s Pottawatomie massacre.
Wilberforce University founded.
- 1860 Civil War in “bleeding Kansas.”
- 1857 Dred Scott decision.

- 1858 Lincoln-Douglas debates.
- 1859 Brown raids Harpers Ferry.
- 1860 Lincoln wins four-way race for presidency.
South Carolina secedes from the Union.
- 1861 Seven seceding states form Confederate States of America.
Lincoln takes office.
Fort Sumter fired upon.
Four upper Southern states secede.
First Battle of Bull Run.
- 1862 Confederacy enacts conscription.
Homestead Act.
Battle of Shiloh.
Battle of Antietam.
Preliminary Emancipation Proclamation.
Battle of Fredericksburg.
- 1863 Final Emancipation Proclamation.
Union enacts conscription.
National Banking System established.
Battle of Gettysburg.
Lincoln announces “10 percent” Reconstruction plan.
- 1864 Sherman’s march through Georgia.
Grant’s Wilderness Campaign.
Lincoln defeats McClellan for presidency.

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- 1865 Lee surrenders to Grant at Appomattox.
Lincoln assassinated.
Thirteenth Amendment ratified.
Congress refuses to seat Southern congressmen.
Freedman's Bureau established.
Southern states pass black Codes.
- 1866 Congress passes Civil Rights Bill.
Congress passes Fourteenth Amendment.
Ku Klux Klan founded.
National Labor Union organized.
- 1867 Reconstruction Act.
Howard University is chartered by Congress.
- 1868 Johnson impeached and acquitted.
Johnson pardons Confederate leaders.
Ulysses Grant becomes president.
- 1870 Standard Oil Company organized.
- 1872 Freedmen's Bureau ended.
- 1873 Panic of 1873.
- 1875 Jim Crow laws are enacted in Tennessee.
- 1876 Bell invents telephone.
Battle of the Little Bighorn.
- 1877 Reconstruction ends.
Nez Perce Indian War.

- 1879 Edison invents electric light.
- 1881 Garfield assassinated; Arthur assumes presidency.
Tuskegee Institute opened.
- 1882 Chinese Exclusion Act.
- 1883 Civil Rights Cases.
- 1885 Louis Sullivan builds the first skyscraper, in Chicago.
- 1886 Statue of Liberty erected in New York harbor.
- 1890 National American Woman Suffrage Association formed.
Battle of Wounded Knee.
- 1892 A record 230 people lynched.
Ida B. Wells begins her anti-lynching campaign.
- 1893 Depression of 1893 begins.
- 1895 J.P. Morgan's banking syndicate loans \$65 million in gold to federal government.
Booker T. Washington delivers his famous "Atlanta Compromise" address.
- 1896 *Plessy v. Ferguson* legitimizes "separate but equal" doctrine.
- 1898 Spanish-American War.
- 1901 United States Steel Corporation formed.
Theodore Roosevelt becomes president.
- 1903 W.E.B. DuBois publishes *The Souls of Black Folk*.
Wright brothers fly the first airplane.

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- 1908 First Model-T car produced by Ford.
- 1910 National Association for the Advancement of Colored People (NAACP) formed.
The National Urban League is founded.
- 1912 Woodrow Wilson defeats Taft and Roosevelt for presidency.
- 1914 The Universal Negro Improvement Association (UNIA) is founded in Kingston, Jamaica, by Marcus and Amy Jacques Garvey.
- 1917 United States enters World War I.
East St. Louis Race Riot.
- 1919 Eighteenth Amendment (prohibition) ratified.
- 1920 Nineteenth Amendment (woman suffrage) passed.
The Harlem Renaissance begins.

28. INTERNATIONAL HISTORY TIMELINE (1820-1920)

- 1822 Ashanti War Begins.
Republic of Liberia established.
- 1824 Mexico declares independence from Spain.
- 1827 Beethoven dies.
- 1832 Greece gains independence.
- 1833 Slavery abolished in the British Empire.
- 1837 Victoria assumes English throne.
- 1840 Upper and Lower Canada united.
- 1842 First Opium War.
- 1844 Franco-Moroccan War.
- 1847 Liberia gains independence.
- 1848 Revolt in France.
Mexican War.
Karl Marx and Friedrich Engels publish *The Communist Manifesto* in London.
- 1852 South Africa becomes a republic.
- 1853 Levi Straus and Company founded.
- 1855 David Livingstone reaches Victoria Falls.
- 1859 Charles Darwin publishes *On the Origin of Species*.
- 1862 Bismarck becomes prime minister of Prussia.

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- 1867 The Dominion of Canada established.
- 1868 Revolution in Spain.
- 1869 Suez Canal opens.
- 1870 Napoleon III deposed.
- 1871 Franco-Prussian War.
- 1914 Second Industrial Revolution.
- 1879 Northern China famine (3 million die).
- 1879 Zulu-British War.
- 1883 The War of the Pacific.
- 1896 First Ethiopian Italian War.
- 1888 Brazil abolishes slavery.
Jack the Ripper begins murders in London.
- 1890 Bismarck begins reign.
- 1893 New Zealand becomes first country in the world to allow women to vote.
- 1895 Sino-Japanese War.
Frederick Douglass dies.
- 1897 Theodor Herzl launches Zionist Movement.
- 1898 Spanish-American War.
- 1902- Philippine-American War.
- 1900 Sigmund Freud publishes his *Interpretation of Dreams*.
- 1902 Boer War.

- 1901 Queen Victoria dies.
Nobel Prizes first awarded.
- 1914 Construction of Panama Canal.
- 1910 Japan annexes Korea.
- 1911 Roald Amundsen reaches South Pole.
- 1912 Titanic sinks.
- 1915 Albert Einstein develops General Theory of Relativity.
Ottoman government and military systematically kill over one million Armenians.
Booker T. Washington dies.
- 1918 World War II.
- 1917 Russian Revolution.
- 1919 Paris Peace Conference and Treaty of Versailles.
The Second Pan-African Congress meets in Paris.
- 1920 Gandhi becomes leader of Indian independence movement.

XII. GLOSSARY

Terms and Definitions

Terms and Definitions

Africa: Ellen White uses this term traditionally for the continental mainland designated Africa today. When referring to the nation the Bible calls Egypt, she specifies by using Egypt; she never calls Egypt Africa. When referring to South Africa, White oftentimes uses Africa, but sometimes specifies by using South Africa. She considers the American blacks with whom she wrote so much as African, and often calls them African or the African race.

Battle Creek, Michigan: Seventh-day Adventism's first real hometown. Adventism's General Conference, first publishing house, hospital, and college established in Battle Creek.

Colored people: This was the popular designation for African Americans in the nineteenth and early part of the twentieth century. In context, the term "colored people" was not necessarily derogatory or demeaning.

Dores E. Robinson (1879-1957): Ellen and William White's personal assistant from 1903-1915 and husband of Ella White, Ellen's granddaughter and William's daughter.

Edgefield Junction, Tennessee: See Madison, Tennessee.

Edson White: See James Edson White.

Graysville, Tennessee: This small country town was where George A. Colcord opened a Seventh-day Adventist school in 1891. Then a boarding academy with an adjacent sanitarium, Graysville Academy would move to property east of Chattanooga and become Southern Junior College, then Southern Missionary College, and finally Southern Adventist University. This area was a crucial spot in the early days of the movement in the training of Adventist workers. It is centrally located, roughly one hundred miles from both Nashville and Huntsville.

Huntsville, Alabama: The home of the Oakwood educational institution, the first Seventh-day Adventist higher education institution for African Americans. Huntsville, Alabama, is a city that has historically been noted for being progressive in its racial views and, more recently, for its technological advancement. It was an ideal location for the Oakwood educational enterprise. Huntsville, situated in the northern part of Alabama, is the southern part of the Nashville-Huntsville-Graysville triangle.

James White (1821-1881): Millerite preacher, husband of Ellen White, and Seventh-day Adventist cofounder. James White was the second General Conference president.

James Edson White (1849-1928): The second son of James and Ellen White, Edson was the most important figure of the Southern cause. He be-

gan his evangelistic efforts in 1894 by attracting a cadre of missionaries to his plan and constructing a steamboat called the *Morning Star*. Edson chose this medium for safety, mobility, and drawing appeal. He and his crew (called the Southern Missionary Society [SMS]) sailed the *Morning Star* from Southern city to city along the Mississippi River, leaving small schools and companies in their wake. Edson, a prolific writer and publisher, wrote some 15 books and compiled his mother's writings on the Southern cause into a volume called *The Southern Work*. His work in the South set the foundation for the Adventist work among African Americans.

Lewis C. Sheafe (1859-1938): A leading African American Seventh-day Adventist minister who pastored the historic First Church (originally Washington Adventist Church) and raised up several congregations in Washington, D.C., in the first decade of the twentieth century. Sheafe eventually left Adventism due to racial discrimination.

Madison, Tennessee: Located ten miles northeast of Nashville, Madison was an important spot in early southern Seventh-day Adventism. It was the home of the first black Seventh-day Adventist congregation, led by Harry Lowe. The denomination purchased property in Madison (often referred to as the Madison Farm) in 1904 with the financial assistance of Nellie Druillard and the prophetic vision of Ellen White. Spearheaded by Edward A. Sutherland and Percy T. Magan, the Madison contingent would spawn a collection of schools, hospitals, industries and churches around the South.

Nashville, Tennessee: The capital of Tennessee, Nashville was the center and hub of the burgeoning Southern work in the Seventh-day Adventist movement. Home of the first black congregation, in nearby Edgefield Junction, Nashville would also later become home to two SDA conferences (South Central Conference and the Kentucky-Tennessee Conference) and the first SDA hospital for blacks (Riverside Sanitarium). A major factor in the location of schools at Huntsville and Graysville was their proximity to Nashville.

Negro Department: The Negro Department of the General Conference was established in 1909 to meet the needs of Adventism's black constituency. W.H. Green was the first black head of the department.

North: This term is used in Ellen White's writings to designate the states above the Mason-Dixon Line that did not hold slaves (for the most part), and comprised the Union in the Civil War.

Oakwood: In 1895 under the direction of Ellen White, the General Conference purchased a 360-acre plot in Huntsville, Alabama, for the site of a school of higher education for African Americans. A year later, in 1896, the Oakwood Industrial School officially opened. From its beginnings to the time of her death, Ellen White took a particular interest in Oakwood, utilizing every vehicle of communication to ensure its progress and advancement. In her talks and writings, she used many synonyms for the school, the most common of them being Oakwood School/Farm and the Huntsville School.

The school is now called Oakwood University.

Portland, Maine: An important port town next to Ellen White's birthplace, Gorham, Maine.

South: Ellen White used this term to designate the states below the Mason-Dixon Line (or Mason and Dixon's Line), and, more accurately, the states that held slaves and comprised the Confederacy.

Southern Field: See Southern Work.

Southern Cause: See Southern Work.

Southern Work: This term refers to the Seventh-day Adventist denominational effort to evangelize and educate the recently-freed blacks in the southern part of the United States, mainly centered on the states Tennessee, Mississippi, and Alabama. This cause was championed by Ellen White, her son James Edson and the SMS, black workers and leaders like Charles Kinney, and other SDA workers in the Southern field and broader church.

Vicksburg, Mississippi: The base of Edson White's Southern Missionary Society.

Wessels: A wealthy South African family converted to Adventism in the 1880s to whom Ellen White often wrote concerning personal spirituality, the work in South Africa, and the appropriate use of their means in the Adventist cause.

William E. Foy (1818-1893): An Advent minister who received four visions from 1842-1844 prior to Ellen White and faithfully shared them. Foy

held several pastorates in Maine and Massachusetts until his death in 1893.

Yazoo City, Mississippi: An important location for the SMS, a small city they frequently visited and enjoyed great evangelical success.

XIII. RESOURCES

Ellen White and Black People

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PEOPLE OF PROVIDENCE

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PEOPLE OF PROVIDENCE



Moran Hall (Oakwood University Campus)

LIFT EVERY VOICE AND SING

James Weldon Johnson, 1899

Lift every voice and sing, till earth and Heaven ring, Ring with the harmonies of liberty; Let our rejoicing rise, high as the listening skies, Let it resound loud as the rolling sea. Sing a song full of the faith that the dark past has taught us, Sing a song full of the hope that the present has brought us; Facing the rising sun of our new day begun, Let us march on till victory is won.

Stony the road we trod, bitter the chastening rod, Felt in the days when hope unborn had died; Yet with a steady beat, have not our weary feet, Come to the place for which our fathers sighed? We have come over a way that with tears has been watered, We have come, treading our path through the blood of the slaughtered; Out from the gloomy past, till now we stand at last Where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears, Thou Who hast brought us thus far on the way; Thou Who hast by Thy might, led us into the light, Keep us forever in the path, we pray. Lest our feet stray from the places, our God, where we met Thee. Lest our hearts, drunk with the wine of the world, we forget Thee. Shadowed beneath Thy hand, may we forever stand, True to our God, true to our native land.

