

This book is a collection of Ellen White's rich and insightful counsel to the Oakwood Educational Institution from its inception in 1896 to the end of her life in 1915. For the first time all of the published and unpublished counsel of Ellen White to Oakwood College is gathered together in one volume.

Comprehensive, organized, and innovative, *A Place Called Oakwood: Inspired Counsel* is one of a kind. It will cause you to ponder Oakwood's divine purpose, marvel at its remarkable development, and be inspired at its providential role in God's plan for the education and training of men and women for global service to God and humanity.



OAKWOOD COLLEGE

7000 Adventist Boulevard, NW  
Huntsville, Alabama 35896  
256-726-7000  
www.oakwood.edu

*Education • Excellence • Eternity*

A PLACE CALLED OAKWOOD: INSPIRED COUNSEL

BAKER

# A PLACE CALLED OAKWOOD

INSPIRED COUNSEL



A COMPREHENSIVE COMPILATION  
OF ELLEN G. WHITE STATEMENTS ON THE  
OAKWOOD EDUCATIONAL INSTITUTION

COMPILED BY  
BENJAMIN J. BAKER

# A PLACE CALLED OAKWOOD

INSPIRED COUNSEL



A COMPREHENSIVE COMPILATION  
OF ELLEN G. WHITE STATEMENTS ON THE  
OAKWOOD EDUCATIONAL INSTITUTION

COMPILED BY  
BENJAMIN J. BAKER



Produced 2007 at Oakwood College, Huntsville, Alabama.  
Printed at the Review and Herald  
Publishing Association, Hagerstown, Maryland.

Typeface: Berkeley Book Family and Clarendon Condensed Bold  
Cover Design and Layout by Howard Bullard

#### Compiler Acknowledgements

Appreciation is expressed to the Oakwood College Administration and Office of the President for the role they played in supporting the idea and initiative of this project and subsequently commissioning and providing essential guidance. Equally important was the expertise and materials provided by the Oakwood College Archives and the Ellen G. White Estate Branch Office located on the Oakwood College campus. Special thanks are given to the Ellen G. White Estate staff at the General Conference of Seventh-day Adventists in Silver Spring, Maryland for their invaluable assistance. The leadership at the Southern Union Conference is appreciated for helping to underwrite this project.

The following specific individuals are noted for going beyond expectations: Kenneth Wood, Jim Nix, and William Cleveland. Also gratitude is owed the following individuals for their personal efforts and contributions: Jeannie Watkins, Kaven Ible, Minneola Dixon, Joyce Williams, Denise Finley, Mervyn Warren, Howard Bullard, and Tim Poirier.

Besides thanking God for providing the inspiration for this project, I thank my parents, Delbert and Susan Baker, for instilling in me a love for scholarship, research, and writing.

---

Benjamin J. Baker, compiler and graduate of Oakwood College, is currently pursuing a Ph.D. in history at Howard University. Baker is the author of *Crucial Moments: Twelve Defining Events in Black Adventist History*.



## **Dedication**

*To the sacrificial founders,  
pioneers, administrators, workers and  
students of Oakwood.*



# Contents

## Abbreviated

|   |     |
|---|-----|
| Foreword .....                                | i   |
| Oakwood Keys .....                            | ii  |
| Oakwood Names .....                           | v   |
| Oakwood Timeline .....                        | vi  |
| Oakwood Leaders .....                         | ix  |
| Compilation Procedural Style .....            | x   |
| <br>  |     |
| Chapter 1        Speeches .....               | 3   |
| <br>  |     |
| Chapter 2        Letters .....                | 10  |
| <br>  |     |
| Chapter 3        Articles .....               | 58  |
| <br>  |     |
| Chapter 4        Manuscript/Testimonies ..... | 77  |
| <br>  |     |
| Chapter 5        Unpublished Documents .....  | 86  |
| <br>  |     |
| Appendix .....                                | 147 |
| Oakwood Categories .....                      | 148 |
| Oakwood Quotables .....                       | 159 |
| Oakwood Principles .....                      | 162 |
| Our Duty to the Colored People .....          | 164 |
| Source Document Legend .....                  | 171 |
| Bibliography .....                            | 173 |
| Index .....                                   | 174 |

# Contents

## Extended

|   |     |
|---|-----|
| Foreword .....  | i   |
| Oakwood Keys .....                                    | ii  |
| Key Terms .....                                       | ii  |
| Key Individuals .....                                 | ii  |
| Key Places .....                                      | iii |
| Key References .....                                  | iv  |
| Oakwood Names .....                                   | v   |
| Oakwood Timeline .....                                | vi  |
| Oakwood Leaders .....                                 | ix  |
| Principles .....                                      | ix  |
| Presidents .....                                      | ix  |
| Compilation Procedural Style .....                    | x   |
| <br>  |     |
| <b>Chapter 1</b>                                      |     |
| <b>Speeches</b> .....                                 | 3   |
| 1    Some of the Best and Highest Talents (1904)..... | 4   |
| 2    So Well Begun (1909) .....                       | 7   |
| <br>  |     |
| <b>Chapter 2</b>                                      |     |
| <b>Letters</b> .....                                  | 10  |
| 1    No Colonizing (1899) .....                       | 11  |
| 2    The Lord Led (1902) .....                        | 14  |
| 3    Let Not Means Be Diverted (1902) .....           | 15  |
| 4    Self-Supporting (1903) .....                     | 16  |
| 5    Men Who Will Catch the Notes (1903) .....        | 17  |
| 6    Hanging in the Balance (1904) .....              | 18  |
| 7    My Soul Is Stirred (1904) .....                  | 19  |
| 8    Rise Up (1904) .....                             | 20  |
| 9    Much Improved (1904) .....                       | 23  |
| 10   Making the School a Success (1904) .....         | 23  |
| 11   Bricks Cannot Be Made Without Straw (1904) ..... | 25  |
| 12   Poverty-stricken Condition (1904) .....          | 26  |
| 13   The Work Must Go Forward (1904) .....            | 27  |
| 14   In the Providence of God (1904) .....            | 28  |
| 15   Self-Denial Boxes (1904) .....                   | 30  |
| 16   A Large Work Done (1904) .....                   | 31  |
| 17   Must Have Help (1905) .....                      | 33  |
| 18   A Special Work (1905) .....                      | 33  |
| 19   Greatly in Need of Help (1905) .....             | 34  |
| 20   God Has Not Left Them (1905) .....               | 35  |
| 21   Tell About the Huntsville School (1905) .....    | 38  |

|                  |  |    |
|------------------|--|----|
| 22               | I Am Glad I Can Do This Much (1905) .....                                      | 38 |
| 23               | Do Our Very Best (1906) .....  | 39 |
| 24               | An Object Lesson (1907) .....  | 40 |
| 25               | A Great Work to Be Accomplished (1907) .....                                   | 41 |
| 26               | Do Not Lose Interest (1907) .....  | 42 |
| 27               | A Very Different Showing (1907) .....  | 44 |
| 28               | A Deep Interest (1907) .....   | 45 |
| 29               | An Appeal (1907) .....   | 46 |
| 30               | A Long Delay (1907) .....  | 49 |
| 31               | Huntsville School Must Be Finished (1907) .....                                | 50 |
| 32               | A Much Broader Work (1907) .....   | 51 |
| 33               | Redeem the Time (1908) .....   | 52 |
| 34               | A Blessed Place (1908) .....   | 54 |
| 35               | A Place of Special Interest (1909) .....                                       | 55 |
| 36               | A Special and Important Work (1910) .....                                      | 57 |
| <br>             |  |    |
| <b>Chapter 3</b> | <b>Articles</b> .....  | 58 |
| 1                | The Work in Graysville and Huntsville (1903) .....                             | 59 |
| 2                | Our Duty Toward the Huntsville School (1904) .....                             | 60 |
| 3                | An Opportunity to Help a Needy Cause (1904) .....                              | 62 |
| 4                | Will You Help? (1905) .....  | 64 |
| 5                | The Work Among the Colored People (1905) .....                                 | 65 |
| 6                | The Lord Loveth a Cheerful Giver (1907) .....                                  | 70 |
| 7                | A Message to Teachers (1907) .....   | 71 |
| 8                | Medical Missionary Work Among the Colored People<br>of the South (1908) .....  | 72 |
| 9                | Left for Years (1908) .....  | 75 |
| 10               | The Huntsville School (1910) .....   | 75 |
| <br>             |  |    |
| <b>Chapter 4</b> | <b>Manuscript/Testimonies</b> .....  | 77 |
| 1                | Centers of Influence (1902) .....  | 78 |
| 2                | The Work in the South (1902) .....   | 80 |
| 3                | Nashville (1902) .....   | 80 |
| 4                | Our Attitude Toward the Work and Workers in the<br>Southern Field (1902) ..... | 81 |
| 5                | A Most Beautiful Place (1904) .....  | 81 |
| 6                | Needy Enterprises (1905) .....   | 82 |
| 7                | Act Your Part (1907) .....   | 83 |
| 8                | A Broader Work (1907) .....  | 83 |
| 9                | Words of Counsel to Our Colored People (1908) .....                            | 84 |
| <br>             |  |    |
| <b>Chapter 5</b> | <b>Unpublished Documents</b> .....   | 86 |
|                  | <b>Letters</b> .....   | 87 |
| 1                | All It Should Be (1903) .....  | 87 |
| 2                | Spared for Huntsville (1904) .....   | 92 |

|    |  |     |
|----|--|-----|
| 3  | Yet Be a Success (1904) .....                                    | 93  |
| 4  | We Shall Go to Huntsville (1904) .....                           | 93  |
| 5  | Love and Mercy (1904) .....                                      | 94  |
| 6  | A Man Is Needed (1904) .....                                     | 97  |
| 7  | Change for the Better (1904) .....                               | 98  |
| 8  | The Advancement of the Huntsville School (1904) ....             | 100 |
| 9  | Dear Friend (1904) .....   | 100 |
| 10 | Blossom As a Rose (1904) .....                                   | 101 |
| 11 | Do All I Can (1904) .....  | 102 |
| 12 | Back a Year (1904) .....   | 103 |
| 13 | A Precious Treasure (1905) .....                                 | 104 |
| 14 | A Holy Influence (1905) .....                                    | 105 |
| 15 | The Right Thing Is Being Done (1905) .....                       | 106 |
| 16 | Blend Together (1905) .....                                      | 107 |
| 17 | A Deep Interest in the Huntsville School (1905) .....            | 109 |
| 18 | Especial Help (1907) .....                                       | 112 |
| 19 | The Big Fund (1907) .....  | 112 |
| 20 | Pleased Indeed (1908) .....                                      | 113 |
| 21 | Establish Their Work (1908) .....                                | 114 |
| 22 | You Have Done Well (1908) .....                                  | 114 |
| 23 | We Have Just Arrived in Huntsville (1909) .....                  | 116 |
|    | <b>Manuscripts</b> .....   | 118 |
| 24 | Instructions Regarding the Huntsville School (1904)..            | 118 |
| 25 | Counsel Regarding the Work at Huntsville (1904) ....             | 122 |
| 26 | Directions Regarding the Work for Colored People<br>(1904) ..... | 124 |
| 27 | The Work in and About Nashville (1905) .....                     | 128 |
| 28 | Words of Counsel to Our Colored People (1908)                    |     |
|    | <b>Diary Entries</b> .....                                       | 131 |
| 29 | There Cannot Be a Place More Appropriate (1904) ....             | 131 |
| 30 | This Thy Great Work (1905) .....                                 | 132 |
|    | <b>Sermon Excerpts</b> .....                                     | 133 |
| 31 | A People All Around Huntsville (1905) .....                      | 133 |
|    | <b>Church Remarks</b> .....                                      | 134 |
| 32 | Be Saving (1905) .....   | 134 |
|    | <b>Board Meeting Minutes</b> .....                               | 135 |
| 33 | Interview With Huntsville School Board (1904) .....              | 135 |

|   |     |
|---|-----|
| 1 Providence .....                      | 148 |
| 2 Condition .....                       | 149 |
| 3 Support .....                         | 151 |
| 4 Instruction .....                     | 152 |
| 5 Admonition .....                      | 155 |
| 6 Vision .....                          | 157 |
| <b>Appendix</b> .....                   | 147 |
| A. Oakwood Categories (7) .....         | 147 |
| B. Oakwood Quotables (15) .....         | 160 |
| C. Oakwood Principles (21) .....        | 163 |
| D. Our Duty to the Colored People ..... | 164 |
| E. Source Document Legend .....         | 172 |
| F. Bibliography .....                   | 173 |



# Foreword

Oakwood College and its accomplishments are now legendary.

Initially, however, the school seemed less than promising. The year was 1896. A 360-acre plot in Huntsville, Alabama, the site of a former slave plantation, was chosen as a location for the first Seventh-day Adventist advanced school for Blacks. The Alabama landscape was sloping and uneven; the red clay was hard as granite; dense brush encircled the property; the limbs of the trees sagged; derelict brush lay strewn all over; and the soil was barren from having been overworked. It took vision and faith to see a future in this unpromising plot in Alabama in the heart of the South 30 years after the Civil War.

To make matters more challenging, barely enough funds were on hand to buy the property, let alone start a school. The General Conference was pressed for money, and church leaders would be slow to funnel funds into an enterprise such as this. Conditions did not look good.

In the midst of this challenging situation, a clarion voice was heard. It was a voice that spoke for God, convinced that this was the spot the Lord would have the denomination purchase for a school to train blacks to be workers in His vineyard.

From the start Ellen G. White championed Oakwood's cause. Unquestionably she is worthy of the title "cofounder of Oakwood." Throughout the subsequent years, as Oakwood grew, Ellen White continually spoke out for the school, doing all in her power to make sure it prospered. She wrote, visited, prodded, sacrificed, prayed, donated, advocated, and cried for the fledgling institution to ever fulfill its God-given destiny. As a result of her efforts and the support of the General Conference, and subsequently the support of the Regional conferences, Oakwood College is the success it is today.

This volume is a comprehensive collection of Ellen G. White's written statements (published and unpublished) on Oakwood, or "the Huntsville School," as she often referred to it.

Her words still instruct and encourage administrators, faculty, staff, students, alumni and supporters with timeless counsel and inspiration for "a place called Oakwood."

Benjamin J. Baker



# Oakwood Keys

## Keys to Unlock Ellen G. White's Oakwood Statements

### Key Terms

**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.

**Farm:** This frequently used term refers to the Oakwood training school and to the Oakwood property.

**Huntsville School:** Before the name Oakwood was adopted, the school was popularly referred to as the Huntsville School.

**Southern cause:** This term refers to the Seventh-day Adventist denominational effort to evangelize and educate the recently freed slaves in the southern part of the United States. This cause was championed by Ellen White, her son James Edson, selected workers in the Southern field and broader church, black workers and leaders like Charles Kinney.

### Key Individuals

**George I. Butler** (1834-1918): One of the pioneers of the Seventh-day Adventist movement, Butler served in many positions in the church, most notably as General Conference president from 1871-1874 and 1880-1888. Butler received more letters from Ellen White than anyone else mentioning the Oakwood School. When she wrote these letters, he was the president of the Southern Union Conference and the Southern Publishing Association.

**Arthur G. Daniells** (1858-1935): Longtime church worker and administrator, Daniells held several key denominational positions and was one of Seventh-day Adventism's most dynamic leaders. He served as General Conference president from 1901-1921, holding that position longer than anyone else.

**Solon M. Jacobs** (1846-1927): The first principal of the Oakwood School, Jacobs was a white man from Fontanelle, Iowa. Jacobs and his family arrived at Oakwood in 1896. The Jacobs' were tireless workers, doing anything and everything possible to keep the school running. Jacobs stayed on as principal one year, then served as the farm foreman until 1902.

**Benjamin E. Nicola** (1856-1943): Oakwood's principal from 1899-1904, Nicola was the first principal to serve for longer than two years. (The two subsequent presidents would not stay longer than two years either.) The school made significant strides during his years in office, but he would receive reproving counsel from Mrs. White concerning his tenure.

**Fred R. Rogers** (1869-1920) Rogers served as Oakwood's principal from 1904-1905. Before taking up his post at Oakwood, Rogers was a diligent worker in the Southern cause, serving as the superintendent of SDA mission schools in Mississippi, and working with James Edson White and his *Morning Star* boat crew.

**James Edson White** (1849-1928): The second son of James and Ellen White, Edson was the premier champion of the Southern cause. He began his evangelistic efforts in 1894 by constructing an innovative steamboat called the *Morning Star*. He sailed the steamer from city to city along the Mississippi River, leaving SDA schools and churches for black people in his wake. He chose this witnessing medium for safety, mobility, and drawing appeal. Edson compiled his mother's writings on the Southern cause into one handy volume called *The Southern Work*. Edson's successes and influence helped to facilitate the establishment of Oakwood.

## **Key Places**

**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/is 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.

**Madison, Tennessee:** Located ten miles northeast of Nashville, Madison was an important spot in early Southern Seventh-day Adventism. The Madison property (often referred to as the Madison Farm) was purchased 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 hub of the burgeoning Southern work in the Seventh-day Adventist movement. Home of the first black congregation, at Edgefield Junction, Nashville would also later become home to two SDA conferences (Gulf States Conference and South Central 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.

### **Key References**

**Self-denial boxes:** These were small boxes in the homes of Seventh-day Adventists in which monetary contributions were to be placed for the black work in the South. This innovative practice was encouraged by Ellen White in 1904.

**The fire:** On October 11, 1906, Chapel Hall on the Oakwood campus was totally consumed by fire. One student, Will (aka John, Alfred) Willingham, perished. No one else was harmed.

**The orphanage:** Upon the urging of Ellen White, Oakwood assumed management of an orphanage constructed by Mrs. Stephen N. Haskell in 1911. This orphanage took in black children of unfortunate backgrounds, caring for and educating them. A number of the orphans would later attend the Oakwood primary and training school. The orphanage closed its doors in 1930.

**The sanitarium:** Also started as a result of the counsel of Ellen White, the Oakwood Sanitarium, a modest two-story building, began a nursing and medical training program in the summer of 1910 under the leadership of Martin M. Martinson. The sanitarium trained nurses and medical workers and offered medical assistance to the community at large. The sanitarium had a tumultuous history, and in 1937 it was closed.



# Oakwood Names

## Official Names of Oakwood

Oakwood Industrial School (1896)  
Oakwood Manual Training School (1904)  
Oakwood Junior College (1917)  
Oakwood College (1943)

## Names for Oakwood used by Ellen White

Huntsville  
Huntsville School Farm  
our school for the colored people  
our school in Huntsville  
the farm  
Σ the Huntsville School  
Σ the Industrial School  
Σ the institution at Huntsville  
Σ the Lord's farm  
Σ the Oakwood enterprises  
Σ the Oakwood Farm  
Σ the Oakwood School  
Σ the Oakwood School Farm  
Σ the school  
Σ the school at Huntsville  
Σ the school here at Huntsville  
Σ Training School



# Oakwood Timeline

## **The Early Years: 1891-1915**

This chronological outline of key events pertaining to Oakwood covers the 25-year period from 1891 to 1915, the year of Ellen White's death (July 16, 1915).

### **1891**

- Ellen White delivers historic address "Our Duty to the Colored People" to the General Conference session in Battle Creek, Michigan, in 1891 in which she urges the church to develop the work in the South.

### **1893**

- Edson White reads *Our Duty to the Colored People* for the first time in tract form and dedicates his life to the black work in the South.

### **1894**

- Edson White and Will Palmer via the *Morning Star* steamship begin to educate and evangelize Southern Blacks and found mission schools that later became feeder schools for Oakwood.

### **1895**

- Premier black SDA pioneer Charles M. Kinney recommends the Beasley estate as the site for Oakwood.
- Southern Missionary Society, devoted to working for Blacks in the South, is begun, headed by Edson White. This organization is the precursor to the Southern Union Conference and was a strong supporter of Oakwood.
- Ellen White encourages General Conference leaders to move forward with the Oakwood School.

### **Autumn 1895**

- The General Conference sends Ole A. Olsen, George A. Irwin, and Harmon Lindsay to assess the Beasley estate.

### **January 23, 1896**

- The Huntsville property is purchased by the General Conference.

### **April 3, 1896**

- Solon Jacobs arrives to become the first principal of the Oakwood Industrial School.

### **November 16, 1896**

- Oakwood Industrial School opens.
- Boys' dormitory opens.

**1897**

- Henry H. Shaw becomes principal of Oakwood.

**1899**

- Chapel/Study Hall built.
- Benjamin E. Nicola begins as principal.
- Colporteur work begun in earnest by Oakwood students.

**1901**

- Oakwood's agricultural sales pay all of school's expenses and net a profit.

**1902**

- West Hall is finished.

**1904**

- Name changed to Oakwood Manual Training School.
- Fred R. Rogers becomes principal.
- Summer institutes and workshops begin at Oakwood.
- Lottie Blake, the first Black Seventh-day Adventist MD, joins the Oakwood teaching staff as the first Black teacher and the first with a doctorate.
- Louis Sheafe and William Brandon are the first blacks to sit on the Oakwood School Board.

**Late June 1904\***

- Ellen White's first visit to Oakwood; she delivers two addresses to the Oakwood student body.\*

**1905-1906**

- G.H. Baber starts as principal.
- "Sunnyside" (a teacher's cottage) completed.
- "Hilltop" (a faculty cottage) completed.
- "Oaklawn" (principal's housing) completed.
- Print shop completed.

**1906**

- Walter J. Blake assumes principal position.
- Oakwood fire: Chapel Hall burns to the ground.

**1908**

- Butler Hall erected.

**1909**

- Oakwood's first graduates.
- Sanitarium building finished.
- Late April: Ellen White visits Oakwood again.

### **Summer 1910**

- Oakwood sanitarium opens.

### **1911**

- Oakwood orphanage opens.
- Clarence Boyd begins as principal.
- Dining hall finished.

### **1912**

- Oakwood graduates first ministerial student.
- “The Pines” (a teacher’s apartment building) is erected.

### **1914**

- Henderson Hall (women’s dormitory) is built.

### **1915**

- New laundry built.
- Barn and silo added.
- Ellen White dies.

## **\*Note on Ellen White’s Oakwood Visits**

There is considerable conjecture and debate as to how many times Ellen White visited Oakwood. There are two speeches five years apart (June 21, 1904, and April 19, 1909) that were transcribed and have been preserved. Mrs. White also wrote of these two visits in her diary and personal correspondence. If Mrs. White made additional visits to Oakwood other than in 1904 and 1909, there is no extant record or document to support those visits. Therefore, any other visits to Oakwood by Mrs. White than on these two dates can only be presumed until further evidence is discovered.

Ellen White returned to the United States from Australia in 1900. The 1904 and 1909 visits took place when she traveled across the country from Elmshaven, her home a few miles from the town of St. Helena (70 miles north of San Francisco) to Battle Creek, Michigan, and Washington, DC, center of the growing Adventist Church.

These trips coincide with the *Seventh-day Adventist Encyclopedia* reference that states:

“Her journeys across the continent between 1901 and 1909 often took her through the South, where the work of the church was slowly developing. An appeal from her pen in 1891, followed in 1895 and 1896 by articles published in the *Review and Herald* urging educational and evangelistic endeavors for the neglected black race, sparked a work in which her own son, James Edson White, took an active part. She was keenly interested in the development of missionary endeavors geared for most effective results in white and black communities, and sent the workers in this field many messages of counsel and encouragement. She lent strong support to the establishment of Oakwood College, in Huntsville, Alabama, for black young people, and the Nashville Agricultural and Normal Institute, near Madison, Tennessee, a privately operated training center for mature white young people. The work of the church in the South was of deep concern to her through the remaining years of her life.”

---

*Seventh-day Adventist Encyclopedia*, Second Revised Edition M-Z, Review and Herald Publishing Association, Hagerstown, MD 21740, pp. 879-880.



# **Oakwood Leaders**

## **Oakwood Principals**

Solon M. Jacobs (1896-1897)

Henry H. Shaw (1897-1899)

Benjamin E. Nicola (1899-1904)

Fred R. Rogers (1904-1905)

Grandville H. Baber (1905-1906)

Walter J. Blake (1906-1911)

Clarence J. Boyd (1911-1917)

## **Oakwood Presidents**

James I. Beardsley (1917-1923)

Joseph A. Tucker (1923-1932)

James L. Moran (1932-1945)

Frank L. Peterson (1945-1954)

Garland J. Millet (1954-1963)

Addison V. Pinkney (1963-1966)

Frank W. Hale (1966-1971)

Calvin B. Rock (1971-1985)

Benjamin F. Reaves (1985-1996)

Delbert W. Baker (1996- )



# Compilation Procedural Style

**TITLES:** At the beginning of each Ellen White quotation there is a title. The compiler has supplied titles for each speech or letter from some words or phrase that appear in the speech or letter. The articles have the original titles appearing in the periodical. The manuscript and testimony titles vary; some are supplied by the compiler (italicized), others by Mrs. White or her original editors. The unpublished document titles are also a mix of original and supplied.

**SELECTIVITY:** At times Mrs. White began a letter with the standard address “Dear Brother \_\_\_\_\_” or “Dear Sister \_\_\_\_\_,” etc. This address is left out of some letters because the selected quotation is so far into the letter that the integrity of the selection would be compromised by giving the address followed by an ellipsis.

**ELLIPSIS:** An ellipsis (...) means parts of original text were left out either because of lack of relevancy or manuscript difficulties (the original document contained the ellipsis or the next part is missing from original document or is unclear). An ellipsis plus a period (...) means the sentence is complete but that some of the text following is not included.

**ABRIDGED/UNABRIDGED:** The word abridged or unabridged comes at the end of each selection. Abridged means that only portions of the document salient to Oakwood were printed; some portion of the original is not printed here. Unabridged means the entire known document is printed.

**SOURCE REFERENCES:** The source/sources at the end of a quotation are all the places the selection or portions thereof occur in published Ellen G. White books or in her unpublished letter and manuscript files. This is supplied for readers who may choose to go to the original sources of the reference.

**BRACKETS:** A word in brackets in the unpublished documents section means that an error occurs in the original manuscript and the compiler is inserting his correction. However, it should be noted, no corrections of ideas were made, only of grammar, spelling, or usage.



A PLACE  
CALLED  
**OAKWOOD**

---

INSPIRED COUNSEL



# Chapter 1

## Speeches

**L**ate June of 1904 is the first recorded visit of Ellen White to Oakwood in Huntsville, Alabama. Thanks in no small part to the counsel and efforts of Ellen White, by the time of her visit, Oakwood was off to a solid start. Mrs. White, her son Edson, and a small group of other church workers toured various fledgling Adventist efforts in the South in the trilogy of cities central and crucial to the Adventist work.

Ellen White spoke, shared counsel and admonished at the various sites she visited. Following her deliveries, she often grouped together her counsels for convenience, publication, and future reference.

On such a tour she made an historic visit to Huntsville and spoke for the first time at Oakwood. Two of her talks were transcribed. These speeches, delivered to the student body in the school chapel, are full of positive exhortations and high admonitions.

— 1 —

## **Some of the Best and Highest Talents**

*Place: Huntsville School Chapel, Huntsville, Alabama*

June 21, 1904

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. I wish there were many more here in training for service; for there is a large field to be worked among the colored people. To those who are here, I would say, "Seek to understand the Scriptures. God will help you. His eye is upon the colored race, and He will send His angels to open your understanding."

In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction regarding it—what it should be and what those who come here as students are to become. All that is done by those connected with this school, whether they be white or black, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people.

Those connected with the farm are to work with such earnestness and perseverance that it will bear testimony to the world, to angels, and to men, of the fidelity with which the land has been cared for. This is the Lord's land, and it is to bear fruit to his glory. Those who attend this school are to be taught in right lines, on the farm or in the schoolroom. They are to be taught how to live in close connection with God.

The Lord says, "Work out your own salvation." How are you to do this? By doing the very things He wants you to do, that you may become intelligent in His service. He has given you talents to be improved. He has bestowed on the colored race some of the best and highest talents. He will bless in the work of transforming mind and character.

Students, there is something for every one of you to do in God's service. The Lord wants you to be His helping hand in reaching souls in many places. He wants you to have an intelligence so sharp and clear that you can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them. There is great need for colored workers to labor for their own people. You can labor in many places where others cannot. White workers can labor for the colored people in some places. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for the light of the gospel to go to the colored people.

We want every one who comes to this school, to try to get some other one to come. There should be one hundred students in attendance at the next session of the school. Will you not try in every way possible to swell the number to one hundred? And when the school year is over, these students should not be sent out to go where they please. They are to be trained and educated till they are able to go out into the field to work successfully for the Master.

“Ye are God’s husbandry, ye are God’s building.” Do not bring to the foundation that which is represented as wood, hay, and stubble; for such material will be destroyed by fire. Bring the material that is spoken of in the word of God as gold, silver, and precious stones. This will stand the test. If you bring worthless material to the foundation, your work will be consumed. Could you be satisfied yourself to be saved, and have nothing to show for your life work? Would you work merely to save your own soul?

God desires you not only to save your own soul, but to bring others to Him. These ransomed ones, when the redeemed are gathered home, will be among those who will cast their glittering crowns at the feet of the Redeemer, and fill all heaven with rich music. They will exclaim, “Worthy, worthy is the Lamb that was slain, and that lives again, a triumphant conqueror;” and then they will go to the ones who spoke to them the words which brought them into right relation to God and will say, “It was your influence, through Christ, that led me to accept the truth of heavenly origin.”

“Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure.” You are to fear lest you make a mistake, and lead others to follow a wrong example. All that you do is to show the fidelity which God acknowledges. God has given to every man his work, and He puts His stamp on all work that is genuine. But spurious work is of no value in His sight. Everything is to be done with thoroughness. There is to be no sham work. If you will do thorough work here, your education will be worth double to you in after life than if you should leave school with a superficial education, not having done thorough work.

I feel so grateful that we have this large farm on which to carry on our school work. I am so glad that it is productive land. But it cannot be expected to bring forth fruit if it is left uncultivated, From this we may learn a spiritual lesson. “It is My Father’s good pleasure,” Christ says to His disciples, “that ye bear much fruit.” But you cannot bear much fruit unless you take out of your lives the weeds of selfishness and sin. We do not ask what your past life may have been. We ask you to take out of your hearts, now, the weeds of evil, and let the word of truth dwell in you richly, that your lives may produce the fruits of righteousness and holiness. If you will do this, you will see in the kingdom of God the result of what you have learned on this school farm. Pull up the weeds of evil in your hearts, and plant the seeds of truth.

Every one before me is to be a missionary for Christ. Students, we want you to bring others to this school. And we want you to do your level best yourselves in gaining a fitness for service. You have precious opportunities here, and we want you to learn how to train the minds and hands of others, so that they in turn can lead still others to Christ, and receive a crown of rejoicing. You are to be patient, kind, gentle, and yet firm and strong for the right. You are to place your feet on the platform of eternal truth—the platform that no storm or tempest can sweep away. Do you ask what this platform is? It is the law of God. He says that if you will love the Lord Jesus, and keep His commandments, you will be a kingdom of priests, heirs of God and joint heirs with Christ.

God’s eye is upon all. He wants the students in this school to make all they do a means of helping them to gain an education that will enable them to present the truth

to their own people.

I am speaking to the students here today because I want to encourage them. They have a battle to fight; they have a strong prejudice to work against. If they will do this righteously and patiently, not cherishing the feeling that they are misused, God will greatly bless them. Students, remember that Christ loves you; that God so loves you that He gave His only begotten Son to die for you, that you might be brought into the faith. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

I say again, I am so glad that we have this farm. Not long ago one came to me, and said, "I think it is a mistake to keep that large farm. It is not half cultivated. I think they might better sell a portion of it." That night instruction was given me regarding the matter. It was God's purpose that the school should be placed here. He saw that the workers here would not have to fight every inch of ground in order to establish the truth, as the workers in some places have had to do. The instruction was given me, Never part with an acre of this land. It is to be used in educating hundreds. If those who stand here as teachers will do their part, if with courage they will take up the work appointed them, trusting in the Lord, sending their petitions to heaven for light and grace and strength, success will attend their efforts. The teachers are to be kind and tender, and at the same time very thorough in discipline. This is most essential.

Minute-men are needed in this school-men who have vitality and power, men who are prepared to use the capabilities of the whole being in active service, that everything about this school may be of a character to recommend it to angels and to men. Teachers and students will then have the satisfaction of knowing that the work is acceptable to the Lord.

Students, God will help you; but you must not think that you can retain the unchristlike traits of character that you naturally possess. You must place yourselves in the school of Christ. You must learn from the One who learned from His Father. Christ declared: "As the Father gave Me commandment, even so I do." In order that His Father might be glorified through the Son. Christ did what His Father had commissioned Him to do. How important that we do what Christ commissions us to do!

We are preparing to enter the holy city. Keep this thought in mind all the time. There is a heaven of bliss before us. Keep thinking of this. And there is a joy that we may have in Christ even in this world. To those who keep His commandments He says, "My joy shall be in you, and your joy shall be full." Keep His commandments and live, and His law as the apple of thine eye. May God bless you all. If I never see you again on this earth, I hope that I shall see you in the kingdom of God.

---

Sources: GH, June 1, 1904; SpTB12 pp. 9-13; 6MR pp. 210-212; Ms 60, 1904, pp. 4-8; 4MR pg. 25

Footnote: 1 "Never part with an acre of this land." The General Conference originally purchased 360 acres of farmland known as the Beasley estate in Huntsville, Alabama, for \$8,000 in 1895. This land was expressly bought to be the site of the Oakwood Industrial School and the acreage Ellen White spoke of to "never part with." Since then the Oakwood College constituency has acquired upwards of twelve hundred additional acres. Some of these additional acres have been sold. It has been the practice, however, to discriminate between the original 360 acres and the additional acreage.

## So Well Begun

*Place: Oakwood School, Huntsville, Alabama*

April 29, 1909

I am glad to have an opportunity of speaking to this company of students. Some time I expect that this room will be filled, and that another room will be filled also. We expect to see a work done here that men will be proud to acknowledge. We are glad indeed to see so many present.

This morning I will first read a few words from the fifty-eighth chapter of Isaiah: “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?” Here the complaint comes not against themselves, but against God. Listen to the answer: “Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?”

The Lord declares what is the fast that He chooses. “Is not this the fast that I have chosen?” He says, “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”

This is the work we are trying to do, and the work we are setting before His people, God’s people, as the work that should be done. Yes, Lord, we can say, we, Thy commandment-keeping people, are trying to do this work as fast as possible.

We are endeavoring to bring the colored people to that place where they can be self-supporting. The time will come when you will be able to escape many of the evils that will come upon the world because you have obtained a correct knowledge of how to plant and to build, and how to carry on various enterprises. This is why we want this land occupied and cultivated, why we want buildings put up. The students are to learn how to plant and to build and to sow. As they learn to do this, they will see a work before them which they will be very glad to have a part in. Opportunities will present themselves by which they can make themselves a blessing to those around them.

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are

cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" It is the privilege of every student and worker upon this school land to know what it is to be moved by the impulse of the Spirit of God.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Why this assurance regarding the health? Health is given because you learn to use your muscles as well as your brain powers. It is very important that we tax our physical and mental powers equally. "Thy righteousness shall go before thee," the Lord continues, "and the glory of the Lord shall be thy rereward." How will our righteousness go before us? It will be revealed in righteous words, in righteous actions, in our useful employments. This work is given to the colored people as surely as it is given to the white people. According to their opportunities they are to work out faithfully the problems that God presents to them. When we do the work that God requires of us, the blessings He has promised will attend us.

If we will do justice, if we will exalt the truth, the Lord Himself will be our Keeper and our Preserver, enabling us to do His will. God takes care of those who are looked down upon by their fellow men. It is because He regards the needs of those who are despised and rejected that we have this school farm where you can receive a preparation for labor right here in the South. It is His desire that those who receive a training here shall go forth to labor to lift up the oppressed, to strengthen the weak hands, that through your efforts men and women may learn to honor and glorify God. The teaching of this fifty-eighth chapter of Isaiah means just this to you.

I am glad of this opportunity of saying these few words to you. Let everything you do be done in faith. Believe that the Lord will surely fulfill His promises. He wants us to take comfort in His word; He wants us to be consoled by His promises; He longs to see the righteousness of the Lord go before us and the glory of God be our rereward. I see great possibilities for this experience to come to the students in this school. You have great advantages here. You are shut away from the world at large, away from the carousing and the amusements and the confusion. You do not need these things. You need to be where you can be free to serve the Lord conscientiously. He does not cast you off because of your color. The Lord wants the white people to help the colored people. If they will encourage them, and open ways for them, the blessing of the Lord will surely come upon them, as it comes to those whom they are trying to help. This will be a working out of God's plan.

It is the privilege of each student here to know that the Most High has a care for you. He will watch over you for good, and not for evil. If you follow on to know the Lord, you will know His going forth is prepared as the morning. You will increase continually in light and knowledge. I want to see the goodness and mercy of God revealed in this place. We will pray for you; we will do all we can to help you; we will send you publications that you can read and study. I want to meet you each in the kingdom of God. Let us fight the battles of the Lord manfully and righteously, that we may see in the city of God the faces we look upon here today. Let us educate and train the younger members of the Lord's family. They are to stand firmly with God's people.

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. In all your experiences, remember that angels of God are beside you. They know what you do; they are present to guard you. Do not do anything to displease them. As you work and they work, this school will become consecrated ground. I shall want to hear how you succeed. All heaven is interested in the moves you are making. Let us do our utmost to help one another to obtain the victory. Let us so live that the light of heaven can shine into our hearts and minds, enabling us to grasp the treasures of heaven. May God help you, is my prayer.

---

Sources: Ms. 27, 1909 pp. 1-5; 2MR pp. 82-85; SF Echo, June 1, 1909

# Chapter 2

## Letters

One of the primary methods of communications in the late nineteenth and early twentieth centuries was written correspondence: personal letters. Ellen White certainly utilized this method, penning thousands of letters. A good portion of the letters were of a personal nature, but because of their rich counsel many appeared in denominational periodicals, the *Testimonies to the Church* volumes, pamphlets, and later posthumous collections. Mrs. White wrote letters to further God's work; encouraged individuals to personal holiness; warn church members of dangers in their path; open the mysteries of God; urge a particular course; share visions; and raise money for church causes.

Mrs. White penned letters about Oakwood to select individuals, constituencies, church congregations, and even the Oakwood student body. The school, at first in the denomination's proverbial backseat, was thrust nearer to the forefront through Mrs. White's personal correspondence. In the following letters, Ellen White shares the burden for Oakwood God placed on her.

---

Note: A few transcribed talks with references to Oakwood are also included in this section. The only transcribed speeches Ellen White gave on the Oakwood campus appear in the previous chapter.

— 1 —

## No Colonizing

*Context: A.F. Ballenger wrote to Ellen White in Australia in 1899 about setting up a type of colony in the South comprised of a collection of Adventist families in order to aid the Southern blacks. The families would purchase a plot of land and develop it while teaching blacks agricultural methods and the Adventist message. The missionaries, however, would have to pledge five years of service in order to join the colony.*

June 5, 1899

Dear Brother \_\_\_\_\_:

I remember you distinctly, and I have rejoiced to see you growing in grace and working in the Lord's vineyard. I would say, my brother, you would best stand at your post of duty, laboring in the ministry of the Word.

As you say, there is no more fruitful field than 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. Any provocation from the blacks is met with the greatest cruelty. The field is one that needs to be worked with the greatest discretion. Any mingling of the white people with the colored people, as sleeping in their houses, or showing them friendship as would be shown by the Whites to those of their own color, is exasperating to the white people of the South. Yet these same persons employ colored women to nurse their children and further, not a few White men have had children by colored women. Thus the colored people have received an education from the whites in immorality, and many of them stand ready to treat the whites as the whites have treated them. 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.

You speak of a way of helping the colored race in a way which does not excite the prejudice of the white Southern-born citizens; that is, the Industrial School. As you have presented, the greatest caution needs to be exercised in regard to politics. Some persons are of such a temperament that they would make trouble by want of proper consideration. Words dropped unadvisedly would be like a spark, kindling a flame of intense jealousy and dangerous opposition. Whoever works in the South needs to be sanctified in body, soul, and spirit. Then there will be wise words, not words spoken at random or without duly weighing every expression.

It is from the whites that the greatest opposition may be expected. This is the quarter that we shall need to watch. The white people are prejudiced against the doc-

trines taught by the Seventh-day Adventists, and a religious opposition is the greatest difficulty. The white people will stir up the blacks by telling them all kinds of stories; and the blacks, who can lie even when it is for their interest to speak the truth, will stir up the whites with falsehoods, and the whites who want an occasion will seize upon any pretext for taking revenge, even upon those of their own color who are presenting the truth. This is the danger. As far as possible, everything that will 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.

All that you have written in regard to the great necessity of the colored people is correct. I have seen that those who know the truth for this time have a special work to take up for this people. Christ came to our world, clothing His divinity with humanity, that He might work with humanity, fallen, degraded, corrupted. He came of poor parentage, and lived the life of a poor man. He was accustomed to privation. As a member of the family He acted His part in laboring with His hands for the support of His mother and His brothers and sisters. Thus He, the Majesty of heaven, was not to appear as honoring the greatest men because of their wealth. He has forever removed from poverty the disgrace which is attached to it because it is destitute of worldly advantages. He says, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Four thousand years before a voice of strange and mysterious import was heard in heaven from the throne of God: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Christ in counsel with His Father laid out the plan for His life on earth. It was not a chance, but a design that the world's Redeemer should lay off His crown, lay aside His kingly robe, and come to our world as a man. He clothed His divinity with the garb of humanity, that He might stand at the head of the human family, His humanity mingled with the humanity of the race fallen because of Adam's disobedience. The poverty and humiliation of the Son of the infinite God teach lessons that few care to learn. There is a link that connects Christ with the poor in a special sense. He, the life, the light of the world, makes poverty His own teacher, in order that He may be educated by the same stern, practical teacher [as are the poor]. Since the Lord Jesus accepted a life of poverty, no one can justly look with contempt upon the poor. The Saviour of the world was the King of glory, and He stripped Himself of His glorious outward adorning, accepting poverty, that He might understand how the poor are treated in this world. He was afflicted in all the afflictions of the human family, and He pronounces His blessing, not upon the rich, but upon the poor of this world.

You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of someone laboring in this line to labor for the creation of a fund to supply this need? Let appeals be made to our people. Let each give a little, even among the poor. Without delay, encourage the brethren to erect a humble building large enough to accommodate the students. Ask the people to heed the words of Christ, "Whosoever will come after me, let him deny himself, and take

up his cross, and follow me.” The example of Christ is for our imitation.

Those who undertake work in the South must not enter into any plan for colonizing, for this will place them in perilous circumstances. Some families should be found who for Christ’s sake will volunteer to enter the Southern field. At Huntsville there is a building, and something has been done there. Let the proper ones try to make that place different by bringing into it new, live elements. This plant must not become useless. Elements must be brought in which will make the institution self-sustaining. Then if it is necessary, cheap additions can be made.

I would not encourage your plan. It means much, very much more than you think, to obtain and improve hundreds of acres of land. Your aftersight in this matter would be very different from your foresight. This work for the Southern people will require the tact of the most ingenious Christian. In the past you have seen families settled in localities where they could work successfully for the spread of the truth, and you have thought that this same plan could be adopted for the work in the South. But your expectation will not be realized.

The expenses of such company in food and clothing must be considered. The results would not be such as you suppose. This plan will bring disappointment. Let each family who shall commit itself to the work, go as the Lord’s missionaries, to work their own way. Workers are not to pledge themselves to five years’ labor, for many will not bear the test. Some would find fault and complain, and thus sow the seed of evil surmising. These persons might work interestedly for a time, and then become dissatisfied and want a change. The Lord looks upon every heart. There are some souls you cannot trust. They are unreliable. In the company you would form you would find tares among the wheat. It would be better to begin work in Huntsville and make the work there a success.

I would say to you, my brother, that in the future nothing can be relied on in the Southern States. You cannot make settlements with the purpose of carrying on a large business, cultivating lands, and teaching the colored people how to work. 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. Everyone takes his life in his hands by following such a course. There are some localities less perilous than others, but never can there be large settlements built up in the South. Every act is to be oiled with the grace of God, every word spoken, carefully studied. Parties are already formed, and they are waiting, burning with a desire to serve their master, the devil, and do abominable work. Professed Christians are more determined in these things than out-and-out sinners.

---

Unabridged

---

Sources: Letter 90, 1899; SW pp. 83-88

— 2 —

## The Lord Led

*Context: In this letter, directed to those in positions of responsibility in the Southern field, Ellen White shares a dream she had about the work in the South.*

February 5, 1902

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. Their work is not to be discouraged, but encouraged. They are to receive encouragement and support. Both of these places have advantages of their own. There has been delay in pushing forward the work in these places. Let us delay no longer. At these schools students may gain an education that, with the blessing of God, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will be prepared to present the truth to others.

We must provide greater facilities for the education and training of the youth, both white and colored. We are to establish schools away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. Let means be gathered for the establishment of such schools. In connection with these schools, work is to be done in mechanical and agricultural lines. All the different lines of work that the situation of the place will warrant are to be brought in.

Carpentering, blacksmithing, agriculture, the best way to make the most of what the earth produces—all these things are part of the education to be given to the youth.

Those who have charge of the schoolwork at Graysville and Huntsville should see what can be done by these institutions to establish such industries, so that our people desiring to leave the cities can obtain modest homes without a large outlay of means, and can also find employment.

---

Abridged

---

Sources: Letter 25, 1902; 2MR pp. 64-65; 7T pg. 231; LDE pg. 101

## Let Not Means Be Diverted

*Context: Ellen White pens a letter to R.M. Kilgore, leader of the effort in Graysville, with advice on how to proceed. The Graysville workers were contemplating purchasing a piece of property, and Mrs. White urged them to obtain it. She encourages Kilgore, impressing upon him the importance of the work in Graysville and Huntsville while advising him to stay moderate and patient.*

June 11, 1902

I have a caution for my brethren who are working in the Southern field. Do not move hastily in establishing interests in new places, in a way that will divide your workers and your means, so that your force will be weakened. Wait until some of the interests that have been started more nearly approach perfection. Do not rush into new enterprises until the work that has already been started in Graysville and Huntsville is better established, and the interests in Nashville are strengthened. The reasons for strengthening the work in Nashville have been presented to you quite fully.

The light given me is that the schools in Graysville and Huntsville make these towns places of special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be specially directed to this work until something is completed that will be an object lesson of what can be done. Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord's direction, the work should be strengthened and perfected.

There will be those who do not see any special necessity to perfect the equipment of our schools in Graysville and Huntsville, because, from outward appearance, these places may seem inferior to some other places. But let not the work in Graysville and Huntsville, or the work in Nashville, be passed over to enter a place like Chattanooga, to begin a work that will call for quite an outlay of means, and that will divert the attention of the workers. Let not means be diverted from the places in which the work should just now be developed and strengthened. The fact that a place is popular is not sufficient reason that it should be entered. Popularity is not to be the power that draws God's people. Because some have taken a fancy to Chattanooga, this is not conclusive evidence that God desires to have work done there before the

work in other places is solidly established. This is the instruction given me.

---

Abridged

---

Sources: Letter 87, 1902; 2MR pp. 65-66; 14MR pp. 46-47; 7T pg. 234

— 4 —

## Self-Supporting

*Context: Ellen White advises the president of the Southern Union Conference and the Southern Publishing Association, G.I. Butler, on how to go about the work in the South.*

September 10, 1903

In regard to what you write about Brother and Sister Hughes, I assure you that nothing like extravagance was seen in their work in Australia. Do not allow prejudice against them to enter your mind. Do not allow them to be condemned before you have carefully investigated matters.

In their connection with the school in Australia, Brother and Sister Hughes sacrificed and labored and gave of their means to help the school. They were never extravagant. It must be a mistaken report that has been borne in regard to their work at Huntsville. I feel very deeply interested in Brother and Sister Hughes. I know how earnestly they worked for the interests of the school in Australia. I am deeply grieved as I think of the trouble that is brought into our work by unsanctified words.

I have been shown that with proper management the Huntsville School and the Graysville school could be self-supporting. But I was instructed, also, that the difficulties to be overcome in the Huntsville School would be far greater than in some other schools. A school for colored students cannot be compared with or treated in the same way as a school for white students. Not all that ought to have been done for the Huntsville School has been done, and those who take the management of the school in the future will have a trying time. But God will be with them if they make Him their dependence. This school has land, and the cultivation of fruit should be carried on. But the school cannot do this without help.

Since writing the above, I have been down to breakfast. I will now add a few words to this letter. I want you to get all the help you possibly can in your work. I know that you cannot help feeling troubled as you see the shortcomings of those who know the truth, yet are not sanctified through the truth. Let us do our best, and then trust the Lord to do what we cannot possibly do. Our work is to be placed on a higher plane. We are to have a faith that will not fail or be discouraged.

I have not much confidence in doing a large amount of work for those who already know the truth. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. But to try to bring those who know the truth, yet do not do

their best, up to where they ought to be, is, I must say, almost labor lost, and greatly hinders aggressive work. Let the workers press into the cities still in ignorance. Let men and women be trained to conduct schools and sanitariums for white people. Let colored workers be educated to labor for their own people. And let the workers all remember that no raid is to be made on slavery and cruel taskmasters.

---

Abridged

---

Sources: Letter 200, 1903; 2MR pg. 66

— 5 —

## Men Who Will Catch the Notes

*Context: Ellen White responds to two letters from an overworked G.I. Butler.*

October 13, 1903

I wish to speak of another point. In regard to Brother Rogers connecting with the Huntsville School, I thought at first that this might be best, but light has come to me that he can accomplish a much greater work in Vicksburg. In a short time, as the work opens up in the large cities, he will be needed as a man who can be depended upon. At present he is needed in Vicksburg. Let God use the men of capability just where their influence will tell for the most good. Brother Nicola has been placed in charge of the Huntsville School. Give him another trial, and keep looking for a man to take hold there who is sound and solid in every respect, and who will stand firm for principle.

At this time we need, not men who will catch up new, fanciful ideas, but men who will catch the notes that sound from the heavenly courts, and who, without consulting any man, will obey God's orders. We have been warned that the enemy will bring in his deceptive working. In so subtle a way will he work that he will appear to be an angel of light. I am bidden to lift up my voice and say to all our people, Beware, beware. Those who, having had warnings and entreaties and counsels, still follow their own will, are not laborers together with God.

---

Abridged

---

Sources: Letter 219, 1903; 17MR pp. 311-312

— 6 —

## **Hanging in the Balance**

*Context: Ellen White writes to longtime friend and church worker Nellie Druillard. At the time of this letter Mrs. Druillard was involved with helping her nephew, Edward Sutherland, open the school at Madison, Tennessee.*

June 9, 1904

Brother Sutherland thought that perhaps he ought to return to Berrien Springs immediately upon reaching Nashville after this trip; but we do not think that this would be wisdom. Early next week we have an important meeting to attend at Huntsville, and it is very important that our brethren should be at that meeting, for decisions are to be made as to what shall be done with the Huntsville School. The future of this school is hanging in the balance. And if Brother Sutherland and Brother Magan are to work in the South, they should have every opportunity to understand the outlook, and to see the probabilities and possibilities of the work here. I do not think that they should return to Berrien Springs before visiting Huntsville with us. I wish to talk with them more than I have. I have not been able to talk with them much since they came, for I have been quite ill. The labor at the Berrien Springs meeting was all that I could endure, and I have been feeling the consequences. I am sure that Brother Magan and Brother Sutherland ought to be at the Huntsville meeting. We must all consult together, and decide important matters. Our brethren are to be on the ground, and they must not rush away until some matters are settled. They must know what the Lord would have them do.

---

Abridged

---

Sources: Letter 193, 1904; 3MR pg. 264

## **My Soul Is Stirred**

*Context: Aboard the Morning Star visiting key SDA places in the South, Ellen White writes to the then General Conference president, A.G. Daniells.*

June 13, 1904

I have been instructed that the land on which our schools shall be established should be near enough to Nashville that there might be a connection between the schools and the workers in Nashville. Further than this, there are in Nashville large institutions for the education of the colored people, and our colored school is to be near enough to these institutions for the wing of their protection to be thrown over it. There is less inclination to oppress the colored people in this section of Tennessee than in many other parts of the South. Prejudice will not be so easily aroused. The institutions that have been established for the education of the colored people are richly endowed, and are in charge of white men. The presence of these institutions was one reason why Nashville was designated as the place in which the printing-office was to be established. I was instructed that the work in the South should have every advantage to print and publish books, that this work might gain a standing far ahead of that which it has had in the past.

Suggestions have been made by some that it might be well to sell our property in Huntsville, and move the school to some other place, but I have been instructed that this suggestion had its birth in unbelief. Our school in Huntsville is in a good location, and the large State Normal school for the training of colored teachers, which is carried on not far from there by those not of our faith, has created an influence in favor of educating the Negro, which our people should appreciate. We should have in Huntsville facilities for the education of a goodly number of students. We should have a primary school and a school for more advanced students. It would take years to build up in a new place the work that has already been done in Huntsville.

My soul is stirred within me as this matter is presented to me. I have not yet been to Huntsville, but I have an article written regarding what should be there in the future.

We must plan wisely. God will go before us if we will look to Him as our Counselor and our strength. We need to get away from our selfishness, and begin to work for the Lord in earnest.

---

Abridged

---

Sources: SpTB11 pp. 6-7

## Rise Up

*Context: This letter is to Ellen White's longtime friend, Marian Davis. Mrs. White toured the Southern sites to see the progress of the work and provide encouragement. She gives Marian Davis a rather thorough account of the status of affairs efforts at Graysville, Huntsville and Nashville. Ellen White treats on the Oakwood situation extensively in this letter, perhaps her most lengthy account of the particulars of the school. Her insights are keen and accurate.*

June 30, 1904

Early on Monday morning we took the train for Huntsville. We reached the school at one o'clock the same day. That afternoon we were taken over a portion of the school farm. We find that there are nearly 400 acres of land, a large part of which is under cultivation. Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked very hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers and with the means necessary to make the needed improvements, the advancement made would have given Brother Jacobs encouragement. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the property there, and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville School Farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if His plans are followed.

There is need at the Huntsville School of a change in the faculty. There is need of money, and of sound, intelligent generalship, that things may be well kept up, and that the school may give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

Wise plans are to be laid for the cultivation of the land. The students are to be

given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. There is not a bathroom on the premises. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time, and how to work with their hands and with their head to win their daily bread, that they may go forth to teach their own people. The bread-winning part of the work is of the utmost importance. They are to be taught also to appreciate the school as a place in which they are given opportunity to obtain a training for service.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart. [Paragraph inserted from a slightly different version from RH, September 1, 1904 par. 8.]

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity.

No laxness is to be allowed. The man who takes charge of the Huntsville School should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish spirit in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails and make the needed repairs. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Businessmen will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be thorough in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks till they become an unsightly neglect, teach

the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father.

Christ is pleading for us in the presence of God, and we are to lay aside every weight “and the sin which doth so easily beset,” in order that we may follow our Lord. All that we do, whether it be done with the hands or with the head, is to be done with exactitude. Then Christ is not ashamed to call us brethren.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything, will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ cannot abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of the truth, but unless he brings himself into harmony with the requirements of God’s Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose, for God cannot bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like one striving for the mastery yet cumbering himself by clinging to heavy weights.

To Brother Rogers, who is to take charge of the Huntsville School, I would say, Look to Jesus, the Author and Finisher of your faith. You will have provocations, but do not lose your patience and your self-control. Do not allow yourself to be easily provoked. I am sure that you are in the right place, and I ask you to work with an eye single to the glory of God.

---

Abridged

---

Sources: Letter 215, 1904; RH, September 1, 1904; 2MR pp. 67-69; 14MR pp. 37-42; SpTB12 pp. 6-10; SpM pp. 359-361; LDE pg. 102

— 9 —

## Much Improved

*Context: Frank Foote receives a letter from Ellen White about the shift of leadership at Oakwood. F.R. Rogers assumes the principal's position.*

July 6, 1904

Brother \_\_\_\_\_ has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. He is a teacher of experience, and is a capable manager. Associated with him will be a faculty competent to carry forward all branches of instruction both in the school lines and in industrial training. The efficiency of the school will be much improved this year.

---

Abridged

---

Source: Letter 221, 1904; 2MR pg. 69

— 10 —

## Make the School a Success

*Context: Sharing a sort of journal of her travels, Mrs. White kept Elder and Mrs. E.R. Palmer abreast of her touring. This letter carries a very important message for Oakwood, however, and its counsel would affect the school for years to come.*

July 8, 1904

Last Wednesday, July 6, W. C. White, Sara, Maggie, and I left Nashville for Washington. Just before we left, a meeting of the Southern Union Conference Committee was held in Nashville for the purpose of devising some means of helping the Huntsville School. Those who have had charge of the school have not felt the importance of putting brain, bone, and muscle to the tax in an effort to make the school a success. The students who attend this school are to be given an education that will fit them to work for the Master. They are to be given more than book knowledge. Should they be given book knowledge merely, their education would be imperfect.

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in and settled upon a piece of ground as large as shall be deemed best. In connection with the school there should be an experienced carpenter who can teach the fathers and their boys how to build their homes, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically, and how to care for the sick.

While I was in the South, I visited Huntsville. The Southern Union Conference Committee held a meeting while we were there, and I had much to read to the brethren assembled. A heavy burden rested upon me while I was at this place. I knew that there must be a change in the faculty—that more thorough men must take up the work. When a man has occupied the same position for years, and yet the school, in its inside and outside working, is still far from what it ought to be, a change must be made. A man must be put in charge who knows how to govern himself and others, and how to make the school show constant improvement.

Teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. Careful attention is to be given to the little things. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The horses are to be carefully stabled, and everything about the barn and stable is to be kept neat and clean.

The leading, controlling influence in the school must be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. This is all that I can write now on this matter. But you know how hard it is for one who had not been trained to be faithful in little things, to be faithful in larger trusts. And when one standing at the head of a school allows things to go at loose ends, his example has an influence on all around him. He should not be allowed to continue to sow the seeds of neglect and carelessness.

---

Abridged

---

Sources: Letter 233, 1904; 14MR pg. 215

## **Bricks Cannot Be Made Without Straw**

*Context: Ellen White informs Elder N.C. McClure, California minister and friend, about her Southern travels.*

July 12, 1904

During the time that we spent in Nashville, we had many profitable counsels in regard to the work. We also spent considerable time in looking at properties for sale. On the way down the river we looked at a four-hundred-acre farm that Brother Magan and Brother Sutherland thought would be a favorable place for the training school that they wish to establish near Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for our work here. The house is old, but it can be used until more suitable school buildings can be erected.

Other properties were examined, but we found nothing so well suited to our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible Brethren Magan and Sutherland, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter. Possession cannot be taken of the house until September. Brethren Magan and Sutherland have returned to Berrien Springs to bind off their work there and to raise funds in the North for the new training school.

After our trip up the river we visited Graysville and Huntsville. We found that the work at Graysville had made encouraging advancement. But the Huntsville School must be given assistance. Bricks cannot be made without straw.

I need money to use in the work. I hope that you may have an opportunity to sell my Healdsburg place. I have felt that I ought to receive \$3,000 for it. At one time you asked me if I would accept \$2,800, and I hesitated. But now I would be glad to sell it for \$2,800 if I could have the money to use in this time of necessity. Please advertise the place for sale, in the Healdsburg paper, and also the Signs of the Times.

---

Abridged

---

Sources: Letter 245, 1904, pp. 1-3; 3MR pg. 268

## Poverty-stricken Condition

*Context: A California Adventist named Abbie Simpson wrote to Ellen White in 1904 apprising her of the good progress Adventists were making in their initial efforts to evangelize the blossoming Los Angeles area. Apparently this sister had a general concern for the welfare of Adventist efforts in other areas as well. Mrs. White replies.*

July 22, 1904

My Dear Sister \_\_\_\_\_:

Today I received and read your very cheering letter. For the good news which it contained I praise our Lord and Saviour Jesus Christ. Your description of the work being done in Los Angeles agrees with the representations that God has given me. The delay in beginning this work has been very painful to me; but if the work is now carried on in earnest faith, if the truth as it is in Jesus is magnified, if wise personal efforts are made, many souls will be brought from darkness to light. What a work might have been done many years ago! But I thank the Lord for the favorable beginning that has now been made.

In the visions of the night I was bearing a message to our churches, pointing out the work that as believers we should at once take up. I related some things that were presented to me in Nashville, just after I had returned from Huntsville.

A school for colored people is being carried on in Huntsville, but I was greatly pained while there to see the poverty-stricken condition of the institution. I knew from previous presentations, that this was displeasing to God, and that the school was not accomplishing that which He designed it to accomplish. I resolved to bear a plain, clear-cut testimony to our people, telling them that the money spent in the adornment of dress is a misappropriation of God's money, lent us to use in the advancement of His work.

Here are our ministers and physicians and missionaries. They labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they cannot have the facilities necessary for the greatest success of their labors.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world—the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message?

---

Abridged

---

Sources: AUCR, September 1, 1904

## The Work Must Go Forward

*Context: A motion to take up a general collection for the blacks in the South in all of the churches on November 5, 1904, was unanimously passed by the General Conference Committee, and this letter was printed in The Southern Watchman to inspire the members to give liberally.*

October 25, 1904

To My Brethren and Sisters in America,

We are thankful that the light of present truth has been shining in the Southern States, and that a few laborers in this field have been working wholeheartedly to communicate the truth to the colored people. Those who have not borne the burden of opening up the work among the colored people can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work.

In the face of the most trying circumstances, a good beginning has been made in this needy field. The Lord now calls upon us to come up to His help. Again and again He has placed before our people the needs of the work among the colored race, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been laboring far beyond their strength to carry forward this work. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels so that others could not advance.

The Lord has put the seal of his approval on the work done among the colored people in the South. Mistakes have been made, but have not mistakes been made in every other missionary field? When you watch for mistakes and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people.

Some may think that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before His people as He has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. For the accomplishment of this, the Lord has provided many agencies. Gospel medical missionaries are to be trained and

sent throughout the land. Small sanitariums and well-equipped treatment-rooms are to be established near the crowded centers. Colored evangelists are to be educated and sent forth to proclaim the truth in its simplicity to their own race. Canvassers are to carry the printed page into the homes of the people. And in order that this literature may result in good, the people are to be taught to read. How can they become intelligent Christians, unless first they learn to read the Bible? Schools are to be established and maintained; churches are to be built. Throughout the South there are to be erected memorials for God and His truth.

All this will require self-sacrificing effort on the part of our brethren and sisters in America. Those who live in the South cannot bear the burden alone. We must lend them financial assistance.

I present before you, my dear brethren and sisters, the work among the colored people as the object of your liberality. The mission-schools, the training-school at Huntsville, the Nashville colored sanitarium, the ministers and Bible workers devoting their time to the salvation of the colored people—all these and many other agencies are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the Lord's cause. Let us see if the November collection cannot result in thousands of dollars flowing into the treasury.

“God loveth a cheerful giver,” and if we with grateful hearts bring our gifts and offerings to Him, “not grudgingly or of necessity,” His blessing will attend us for He has promised, “I will open you the windows of heaven, and pour you out a blessing.” He will accept not only the gifts but the giver. And although it may have cost self-denial on our part, the approval of conscience and the blessing of heaven will fill our hearts with happiness.

---

Unabridged

---

Source: SW, October 25, 1902

— 14 —

## **In the Providence of God**

November 2, 1904

Dear Brethren and Sisters:

I would call your special attention to the needs of the Huntsville School. This school is on a farm of over three hundred acres, which was purchased by the General Conference, and given to the work for the colored people of the South. This school farm is to be made a representation of what can be done to help the colored people.

It was in the providence of God that the Huntsville School Farm was purchased. It is in a good locality. Near it there are large nurseries, and in these nurseries some of the students have worked during the summer to earn money to pay their expense at the Huntsville School. Those for whom these students have worked give them a

high recommendation, saying that they have accomplished more than an equal number of other hands.

The Huntsville School greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students, to be trained as teachers of their own race. A small building, in which, the students can be taught to care for the sick, should be put up near the school, and conveniences furnished.

The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training the students. But soon it will be impossible for them to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.

I now ask you to give of your means for the Huntsville School. Facilities are needed there. Things about the institution are at loose ends, and should be put in proper order, that the school may be a credit to the cause it represents. . . .

I present this matter to you, my brethren and sisters, and I ask you to do what you can for the advancement of the work that a few faithful laborers are trying to do for the colored race. This work has been greatly retarded by neglect and because means sufficient to supply its needs have not been provided.

I ask you, my brethren and sisters, to do your best. . . . By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts and help you to do justice to the needs of the work for the colored people.

---

Abridged

---

Sources: Letter 313, 1904; SpTB12 pp. 11-12; LDE pg. 102; 4MR pg. 26

## Self-Denial Boxes

*Context: Self-denial boxes were an innovative idea championed by Mrs. White to forward the work among blacks. These were little boxes in which family members (parents and children) put money. The contents would go to help the blacks in the South.*

November 11, 1904

To My Brethren in America:

I have a message for you: It is the duty of those in all parts of America to have a special regard for the men who are giving the powers of heart, mind, and soul to the work in the Southern field. This field is a responsibility that does not rest upon the men and women only who are engaged in the work there. None should feel that they have no burden to carry in reference to this field. The wrongs that have existed in the past must not be repeated. Not one word of discouragement should be spoken to anyone engaged in the work. This field must be worked. Every grace is needed.

That which has been done in sending out self-denial boxes is well-pleasing to God. By the use of these boxes a double good is accomplished—gifts are received for the advancement of the work, and the families in which these boxes are used receive an education in self-denial. . . .

The work for the colored people needs liberal offerings, and parents as well as children may do much by self-denial and sacrifice to aid this work.

Parents, these self-denial boxes are a precious reminder in your home. Therefore deny yourselves in order to be able to put money into them, just as long as there are needs to be supplied. . . .

A primary school should be fitted up in Huntsville for the education of colored children. Provision should also be made for those who can be prepared to minister to their own race. For this work wise teachers are needed. And gifts of money are needed. Do not suppose that small offerings will not be appreciated. Larger gifts will also be needed. Self-sacrifice is called for at every step. It is a great work to prepare colored youth to teach their own race.

---

Abridged

Sources: Letter 304, 1904; 2MR pp. 69-70

Sources for the Self-denial box concept: RH, August 18, 1904; AU Gleaner, October 5, 1904; YI November 1, 1904; ST, November 30, 1904; RH, June 22, 1905; GH, July 1, 1905;

November 1, 1906; June 1, 1908; GH May 1, 1910; CG pg. 132; PH126 pp. 8-11; 2MR pg. 70

— 16 —

## A Large Work Done

*Context: F.R. Rogers, principal of Oakwood, wrote Mrs. White recounting the blessings God bestowed on the school. The report was positive and upbeat. Ellen White replies with counsel and encouragement.*

December 27, 1904

Dear Brother \_\_\_\_\_:

Your letter was received and read some time ago. We rejoice with you for the precious tokens you have of the Lord's blessing. Praise the Lord. Oh, let us be encouraged. Let our hearts be filled with thankfulness. Continue to work earnestly and interestedly and have perfect trust in God. Do not doubt His goodness. When difficulties seem to surround you, remember the promise that the Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. If God will only let His blessing rest on the workers, everything will work out to His glory, and souls will be converted. The Lord will acknowledge and bless all who walk before Him in earnest, hopeful confidence. Look and live. Draw near to God, and He will draw near to you. He will draw near to each one who exercises faith and labors courageously to advance the work, because this is what God directs.

I am glad that you are of good courage. Our hearts should always be filled with praise and rejoicing. Truth will triumph.

“Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but One, that is, God; but if thou wilt enter into life, keep the commandments.

“He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

“The young man saith unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

“But when the young man heard that saying, he went away sorrowful; for he had great possessions.”

This young ruler was a man of prepossessing appearance and of much outward piety. He had high capabilities, and might have been a great blessing. But Christ saw in his character one great defect, which, unless remedied, would mar his whole life. His possessions were his idol. Unless these were given their proper place, they would rob him of eternal life. How kindly and tenderly the Saviour treated him. “If thou wilt be perfect,” he said, “go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.”

The young ruler's errand to Christ was not a pretense. He fully desired to be as Christ was. He realized the importance of gaining the future eternal life. He was not ignorant of the service that man owes to God. He was fully convinced that there is a place of happiness prepared for all who in this life obey the commands of God. He realized that in order to gain a place in the abodes of bliss, he must work out a perfect character. He thought himself an honest applicant as to what he must do in order to gain eternal life.

He was attracted and charmed by Christ's life and His manner of teaching, and he realized that to be fitted to live eternally with God in the world to come would be a wonderful reward.

When this young man asked what he should do that he might gain eternal life, Christ answered him plainly. When he asked, "What lack I yet?" Jesus pointed out to him wherein he fell short. He failed when tested in regard to his worldly possessions. These were his idol. Distinctly and definitely Christ told him that his riches stood in the way of his gaining eternal life: "If thou wilt be perfect," he said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But when he heard this, "he went away sorrowful; for he had great possessions." He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He desired eternal life, but he was not willing to make the sacrifice. To give up his earthly treasure that was seen, for the heavenly treasure that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

Christ gave his life to the work of soul-saving, making it possible for human beings to return to their loyalty, and take their stand under the blood-stained banner of Prince Emmanuel.

Brother and Sister \_\_\_\_\_, be of good courage. Remember that we are deeply interested in you and your work. We want to help you to be a help to those whom you are trying to educate. I am so glad that you are not discouraged. I am so glad, too, that the students appreciate your efforts in their behalf. I pray that there may be a large work done in Huntsville. I pray that all who shall visit the school farm may see, by the united efforts of students and teachers, that the best kind of education is being given. I pray that the farm may tell its own story of thrift and painstaking effort,

that those who gave this beautiful place to the work for the colored people may rejoice with you all.

Heavenly angels are watching that farm, desiring that it may be so worked by the students, that the students themselves, under the direction of wise teachers, shall show that improvement in their characters which God desires to see.

I hope to visit the Huntsville School again sometime, that I may see the result of the earnest, faithful efforts put forth on this, the Lord's farm.

---

Unabridged

---

Sources: SpTB12 pp. 12-16

— 17 —

## **Must Have Help**

*Context: Ellen White writes to a church in Reno, Nevada, asking for support for the Huntsville effort.*

January 4, 1905

Special efforts must be made just now to help the colored people. The sanitarium that has been established in Nashville for the colored people must be provided with better facilities, and those who are making efforts to build at Huntsville an orphanage for colored children, must have help.

---

Abridged

---

Sources: PH163 pg. 3

— 18 —

## **A Special Work**

*Context: Mrs. White addresses two well-known church leaders, I.H. Evans and J.S. Washburn in this letter. The correspondence covers many subjects, including Ellen White's burden for Oakwood and its specific needs.*

July 19, 1905

I am glad that these men are still able to do solid, substantial work. They must have greater encouragement, in point of financial assistance, in their work in the

Southern field. Their efforts have brought many souls into the truth, and they must not be left to wear out their souls in discouragement. The Southern field is a very hard, needy field, and it must receive assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this needy field.

Over and over again the light has been given that a special work is to be done in Huntsville. Those who are rooted and grounded in the truth, in all its bearings, are to be placed in charge of the work. A beginning has been made on the orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people.

A small sanitarium should also be established in connection with the Huntsville School. The sanitarium building should not be of a shoddy character. Neither should it be narrow and contracted. It should be built substantially, and there should be in it a room for the physician and nurses, to carry on the work of healing the sick and giving patients and students an education in regard to the right principles of living.

---

Abridged

---

Sources: Letter 205, 1905; SW August 29, 1905; 8MR pg. 130; SpM pg. 380; PH163 pp. 3-4

— 19 —

## Greatly in Need of Help

*Context: Writing from California, Ellen White addresses the ministers and physicians of the Colorado Conference. Oakwood is not far from her mind.*

August 10, 1905

The school at Huntsville is greatly in need of help, that young colored people may be prepared to go forth to work as teachers for their own race. This is a great need in the Southern field of an orphanage for colored children. At Huntsville a beginning has been made on a building for this purpose, but the work has stopped for lack of means. A small sanitarium is also needed at Huntsville. Let those who desire to work place their zeal and their efforts where they will tell in supplying a genuine necessity.

---

Abridged

---

Sources: SpTB05 pg. 36

## God Has Not Left Them

*Context: October 7, 1905, was a unique Sabbath; this letter was to be read in all Seventh-day Adventist churches and a special collection was to be taken for the work among blacks in the South.*

September 28, 1905

Dear Brethren and Sisters:

I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God.

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before His people as He has done for so many years?

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention, I understand that it is my duty to make this field my special burden until, before the earnest, continuous efforts put forth, the difficulties disappear and the work is established.

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to this country, I have borne a similar message in every place where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. And it is because of the neglect of our people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf.

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift and let those who have so much confidence in their own plans go on as they chose to go. I

intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden, for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect."

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a right position before Him, to heed the light given fifteen years ago—that the colored people be labored for and helped.

My brethren and sisters, I entreat you to arouse and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? Christ placed Himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which He consecrated His life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

To the members of our churches I am instructed to say once more, Take hold of this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit.

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools, this may be true to a certain extent, but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave His life for the life of the world.

There are among the Negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. Others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries.

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established with-

out further delay. Every church member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that He is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching His Spirit, that in turn they may work for their own people.

Churches of believers are to be developed. Meetinghouses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not.

The Lord has instructed me that those who are now carrying on work among the colored people cannot remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon His people in the stronger conferences of the North, the East, and the West to sustain the Huntsville School by liberal gifts. We pray that He will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers.

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we have. He calls upon us to return to Him a portion of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity?

Greater liberality must be shown toward the work among the colored people than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished.

There is before us a long-neglected duty—the practice of self-denial and economy. In every transaction of life we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow His example, we shall let our light shine forth in good works.

I call upon our people in America to come up to the help of the Lord. Let those who cannot do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes.

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are

to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people.

---

Unabridged

---

Sources: RH, September 28, 1905; SpTB12x pp.15-16

— 21 —

## **Tell About the Huntsville School**

*Context: Ellen White writes a pioneering paragraph on fundraising among non-Seventh-day Adventists in this letter to J.H. Baldwin.*

October 18, 1905

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.

---

Abridged

---

Sources: Letter 295, 1905; 2MR pg. 70

— 22 —

## **I Am Glad I Can Do This Much**

*Context: Ellen White wrote periodically to Michael Harper, a colporteur very much interested in spreading the gospel. Often they would update each other on the work and needs in various areas.*

October 27, 1905

I am sending you a copy of a letter which I recently received from Brother F. R. Rogers, who for some years has been laboring in the Southern field in connection with the mission schools for Colored children. I send you his letter that you may see what requests come to me. I will send Brother Rogers the books he asks for. This shall be my donation to the Vicksburg school. I will also send some books to the Huntsville School. I am glad that I can do this much to help them.

---

Abridged

---

Sources: Letter 307, 1905; 9MR pg. 227

— 23 —

## **Do Our Very Best**

*Context: Ellen White writes to G.I. Butler, lamenting the Oakwood fire and the life lost. She encourages the work to go on.*

October 30, 1906

I felt great sadness of heart on hearing that one of the Huntsville School buildings had been consumed by fire. I am so sorry that one life was lost. We must now do our very best to make the needed improvements at the school. I am not favorably impressed by what you say about all the buildings that are to be erected being small. We must not let the work at Huntsville flag, or be brought down to small dimensions. There is need of buildings, and there is need of larger buildings, but these must not be extravagantly large, for the work in other places in the South must be considered.

---

Abridged

---

Sources: Letter 348, 1906; 2MR pg. 71

## An Object Lesson

*Context: Ellen White addresses the Southern Conference workers in this open letter, speaking about Nashville, Madison, and Huntsville, and of the Madison champions, E.A. Sutherland and P.T. Magan. Both Madison and Huntsville were to be object lessons “to the people in their vicinity.”*

March 4, 1907

I have been instructed that encouragement should be given to the work in the South, and that special help should come to the work in Nashville, Madison, and Huntsville.

At the school in Madison it has been necessary to work with the strictest economy that the educational work undertaken there might be carried forward. Let our brethren who have means remember this school and its needs.

A good work was done by Brethren Magan and Sutherland at Berrien Springs, and in their labors in that place they labored beyond their strength, imperiling their health, and even their lives. In their work at Madison, they are working too hard, and amid many difficulties. These brethren need not only our confidence but also our help, that they may place the Madison School where it can accomplish the work that God designs it to do. I pray that the Lord will sanctify the understanding of our people that these men will not be left to so work as to sacrifice their health in what they are trying to do. I pray that teachers and students may have wisdom and courage to act well their part, and that they may be especially blessed in making the school a success.

It is impossible to make the Madison School what it should be unless it is given a liberal share in the means that shall be appropriated for the work in the South. Will our brethren act their part in the Spirit of Christ?

The neglected South is to be especially favored now, because of the neglect of the past. The atonement for the failure of the past to meet the needs of this field, should be full and ample. The institutions in the South that for years should have stood on vantage ground are now to be especially favored. The Huntsville School must be encouraged to enlarge its work. Every possible advantage should be given to these schools, that they may show what can be done in making the earth to yield her treasures. The Madison and Huntsville Schools are to be an object lesson to the people in their vicinity.

I was shown that there is danger of these schools being circumscribed in their plans and limited in their advantages. This should not be. Everything possible should be done to encourage the students who need the class of instruction that can be given at those schools, that they may go forth properly instructed to do a work for others

who need the same education and training that they have received. Fields are opening in every side to the work that such laborers could do.

At Huntsville a sanitarium is needed in connection with the school. I am interested to see a building on that school farm, equipped for the treatment of the sick.

Cannot the students at Madison and Huntsville be trained to sell the books, *Christ's Object Lessons* and *Ministry of Healing*? And will not many of our people join them in this work?

For the sick in and about Nashville, we should do all we can to put it on a solid basis. The work should be conducted in a simple way, but in a way that will recommend the truth. There are many places in the South open to our work, but by all means begin the work in the important cities, and carry the message now. "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations will come; and I will fill this house with glory, saith the Lord of hosts."

---

Unabridged

---

Sources: SpM pp. 400-401; SpTB pp. 3-4

— 25 —

## A Great Work To Be Accomplished

*Context: The directors of the rapidly developing Nashville Sanitarium and the Southern Union Conference were the recipients of this correspondence. Ellen White warned them against centralizing funds, instead of spreading them out equally.*

March 10, 1907

Dear Brethren:

During the night some matters were brought before me, which I was charged to present to you. We seemed to be in a Council meeting, where certain questions were being considered. One of these questions was the necessary arrangements to be made for the prosecution of the work at Huntsville.

A mistake is being made in the use of means in some parts of the field. The workers need to sit down and count the cost of the tower they are building, to know if they are able to finish it.

In the past the work in the South has been carried on by earnest effort and with limited means. Now more money than is necessary is being invested in building the sanitarium at Nashville. This will not leave a correct influence on the workers in other parts of the field. At this time, when there is so great need of help in many lines of the work, any extravagance in fitting up the Nashville Sanitarium will leave an impression on the workers and on others that will not be healthful. There is great need of means to support the workers in the field, and the strictest economy should

be practiced with every advance step that is taken. The tendency to invest large sums of money in the Nashville Sanitarium must be guarded against. There must not be a large showing in one place while very little interest is manifested in other places of great importance.

There is a great work to be accomplished at Huntsville, and a large demand for means in order to erect appropriate buildings and carry on a successful work there for the colored people. Again, at Madison help is needed in order to continue the educational work that has been established there. It would be a great advantage to the school in Madison if a food factory were put into operation in connection with the work of the school.

The school at Madison has been established in the order of the Lord, and it requires its share of help. Brethren Sutherland and Magan, in their work at Berrien Springs, overtaxed their physical powers, and both need to be guarded against laboring beyond their strength, at Madison. Brother Sutherland needs to guard himself very carefully, and keep near to the great Healer. Both these workers are to be appreciated by their fellow workers.

The needs of the different parts of the field should be considered fairly, and proportionate help given to each. It is not right that those who have been laboring under burdens for years, and whose health has been broken by their arduous work, should be left to struggle along almost unaided under a great load of perplexity.

---

Abridged

---

Sources: SpM pg. 402

— 26 —

## Do Not Lose Interest

*Context: Mrs. White replies to long-time church administrator J.S. Washburn, admonishing him to “not lose interest in the work for the colored people.”*

April 17, 1907

Dear Brother Washburn:

I have just received and read your letter, in which you tell me about your visits to the colleges in Nashville. I am so glad that you are beginning to understand why our work should be located in Nashville. A wide interest should be manifested for the colored people. We ought to have in Nashville a first-class sanitarium established for the colored people, that shall be conducted by physicians and workers who will do their work wisely. The colored people of the South are to become educated workers; through the reception of the gospel they are to become teachers of the gospel to their own people.

Brother Washburn, you and your colaborers should ever bear in mind that you are in a missionary field where a grand, all-round work is to be done for God. The heathen are right about you. Should you follow the course that has been pursued in the past toward the colored people, you would not fulfill your duty. The Lord calls for missionary work to be done. Those who make the South their field of labor are not to perpetuate the prejudice that has existed in the past against the colored people. The teachers of the truth are to labor for this neglected race, and by their efforts win the respect, not only of the colored people, but of the workers in other denominations. May the Lord bless you in this work, is my earnest prayer.

The words that Christ spoke to His disciples when He sent them forth the first time, will apply to the experiences of the worker today. "Behold," He said, "I send you forth as sheep in the midst of wolves." You will need to understand how to meet all classes. "Be ye therefore wise as serpents, and harmless as doves." "He that spared not his own Son, but delivered Him up for us all (black as well as white), how shall he not," the apostle asks, "with Him also freely give us all things?" Well might the apostle also ask, How shall we not all freely give Him our most devoted service?

We need to study the life of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich. Then we shall not be unwilling to give kind, disinterested labor to those who need it.

Do not lose interest in the work for the colored people. Do not rest until sanitarium work is established for them, both at the Huntsville School and at Nashville. In the past much labor has been given to this people under the most trying circumstances; and you should not overlook what has been done by the hardest kind of labor. Do not ignore what has been done, but unite your sympathies with the sympathies and labors of those who have gone before you and prepared the way. God help you, and give you wisdom to know how to treat your fellow workers. Christian instrumentality is a wonderful thing. If its place in the divine economy is appreciated as it should be, the workers will appreciate more than they do what has been accomplished in the Southern field.

When I first visited the South, I learned many things regarding the work that has been done there, and when I can do so I will have a history of that work published. Those who did not take part in it cannot fully understand how much of self-denial and sacrifices is called for.

I hope you will follow up the work begun in Nashville, for there is much to be done for all classes in that city. Give special attention to the colleges established there. Much labor has been expended in educational lines of work by other denominations.

We must not treat the colored people as though God has not a message for them. Become acquainted with the teachers. Encourage them in their work, and take a part with them in their labors when this is possible. The gospel in its simplicity is to be presented to this people. If you will labor in the spirit of Christ, conversions to the truth will be the result of this work.

---

Unabridged

---

Sources: Letter 154, 1907; 2MR pp. 71-72; 4MR pg. 29; SpM pp. 408-409

## A Very Different Showing

*Context: Addressed to the officers of the General Conference, this letter points out the mistakes made in the Southern work, and the rectification possible if God's plan is followed.*

June 14, 1907

For some time I have had a great desire to be in Washington, but I cannot leave my work here; there is too much to do, too many important interests at stake.

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. Soon this work of training colored people to be laborers in the cause of God will be much harder to handle than it is now.

The Lord has presented before me our neglect of improving opportunities for good, in failing to get acquainted with the work that is being done in the large institutions for the education of the colored people. Long ago we should have made a thorough study of the best ways of educating the colored people to be workers for the Colored people. We should use every opportunity to work wisely for the teachers and students in these large educational institutions. We do not need to work hastily to indoctrinate the workers, but we can seek in every way possible to help them, and to let them know that we appreciate their labors. . . .

A mighty influence should now be set in operation to arouse earnest efforts in behalf of the colored people. The chafing and annoyances that have existed among the workers in the Southern States, the holding back, and the hindrances, have not been of the Lord's order; and these things have prevented the work from being done that God designed should be done in that field. Had the workers been prepared to act harmoniously, and under the dictation of the Spirit of God, there would have been a very different showing than there is today. Now an earnest work is to be done for the teachers in Nashville, and a wise work is demanded for the colored students. . . .

God will multiply our numbers and our men of means, and through His converted agencies will accomplish the work that He designs shall be done. It is the baptism of His Holy Spirit that is needed among His laborers. When this lack is supplied, we shall serve Him with a thousandfold more earnestness than we do now.

---

Abridged

---

Sources: Letter 228, 1907; 2MR pp. 72-73

## A Deep Interest

*Context: Again writing to G.I. Butler and his “co-laborers in the Master’s vineyard,” Ellen White continues to promote the Oakwood cause.*

September 10, 1907

I have been writing for our paper on the needs of the Southern field. This is a living subject with me. I hope that our people will not stop to question about everything that does not exactly meet their ideas before giving to the work that needs their help so much. I have tried to bring before our people the needs of the Training School at Huntsville. This school should have special advantages, and our people should understand that liberal gifts made to this enterprise will be money well invested.

At the Huntsville School a thorough work is to be done in training men to cultivate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the ABC of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth, for it is only when they stand in right relation to God that they will be able to work out His plan for themselves and for the souls with whom, as instructors, they are brought in contact.

Let us encourage all Seventh-day Adventists to have a deep interest in the work that is being done at Huntsville for the education of men and women to be laborers among the colored people. The preparations for a sanitarium for these people should go forward at Huntsville without delay. If we will move forward with faith in God, He will fulfill His word to us. We have no time to lose, for wickedness in the cities is reaching a terrible pass. The night is coming in which no man can work. Let us not grudge to the colored people a well-equipped sanitarium in connection with the Huntsville School. The building should not be restricted. It should be made roomy enough to accommodate with comfort those who shall come to it. . . .

The gospel of Christ embraces the world. Christ purchased the human race at a price that was infinite. The ransom embraced every nationality, every color. We should think of this when we consider the colored people in our own land who are so greatly in need of our help. These men and women should not receive the impression that because of the color of their skin they are excluded from the blessings of the gospel. The white people are under obligation to God, by the innumerable favors they have received, to take an interest in those who have not been so highly favored. . . .

Our people everywhere have given freely of their means to establish in Nashville a sanitarium for the white people; let them now be generous in their offerings that a sanitarium may be established at Huntsville for the colored people. If our charities to the colored race were as large and as numerous as they have been to the white people, we would call forth their gratitude and love.

My brethren, I entreat you not to let the work for the colored people be longer neglected. Meetinghouses, simple but convenient, should be built for them, where they can come together to study the Word of God. . . .

The Southern field is in need of humble, God-fearing workers. It is in need of means. Who will rally our people at this time, encouraging them to give all they possibly can for this work? God will be pleased to have not only our own people, but whosoever will, make liberal offerings. Who will teach our brethren to measure their gifts by the spirit of benevolence that led the Father to give His only begotten Son to make us the recipients of eternal blessings? When we allow the Spirit of Christ to guide us in giving, God's blessing will go with our gifts, and wisdom will be given to those who have the responsibility of the disbursement of means, that the best appropriation of the funds may be made.

The people of the South must be helped, not only in a few places, but in many places where help is needed. Brethren, let us be true missionaries. Let us open our hearts to the needs of the colored people, realizing the responsibility that rests upon us to impart of the blessings God has given us. In the day of final reckoning, He who has entrusted us with His goods will demand His own with usury.

---

Abridged

---

Sources: Letter 289, 1907; 2MR pp. 73-75

— 29 —

## An Appeal

*Context: Ellen White penned this letter almost a year after the tragic Oakwood fire that claimed the life of a student and the school's main building. Oakwood was in dire financial straits and in need of assistance.*

September 10, 1907

To My Brethren and Sisters in America:

I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race.

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward.

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church-members to give of their abundant fulness that the work may be accomplished.

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of His precious blood, this thought will teach us to deny self in order that they may have the privileges that Christ died to give them.

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-periodicals which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off His kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in His name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though He was one with God, and had made the world, He became a member of a humble family, and experienced the privations of the poor. Throughout his life He ever manifested a burden for the souls of men.

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practice His humility? Fathers and mothers, are you educating your children to follow the example of him who, though He was rich, yet for our sakes became poor that He might give to us eternal riches? Are you teaching them to deny self, and take up the cross of Christ, and follow Him?

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul needs the knowledge of this last message of mercy to the world.

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive Him God will give power to become the sons of God.

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern field be generous. Keep in mind the great need of this mission field within the shad-

ow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God.

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored people in the South. When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people.

We must never forget that Christ died for all—the Negroes as well as the white people. All may alike be the recipients of His grace. The apostle Paul declares, “The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.”

My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to His name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed His divinity with humanity, that He might make all humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practiced self-denial that He might save perishing souls; his followers are to work His works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of self-

ishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts bring our gifts and offerings to Him, that He may use them where they are most needed.

---

Unabridged

---

Sources: RH, September 26, 1907

— 30 —

## **A Long Delay**

*Context: This letter was written to two high ranking church leaders, Elders A.G. Daniells and I.H. Evans, General Conference president and General Conference treasurer, respectively. Mrs. White took her burden for the Southern work to the highest church level in this letter.*

September 23, 1907

I desire to say to you, my brethren, that not one penny of the means that comes in from different sources for the work in the Southern field should be diverted to the work elsewhere. If the Lord has opened the hearts of His people to give to this field that its distressing needs may be met, let it not be truthfully said that any portion of the means given was withheld from the field for which it was intended.

The standard of truth is to be lifted in new territories in the South. School buildings, humble but neat, are to be erected in various places. Churches are to be established. Some of the school buildings may be erected by the students themselves, under the instruction of men who understand this line of work. If the work of instruction is faithfully done, every stroke can be made to tell in the education of the students. And the buildings will be an object lesson to those living in the community, as well as a channel through which souls will be converted to the truth.

My brethren, I ask you in the name of the Lord, that you be careful how you handle the donations that are made to the Southern field. Not one dollar is to be turned aside to any other field. I entreat of you to be very careful.

The Lord has instructed me that, from the first, the work in Huntsville and Madison should have received adequate help. But instead of this help being rendered promptly, there has been long delay. And in the matter of the Madison school, there has been a standing off from them because they were not under the ownership and control of some conference. This is a question that should sometimes be considered, but it is not the Lord's plan that means should be withheld from Madison, because they are not bound to the conference. The attitude which some of our brethren have assumed toward this enterprise shows that it is not wise for every working agency to

be under the dictation of conference officers. There are some enterprises under certain conditions, that will produce better results if standing alone.

---

Abridged

---

Sources: Letter 314, 1907; 8MR pp. 201-202

— 31 —

## Huntsville School Must Be Finished

*Context: On occasion, Ellen White wrote letters to individual church congregations. This she did several times to the church at Nashville, one with a fair amount of money and means. Whenever she addressed the congregation she reminded them of the needs of blacks and of their duty to do all in their power to help them.*

September 24, 1907

The attention of statesmen is being called to the condition of the colored people, and by some the national laws are being studied in the light of Bible requirements. Ere long we are to have a closer view of the conflict that is before us. The workers in our institutions, the members of our churches, should now be cleansing from their lives every wrong principle, that they may be prepared to meet the emergency when it comes. . . .

The cities of the South have been long neglected. Light that has been given me in the past has been repeated, concerning the work to be done in New Orleans, in Memphis, and other cities. Yet how little has been done. I encouraged Brother Washburn to feel that if the call came for him to engage in ministerial work for these needy cities, he should regard it as the call of the Lord to him. Brother Staines has purchased land near to Nashville, where he is erecting a school for the colored people. This will answer the present needs until the way is made more plain. It would not be wise to start too many enterprises at one time, and then find ourselves unable to carry them successfully. The Huntsville School must be finished, and students from that place fitted to take hold of the work of educating their own people.

---

Abridged

---

Sources: Letter 317, 1907, pp. 1-2; 4MR pg. 30

## **A Much Broader Work**

*Context: Mrs. White instructs the officers of the General Conference on Southern matters and brings up the Oakwood sanitarium.*

October 2, 1907

The land at Huntsville was a donation from our people to the colored work. A much broader work would have been accomplished there had our people moved forward in faith and self-denial. It was God's design that Huntsville should have convenient school buildings and a sanitarium for the colored people. This sanitarium building has become a positive necessity. Some of the brethren have been free to give their advice concerning this institution, saying that it should be "a small sanitarium." The advice I have had to give has been that we should have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

The Lord is calling for converted workers who will act as faithful ministers and teachers to the colored people. We need less of commercial enterprises, and more church buildings and missionaries. Let us be very guarded in the use of means, that money may not be used largely in a few places, when there are so many places that the missionary must enter with the last message of warning.

---

Abridged

---

Sources: Letter 322, 1907; 2MR pp. 77-78

## Redeem the Time

*Context: This letter was written for the officers of the General Conference. Mrs. White was discouraged about the restrictions and hindrances put up by these leaders to those who wished to pioneer efforts in the South. This letter is a plea to break down the barriers.*

May 26, 1908

Dear Brethren:

I have read a very encouraging letter from Prof. P. T. Magan to Prof. E. A. Sutherland regarding the recent council held in Washington. I am very thankful for the good report it brings regarding the council.

I was very thankful to hear of the efforts that are to be made in behalf of the Huntsville and Madison schools. They have long waited for the help they need, and an earnest effort should be made to redeem the time.

When I read the resolutions published in the Review, placing so many restrictions upon those who may be sent out to gather funds for the building up of institutions in needy and destitute fields, I was sorry for the many restrictions. I can but feel sad, for unless the converting grace of God comes into the conferences, a course will be taken that will bring the displeasure of God upon them. We have had enough of the spirit of forbidding.

This morning I could not sleep after midnight. I awoke bearing this message to our leading men, Break every yoke that would hinder or limit the power of the third angel's message. The calls that have been made for large liberality, which have been responded to so nobly by our people, should lead to feelings of confidence and gratitude, rather than to the placing of yokes upon the necks of God's servants. Let your requirements ever be dictated by the Holy Spirit of God. When the officers of the General Conference allow such restrictions to be made, they give evidence that they need clearer spiritual eyesight, that the heavenly anointing is not upon them.

Representations have been made to me of a work that does not bear the divine credentials. The prohibitions that have been bound about the labors of those who would go forth to warn the people in the cities of the soon coming judgments, should every one be removed. None are to be hindered from bearing the message of present truth to the world. Let the workers receive their directions from God. When the Holy Spirit impresses a believer to do a certain work for God, leave the matter to him and the Lord. I am instructed to say to you, Break every yoke that would prevent the message from going forth with power to the cities. This work of proclaiming the truth in the cities will take means, but it will also bring in means. A much greater work would have been done if men had not been so zealous to watch and hinder some who were

seeking to obtain means from the people to carry forward the work of the Lord.

The Lord's mercy and love are misrepresented by a policy that would hinder the message of His grace from going to any part of the world. Is man to be a dictator to his fellow man? Is he to take the responsibility of saying, "You shall not go to such a place? Let us rather say to those who desire to labor, It is your privilege to work for souls on every occasion, and to make earnest request of God in their behalf. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Put on charity which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and the spiritual songs, singing with grace in your hearts to the Lord." The Holy Spirit is working upon human minds. Those upon whom the Spirit lays the burden of labor, and who are of good report in the church, encourage them to enter new fields. Let the work of the Lord go forward with power. Let the people be encouraged to prepare the way of the Lord and to make straight in the desert a highway for our God.

The enemies of truth are working with all their unconsecrated powers to hinder the advance of the message. The churches of the world are being drugged with the opiates of error. The great deceiver is making determined efforts to becloud the understanding of the people. Let not those be discouraged who would go forth to warn a perishing world. The cause of God needs the labors of men who have faith, men who can pray, and who can open the Scriptures in simplicity to the people. It is the simplicity of true godliness that will speak of the love of God for souls ready to perish.

God requires much more of the men at the head of the work than they give Him. Some give Him long sermons, but this He does not require. Workers are needed just now who will explain the word of God in its simplicity. There is a fearful deception upon human minds. Even those who hold positions of trust are not all faithful. But do not allow yourselves to sleep. The light of truth must go forth as a lamp that burneth.

If our leaders realized the time of night, they could not leave our cities unwarned and be willing to do so little to change the present condition of things in the world. God requires that every soul who believes in Christ shall go forth and bear much fruit. He requires that they be in earnest in doing missionary work, faithful in their home life, in their student life, true to their church duties. Those who have pledged themselves by baptism to follow Christ, who have professed to put on the robe of Christ's righteousness, are to consider the words of the apostle Paul, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Let there be less sermonizing and more humbling of the soul in prayer for the divine presence among us. Our meetings should be seasons of humble seeking after God. Oh, that we might sense our need of Christ, and by living faith claim the promise of His presence!

There are some of our ministers who are true burden bearers, whose hearts go out in prayer to God, and who weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." There are a few who are in

earnest. But there are many who have but little sense of their great need of the divine blessing.

In visions of the night I was in a company where our ministers were assembled. A few were humbling themselves before God and confessing their sins. They were weeping and pleading with God to spare His people and to give not His heritage to reproach. But with many there was no special burden to get near to the Lord. I looked for the burden bearers, but there were few who carried any genuine burden for souls. The very ones who needed to seek the Lord most earnestly were not coming to Him with broken hearts and contrite spirits. While some of the ministers were brokenly calling upon the Lord, and were weighted down as a cart beneath sheaves, the hearts of many were untouched. What kind of account will those have to give who stand in holy places of trust, and yet have little or no burden for the souls of the perishing!

There is need of a great reformation in our ranks. The ministers who are drawing pay from the conference need to ask themselves the question, Am I a faithful worker? Am I a spiritual help to the church? There are those who demand high wages for their labors, but who bring few souls into the truth to stand steadfast and true to its principles. It is time for our ministers to humble their hearts before the Lord, and bear a straight, convincing testimony to the people. It is time for them to labor earnestly to increase the membership of the churches, leading all to a thorough understanding of the truth for this time. The Lord wants living members in His church, men and women who will encourage one another in faithful service.

---

Unabridged

---

Sources: SpM pp. 435-437

— 34 —

## **A Blessed Place**

*Context: In this open letter to those recently assembled at the Oakwood School, Mrs. White unburdens her heart.*

August 23, 1908

I cannot rest because of the many representations made to me, showing that our people are in danger of losing precious opportunities of working earnestly and wisely for the proclamation of the third angel's message. Satan with all his agencies is working to hold God's people back from giving all their powers to His service. But as a people we are to be active and decidedly in earnest, improving every opportunity to increase our usefulness in religious lines. We are to be "not slothful in business, fervent in spirit, serving the Lord." Possessing true godliness and knowledge of the Word of God, every church member may become a working agency, laboring with

dignity and confidence, yet with humble dependence, remembering the words of Christ to His first disciples, "I send you forth as lambs in the midst of wolves: be ye therefore wise as serpents and harmless as doves." We need to exercise wisdom in all our ways if we would work in the name and fear of God. Unfeigned faith is what we need, for faith is "the substance of things hoped for, the evidence of things not seen."

I have visited the Huntsville School, and I believe that it has many advantages for the carrying on of the work of an all-round education. It is the privilege of those who labor there to make it a blessed place of preparation for usefulness in the work of God.

I am praying that every soul of you will fill the place that the Lord designs for you. He will work for each one according to his faith. There is a picture representing a bullock standing between a plow and an altar, and with the picture is the inscription, "Ready for either." Thus we should be ready to tread the weary furrow or to bleed on the altar of sacrifice. This singleness of purpose, this devotion to duty, is to be expressed in the life of every child of God. This was the position our Saviour occupied while upon the earth; it is the position that every follower of His will occupy.

The salvation made sure to the human race through the sacrifice of Christ was intended alike for all races and nationalities. There are some of all nationalities who are never inclined to draw in even cords with their fellow men. They want to be a ruling power. And unless the power of God is recognized and appreciated, and believers work intelligently for the accomplishment of God's purpose for all mankind, God will leave them to their own ways, and will use other instruments through which to accomplish His plans. And those who refuse to do the work laid upon them will finally be found on the enemy's side, warring against order and discipline.

---

Abridged

---

Source: Letter 244, 1908; 2MR pp. 82-83

— 35 —

## **A Place of Special Interest**

*Context: By this time, an Oakwood orphanage was being seriously considered; in fact, tentative plans were already in motion. Ellen White writes to those in charge of the orphanage enterprise.*

February 16, 1909

Dear Brethren:

The question has been asked if the orphanage for colored children ought to be located on the Oakwood School Farm.

— 55 —

Long before I visited Huntsville the Oakwood School Farm was presented to me, both as it then was and as it might be in the future if wisely managed and properly cared for.

The presentation of what the place ought to be, included an orphanage and a sanitarium. I was also shown cultivated fields, gardens where vegetables were cultivated, and orchards bearing abundance of fruit.

Instruction was given me that the Lord would have consecrated, unselfish Christian workers connected with the Oakwood School, who would use skilfully the advantages of the Oakwood Farm for the benefit of the students in the school and the children in the orphanage. These advantages were to be used wisely in helping to supply the necessities of the orphans and in obtaining for them an education and training that would be pleasing to the Lord.

I have been instructed that for the development of the Oakwood enterprises, the very best class of workers should be secured, because a special work is to be done here in revealing what religious education will do for the orphans and the outcasts through the labors of consecrated and skilful teachers. The teachers connected with the school must bear in mind that they are dealing with the purchase of the blood of Christ, with souls who, through earnest, God-fearing labors may become members of the Lord's family.

This work is not to be despised because the children are colored. Because they are colored, and because they are fatherless and motherless, they are to be brought up with kindness which is revealed in words and actions. There should be no scolding, no extravagant display; none should be treated with indifference, but all should be given respectful treatment, and this will win respectful attention and obedience from them in return.

These children are the purchase of the blood of Christ. Their color is something that they cannot change; but the Lord will cooperate to change the character if we will work in harmony with Him who gave His life to secure the pardon of every sinner of every land, and of different colors.

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.

---

Unabridged

---

Sources: PH163 pp. 1-2; SpTB12x pg. 2

## A Special and Important Work

*Context: This open letter to the students of Oakwood appeared in the magazine The Southern Field Echo.*

April 1, 1910

Are you daily preparing for graduation into the higher school? Are you daily becoming better fitted for entrance into the heavenly courts? Are you making the most of your privileges, seeking earnestly to overcome all evil habits? At the great examination day, one wrong habit unconquered will keep you from receiving the overcomer's reward. Do not let sin obtain the victory over you. Strive to enter in at the strait gate. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat." "Strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it."

There is a special and important work for you to accomplish. Clear directions are given in the Word of God regarding the part that you are to act. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God."

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. . . . Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so, also do ye. And above all these things, put on charity, which is the bond of all perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

I would urge upon you the importance of determination to honor God by consecrating to Him the power of mind and body. It is your privilege to give yourselves to God. In word and deed seek to honor Him. Set your mark high, and by constant watchfulness gain decided victories.

Be kind in all you do and say. If anyone speaks harsh, irritating words to you, do not retaliate. Speak gently, and thus help those around you to bear the cross after Jesus. In every perplexity ask God for advice and counsel, and it will be given. When your mind is troubled, go to the Lord Jesus and ask Him to give you His grace. Cast all your care upon Him who cares for you. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

---

Unabridged

---

Sources: SF Echo, April 1, 1910

# Chapter 3

## Articles

**T**he means to reach the most people in the denomination in the early twentieth century was the written word. The means to reach the most people in the denomination in the early twentieth century with that written word were the denomination's publications. Ellen White utilized both of these effectively.

Mrs. White penned scores of articles on the Southern cause and mentioned Oakwood numerous times. She had a genuine burden for the fledgling school, and she made a habit of bringing Oakwood to the denomination's attention when, to all appearances, it seemed as if many had forgotten it.

These articles educated about Oakwood; treated its providential beginnings; solicited money for the school; provided updates on its goings-on; offered spiritual challenges to its students and teachers; and placed the school and its progress in the light of the great controversy. (See Oakwood Categories section for fuller discussion.)

— 1 —

## **The Work in Graysville and Huntsville**

*Periodical: The General Conference Bulletin*

April 14, 1903

Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in this respect to continue.

The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness.

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations.

The interests in Graysville and Huntsville will grow into usefulness, if the believers there will do their very best in the Lord's way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness.

---

Unabridged

---

Sources: GCB, April 14, 1903; SW, October 25, 1904; 1888 pg. 1800

## **Our Duty Toward the Huntsville School**

*Periodical: The Gospel Herald*

September 1, 1904

My visit to our school for the colored people, at Huntsville, Alabama, brought me great sorrow of heart. I had known that this institution was in pressing need of substantial help, but I had not understood fully the real condition of the school. That which I saw staggered me. I asked myself, "How can the brethren in the South, who have seen the needs of this school, remain silent? In what light does God regard their failure to bestir themselves in an effort to place this school on vantage-ground? How can He acquit the sight of their eyes?"

The equipment of the Huntsville School is very incomplete. Even some of the most common necessities are lacking. There are no proper facilities for giving treatment to the sick. Those who attend this school have been getting along with crude makeshifts, hoping that in time some of the necessities would be supplied.

That which to me seemed the greatest mystery of all, was the striking contrast between ——— and Huntsville. At ——— the school and the sanitarium have been built up substantially by friends both in the North and in the South. The ——— brethren and sisters have given much toward the erection and equipment of good buildings. The ——— community has an appearance of thrift and prosperity. This is as it should be. But I could not understand how those there, who have known of the destitution of a sister institution at Huntsville, have been content to continue building up their home institutions, without doing something for the training-school for colored people.

How neighborly, how Christlike, it would have been for those at ——— to say: "We have been prospered in our efforts to establish institutions in this place. And while we are not planning the ——— work unwisely, nor building too substantially, yet, in consideration of the more urgent need of the institution at Huntsville, let us send on to our fellow workers there some of the means now flowing in to us." What an encouragement this would have been to the struggling teachers and students at Huntsville! How pleased the Lord would have been to see the needed facilities thus provided for!

I refer to the neglect manifested by the ——— church, simply to illustrate the spirit that has characterized other churches in the South and elsewhere. Those in charge of the work at Huntsville also failed of fulfilling their whole duty. They should have put forth every effort possible to place their needs before our people in the South. Earnest letters appealing to the generosity of Seventh-day Adventists throughout the South should have been written and sent out freely. Hearts would have been touched by such appeals.

As the Saviour was teaching during His earthly ministry, "a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" The Saviour entered into no controversy. He required the answer from the questioner him-

self. "What is written in the law?" He asked, "how readeest thou?"

The lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

Unwilling to acknowledge the truth, the lawyer put another question, saying, "Who is my neighbor?"

Instead of entering into controversy, Christ answered this question by relating the parable of the good Samaritan. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead."

A priest and a Levite, coming that way at intervals, "passed by on the other side." But a Samaritan, traveling the same road, came to the wounded man, and "when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The lawyer was convinced. When Christ asked him, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" he answered, "He that showed mercy on him."

"Then Jesus said unto him, Go, and do thou likewise."

My dear brethren and sisters in the Southern field, let us learn anew the lesson taught by this parable. We are sometimes content to allow a brother or a neighbor to struggle unaided under adverse circumstances. The same heartless neglect is sometimes manifested toward institutions. The attitude of some toward the Huntsville School, so destitute of many necessities, has not been the attitude that we should reveal toward a neighbor in distressing need.

Had our people in the Southern States taken the interest in the Huntsville School that God would have been pleased to see them take, this institution would now be on high vantage-ground. Tried men should have gone from church to church in the Southern field, setting before our people the needs of this school. I have been burdened so heavily over this matter, that I have felt that if my strength would be sufficient to enable me to travel from place to place in the South, and arouse our people to fulfill their duty toward this school, I would then be willing to die. From the light given me, I know that God is in earnest with us regarding our neglect of duty toward this institution.

Let us now redeem the time. The Lord has been calling upon His people in the stronger conferences of the North to sustain the Huntsville School by liberal gifts. We pray that He will put it into their hearts to respond nobly. Shall not His people in the South act their part faithfully, by taking a neighborly, substantial interest in the welfare of an institution planted in their own field? The Lord will bless every unselfish effort put forth.

---

Unabridged

---

Sources: GH, September 1, 1904; Ms. 100, 1904

## **An Opportunity to Help a Needy Cause**

*Periodical: Signs of the Times*

November 30, 1904

For years I have been deeply interested in Gospel work among the colored people in the South. It has been my privilege to visit this field a few times, and to become personally acquainted with its needs. During the nine years I spent in Australia, I kept pace with the advance of the work among the colored people in America. I knew of the struggles and makeshifts, the self-denial and self-sacrifice, of the laborers in the South, and I helped as much as I could.

Early this past summer I visited the South, and spent several weeks there. As I traveled from place to place, I saw anew the poverty-stricken condition of the field, and was reminded vividly of scenes that have often been presented to me in the night season.

The condition of the Industrial School established for the training of Christian workers at Huntsville, Ala., appealed strongly to my sympathies. The large farm of three hundred and sixty acres, purchased by the General Conference as a home for this institution, will, with intelligent cultivation, meet a considerable portion of the running expenses of the school. But the buildings have been inadequate for the work that should be done. The teachers and students have very few schoolroom appliances. In the students' home and on the farm there have been very few suitable facilities. Some new buildings must be erected and furnished. Good bathrooms are greatly needed. In connection with this school, students are to be trained for the medical missionary work.

Brother F. R. Rogers has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school lines and in industrial training. The efficiency of the school will be much improved this year. We desire to do a strong work in preparing the Colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who must be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers.

The mission schools that have been established in Mississippi and in other states are doing a good work; and these should receive our continued support. Hundreds of these schools must be established. This line of effort has been especially presented before me as one of the most effectual and economical methods of giving the truth to the Colored people. But the work is almost at a stand-still for the lack of money to provide facilities and pay the wages of the teachers.

In Nashville I found a little sanitarium, fully equipped, and patronized by the better class of colored people. This is the only sanitarium we have for the colored peo-

ple in the South. And it is sadly in need of assistance. Liberal gifts to this enterprise would be pleasing to the Lord. The establishment of this institution on a permanent basis will be but the beginning of a great work that must be done in the cities of the South. We have delayed long enough in the establishment of sanitariums and treatment-rooms in which colored men and women can minister to the physical as well as the spiritual necessities of their fellow-men.

My soul longs to see carried on in the South the work that has so long been in need of our assistance. The great necessity for schools in the cities and out of the cities, for sanitariums and treatment-rooms, and for evangelical work, demands that we do everything we possibly can. This barren field is sending up to Heaven its pitiful appeal for help. Where can we find another field in which the need is greater?

As I have been made acquainted with the poverty of the Southern field, I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night, as I was praying for this needy field, a scene was presented to me, which I will describe.

I saw a company of men working, and asked what they were doing. One of them replied: "We are making little boxes to be placed in the home of every family that is willing to practise in order that they may send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race; and the giving of money that is saved by economy and self-denial will be an excellent education to all the members of the family."

Without delay I wrote to our brethren in the South to make little self-denial boxes, and circulate them extensively, to be used as silent messengers in the homes of our people—to remind parents and children of their duty toward a neglected race. The Southern Missionary Society, of Edgefield Junction, Tenn., took up this matter at once, and are now prepared to send the boxes to all who desire to help in this way.

Fathers, mothers, teach your children lessons of self-denial, by encouraging them to unite with you in dispensing with the things we really do not need, and in giving to the colored work the money thus saved. Tell your children of the poor colored people and their necessities. Implant in each tender heart a desire to deny self in order to help others. Lead the children early to realize the close relationship existing between money and missions.

The fields are white for the harvest. Shall not the laborers have means for gathering in the precious grain? Will not those who know the truth see what they can do to help, just now? Will not every one cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. Fulfill your duty toward the colored race.

Some may say: "We are being drawn upon continually for means. Will there be no end to these calls?" We hope not, so long as there are in our world souls perishing for the Bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do, if they will consecrate themselves unreservedly to Him.

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything that con-

cerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less-favored brothers. They are to break every yoke, and let the oppressed go free from the power of vicious habits and sinful practises. By imparting the knowledge sent from heaven, they are to enlarge the capabilities, and increase the usefulness, of those most in need of a helping hand.

---

Unabridged

---

Sources: ST, November 30, 1904; PH126 pp. 5-11

— 4 —

## Will You Help?

*Periodical: The Pacific Union Recorder*

January 12, 1905

I have a special message to give to our people regarding the necessities of the work in the Southern field, and especially regarding the necessities of the work in Nashville and Huntsville. A sanitarium near Nashville is greatly needed. Dr. Hayward and Brother Hansen have done, and are doing, a good work in Nashville, but they are in great need of better facilities. We had hoped the way would open for them to rent a roomy place near the city, but the way has not opened for them to do this. At present, they are working under great disadvantages, and they must have a building outside the city, with room enough to care for the patients who may come.

Brethren Sutherland and Magan and Sister Druillard, with other faithful helpers, have begun school work on a farm about nine miles from Nashville. There is on this farm abundant room for both a school and a sanitarium. The two institutions would be a help to each other in carrying out the purposes of God for them.

Brethren Sutherland and Magan have done a noble, self-sacrificing work at Berrien Springs. They might have remained there, but they felt impressed to go to the South, and work for the people there. They thought that perhaps they might begin their school work in some retired place, but we felt that they should unite with their brethren near Nashville.

It is with pleasure that I think of the farm which they have purchased, and on which they are beginning school work. The Lord will open ways before the humble, self-denying workers connected with this school, and will make them a great blessing. He will give them success in the unselfish missionary work that is to be done.

I ask our people to come up to the help of the Lord, acting their part in helping forward the establishment of this school. We see what has been done in Berrien Springs by the blessing of the Lord. He gave courage and strength to those who were

struggling with inconvenience and difficulty, and helped them to make the school a success.

And now, as Brethren Sutherland and Magan, with other educators, have gone to a new hard field, to do pioneer work, let us hold up their hands and do all in our power to encourage them. Let us help them to make the school they are establishing a sample of the work that must be done in the South.

The school at Berrien Springs is to be appreciated, and the very best talent is to be brought into it, that it may not deteriorate, but may continue to increase in efficiency. God has been the counselor in the work done there, and our people should appreciate the self-sacrificing efforts that have been made in behalf of the work in that place.

Many easier fields might have been chosen by those who have gone from Berrien Springs to Nashville. But these workers did not seek easy fields. They resolved to do what they could to help where help was most needed. And we ask our people not to leave them without assistance. They have been given plain evidence that the farm which has been purchased is the place on which God would have them establish a school, and we call upon our people to help them in the great work that lies before them.

As I looked at the large vineyards owned by our people in central and southern California, I thought, How I wish that those who own these vineyards could see and appreciate the needs of our workers in Nashville; for then they would surely help them by sending them gifts of fruit. My brethren and sisters, will you not see what you can do to help those who are just starting out in the establishment of a work that God has said must be done? Gifts of money or gifts of fruit would be greatly appreciated by the workers in these needy southern schools. I have reason to know that they need your assistance. If you will take hold to help them, the Lord will certainly reward your liberality.

I have done what I could. I have given over two tons of prunes to needy schools and missions. Who will join me in this work?

---

Unabridged

---

Sources: PUR, January 12, 1905; SpM pp. 375-376

— 5 —

## **The Work Among the Colored People**

*Periodical: The Review and Herald*

September 21, 1905

Dear Brethren and Sisters:

I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field

— 65 —

there are thousands and thousands of Negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words cannot express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field.

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

### **The Training of Workers**

For the accomplishment of the Lord's work among the colored people in the South, we cannot look wholly to white laborers. We need, Oh, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren will be a channel of light to many who are now in the darkness of ignorance and superstition.

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, Alabama, and established an industrial training-school for colored students. During the past two or three years I have often received instruction in regard

to this school, showing what manner of school it should be, and what those who go there as students are to become.

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, in which the students are to be taught how to cultivate the land and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to His glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race.

The students of the Huntsville School are to be given a training in many lines of service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls will be successful. It is a law of heaven that as we receive, we are to impart.

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past—the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him.

The Lord says, I will take illiterate men, obscure men, and move upon them by My Spirit to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while He lived on this earth. He was a true missionary everywhere He went. His followers are to go about doing good, even as He did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally cannot touch.

### **The Establishment of Schools**

No line of work will be of more telling advantage to the colored people in the

Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers.

There are many who cannot even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed.

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out of the cities; and schools should be opened for them.

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them.

This work will require talent and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. colored teachers must work for the colored people under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race!

### **Medical Missionary Work**

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men—young men of good Christian character—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

Christ, the great Medical Missionary, is our example. Of Him it is written, that He

“went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated. The nurses who are trained in our institutions are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction.

### **Redeeming the Time**

My brethren and sisters, let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel’s message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And He expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort He will add His blessing. His faithful servants in charge of the various lines of work will be given wisdom to discern talent and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will cooperate with them and give them the victory.

---

Unabridged

---

Sources: RH, September 21, 1905; SpTB08 pp. 18-22; SpTB12x pp. 3-8

## The Lord Loveth a Cheerful Giver

*Periodical: The Southern Watchman*

April 16, 1907

“The Lord now calls upon the members of the Seventh-day Adventist Church in every locality to consecrate themselves to Him, and to do their very best, according to their circumstances, to assist in His work. By their liberality in making gifts and offerings, He desires them to reveal their appreciation of His blessings, and their gratitude for His mercy.

My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you, in the name of the Lord, to unite in carrying to successful completion enterprises that have been undertaken in the counsel of God and that are waiting for their portion of the \$150,000 fund which has been called for by the General Conference Committee. Let not the work on the Nashville Sanitarium and the Takoma Park Sanitarium be hindered for lack of means. Let not the work of rebuilding at Huntsville be made difficult and burdensome because the necessary means is withheld. Let not those who are struggling to build up the other enterprises, great and small, that are needing the promised aid, become disheartened because we are slow to unite in making up the fund that is asked for. Let all our people arise, and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists.

In the providence of God, some may gather more wealth than do others. The Lord blesses them with health, with tact and skill, that they may receive of His goods and bestow upon others. The possession of means brings a test of character. All have a responsibility according to that which they have received; and from those who possess wealth, the Lord looks for bountiful gifts. To those who desire to be baptized with the Holy Ghost, I would say, Take up the work of God where you are, and with your gifts help the work in places nigh and afar off.

My dear brethren and sisters, let us every one make a covenant with God by sincere self-denial and self-sacrifice, that we may help in extending the truth to many places. The Lord will certainly bless all who do His will without murmuring or complaining.

---

Abridged

---

Source: SW, April 16, 1907; SpTB08 pp. 5-6

## A Message to Teachers

*Periodical: The Gospel Herald*

October 1, 1907

To our workers among the colored people, and especially to those who are teaching the children and the youth, I would say, Hold fast. Do not lose courage. We shall all be tried, to see of what material we are made. Work with an eye single to the glory of God. Labor to uplift and ennoble your students. They will be what you make them, largely. Teach them that their souls can be made clean in the blood of the Lamb. Hold up before them the hope that they can be Christians in thought, in word, in deed. Thus souls will be won to Christ. Tell them, oh, tell them of the love of Jesus, who taketh away the sin of the world.

Keep ever before your students the thought that they are in school to be fitted to act their part in helping others to prepare for a place in the family above. The Lord desires them to act kindly and courteously, because they are members of His family. Keep this before them always. Doing this, you cannot speak harshly to them, neither can you be coarse or rough, because this would not harmonize with the Bible principles that you are trying to teach them.

Teachers, keep heaven and the Saviour before your students. Impress their minds with the thought that they must do their very best, for God's eye is upon them. This teaching you may certainly class as a branch of higher education.

Teachers are to bring into the schoolroom a softening, subduing influence. In their daily habits they are to be an example of propriety. In their dress they are always to be neat and tidy. Children are naturally quick to imitate; and as they see habits of order and cleanliness, industry and Christian integrity, exemplified in the daily life of their teacher, their own lives will be powerfully influenced for good. Excellent results will appear.

The work done in the Huntsville School is to be an object lesson of what can be done for the colored youth and children in every school, small or large, in providing advantages and surroundings that will tend to uplift and ennoble those who attend. The Huntsville School is to be a place where the standard is kept high. The teachers must be filled with a determination to teach the students, in connection with book-knowledge, practical lessons of neatness and refinement. Nothing coarse or slovenly is to be allowed in the dress of the students. Their deportment is to be above reproach. They are to be taught to be neat in their habits. And in all that pertains to the premises of the school, both inside the various buildings, and on the school-grounds and the farm, an object lesson of orderliness and thrift is to be taught.

The Huntsville School is to exert a far-reaching influence for good. To the teachers in this school I am instructed to say, Encourage the students. Inspire them with the hope that they can work successfully for the Master. And as you labor, remember that your school is to be an example of what all other colored schools should be, with

respect to carefulness of deportment and thoroughness of work.

In the smaller schools for colored pupils, there are promising youth who can be trained to enter the field as teachers. As these attend school, let them see that their teachers have confidence that they will become workers who will fill their appointed places in God's great plan. And let efforts be made to give those who have done faithful work, an opportunity to secure further training, if need be, at Huntsville.

Men and women from the colored race are to be educated to work as missionaries for their own people. This education and training is to be given them within their own borders. They are to be taught line upon line, precept upon precept: here a little, and there a little. This will require patient, earnest, persevering, judicious effort. But such effort is richly rewarded.

Schools for colored children and youth are to be established in many different places in the Southern field. I am deeply interested in the maintenance of these schools. I have often spoken on the importance of this work. I desire to do my part in helping this branch of the Lord's cause in the Southern field. And I am calling upon my brethren and sisters in America to act their part. I am pleading with them to show by their works a firm faith in the power of God to gather out from the Southland a people who shall be a praise to His name, and who shall finally unite with the redeemed from among men in singing the song of Moses and the Lamb.

---

Unabridged

---

Source: GH, October 1, 1907

— 8 —

## **Medical Missionary Work Among the Colored People of the South**

*Periodical: The Gospel Herald*

May 1, 1908

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul, for in doing this, they are following the example of Christ. But intemperance has well-nigh filled the world with disease, and the ministers of the gospel cannot spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth—young men and young women of good Christian character—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus is our example. He came to the world as a servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums nurses should be trained to go out as medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training schools there should be connected small sanitariums that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville School are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

The colored medical missionary worker stands on vantage ground. In the providence of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary.

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. All who are conscientiously and in the fear of God trying to acquire an education are to be helped and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work.

Oh, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the

distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by giving freely of our means for the establishment and maintenance of training centers where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunities now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance.

Those who are able to relieve the sick of their temporal necessities will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit as the consecrated medical missionary opens the Scriptures of truth and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord.

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character cannot be undertaken unless the workers are first trained and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of His cause in the earth, God has graciously given us opportunity to participate in the rewards of those who engage in this line of service.

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord His own, in free-will gifts and offerings; soon we shall receive the reward of the faithful.

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of His kingdom. Soon "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

---

Unabridged

---

Sources: GH, May 1, 1908; RH, September 10, 1908

— 9 —

## Left for Years

*Periodical: The Gospel Herald*

December 1, 1908

Years ago the truth should have been proclaimed from city to city in those fields where there are many colored people. In these cities sanitariums and schools are to be established, in suitable locations; and these institutions are not to be left barren of much-needed facilities, as the Huntsville School was left for years.

---

Unabridged

---

Source: GH, December 1, 1908

— 10 —

## The Huntsville School

*Periodical: The Southern Field Echo*

May 1, 1910

I have been writing for our papers on the needs of the Southern field. This is a living subject with me. I hope that our people will not stop to question about everything that does not exactly meet their ideas before giving to the work that needs their help so much. I have tried to bring before our people the needs of the Training School at Huntsville. This school should have special advantages, and our people should understand that liberal gifts made to this enterprise will be money well invested.

At the Huntsville School a thorough work is to be done in training men to cultivate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the ABC of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth; for it is only when they stand in right relation to God that they will be able to work out His plan for themselves and for the souls with whom, as instructors, they are brought in contact.

Let us encourage all Seventh-day Adventists to have a deep interest in the work that is being done at Huntsville for the education of men and women to be laborers among the colored people. The preparations for a sanitarium for these people should go forward at Huntsville without delay. If we will move forward with faith in God,

He will fulfill His word to us. We have no time to lose, for wickedness in the cities is reaching a terrible pass. The night is coming in which no man can work. Let us not grudge the colored people a well-equipped sanitarium in connection with the Huntsville School. The building should not be restricted. It should be made roomy enough to accommodate with comfort those who shall come to it.

“Ye are laborers together with God,” the apostle Paul declares. We are a part of God’s great plan, bound up with Christ in God. The greatness of our work is to be measured by the power of the grace of Christ to enable us to perform it. We are to be the means of concentrating the light of heaven upon souls; we should therefore pray earnestly that the bright beams of the Sun of Righteousness may shine forth. By faith we are to present Christ as a personal Saviour; then Christ will prepare the mind and heart to receive the truth as it is in Jesus.

The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself.”

The gospel of Christ embraces the world. Christ purchased the human race at a price that was infinite. The ransom embraced every nationality, every color. We should think of this when we consider the colored people in our own land who are so greatly in need of our help. These men and women should not receive the impression that because of the color of their skin they are excluded from the blessings of the gospel.

Let those who have known of the faithfulness of the laborers, and of the progress of the work in the Southern States, testify to all our people of what they have seen and heard. I am satisfied that those who are carrying the burden of the work at Huntsville are doing their best to carry on the work of education for the colored people acceptably, and to provide increased facilities. The white teachers who are acting a part in the school, should be encouraged. The colored youth are there to be educated to labor for their own people as teachers, nurses, and Bible workers.

My brethren, I entreat you not to let the work for the colored people be longer neglected. Meetinghouses, simple, but convenient, should be built for them, where they can come together to study the Word of God. God gave to you the greatest gift that Heaven could bestow. “Freely ye have received, freely give.”

Let our ministers say to the people, Our time to work is short. You who have land that you can dispose of, use it to advance the cause of truth. Make it possible to secure places from which the work for the colored people can be carried on. As the Lord’s stewards we are responsible for the welfare of the needy.

---

Unabridged

---

Source: SF Echo, May 1, 1910

# Chapter 4

## **Manuscripts/Testimonies**

**I**n some instances, Ellen White's writings were not published or she wrote about particular subjects in a style that cannot be classified as letters, articles or books. Such materials are designated as manuscripts. A few of Mrs. White's statements on Oakwood can be found in these manuscripts.

Mrs. White's correspondence on the Oakwood School was current and active. She could support the school most effectively by dialoguing with others about it. So, comments about Oakwood and other denominational happenings are, for the most part, not included in her books. Most books that do have comments about Oakwood are posthumous compilations. A couple of quotations are in her books, however, and these are classified as testimonies. These testimonies are similar to letters and articles, but are not necessarily addressed to anyone in particular.

## — 1 —

## Centers of Influence

*Source: 7T pp. 231-234*

1902

A good beginning has been made in the Southern field. In the forward march of events the Lord has wrought most wonderfully for the advancement of His work. Battles have been fought, victories won. Favorable impressions have been made; much prejudice has been removed.

In the night season I was taken by my Guide from place to place, from city to city, in the South. I saw the great work to be done—that which 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 those where the way has opened for a beginning to be made. I saw where there are institutions for the advancement of the Lord's work. One of these places was Graysville, and another, Huntsville, where we have industrial schools. These schools are to receive encouragement and help, for the Lord led in their establishment. Each has advantages of its own.

From the light given me I know that the work at Hildebran, if properly managed, will be a great blessing to the surrounding country. I have been instructed that we must establish schools in just such districts, away from the cities and their temptations.

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. In this field we need many more such schools.

We must provide greater facilities for the education and training of the youth, both white and colored, in the South. Schools are to be established away from the cities, where the youth can learn to cultivate the soil and thus help to make themselves and the school self-supporting. In connection with these schools all the different lines of work, whether agricultural or mechanical, that the situation of the place will warrant are to be developed. Let means be gathered for the establishment of such schools. In them students may gain an education that, with God's blessing, will prepare them to win souls to Christ. If they unite with the Saviour they will grow in spirituality and will become valuable workers in His vineyard.

With our larger schools should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Small sanitariums should be established in connection with the schools at Graysville and Huntsville.

### **Nashville as a Center**

As a people we should take a special interest in the work at Nashville. At the pres-

ent time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for work in the South because the Lord in His wisdom directed them there. It is a favorable place in which to make a beginning. Our workers will find it easier to labor in this city for the colored race than in many other cities of the South. In this city much interest is taken in the colored people by those not of our faith. In and near the city 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.

Into the institutions of learning at Nashville the truth is to find entrance. There are those in these institutions who are to be reached by the third angel's message. Everything that can be done to interest these teachers and students in the message of present truth should now be done, and it should be done in a wise and understanding manner. From the experienced teachers may be learned precious lessons regarding the best ways of helping the colored people.

The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They are to see a representation of our work that will be to them an object lesson. We are to do all we can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with God's will, many among them will be convicted and converted. The Lord causes light to shine on the pathway of those who are seeking for light.

Nashville is within easy access of Graysville and Huntsville. By the work in Nashville, the work at Graysville and Huntsville is to be confirmed and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it.

It was in accordance with God's purpose that the publishing work was started at Nashville. In the Southern field there is need of a printing office for the publication of the truth for this time, and especially for printing reading matter suitable for the different classes of people in this field. And there is no city in the South better suited than Nashville for the carrying forward of publishing work. The establishing of such an institution is an advance movement. If rightly managed, this institution will give character to the work in the South and to many souls will be the means of imparting a knowledge of the truth. The Nashville publishing house will still need to be assisted for a time by gifts and offerings.

Sanitarium work also has been begun in Nashville. This must be wisely managed and given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth.

I am instructed to caution my brethren in the Southern field not to move hastily in establishing large enterprises and new centers just now, in a way that will divide their workers and their means, thus weakening their forces at this critical time in their work. Let them wait until some of the interests that have been started approach more nearly to perfection. Let them not rush into new enterprises before the institutions at Graysville and Huntsville are more firmly established and the interests centering in Nashville are strengthened.

As yet there are comparatively few places in the South that have been worked. There are many, many cities in which nothing has been done. Centers of influence

may be established in many places by the opening up of health food stores, hygienic restaurants, and treatment rooms. Not all that needs to be done can be specified before a beginning is made. Let those in charge of the Southern work pray over the matter, and remember that God is guiding. Let no narrowness or selfishness be manifested. Plan to carry forward the work simply, sensibly, economically.

— 2 —

## **The Work in the South**

*Source: PH151 pg. 61*

1902

It is time that every city in the South that can be entered should be worked. The people, both white and black, are to hear the testing message for this time. Our people were directed to Nashville because in many respects it was a favorable place for the publishing work and other important lines. Our workers find it easier to labor there for the uplifting of the colored race than in many other cities of the South. Prejudice against the introduction of plans for the education of the colored people is not so pronounced in Nashville as it is in other places.

In Graysville, in Huntsville, and in many other places, God has been opening the way for the establishment of interests that will be as lights in a dark place, and will prepare the way for the acceptance of saving truth.

— 3 —

## **Nashville**

*Source: PH151 pg. 76*

1902

In establishing schools, one important point is to secure land sufficient for the carrying forward of industries that will enable the students to be self-supporting. There should be land sufficient for the raising of the fruit and vegetables required by the school, and also some for sale. Agriculture should be made a financial benefit to the school.

Nashville, Graysville, Huntsville, and Hildebran have been presented to me as places favorable for the raising of crops for the use of the school, and for marketing.

— 4 —

## **Our Attitude Toward the Work and Workers in the Southern Field**

*Source: SpM pg. 278*

1902

The entering of Nashville by our workers was providential. When I visited this place, I was instructed that it was to become a center for the Southern work. Graysville and Huntsville are so near by that the institutions there can be helping hands to sustain the institutions in Nashville. Some of our brethren desired to begin the publishing work elsewhere, within their own borders; but this was not God's plan. There are to be memorials for God erected in cities. His work is not to be done in a corner, or simply at one or two points, like Graysville and Huntsville, but in many places and in a variety of ways.

Our brethren in the South now have opportunity to reveal the strength of their faith, whether or not they have faith sufficient to begin to make centers of influence in various places. If they continue to cherish a spirit of disunion, envy, and accusation against every one who will do advanced work, they will fail of meeting the test.

I had hoped that our brethren in the South would recognize the Lord's hand in leading our brethren to begin work in Nashville, making this a center. In this city buildings offered at a low price were purchased, and fitted up for use. Advantages were taken of circumstances favorable for a beginning. An excellent company of workers was brought together to labor in the publishing house. The Lord God looked upon the lovingly and approvingly. Had the brethren in the South appreciated the situation and been converted by the Holy Spirit of God, their influence would have been a savor of life unto life. If they had done more praying, and less talking with one another, each deferring, this company of workers in the office of publication would have had peace and contentment and rest of soul. But the clashing of words has brought evil. This is one of the reasons that so little has been done in the South. The Lord calls upon His people to be converted, and instead of hindering the work, to help it, so that it shall advance.

— 5 —

## **A Most Beautiful Place**

*Sources: SpTB12x pp. 13-15; LDE pg. 102*

1904

The Huntsville School Farm is a most beautiful place, and with its three hundred and more acres of land, should accomplish much in the line of industrial training and

the raising of crops. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building.

The teachers in our schools should remember that they are not only to give the students lessons from books, but they are to teach them how to earn their own living by honest work. Such knowledge will be of inestimable value to them when they go forth to teach others of their race.

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in and settled upon a piece of ground as large as shall be deemed best.

In connection with the school there should be an experienced carpenter who can teach the fathers and their boys how to build their houses, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically, and how to care for the sick.

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. This school is in positive need of our care and our donations.

— 6 —

## Needy Enterprises

*Source: SpTB14 pg. 16*

1905

The brethren and sisters of the Southern California Conference have done much to help the three sanitariums in their territory, and our friends in the East have lent their assistance. In this they have done well. At the August (1908) campmeeting in Los Angeles, our brethren pledged many thousands of dollars to the foreign missions. And Sister Gotzian, who has been a strong supporter of our California sanitariums, is desirous of transferring some of her means to the needy enterprises in Nashville, Madison, and Huntsville.

— 7 —

## Act Your Part

*Sources: Ms 103, 1907, pp. 4-5; 2MR pg 78*

1907

My brethren and sisters in the South, will you not act your part in the good work of helping the Huntsville School? Have you not some time to spare in its behalf, that you can devote to the sale of *Christ's Object Lessons*? By taking up this work, you will be acting as missionaries for the Lord Jesus. His approval will rest upon you as you try to assist the faithful workers in the Huntsville School. By circulating *Christ's Object Lessons*, not only will you be helping the Huntsville School, but you will be placing in the hands of men and women a book containing the most precious spirit. The Huntsville School is in need of help. Let our people take hold earnestly of the circulation of *Object Lessons* in its behalf. If you will act your part faithfully, the school can get the equipment that it so much needs. Christ says to His disciples, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

— 8 —

## A Broader Work

*Source: SpM pg. 406*

1907

I was also instructed that in the South a first class sanitarium should be erected where the colored people can be treated by hygienic methods, and where many youth can be trained to be skillful nurses and teachers of the gospel of Christ. Our people in the South must be quick in laying hold of advantages that are needed there. The true missionary spirit must be cherished in the hearts of all our workers. We have a school at Huntsville. If we are wise, we will make very decided efforts that the work of this school may be strengthened, and conducted in no inferior way.

## Words of Counsel to Our Colored People

*Sources: Ms 105, 1908, pp. 1, 3-5; 2MR pp. 78-80*

1908

I am instructed to say to our colored laborers: Be kind in your families. Do not bring into the home circle any of the spirit or the customs of slavery. Let no harsh words be heard in your homes. Overcome disorderly habits. Never indulge a harsh, authoritative manner. Never treat your wife as your slave. Remember that you are members of the Lord's family, and that in this world you are to give an example of what the Lord expects the members of His family to be. Your lips are to be sanctified to the Lord's service. You are to be Christlike in word and act. You may have witnessed much tyranny on the part of those who looked upon the Negro as their property, to be treated as they pleased, but because of this you are not yourself in your home to be a tyrant. God is the owner of all human beings.

Those who feel at liberty to torture those over whom they have authority will be dealt with by the Creator as they have dealt with those under them. . . .

Years ago the truth should have been proclaimed from city to city in those fields where there are many colored people. In these cities sanitariums and schools are to be established, in suitable locations, and these institutions are not to be left barren of much-needed facilities, as the Huntsville School was left for many years. Those who knew of the condition of things in this school, both white and black, should have helped to raise means for the placing of the school where it could do a more successful work. Industries should be started in connection with this school that will help it to be self-supporting.

The hearts of the colored people are not to be left without hope or courage. They are to be filled with hope by those who have learned to believe that the colored people appreciate the efforts put forth in their behalf, and are ready to be co-workers with Christ, the Master Worker.

To carry this work forward, helping the people, here a little and there a little, teaching them to live, not as if there were no hope of a change for the better in their condition, but as if there were something better for them, requires patient, earnest, judicious, persevering effort. But such effort is richly rewarded.

For this work many men and women of the colored race are to be educated to work as missionaries for their own people. These workers are not to feel that their sphere of labor is to be among the white people. They are to be educated and trained to be missionaries within their own borders.

Perseverance. To many of the colored people, the difficulties against which they have to contend seem insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be encouraged. There is talent among the colored race, and this talent will be devel-

oped, sometimes where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard.

There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need the assistance of white workers, but their talents will tell greatly for the success of the work.

Schools for colored children and youth are to be established in many places. The teachers are to bring a softening, subduing influence into the school. In their habits and their dress they are always to be neat and tidy. They will find that the students need this example. And they will find also that they are very quick to imitate. When old or young show refinement of manner and taste in dress, this is never to be discouraged.

# Chapter 5

## Unpublished Documents

**Q**uite a number of Ellen G. White's writings have never been published. These documents consist of letters, manuscripts, diary entries, sermon excerpts, church remarks, board meetings and other forms of correspondence. This invaluable archive is preserved in the Ellen G. White Estate office and its various branches.

Many of the documents in this section have never been published before. They are consistent with the thoughts presented in her published materials, reflecting Mrs. White's enduring concern for the Oakwood School and its future. The documents appear in the respective aforementioned categories and are in chronological order.

# Letters

— 1 —

## All It Should Be

Date: August 1, 1903

Location: St. Helena, California

Source: Letter 304, 1903

Status: Previously unpublished

***Context: Mrs. White writes to nearly discouraged Oakwood workers Brother and Sister C.B. Hughes. Brother Hughes served as a teacher and business manager at Oakwood. The two had quite an influence on the direction the school took, as seen in the contents of this letter.***

Dear Brother and Sister Hughes,

I have some things to write to the Huntsville School.

I am hoping, Brother and Sister Hughes, that you will not become discouraged, but let your persevering, patient efforts continue, line upon line. Now, this school in Huntsville is to be a school that shall have special advantages which it does not have now. Everything must be taken up with a determination to bring in with the studies practical lessons of refinement. There must be colored schools that shall be in buildings a representation of what can be done for the colored people—plain, solid, convenient buildings.

As far as advantages and surroundings are concerned, every effort should be put forth to make all the advance possible in true, straightforward lines. I felt very much pleased that you could take up a work in a school for the colored and not leave the impression on minds that anything will do for the colored race. This is not the mind and will of God. Let the work be marked with a determination that the whole class of the colored race shall be cared for, particularly to redeem the past as much as possible, leading them to work not in a loose, coarse, slovenly way.

Now, I would say to all in that school, as managers [and] teachers, reach upward in expectation. While you must do nothing to spoil the colored students and helpers with too much indulgence, but let the white teachers be sure you have them learn to be cleanly and to have good, wholesome, durable clothing. How pleased I was at Vicksburg to see those assembled on the Sabbath dressed in neat, cleanly apparel. Let the Huntsville School be a sample of how all colored schools should be. There are many of the colored race that can and will be gaining an education in preparation to enter the field as teachers. If they see their teachers have encouragement in them, being able to teach them [so] that they may become young men and women who will fill their place in God's plan to become teachers, a great work is done for this depressed race, and their degradation is not of their own creating. God designed no such thing.

Then let all labor to come back to God's design, and while schools for the white class are having superior advantages, I have a message to bear that a decided influence shall be constantly going forth in Huntsville. As presented to me [it] will make its mark under correct [guidance], kindly but forcibly. I have a message to bear that our white teachers shall encourage the black students in every way possible to have hope of themselves in making this place all it should be, and that it is not the color of the skin that will spoil their record [or] that the Lord will make a special heaven for the whites and another for the blacks. All will receive their reward according to their cleanness of heart.

If Christ makes the colored race clean and white in the blood of the Lamb, if He clothes them with the garments of His righteousness, they will be honored in the heavenly kingdom as verily as the white, and when the Lord Jesus' face shall shine upon the righteous black they will shine forth in the very same complexion that Christ has.

But now, Brother and Sister Hughes, hold fast your courage. We all shall have to be tried to see what material we are of. But I speak to you: Keep your eye single to the glory of God. You are to have a cleanly, uplifting, ennobling faculty to teach the colored people, and they will be what you will make them. There must be no neglect of human beings because of color line. Teach these [that] their souls can be made all white and clean in the blood of the Lamb.

I have had this matter so presented to me that I would not venture to show that I despised one of these little ones. They need good, wholesome food such as white people have. They may not have been accustomed to it but it will have all the advantages upon brain, bone, and muscles as upon those of the human family whose skin is white. I tell you it is a white, clean heart that is of value with God. Well now, I have said all I will say at this time on this point.

There are to be schools established in the South for the whites and blacks—separate schools in the South because of the particular prejudice. I will say to every church member, be careful how you keep human minds in a species of slavery because they have a black skin. Will any of you despise the workmanship of God, and depress and trample down those you should try to help up and prepare them through education to have clean, pure souls? We are to call upon all who love God and keep His commandments to unite in Christian Endeavor Societies (even a few in different localities) to see what may be accomplished for the blacks, as a special work God requires to be done.

The Lord would have His people who love Him to know [that] the converted colored men and women who love God and try to do His will are His property, of as much value in His sight as the white who have not endured the same embarrassments that the colored race have, however educated and talented they may be. Let the white people who ignore the color of the skin be sure to show their appreciation of the same by making their own peace [and] gratitude offerings to God, and by teaching those who are not so highly favored that they will help, that they will restore to them as far as they can what has been lost through the years of privation and slavery.

But let no Bible-believer think they are doing God service by treating with contempt one who has a colored skin given them of God. They are not responsible for their colored skin. You reproach God. They cannot change or alter their color [even]

if they would. The irreligious are prejudiced against color, and they show their ignorance of God's mind and His work by showing contempt to the human race because [of] color.

Now, I have other words to say. It is not a proper thing to do to be in defense that the white and black shall intermarry, entailing upon their offspring difficulties their children should not be obliged to carry. Be decided on this subject. And let not, considering the prejudice that exists in the Southern field and with many in the Northern field, the colored field [feel] that the color line shall be obliterated. Should this be managed indiscreetly, it would make the work exceedingly hard to manage, and close the door whereby the help should come to the colored race.

While this is the case existing, we must treat the case judiciously. We need to deal with both parties, white and black, as it is, and act intelligently, with great consideration. We must guard any premature movements, and there should be commencing work where there is the least prejudice, lest that work shall be rudely and abruptly blocked and so treated that there cannot be work done in the places where the white people have created in their own minds and hearts a most decided prejudice against the colored race, and have made their lot so exceedingly hard that oppression and reckless cruelty is the result. And these places, such as Vicksburg and all like unto it, can be worked only by the greatest precautions. Nashville will be a more favorable field (and outpost localities), and yet it is plenty hard enough to get hold.

The truth should have been proclaimed years ago in the Southern States, from city to city. Health institutions should be arranged in a way that it [the South] will not be so distressingly barren of facilities as in Huntsville. Our people who have a knowledge of how meager were the preparations in some places ought to have done the very things in that locality to raise means to place them in a much more favorable, encouraging situation to work. Why has this not been done? Because of lack of means which they should have had. The Lord has graciously sent Brother and Sister Hughes to that locality, and the softening influence of these workers will put their mold on the work, as it should be in every locality if they have help where work is taken hold of in the South.

It [Huntsville] is to be an object lesson, and the hope and courage is not to be taken out of the hearts of an abandoned people, but hope is to be inspired by those who have not been educated to consider [that] the colored race will not appreciate the refining, uplifting efforts made in their behalf. It requires patient, earnest, persevering, God-given energy to carry the work forward, step by step, here a little and there a little, and lifting at every step this people to consider that they are not to be treated as if shut up in themselves with no hope of a change in their condition.

Those who believe Bible truth for this time will consider that there are men to be educated to work for their own colored people as missionaries, and they are not to feel that their sphere of labor must be for the whites, for they are to be educated and trained [to] become missionaries in their own borders. And the very difficulties these people have to contend with, to many of them will seem insurmountable. Yet many will not give up. All who will conscientiously, in the fear of God, set about the work of education of the colored are to be encouraged and helped.

I mean to devote any book in the future, that will be the most suitable for the school purposes, to sustain the school for colored people. I am to act my part, and I

call upon those who have a sense of duty to act your part and show by your works a faith in God and His promises to go forward and lift the banner high and encourage-but not one discouraging word where the work is the most discouraging. Let the workers who have a mind to work be sustained and built up and helped in every way possible. If the white people who have sympathetic hearts will undertake this kind of [work], many will frame excuses why they should not do the work. If others will not [work], do not ease your own conscience by complaints that should never be heard from sanctified lips and from pure hearts who are dependent upon the very same Redeemer that every white and colored soul is dependent upon in order to be saved.

There is talent in the colored race that will be developed where least expected. [There should be] a softening, subduing influence brought into the school by teachers in all their habits of dress, to be neat and tidy always, because the colored people need this example before them and they are great imitators.

I am instructed of the Lord that ministers, colored laborers, often are in need of Bible education, to be kind in their own family, and never to practice slavery customs used by slavery masters in harsh speech and their own disorderly habits. Do your best to expect you are to change your own ideas, colored fathers and mothers, if you expect the white to treat you with compassion and sympathy and affection. Put away, ministering colored brethren who have wife and children, your harsh, authoritative practices, for the Lord will not accept your work; but consider "I am now a member of the Lord's family and I am to sample His family in this world in having my lips [and] manners sanctified, my speech without passion. I am not authorized to be a tyrant because I have witnessed so much tyranny in those masters who have considered the slaves were [their] own flesh, heart, mind, soul and body, when God is their Owner."

All who shall feel at liberty to practice their ingenuity of torture of the body upon those they call their property [must remember that] the one God who created them will deal with the master as He would with the ignorant slave, for they are through education better able to comprehend God's justice and mercy for all His created subjects.

The Lord, He is God, and those who shall look on and see families of the colored race exercising taste in dress and refinement of manners should never feel that this is to be rudely dealt with. Never, never, for this shows that the black world of human beings may be cultivated, improved, elevated, ennobled, by change of treatment and change of diet, and everything is to be carried forward with decency and in order.

Missionaries will be able in the fear of God to help both classes, the colored as well as the Whites that are themselves degraded to a level with the colored race. What injury will it do a White sister to sit in church beside a colored woman? Is her heart washed and made White in the blood of the Lamb? Then why should your hereditary tendencies be cherished after you are sanctified and cleansed, and your colored sister [is] sanctified and cleansed?

The judgment is so near, when every case will be decided for life and for death, and I will say to the Lord's missionary workers, make up your minds [that] if you are criticized because you will be laborers together with Jesus Christ to educate and train the very ones who need this work done for them, [you will] not let the criticism that

shall work be at all trying.

When men and women will attend to their own soul's salvation, and greatly fear lest a promise being left them any should seem to come short of this great reward, there will be more praying, more watching unto prayer. There will be more sincere, earnest, medical missionary work done than now bears the name.

How shall we labor? If some of these are preparing to be medical missionaries to conduct, after thorough training, the sanitariums for colored people, give every advantage possible to those who are capable of expressing talents of living carefully, [being] instructed [and] encouraged. If these institutions shall be established and a good work accomplished, talent will tell in this work.

The assistance of white medical missionaries will be needed in many cases, but the Lord God of Israel will be exalted. White teachers in schools are often essential, and why? Because many of the colored have been accustomed to see the cruelty practiced upon the colored. They have it printed in their own minds [that] they must act as they have seen white masters act, with greatest severity. Can you be surprised at this showing? Does it seem that with all the training they have had in brute force exercised upon them that the class of education of brute force will be entirely eradicated? They will manifest something of the same in church membership. The whole mind will have to be changed by the working, molding influence of the Holy Spirit. And the human mind of a colored person is not particularly different from a white person, and according to their advantages the enemy will work upon human minds to carry out his work of confusion in the minds of the ones who have the best opportunities and do not improve them to the glory of God.

[In] all the education given in any line to the black class [it] should be ever kept before them by the teacher that they [are] seeking to act their part as the Lord's missionaries to prepare them for a place in the Lord's family above, and the Lord would have them act properly according to His ways, and politely because they are to be the members of the royal family and children of the Lord Jesus Christ, their heavenly King. Keep this before the students every day in your schools, and when you do this you cannot speak harshly to them, neither can you be coarse and rough, because you could not harmonize your actions with the Bible principles.

Brother and Sister Hughes, I have more, much more, written which I will try to look up and send you, for you need all you can get along this line if you [are to] keep heaven and Christ, who has purchased them with His own blood. I am sure you will impress upon the students to do their very best, for God's eye is upon them. Work as the Lord has specified. They are required to glorify their Redeemer. This you may class [as] a branch of higher education as you advance. I think candidly [that] the [black] leaders are truly determined to do the will of God if they see the meaning of this exemplified in the life and in the character of their teachers. We shall see an excellent work done in the future, after [a] Christlike order. All the time keep before them the neatness and order which is specially to be cultivated by all who shall come into the Lord's heavenly kingdom. Keep [their] minds hopeful that they can be Christians in words, in deportment, and in all service, and you will gain souls. Tell them, oh, tell them, of the love of Jesus, that He taketh away all their sins.

May the Lord help you, my missionary brother and sister, is my prayer.

— 2 —

## Spared for Huntsville

Date: February 23, 1904

Location: St. Helena, CA

Source: Letter 99, 1904

Status: Parts published

***Context: Edson and Emma White, always intensely interested and involved in the affairs of the black work, receive counsel from Mrs. White on choosing Oakwood leadership.***

Dear children Edson and Emma,

Yesterday I received a short letter from you, and this morning I found another under the door of my office room.

You ask in regard to the work of Brother Rogers. The light that has been given me is that, with good helpers, Brother Rogers would be an excellent man to work out the Huntsville School problem. But there is a great lack of genuine workers, and the question comes, Can Brother Rogers be spared for Huntsville? I wish we had many such men-men who would fear God and glorify His name. I can see light in Brother Rogers' being connected with the Huntsville School as a general helper. But it often happens that men filling such positions are depended on to do the work, while those who are more closely connected with the school fail to do their utmost to improve their capabilities, to make steady advancement, holding every inch they gain.

The Lord has a man somewhere to take charge of the Huntsville School. The position is a difficult one to fill. It requires a man who will work patiently and kindly, yet firmly, exercising authority, yet without harshness and severity. God would have someone begin in the right way at Huntsville and put his ingenuity to the tax to make the work a success.

Keep repeating the words, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance." We must be more diligent students of the Word of God. We must eat the Word, as represented in the sixth chapter of John, making its divine principles a part of the life.

Are we not inclined to look on the dark side and to talk unbelief? The Lord wants us to help one another, to build one another up in the most holy faith. Many may talk discouragingly in regard to the Huntsville School, but do not let this lead you to look at the school in their light. There is a bright side to the picture. Try to find it. In a humble, prayerful, consecrated spirit, talk the matter over together, and light will come in.

I have no definite instruction to give you in regard to Brother Rogers. I dare not speak definitely in regard to matters that I do not understand. The Lord will guide you in counsel if you will seek Him with the whole heart. But there is one thing that I am able to say. It would hardly do to confine Brother Rogers to the Huntsville

School, when he is able to fill a wider sphere of usefulness.

I believe that the Lord will help you to adjust these matters. Cast your souls upon Him in faith, and you will see a way out. Seek counsel of Him, and He will surely bless you.

---

Abridged

— 3 —

## Yet Be a Success

Date: April 27, 1904

Location: Washington, D.C.

Source: Letter 141, 1904

Status: Portions published

***Context: Ellen White writes to her son and daughter-in-law. This is the one paragraph where she mentions Huntsville.***

I am glad that we shall meet you at Berrien Springs. There are many things that I wish to talk with you about. I view the Huntsville School question very much as you do. I believe that this school will yet be a success.

---

Abridged

— 4 —

## We Shall Go to Huntsville

Date: June 15, 1904

Location: Nashville, Tennessee

Source: Letter 199, 1904

Status: Portions published

***Context: Ellen White keeps J.A. Burden, founder of what is now Loma Linda University, abreast of her travels.***

I must now prepare to go to Graysville. We leave Nashville this morning. From Graysville we shall go to Huntsville. I have never visited either of these places.

---

Abridged

— 5 —

## Love and Mercy

Date: June 15, 1904

Location: Huntsville, Alabama

Source: Letter 243, 1904

Status: Portions published

*Context: While visiting Oakwood for the first time, Mrs. White penned this letter to the Union Conference presidents.*

To Union Conference presidents,

During the past night, scenes that clearly outline our present situation were vividly presented to me. Scenes that had passed before me while we were on the steamer Morning Star were again presented. These representations, with the instruction given me, make clear to my mind the experiences of the Berrien Springs meeting and of the councils which followed in Battle Creek. The long-suffering patience of God, and His wonderful forbearance, were manifested during the Berrien Springs meeting. Once more the Lord held forth to men who have been linking up with worldlings and working with unbelieving lawyers the words of love and mercy that He has been speaking for years.

The meeting at Berrien Springs was an occasion of great perplexity to many of our brethren. It was a time of heavy burden and taxing labor for me. The Lord strengthened me and gave me power to stand before the people and speak words of counsel and encouragement. A special message of hope and courage was given for the men at Battle Creek. Oh, why did they not lay hold of it! There was opportunity for them to be placed upon vantage ground. Why did they not appreciate this opportunity? Greater evidence will not be given them that God is calling for a change of attitude. Some good confessions were made, but some chose to justify themselves and demanded confessions from their brethren.

I have been given no encouragement to go to Battle Creek. I was shown that efforts would be made to call our leading men to Battle Creek to investigate the Scriptures and discuss points of difference. I was then instructed that the students who had been called to Battle Creek, and the ministers held there, are in a dangerous atmosphere. The proposition to continue the same relations to Battle Creek, which again and again have been pointed out as detrimental, and the proposal to do that which should not be done are ill timed and dangerous. The result of these relations is unbelief in the movings of the providence of God. The testimonies that the Lord has given to establish the faith of His people in His Word have been made of no effect.

Men have sneered at the thought that it was God's judgments which had come upon the institutions in Battle Creek. Notwithstanding this, God's hand of mercy was not withdrawn from the institutions and the men in positions of responsibility. He still strove to save those who have been binding themselves up with worldlings.

God sent His judgments on the institutions in Battle Creek for the purpose of scattering the many people congregated in that place. Those who counterwork the work of God, those who disregard His Word, must beware lest they bring upon themselves a still more severe retribution. The Lord's long forbearance has been interpreted by some to mean that there was no special need for repentance. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

I have been instructed to say that altogether too long have our ministers been answering the call to come to Battle Creek to attend councils. That which has been done by calling men away from their work to attend councils in Battle Creek for the purpose of bringing about a better understanding has failed to meet our expectations, because leading men in the medical work were determined to carry out their cherished plans, and at the close of each council these men have made representations that they had gained decided victories.

It has been shown me that the effort made at Berrien Springs to save the leading men in the medical work was interpreted by them as a victory over their brethren and has been used to strengthen their hands in the carrying out of their purposes. The gracious invitation was given, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." But the invitation was not accepted. The Lord says, "Why will you not come to Me and find rest? Why do you refuse My outstretched, helping hand?"

After speaking for the last time at Berrien Springs, a scene passed before me, showing that some would construe what had been done at that meeting to save them, as special victories for their side. I saw evil angels working with their deceptive sophistries on men's minds, so that they might work on other minds, to deceive if possible the very elect. I was filled with an intense desire that those who were deceived might come to the light.

Our brethren are not to be called to Battle Creek to hold a council for the examination of doctrines, while the men who profess to know the truth remain surrounded by a cloud of unbelief. Our ministers, instead of turning their faces toward a council at Battle Creek, should be considering the thousands of people in the cities of America, who should be hearing the message of warning. These cities have been strangely neglected, and the judgment will reveal the result. By the large investments of means in the Battle Creek Sanitarium, many have been robbed of the help that God designed them to have.

This is not a time to call from the field our leading workers to discuss and adjust points of difference between the medical workers and the workers in other lines. The remedy for many of these differences will be found in heeding the messages of counsel published in recent testimonies.

The present is a time for aggressive work in the field. To our brethren in Washington the word is given, "Arise and build." To our people in all the Conferences the word is, "Strengthen the hands of the builders."

Let those who are asked to leave their work to engage in a council at Battle Creek read the sixth chapter of Nehemiah:

“It came to pass, when Sanballat, and Tobiah, and Geshem the Arabian and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates:) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you. Yet they sent unto me four times after this sort; and I answered them after the same manner.

“Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein it was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now it shall be reported to the king according to these words. Come now therefore, and let us take counsel together.

“Then sent I unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.”

History is being repeated. Work of this nature has been done and will be done again.

Nehemiah continues: “For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came into the house of Shemiah, . . . who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple, for they will come to slay thee; yea, in the night they will come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, that they might have matter for an evil report, that they might reproach me.”

A work similar to this will be done, and Seventh-day Adventists will have to meet it.

“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

---

Unabridged

— 6 —

## A Man Is Needed

Date: June 22, 1904

Location: Huntsville, AL

Source: Letter 201, 1904

Status: Previously unpublished

***Context: A frustrated Ellen White rebukes the Oakwood board for relying on her too heavily and not acting wisely during her first visit to Huntsville. B.E. Nicola is still principal of Oakwood but the school is not improving as it should and Mrs. White expressly states that he should be relieved of his position and a new leader be installed.***

To my brethren who are assembled in council:

I wish to speak a few words to you with my pen. I would not have needed to write this if you would stand in your place as men who have a work to perform. Our Brother Nicola should have been relieved of his responsibilities ere this. To every man is given his work.

The light given me is that the school Board has not done its duty. Notwithstanding that the work on the farm and in the school has not advanced as it should have done, the same faculty have been permitted to exercise their judgment as fully capable men. The result of this has been that the efficiency of the school has been diminishing rather than increasing.

I do not condemn Brother Nicola. This is not my work. If the Board have long seen the lack and the necessity of advancement, and yet have made no change in the faculty, the remissness will be charged to them, and the Lord will look upon them with disfavor. They are supposed to take in the situation, and if they pass over deficiencies without making any change, they are guilty of neglect, and the Lord is displeased.

There is no reason why the Huntsville School and farm should show so little improvement. The Lord looks upon the neglect and charges it to the men who have failed to do their work. It is time that the Board awoke to their duty. The true application of the gospel removes all this spiritual apathy. The Lord calls for fresh power to be brought in by a change of men. No longer let the years pass without new capabilities being brought in—men who will introduce new methods and who will work with determined missionary spirit for the colored people. This school should be enlarging. This can be done and should be done.

This school should be filled with students; but as long as one stands at the head who feels himself to be all-sufficient, and who cannot see his deficiencies, how can this school be an example for other schools that will be set in operation?

Brother Nicola has been here for several years. Let him now give place for someone else to be tested and tried. A man is needed to stand at the head of the school with capabilities that he has not.

It is not right to try to make me carry the burden of doing the work of the Board. I shall not do it. I shall have no more to say in this matter. I shall call upon the Board to do their duty. Act like men, not with hesitancy and with apparent unwillingness to move forward.

Do not throw on Sister White the burdens that you should carry.

---

Unabridged

— 7 —

## Change for the Better

Date: July 6, 1904

Location: Nashville, TN

Source: Letter 227, 1904

Status: Previously unpublished

***Context: Mrs. White pens this letter at a critical time in the history of Oakwood. There is a transition in leadership and explicit instruction is given to the Oakwood board. In particular, E.B. Melendy, then business manager, is advised to cooperate with the new leadership.***

To the members of the Huntsville School Board and Faculty, Dear Brethren,

I have not time today to write out in full the instruction that I have given to you while the Board was in session; but this will all be written out soon, in order that you may have it.

Regarding the faculty, I would say: The Lord has pointed out to us the advisability of making changes. Our dear Brother Nicola has occupied a leading position in the school for a long time, and yet the institution has not been built up as it should have been. To consent to his remaining longer would not be wise; for he would certainly be tempted to become dissatisfied, and this would lead others to feel dissatisfied. A disorganized state of things would result.

I am instructed by the Lord to say that Brother Melendy, upon whom has rested the responsibility of managing the various business interests of the school, would, if disconnected from Brother Nicola, have an opportunity to prove himself. The time has come when new plans must be put into operation. Intelligent, capable men are to cooperate in making decided changes in the order of things. And if Brother Melendy feels free to unite as a Christian laborer with Brother Rogers in making these decided changes; if with much prayer and in faith, with all humility of mind, they work in Christlike harmony with each other, the Lord will work with them and give them wisdom and grace to improve in excellency of character.

He who would become master of the situation in any line of work, and especially as the head of a training-school, must become intelligent, as a wise man, and by a Christian example in word and deed reveal to his students that he obeys the words of Christ and that his character has been transformed in accordance with the divine. In many things there is great room for improvement. "Come unto Me," the Saviour

pleads, “all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

Men often establish wrong habits that need to be exchanged for right ones. Those who fail to realize their high and holy privilege of conforming to the divine standard, and neglect to remedy these defects of character, are not to be chosen or retained as educators of the youth. The example of every such a one would prove detrimental to the best interests of the school. Such men are often endowed with many excellent qualities, but their usefulness is impaired because of their failure to discern their defects and the danger of unconsciously stamping these defects upon other characters. Sad it is that some men retain these defects throughout the entire period of life. By earnest, prayerful study, by counseling with their brethren and putting forth untiring effort, they may, if they choose, remedy these defects.

The Lord discerns that a change for the better must be made in the Huntsville School. Every teacher, whether a man or a woman, should be an apt scholar, capable of grasping advanced ideas and putting them into practice. The teacher is ever to be a learner. By his example of industry in seeking to advance in learning, and by his untiring efforts to develop a Christian character, he is constantly to strive to lead his students to higher attainments.

Educators in our schools are themselves always to be learning of the Great Teacher, who is seeking to draw them unto Himself, that they may become complete in Him, without spot or wrinkle or any such thing.

To Brother Melendy I wish to say: If you choose to be kind, courteous, and respectful to the man who has been appointed to come into the Huntsville School and stand at the head, there to use his capabilities in an effort to help the students to advance; if you choose to be a kind, brotherly companion to the head of the school, and unite with him heartily in the work of making improvements in every line of the school work, the Lord will be pleased. Through an unsanctified course, you would work in opposition to him and make it very hard for him. But I know you can unite with Brother Rogers, if you will wear the yoke of Christ and become a learner in the heavenly school. My heart's desire is that you should do this. It is the wisest course for you to pursue.

On the other hand, if you should remain, and feel that it is your privilege to criticize, and thus unconsciously imbue the students with disaffection, the results would be sad. Rather than remain to do this, it would be far better for you to leave. But, my dear brother, it would be not wise for you to cherish any defects of character. Through the strength that Christ will impart, it is your privilege to grow in grace and wisdom and become a strong laborer in His cause.

May the Lord strengthen you, my brethren. May all who have any part to act in connection with the Huntsville School stand in their lot and place. Now is your time of test and trial. Act like God-fearing men; stand in the position that the Lord would have you occupy; do right because it is right.

I have written these lines because the cause is now in great need of every hand that will work valiantly for the Master. We need faithful men who are continually growing in grace and in a knowledge of the truth.

May the Lord bless you, my brethren.

— 8 —

## The Advancement of the Huntsville School

Date: July 6, 1904  
Location: Nashville, TN  
Source: Letter 219, 1904  
Status: Previously unpublished

*Context: Ellen White is still on her Southern tour, having recently seen Oakwood for the first time. Here she writes to a donor to the Southern work.*

My dear sister,

I am up early this morning, as I always am, and before anyone is stirring I will write you a few lines. For several weeks I have been with my son Edson in Tennessee. We end our visit today. Yesterday we were in a council meeting in which we tried to lay plans for the advancement of the work in this needy field, and especially for the advancement of the Huntsville School. I bore a very plain testimony, saying that the cities of the South must be worked.

I received your letter and the ten dollars which you sent, and I thank you. I shall appropriate your gift for the colored sanitarium that is in operation here in Nashville. Every dollar is a help.

---

Abridged

— 9 —

## Dear Friend

Date: July 11, 1904  
Location: Takoma Park, Maryland  
Source: Letter 231, 1904  
Status: Portions published

*Context: Back from her tour of the South, Ellen White pens a note to a friend, Mrs. M. Crawford.*

My dear friend,

I have just returned to this place from a trip to the South. We were away for about six weeks, and during that time we visited Nashville, Graysville, and Huntsville.

---

Abridged

## Blossom as a Rose

Date: July 11, 1904

Location: Takoma Park, Maryland

Source: Letter 239, 1904

Status: Previously unpublished

*Context: Mrs. White writes another letter on the day she returns, this time to her grandnieces, the Walling sisters.*

Dear children Addie and May,

I have desired to keep up a correspondence with you, and this is why I write. I have a deep interest in you both. I pray that in your lifework you may glorify the Lord.

I wish that Addie could be connected with some one of our schools, as a teacher of Spanish. And I wish that May could work in some one of our sanitariums, not to give heavy treatment, but as a teacher or a head nurse. I believe that she would be a blessing in the San Diego sanitarium, which, we hope, will soon be ready to open.

I ask you to tell me frankly whether you would be willing to connect with the work in the way I have mentioned. I am sure that there are openings you could fill without finding the labor wearisome. Please think of this. I feel unwilling that either of you should remain in New York through another winter...

On Monday morning we went to Huntsville. We found the school situated in a beautiful country place. There are over three hundred acres in the school farm, most of which is under cultivation. But for several years the land has not received the attention that it should have had, and the present showing is not the most favorable.

Not long ago the suggestion was made to me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place." Instruction was given me that the land should not be sold; that the situation possessed many advantages for the carrying forward [of] a colored school. I was shown what the school could become, and what those could become who go there for an education, if the will of God is carried out. But in order for this to be, a man of managing ability must be placed in charge, a man who can give the students an example of how things are to be done and make the school farm blossom as a rose.

We stayed at Huntsville till Wednesday. I spoke several times. We saw but few of the students, as school had closed, and most of the students had gone their different ways.

---

Abridged

— 11 —

## Do All I Can

Date: July 21, 1904

Location: Washington, D.C.

Source: Letter, 265, 1904

Status: Previously unpublished

***Context: Mrs. White frequently corresponds with her son and daughter-in-law on how the work in the South should be carried out.***

Dear children Edson and Emma,

I am not very strong, but will write you a few lines. I hope that I shall soon feel better and will be able to add to what I can now write.

I am anxious to hear how you have come out in your transactions regarding exchange of property. Do not worry about these matters. The Lord will certainly manifest Himself to those who commit their souls to His keeping. The meek will He guide in judgment. He is our hope and our crown of rejoicing. I believe that it is right for you to move into the country, and that the future will prove this to be true. But you must follow the way of the Lord.

I have written to several people, asking for a loan of a thousand dollars. In one case I was one day too late with my request. The day before my letter reached the sister, the money had been lent to Dr. Paulson. But I know that he needs the money, and I will not even wish that I had written sooner and obtained the loan.

In regard to the colored sanitarium, I wish to say, Do not enter into any arrangement just now for purchasing the building. I cannot endure the thought of investing three thousand dollars in this building. I am sure that better prospects can be found for a colored sanitarium. Some place can be secured where the surroundings are more healthful and pleasant.

I wish that the Boscobel school buildings might be secured for the work of the white sanitarium. Do you know of anything that stands in the way of their purchase? If you do, I wish you would mention it in your next letter.

I am deeply interested in the work in Huntsville and shall do all I can to strengthen those who carry the burden of the work there.

---

Abridged

— 12 —

## Back a Year

Date: December 25, 1904

Source: Letter 337, 1904

Status: Previously unpublished

***Context: In an extremely pointed letter, Ellen White rebukes Oakwood principal B.E. Nicola for staying on in the head post an additional year.***

Dear Brother Nicola,

I am sorry that you were successful in retaining your position at the Huntsville School one year longer than some thought you ought. Whatever your qualifications may be, you are not the man to carry the Huntsville School forward successfully. By remaining at the school during the past year, you have put the institution back a year. I cannot see why this was permitted. The Lord is grieved when men of experience refuse to be true to their God-given work.

The Lord calls for men of a different stamp of character in some respects to connect with the Huntsville School, men who are not only capable teachers, but who can see the needs of the school and meet the situation wisely. In such a school as Huntsville, there is needed keenness of discernment and a knowledge of how to build up the work. Unless those in charge have clear discernment, unless they can see what needs to be done, the school will make an unworthy representation.

The instruction given me is that if the influence of your shortcomings were confined to your own family, it would not be so bad. But in the position that you have occupied, your defects have been an injury to many. You fail to see the importance of order and harmony and of allowing nothing to go to waste. You do not understand how to cure the evils that exist. This is your defect, and because of it many things about the school are neglected.

The world is watching Seventh-day Adventists, because it knows something of their peculiar beliefs and of the high standard they have; and when it sees those who do not live up to their profession, it points at them with scorn. The unbelievers living near the Huntsville School will see the neglect perpetuated there and will read beneath the surface.

Worldlings are glad to see defects in the lives of professing Christians; for they use these defects as justifying their own unchristlike course, as excusing their disregard of the requirements of God. When they see lax practices in the management of such a place as the Huntsville School, they build themselves up, and accusing conscience is quieted.

There must be no pretense in the lives of those who have so sacred and solemn a message as we have been given to bear. Every transaction connected with the Huntsville School should be an object lesson, revealing the perfection that God requires in the work of His children.

The Huntsville School Farm is a most beautiful place, and with the three hundred

acres of land, much should be accomplished in industrial training and in the raising of crops. The teachers in our schools should remember that they are not only to give the students lessons from books. They are to teach them how to earn their own living by honest work.

Let us remember what is due to our Christian profession, and let us be careful not to place stumbling blocks in the way of sinners. Let not our teachers neglect those things that should have a prominent place in the training of all students. The ability to see and remedy defects in the fixtures of the home or the farm is necessary to a complete education. Teach the students to watch for repairs that need to be made and to keep things up in proper shape.

A careless neglect in the things of this life means neglect in the things of the spiritual life. The progress of missionaries in foreign lands is often impeded by a failure to attend to little things. Those who perform faithfully the smaller duties will show no lack in performing larger duties. Let students be taught that a neglect of little things means a failure in larger responsibilities.

Our Lord and Saviour would have the mind thoroughly cultivated. Forbid no aspirations or enterprises that pure religion sanctions. Let not those who take the name of Christian forget that they are to honor this name. Let them obey the instruction given in the first chapter of Second Peter. Those who do this will be richly blessed.

---

Unabridged

— 13 —

## A Precious Treasure

Date: January 10, 1905

Source: Letter 11, 1905

Status: Portions published

***Context: Key movers and shakers in the South met in Nashville during this time period to evaluate and plan the work in the South. This letter from Mrs. White was read during the council.***

To those assembled in council at Nashville, Dear Brethren,

I am deeply interested in the work that is being done in the Southern field, and especially in the work of the Huntsville School. This school farm was represented to me as having on it fruit trees in full bearing, and also a variety of grains and vegetables, which were in a flourishing condition. Then the words were spoken: "This land is a precious treasure. If thoroughly cultivated, it will yield a valuable increase for the support of the school. But special pains must be taken in its cultivation. Much more may be realized from it than now appears possible. If properly treated, this land will be a lesson book to the students, and to our people, and to those not of our faith."

There was presented before me a gathering in of the harvest with much rejoicing.

Painstaking effort had gained a liberal reward. Then the explanation was given: "Thus it may be in the lives of the students, if they will put forth patient effort to acquire knowledge and will respond to the painstaking effort put forth in their behalf. The seed sown by the diligent efforts of the teachers will be seen in the development of valuable faculties, which will be of use in the Lord's cause. The students will gain knowledge that they can give to their own race."

When I was last in Nashville, I was asked whether it would not be best to dispose of the Huntsville School Farm and purchase land elsewhere. Those who asked this question thought that perhaps there was more land in this farm than could be properly managed by the students.

When I was on the steamer *Morning Star*, the matter was opened before me. I wrote out the instruction given and read it to a large number at the Huntsville meeting. I will have this matter copied and sent to Brother Rogers and to other workers in the South.

---

Abridged

— 14 —

## A Holy Influence

Date: January 26, 1905

Location: St. Helena, California

Source: Letter 35, 1905

Status: Previously unpublished

***Context: Ellen White writes a pleasant letter on various subjects to her granddaughters, Ella May and Mabel (Willie's daughters).***

Dear Children,

Sara and I have just returned from Mountain View. We desired to reach home last evening, but made a mistake in regard to the train connections and left Mountain View on a train that went one hour after the one we should have taken. We were obliged to wait four hours in San Jose and one hour at Niles; and when we reached Oakland, the train for St. Helena was gone, so we were obliged to spend the night in Oakland....

Edson White came to St. Helena rather unexpectedly just before the meeting, and he and your father went to Mountain View on Tuesday. Sara, Sister Hall, Sister Peck, Dore, and I went down the following Thursday. Edson is collecting donations from our people for the purpose of establishing an orphanage in Huntsville for colored children.

The colored people of the South need the sympathy and help of everyone. I would invite those who have means that they are willing to invest in the cause of God to send to me donations for this needy field, and I will see that the means thus

received is sent to the workers in the South. I have sent several hundred pounds of prunes to help them, but I have not been able to send them much money. My money has been exhausted in the preparation of new books—books that the people need, which I prepare in harmony with the will of God. In order to help in the establishment of sanitariums in southern California, I have hired money from the bank at heavy interest.

We now have a sanitarium in San Diego and one in Los Angeles, both nearly ready to begin their work of caring for the sick. These sanitariums are not mammoth institutions but they are large enough to attract the attention of tourists and to represent the truth for this time which we are trying to give to the world.

The colored people of the South must be helped. The Lord is greatly blessing the efforts that are being made to build up the work of the Huntsville School. This institution had been greatly neglected and was crippled because it had received so little support. But since Brother F. R. Rogers has taken charge of the school, conditions are much improved. There are seventy-five students in attendance, and fifteen more desire to come; but there is not sufficient room at present for their accommodation.

There are many places where it is impossible for white workers to labor for the colored people. Colored workers must be trained for this work. In the Huntsville School colored students are being fitted to bear the message to their own race. Some are being educated for teachers. These will be able to establish many smaller schools for the Colored people, and in this work they will exert a holy influence, drawing others to the truth.

A small building is being erected near the Huntsville School as a home for colored orphans. This enterprise should receive the sympathy and support of our people.

---

Abridged

— 15 —

## The Right Thing Is Being Done

Date: March 28, 1905

Location: St. Helena, California

Source: Letter 29, 1905

Status: Previously unpublished

***Context: Ellen White and her son Edson were perhaps the two who did the most to forward the Seventh-day Adventist work in the South. Often their letters were focused on this work.***

Dear children Edson and Emma,

I have been waiting anxiously for a letter from you, my son. There have been so many accidents on the road lately, and the trains have been so long delayed that I

have been somewhat troubled on your account. I know that you have been sick in body and worried in mind.

I am glad that you had so much success in raising means to place the colored sanitarium in Nashville on a more favorable position. I think the property in North Nashville will be a most appropriate place for this institution.

The work at Huntsville is another burden of intense interest. I hope the orphanage will soon be established there. There ought to be a primary school at Huntsville, and a school for older children, where they can be thoroughly educated and disciplined and given instruction in Bible subjects and in practical lines of work. Let them be taught the meaning of the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

I have strong assurance that the right thing is being done at Huntsville. Let all connected with this school be interested in its success. Let the farm be diligently worked. Let lessons be given in various lines that can be applied to the character building. "We are laborers together with God; ye are God's husbandry, ye are God's building."

---

Abridged

— 16 —

## Blend Together

Date: July 22, 1905

Location: St. Helena, California

Source: Letter 211, 1905

Status: Previously unpublished

***Context: Mrs. White writes to her overworked son. In this letter she gives counsel as to how men in responsibility at Oakwood should conduct themselves. A duplicate copy of this letter was also sent to G.I. Butler, then Southern Union president.***

My dear son Edson,

I have written you some things sorrowfully. I dare not confide these things to you alone, but have sent them to Elder Haskell to be read to you. There are many who suppose that I sustain you in things that are not right. It would be doing an injustice to them and to you for me to keep back the warnings that I have received for you; therefore, though I feel more sad at heart than I can tell you, I dare not withhold these things from you.

You have proposed that a Colored training school be started on your property at North Nashville and that Elder Rogers be placed in charge of it. I beseech you not to enter into any more plans that require means. I beg of you to stop where you are before another dollar is invested.

“Know ye not that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway.”

I am constantly holding up the necessity of every man doing his best as a Christian, training himself to realize the growth, the expansion, the nobility of character which it is possible for us to have.

Men are to be laborers together with Christ, but unless they strive most earnestly, unless they constantly behold Christ, they are in danger of not holding the beginning of their confidence firm unto the end. You have a work to do, but if you continue to load yourself down with perplexities, you will become unable to give the trumpet a certain sound. The Lord is looking upon us to see what we have made of ourselves, to see whether He can enrich us with His grace.

In all that we do, we are to sustain a Christlike relation to one another. We are to blend together, using every spiritual force for the carrying out of wise plans in earnest action. The gifts of God are to be used for the saving of souls. Our relations to one another are not to be governed by human standards, but by divine love, the love expressed in the gift of God to our world.

My son, I desire you to show your appreciation of the truth that is to be proclaimed at this time. But when you load yourself down with responsibilities that overtax your brain, you are using up vital force without adding anything to the advancement of the cause of God.

In regard to Brother Rogers, he has made mistakes. He has been accused of that of which he is not guilty; but at the same time, he has shown too much commonness in his association with the girl students at the Huntsville School. A man in the position that Brother Rogers occupied cannot be too careful of his words and acts. He should not allow the least familiarity to be seen in his relations to the students, such as placing his hand on the arm or shoulder of a girl student. He should not allow the least approach to familiarity in the school or out of the school, or in association with white students or colored students.

In the past not all of our teachers have been clear and true and firm in this respect. They have not stood in a proper position. They need to see things in an altogether different light regarding the relations of teachers and students.

The one standing at the head of a school should in no case give the impression that commonness and familiarity are allowable. His lips and his hands are to express nothing that anyone can take advantage of. Let men keep their place, and let the girl students, be they black or white, keep their place. Never should any liberties in word or act be taken by a teacher.

---

Abridged

## **A Deep Interest in the Huntsville School**

Date: July 30, 1905

Location: St. Helena, California

Source: Letter 229, 1905

Status: Portions published

*Context: Mrs. White treats a very sensitive and inflammatory situation. Oakwood's principal, F.R. Rogers, made a slight indiscretion and was handled harshly as a result. This letter, sent to the Oakwood Board of Managers, speaks to those who took it in their hands to mete out a punishment.*

To the Board of Managers of the Huntsville School, Dear Brethren,

I have a deep interest in the Huntsville School. For three or four years I have been receiving instruction regarding it. From this school the truth must go forth to many places. The teachers must seek constantly for wisdom from on high, that they may be kept from making serious mistakes. The enemy will bring in everything possible to counterwork the very plans that God would have us carry out.

I am awakened at half-past eleven o'clock. I am bearing a heavy burden in regard to recent transactions at Huntsville. The scenes that took place in connection with the removal of Brother Rogers have again been presented to me. Some things done at that time were most strange and unchristlike.

Brother Rogers was a man who had been chosen to carry the responsibilities of the school. He was a man who had influence and who had accomplished good in the service of God. It was not his choice to go to Huntsville. He was taken from his work in Mississippi contrary to his choice, to stand at the head of the Huntsville School.

The one who had been acting as principal of the school had been retained for some time longer than he should have been, for there were sufficient reasons for his removal. His inefficiency and the necessity for a change were laid before me, but I did not consider it my duty to enter into details and give publicity to the deficiencies of the one who had been serving as principal of the school. When it was decided by the brethren that it would be best for him to be removed, he felt greatly injured. My heart ached for the man, and I did not expose the worst features of his case. I greatly pitied him, that he should stand in such an objectionable light. I wrote to him and calmly pointed out his inefficiency and unfitness to accomplish the work that must be done in Huntsville, and that should have been done long ago.

Under Elder Rogers' administration there has been a marked reform in Huntsville in some respects. In the circumstances that recently occurred, men took action against a brother that they ought not to have taken. Unless those concerned in this matter undergo a transformation of character so complete that the Lord will accept their repentance, they should sever their connection with the Huntsville School.

This has been presented to me in the past, and tonight I am awakened again by

the same presentation. The transactions that took place connected with Elder Rogers' removal showed a lack of friendly wisdom, a lack of Bible religion. There was a departure from the Word of God. Unless faithful measures are pursued, unless there is genuine repentance, unless confessions are made regarding the wrong spirit manifested, these men cannot be trusted with the responsibilities of the school. The laws of God have been violated.

At one time the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven?" In answer Jesus called a little child unto Him, and setting him in the midst of them, said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh."

A little child was the illustration chosen by Jesus to correct the false ideas held by the disciples in regard to greatness. Not outward exaltation, not high position, but spiritual excellence, spiritual purity, excellence of speech, meekness, and the carrying out of mercy, justice, and the love of God—this is what the Lord requires of every soul. Men must be truly converted. Their natural defects of disposition must be changed for the virtues of Christ's character, else they will never enter the kingdom of heaven. They must be humble, charitable, kind, merciful; then they will be called, Blessed of the Lord. They must cherish a humble, submissive spirit, receiving, as would a little child, the lessons given by their Teacher and obeying every word proceeding from His mouth. Because of their love for Him, they are to love all who believe in Him. They are to exert a Christlike influence.

True happiness does not consist in the possession of wealth or position, but in the possession of a pure, clean heart, cleansed by obedience to the truth. A disposition to treat men firmly and generously is essential. To every one is given the opportunity to carry out the principles of heaven. The forgiving of injuries, not the avenging of them, is an exhibition of that wisdom which is true goodness. Christlike love for the men through whom the Lord has wrought is a manifestation of real transformation of character.

The Lord calls for true-hearted men who work with an eye single to His glory. "If thine eye be single," the Word declares, "thine whole body shall be full of light." The eye needs to be able to view things carefully, truly. A diseased eye will make a mountain out of a molehill.

Elder Rogers has made a mistake, but the Lord looks pitifully upon him. He has been accused of that of which he is not guilty. He has been grossly misjudged and treated as if he were a wolf.

In helping himself to some of the school milk, Elder Rogers did not consider himself a thief. He is a liberal man. There is little of selfishness in his nature. He was standing in a position of authority, and he supposed that he could favor himself and afterward return more than he had appropriated. In this he acted unwisely, but his well-known devotion to the interests of the school should have secured for him different treatment from that which he received.

Angels beheld the scene that took place when these men found Elder Rogers helping himself to milk and treated a brother as they would a prowling wolf. Were they without sin? Did they stand guiltless before God? No, no! The test of true religion is doing the will of God.

The Scriptures say, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." When a man has a suspicion of another, he should go to the one suspected of wrong and tell him his fault, as the scripture says, "between thee and him alone." "If he will hear thee, thou hast gained thy brother." Never is a member of the church to be treated as a rebel until every possible means has been used to bring about an understanding. We are strictly to follow the directions that Christ has taken special pains to give to the church. Not one item is to be disregarded.

Christ compares those who hear and obey His Word to a man who builds his house upon a rock. Through their obedience to God, they abide in safety amidst the storm and tempest of temptation. The man who disregards the words which Christ has spoken is building on the sand. When the storm comes, the structure that he has reared will fall, and great will be the fall of it.

The effect that will naturally follow the course that has been pursued in the matter of Elder Rogers' removal has been presented to me. Had the men who are bringing charges against Elder Rogers reasoned wisely, from cause to effect, they would have discerned that the process of getting testimony from students, by questioning them, thus giving them an opportunity to discuss the character of their teacher, was a wrong way in which to work.

They should have realized that even though all their suppositions were true, it was not wise to discuss the errors of a church member and the head of a school with students, to be carried by them to the world. The object of Christ in His teachings is to preserve the sacred, holy character of His church. These brethren have done a greater injury to the cause and work of God than they can comprehend.

There were errors in the church in the days of Christ, but He taught that when a member followed an injudicious course, the knowledge of this was not to be made public property, but was to be confined to the members of the church.

The truth is in our hands, placed there by the Word of God, which is our guide-book, and which is to be closely and sacredly followed. The perfection of a Christian experience is an individual work. If errors are committed by lay members or by ministers or teachers, there is a way to correct them. We must follow the instruction given by our Saviour. We are bound to take the word of a minister of the gospel, unless we have clear evidence that what he says is not true. The Lord condemns any unfair work, such as encouraging others to tell the suspicions that the enemy many have put into their minds, and acting upon such accusations. We are to guard jealously the reputation of ministers and church members. To go out of the way to surmise that a brother has sinned, because we have evidence that another man has done evil things, and to give the impression that the brother is guilty of the same things, is hunting up falsehoods to repeat as truth.

The word of Christ is: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to

you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye."

---

Unabridged

— 18 —

## Especial Help

Date: June 3, 1907

Location: St. Helena, California

Source: Letter 206, 1907

Status: Portions published

*Context: J.E. Tenney, principal of the Graysville School (Southern Training School), receives a letter of warning from Ellen White.*

Dear Brother:

I have words of caution to give you. You are in danger of crowding yourself with too many responsibilities. It would not be wise for you to try to carry on a school in addition to the important work you already have. This work demands all your talents.

There are many branches of the work in which you are engaged that may be made to strengthen and further the work of the third angel's message. Do not bring in a strange work in order to carry out certain ideas of your own which you suppose to be superior. There is a work for you to do, and there is a work for Elder Butler to do. There is a work to be done in establishing schools for the colored people of different grades. There is need of especial help at Huntsville and other centers in the South. We are greatly in need of a corps of workers who will labor unitedly.

---

Abridged

— 19 —

## The Big Fund

Date: July 9, 1907

Location: St. Helena, California

Source: Letter 220, 1907

Status: Previously unpublished

*Context: Ellen White corresponds with C.C. and Mary Nicola, veteran church workers, and informs them of her fundraising for Oakwood.*

Dear Brother and Sister:

Just at the beginning of our St. Helena campmeeting, I wrote you a letter; but it was mislaid, and not until today did I find it. I am sorry for the delay. Since I wrote the letter June 20, I have heard that you are at Melrose.

How do you find the work there? When will you be ready to come west? I hope you may be with us in southern California soon.

At our St. Helena campmeeting there were over one hundred tents and about three hundred campers during the first week. Then people came in from Healdsburg, San Francisco, Oakland, and other places, so that there were more than five hundred present the last Sabbath and Sunday.

I spoke six times. Some days it was very hot, and I felt the heat considerably. Have been very sick since the meeting, but am better now.

Twenty-five were baptized at the close of the campmeeting, and others were to be baptized in their own churches.

About \$450 was raised on the big fund, and \$150 for the Huntsville Sanitarium.

---

Abridged

— 20 —

## Pleased Indeed

Date: May 10, 1908

Location: Lodi, California

Source: Letter 142, 1908

Status: Previously unpublished

***Context: Mrs. White made it a practice to raise funds for Oakwood during her travels. She tells her son and daughter-in-law about one such occasion.***

Dear Edson and Emma:

We were pleased, indeed, when the needs of the Huntsville School were presented at the Lodi campmeeting, to see the people take hold in earnest and give their pledges to the amount of \$1,100. This was not the only call that was made for means at this meeting. A large number of our books and papers were taken by our people. The outlook for means was not very encouraging, we thought, at the beginning of the meeting. There was little appearance of wealth in the place. The homes of our people were small, one-story cottages. But the people had a mind to work, and money was raised for several lines of work.

---

Abridged

— 21 —

## **Establish Their Work**

Date: May 22, 1908  
Location: St. Helena, California  
Source: Letter 170, 1908  
Status: Previously unpublished

***Context: Writing to I.H. Evans, then treasurer of the General Conference, Ellen White laments the “hindering policy” some in the church continued to impose.***

Dear Brother Evans:

While we were endeavoring to build up the work in Australia, which we did under great difficulties, the hindering policy was a grief to us and a shame to the people who professed to hold this precious, sacred truth regarding the soon coming of the Lord. It has been under similar difficulties that the workers at Madison and Huntsville have labored to establish their work. Had a true spirit of unselfishness rested upon the men at the head of the work, the Madison enterprise would have had the support of the people, and the work there would have gone forward much more rapidly. Many more souls would now be in the field, giving the message in the cities of the Southern field, and long ere this many of the cities of the South would have been faithfully worked.

---

Abridged

— 22 —

## **You Have Done Well**

Date: August 13, 1908  
Location: Los Angeles, California  
Source: Letter 246, 1908  
Status: Portions published

***Context: Ellen White writes to encourage a discouraged young man named W.E. Strother.***

Dear Brother:

I have this morning received and read your letter. I am sorry because of your discouragement. I am sorry that your feelings are not so pleasant as you could wish them to be. But you must not feel that an exalted, uplifted feeling is the sign of your acceptance with God. You need to exercise faith. Faith is the substance of things hoped for, the evidence of things not seen. You must not be discouraged. Feeling is

not always reliable. You have the written Word. To love and fear God is the duty of every believing soul.

Our work is reformatory. As the light of the Sabbath comes to us from the sacred Word, we are to work and to pray and to study. If you will be of the number who act upon the light of the Word of God, there will surely come to you the assurance that you are accepted with God. You have consented to be of the number who build the old waste places. The first day of the week is not the Sabbath of the Lord. Let your mind be established on a plain "Thus saith the Lord."

Remember that faith is taking God at His word. The Son of God is preparing a place for you in the mansions above. Let thanksgiving be expressed for this. Do not feel that because you do not always feel uplifted, that you are not His child. Take hold with humility and zeal to do the work He asks of you. Appreciate every opportunity to do a work that will make you a blessing to those around you. Let it be your determination to do your part toward making the place where you are a place that God can approve and bless.

Unite with your companion in searching the Scriptures. The Holy Spirit will help those who seek the Lord in order to know how to do His work. While you seek to obtain perfection of Christian character, be helpers wherever you are. Praise the Lord at all times. Look on the bright side of circumstances, not on the dark side. Be watchful and prayerful, and the Lord will bless and guide and strengthen you. See how much you can do to bless others.

You are precious in the sight of God. He wants you to cherish the grace of humility and thankfulness of heart. Improve every opportunity of gaining an education, that you may impart what you learn to others. There are many who need your help. The Holy Spirit will use all who will be used.

Truth is purifying in its nature. Let truth and righteousness prevail in your life, and faultfinding will be banished. I pray that the Lord may guide you and strengthen you. Study the words of Christ. Act upon them, and you will be safe.

As you study the Word and allow the sanctification of the truth to mold your life, the Lord can make you an acceptable worker for Him. All who come together in church capacity should be among the Lord's army of workers. But if the natural traits of character are left unsubdued, in times of crisis, when strong, hopeful words are needed, words of discouragement and hopelessness will be spoken, that bring heavy burdens on the church.

My brother, you say that you feel that you have not a full connection with God. You say, "I cannot understand it. I am trying my very best, with the Lord's help, to live up to the Word as far as I know, yet I feel a long way from the Lord, and I can't tell why it is. We left Washington, my wife and I, to come to the Oakwood School to get a training for work." You have done well in seeking to become fitted for the Master's service. And I urge you and your wife to unite in seeking the Lord most diligently. Keep to the meekness and lowliness of Christ. Look constantly to Jesus, who is the Author and Finisher of your faith. Walk humbly with God, and do not talk discouragement. Have faith in God, and He will bless you and will make you an instrument for the accomplishment of a good work.

## **We Have Just Arrived in Huntsville**

Date: April 27, 1909

Location: Huntsville, Alabama

Source: Letter 74, 1909

Status: Portions published

*Context: On her second known trip to Huntsville, Ellen White writes to Seventh-day Adventist pioneer S.N. Haskell.*

Dear Brother:

We have just arrived in Huntsville, having left Nashville early this morning. I did not think that the journey would be so long and tedious. It made me very weary, and the pain in [my] left eye caused me much suffering. I feel that I should not do more taxing labor during this journey to Washington. I am not displeased with the results of my work at College View and here. I have borne my testimony several times, and I expect that some of these meetings will be reported.

On Sabbath, April 24, I spoke to the people in the Memorial Church. What good will result to our workers in the publishing house, and how the word spoken will be received, we cannot now determine. The Lord gave me largely of His Holy Spirit, and I spoke for about one hour. I feel that a special work needs to be done in the printing office. This has been plainly revealed to me. The workers there are not all in working order. They do not perceive that the work is a sacred one, and one that is essential for the salvation of their own souls and for the saving work that must be done throughout the world. Unless they themselves are worked by the Holy Spirit's power, their influence will be of a nature to dishonor God. We are not to make some wonderful effort to do some wonderful thing that will exalt self. I have worked strenuously to correct this evil which is threatening the pure, true work of God. I have been shown that our leading men must know that they are themselves led of the Lord, for unless they are, they will fall into grievous errors.

Night after night I am giving decided messages in my sleeping hours to those who are working in the printing office. The power of God must come upon these workers or they will be overcome by the temptations of Satan. The enemy is working with intensity to carry out his plans in the arrangements that shall be made; and those who are determined and zealous in carrying out their own plans will not discern what they are bringing about until they have succeeded in harming many souls.

On Sunday, April 25, I was greatly strengthened and blessed while speaking to the colored people in their church on Winter Street. The Lord gave me words to speak, and much satisfaction was expressed because of the blessing that the hearers received. When I had finished, Edson spoke for a short time. At the close of the meeting I went to Madison, where a teachers' convention was in progress. It seemed to give great pleasure to our workers there that I could have the advantages of their new sanitarium.

I will not write much at this time; but I would say to you, By all means come to the General Conference, and leave the work in the hands of Elders Knox and Cottrell. You and your wife are especially needed at this General Conference. There are many perplexing questions that will come up for decision. Come, both of you, even though it may be difficult to leave the responsibilities of the California work in the hands of others....

Now I will say, Goodnight. Remember that we want you at the conference and will not give up this point. You need a change, and the Lord will use you to help the brethren understand the California situation. May the rich blessing of God be upon you.

---

Unabridged

## Manuscripts

— 24 —

### Instructions Regarding the Huntsville School

Date: June 10, 1904

Location: *Morning Star* Steamer

Source: Ms. 12, 1905

Status: Previously unpublished

There must be a change in the work of the Huntsville School. If true zeal and energy are manifested, this school may become a large educational institution for the colored people in the South. We trust there will be no falling off in the attendance. There should be many more students in the Huntsville School than there has been in the past. But it will be a difficult matter to bring the school up to a high standard and to regain that which has been lost in the past.

The farm should have careful husbandry. We are sorry that Brother Jacobs has been obliged to leave Huntsville. He has left, not because of unfaithfulness or inefficiency, but because of the condition of his health and the feebleness of Sister Jacobs, brought on by hard work. Brother and Sister Jacobs should have had the help of others who were spiritual minded and intelligent. It may be that if proper facilities are provided to make the labor on the farm less taxing, Brother Jacobs might be encouraged to return and resume his work. If he should return, however, he should have able assistants to work with him.

The Huntsville School must not be allowed to become a reproach to the cause of God. The workers having talent and ability to help must not all congregate in Graysville and leave Huntsville destitute of suitable workers. It is wrong for one place to become strong by leaving others to become weak. To our people in Graysville I would say, Be careful not to make Graysville a Jerusalem center. Some of the talent now in Graysville is needed in Huntsville.

“Ye are God’s husbandry; ye are God’s building.” Those who are wise may develop characters and ability that will enable them to work in the interests of the school, both in teaching the students from books and in working with them on the land. The knowledge of how to develop an upright character is an education that will tell to the saving of souls.

The Huntsville School has been presented to me as being in a very desirable location. It would be difficult to secure another location as promising as the school farm now secured. The buildings and everything connected with the work there should be in harmony with the high and sacred work to be done there. Let there be nothing unsightly connected with the buildings or about the farm, nothing that would indicate slackness.

If the land is well cared for, it will produce abundantly. Let the teachers go out, taking with them small companies of students, and teach these students how properly to work the soil. Let all those connected with the school study to see how they may improve the property. Teach the students to keep the gardens free from weeds. Let each one see that his room is clean and presentable. Let the care and cultivation of the land of the Huntsville School show to unbelievers that Seventh-day Adventists are reliable and that their influence is of value in the community. The sight of a farm, unproductive because of neglect, has a tendency to belittle the influence of the school.

The farm, if worked intelligently, is capable of furnishing fruit and other produce for the school. The teachers, both in their work in the schoolroom and on the farm, should constantly seek to reach a higher standard, that they may be better able to teach the students how to care for the trees, the berries, the vegetables, and the grains that shall be raised. This will be pleasing to God and will bring the approval and respect of those in the community who understand the principles of agriculture.

The youth should be thoroughly educated in all domestic duties. By well-qualified teachers, the young ladies should be given instruction in cooking, in the care of the house, in gardening, and in the making of clothes.

We desire no one to be connected with the Huntsville School who reveals a faithless, unprofitable religion. Whatever a man's profession, unless he daily learns of the great Teacher, he needs to be converted by the grace of Christ. He who is to impart instruction to others must receive from Christ the heavenly wisdom. I raise this note of warning that those who teach the colored people need to have a heart imbued with the love of Christ, in order to give an example of faithfulness, truthfulness, and righteousness. The world is in need of the light of good and gracious words, coming from a heart illuminated by the light of the Word of God, a heart softened and subdued and sanctified.

So much work of a faulty nature has been done in the school at Huntsville that it will now require stern efforts to restore the work to healthfulness, but such efforts should be put forth. Many discouragements have come in, but the Lord will let His blessing rest upon those who will take hold of the work thoroughly and in earnest. There is a special need of intense earnestness. Take hold with heart and mind and strength to redeem the farm, that it may be, as it has been presented to me, a beautiful place, well pleasing to the Lord, a spectacle to angels and to men.

We hope that the present sickly appearance may give place to healthful conditions. Careful cultivation will bring good returns, and the sad lack now seen may be overcome by the exercise of intelligence in determining what must be done. Let us remember that the land is God's property to be worked energetically to His glory. The trees and grains and vegetables will yield their fruit in proportion to the labor that is put forth in their care.

Let the workers in the school remember: "Ye are God's husbandry; ye are God's building." Then be careful how you form your characters. Unless these words of the apostle make an impression on our minds, it can never be truthfully said of us, as of the church at Thessalonica, "From you sounded out the word of the Lord; in every place your faith to God-ward is spread abroad; so that we need not to speak

anything.” We need the power of the Holy Spirit, that we may have a depth of character that will enable us to do a genuine work in turning from error to the truth.

We should never desire it to be said that the truth we profess to believe gives us such characters as are indicated by the neglected appearance of things indoors and about the premises at the present time in the Huntsville School. The temper, the style, and the spirit of those in charge is revealed by the condition of things to be seen about the institution. The present state of neglect would indicate old habits retained, defects of character unimproved, and does not bespeak a perfect character, thorough conversion. There is too much of self and too little of the imprint of the thoroughness of Christ. Too many words are spoken that are not profitable, words that reveal the spirit of the world. The presentation now seen indicates that Christ is not formed within, the hope of glory. The exhortations and admonitions given in the past seem to have fallen powerless on the ears of those to whom they have been sent. Reformation they have neglected so long that some are dead in trespasses and sins.

In our work we should show the positive side of conversion. It is a turning away from those things that have ruled the heart and that have engaged the mind and affections. Our desires need to be changed.

The talents entrusted to the keeping of those in the school have not been diligently put out to the exchangers. The character of much of the work has left an unfavorable impression upon the minds of unbelievers. It is time now to take up the work in faith and prayer with all the capabilities God has given. Cultivate the land and it will produce its treasures. Turn to God in faith, working as under the eye of the great Searcher of hearts. Let each worker encourage the one next to him, each holding up the hands of each, all yielding obedience to God’s requirements.

As believers in the greatest truths ever given to mortals, we should put to the highest use the talents that God has entrusted to us. The farm and the school at Huntsville have been placed in our hands as a precious treasure. We cannot express in words all that is involved in the proper cultivation of the land and the education of the students in domestic duties. If this work is done in the fear of God, souls will be influenced to take their position on the side of an unpopular truth.

“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” God desires us to be faithful in using our capabilities, that there may be continual improvement. Eternal principles are involved in the management of the schools that we establish. They are to bear fruit unto eternal life. All who in any way bear responsibilities in the school work are to glorify the Redeemer by striving to prepare souls to labor in various lines of the work of the Lord. The teachers need adaptability in order to know how to deal with the minds under their direction. This is a special gift that the Lord imparts to those only who realize their need of being imbued day by day with the Holy Spirit.

Let the teachers labor most earnestly for the conversion of every one in the school. The Lord Jesus desires such a work to be done for the students that He can sanctify them through the truth. Through His grace He desires them to form characters that will be acceptable to God.

There is no uncertainty about our privilege to be washed and made white in the blood of the Lamb; it is a precious, divine reality. The fragrance of the blood of Christ is the odor of our perfection. Our reliance is to be upon God. The name of Christ is

exalted in excellence, and in Him fallen man is also exalted. We are identified with Christ, bound up in Him. All who are thus favored will share His glory, sitting with Him upon His throne.

Let none of our schools be conducted in a cheap, careless manner. He that is faithful in that which is least will be faithful also in that which is greater. If little things are left uncorrected, there is danger that larger evils will be regarded indifferently. The faithful steward of the Lord's treasure will correct at once the small mistakes. Whether his duties are connected with the cultivation of the Lord's land, or with the buildings that are erected on the land, he will do every stroke well. The Lord will take notice of his faithfulness, and He will strengthen the ability to plan and execute in temporal matters. And this faithful exactitude is a special necessity where eternal interests are involved.

Said the apostle Paul, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. The good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

"We then as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fasting; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

We say to the teachers in the Huntsville School, There must in the future be greater diligence and industry manifested than there has been in the past. Time is precious; the moments are golden. There is much to be done both indoors and out of doors. Meet together and counsel together as to how the work may be advanced, and offer up your petitions to God for wisdom. You are all to be producers as well as consumers.

Many persons have not been educated to care for the little things. Yet such an education is necessary to success. Those who reach a high standard must overcome the tendency to slothfulness. A tendency to neglect something that should be done at once grows into a habit of indolence. See that broken plastering, broken furniture, or broken carriages are promptly put in repair. Slothfulness in character is demoralizing.

The horses should have the best of care. The vehicles and the harness must be kept in good repair that lives be not imperiled. Keep the harness well oiled.

Several acres of land should at the right time be set out to tomatoes. Young plants should be ready to be transplanted as early as possible. Such a crop would be valu-

able and might be used to good advantage. Let everything reveal religious thrift.

There will be disagreeable tasks to be performed. Let no duty be overlooked, with the expectation that someone else will perform it. Let there be no superficial work done in any part of the school. Take hold of the forbidding task, and master it, and thus you will obtain a victory. The putting off even of little duties weakens the habits of promptness that should be encouraged. Cultivate the habit of seeing what ought to be done, and do it promptly. If a board is broken in the walk, do not leave it for someone else to repair. Let each one feel a responsibility for the care of the premises. Overcome natural indolence. Do not neglect the disagreeable things, supposing that they will be attended to by someone else. All these rules are important for the formation of right character.

The influence of the teachers is to be an object lesson to the students, that they may become thorough and exact in all they do. This lesson will be worth more to them in practical efficiency than all the book knowledge they might otherwise gain.

A teacher, whether engaged in physical labor or imparting mental instruction, unless he shall overcome his habits of slackness and inefficiency, will impart these same objectionable traits of character to those who are under him, and the essential qualities for success will be lacking in the students. A superficial character is revealed by habits of slackness and a failure to see and to do promptly whatever needs to be done.

---

Unabridged

— 25 —

## Counsel Regarding the Work at Huntsville

Date: July 6, 1904

Location: Nashville, Tennessee

Source: Ms. 139, 1904

Status: Previously unpublished

***Context: The Oakwood leadership is transitioning. Ellen White writes to aid a successful transition.***

I write to our brethren in Nashville. I have not time to copy that which I have read to those assembled, but it will all be written out that you may read it.

Let our Brother Nicola now consider that the Lord has pointed out that changes should be made in the faculty. It would not be wise to consent for one to remain longer who has been years as the highest authority and yet has not filled the position to build up the school, for he would certainly be tempted, and would tempt others, to be dissatisfied and would create a disorganized state of things. Brother Melendy—who has also been on the farm—would have a chance to be proved, for the time has

come when experiments must be made and able, capable men come in who will work decidedly to make changes for the better. And if Brother Melendy can unite as a Christian with Brother Rogers to work decided changes, then in prayer and faith, and in all humility of mind, let these men unite. The Lord will bless them and will work with them, giving them wisdom and His grace to improve in all excellency of Christian character. The worker for the Master must become intelligent in regard to the situation and, as a wise man, give an example to his students that he heeds the words of Christ and practices them in his individual experience. There is great room for improvement in many things.

“Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” (Matt. 11:28-30).

It would be a sin to retain a man who has established habits which need to be changed for right habits, and who could not see his defects, and continue him as an educator of youth or as an example in a school. Those who discern his defects see many excellent qualities in the man, but he does not discern the danger of stamping his defects upon the characters of others—defects which they may retain through the whole period of their lives. The test has been made in Huntsville.

The Lord discerns that there must be a change for the better. A teacher is always to be apt to learn, grasping every idea of advance because he needs knowledge that he may obtain that correct development of character which constantly leads to higher attainments. All who are educators in our schools are themselves to be ever learning of the great Teacher who is seeking to draw their attention to Himself, that they shall be complete in Christ Jesus, without spot or wrinkle or any such thing.

Now I wish to say, Brother Melendy, if you cannot be kind, respectful, and courteous to the man chosen to come in to the Huntsville School and exercise his capabilities to help the students to advance; if you cannot be a kind brother, a companion to unite with him in continuing to make improvements, you will come to work in opposite directions and make it very hard through your unsanctified ways and spirit. I know you can unite with Brother Rogers if you will wear the yoke of Christ and become a learner in Christ’s school. My heart desires this, and it is the wisest thing that you can do. But rather than remain and feel it your privilege to criticize, and imbue the students with disaffection, the very best thing you can do is to leave. But it is not the best thing for you to do to cherish your own defects of character.

May the Lord strengthen you, my brethren, all who have any part to act, to stand in your lot and fill your place. Now is your test and your trial. Come up to your position and do right because it is right. I have written these lines because every hand that will work valiantly for the Master will be needed. We need faithful men who are continually growing in grace and the knowledge of the truth. May the Lord bless you.

---

Unabridged

## **Directions Regarding Work for Colored People**

Date: September 17, 1904

Location: College View, Nebraska

Source: Ms. 114, 1904

Status: Portions published

I have a message to bear in every place. I call upon our people in America to awake to the responsibilities resting upon them. In your donations, be sure that you give liberally to sustain the work that is being done for the colored people in the Southern field. There are mission schools and sanitariums to be established for this people, and the work calls for means.

In sending means for the missionary work for the colored people, conducted by the Southern Missionary Society, be careful to state distinctly that this is the object for which the money is to be used, and let it be passed quickly to those having this work in charge. If you desire to give to the Huntsville School, the colored sanitarium, the building of schools and meetinghouses, or to other specific lines of work for the colored people, be very careful to state your wishes plainly. If care is not taken in regard to this, the money will not always find its way to the places where it is so much needed. There is yet much to be done in this field.

God has shown for human beings an infinite depth of love, and yet how far short we fall of appreciating this love. Christ died on the cross of Calvary that sinners might be redeemed from the slavery of sin and placed on vantage ground before God. Think of the wonderful love that the Father revealed in making this sacrifice. It is ours to point those outside the fold to this love, ours to tell sinners what Christ has done for them and what they may become through His transforming grace.

We desire that in all that is done the Lord's name shall be glorified and His cause advanced. Never was there a time when wise generalship was so much needed as at the present time. Human prejudice is not of God. To be guided by impulse is very dangerous. Human impulse is a poor commodity and cannot take the place of sanctified reason. The Lord Jesus is looking upon every soul with intense interest. He has declared that the spiritual character of His church is to be carefully maintained. The church is in the world and is to do a work for the world, but the doors of the church are not to be opened to worldliness. "Every plant which My heavenly Father hath not planted shall be rooted up."

The church must be strictly guarded. Its sacred character must be demonstrated to the world. "Ye are God's husbandry, ye are God's building." "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure."

Every line of work now to be done in the South is to be carefully and studiously

carried forward from point to point. The workers are to make the most of the opportunities that come to them to become acquainted with the leading men in the world. They are to set an example that will magnify and honor the truth. Every church is to work in a way that will reveal Christ. There is to be no coldness and indifference in the work. Sanitariums and schools for the white people and for the colored people are to be established. In the providence of God, we have a most beautiful location for our colored school in Huntsville. And the school is to be provided with buildings and facilities that will compare favorably with the location. The good work being done there for colored students is to receive encouragement. After the school term is over, the students are not to be left without employment, to seek for it among worldlings. A great deal is lost when this is done.

All are to work unitedly, doing their best to help the students at this school, some of whom are fatherless and motherless, doubly orphaned. A deep, sensitive compassion should be felt for these youth.

There is none too much land in the school farm. The school is to be so conducted that Christ can look upon it with pleasure. The farm is to be a noble representation of the work that the Lord wishes to see done on it. All connected with the school are to be trees of the Lord's planting, revealing in their lives fruit that harmonizes with the purposes and work of the school. Their words and deeds are to bear witness to the difference between sin and obedience, revealing the transforming power of the grace of Christ on the hearts of those who give themselves to Christ as His children.

The students who have given their hearts to the Lord are to be prepared to go forth as workers for Him. They are members of His family. It is His desire that everything about the school shall be neat and orderly. Nothing is to be left to go at loose ends. Special evangelistic work is to be done for those students who enter the school unconverted. There should be a church school for the younger ones. Before all is to be kept the thought that Christ is their Saviour, that they are called and chosen by Him. Strict discipline will be needed, and this can be secured by faithful instruction.

The Lord has long looked for this work to be done at the Huntsville School. A great deal of work was done on the farm by Brother Jacobs. He was faithful and diligent in his work, trying to educate the land just as the minds of the students may be educated.

God designs that this family of colored students shall furnish a representation of reform. In this locality the white can work for the colored people. The students are to be treated as the Lord's property, bought with a price. The actions of those who believe that the Lord is soon to come are to harmonize with this belief.

Special efforts are to be made to instruct the colored believers in the North. They may be found in twos and threes in many places, and they would be willing to receive instruction from their white brethren.

I am bidden to say that there never was a time when we needed to be more zealous. Every one who can is to deny himself, and take up his cross, and follow Christ. There is a solemn work before us.

We are not to take the position that white believers are to worship by themselves and colored believers by themselves. But neither are we to say that they are to worship together. In some places prejudice against the association of the races is so strong in the minds of the whites that they would not attend meeting if colored peo-

ple were present. Both races must hear the saving truth that we have to present, and in places where the prejudice is so strong, let the colored people be given help to provide themselves with a place for worship in which they may meet together by themselves. When the mingling of whites and colored believers brings offense to the whites, other plans must be adopted; for both classes must hear the message that means so much.

In the efforts that are made in the South to proclaim the message for this time, the work for the whites and the blacks will have to be done separately. The colored believers must be provided with meetinghouses of their own. This is the plan that has been followed in Nashville. The colored believers there have a neat, roomy meetinghouse, in which they can worship God in accordance with the light He has given them. Our colored brethren and sisters should be thankful for the privilege of meeting together for the worship of God and of working for their fellow men.

We must do all in our power to remove the barriers that would prevent us reaching all classes of white people in the South, high and low, rich and poor. Thus the Lord has presented the matter to me. In cities where the prejudice against colored people is very strong among the whites, we must accommodate ourselves to circumstances and follow a course of action that will remove all hindrance to the acceptance of the truth. We must gain access to the white people. God has given us a message of great importance for them which they must hear.

When the Lord Jesus sent His disciples forth on their first missionary journey, He charged them not to go to the Gentiles or the Samaritans, but to go to "the lost sheep of the house of Israel." Why? Because if the disciples were to go to the Gentiles, the Jews would not listen to their message. After they had given the message to the Jews, they were at liberty to proclaim the truth to all nationalities, high and low, free and bond, rich and poor.

Today the truth is to be proclaimed to all nations and kindreds and tongues and peoples. Christ desires us to labor in a way that will not arouse prejudice, for when prejudice is aroused some are cut off from hearing the truth.

After Christ had been crucified and had risen from the dead, He remained with His disciples on this earth for forty days, giving them much instruction. The time came when He must ascend to His Father. But He promised to send them His Spirit as His successor. This Spirit was to be the guide and counselor of the church, teaching the disciples and bringing to their remembrance the things that Christ had told them. By the Spirit, under Christ's own dictation, there was given to the church its only code and charter. No human being could interfere to prevent Christ's followers from having the divine sufficiency of the Spirit. Said Christ, "My kingdom is not of this world." It has no principles in common with the world. Human patronage is not to be sought by it.

The Holy Scriptures are to be just as precious to the colored man as to the white man. In the South the white believers and the colored believers, because of the prejudice existing, may meet together in different houses of worship. But every church, whether composed of white or of colored members, is to reveal to the world a representation of Christ's sufficiency. Every church is under the most sacred obligation to show that they are seeking a preparation for the future life in the earth made new, where there will be no lines of distinction. God will put up no walls of partition

between the white and the colored believers. Men have put up their barriers in this world, but there are no such barriers in the home that Christ is preparing for those who love Him.

We are still in this world, where these barriers exist, and we must work in a way that will enable us to reach all classes. Let not the present obstructions worry you and destroy your faith and confidence in God. Let the believers in the South, both white and black, become, through the transforming grace of Christ, like the heavenly pattern. If the white church is to become a holy temple for God, the character building of the members must be after the character building of the meek and lowly Jesus. If the black man has given himself to God as His child, let him believe that he is just as precious in His sight as are His white children. He may lift his head toward the light and become a partaker of the divine nature. It is his privilege to reveal the character of Christ. By the divine presence, he may be transformed in heart and mind, and from him may radiate heaven's dazzling beams. Christ may shine forth from him the perfection of all righteousness. The glory of the Saviour is his defense.

---

Unabridged

— 27 —

## **The Work in and About Nashville**

Date: July 25, 1905

Location: St. Helena, California

Source: Ms. 146, 1905; Ms. 146a, 1905

Status: Portions published

The Huntsville School greatly needs better facilities for its work. The preparation of the buildings does not correspond with the work that the Lord has outlined to be done by this school. An orphanage for the care of colored children is needed there, and humble, but neat, cottages should be put up to accommodate those who desire to bring their children to the church school. Improvements should be made on the school buildings, and in this there should be no delay.

These places that I have mentioned must have their quota of means, else they cannot do the [work of the] Lord that they should do. I plead for Huntsville. An orphanage and a small sanitarium are greatly needed there, and the school should be made all that the Lord has declared it should be—a training school for the education of colored workers.

---

Abridged

— 28 —

## **Words of Counsel to Our Colored People**

Date: October 19, 1908

Source: Ms. 105, 1908

Status: Portions published

I am instructed to say to our colored laborers: Be kind in your families. Do not bring into the home circle any of the spirit or the customs of slavery. Let no harsh words be heard in your homes. Overcome disorderly habits. Never indulge a harsh, authoritative manner. Never treat your wife as your slave. Remember that you are members of the Lord's family, and that in this world you are to give an example of what the Lord expects the members of His family to be. Your lips are to be sanctified to the Lord's service. You are to be Christlike in word and act. You may have witnessed much tyranny on the part of those who looked upon the Negro as their property, to be treated as they pleased; but because of this you are not yourself in your home to be a tyrant. God is the owner of all human beings.

Those who feel at liberty to torture those over whom they have authority will be dealt with by the Creator as they have dealt with those under them.

### **Counsel to Parents**

The fathers and mothers who have accepted the truth are to strive to train their

children in the way of the Lord. No harshness, no arbitrary methods are to appear in the management of their children. They are to be guided and controlled by the law of kindness. Their homes are to be filled with the tenderness and love of Christ. Their children are to see plainly that the converting power of God is working on their hearts. When colored men and women reveal the spirit of the slave master in their treatment of their children, they make excuse for the white men who reveal this spirit toward them.

“Wives, submit yourselves unto your own husbands, as is fit in the Lord. Husbands, love your wives, and be not bitter against them.” This is the rule that is to be followed by all husbands and wives, be they white or black. When this rule is followed, the result will appear in Christlike lives; and the converting power of God will be manifest.

### **Make Home Pleasant**

Fathers and mothers, let neatness and order prevail in the home. Make home a pleasant place for your children. Remember that each day you are to gain a more complete preparation for the home that Christ has gone to prepare for those who love Him. Sow the seeds of truth in the hearts of your children. Give evidence that even though your skin is dark, your heart is white—that it has been washed and made white in the blood of the Lamb.

Remember that it is not profession that God values. He asks you to reveal the meekness of Christ. He asks you to bear good fruit. Your words will testify to the spirit that controls your life. They are an expression of the thoughts that fill your mind. Christ has declared, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Your skin may be black; this you cannot help. You are not accountable for the color of your skin. And it does not in any way affect the question of your salvation. Your words are of far more consequence with God. It is your words and manner of works that tell whether you have passed from death unto life. Give yourselves to the hearing of the Word of God, and let each one make as much as possible of the opportunities that God has given him. You are not man’s property. You belong to Christ, for He has bought you. You have been redeemed by the blood of the Lamb. Will you not be witnesses for Christ? Will you not show by a well-ordered life and godly conversation that the seed of truth sown in your heart has sprung up to bear good fruit?

We should be deeply impressed with the humility of Christ as His experience, in coming to this world, is brought before our minds. To save men and women, He descended to the lowest depths of humiliation; but in this He was untainted with sin. He came to our world to uplift fallen human beings, and He allowed no reproach, no hardship to turn Him from His work. His true missionaries are willing to work in the hardest places if thereby they can reach souls.

### **Carry the Message**

Years ago the truth should have been proclaimed from city to city in those fields where there are many colored people. In these cities, sanitariums and schools are to be established in suitable locations; and these institutions are not to be left barren of much-needed facilities, as the Huntsville School was left for many years. Those who

knew of the condition of things in this school, both white and black, should have helped to raise means for the placing of the school where it could do a more successful work. Industries should be started in connection with this school that will help it to be self-supporting.

The hearts of the colored people are not to be left without hope or courage. They are to be filled with hope by those who have learned to believe that the colored people appreciate the efforts put forth in their behalf and are ready to be co-workers with Christ the Master Worker.

To carry this work forward, helping the people, here a little and there a little, teaching them to live, not as if there were no hope of a change for the better in their condition, but as if there were something better for them, requires patient, earnest, judicious, persevering effort. But such effort is richly rewarded.

For this work many men and women of the colored race are to be educated to work as missionaries for their own people. These workers are not to feel that their sphere of labor is to be among the white people. They are to be educated and trained to be missionaries within their own borders.

### **Perseverance**

To many of the colored people, the difficulties against which they have to contend seem insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be encouraged. There is talent among the colored race, and this talent will be developed, sometimes where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard.

There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need the assistance of white workers, but their talents will tell greatly for the success of the work.

Schools for colored children and youth are to be established in many places. The teachers are to bring a softening, subduing influence into the school. In their habits and their dress, they are always to be neat and tidy. They will find that the students need this example. And they will find also that they are very quick to imitate. When old or young show refinement of manner and taste in dress, this is never to be discouraged.

### **Be Vigilant**

There is room for all in the work of God, for a world demands our labors. We must not put off the doing of our work until labor comes to be regarded as genteel. The life of Christ is a constant rebuke to the one who is willing to sit by with folded hands. Let us now set to work in earnest to do something for Christ. The Saviour wept over the guilt and obduracy of Jerusalem. Who is ready to weep over his neglect and indolence in the past, and take up the work that has been neglected? We must no longer be self-indulgent.

The measure of our future success will be the measure of our dependence upon God and our humility of heart. We need the presence of the Holy Spirit in the heart to keep us from self-exaltation and self-praise. The law of the divine economy is, "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased."

## Diary Entries

— 29 —

### There Cannot Be a Place More Appropriate

Date: June 1904

Source: Ms. 143, 1904

Status: Portions published

We have been visiting many places to ascertain if we could be so favored as to find a place that would have not only land but a suitable house that would be made to serve as a sanitarium for a time. There is need of means coming in to the Southern field and a work started in our cities. This work rests upon every State conference that exists in our world, to work where they are in creating what they can. It is not in the order of God to leave things in their present condition in the southern localities of America.

We found on our visit to Graysville that they are able to carry their own business ably. There has been such an earnest, zealous work done in establishing the sanitarium up on the high hillside; and the appearance is a manifestation of zeal and earnestness that they will carry their present responsibilities manfully, but it was never supposed so large a building would be established. It has been stated that a small sanitarium should be in Graysville to supply the necessities of the school.

There is a great deal that needs to be done in Huntsville. They have not had the donation of means or the proportionate talent of capability and determination to make things have a correct showing. There needs to be much repairing of old buildings, new buildings created, and a moderate-sized sanitarium erected to take care of the colored sick, enlarged if necessity requires.

We see some good crops, and yet there should be much more upon the land, being produced for consuming. There is an evidence of neglect of buildings that need repairs. They present a forlorn appearance outside and inside. Everything that wears by use needs to be diligently cared for lest they will go to ruin. The Lord calls for the men who accept responsibilities to show an earnest, honest zeal, to make the very best of the land.

There cannot be a place more appropriate for the colored school, the college for the intermediate class, if parents of good, sound minds will come in and act a disinterested part in the working out of the problem. 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.

---

Abridged

## **This Thy Great Work**

Date: March 3, 1905

Location: St. Helena, California

Source: Ms. 174, 1905

Status: Previously unpublished

The pst [past] night has been a very trying one to me. After half-past eleven o'clock I could not sleep. Left my bed at four o'clock. I presented my case before the Lord, and with all my heart I prayed for the healing power of God to remove from me the infirmities which were keeping me from doing the work that burdened my mind.

Oh, my Saviour, we must have a power which Thou, my Saviour, hath promised to give us in this Thy great work that is to be done. My physical strength is gone, my courage weak. I long after Thee, Lord Jesus, the great Medical Missionary Worker, to strengthen my courage; for I tremble before Thee lest I shall in my weakness fail in emergencies where I must be a success.

I know I can say, Thou, Lord, hath made me Thy messenger. Thou, Lord, hast laid upon me great responsibilities in various lines, and I am grieving my soul because of my physical weakness. Thou hast commissioned me to speak the words Thou hast given me and declare with pen and with voice the things Thou hast shown me. I have tried and am trying to do this in messages of reproof, messages of warning, and also messages of encouragement; but my hope is failing, that those who are departing from the faith will receive the messages.

Grant, O Lord, that I shall be truly strong in the strength Thou shalt give me, to make clear the representations and figures presented in the power of Thy Spirit, that those who are out of the way may be convicted and return to Thy way. I must have physical strength to carry these important burdens. I must have daily a sense of Thy favor, for I am hungering and thirsting after Thy righteousness.

I am relieved. Praise the Lord, oh, my soul. I am rejoicing in the peace of Christ. Hope is strengthening me that this day shall not be as the many days that are past for several weeks—with a tired brain, a burdened heart. Show me Thy ways, o my Lord. I thank Thee, Lord, that Thy peace and courage have come to me.

I have been able to read and prepare most excellent matter for [the] Oakwood School. I must have courage in the Lord and not faint when I see that the very men who ought to be a help and to be true guides are being misguided by the many, many words and sentiments coming from mind and voice in night sessions. Oh, will he [J. H. Kellogg] ever understand that the enemy has been working to deceive him in order that he shall put his deceiving science into other minds? This now is my burden, that men are so perplexed with the influence going forth from J. H. K. that they are partakers of his deceiving theories; and notwithstanding all the warnings God has given, they will take up with his specious devising. May the Lord awaken him before it shall be everlastingly too late!

---

Unabridged

## Sermon Excerpts

— 31 —

### A People All Around in Huntsville

Date: January 22, 1905

Location: Mountain View, California

Source: Ms. 189, 1905

Status: Previously unpublished

I believe every soul of us has a responsibility to encourage the men that are trying to work in the colored field, because I have seen it, and I understand it. And I want to say, before ever I saw Huntsville, in the night season there was a people all around in Huntsville. There is an institution right close by Huntsville where there is a colored school—the state normal school for colored teachers. There they are supported, they are sustained. They have people to look after them. But when I went to Huntsville—before I go away, if I can,—I will read you something about it.

---

Abridged

## Church Remarks

— 32 —

### Be Saving

Date: June 20, 1905

Location: Los Angeles, California

Source: Ms. 186, 1905

Status: Previously unpublished

You need to be established in the truth. Don't give away all the things you have heard. Revelation 3 tells you the things to be brought to mind. Brethren and sisters, we should have more harmony. How will we have it? Take care of number one. Don't complain of others, but go in tenderness, for it will have a wonderful effect on hearts. Our sanitariums are places for the soul-sick to recover as well as those who are sick in body. We want every one who works in them to have a living connection with the Lord. The physicians can feel individual sorrows and tell them what is the truth. Don't tell them the Sabbath the first thing, but let them see Christ, and then they will ask about the Sabbath. Let them see the Bible in the lives about them. Let them lead out and ask you questions and they will see that the Lord is working, and in this way God will manifest Himself through His people. Dress so as not to be slouchy—neat, but natural. Be saving so as to help the work in Nashville, Huntsville, and New Orleans, for these places need help. We hear some talk about their field being hard. We are to endure trials so that you may go where you can be an example as workers. Young men and women should be working. "I write unto you young men because ye are strong." We want our young men to take hold of the work. We want every one to stand by our institutions, and if you have means you do not use, sell it to prepare souls that are ready to perish, and thus give back to God His own. The Lord has given His people means, and they should be selling out to help carry on the work.

---

Abridged

## Board Meeting Minutes

— 33 —

### Interview With the Huntsville School Board

Date: July 5, 1904, 3 P.M.

Location: Nashville, Tennessee

Source: Ms. 152, 1904

Status: Previously unpublished

*Context: On Ellen White's summer Southern tour of 1904, she met with the Huntsville School Board shortly after her first trip to the Oakwood School.*

**Mrs. E. G. White:** I would say that Huntsville has been kept before me at the same time that Graysville was fitting up, and I thought I was bearing the message all the time, to get before our people, that Huntsville needed more encouragement, really, than Graysville, because the most destitute needs the first attention. Had I been at Huntsville and seen its situation, I should have taken on a stronger burden. I knew its situation was—well, I knew it was in need of help very much, but I did not anticipate so much need as I found when I went there. And it made my heart ache. It seemed as if it would take my flesh right off from my bones. I have not had any appetite for anything since I came back; I have not hardly. It seemed as if I had come right up to a stump. I thought: Our brethren in the South who knew anything of Huntsville and knew anything of its situation—to leave it as it was; how God could look upon it—that has been my thought. How God can look upon it, how God can acquit them at the sight of their eyes; it has been a great mystery to me to understand. I certainly know that in the place of its coming up, it is in many respects—the appearance—going backward instead of forward.

**George I. Butler:** It is running down, instead of going up; that is a fact.

**E. G. White:** And I felt hurt.

**G. I. Butler:** May I say a word right here? The Board has met there and passed resolutions over and over to do this and that, but they did not have any money to do it. Time and again we have taken up the matter, and thought that this and that and the other ought to be done; but there was no money to do it with.

**E. G. White:** Well, now, they ought to have sat right down and written out: Here we are. We are just in this position. Now we call upon our brethren in the South to come up to our help. Write it out, and let them be reaching out as far as possible. If they have a heart that is in it, they can merit their way right in their hearts; that is their situation.

I wanted to take a bath very much. I felt it would do me good. There was not a bathtub on the place, except a barrel cut in two. Well, there are a good many poor folks that would like to have that much. But still, how our brethren can know this,

how can those at Graysville see it and not say: “Now, here we are, building ourselves up nicely; supposing we do something for them at Huntsville? We have had some help here, and that very means might have flowed into Huntsville. Well now, supposing we should take hold and help them some, and encourage them.” I think it would have been a good idea to see what our neighbors are doing.

It has been such a mystery to me, I cannot understand it; I cannot unravel it; that is, I cannot see how a community can see—even the community at Graysville, that are so well—situated, and all this—and be so silent and let the thing pass off. I could not sleep; I could not sleep, I could not rest. I thought: If we are not going to come into a position that we shall look out for the interest of our neighbors (well, now, that is one of their neighbors that they are to work for; and they are to see it is a shame), it is a shame to any of us by the name of Adventists, to have such a thing go on as has gone on there.

Those that were there should have come right in, and said, “Here we are, and the Board has passed that we should do this, that, and the other, and we have not a single thing to do with. Well, now, what are you going to do in this Southern field to help us?” That is what it ought to be. Those in abundant circumstances can do something, and should do something, that will relieve the situation. Until they can get something that can be done, it never ought to have stayed in the position that it is now.

We will have to learn, every one of us, in whatever place we are, the question Christ was asked, “What shall I do that I may inherit eternal life?” In the place of Christ’s answering it, He put it right onto the lawyer, and He laid that burden right on him. There were the Pharisees, and all, watching to see if they could not get something out of His lips. He said, “Thou shalt love the Lord thy God with all thy heart and with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself.”

Now, God tests us, every one of us, to see what there is in us, and what we will do. He will put an object before us, and He will let that object remain. There is a lesson to be learned where “it is I, it is I; I want that and the other. I want this convenience, and all this.” To let a school, or an institution that claims to be a school, go on as has been done, without faithfully rebuking those that are there, is wrong. They cannot call the parties hundreds of miles away, but they can those that are near them, and tell them just how they should go to work and do it.

Well, I read what I had written. I have not had a chance to get it off because other matters came in. As soon as I do get it off, I will have copies of it, so they can have it that are there; but it is not very encouraging, is it, to send a man in here and not have a thing for him to do with?

**G. I. Butler:** No; it is not, and that is why we are trying to raise this \$2,500 to give him.

**E. G. White:** Yes; it is a good thing. I would be thankful could that be done. I would be thankful if I had means myself that I could put right in there; but I tell you I do not have it. I am out of means, and I am trying to get books and such things. I have the *Ministry of Healing*. I have that, and that will be a help.

Then Christ presents a suffering object. You know they—the priest and Levite—went by this one—the wounded man—and they did not see anything of it. They

looked at him, but they passed right by. But one came, a Samaritan, and looked at the man, and went to him, and he ministered unto him. Now He says, Which is neighbor to him that was afflicted and wounded? Who was neighbor to him?

**S. N. Haskell:** The one that showed mercy.

**E. G. White:** That is just what it is. I felt just as sorry for that brother who was there, and I was awful sorry that that brother kind of drew me up to say what I did. I never ought to have said it. They ought to have taken that themselves, after they knew what I had felt. If they knew that my heart aches, and how distressed I am, to produce such a thing—why, it was their business to carry that work right straight through themselves, not to lay extra burden onto me.

And in your Board meetings, I want to tell you, from the light that has been given me, there is something that must be corrected. It is this: If there is one that sees a little item, a little thing, that he can hang upon, and if he feels that he can manifest his sharpness by going and spreading it right out, and holding it on, and holding these Board meetings, until they are just wearisome—it is just as a man who is putting his foot on the brake, and keeping it there, as they have done again and again, so that nothing can move until they have his sanction. When you find that that is the particular trait of any man's character, wherever it is, you do him the greatest injury that you can possibly do a man, to put him as a member on your Board, where he can exercise that criticism which he has no business to exercise.

There is a criticism that we may exercise, that we shall show mercy and such things as that, and honor and glorify God, but a little speck of an item in the business—it is just as much a sin for that man to take that stand on a little quibble, and hold and hold and hold things in a board, as I have seen it done repeatedly—not with my own natural eyes—but as the Lord has presented it before me to hear it, and to see what is carried on in these business meetings. And I want to tell you, there is more harm done in cultivating that trait of criticism that he will see in time, if he has to wait until the judgment. It would have been better if he had never been born, the way the cause has been.

It is not merely one man, but it is other men. They come into the Board, and they think it is showing sharpness to kind of quiz and quiz, and hold a thing, and make a world of a mote just in that way. All these things, I will tell you, the angels of God are present, hearing what I say today. Here is every one that comes into these Board meetings where there is some little thing that just doesn't meet their mind, but they will hang on and hang on, until it wears the persons all out. God is not glorified by any such things. But when you find a person whose special trait of character is to do that way, to do that way whether it is one, two, three, or four men, it is as wrong for that Board that has been appointed to appoint those men again and carry them through. They should go to those men in the name of the Lord and ask them, Is that your education? Is that your training? Do you think in such a training as that, that you are glorifying God?

It is hard enough when you have to bring a point, as we had to bring there at Huntsville—it is hard enough when you have to bring a point that you want to carry through, and keep that point dragging, dragging, dragging when the mind of the Lord has specified what should be done—that there should be a change. Well, I did not want to go in there, and tell what that change should be; it is not my business,

and I will not do it again. I will not do it again, but I will say, if the boards that we have would consecrate their soul, body, and spirit unto God, they would see how much the work has been hindered and carried back.

There was a scene presented to me. It was the night before the Sabbath. That is when that scene was presented. I looked out of the window, and there was an immense ball of fire that had come from heaven, and it fell where they were casting buildings with pillars, especially the pillars were presented to me. And it seemed as if the ball came right to the building and crushed it, and they saw that it was branching out, branching out, enlarging, and they began to cry and mourn and mourn, and wring their hands; and I thought some of our people stood by there, saying, "Well, it is just what we have been expecting; it is just what we have been talking about; it is just what we have been talking about." "You knew it?" said the people. "You knew it, and never told us about it?" I thought there was such an agony in their face, such an agony in their appearance.

In the next scene I was [in] a room where there was a company sitting around as we are here. And there was one of authority that stood there, and He had maps, and He took the map, and He put it into the hands of one, and had him look at it. There were little fine rays of light from heaven that seemed to be coming down, and they were all prepared to absorb the whole vicinity around. It seemed as if light was going to be given in the whole vicinity around, and then that was struck right out, the light was struck out. There was not the message of warning given to that city that ought to have been given years ago. And then that city, He pointed out, and another city, and another city, that ought to have had the light of life in this Southern Field.

That light seemed cut right off, cut right away and in darkness, and now the words were, "It will be a very difficult, a much more difficult matter to reach things now, because the enemy has been getting advantage all these years"—that is what was repeated—"all these years." "Now," said He, "when you consider your neighbor, who is my neighbor? Put every exercise of your body and mind to work; if you cannot go yourself, keep your foot off the brake. Don't put your foot on the brake, and hold it, so that the carriage cannot move, that the work cannot go."

Well, He presented it in such a way as that. Now, the light was all ready to come right from heaven on these cities, just as was presented in that first map. But the faith was far weaker than the strength of unbelief. And yet that unbelief, not merely in one man, but in others, had not only prevented the work, but it was to prevent and hinder the work all these years, with their talking discouragement and with their grabbing hold of everything objectionable they saw that they could make a point on. Back of all these was that when the light was presented that the South was to be worked, when the means were sent in to do that, because the word "colored" was not put in it, the means were just deferred right on to other channels.

The whole work was so that the colored people should have the advantage—not those that have advantages and have not the prejudices to labor against of color. But it was those who had the prejudice of color to labor against that I was laboring for with all my might and soul, to stir the minds of the people to send means in for the colored people; I did not go so far as to think that they would not know that here in this region of the Southern States it did not mean the white people. I did not go so far as to specify the white.

The colored, then, was the labor that could have taken hold of them, that many cannot be touched of them, but they could have done it then. And there are some that can be labored for now, because they have become acquainted, and that is what God wanted them to do, to become acquainted with what the white people were trying to do, that they were not trying to get a name for themselves, but they were trying out of pure sympathy for humanity.

Well, now, the dangers were presented to me. This was in a tent that many of these things were presented—that is, that which I presented in a tent meeting. Well, then, they began to quiz me, after they went out, and I told them: “Now,” said I, “you don’t understand anything about it. But all I ask for is for you to send your means, and I will write them the particulars.”

Well, things would come up that I would be driven from one point to another, that I could not write particulars as I ought to have written to them. But I thought they would certainly understand, as my son had been laboring right here, and he had sent to me and asked me over and over again, “What shall I do?” “Why,” I said, “draw from the Review and Herald Office, and charge it to me, and try to help them.” Well, now, help could have been given, if they had a heart to do it. And God would have put a blessing upon them, in means, that they did not have themselves, if they had just gone to work and shown that there was a disinterested benevolence to look after their neighbor.

Well, now, this map was placed in another’s hands, and another, and finally there was a light kindled that went through many places; but some were left, it seemed, left in total darkness. Well, at this time Huntsville was one of those places, that is, that there was no growth; and of all the places, our brethren ought to have reasoned, of all the places in the South where our labors ought to be, there was Huntsville; there the conference had given the land, and here people, outsiders, were watching what they were going to do with that land. They let them see what kind of an ambition they had to carry on that work.

Why, if I had been on that ground, and notwithstanding our writing, I would have gone to our people from place to place, and I would have written to them. And I would have done everything in my power to raise means, for from the light I had, there were those who stood with their fists clasped just as tight, so there could nothing be done; scarcely nothing had been done, and so it has been gone over and over and over in that very same way. Now, God has been dishonored, terribly dishonored, and yet the men that have done this don’t realize where their mistake has been—how they have stood in the way, how they have kept their foot on the brake, how they have drifted back, by some words of objection to one person or another person, or something like that, and let the thing drift right on year after year, and nothing done to build up the work.

Well, after I had that presented to me, I felt just as though I had had a fit of sickness, and I have felt so ever since. I have not relished any food; I eat food a little, but I cannot relish it; I do not relish anything. And I feel such a hunger—well, at times I have burst out crying, and I have cried and cried and cried, as though my heart would break, when I think of the time that has been lost. And to think that any such thing should keep on in the future! The judgments of God, I am to say, will fall upon them if they go on in the way that they have gone on—so little burden, and they

might have helped and lifted; but they think of one little doubt, of a thing that they should hang on, and they must show their capability of lawyerism, or something, I don't know. The council meetings, they ought to have been the most precious meetings in the world. We are every one to work with all our might to lift the last pound.

If we had done as you have done, we never could have done a thing in Australia, not a thing. There we were; we had not the means; we had nothing to go upon. I started the school myself with money that Brother Haskell let me have and with the royalty that I had from my books. We started the school in Melbourne, and then we had to work very hard. I went right straight—as I went to Avondale, they wrote back to me—they telegraphed for me to come down to Sydney. I went down there. “Well, we have decided that this is not the place,” they said, and held us back a year, and that meant two years I was there. Willie went to America, and we just went and pitched our tents, and went to work.

(Gave description of early Australian experience, in building meetinghouse, school buildings; etc.)

Now, brethren, I will tell you what. We have not got to sit down with one figure in the carpet, and we cannot see anything about the next figure to look for, but we look out for but one figure, and just as sure as we do that, we will have just that one figure to look out for until the Lord comes. But we have to understand there is another figure in the web, and we have to plan for that other figure, and every one of us has to plan for each other, and God will plan for us. But God has not looked with any very great pleasure on Huntsville. He has not looked with pleasure.

Those that were there all had a hard time, and I am sorry for it; but they made a great deal of it themselves. If they had just used the talent which God had given them to cultivate the beautiful land. Far ahead of what they have in Graysville, that land is. There may be some spots in Graysville; but it is far ahead of it, and cultivatable. It can be done. But there is the land that was just-well, indifferently cared for. If they had kept it up, they could have raised something; but let me tell you, it is no more use for you to talk about that school supporting itself because it has so much land. It cannot do it. We can in some way have that land prepared—unless they have a sensible company that will take right hold and work earnestly to do those things—but oh, my brethren, I want to tell you we each have our own peculiarities, and God fixes us so that we will not always have them, and we will have a change and mingle.

We have got to mingle together. We are not to say, I am fully capable to handle this without any help, and work up the last jot and tittle of strength we have, and then we die. Now God is not pleased with that. He wants others to come and stand right by their side, and not to feel that somebody else will get the glory. God will not work with us until every speck of this business of trying to be first, and to get the glory, every bit of it has to go out of us, because we have to come to the kingdom of heaven without a spot or wrinkle or any such thing.

Well, now, if that does not cover the whole business, tell me what does. Now I say, from the light that God has given me, Huntsville is a very important place, and I say that He has shown me a community all round there that is watching critically to see how things are being carried there with the colored people. Where there were fifty students, there ought to have been a hundred, and after a few years, there ought to be two hundred. If we can support it, it can have teachers to carry that on as a

model, that we have a right kind of a school, a growing school. Now that is what it ought to be.

Does it scare you, Brother Rogers? You cannot do all this yourself, but you can have helpers. Now, Brother \_\_\_\_\_ what was his name, that was going to leave? If he knew what was good for his soul, and his interest, he would come and link right up with Brother Rogers, and he would say, Brother Rogers, I will take right hold with you, and we will be as one man, we will be as one mind. That is the thing I am preparing to write to him. If he will come to that point, let me tell you, he can help you, and you can help him, if that can be so. "But here is the peculiarity of this one," you say, "He is diverse from me, and therefore because he is different from me, I want somebody that strikes right in my line."

Why, I am wonderfully glad when I find that somebody is different from me, because they are going to help me, or I them, one or the other; and whatever they are, I feel as if we can cement. That is what they want here—they want the cementing power of God upon them, and they want to work as for time and for eternity. I want to cry it out as I have heard it cried out, "Lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We have to get our sins out of the way before we can expect God to come in here and bring us in a position where we can glorify His name. We have to be where the glory of God can come right through us, where the Holy Spirit of God can come upon us, and it can be reflected right upon others.

If you have any critics, for Christ's sake keep them away, off of your Board. There are critics enough. We don't want critics on the Board. We don't want to waste the precious time that God has given us, to hasten the day when the truth shall go, because the Board breaks up and nothing is done because they don't agree. Brethren, let us be agreed, if we do not see every item and jot and tittle worth mentioning, it is not worth mentioning half the time.

Sister Lockwood came to me, and said, "Sister White, I do not believe in your testimonies. I want you to understand, so that you won't think that I am trying to deceive you. I don't believe in them." I went and put my arm around her, and said, "My dear sister, you are my sister. I don't expect that you will believe all at once; but I shall love you just the same as if you said you are in full confidence. I leave you with the Lord, and I have no quarrel with you."

Well, I tell you it was not many days before she came up, and said, "I want to tell you, I believe; I believe. Oh, I believe with all my heart." And she believed until she died.

That is just how it was; and others have come to me, and said it so, and I have treated them just exactly as though they were in the faith. God does not want us to run in the very same groove. Why? We have a world to work for. There are all kinds of minds; if we don't hit one mind, we shall another, and then when they are converted, they will assimilate. The truth assimilates, the truth sanctifies, the truth, yes, the truth brings us the glory of God, and what we want is to be cemented.

But I want you to consider that this place at Huntsville ought to have stood on high vantage ground by this time—might have stood there if others in the South had had the interest that God wanted them to have. And now there may be others that come in among you. I see some faces that you perhaps don't realize. I shall not men-

tion them, but I want to tell you that I see faces just as I saw when I went in Denmark, Sweden, Norway, Italy, and Stockholm. Now every one of them I could come just as close to them, why, they were different from me.

And even when I went to the dentist, he was not a believer, and he began to blurt out to me as rough as could be. I looked at him, and remarked: "Perhaps you don't know just what kind of a subject you have. Now, you may take my teeth, and do with them what you please, and you will never hear a whimper from my lips." Said he and the tears dropped down from his face—said he, "I am ashamed that I spoke to you as I spoke." He spoke in a slurring way, as though women could not bear anything. He was going to perform a serious operation, and I never whimpered; I went through with it. You can get up a quarrel if you want to, just by the tone of your voice. Now what we want is to just clear the King's highway, clear it, every one of us, do all we can to clear the King's highway, that He may come right to our hearts and sanctify us.

Now, here is our brother. He is nearly sick; he is doing more than he ought to do; he must have help (referring to L. A. Hansen) to lift with him, and he must take time to rest. You are a poor physician—to look at—you look so pale and sick. Say to yourself, Physician, heal thyself. You have a good mind to do everything you can; but do stand so as not to break. We don't want you to do it, and Brother Hayward.

Now, brethren, I will tell you what to do, my brethren physicians: You just come right to the heart. Don't draw yourselves off and shut yourself right into a little groove. No. You expect everyone is going to sympathize with the work that you have, and then you just take right hold and receive counsel and give counsel, and work together. Now this is where there is going to be the danger—that these doctors are going to overwork—but you must not do it. The Lord does not want them to slay themselves in the work they are doing. He wants them to be sensible; God has given us sense to lay a portion of the load on those who are going to take it.

And so I would say in regard to Huntsville, I am so afraid that many will do just as they did—without a speck of interest; every soul ought to have had an interest. The interest that has been in Graysville ought to have been in Huntsville, until they got them up in some kind of shape. That is what we tried to do. We have tried to put things up thus and thus, and then we would see what was necessary for the next one. We should have seen the blessing of God displayed, and the love of God displayed; but they have to learn a lesson, here in the South, that they have not learned.

Now the Lord has presented this before me, which I present to you. I tell you, Love as brethren, and be kind, and be courteous, and then we can build together. They will take our advice, and we can counsel with them, and the Spirit of God will work with us; but to have one shut himself right straight up as Brother Nicola has done, and to think that he can do all, he could not do it. He did not do it. It is not in him to do it. He is not of the making to do it.

They cannot see these things—all broken up and all in disorder, harnesses going all to pieces. There has to be diversity of minds, those who see they needed some means to get these things, and if they had to go out and ask for it at different places themselves, they would do it. Now, God wants us to act all around in these vicinities. The work is going to go all around in the vicinity here, and they want to become acquainted with us, every one; we have to let them become acquainted with us. They have to know where the self—sacrificing men are, they have to understand, and God

will make the impression upon their minds. Then Huntsville will be the place where you can send the students. And there will be a place where Brethren Magan and Sutherland are going to work, where the minors of the colored people, and not merely the minors, can go; but it will be those that are not as forward as some others. Take them in, and you can just, you may just see—I don't know as you all can—that they will show that they will respond to the attention given to them.

But if ever I have wanted a voice that would reach all through this South, Oh, I have said, if I could only go from place to place, and give them to understand what their work was, I would be willing to die. They have to take hold of that work for the colored people; yet they have to work so discreetly! You cannot be careless nor reckless about that work or you will get yourself in a fix, where you cannot do anything. You have to watch every movement around. That is why I wanted to have this school right up, and the school where Sutherland and Magan are.

**G. I. Butler:** If it was right on the same farm, they would publish it all over the country—either place, any place you put them on the same farm, why they would say they have the White and the Colored together.

**E. G. White:** We could have that in the North; I do not know as we can here.

**S. N. Haskell:** You could do those things [in the] North.

**G. I. Butler:** Here they would make the greatest hue and cry that ever was all over the South.

**W. C. White:** But your road runs between, and makes a good division. It does not need to be the same; it can be separate places, separate ownership, and I don't think—it seemed to me this way. If the Lord has presented this to her, and she has led out in this presentation to us more than half a dozen times, and now she says it has been presented to her, and if He has, it seemed to me that we ought to put our ingenuity to work, together, to make it possible.

**G. I. Butler:** Just as quick as these men that do not like us, who want to shut us down, just as quick as they have any sort of chance—those schools are in close connection, they can correspond with each other—you see if they don't.

**E. G. White:** If that plan has to be destroyed, we have to find something else.

(S. N. Haskell spoke of the possibility of “sounding” business friends in Nashville regarding public sentiment on this matter.)

**W. C. White:** Every time that Mother has been presented this, she has said that they should be distinct and separate, and yet she has said that they could be near enough together so that teachers could counsel together.

(S. N. Haskell told of ostracism against white teachers in colored schools in Nashville.)

(Elder Butler also spoke of this matter.)

**E. G. White:** We are not in a situation now to have such a thing tested. We want first to get where we can get at the people, and get them aroused.

**J. E. White:** There is one other thing that comes into that, and in very prominently, and that is the kind of a school you give the colored people. You can go downtown here and tell these people that you are going to open a school for colored people, and make school teachers and ministers and lawyers out of them, and they will be down on it at once; but you tell them that you are going to train nurses, and train them to be able to help, to be good cooks, and that sort of thing, and give them a

good education in that sort of line, and they will say, “Good, that is what the country needs.”

**E. G. White:** If you can bring it in in that line, that is all the education that is necessary. Now here is St. Louis, and here are all these cities—I don’t know how it is people that are in the South here, with this message, and these cities unworked, can come up to the Judgment and feel excused before God—I don’t know how they can do it; I don’t know how God can say, “Well done, good and faithful servant.”

**Smith Sharp:** There is a point you mentioned about Graysville that I would like to know if I understand correctly: Do you mean, in view of the destitute condition all over the South, that we have built too largely on the sanitarium and school?

**E. G. White:** No; I don’t mean that. I think that that is all right; but I think while you see them in such a condition as they are, I think that if you had delayed some things, and helped them a little to help themselves, I think it would have been loving your neighbor as yourself. I don’t think that the sanitarium is any too large; I think the buildings are very proper there; I know as they are not any too large. I think they are comfortable and proper, and it is proportionate to the place. After a while, when you were prospering, I think you could have managed to give them some advantage by advice and counsel and by even sharing means with them until their means could come in, or do something—I do not know how you could have done it. I think there is a very good presentation at Graysville. I don’t know as there is too much for it; but I think they have gotten to a spot where they can, if they strain a little, do something for Huntsville.

If you had been placed as we have been placed, there in Australia, I will tell you what, you would have had to have done something. We have looked at the right hand and we have looked at the left hand, and we have done everything that mortals could do. And I thank God that we have done it; that is what I think, and I feel very grateful to think. I have a splendid letter from Sister Kress; she says we have our sanitarium. All our highest rooms are filled, and she says we are doing well now, and we are laying by—we are paying all the interest, and the taxes, and all these things—and we are laying by eight pounds, I think it was, a week; but I read it: they are gathering and paying off their bills, and their expenses, so that they feel very cheerful and glad.

**G. I. Butler:** We wish you could be here in a few months—three or four months—and I think we could show you a better state of things over there.

**E. G. White:** I believe it. There is nothing in the world like “gitting up and git.”

**G. I. Butler:** There are some things that you have settled, about selling the land, etc. Your testimony has settled those things forever. Now we are going to fix that thing up.

**E. G. White:** Someone proposed that we have colored families come in there, and have the families these students belonged to. They could not do a worse thing for those students than that thing. Those students have to forget their home life. They have to forget it, and they have to come under discipline; and if things don’t go right, they won’t run right to their parents and tell them and expatiate and get them all into trouble, and have those colored families right at them—they can’t do it. They can’t take all these families on them; but there can be ways that I think that land can be utilized, if they cannot make a school. (I wish they could.) But if they could not do even the cooking school and the sanitarium, and how to treat the sick, you can get

them up and give them an education.

**J. E. White:** You know families often leave to go where there is a school, so that they can be there to educate the children.

**Question:** Sister White, what was mentioned at Huntsville about bringing families to Huntsville?

**E. G. White:** Now, I will tell you how it was with our school. The light given me was that there were no parents that were to come in for the white school. They were not to go and settle themselves down all right around us there; they were not to do it. And the first thing when they came, you know, and they wanted a place right by the school. Well, now, the light had been given me, that it should not be. They would be in a quarrel all the time, that something is out of gear, and something is out of the way. We would not permit them to settle right around there; they had to go off a little way.

**W. C. White:** There was another proposition different from the one we have been discussing, that I understood you favored at the time, perhaps I did not understand—that the farm is much too large. We think that 200 acres is all that the students can handle to advantage. There was a proposition that we rent a portion of the farm to Colored families, and then let them have a little church school for their own children, down on the other end of the farm; and separate from the Training School altogether.

**E. G. White:** Oh, I should not see anything about that that would be a good idea.

**J. E. White:** There is one point that has never been considered much, and I mentioned it to you, and that was the need of a place for orphan children, and children that would be brought up in wickedness at home, in spite of everything about that place; and every school that we have of that kind.

**E. G. White:** Yes, the orphan children should be looked after. It is better to have a little company, instead of building a great building, especially to take care of orphans. But if it could be so that there could be a preparation like that, I think it would be a great blessing. We have to do some such things, or we will just as surely neglect our work, just as surely get into trouble about our duty to the orphans and those that need attention.

**J. E. White:** There are people living right around our schools that will be anxious to send their children to our school; that case is different, is it not?

**E. G. White:** I would gather in all I could possibly get; I would get acquainted with them, and gather them in. In that way you are instructing them and they can take the truth and carry it into their families. And as you work on that plan, I know the Lord will lead out, and you will feel that the hand of the Lord is with you. I wish that this man that is going away, I wish that he would feel that he could just take right hold with you and work with you, but if he does not feel that, perhaps the best thing would be to let him go.

**Smith Sharp:** I stayed there and helped them to harvest, and he and I shocked oats together, and he did not intimate that he could not work with Brother Rogers.

**E. G. White:** Well, I knew that there would be a difficulty with the colored ones, and I thought perhaps it would be thus with this our brother, but it would be for his good, for it is a sad thing to get an idea that they could not work with Brother Rogers, because it is a sin to feel that way. Now Brother Nicola, I feel sorry for Brother Nicola.

It is because he has not had the blending of the mind and the education of the mind so that he can carry a controlling influence, and yet he assumes that he can do it all. He has not that controlling influence, like government, in his own children; he does not understand; and now then, how can he govern a school? That is the question. And I wish that these brethren could blend together, because I do not want Brother Rogers to take the responsibility so much that he cannot give some influence in a place, and some advice and counsel. I don't like it to be put in that phase.

There is nothing under the sun in any of these enterprises-nothing under the sun like a heave-e-o-heave, and success to bring success.

**S. N. Haskell:** That is true; there is nothing [that] succeeds like success.

**E. G. White:** Yes, it is success, and you can make it; you can determine to make it; you can have everything.

---

Unabridged

# Appendix

## A. Oakwood Categories

With few exceptions, Ellen White's statements about Oakwood fit into seven categories: Admonition, Condition, Instruction, Providence, Purpose, Support, and Vision.

1. **Admonition:** The appeals Ellen White made to the students and workers of Oakwood to be spiritual, evangelize the world and personally develop.
2. **Condition:** Mrs. White's portrayal of Oakwood at the time she wrote.
3. **Instruction:** The heavenly directives Ellen White conveyed about the leadership of the school, its operation, the content of the curriculum, and other matters.
4. **Providence:** The God-ordained beginnings of Oakwood Ellen White spoke of so often.
5. **Purpose:** God's object for Oakwood in the context of Christian education.
6. **Support:** Ellen White's almost constant plea for financial, spiritual and missionary support for the fledgling institution.
7. **Vision:** The picture Ellen White painted of Oakwood's providential purpose and divine destiny.

## Admonition

Students, there is something for every one of you to do in God's service. The Lord wants you to be His helping hand in reaching souls in many places. He wants you to have an intelligence so sharp and clear that you can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them. There is great need for colored workers to labor for their own people. You can labor in many places where others cannot. White workers can labor for the colored people in some places. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for the light of the gospel to go to the colored people.

---

Sources: GH, June 1, 1904; 6MR pp. 211-212; Ms 60, 1904; 4MR pg. 25

Every one before me is to be a missionary for Christ. Students, we want you to bring others to this school. And we want you to do your level best yourselves in gaining a fitness for service. You have precious opportunities here, and we want you to learn how to train the minds and hands of others, so that they in turn can lead still others to Christ, and receive a crown of rejoicing. You are to be patient, kind, gentle, and yet firm and strong for the right. You are to place your feet on the platform of eternal truth, the platform that no storm or tempest can sweep away. Do you ask what this platform is? It is the law of God. He says that if you will love the Lord Jesus, and keep His commandments, you will be a kingdom of priests, heirs of God and joint heirs with Christ.

---

Sources: GH, June 1, 1904; Ms 60, 1904

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, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to His glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race.

---

Sources: RH, September 21, 1905

To our workers among the colored people, and especially to those who are teaching the children and the youth, I would say, Hold fast. Do not lose courage. We shall all be tried, to see of what material we are made. Work with an eye single to the glory of God. Labor to uplift and ennoble your students. They will be what you make them, largely. Teach them that their souls can be made clean in the blood of the

Lamb. Hold up before them the hope that they can be Christians in thought, in word, in deed. Thus souls will be won to Christ. Tell them, oh, tell them of the love of Jesus, who taketh away the sin of the world.

Keep ever before your students the thought that they are in school to be fitted to act their part in helping others to prepare for a place in the family above. The Lord desires them to act kindly and courteously, because they are members of His family. Keep this before them always. Doing this, you cannot speak harshly to them, neither can you be coarse or rough, because this would not harmonize with the Bible principles that you are trying to teach them.

Teachers, keep heaven and the Saviour before your students. Impress their minds with the thought that they must do their very best; for God's eye is upon them. This teaching you may certainly class as a branch of higher education.

Teachers are to bring into the schoolroom a softening, subduing influence. In their daily habits they are to be an example of propriety. In their dress they are always to be neat and tidy. Children are naturally quick to imitate; and as they see habits of order and cleanliness, industry and Christian integrity, exemplified in the daily life of their teacher, their own lives will be powerfully influenced for good. Excellent results will appear.

---

Source: GH, October 1, 1907

There is a special and important work for you to accomplish. Clear directions are given in the Word of God regarding the part that you are to act. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God."

---

Source: SF Echo, April 1, 1910

I would urge upon you the importance of determination to honor God by consecrating to Him the power of mind and body. It is your privilege to give yourselves to God. In word and deed seek to honor Him. Set your mark high, and by constant watchfulness gain decided victories.

Be kind in all you do and say. If anyone speaks harsh, irritating words to you, do not retaliate. Speak gently, and thus help those around you to bear the cross after Jesus. In every perplexity ask God for advice and counsel, and it will be given. When your mind is troubled, go to the Lord Jesus and ask Him to give you His grace. Cast all your care upon Him who cares for you. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

---

Source: SF Echo, April 1, 1910

## Condition

Brother Sutherland thought that perhaps he ought to return to Berrien Springs immediately upon reaching Nashville after this trip; but we do not think that this would be wisdom. Early next week we have an important meeting to attend at Huntsville, and it is very important that our brethren should be at that meeting, for decisions are to be made as to what shall be done with the Huntsville School. The future of this school is hanging in the balance.

---

Sources: Letter 193, 1904

My visit to our school for the colored people, at Huntsville, Alabama, brought me great sorrow of heart. I had known that this institution was in pressing need of substantial help, but I had not understood fully the real condition of the school. That which I saw staggered me. I asked myself, "How can the brethren in the South, who have seen the needs of this school, remain silent? In what light does God regard their failure to bestir themselves in an effort to place this school on vantage-ground? How can He acquit the sight of their eyes?"

The equipment of the Huntsville School is very incomplete. Even some of the most common necessities are lacking. There are no proper facilities for giving treatment to the sick. Those who attend this school have been getting along with crude makeshifts, hoping that in time some of the necessities would be supplied.

That which to me seemed the greatest mystery of all was the striking contrast between \_\_\_\_\_ and Huntsville. At \_\_\_\_\_ the school and the sanitarium have been built up substantially by friends both in the North and in the South. The \_\_\_\_\_ brethren and sisters have given much toward the erection and equipment of good buildings. The \_\_\_\_\_ community has an appearance of thrift and prosperity. This is as it should be. But I could not understand how those there, who have known of the destitution of a sister institution at Huntsville, have been content to continue building up their home institutions, without doing something for the training-school for colored people.

---

Sources: GH, September 1, 1904

A school for colored people is being carried on in Huntsville, but I was greatly pained while there to see the poverty-stricken condition of the institution. I knew from previous presentations, that this was displeasing to God and that the school was not accomplishing that which He designed it to accomplish. I resolved to bear a plain, clear-cut testimony to our people, telling them that the money spent in the adornment of dress is a misappropriation of God's money, lent us to use in the advancement of His work.

---

Sources: AUCR, September 1, 1904

Early this past summer I visited the South and spent several weeks there. As I traveled from place to place, I saw anew the poverty-stricken condition of the field, and was reminded vividly of scenes that have often been presented to me in the night season.

The condition of the Industrial School established for the training of Christian workers at Huntsville, Ala., appealed strongly to my sympathies. The large farm of three hundred and sixty acres, purchased by the General Conference as a home for this institution, will, with intelligent cultivation, meet a considerable portion of the running expenses of the school. But the buildings have been inadequate for the work that should be done. The teachers and students have very few schoolroom appliances. In the students' home and on the farm there have been very few suitable facilities. Some new buildings must be erected and furnished. Good bathrooms are greatly needed. In connection with this school, students are to be trained for the medical missionary work.

---

Sources: ST, November 30, 1904; PH126 pp. 5-6

The school at Huntsville is greatly in need of help, that young colored people may be prepared to go forth to work as teachers for their own race. There is a great need in the Southern field of an orphanage for Colored children. At Huntsville a beginning has been made on a building for this purpose, but the work has stopped for lack of means. A small sanitarium is also needed at Huntsville. Let those who desire to work place their zeal and their efforts where they will tell in supplying a genuine necessity.

---

Source: SpTB05 pg. 36

I felt great sadness of heart on hearing that one of the Huntsville School buildings had been consumed by fire. I am so sorry that one life was lost. We must now do our very best to make the needed improvements at the school. I am not favorably impressed by what you say about all the buildings that are to be erected being small. We must not let the work at Huntsville flag or be brought down to small dimensions. There is need of buildings, and there is need of larger buildings, but these must not be extravagantly large, for the work in other places in the South must be considered.

---

Sources: Letter 348, 1906; 2MR pg. 71

## **Instruction**

You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of someone laboring in this line to labor for the creation of a fund to supply this need? Let appeals be made to our people. Let each give a little, even among the poor. Without delay, encourage the brethren to erect a humble building large enough to accommodate the students.

---

Sources: Letter 90, 1899; SW pg. 85

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land,

and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity.

No laxness is to be allowed. The man who takes charge of the Huntsville School should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish spirit in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

---

Sources: Letter 215, 1904; RH, September 1, 1904; 2MR pp. 68-69; 14MR pp. 38-40; SpTB12 pp. 8-9; SpM pg. 360

Just before we left, a meeting of the Southern Union Conference Committee was held in Nashville for the purpose of devising some means of helping the Huntsville School. Those who have had charge of the school have not felt the importance of putting brain, bone, and muscle to the tax in an effort to make the school a success. The students who attend this school are to be given an education that will fit them to work for the Master. They are to be given more than book knowledge. Should they be given book knowledge merely, their education would be imperfect.

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in and settled upon a piece of ground as large as shall be deemed best. In connection with the school there should be an experienced carpenter who can teach the fathers and their boys how to build their homes, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically, and how to care for the sick.

---

Sources: Letter 233, 1904; 14MR pg. 215

A small sanitarium should also be established in connection with the Huntsville School. The sanitarium building should not be of a shoddy character. Neither should it be narrow and contracted. It should be built substantially, and there should be in it a room for the physician and nurses, to carry on the work of healing the sick and giving patients and students an education in regard to the right principles of living.

---

Sources: Letter 205, 1905; SW August 29, 1905; SpM pg. 380; PH163 pg. 4

At the Huntsville School a thorough work is to be done in training men to culti-

vate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the ABC of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth, for it is only when they stand in right relation to God that they will be able to work out His plan for themselves and for the souls with whom, as instructors, they are brought in contact.

Let us encourage all Seventh-day Adventists to have a deep interest in the work that is being done at Huntsville for the education of men and women to be laborers among the colored people. The preparations for a sanitarium for these people should go forward at Huntsville without delay. If we will move forward with faith in God, He will fulfill His word to us. We have no time to lose, for wickedness in the cities is reaching a terrible pass. The night is coming in which no man can work. Let us not grudge to the colored people a well-equipped sanitarium in connection with the Huntsville School. The building should not be restricted. It should be made roomy enough to accommodate with comfort those who shall come to it.

---

Sources: Letter 289, 1907; 2MR pg. 74

## Providence

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.

---

Sources: Letter 25, 1902; 2MR pg. 64; 7T pg. 231

The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him.

---

Sources: GCB, April 14, 1903; SW, October 25, 1904; 1888 pg. 1800

I would call your special attention to the needs of the Huntsville School. This school is on a farm of over three hundred acres, which was purchased by the General Conference and given to the work for the colored people of the South. This school farm is to be made a representation of what can be done to help the colored people.

It was in the providence of God that the Huntsville School Farm was purchased. It is in a good locality. Near it there are large nurseries, and in these nurseries some of the students have worked during the summer to earn money to pay their expense

at the Huntsville School. Those for whom these students have worked give them a high recommendation, saying that they have accomplished more than an equal number of other hands.

---

Sources: Letter 313, 1904; SpTB12 pp. 11

In the night season I was taken by my Guide from place to place, from city to city, in the South. I saw the great work to be done—that which 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 those where the way has opened for a beginning to be made. I saw where there are institutions for the advancement of the Lord's work. One of these places was Graysville, and another, Huntsville, where we have industrial schools. These schools are to receive encouragement and help, for the Lord led in their establishment. Each has advantages of its own.

---

Source: 7T pg. 231

In Graysville, in Huntsville, and in many other places, God has been opening the way for the establishment of interests that will be as lights in a dark place, and will prepare the way for the acceptance of saving truth.

---

Source: PH151 pg. 61

## Purpose

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. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become.

---

Sources: RH, September 21, 1905; SpTB08 pg. 19; SpTB12x pg. 4

Long before I visited Huntsville the Oakwood School Farm was presented to me, both as it then was and as it might be in the future if wisely managed and properly cared for.

The presentation of what the place ought to be, included an orphanage and a sanitarium. I was also shown cultivated fields, gardens where vegetables were cultivated, and orchards bearing abundance of fruit.

Instruction was given me that the Lord would have consecrated, unselfish Christian workers connected with the Oakwood School, who would use skillfully the advantages of the Oakwood Farm for the benefit of the students in the school and

the children in the orphanage. These advantages were to be used wisely in helping to supply the necessities of the orphans and in obtaining for them an education and training that would be pleasing to the Lord.

I have been instructed that for the development of the Oakwood enterprises, the very best class of workers should be secured, because a special work is to be done here in revealing what religious education will do for the orphans and the outcasts through the labors of consecrated and skilful teachers. The teachers connected with the school must bear in mind that they are dealing with the purchase of the blood of Christ, with souls who, through earnest, God-fearing labors may become members of the Lord's family.

---

Sources: PH163 pp. 1-2; SpTB12x pg. 2

At the Huntsville School a thorough work is to be done in training men to cultivate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the ABC of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth; for it is only when they stand in right relation to God that they will be able to work out His plan for themselves, and for the souls with whom, as instructors, they are brought in contact.

---

Sources: SF Echo, May 1, 1910

## Support

I present before you, my dear brethren and sisters, the work among the colored people as the object of your liberality. The mission-schools, the training-school at Huntsville, the Nashville colored Sanitarium, the ministers and Bible workers devoting their time to the salvation of the colored people—all these and many other agencies are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the Lord's cause. Let us see if the November collection cannot result in thousands of dollars flowing into the treasury.

---

Sources: SW, October 25, 1902

The Huntsville School greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students, to be trained as teachers of their own race. A small building in which the students can be taught to care for the sick, should be put up near the school, and conveniences furnished.

The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training the students. But soon it will be impossible for them

to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.

I now ask you to give of your means for the Huntsville School. Facilities are needed there. Things about the institution are at loose ends, and should be put in proper order, that the school may be a credit to the cause it represents. . . .

I present this matter to you, my brethren and sisters, and I ask you to do what you can for the advancement of the work that a few faithful laborers are trying to do for the colored race. This work has been greatly retarded by neglect and because means sufficient to supply its needs have not been provided.

I ask you, my brethren and sisters, to do your best. . . . By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people.

---

Sources: Letter 313, 1904; SpTB12 pp. 11-12; 4MR pp. 25-26

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.

---

Sources: Letter 295, 1905; 2MR pp. 70-71

My brethren and sisters in the South, will you not act your part in the good work of helping the Huntsville School? Have you not some time to spare in its behalf, that you can devote to the sale of *Christ's Object Lessons*? By taking up this work you will be acting as missionaries for the Lord Jesus. His approval will rest upon you as you try to assist the faithful workers in the Huntsville School. By circulating *Christ's Object Lessons*, not only will you be helping the Huntsville School but you will be placing in the hands of men and women a book containing the most precious spiritual instruction.

The Huntsville School is in need of help. Let our people take hold earnestly of the circulation of *Christ's Object Lessons* in its behalf. If you will act your part faithfully, the school can get the equipment that it so much needs. Christ says to His disciples, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

---

Sources: Ms 103, 1907; 2MR pg. 78

## Vision

The light given me is that the schools in Graysville and Huntsville make these towns places of special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be specially directed to this work until something is completed that will be an object lesson of what can be done.

---

Sources: Letter 87, 1902; 2MR pg. 66; 14MR pp. 46-47; 7T pg. 234

Brother \_\_\_\_\_ has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. He is a teacher of experience, and is a capable manager. Associated with him will be a faculty competent to carry forward all branches of instruction, both in the school lines and in industrial training. The efficiency of the school will be much improved this year.

---

Source: Letter 221, 1904; 2MR pg. 69

The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness.

---

Sources: GCB, April 14, 1903; SW, October 25, 1904; 1888 pg. 1800

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. . . .

In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction regarding it—what it should be and what those who come here as students are to become. All that is done by those connected with this school, whether they be white or black, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people.

---

Sources: GH, June 1, 1904; 6MR pp. 210-211; Ms 60, 1904; 4MR pg. 25

Over and over again the light has been given that a special work is to be done in Huntsville. Those who are rooted and grounded in the truth, in all its bearings, are to be placed in charge of the work. A beginning has been made on the orphanage for colored children, but this work stands unfinished. On the beautiful farm of over

three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people.

---

Sources: Letter 205, 1905; SW August 29, 1905; SpM pg. 380; PH163 pg. 3

The land at Huntsville was a donation from our people to the colored work. A much broader work would have been accomplished there had our people moved forward in faith and self-denial. It was God's design that Huntsville should have convenient school buildings and a sanitarium for the colored people. This sanitarium building has become a positive necessity. Some of the brethren have been free to give their advice concerning this institution, saying that it should be "a small sanitarium." The advice I have had to give has been that we should have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

---

Sources: Letter 322, 1907; 2MR pg. 77

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.

---

Sources: PH163 pp 2-3; SpTB12x pg. 2

We are endeavoring to bring the colored people to that place where they can be self-supporting. The time will come when you will be able to escape many of the evils that will come upon the world because you have obtained a correct knowledge of how to plant and to build, and how to carry various enterprises. This is why we want this land occupied and cultivated, why we want buildings put up. The students are to learn how to plant, and to build, and to sow. As they learn to do this, they will see a work before them which they will be very glad to have a part in. Opportunities will present themselves by which they can make themselves a blessing to those around them.

---

Source: Ms. 27, 1909; 2MR pg. 83; SF Echo, June 1, 1909

## B. Oakwood Quotables

1. He has given you talents to be improved. He has bestowed on the colored race some of the best and highest talents. He will bless in the work of transforming mind and character.

---

Sources: GH, June 1, 1904; 6MR pg. 211; Ms 60, 1904

2. I say again, I am so glad that we have this farm. Not long ago one came to me, and said, "I think it is a mistake to keep that large farm. It is not half cultivated. I think they might better sell a portion of it." That night instruction was given me regarding the matter. It was God's purpose that the school should be placed here. He saw that the workers here would not have to fight every inch of ground in order to establish the truth, as the workers in some places have had to do. The instruction was given me, Never part with an acre of this land. It is to be used in educating hundreds.

---

Sources: GH, June 1, 1904; 6MR pg. 214; Ms 60, 1904

3. 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.

---

Sources: Ms. 27, 1909; 2MR pg. 85; SF Echo, June 1, 1909

4. It have been shown that with proper management the Huntsville School and the Graysville School could be self-supporting. But I was instructed, also, that the difficulties to be overcome in the Huntsville School would be far greater than in some other schools. A school for colored students cannot be compared with or treated in the same way as a school for white students.

---

Sources: Letter 200, 1903; 2MR pg. 66

5. Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the property there, and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville School Farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if His plans are followed.

---

Sources: Letter 215, 1904; RH, September 1, 1904; 2MR pp. 67-68; 14MR pg. 38; SpTB12 pg. 7; SpM pg. 359; LDE pg. 102

6. Over and over again the light has been given that a special work is to be done in Huntsville. Those who are rooted and grounded in the truth, in all its bearings, are to be placed in charge of the work. A beginning has been made on the orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall

be conducted, which will develop many workers for the colored people.

---

Sources: Letter 205, 1905; SW August 29, 1905; SpM pg. 380; PH163 pg. 3

7. There are among the Negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. Others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries.

---

Sources: RH, September 28, 1905; SpTB12x pg. 15

8. 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.

---

Sources: Letter 295, 1905; 2MR pg. 70

9. The neglected South is to be especially favored now, because of the neglect of the past. The atonement for the failure of the past to meet the needs of this field, should be full and ample. The institutions in the South that for years should have stood on vantage ground are now to be especially favored. The Huntsville School must be encouraged to enlarge its work. Every possible advantage should be given to these schools, that they may show what can be done in making the earth to yield her treasures. The Madison and Huntsville Schools are to be an object lesson to the people in their vicinity.

---

Sources: SpM pg. 401; SpTB11 pg. 4

10. 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. Soon this work of training colored people to be laborers in the cause of God will be much harder to handle than it is now.

---

Sources: Letter 228, 1907; 2MR pg. 72

11. The land at Huntsville was a donation from our people to the colored work. A much broader work would have been accomplished there had our people moved forward in faith and self-denial. It was God's design that Huntsville should have convenient school buildings and a sanitarium for the colored people. This sanitarium building has become a positive necessity. Some of the brethren have been free to give their advice concerning this institution, saying that it should be "a small sanitarium." The advice I have had to give has been that we should have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the

benefits of such an institution as verily as should the white people.

---

Sources: Letter 322, 1907; 2MR pg. 77

12. 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.

---

Sources: PH163 pp. 2-3; SpTB12x pg. 2

13. Had our people in the Southern States taken the interest in the Huntsville School that God would have been pleased to see them take, this institution would now be on high vantage-ground. Tried men should have gone from church to church in the Southern field, setting before our people the needs of this school. I have been burdened so heavily over this matter, that I have felt that if my strength would be sufficient to enable me to travel from place to place in the South, and arouse our people to fulfill their duty toward this school, I would then be willing to die. From the light given me, I know that God is in earnest with us regarding our neglect of duty toward this institution.

---

Sources: GH, September 1, 1904

14. Many may talk discouragingly in regard to the Huntsville School, but do not let this lead you to look at the school in their light. There is a bright side to the picture. Try to find it. In a humble, prayerful, consecrated spirit, talk the matter over together, and light will come in.

---

Source: Letter 99, 1904

15. There cannot be a place more appropriate for the colored school, the college for the intermediate class, if parents of good, sound minds will come in and act a disinterested part in the working out of the problem. 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.

---

Source: Ms. 143, 1904

## C. Oakwood Principles

### 21 Timeless Lessons From Ellen White's Counsel to Oakwood

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. **Perservering 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.

## D. Our Duty to the Colored People

### Preface

“Our Duty to the Colored People” is perhaps Ellen White’s most clarion statement 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” that provided a context for the work on behalf of black people in the south and the creation of Oakwood College.

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.

## Our Duty to the Colored People

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 Saviour 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 fulfil 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 Saviour. 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.

## **E. Source Document Legend**

### **Abbreviation for E.G. White Materials**

#### **Books**

|     |   |
|-----|---|
| LDE | <i>Last Day Events</i>                      |
| SW  | <i>The Southern Work</i>                    |
| 7T  | <i>Testimonies for the Church, Volume 7</i> |

#### **Periodicals**

|         |   |
|---------|---|
| AUCR    | <i>Australasian Union Recorder</i>  |
| GCB     | <i>The General Conference Bulletin</i>  |
| GH      | <i>The Southern Missionary (The Southern Missionary became The Gospel Herald)</i> |
| GH      | <i>The Gospel Herald</i>  |
| PUR     | <i>Pacific Union Recorder</i>   |
| RH      | <i>The Review and Herald</i>  |
| ST      | <i>The Signs of the Times</i>   |
| SF Echo | <i>Southern Field Echo</i>  |
| SW      | <i>The Southern Watchmen</i>  |

#### **Pamphlets**

|                 |                                     |
|-----------------|-------------------------------------|
| SpTB01-14       | <i>Special Testimonies Series B</i> |
| PH126, 151, 163 | Pamphlets on Selected Subjects      |

#### **Manuscripts**

|          |   |
|----------|---|
| 1MR-17MR | <i>Manuscript Releases Volumes One to Seventeen</i> |
| Ms       | Manuscript  |

#### **Miscellaneous Collections**

|      |                                   |
|------|-----------------------------------|
| 1888 | The Ellen G. White 1888 Materials |
| SpM  | Spalding and Magan Collection     |

# Bibliography

## Books Referring to Oakwood's History\*

- Baker, Benjamin. *Crucial Moments*. Hagerstown, MD: Review and Herald Publishing Association, 2005.
- Baker, Delbert. *Telling the Story*. Loma Linda, CA: Loma Linda University Printing Services, 1996.
- Brown, Walton J., compiler. *Chronology of Seventh-day Adventist Education*. Washington, D.C.: Department of Education, General Conference of Seventh-day Adventists, 1972.
- Cadwallader, E.M. *A History of Seventh-day Adventist Education*. Lincoln, Nebraska: Union College Press, 1958.
- Dudley, Charles. *Thou Who Hast Brought Us*. Brushton, NY: Teach Services, Inc., 1997.
- Dudley, Charles. *Thou Who Hast Brought Us Thus Far on Our Way*. Mansfield, Ohio: Bookmasters Inc, 2000.
- Graybill, Ronald. *E.G. White and Church Race Relations*. Washington, D.C.: Review and Herald Publishing Association, 1970.
- Graybill, Ronald. *Mission to Black America*. Washington, D.C.: Review and Herald Publishing Association, 1971.
- Greenleaf, Floyd. *In Passion for the World*. Nampa, ID: Pacific Press Publishing Association, 2005.
- Hilde, Reuben. *Showdown: Can SDA Education Pass the Test?* Washington, D.C.: Review and Herald Publishing Association, 1980.
- Hodgen, Maurice. *School Bells and Gospel Trumpets: A Documentary History of Seventh-day Adventist Education in North America*. Loma Linda, Calif: Adventist Heritage Publications, Loma Linda University Press, 1978.
- Knight, George R. *A Brief History of Seventh-day Adventists*. Hagerstown, Maryland: Review and Herald Publishing Association, 1999.
- Justiss, Jacob. *Angels in Ebony*. Toledo, Ohio: Jet Printing Services, 1975.
- Land, Gary. *Adventism in America*. Berrien Springs, MI: Andrews University Press: 1998.
- Land, Gary. *Dictionary of Seventh-day Adventists*. Lanham, MD: The Scarecrow Press, Inc.: 2005.
- Marshall, Norwida and Steven Norman III, eds. *A Star Gives Light*. Decatur, Georgia: Southern Union Conference of Seventh-day Adventists, 1989.
- Olsen, M.E. *Origin and Progress of Seventh-day Adventists*. Washington, D.C.: Review and Herald Publishing Association, 1925.
- Reynolds, Louis B. *We Have Tomorrow*. Hagerstown, MD: Review and Herald Publishing Association, 1984.
- Rock, Calvin. *Go On!* Hagerstown, MD: Review and Herald Publishing Association, 1994.
- Rock, Calvin, ed. *Perspectives*. Hagerstown, Maryland: Review and Herald Publishing Association, 1996.

- Schwarz, Richard. *Light Bearers*. Nampa, Indiana: Pacific Press, 2000.
- Sepulveda, Ciro, ed. *Ellen White on the Color Line*. Huntsville, AL: Biblos Press, 1997.
- Sepulveda, Ciro, ed. *The Ladies of Oakwood*. Huntsville, AL: Oakwood College Press, 2003.
- Seventh-day Adventist Encyclopedia*. Washington, D.C.: Review and Herald Publishing Association, 1976.
- Spalding, A.W. *Origin and History of Seventh-day Adventists*, 4 vols. Washington, D.C.: Review and Herald Publishing Association, 1961.
- Spalding, A.W. *Lights and Shades in the Black Belt*. (unpublished book manuscript) Washington, D.C.: Ellen G. White Estate File: DF3471-1.
- Warren, Mervyn. *Oakwood! A Vision Splendid*. Collegedale, Tennessee: College Press, 1996.
- White, Arthur L. *Ellen G. White*, vols. 4-6. Washington, D.C.: Review and Herald Publishing Association, 1981-1986.

---

\*The inclusion of these volumes in this bibliography makes no claim to the accuracy or validity of the content therein.

# Index

## A

Alabama, iii, 60, 66, 94, 116, 151  
 Alabama A&M, (see State Normal School)  
 Australia, 11, 16, 47, 62, 114, 140, 144  
 Avondale College, 140

## B

Baber, G.H., vii, ix  
 Baker, D.W., ix  
 Baldwin, J.H., 30  
 Ballenger, A.F., 11  
 Battle Creek, MI, 94, 95, 164  
 Battle Creek Sanitarium, 95  
 Beardsley, J.I., ix  
 Beasley Estate, vi, 6  
 Blake, Lottie, vii  
 Blake, W.J., vii, ix  
 Boyd, C.J., viii, ix  
 Brandon, William, vii  
 Burden, J.A., 93  
 Butler, G.I., ii, 16, 17, 39, 45, 107, 112, 135, 136  
 Butler Hall, vii

## C

California sanitarium(s), 82  
 Chapel Hall, iv, vii  
 Chattanooga, TN, iii, 15  
*Christ's Object Lessons* (sale of), 41, 83, 157  
 Colcord, G.A., iii  
 College View, NE, 116, 124  
 colonizing, 11-13  
 Colorado Conference, 34  
 Cottrell, Brother, 117  
 Crawford, M., 100

## D

Daniells, A.G., ii, 19, 49  
 Davis, Marian, 20  
 Druillard, Nellie, 18, 64

## E

Edgefield, Junction, TN, iv, 63  
 Evans, I.H., 33, 49, 114

## F

Foote, Frank, 23

## G

General Conference (of Seventh-day Adventists), 27, 28, 35, 37, 44, 49, 51, 52, 59, 62, 66, 70, 114, 117, 152, 154, 155, 160, 164, 169, 172  
 Graysville, TN, iii, iv, 14, 15, 16, 20, 25, 59, 78, 79, 80, 93, 100, 112, 118, 131, 135, 136, 140, 142, 144, 155, 159, 160  
 Gotzian, Sister, 82

## H

Hale, F.W., ix  
 Hall, Sister, 105  
 Harper, Michael, 39  
 Haskell, S.N., 107, 116, 137, 140, 143, 146  
 Henderson Hall, viii  
 Hildebran, 78, 80  
 "Hilltop," vii  
 Hughes, C.B., 16, 87-91  
 Huntsville, AL, iii, iv, v, vi, viii, 3, 4, 6, 7, 13, 14, 15, 16, 18, 19, 20, 23, 23, 25, 26, 27, 30, 32, 33, 34, 39, 40, 41, 44, 45, 46, 49, 51, 56, 59, 60, 61, 62, 64, 66, 70, 72, 73, 75, 56, 78, 79, 80, 81, 82, 83, 87, 88, 92, 93, 94, 100, 101, 102, 105, 106, 107, 109, 112, 114, 116, 118, 119, 120, 122, 123, 125, 131, 133, 134, 135-146, 149-162  
 Huntsville School, ii, v, 20, 22, 23, 25, 28, 29, 33, 34, 37, 38, 39, 40, 43, 45, 50, 52, 55, 60, 61, 62, 67, 71, 73, 75, 76, 81, 83, 84, 87, 92, 93, 94, 98, 99, 100, 103-109, 113, 118, 119, 121, 123, 124, 125, 128, 129, 135-146, 149-162  
 Huntsville School Board Meeting, 135-146

## I

Irwin, G.A., vi

## J

Jacobs, S.M., ii, vi, ix, 20, 118, 125

## K

Kellogg, J.H., 132  
 Kilgore, R.M., 15  
 Kinney, C.M., ii, vi  
 Knox, Brother, 117

**L**

Lindsay, H, vi  
 Loma Linda University, 93  
 Lodi, CA, 113  
 Los Angeles, CA, 26, 82, 106, 114, 134

**M**

Madison, TN, iii, viii, 18, 40, 41, 42, 49, 82, 114, 116  
 Madison School, iii, 18, 40, 41, 42, 49, 52, 161  
 Magan, P.T., iii, 18, 25, 40, 42, 52, 64, 65, 143, 167  
 Martinson, M.M., iv  
 Medical Missionary Work, iv, 27, 28, 37, 46, 51, 62, 68, 69, 72-74, 78, 79, 91, 95, 132, 152, 159  
 Melendy, E.B., 98, 99, 122, 123  
 Memphis, TN, 50  
 McClure, N.C., 20  
 Millet, G.J., ix  
 Mississippi, 23, 62, 109, 158  
 Ministry of Healing (sale of), 40, 136  
 Moran, J.L., ix  
 Morning Star, iii, vi, 19, 94, 105, 118  
 Mountain View, CA, 105, 133

**N**

Nashville, TN, iii, iv, viii, 4, 15, 18, 19, 30, 23, 25, 26, 28, 33, 40, 41, 43, 44, 50, 59, 62, 64, 65, 78-80, 81, 82, 89, 93, 98, 100, 104, 105, 107, 116, 122, 126, 128, 134, 135  
 Nashville Sanitarium, 28, 33, 41, 42, 45, 62, 63, 64, 65, 70, 78-80, 107, 156  
 New Orleans, LA, 50, 134  
 Nicola, B.E., iii, vii, ix, 17, 97, 98, 103, 122, 142, 145, 146  
 Nicola, C.C., 112, 113  
 Nicola, Mary, 112, 113

**O**

“Oaklawn,” vii  
 Oakwood  
     barn, 24, viii  
     fire, iv, vii, 39, 152  
     orphanage, iv, viii, 33, 34, 38, 55, 56, 105, 107, 128, 152, 155, 157, 158, 160, 161  
     presidents, ix

principles, ix  
 property, I, iii, vi, 19, 20, 118-122, 160  
     sanitarium, iv, viii, 34, 41, 43, 45, 46, 51, 56, 60, 68, 69, 72-74, 75, 76, 83, 113, 124, 128, 131, 152, 153, 154, 159, 161  
     silo, viii  
 Olsen, O.A., vi

**P**

Palmer, E.R., 23  
 Palmer, Will, vi  
 Peck, Sister, 105  
 Peterson, F.L., ix  
 Pinkney, A.V., ix

**R**

Reaves, B.F., ix  
 Reno, NV, 33  
 Rock, C.B., ix  
 Rogers, F.R., iii, vii, ix, 17, 22, 23, 31, 50, 62, 92, 98, 99, 105, 106, 107, 108, 109-112, 123, 141, 146

**S**

San Diego Sanitarium, 101, 106  
 Self-denial boxes, 30, 63  
 Sharp, Smith, 144, 145  
 Shaw, H.H., vii, ix  
 Sheafe, Louis, vii  
 Simpson, Abbie, 26  
 Southern Adventist University, (see Graysville, TN)  
 Southern California Conference, 82  
 Southern Missionary Society, vi, 23, 62, 63, 124, 158  
 Southern cause, ii, iii, 58  
 Southern Union Conference, ii, vi, 16, 23, 24, 41, 153  
 St. Helena, CA, viii, 87, 92, 105, 106, 107, 109, 112, 113, 114, 128, 132  
 Staines, Brother, 50  
 State Normal School, 19, 133  
 Strother, W.E., 114  
 “Sunnyside,” vii  
 Sutherland, E.A., iii, 18, 25, 40, 42, 52, 64, 65, 143, 151

**T**

Tacoma Park Sanitarium, 70  
 Tenney, J.E., 112

“The Pines,” viii

Tucker, J.A., ix

## **U**

Union Conference presidents, 94-96

## **W**

Walling, Addie, 101

Walling, Mary, 101

Washington, D.C., viii, 23, 44, 52, 93, 95, 102, 115, 116

West Hall, vii

White, Ella Mae, 105

White, Ellen G

    Oakwood speeches, 3-9

    Oakwood visits, vi, vii, viii, 3-9, 19, 20-22, 26, 55, 56

White, Edson, vi, iii, viii, 3, 92, 100, 102, 105, 106, 107, 108, 113, 116, 164

White, Emma, 92, 102, 106, 113

White, Mabel, 105

White, W.C. (Willie), 105, 140

Willingham, Will (John, Alfred), iv, 39, 152

