

A SHORT HISTORY OF THE WORK OF
SEVENTH DAY ADVENTISTS
AMONG THE
NEGROES OF NORTH AMERICA BEFORE 1909

Submitted for
SOCIAL SCIENCE SEMINARY AND WORLD POLITICS

BY
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1932

P R E F A C E

These few words on the rise and development of the colored work in North America came as the result of rather a limited research. The good old "Review" stands as a principal source. Another principal and important source was the workers who were identified with the colored work at some time during the period covered by this story. Many of these workers responded to questionnaires sent them.

From their experiences they supplied much help. At Oakwood Junior College valuable help was obtained that particularly pertained to the history of that school. Dr. Everett N. Dick of the History Department at Union College, Lincoln, Nebraska, gave valuable guidance and suggestions.

Colored Adventists date back as far as the 1844 movement. In those early years a few companies of Negroes in America looked for the return of Jesus as preached by William Miller and his associates. (X) That many members of these early companies remained with the movement after the disappointment, I am not certain. However, in the last quarter of the past century various persons at intermittent periods became burdened for the colored people of America. These were occasionally successful in winning a few individuals. At times, colored persons who heard the message as preached in meetings held for whites were convicted and followed in the way of truth. Of course, the great literature ministry found its way into the homes of many Negroes. Some few read and believed.

An outstanding result of the early work done for the colored by the Seventh-day Adventists is that of C. M. Kinney whose story is recited in the REVIEW AND HERALD of February 6, 1930, article, "Early Days of our Colored Work in America." We quote from the REVIEW:

"It was in Reno, Nevada, that J. N. Loughborough pitched a tent in the month of August, 1878. Among those that accepted the message was a young colored man. He was then twenty-three years old. In that meeting he also heard a sermon by Mrs. E. G. White. The last Sabbath in September, 1878, he kept his first Sabbath. He was one of the seven charter members of the Reno church. He did clerical work, and was made secretary of the Nevada Tract and Missionary Society.

In 1893-95, he attended Healdsburg College. The Reno church assisted him in his schooling by paying \$100. At the end of the second year, the California Conference sent him to the State of Kansas to begin mission work among the colored people. Several years afterward he was called by the General Conference to labor with the company in Louisville, Kentucky."

(X) According to Dr. Everett H. Dick, Union College, Lincoln, Nebraska.

It is probable that Elder Kinney, who, by the way, is still living, was the first ordained colored Seventh-day Adventist minister. He was ordained October 5, 1889, by R. M. Kilgore and J. C. Corliss. There are probably others of the very early Negro believers who are just as worthy of mention in this story as Elder Kinney, but of whom we know only little or nothing. We cite Brother Kinney as a pioneer among us.

The very next year after Brother Kinney found the message out in Nevada, a licensed Baptist preacher down in Tennessee attended a tent meeting conducted by one, Elder Owens, in Edgefield Junction. The truth which he heard in the tent and which he read in the SIGNS OF THE TIMES convinced him that the seventh day is the Sabbath. He accepted the message and like Andrews and Philip, he immediately began to search for his brother. This preacher was Harry Love who raised up the first Negro Seventh-day Adventist church in America. (2) The following is told about Brother Love and his work in a letter dated May 16, 1932. The letter is from Sister William Allison of Los Angeles, who was one of the members of this early church. Sister Allison says:

"He, (Brother Love) began to preach the message to his people. It was hard work but he continued to preach night and day wherever he met the people. All the churches shut their doors against him. His former brethren took his license from him, forbidding him to preach in any of the Baptist churches. Elder Love was a man with strong willpower; he was determined to preach the message to his people. He preached over two and one half years before he saw any results. He had strong faith in the Lord and kept on preaching the word of truth. The Lord blessed him with a few souls for his hire. In November of 1885, this little company was organized into a church. Brother Love was made elder and Brother William Allison, deacon."

C. M. Kinney arrived in Edgefield Junction in the early '90's. When Brother Kinney arrived, the little church was meeting in Brother

(2) Letter - Mrs. Wm. Allison to H. D. Singleton, May 16, 1932.

3.

Low's house. Steps were now taken to build a church.⁽³⁾ Deaths, members moving away and etc., decreased the congregation of this first Seventh-day Adventist colored church until it passed out of existence many years ago. About ten years ago the building was sold and the money turned over to the Tennessee River Conference for the colored work.⁽⁴⁾

A. Barry, a colored brother who received the truth through reading the Review raised up the second colored church. This church was organized February 16, 1890, by R. M. Kilgore at Louisville, Ky.

About the same time the Louisville church was organized some colored people at Bowling Green, Ky. heard Elders Eugene Farnsworth and Evans preach the message. These heard the truth gladly. In 1891 a church was organized for the colored in Bowling Green. In 1892 the New Orleans, La. church was organized. Brother Kinney labored in Nashville, Tenn. in 1892, and in 1894 a church was organized at that place.⁽⁵⁾

In the last decade of the past century several articles on the denomination's duty toward the Negro appeared in the Review from the pen of Mrs. E. G. White. The General Conference now gradually awaking to the needs of the colored people sent Willie Haskell and M. C. Sturdevant to work among the colored in the South. Both of these brethren are white and were sent about 1892.⁽⁶⁾

In the summer of 1893, James Edson White, a son of Mrs. E. G. White, experienced a religious revival. He began to consider how he could use his talents more in evangelistic work. "One day as he was walking through the press room of the old Review and Herald office at Battle Creek, Michigan,

(3) Ibid.

(4) Letter - C.M. Kinney to H.D. Singleton, Mar. 27, 1932.

(5) REVIEW, June 9, 1930. G.E. Peters, "The Negro Department."

(6) Letter - M.C. Sturdevant to H.D. Singleton, Mar. 27, 1932.

4.

J. E. White picked up a ruined piece of the REVIEW and in this was an appeal from Sr. White regarding the colored people of the South. He asked his mother if she would advise him to answer this appeal. She advised him to do so."

Brother White began at once to write the "Gospel Primer" and dedicated the proceeds of the sales from this book to the colored work. Money came in freely.⁽⁷⁾ Hearing of the work done by colporteurs along the southern rivers by the use of boats, he decided to build a steamer and follow this method of work among the colored. His steamer, "The Morning Star," was built during the summer of '94.⁽⁸⁾ Brother White had it towed over to Chicago, then down the Chicago Canal and into the Mississippi. They first stopped at Memphis⁽⁹⁾ where they received some unsolicited, yet helpful, advertising. Definite work was finally begun at Vicksburg and Yazoo City, Mississippi. "The Morning Star" was home for the workers, chapel for the meetings, a printing office and did a valuable work in its time. He (Bro. White), brought it to Nashville, Tennessee in late years, and later ran it on a large creek off the Cumberland River north of Nashville near Edgefield Junction. Here it remained for a time until some one set fire to it causing its destruction in the spring of 1907.⁽¹⁰⁾

MISSISSIPPI

Upon his arrival at Vicksburg, Elder White brought up his boat near to a settlement of colored people. The next Sunday he and Brother W. O. Palmer, who was a member of the company that went down the Mississippi in the boat, visited a Sunday school. While at the Sunday school, they spoke to one woman

(7) Letter - B. W. Spine to H. D. Singleton, March 30, 1932.

(8) REVIEW - July 5, 1928, "Obituary, James Edson White."

(9) Letter - B. W. Spine to H. D. Singleton, March 30, 1939.

(10) Story of Advent Movement, M. E. Andross, chapter on Colored Work.

about holding Bible readings. She showed interest. No arrangements for the readings were made at that time, however. The next Tuesday the woman came to the boat and begged for the workers to remain and give her people readings. After assuring her that that was their purpose, they made arrangements with her for Brother Palmer to give a reading at her home that night. Twenty-one persons came to the study the first night. The number increased later, necessitating the use of the church. Seventy-two persons presented themselves at the church.⁽¹¹⁾ Thus the Negro work in Mississippi began.

By the summer of 1895, about twenty-five were keeping the Sabbath at Vicksburg as a result of Bible readings and school work. On August 10, a little church 20 x 40 ft. was dedicated. It cost about \$150. The labor was donated.⁽¹²⁾ In August, 1896, Elder O. A. Olsen reported that many attended the meetings, and also the school which had been organized making it necessary to build an addition to the chapel. This company had not been organized into a church up to August, 1896. The tithe paid by the company, excluding workers, ranged from \$45.00 to \$50.00 per month.⁽¹³⁾

In 1807, Brother and Sr. Holiday, who had been connected with the school at Vicksburg, began holding Bible readings, night schools and Sunday schools in Yazoo City. In addition to teaching the Bible, they taught the people how to read. When one minister in Yazoo City spoke against the Seventh-day Adventist work, a lady who had learned to read in one of Brother Holiday's night schools, came to the minister and said, "What do you mean by talking against these people? We have been paying you preachers ever since the war to teach us, and when did any of you come to our homes night after night to teach us to read. These people have come here without pay and are teaching us these things."

(11) SIGNS OF THE TIMES, Feb. 21, 1895, "From the Lower Mississippi."

(12) REVIEW, August 27, 1895, O. A. Olsen.

(13) REVIEW, August 25, 1896. O. A. Olsen.

In the spring and summer of 1898, a movable chapel was built for this place.⁽¹⁴⁾ About this time Brother and Sister T. R. Rogers (white) entered the mission school work in Yazoo City. The school had a daily attendance of 150 during the term 1898-99.⁽¹⁴⁾

In those days the Mission school was the principal means used in beginning the work in a new place and in building the work up. An illustration of the type of work done in those schools is given by Elder White in writing of the work in Yazoo City in the REVIEW of June 12, 1900. He writes: "In these schools the usual public school readers have been discarded, and their place supplied with the GOSPEL PRIMER, GOSPEL READER, CHRIST OUR SAVIOUR, and the Bible. History is taught from the Bible standpoint. CHRIST OUR SAVIOUR is used as the first book in history. . . . PATRIARCHS AND PROPHETS is then taken as a second book in history. The interest of these history classes is encouraging. Even the children who are studying CHRIST OUR SAVIOUR are all interested to know what Jesus did next, and they talk of it at their homes, thus deepening and widening the influence of the school.

"The Sabbath came to the people largely through the school. The workers and teachers have endeavored to follow the light given to educate before bringing out these testing truths, and the wisdom of this instruction is now apparent. The workers have tried to be patient and let the Lord send conviction to the hearts in His own way, and now the truth is reaching the hearts of the people through the teachings of the schools. Simple school lessons from the books already mentioned have taught the binding nature of the law of God, and historical events have brought the Sabbath question to their notice in the most simple and natural manner. Before they hardly knew it they were themselves leading out on the subject of the true Bible Sabbath.

(14) REVIEW, Nov. 22, 1898, "Yazoo City" J. E. White.

(15) REVIEW, May 2, 1899 (Supplement, E. A. Sutherland.

"As soon as the Sabbath question began to be agitated by the people, it was thought time to start a Sabbath school and a Sabbath service in the chapel at Lintonia. The Sabbath school has now a membership of 57 and an average attendance of 45, and its donations are about 50¢ each week. The meeting which follows consists of a Bible reading or a short talk, and then a social meeting. The meetings are excellent and the testimonies borne are spirited and intelligent, expressing great joy because of the light being received from the Word of God."

In addition to those at Vicksburg and Yazoo City, companies had been raised up in Calmar, Pa Alto, and schools at Lintonia and Wilsonia (suburbs of Yazoo City) and Vicksburg. (16)

"Elder White persuaded his co-workers and some northern and southern friends to cooperate with him in the organization of a non-profit sharing association, the Southern Missionary Society. This legal organization held title to the property, also solicited funds for the support of its enterprises.

"The Society soon found it necessary and agreeable to place capable and earnest colored teachers in its mission schools. Among these were T. G. Warnick and wife, J. W. Dancer, T. B. Buckner, W. H. Sebastian, and the writer and his wife (M. C. Strachan). These new colored missionaries entered upon their duties in 1899 and 1900. (17) From 1900 onward the work in Mississippi is a recital of work done by Negroes for Negroes. Other colored men also soon became prominent in the work in Mississippi and in other states.

"The first campmeeting for colored in Mississippi and the second in the United States took place at Jackson during 1902. One faithful sister who lived nearly 200 miles away started with barely enough money to pay railroad fare. Her faithful companion promised to remain at home and earn the money to send for her. There were thirty-five delegates present. Three persons accepted the truth."

(16) REVIEW, January 31, 1899, "With J. E. White," G. A. Irwin

A. Barry, W. H. Sebastian, and M. C. Strachan were assisted in the meetings by a few white workers who gave part time. Brother Strachan had been conducting a mission school in the front room of his house in Jackson. A company of nine Sabbath-keepers met at Brother Strachan's house. (18)

The second annual campmeeting of the colored believers was held at Jackson, August 28 to September 8, 1903. A forty foot audience tent and six family tents had been pitched. Forty-one Sabbathkeepers were present. Among the colored workers taking part were W. H. Sebastian, T. Murphy, and M. C. Strachan of Mississippi. T. B. Buckner of Alabama and S. S. Ryles of Arkansas. (19)

In 1904, a church 24 x 48 ft. was built in Jackson. (20) Later, April 21, 1906, a church of fifteen was organized there as a result of Brother Strachan's labors. (21)

The year book of 1904 records W. H. Sebastian as minister in the Mississippi conference with M. C. Strachan, N. B. King, and Thomas Murphy as licenciates. Schools were being operated in Greenville, Jackson, Columbus, Lintonia, Yazoo City and Vicksburg. During this same year of 1904, a company that knew nothing of Seventh-day Adventists, but which had been keeping the Sabbath for three years was found at Brookhaven. Brethren Sebastian and Strachan were able to organize a Sabbath school of about 18 at that place. (22)

The third annual colored campmeeting of Mississippi took place at Columbus, August 26 to September 5, 1904. The collections of this meeting covered the expense. The campmeeting was managed solely by colored workers. (23)

(18) REVIEW, October 14, 1902, "Jackson, Miss. Campmeeting," A. Barry

(19) REVIEW, October 1, 1903, Jackson, Miss. Campmeeting, W. H. Sebastian, T. Murphy, M. C. Strachan.

(20) REVIEW, March 17, 1904, "Two Colored Churches."

(21) REVIEW, May 17, 1906, Field note.

(22) REVIEW, August 18, 1904, "Mississippi," W. H. Sebastian, M. C. Strachan.

(23) REVIEW, October 6, 1904, Mississippi Campmeeting " " " "

The colored workers in Mississippi at the beginning of 1905 paid about one half of the lithe of the whole state and comprised about two-thirds of the membership of that state. In the years 1905, 1906, 1907 and 1908, the work entered Greenwood, Amory, Natchez, Pala or Hattiesburg, Ellisville, and other places through the efforts of W. H. Sebastian, Thomas Murphy, S. A. Jordan, A. C. Chatman and N. B. King.(24) During this same period the Vicksburg church increased to 85 members and a church school of over 100 children, the largest church school in the state.(25) The property was worth \$5,000.(5) For the year 1908-09, the Southern Missionary Society operated a four-teacher school at Vicksburg, a three-teacher school at Yazoo City, two-teacher schools at Natchez and at Greenville, and one-teacher schools at Columbus, Clarkesdale, Palmer, Ellisville, King's Crossing and Soso.(26)

TENNESSEE

We have seen earlier in our story that the first colored church in the United States was organized at Edgefield Junction, Tennessee, in 1885. About ten years more went by before definite organized efforts were put forth in Tennessee for the colored people. At the General Conference of 1893, Dr. J. E. Caldwell was called to labor in District No. 2.(27) Dr. Caldwell located at Knoxville as the only white worker in District No. 2, giving his entire time to the colored people.(28) Later Brother C. E. Sturdevant labored in Knoxville, mostly for the colored. Out of the total white and colored membership of fifty-five in that city in 1896, the colored outnumbered the whites 3 to 1.(29)

- (24) REVIEW, March 2, 1905. G. I. Butler: March 30, 1905; Dec. 28, 1905; October 4, 1906; Dec. 6, 1906; Dec. 20, 1906; Sept. 20, 1908.
 (25) Letter - Thomas Murphy to H. D. Singleton, May 8, 1932.
 (5) "The South" p. 19.
 (26) Year Book, 1909.
 (27) General Conference Bulletin, March 7, 1893.
 (28) REVIEW, Dec. 9, 1893, R. M. Kilgore.
 (29) REVIEW, Jan. 28, 1896.

Elder C. M. Kinney and Brother James Lewis conducted a tent effort in Nashville during the summer of 1894.(30) The following September a church of seven was organized.(31) A church building was erected in Nashville in 1904.(32) In 1905, M. C. Strachan and N. E. King conducted an effort in Nashville resulting in seven taking their stand.(33) Sydney Scott and M. C. Strachan held a campmeeting in Nashville in 1908.

Probably the first colored campmeeting ever held by our people was in the church yard of the Edgefield Junction Church, October 6-20, 1901. "The meeting was a grand success" and good interest was aroused. The meeting had been planned with some misgivings but circumstances seemed to have demanded it.(35)

As early as March 26, 1898, a company of colored believers existed in Chattanooga. A church school existed there prior to 1901. A campmeeting and tent meeting were held in the summer and fall of 1903 in Chattanooga creating some interest.(36)

Elder J. E. White began the work in Memphis about 1894. In 1908, the company there was meeting in the Oddfellow's Hall. (37)

- (30) REVIEW, June 26, 1894.
 (31) SIGNS OF THE TIMES, October 22, 1895.
 (32) REVIEW, March 17, 1904. "Two Colored Churches."
 (33) REVIEW, October 5, 1905, J. E. White, "The Work in Nashville, Tenn."
 (34) REVIEW, Sept. 27, 1906. Geo. I. Butler.
 (35) REVIEW, October 22, 1901, "Colored Campmeeting," J. E. White, October 29, 1901. "A Successful Campmeeting" C. P. Bollman.
 (36) REVIEW, March 26, 1895, January 1, 1901; October 15, 1903.
 (37) Letter - C. M. Kinney to H. D. Singleton, March 8, 1932.
 T. Murphy to H. D. Singleton, May 8, 1932.

NORTH CAROLINA

14.

In December of 1899, W. H. Armstrong came South to labor for the colored people. He found a group of persons at Winston-Salem who could not read, nor who knew of any living Sabbath-keepers. Yet these people were keeping the Sabbath the best they knew how. Early in 1901 a church of eight members was organized in Winston-Salem.⁽⁵⁹⁾ Early in 1901, I. E. Kimball, (white) had an interest in Wilmington.⁽⁶⁰⁾

SOUTH CAROLINA

The following from the pen of R. M. Kilgore is typical of the methods used by many white people in spreading the truth among the colored in the early days. "In opening up the work in South Carolina, and among the colored people, it was thought best to make haste slowly on the start, and begin in a more quiet way at different points, rather than engage in public efforts with a tent.---Brother Johnson and wife are located for the present at Greenville; Brother Webster and wife at Spartanburg, S. C.---where they enter upon the work among the colored. All of these brethren will go from house to house preaching the kingdom of God, distributing reading matter, thus preparing the way for more public efforts in the future." This was written in 1893.⁽⁶¹⁾

It seems that the sale of a "Gospel Primer" to a colored lady back in the nineties with the result that the sister accepted the message and really started the church in Spartanburg. This church consisted of about sixteen members in 1906. Up until that year this church had no building for worship.⁽⁶²⁾

- (59) REVIEW, Nov. 27, 1900, W. H. Armstrong, March 12, 1901.
 (60) REVIEW, April 23, 1901. I. E. Kimball, "Work in the South." May 28, 1901.
 (61) REVIEW, April 18, 1893, R. M. Kilgore, "In the South."
 (62) REVIEW, April 26, 1906, D. E. Blake, "South Carolina."

Concerning the colored work in North Carolina the following by Will L. Killen, State Agent for that state appeared in the REVIEW of May 2, 1893:

"The colored people are taking hold more rapidly than the whites. About fifteen of them have begun keeping the Sabbath." These fifteen seem to have accepted through Bible readings held by Brother Killen and other colporteurs.

Brother A. W. Sanborn of Rattle Creek, labored with a company in Asheville with a good degree of success during 1893 and 1894.⁽⁵³⁾ In fact Brother and Sister Sanborn found only one colored brother keeping the Sabbath when they came to Asheville, but in about a year had a company of ten believers. These workers endured much want and suffering.⁽⁵⁴⁾ Elder C. M. Kinney worked in Asheville in 1897 and 1898 when he left the believers united with the white church.⁽⁵⁵⁾ A church was built and dedicated in 1907. All but \$150.00 of the cost was donated by a white sister. During 1908, Elder M. C. Strachan, who was in Asheville to regain his health, worked with the church a few months.⁽⁵⁶⁾

After spending about two years in Asheville, Brother Sanborn began to work for the colored in Greensboro. This was the last of the year 1894. Within five weeks after his arrival in Greensboro, three had commenced to keep the Sabbath.⁽⁵⁷⁾ In the last years of the nineteenth century our white brethren suffered much persecution for Sunday breaking. One colored brother, Robert Morehead, of Greensboro, was persecuted in 1896 for breaking the Sunday, June 27.⁽⁵⁸⁾

- (52) REVIEW, Oct. 22, 1901 Dr. O.C. Gadsmark, "Progress in the South."
 REVIEW, March 2, 1904, " " " " "Louisville."
 REVIEW, Dec. 10, 1908, E. G. Rayea.
 (53) REVIEW, Dec. 5, 1893, R. M. Kilgore.
 (54) REVIEW, Jan. 2, 1894, D. T. Shiveman; REVIEW, Feb. 1895, A. W. Sanborn.
 (55) REVIEW, C. M. Kinney to H. D. Singleton, March 27, 1932.
 (56) REVIEW, March 11, 1909, Sydney Browneberger.
 (57) REVIEW, Feb. 5, 1895, A. W. Sanborn.
 (58) REVIEW, July 25, 1896.

Back in 1898, I. E. Kimball started a school for colored in Charleston and by June, 1899, eight had taken their stand for truth.⁽⁶³⁾ Lewis C. Sheafe raised up a company of twelve at Aiken in 1901.⁽⁶⁴⁾ In 1900, one, J. H. Pomeroy began the "Peace Haven Industrial School" for colored youth in Blackville.⁽⁶⁵⁾

In the year 1906, only one colored church existed in South Carolina. This church was the one at Spartanburg. A few more believers were scattered through out the state making a total of about thirty. In the whole state there was but one colored worker. There was no church building, nor school.⁽⁶⁶⁾

Sydney Scott came from Alabama to South Carolina in November of 1907. He ran an effort in Greenville during 1908, which resulted in twenty-five souls and thus practically doubling the membership in the state.⁽⁶⁷⁾ About this same time two colored men by the names of McLaughlin and Mullins heard the Sabbath truth but knew of no organized conference. These two men gained a few followers. When they later heard Elder Scott and learned of the organized work they turned their companies over to the Charleston, Greenville and Ediate Island.⁽⁶⁹⁾

GEORGIA

The General Conference of 1896 recommended "That Miss M. M. Osborne make Atlanta, Georgia her field of labor, engaging in work for the colored people."⁽⁷⁰⁾

(62) REVIEW, Sept. 27, 1906, E. W. Webster, "October Collection."
 (63) REVIEW, August 30, 1898, I. E. Kimball; June 6, 1899, I. E. Kimball.
 (64) REVIEW, April 23, 1901, L. C. Sheafe, "In South Carolina."
 (65) REVIEW, October 2, 1902, J. H. Pomeroy.
 (66) REVIEW, Sept. 27, 1908, K. W. Webster, "The October Collections."
 (67) REVIEW, Dec. 3, 1908, Sydney Scott.
 (68) Letter, L. Mullins to H. D. Singleton, April 26, 1932.
 (69) Year Book, 1909.
 (70) REVIEW, March 31, 1896.

Early in 1900, M. C. Sturdevant whom we have already met as the pioneer of the work in Birmingham, was sent to Atlanta to work among the colored people.⁽⁷¹⁾ Sister Sturdevant started the first church school for colored in Atlanta. This was in 1900. At Atlanta, Brother Sturdevant found only one colored Sabbath-keeper, Brother Hall by name. The first meeting places in Atlanta were very "humble halls and shacks." When the Sturdevants left Atlanta in 1902, they left a company of twenty believers.⁽⁷²⁾ The church in Atlanta was organized April 19, 1903, with a membership of fifteen.⁽⁷³⁾ In January, 1907, Elder W. E. Sebastian arrived at Atlanta to take over the work. At that time there was not a church building in the state for colored Seventh-day Adventists. There were sixty-four counties in the state not yet entered. Only the one small church in Atlanta represented the truth in the State of Georgia.⁽⁷⁴⁾ When Elder W. C. White visited Atlanta in 1909, he found a mission school of two rooms and homemade desks. Since necessitating strict economy, they kept their trunks and beds in parts of the school rooms. A new location was purchased about this time. The new building, 34 x 48 ft., faced Greensferry Avenue. It was in the neighborhood of Spellman, Morehouse and Atlanta University. The front of this building was used as a church auditorium and the back for school purposes. Back of the main building another two story building was erected for school rooms and parsonage. These buildings were dedicated on February 6, 1909. ⁽⁷⁵⁾

In 1908, a company of six in Brunswick were following in the way of truth. A small mission school taught by R. E. Williams was also being operated there. ⁽⁷⁶⁾

(71) REVIEW, January 30, 1900.
 (72) Letter, M. O. Sturdevant to H. D. Singleton, April 24, 1932.
 (73) REVIEW, May 19, 1903 Field note.
 (74) REVIEW, April 4, 1907, "Georgia" W. H. Sebastian; July 4, 1907, "Georgia and the Colored Work" George I. Butler; Feb. 6, 1908, W. H. Sebastian.
 (75) REVIEW, April 8, 1909, W. C. White, "A Visit to Atlanta, Georgia."
 (76) REVIEW, September 24, 1908; Year Book 1909.

FLORIDA

It was at this meeting that J. W. Manns was ordained. Meetings were held in Palatka, Jacksonville, and Fernandina early in the year of 1909. Four accepted in Palatka, four in Jacksonville and three in Fernandina. (85)

TEXAS

A Sabbath school of seven members was organized in Corsicana, Texas in 1896. (86) Some few were being added among the brethren in Texas in 1898. (87) Brother Thomas Defreeze who was working among the colored people in Northeast Texas in 1904, reported a company of fifteen at Fairfield. (88) A church of nine was organized in 1904 at Waco. (89) The first colored church building in Texas was dedicated at Clebourne, April 29, 1905. (90)

ARKANSAS

There were some colored believers in Arkansas, at least, as far back as 1893, when two colored Baptist preachers and their families began keeping the Sabbath. After Bible readings had been held for two months in 1901 in Catcher, eight began keeping the Sabbath. (91) The readings were held by Elders Scott and Ryles. The interest here was caused by books sold some years before. (92)

Probably the first campmeeting to be held in Arkansas took place at Newport in 1903. (93) In 1907, M. M. Jones and J. W. Dancer held tent meetings in Pine Bluff. Elder Jones, who was superintendent of the colored work for the Southwestern Union, held a campmeeting at the close of the effort. A small church was organized at Pine Bluff as a result of these meetings. In 1908 the campmeeting was again held in Pine Bluff. (94)

- (84) REVIEW, Dec. 3, 1908, Page Shepard.
 (85) " April 15, 1909, R. W. Parmele, "Florida."
 (86) " Oct. 6, 1896, Elijah Taylor.
 (87) " Dec. 20, 1898, C. M. Reynolds, "Texas."
 (88) " May 19, 1904.
 (89) " May 19, 1904, S. S. Ryles, "Texas."
 (90) " May 18, 1905.

Elder L. N. Crisler, president of the Florida Conference, reported in 1895 an encouraging work being done among the colored people in that state. (77) By the fall of 1899, M. L. Ivory had labored in Orlando, Sanford, Palatka, Windsor, and Gainesville and Waldo. A church was organized at Orlando, July 29, 1899. By this time the truth also had been preached in Oakland, Bartow and Jacksonville. (78) Work was also done in Punta Gorda in 1899, and in 1904 a church of ten members was also organized there. (79)

In the year 1906, a campmeeting was conducted by Elder Sydney Scott at Lakeland. Sixty campers were on the grounds. Eight persons were baptized. Elder Scott was assisted by J. W. Manns and M. M. Butler. (80) The next year, 1907, a campmeeting was held at Tampa and some twelve persons were baptized. (81)

The Negro work in Florida, in 1908, consisted of four organized churches, five companies of believers, six church schools, three church buildings, and one licensed minister. The minister was J. W. Manns. (92) The Palatka company which had stood for the truth a long time, was organized in 1908 into a church with ten members. Sister Ella Sanks and others were conducting a school in Plant City and in this year the Tampa, Lakeland and Bartow companies met at Sister Sank's school and were organized into a church of sixteen members. (83) The campmeeting of this year was held at Palatka. Some who had never partaken of the ordinances, as well as others who had not had them for years, enjoyed them at this campmeeting. Eight were added to the truth and nearly one hundred dollars taken up in cash and pledges.

- (77) SIGNS OF THE TIMES, January 17, 1895.
 (78) REVIEW, Sept. 5, 1899, M. L. Ivory, "Florida."
 (79) REVIEW, Dec. 22, 1904, J. S. Washburn, "The Florida Campmeeting."
 (80) REVIEW, Jan. 10, 1907, M. M. Butler, J. W. Manns, "Florida," Dec. 13, 1906.
 (81) REVIEW, Nov. 7, 1907, G. B. Thompson, "The Florida Campmeeting."
 (82) REVIEW, Sept. 10, 1908, R. W. Parmele, "Florida."
 (83) REVIEW, Oct. 1, 1908, R. W. Parmele.

VIRGINIA, DELAWARE; MARYLAND AND D. C.

Back in 1901, 1902, and 1903 some work was being done for the colored people of Norfolk, Portsmouth, Berkeley, Danville, Newport News and Hampton. White workers carried on this work. Probably the first colored workers in Virginia were Leslie Muntz and F. G. Warnick. By 1907, there were churches in at least News Ferry, Spencer, Danville, and Richmond. (101)

About the year 1895, some white Adventists went into the State of Delaware and at Dover, the capital, and were able to win Frederick H. Seeney, a Moor, to the truth. He in turn won his entire family of many brothers with their families besides scores of others in that settlement. He was ordained to the gospel ministry. Elder Seeney started the colored church school at Cheswold, Delaware which was the first church school in any state north of the Carolinas. (102) It was not until October 17, 1908, that the company at Dover, Delaware, was organized into a church. During that year a tent effort was held in that city following which a church of seventeen was organized. These believers did not at that time have a satisfactory building for worship. (103) Elder Seeney held meetings in Baltimore, Maryland, and Laurel and Cheswold, Delaware in 1906. About twenty were added at these places. (104)

Until 1902, the colored believers and white believers in Washington met as one group. These were all members of the First Church. As a result of the rapid growth of the colored membership, it was thought well to separate the white and colored. Accordingly, the white members organized themselves into the Second Church. The colored and a few whites remained in the First Church. At the time of this separation, the First Church held an indebtedness of \$3,500.00.

- (101) REVIEW, I. E. Kimball, "Work in the South" August 5, 1902.
 " " " " "Work for Colored People in Virginia" October 31, 1907.
 May 20, 1907, K. W. Herrell.
 Letter -- J. B. Mallory to H. D. Singleton, April 17, 1932.
 (102) Letter, P. G. Rogers to H. D. Singleton, March 27, 1932.
 (103) REVIEW, November 5, 1908, F. H. Seeney, "Dover, Delaware."
 (104) REVIEW, December 27, 1906, Field Note.

Devall's Bluff was entered by S. S. Ryles in 1904. A few Sabbathkeepers were raised up. Late in that year the Southwestern Union purchased a forty acre tract of land at Devall's Bluff. On this land the first colored church in the State was erected. (95) The conference built an additional building on the property for school purposes. The school opened December 4, 1905, with an enrollment of ten. The name of the school was "Vartan Springs Intermediate School." (96) Some work was done by J. W. Dancer at Little Rock in 1906. (97)

LOUISIANA

We have seen previously in our story that the New Orleans, Louisiana Church was organized in 1892. It seems, however, that this church became disorganized in the year that passed. In 1905, efforts were again made to build up the work in New Orleans. Sister Edmonia White was located in New Orleans as a Bible worker in behalf of the colored. Several Negroes attended an effort conducted for whites in the city during 1905. (98) This interest continued to grow. A church school was started shortly afterwards. For the school year 1907-08, a school was opened at Newellton. (99) According to E. L. Maxwell, during the year 1908, the State had one ordained minister, one licensed minister, and one Bible worker. (100)

- (91) REVIEW, June 6, 1893, C. M. Bruner.
 (92) " " October 23, 1901, Sydney Scott, "Arkansas."
 (93) " " Nov. 19, 1903, S. S. Ryles, "Work in South."
 (94) " " Dec. 26, 1907, J. W. Dancer, "Arkansas Campmeeting."
 " " Aug. 27, 1908; Oct. 8, 1908, J. W. Dancer.
 (95) " " Jan. 19, 1905, Field Note.
 (96) " " May 12, 1904; Jan. 19, 1905; Jan. 18, 1906; April 11, 1907.
 (97) " " Dec. 20, 1906, "Arkansas" J. W. Dancer.
 (98) " " Aug. 17, 1905, S. B. Norton, "Louisiana."
 " " Feb. 8, 1906, Page Shepard, "Louisiana."
 (99) " " Feb. 6, 1908.
 (100) " " Sept. 10, 1908, E. L. Maxwell, "Louisiana."

The separation was effected September 18, 1902, with W. A. Spicer, O. O. Farnsworth, and M. W. Cottrell present.

The spring of 1902, Elder L. C. Sheafe was called to Washington and he and Elder Secey ran a tent effort that summer. When the separation was made, Elder Sheafe was made pastor of the First Church. By early spring in 1903 eighty souls had been added to the church. On Dec. 6, 1903, Elder Sheafe organized the third Adventist church, the second colored of Washington. This church became known as the People's S.D.A. Church. There were forty-five initial members of this church. A hall was at first rented, but later a three story brick building costing \$10,000 was purchased. This building was at the corner of 10th and V Streets, NW. It was dedicated June 10, 1905. The membership of this church had now grown to 130. (105)

In 1906, Elder Sheafe pulled out from the organized movement. The majority of his membership went out with him. In this crucial period Elder M. C. Strachan was called from Nashville to take charge of the few who remained faithful to the organization. The fifth church was organized by Elder Strachan. This church has in later years become known as the Ephesus Church.

NEW YORK

In 1902, S. N. Haskell took an interest in giving the truth to the colored people of New York City and Brooklyn. Elder Haskell started the work for the colored in New York City in a room on W. 59th Street. By November of 1902, a hall was being rented at \$25.00 per week. A church of six charter members was organized in December of 1902 by H. W. Cottrell and E. E. Franks. Brother C. H. Carroll (white) was placed in charge of this work. Within a few weeks after the organization the membership had grown to about eighteen. The colored workers in New York City and Brooklyn before 1909 were J. C. Hennessy, J. B. Mallory and J. K. Humphrey. (106)

OTHER STATES

As early as 1901, a group of colored believers in St. Louis, Missouri, were meeting in the Y.M.C.A. Hall. These brethren were adding to their numbers while patiently waiting for a minister to help them. (107) By 1903, a church had been organized in Kansas City, Mo. (108)

A church of fourteen was organized at Kansas City, Kansas, in 1902. Brethren Sydney Scott and S. S. Ryles were connected with the work in that city at that time. On March 5, 1905, the church building was dedicated. In 1907, and 1908, U. S. Willis worked successfully in Kansas City, Kansas. (109) During these years believers sprang up in other parts of Kansas at Nicodemus, Leavenworth, and Independence. (110)

(105) REVIEW, May 13, 1902; Oct. 7, 1902, H. W. Cottrell, Washington April 7, 1903, L. C. Sheafe; Dec. 31, 1903, A.G. Daniells; June 15, 1905, K. C. Russell; Aug. 24, 1905, Lewis C. Sheafe.

(106) Letters, J. B. Mallory to H. D. Singleton, April 14 and 29, 1932.
(107) REVIEW, June 10, 1902, S.N. Haskell "New York" Nov. 11, 1902, S. N. Haskell, "Greater New York" Dec. 10, 1908, Feb. 24, 1903, E. E. Frank "New York City."

(107) REVIEW, Sept. 17, 1901, R. C. Porter, "St. Louis, Mo." June 22, 1903,
(108) REVIEW, Nov. 19, 1903, S. S. Ryles "Work in the South."
(109) REVIEW, Nov. 25, 1902; March 30, 1905; Dec. 12, 1907; May 7, 1908.
(110) REVIEW, August 25, 1904; Aug. 17, 1905; Feb. 22, 1906; all Field Notes.

A little work had begun to be done in Illinois by 1905. In fact, a church had already been organized in Springfield, and in 1905 they bought a lot upon which to build. A new mission was started in Chicago among the colored during 1906. (111)

About the time headway was beginning to be made in the work in the South, the truth was also finding its way into hearts way out in Denver, Col. It was in the year 1892, that Charles S. Lightner having read the truth in Bible Readings for the Home Circle, secretly stole away from his hostile parents and was baptized. The following year W. S. North, then a waiter, kept his first Sabbath, he having become convinced of the truth through reading our literature. Both of these men later became ordained ministers and have spent many years on the front line. The work in Denver was pioneered by C. S. Lightner, W. S. North and Thomas Branch. (112)

When Elder Sheafe went to Washington about 1902, W. H. Green, a practicing lawyer heard him and was convinced of the truth. Closing his desk, Brother Green entered the West Pennsylvania Conference as its sole colored worker. He pioneered the work in Pittsburg, laboring in that city from 1905 to 1906. A church of ten members was organized at Pittsburgh, January 21, 1906. By the spring of 1909, the membership had grown to 34 and church property costing \$8,000 had been bought. Over in Philadelphia in the East Pennsylvania Conference Elder Seeney labored for about three or four months in 1908. He was able to convince just two persons, P. G. Rodgers and wife. (113)

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- (111) REVIEW, May 18, 1905; Field Note, Nov. 29, "Illinois" L. D. Santee.
 (112) Letters C. S. Lightner to H. D. Singleton, April 30, 1932
 W. S. North " " " March 17, 1932
 J. W. Allison " " " April 12, 1932
 (113) REVIEW, Nov. 15, 1906, W. H. Green; "Western Pennsylvania"
 March 25, 1909, W. H. Green, "Pittsburgh"
 Letter, Mrs. W. H. Green to H. D. Singleton, April 14, 1932,
 P. G. Rodgers to H. D. Singleton, March 27, 1932.

Jumping from Pennsylvania to the West Coast, we find a church of fourteen organized at Berkeley, California, in 1906. Brother and Sister A. R. Jones (evidently white) were spending their time doing missionary work among the colored people settled along the Bay. (114)

MEDICAL WORK

It was in 1901 that the Southern Missionary Society began the Nashville colored sanitarium. Miss Mary Grant (later Dr. Mary Grant) was in charge with Dr. J. A. Wilson as consulting physician, and Miss Susie Mills, nurse. Mr. and Mrs. F. M. Young (white) of Rockford, Illinois, came down a few months after the opening to act as superintendent and housekeeper, respectively. In the fall of 1902, Dr. Lottie C. Isabell, a recent graduate from the American Medical Missionary College, connected with the project. Prejudice and lack of means hindered the progress of this sanitarium and in the spring of 1908, it was discontinued.

A question from Mrs. E. G. White on the medical work among the colored followers: "Medical missionary work must be carried forward for colored people. Sanitariums and treatment rooms should be established in many places."...

"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." (116)

- (114) REVIEW, January 3, 1907, Field notes.
 (115) Letter, Lottie C. Blake to H. D. Singleton, April 28, 1932.
 REVIEW, May 26, 1904, Geo. I. Butler.
 (116) REVIEW, Sept. 10, 1908, Mrs. E. G. White.
 (117) REVIEW, May 13, 1909, W. C. White, "The Huntsville School."
 REVIEW, April 22, 1909, I. E. White.

O A K W O O D

25.

About 1907, a nurses' class was started at Oakwood. In the spring of 1909 a small sanitarium was built.

September 1908, Elder G. A. Irwin wrote that there were no sanitariums or treatment rooms for colored in all of the South. He wrote that the time had come to redouble efforts for the colored. In the same year an appropriations of \$5,000 was made to this work.

In January of 1908, at a session of the Southern Union Conference Committee, resolutions were adopted providing for a colored sanitarium in Nashville. Accordingly the Southern Missionary Society began to purchase a \$4,000 building. D. E. Blake and his wife, Dr. Lottie C. Blake, had been previously called to Nashville to assist in locating a suitable place for the sanitarium.

To the building that was bought five rooms were added. These were to serve as bathrooms and treatment rooms. In February 1909, the "Rock City Sanitarium" was formally opened. It had a capacity of eight patients. This institution served as a sanitarium and nurses' training school. The Southern Missionary Society bore most of the debt in building the sanitarium.

In the year when our story closes, 1909, efforts were being made to build up three sanitariums, one at Atlanta being added to those already being started in Nashville and Huntsville. All three of these sanitariums would be small. The total cost of all three would not equal that of one of our smaller sanitariums for whites.

(117) See page 24.

(118) REVIEW, Sept. 10, 1908, G. A. Irwin, "Our nearly Mission Field."

(119) Letter -- Dr. Lottie C. Blake to H. D. Singleton, April 28, 1932. REVIEW, June 2, 1908, C. P. Bollen.

" Dec. 24, 1908, D. E. Blake, "Rock City Sanitarium"

" April 22, 1909, J. E. White, "Medical Missionary Work for Colored People."

Mrs. E. G. White wrote, "We should educate colored people to be missionaries among their own people. (120) During 1895, Mrs. White wrote several articles in the REVIEW emphasizing the denomination's duty to the colored people of America.

In this same year at the Fall session of the General Conference Association, a committee of three was appointed to look up a location for a school. The committee consisted of G. A. Irwin, Harmon Lindsay and O. A. Olsen. This committee also had power to purchase, providing they did not exceed \$8,000. The committee met in Chattanooga, November 20. Elder Irwin had already made some investigations which led the committee to believe that North Alabama would offer a good location for the school. The committee took the train for Huntsville, ninety-seven miles distant. A 360-acre farm about four miles north-west of Huntsville was purchased for \$6,700.00. Three hundred acres of this land was already cleared and under cultivation. The remaining sixty acres were in timber. An old manor house was the main building on the place. Several cabins surrounded the "big house." (121) Elder Olsen made the following description of the main building on the farm:

"The house is two stories high. The main building, facing the north, contains two rooms on the first floor with a large hall between them. The room at the east end is twenty-two feet. It will be set apart as a chapel. On the other side of the hall is a room 18 x 20 ft., which will serve as a dining room. The two rooms on the second floor are exactly the same size as those below, and they will probably be used as recitation rooms." (122)

(120) SOUTHERN WORK, p. 13.

(121) REVIEW, January 7, 1896. O. A. Olsen, General Conference Bulletin, February 23, 1897.

(122) REVIEW, February 25, 1896, O. A. Olsen, "The New School."

Professor M. E. Olsen, the son of G. A. Olsen, describes the beginning of Oakwood thus:

"I had the privilege of accompanying my father, Elder O. A. Olsen, and Elder C. A. Irwin, when they went to Huntsville to look over the land in that vicinity and make a final decision. While the negotiations were under way we stayed at a hotel. As soon as the matter was settled, and we knew that the property was ours, we picked up a few necessary articles of furniture, chiefly beds and mattresses, loaded them on a wagon and started for the farm.

"It was dark when we drove up in front of the old manor house and unloaded. There had been a cold drizzling rain all the afternoon and we were pretty well chilled after the slow ride. Hastily stopping up some of the larger holes in the windows, for the house was somewhat out of repair, we built a roaring fire of logs in the big fireplace, and after a warm supper and a pleasant social time around the great fireplace, we were ready to try the new beds. The house in those days looked old and forsaken enough to be haunted, but our slumbers were undisturbed.

"The next morning after breakfast we walked over the farm inspecting every part of our new possession, including the cultivated portions and timber. I remember the soil in the best field was a chocolate brown, and the corn in some places stood well over our heads. Everything went to show that so far as the land was concerned, we had acquired a piece of land we might well be proud of."

The name "Oakwood" came about thus, according to Professor Olsen:

"Both Elder Irwin and my father were in every way pleased with the place. They especially admired the magnificent Oak trees on the grounds, and it was while walking reverently under those towering giants that they decided that the place should be known as "Oakwood," thus perpetuating the memory of its most remarkable physical feature."

Full possession of the land and building was taken January 23, 1896.

Brother Grant Adkins and wife were called to take temporary charge. Two teams and some necessary implements and tools were bought in order that the work of improving and carrying on the farm might be begun. In 1896, the General Conference called Brother Solon Jacobs of Iowa to take charge of the place as superintendent. He assumed these duties in April 1896. Some necessary repairs, and an addition to the main building, 18 x 44 ft. for the kitchen,

(123) The Oakwood Bulletin, Dec. 1, 1923, M.E. Olsen, "Beginning at Oakwood."
 (124) General Conference Bulletin, Feb. 23, 1897; G. A. Irwin, "Dist. 2" REVIEW, March 31, 1896.

dining rooms, sleeping rooms for girls, were at once begun, and carried forward to completion as rapidly as other duties on the farm would permit. In September, ground was broken for another building 20 x 44 ft., two stories high, the lower story of which was to be used as school rooms, and the upper story as a dormitory for the boys. It was thought that this building would be ready for occupancy by the first of October, so a handsome announcement of sixteen pages were prepared advertising the school to begin Wednesday, October 7, but due to financial and probably other difficulties, the new building was not completed when planned, and day school did not start until November 16. Night school had been carried on for several weeks prior to November 16,

On this date, November 16, the Oakwood Industrial School property value was \$10,157.57; enrollment-16; acres of land - 380; buildings - 4; teachers-4. The courses of study were the Grammar School and a Special course. Eight of the sixteen students were to attend day school and eight a night school.

By February 1897, twenty-two more students had enrolled, and quite a number more had made application but were not accepted for that time because of room shortage. (125)

A visitor who spent a few weeks at Oakwood the summer after it was purchased describes it thus:

"I have just returned to Chattanooga from Huntsville. I have spent over five weeks at the school, painting and papering, and I realize that the head of the Lord has been guiding and directing in the work at this place. It seems that a better place could not have been selected for this work. The surroundings are beautiful. Mountains are all around in the distance ranging from three to twelve miles away. A good view of the city, four or five miles distant is also obtained. The home itself reminds one of the old time mansions in England. It has broad open fire places, long doorways and a spacious hall, and quaint old-fashioned window lights. Large columns support the porticoes. The house, we learn, was built three quarters of a century ago. The building itself shows that the work done was of the first quality. It has been neglected for some years in the past, and I should judge it has not been painted on the outside for about 30 years. Hence, it needed repairing." (126)

(125) General Conference Bulletin, Feb. 23, 1897; G.A. Irwin, "Dist. 2"
 (126) REVIEW, November 17, 1896, W. T. Bland.
 (126) REVIEW, June 2, 1896, W. Woodford.

In writing of the first days at Oakwood, Brother Jacobs, the first principal said:

"A team brought us, my family and Elder Olsen, out from town just at daylight. As we came to the farm, Elder Olsen said, 'Brother Jacobs, this is the northeast corner! It was solid brush to where the sawmill now stands. Going on to the large gate, we passed into what looked like the Florida jungles. These came to an end at the gate on the road where you now pass out. A large barn just about to fall down, nine old cabins just back of the old mansion and between it and the barn, the old buggy house, which once had been a nice one, now ready to fall, were the buildings which met our eyes.

"The first twenty students came in from April 3 to November 16, 1896, with not a single necessity. ...Not a well was on the place. We had to strain all the water from the old cistern to get rid of the "wrigglers." Some students were compelled to sleep on the floor in some of the old cabins with nothing over them you could call a roof." (127)

The students present when the school opened its doors November 16, are referred to as the "original sixteen," but Brother Jacobs has given the list as seventeen. Thirteen of these persons were: Robert Hancock, Harry Pollard, Frank Brice, Charles Norford, Mary Norford, Nannie McNeal, Ella Grimes, Etta Littlejohn, Daisy Pollard, Lela Peek, George Graham, Sam Thompson and Francis Worthington. (128)

In the early days at Oakwood, money was scarce. Many necessities which the school could not buy were donated by friends who learned of the needs through the REVIEW and other sources. Among things donated in 1896 were an organ, a mower, bedding, clothing, and a sewing machine. (129)

Early in 1899, Elder G. A. Irwin, at that time president of the General Conference, visited Oakwood and reported that practically all of the students were professing Christ. A large barn had just been built. That the Oakwood school had outgrown the fond expectations of its founders is shown from Elder Irwin's article to the REVIEW at that time.

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- (127) Oakwood Bulletin, Dec. 1, 1923, "A Letter from Oakwood's First Principal"
S. M. Jacobs.
(128) Oakwood Bulletin, Dec. 1, 1923, "The Original Sixteen."
(129) REVIEW, Dec. 20, 1898, A. Hallenger.

His words are thus:

"If buildings and appliances could be furnished sufficient to accommodate about fifty students, I think that would be as far as it would be wise to go with this enterprise. This number could be supported from the farm, and as some get their educational training and go out into the work, others could take their places." (130)

Thirty students were enrolled in 1899. These came from Alabama, Indiana, Oklahoma, Mississippi, and North Carolina. During this year, the boys were sleeping in two small rooms and the girls in one low room. (131) In addition to sleeping rooms, recitation rooms and a chapel were needed. As one writer put it, "The greatest need of this school can be stated in two words, "more buildings." (132)

Answering this need for new buildings, the General Conference furnished the lumber and one carpenter. With this help a new building was erected by student labor. This new building was 30 x 64 ft., four stories high including basement, has a capacity for forty students, with commodious chapel and recitation rooms. The building was completed and dedicated early in 1900. Early in 1901 a two story dormitory was completed at a cost of \$3,000.

The enrollment for the school year 1899-1900 was fifty-seven. The next term the enrollment decreased to fifty-four. Of the fifty-four students, none were paying their way. They worked five hours per day in payment for schooling including everything but books and clothes. The ages ranged from 14 to 45 years. (133)

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- (130) REVIEW, Jan. 24, 1899, G. A. Irwin, "Oakwood."
(131) REVIEW, June 12, 1899, Hattie E. Parsons, "Visit to Oakwood."
(132) Ibid
(133) REVIEW, Jan. 30, 1900, G. A. Irwin, "General meeting for Dist. #2."
REVIEW, March 20, S. N. Haskell.

May 21, 1902, Oakwood lost a barn by fire. (134)

Financially the school was not self-supporting. About 1902 actions were taken by the Southern Union to make the school more self-supporting. (135) The school endeavored to create no debt, but stopped spending when the money ran out. By (136) 1902, the farm had doubled its value.

It was in March 1902, because of failing health, Brother and Sister Jacobs resigned the work of superintendent and matron, respectively. Brother C. H. Rogers was called to take Brother Jacob's place and Sister Estella R. Graham was called to take sister Jacob's place. B. E. Nicola was the principal at that time. (137)

An idea of the students monthly expenses those days may be gathered from an article in the REVIEW by Elder G. I. Butler. Elder Butler stated that in 1903, a charge of \$7.00 per month was made for board, etc. However, this did not include tuition since no tuition was charged. Elder Butler also stated further that the school needed a girl's dormitory, principal's cottage, a dependable water supply for the entire year, and a better equipped library. (138)

Although the school plant developed some after it was purchased, yet the facilities etc., of the place were so poor in 1904 that Elder A. G. Daniels, president of the General Conference, wrote that Oakwood was at the place that it must be put on a higher plane with better facilities or discontinued. (139) In the midst of the crisis, Mrs. E. G. White visited Oakwood June 20-23, 1904. A board meeting was held while she was there. She spoke to the students on two occasions. Concerning the visit of Sister White, Elder Butler wrote:

(134) REVIEW, June 3, 1902.

(135) REVIEW, February 4, 1902.

(136) REVIEW, January 15, 1901, W. Woodford, "Oakwood Ind. School."

(137) REVIEW, June 10, 1902, G. I. Butler, "Our Training School at Huntsville, Ala."

(138) REVIEW, May 26, 1903, G. I. Butler, "Interesting Facts About the Oakwood School"

(139) REVIEW, Feb. 18, 1904, A. G. Daniels.

"She has very excellent and satisfactory counsel to give to the brethren... She stated, substantially, that the Lord had shown her this school, and its surroundings several years ago. She pointed out different features concerning the buildings, the fruit trees, and the general appearance as it was presented to her. She spoke in the highest terms of the capabilities of the soil, if it would be properly managed, and its best qualities be developed.

"She said in public, that not one foot of this land should be sold; that the school, instead of numbering fifty students or under, ought to have one hundred or more - indeed. She made statements concerning it, as represented by her son, that the school might attain to some two hundred or two hundred and fifty in number if properly managed. She gave suggestions as to changes that should be made; these have been carried into effect. She said that immediate efforts should be made to enlarge this school and put it in a far better condition.

"The statements in the presence of the Board and the Committee were such as to set at rest much questioning and doubt in regard to the future of this institution. All of those who believe the testimonies felt satisfied that the only course to be pursued was to take hold, and put this institution in a state of greater efficiency.

"It was voted to raise \$5,000 as soon as it could be done. The school is in debt to the Southern Union Conference to a large amount. This money to be raised was to pay teachers and do repairs. One thousand dollars was called for immediately. A change made at this time was the calling of J. R. Rogers to be Principal and Business Manager." (140)

Following her visit to Oakwood, Mrs. White wrote through the REVIEW as follows:

"Recently the question was asked me, 'Would it not be well to sell the land at Huntsville, and buy a smaller place?' Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. 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.

"In order that the school may advance as it should, money is needed and sound intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake."

(140) July 21, 1904 - G. I. Butler, "The Only S.D.A. Colored Training School."

"The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which students can be taught how to care for one another in times of sickness.

"The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teachers should be a man who can teach the students how to present 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.

"The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention 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. 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 rising higher and still higher.

"The leading, controlling influence in the school is to be faithfulness in that which is least. Thus students will be prepared to be faithful in greater things. 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 interest 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. Nothing in the house or about the premises is to present a slack, dilapidated appearance." (141)

Many improvements were made by the spring of 1905. These included several changes in the faculty, many repairs, etc. As a result the enrollment had also improved to seventy-one. The value of the school property had also increased to \$15,437.66 (142)

G. H. Baker, principal during 1905-06, writing of the needs at Oakwood said that there was not a bathtub on the place and the needs included a better water system, buildings painted, laundry building, milk house, larger building to accommodate more students. (143)

(141) REVIEW, Sept. 1, 1904, E. G. White, "A Visit to the South--No. 4"

(142) REVIEW, Aug. 18, 1904, G. I. White, "A Review of the Work in Southern Union,"

May 18, 1905, Report of General Conference.

(143) REVIEW, Oct. 5, 1905, G. H. Baker, "Oakwood School, Huntsville, Alabama."

Seventy-five hundred dollars were appropriated during the year 1905-06. Five thousand to be used for facilities as a girls' dormitory and treatment rooms, the remaining \$2,000 was to build up and equip an orphanage. (144)

Following the suggestion of Mrs. White, plans were made for medical work in connection with the institution. Dr. Groom, who visited the school and attended a board meeting in January, 1906, recommended that the school not be hasty in the matter of a sanitarium, but that it develop its present building facilities as much as possible. He suggested that a sanitarium be started in the basement of the Home building. It was, therefore, decided accordingly, that both rooms and a water tank be installed in the basement of the Home building. (145)

As a result of the money appropriated to Oakwood, such additional improvements as two teacher's cottages, a new tool-house, a shed for the young cattle, a cistern, 700 ft. of sewer line were made by the Fall of 1906. Also, the following lines of manual training were being given: blacksmithing, carpentry, broom-making, agriculture, poultry raising, dairying, tea culture, horticulture, carpet-weaving, cooking, plain sewing and dressmaking. Still another new thing was done that year and that was that the teachers had some of their salaries paid to them by the school. Prior to that time, the conference had borne all of the salary expense. (146)

Of the spiritual condition of the students at this time, we learn that almost all of the students had accepted Christ; twenty-one being baptized in the 1905-06 school year. Often times students who knew nothing of the message attended the school.

(144) REVIEW, Jan. 25, 1906, G. A. Irwin, "Southern Union Conference."

(145) Oakwood Normal Training School Board Minutes, Jan. 24, 1906.

(146) REVIEW, October 4, 1906, O. R. Staines, "Progress and Oakwood School." Board meeting, January 23, 1906.

These usually accepted the truth and requested baptism. The students engaged in missionary work among the school's neighbors during this period. (147)

It will be interesting to stop here and consider a few items of interest found in the minutes of the faculty, committee, and board meetings as well as in the REVIEW.

"A lengthy discussion was entered (at a board meeting) as to the feasibility of lighting our school buildings with electricity. It was the idea of some that with our water plant we install a dynamo sufficient to produce lights for the several buildings. However, it was finally voted that we keep kerosene lamps until the need of electric lights presents itself."

VOTED, that a team be provided to take students to town each Friday, the boys one Friday and the girls the next, each student to pay ten cents per trip."

Some salary rates of faculty members during 1908 were:

Treasurer: \$12.00 per week; Doctor-\$12.00; Farm Manager-\$10.00
Preceptor - \$10.00

The tuition for full work was: Primary- \$1.00; Intermediate-\$1.50;
Training school - \$2.00.

The students rates per hour were: boys - 4 1/2¢ to 8¢. Girls from about 4¢ to 6¢. Girls working in the garden for farm received one cent more per hour than those engaged in domestic work. The students put in fourteen hours per week without remuneration.

Girls, this may be the beginning of the middie and skirt uniform!

At a faculty meeting in 1905, Mrs. Baker, the wife of the principal, and the wives of the faculty members were requested to form a committee to investigate the adopting of a uniform for girls. This committee advised that uniforms be worn by girls on Sabbath and at chapel exercises.

And boys! sewing classes were held for boys and girls in 1906.

An embryonic normal department was being conducted in 1905-06.

(147) REVIEW, October 4, 1906, W. J. Blake, "Alabama."
REVIEW, October 5, 1905, G. H. Baker, "Oakwood School, Huntsville, Alabama"

The normal students received practice by teaching in the primary department of six students. (148)

It seemed that the school was improving in building facilities and enrollment quite rapidly from the time of Sister White's visit. That its main building should burn at this particular time, October, 1906, would seem discouraging to even a stout heart. It would seem that the hand of God was against the school. However, plans were immediately made to rebuild on a larger scale.

The committee dealing with the situation voted to erect five new buildings, "one building of two stories for school purposes solely, with chapel, recitation rooms, office for president, etc., another, a dormitory for the boys, about the same size; a one-story building for bath and treatment rooms, on a small scale; another for a workshop; and one for dining-room and kitchen." It was estimated that these buildings would not cost more than \$7,000. Two thousand would come from the insurance on the destroyed building, and \$5,000 from a \$50,000 fund being raised at that time for the Southern work. The idea of the small buildings was to obviate deaths from fire, one having perished in the recent fire, and also that the loss of property in case of fire might be small. The plan was to set the buildings apart quite a distance as a fire prevention, and to beautify the campus. (149)

(148) Board Minutes, Feb. 3 & 4, 1908.
Executive Committee Minutes, April 2, 1906, Nov. 23, 1907.
Faculty Minutes, October 1, 1905.
Committee on Program for Summer School of 1907, April 12, Minutes.
REVIEW, March 15, 1906, G. H. Baker, "The Oakwood School."

(149) REVIEW, Dec. 20, 1906, G. I. Butler, "Special Needs of the Huntsville, Alabama Colored School."

Our story of Oakwood ends here. That God's hand directed in the selecting of the property and in the establishing of the school, we have seen clearly. That the program of the institution was mostly slow can be attributed to poverty of funds, and field that cooperated poorly, and a faculty that was all too often weak. If our story carried us as far as the Oakwood of today, we would find a plant far surpassing the school of 1909 in value of equipment, in curriculum, and in enrollment.

General Conclusions

Now we'll consider some facts that I have considered as general and not belonging especially to any one of the phases we have discussed.

It was at the General Conference of 1893 that R. M. Kilgore, then connected with the work in the South, said:

"At present there is but one ordained minister, and one licensed missionary laboring among the colored millions of the South. There is not a school where one of them can receive any Bible instruction; and only one where even the common branches are taught by our people. One of our sisters in Graysville, Tennessee has opened the doors of her home and is teaching a small class of colored youth. We plead most earnestly that the conference take immediate action in regard to this matter. We must do something toward educating workers to labor among this people, and provide facilities whereby the children and youth of our colored brethren and sisters may have equal advantages with those of fairer complexions." (157)

At this same General Conference W. W. Prescott said, "One or more schools should be opened in the South for the colored people." (158)

The following resolution was adopted at the conference of 1893:

"We recommend that other local schools for white students and colored students be established at such places in the South, and on such a plan, as may be deemed best by the General Conference Committee, after careful investigation of all the circumstances." (159)

(157) REVIEW, General Conference Bulletin #15, Feb. 21, 1893, R. M. Kilgore, Supt., Dist. #2.

(158) Ibid, #15, Feb. 23, 1893.

(159) Ibid, #20, Resolutions #11.

There probably were other actions taken by the General Conference prior to 1893, but my limited research material does not supply me with bulletins preceding 1893.

In 1893 there were barely twenty colored believers below the Mason-Dixon line. These paid a tithe that amounted to less than \$50.00 per year. (160)

When the twentieth century dawned, it found about seventeen laborers under the pay of the General Conference working almost exclusively for colored people, eight or ten were devoting part of the meager tuition paid by the pupils. It found Oakwood with an enrollment of fifty. There had not been any tent effort conducted by colored when the century opened, but the next year in 1901, the first tent meeting for colored, by colored was held. The new century likewise found 315 Sabbathkeepers and seven organized churches in the Southern field. (161)

The colored membership had grown from about twenty in 1892 and 1893, and 315 at the beginning of 1900 to over 700 in 1907. There were 50 churches in 1907; 45 ministers; a yearly tithe of \$5,000; nine tent companies in the field below the Mason-Dixon line.

There was one lone colored canvasser in 1893, but there were 13 canvassers in 1908. In 1908 the membership stood at more than 1,000 with 65 churches; 16 church buildings and 20 mission schools.

There were fourteen tent companies in the field in 1897. (162)

Up to about 1902, the Southern Missionary Society had almost full charge of the colored work in the Southern Union, especially in Mississippi. In 1905 G. I. Butler stated that about as much had been done by that Society in gaining members from the Negro race as by all other agencies for winning colored people in the Southern Union combined. (163)

(160) REVIEW, Aug. 12, 1907, Sydney Scott "Progress of the Work for Colored People in the South."

(161) Ibid, REVIEW, Feb. 27, 1900, S. N. Haskell, "In the Southern Field." Jan. 1901, N. W. Allen, "Dist #2" Nov. 5, 1903.

(162) Ibid.

(163) REVIEW, March 2, 1905, G. I. Butler, "To Our Brethren in the South" May 13, 1902. G. I. Butler, "Recent Labors in the Great Southern Field." 1909.

Prior to 1904 the Society had done its school work in Mississippi, but in that year school work in other states was begun. In 1909, over twenty of these schools were in operation in Alabama, Georgia, Florida, Louisiana, Mississippi, North Carolina and South Carolina. (164)

Writing of these schools, C. D. Bollman said:

"Scarcely any them are self-supporting... For the purpose of controlling the attendance at these schools, and also of making each teacher as self-helpful as possible, the Society required that tuition shall be collected as far as possible. In very few instances are there tuitions sufficient to pay the salary of the teacher. ...in cases where parents were absolutely unable to pay any tuition, and in cases where they are able but unwilling, there is usually some way to make arrangements for the payment of a small tuition in order that the children may not be deprived of the advantage of a Christian education. So in no case is the real object of the school made subservient to the financial phase of the work."

The institutions like Fisk, Tuskegee, Spellman, Walden, etc., reach the better class but the mission schools reached all classes. (165)

A little tract entitled "The South" partially describes the work done by the Southern Missionary Society. The tract states that at the time of its writing, the Southern Missionary Society had developed five ordained ministers, thirteen school teachers, Bible workers and medical missionary workers, twenty-seven in all.

In a financial way the Society was supported by appropriations, gifts from individuals, and the sale of such books as the GOSPEL PRIMER, THE STORY OF JOSEPH, THE COMING KING and other books from the pen of Elder J. E. White.

Although the Southern Missionary Society did a great work and we give it credit for its work and the organized way in which it functioned, we must certainly remember that other agencies, though not so well organized, did great work for the colored people in regions where the Society did not reach.

(164) REVIEW, Nov. 3, 1903, J. E. White, THE WORK AMONG THE COLORED PEOPLE, Year Bk.
 (165) REVIEW, Dec. 17, 1908, C. P. Bollman.

The State and Union conferences employed many workers and built many churches outside of the Society. The Southwestern Union carried on its work independent of the Society.

The Southwestern Union colored work was organized under the direction of the Union Conference in 1901. The work began very small but grew until in 1905, there were six churches and three church buildings and three ministers in the union. Two tents were ordered in 1905 by the union. One of these was used by Arkansas for the colored and the other in Texas among the colored. The believers paid a tithe of about \$400.00 during 1905. There were 100 believers. (166)

By the end of 1906 there were eight laborers in the union and one church school with an enrollment of twenty located at Devall's Bluff, Arkansas, on a forty acre farm. (167)

The statistical report of the denomination showed that at the close of 1907, the Southwestern Union had nine churches, 110 members who paid tithe of \$420.00 for the year; had four church buildings valued at \$1,000 with a seating capacity of 200; had two ordained ministers, three licensed ministers; three licensed missionaries, four canvassers; gave a total offering of \$35.64 to missions for the year, and operated five Sabbath schools and two young people's societies. (168)

The colored work was given to the local conferences again in 1908. This was the arrangement existing before 1901. (169)

(166) REVIEW, Sept. 17, 1908, Statistical Report.
 " June 22, 1905, N. P. Nelson, "Report of Southwestern Union Conference.
 " Sept. 7, 1905, N. P. Nelson, "The Work for the Colored Peoples in the Southwestern Union Conference."
 " March 1, 1906, C. N. Woodward.
 (167) REVIEW, Sept. 19, 1907, "Statistical Report for Year Ending Dec. 31, 1906.
 (168) REVIEW, Sept. 17, 1908, Statistical Report.
 (169) REVIEW, Aug. 27, 1908, C. N. Woodward.

Having found the colored work far from self-supporting, the Southern Union Conference Committee appealed to the General Conference Committee to appoint a day in each year throughout the whole country for the raising of funds for the colored work. (170) Accordingly, the General Conference Committee passed the following recommendation at a meeting held at College View, Nebraska, "That the first Sabbath in November be appointed for a collection in all our churches for the colored work throughout the South." (171)

In 1905 the General Conference Committee changed the time of the offering from the first Sabbath in November to the first Sabbath in October. (172)

The first year's offering ran up to nearly \$10,000 but after that year the offering became small for each year until 1908 when many strong appeals were made for money. That year, at the Northern campmeetings, the needs were presented and some campmeetings gave as high as \$2,000 and \$3,000 for Oakwood and for the new sanitarium in Nashville. The offering for that year was distributed to the three union conferences in the South and to the State of Virginia. (173)

We have tried to trace as best we could the Negro work in North America from its infancy. We have seen it develop from less than twenty members in the early nineties to over one thousand in 1908. Many times doubting believers who tired of the repeated calls made for help to carry on the colored work, asked if it paid, if the money being spent was not wasted.

Dear Reader, would you consider it unprofitable? Just think if the work had been dropped, what would have become of this thousand and more souls? Our story does not go beyond 1908 and 1909, but if it did reach to our time, we would find over 8,000 Negro Seventh-day Adventists in America today.

After the work had begun to broaden into practically every part of the country, and a strong ministry developed, the General Conference in session in 1909 created a North American Negro Department to work through its secretary

- (170) REVIEW, Aug. 18, 1904, G. I. Butler, "A Review of the Work in the Southern Union"
 (171) REVIEW, Oct. 13, 1904, A. G. Daniels.
 (172) REVIEW, June 22, 1905, W. A. Speer, "Action of Gen. Conference Committee."
 (173) REVIEW, Aug. 27, 1908, G. I. Butler; Aug. 27, 1908, I. H. Evans.

out of the General Conference headquarters the same as the other departments. The following resolution was adopted:

RESOLVED, that in carrying out the provision of the constitution creating a North American Negro Department of the General Conference, the following be the working basis:

- (A) That the work for the colored people in the Southern and Southwestern Union conferences be organized on a mission basis in each union.
 (B) That a strong effort be made to quickly place the truths of the message before the colored people of the South in the most effective ways, especially by the use of suitable literature, evangelistic work, and mission schools.

A large delegation of colored workers attended this conference. They took an active part in the discussions about the new departments. (174) A secretary for the Department was not chosen at the conference, but the matter was referred to the General Conference Committee.

Here we end our story. We trust that at some future time the story of the development of this work can be continued beyond 1908.

 (174) REVIEW, June, 17, 1909.

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