

**-SLAVERY-
WILL IT BE
REVIVED?**

THE WHITE ESTATE TRUSTEES

Slavery—Will It Be Revived?

Ellen G. White

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About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

Further Links

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A Statement Released by The White Estate Trustees

The widely distributed *Great Controversy*, in the chapter entitled “The Final Warning” forecasts events all of which now “to human wisdom ... seems impossible” but which will become a part of the closing drama “as the restraining Spirit of God shall be withdrawn from men.” Here is one statement:

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 To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments.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

and love are removed.”—[The Great Controversy, 608](#).
(Emphasis supplied)

These words were first published in 1884 and have appeared in all editions of *Great Controversy* published from that day to this. Again in the next chapter entitled “The Time of Trouble” we read further...

“As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains.... *But many of all nations, and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage.*”—[The Great Controversy, 626](#). (Emphasis supplied)

This is what Ellen White saw as scene after scene passed before her in holy vision opening up to her that which was yet to take place.

Again and again through the years she witnessed in vision the crucial scenes connected with the great decision which must be made by all mankind just before the close of probation—the decision whether to serve God or to give allegiance to an apostate power. The Sabbath is the point of issue. The wrath of the dragon is stirred up. The conflict will be severe. Allegiance to God will involve not a few in exile and servitude before God finally delivers His people. [2]

As the apostle John records what God revealed to him of the very last events of earth’s history he writes of “bondmen” and “free men.” He saw slavery in its hideousness. He says:

“And the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the

great day of his wrath is come; and who shall be able to stand?”—[Revelation 6:15-17](#).

As views of the closing work of the gospel passed before Ellen White in the Great Controversy vision of March 14, 1858, she saw that:

“The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them.”—[Early Writings, 278](#).

Some may exclaim, How can this be? We believe that we can best hope to find a correct answer if we keep in mind three points: (1) We cannot pass judgment on prophecies of future events until the time has come for their fulfillment. (2) Views of last day events that were given to John and to Ellen White related to the entire world and there are yet many slaves in the world. (3) In the United States, “that which to human wisdom ... seems impossible will take place when the restraining Spirit of God shall be withdrawn from men” ([The Great Controversy, 608](#)), and at a time when “our country shall repudiate every principle of its constitution as a Protestant and republican government.”—([Testimonies for the Church 5:451](#)).

[3] It may be significant that in the years succeeding the liberation of the slaves in the South, Ellen White was given repeated views of the critical situation which existed in the South and would continue. She saw the animosities stirred by the power of Satan that resided in the hearts of men. She saw, also, that the great adversary would use agitation over the Sabbath question to stir hatreds that could place the colored people in a very difficult position in connection with far-reaching events which would involve many, even beyond the ranks of Sabbath-keepers. She spoke of this in a counsel meeting attended by a “select few” of experienced workers in 1895.

As we began in earnest a concerted effort to reach the colored people, Mrs. White’s prophetic knowledge led her to counsel a course of cautious action. She urged that we avoid anything that would precipitate untoward incidents.

SDA Work Begins With Liberated Slaves

The slaves in the United States were liberated in the 1860's. But it was not until 1895 that Seventh-day Adventists began in any serious way to labor for the colored people. In January of that year, Mrs. White's son, James Edson White, with his missionary boat, "The Morning Star" and with a company of associate workers, all on a self-supporting basis, began work among the colored people in Mississippi. There was a gratifying response. Schools were started, churches were organized and buildings erected. The work conducted by Seventh-day Adventists among the liberated slaves and their children was on its way.

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

The Brethren Seek Counsel

[4] The International Religious Liberty Association gave careful study to this delicate matter. Its recording secretary, A. O. Tait, in Battle Creek, Michigan, directed questions to W. C. White who was laboring in Australia. Undoubtedly Elder Tait had in mind that these questions would be placed before Sister White for her counsel. And this is what took place in November, 1895, near the close of the camp meeting held at Armadale, a suburb of Melbourne. It was in connection with the study of these problems that Mrs. White stated some things which she had not felt at liberty to disclose before. It was at that time that she made the thought-provoking declaration that "Slavery will again be revived in the Southern States; for the spirit of slavery still lives."

The Armadale Council Meeting

Here are some of the pertinent facts regarding the background of this statement.

Those who were present at the November 20 Armadale interview were members of the Australasian Union Conference Committee, and some others. Elder White, the Union president, served as chairman. At the interview, certain letters from America were read, addressed to him and to Elder Colcord. The letters asked questions regarding the imprisonment of Seventh-day Adventists for the breaking of Sunday laws and requested counsel as to the position they should take. Further, what should be taught to the newly converted colored people on this matter, and how should Seventh-day Adventists generally relate themselves to the various situations that were developing?

As Ellen White commented on this, she said:

“Of some of these things I could speak, because at sundry times and in divers places many things have been presented to me.... As my brethren read the selections from letters, I knew what to say to them for this matter has been presented to me again and again.... I have not felt at liberty to write out the matter until now.”—E. G. White [Letter 73, 1895](#).

The light that had been given to Ellen White well in advance, but which she did not feel free to disclose, she now spoke of as the situations were placed before her. It was in this setting that she first spoke of the revival of slavery in the South. A letter from W. C. White to A. O. Tait on November 22, 1895 gives a little glimpse of Ellen White’s sense of the delicateness of the situation and the caution which must be exercised. Remember that it was from Elder Tait, an officer of our International Religious Liberty Association, that the questions had come. From the W. C. White letter, we quote:

[5]

“At the first meeting of our Union Conference, Eld. Colcord presented an interesting report of the workings of our religious liberty department, and at its close he presented numerous questions for the Conference to consider. These were referred to the Executive Committee, and so day before yesterday I called a meeting at which Brethren Daniells, Prescott, Rousseau, Smith, Israel, Colcord, and Dr. (M. G.) Kellogg, and mother, Sr. Burnham, myself and Bro. Caldwell were present. I read the letters which you enclosed to me, and Eld. Colcord read extracts from your letters to him. Then the principles were briefly discussed, but as our brethren seemed most desirous of hearing from mother, she occupied most of the time.

“As you are well aware mother seldom answers such questions directly; but she endeavors to lay down principles and bring forward facts which have been presented to her that will aid us in giving intelligent study to the subject, and in arriving to a correct conclusion.

“Mother told us in this meeting, as she has at other times, lately, that we were all in great danger of bringing on a crisis prematurely and in our efforts to do what seems to us to be logical, and consistent and according to principle, we often overlook the broader principles and the fact that Christ came into the world to save sinners. He came into the world to bring men to the truth. He came into the world not to condemn them, but his desire was that they should receive life, and he worked very cautiously to avoid arousing prejudices that would prevent them from living the truth.

“Christ has committed to us the work of carrying forward the work which he began, and it must be our constant study so to live and so to labor that the truth shall reach the hearts of the people and win them to obedience.

“And in this matter of bringing on the crisis prematurely we are cutting short the work of the third angel’s message. She pointed out some special dangers that

will be experienced in certain localities. She pointed out at considerable length the inconsistency of our dealing with this question of religious liberty in a criticising and combative spirit. She pointed out the fact that our free criticism and denunciation of the acts and laws of the governments, and of the acts and ruling of the judges and of persons in authority accomplished little good in convincing of minds regarding the truth and their duty, and that it will recoil upon us in a prejudice that will prevent many from receiving the truth....

“As regards the work among the colored people, mother said that it had been lately opened to her mind that great caution would be required in our work in the South, because if the laborers in the South shall instruct the colored people that it is their duty to defy Sunday laws, their lack of discretion in carrying out this advice, and the prejudice of the people against them, will result in a state of things that will cost many lives; not only will the colored people themselves be destroyed by secret combinations, but those who have labored among them will be put out of the way, and thus the work which the Lord would have done for this people will be greatly hindered.

“While this instruction and advice was being given by mother, my mind was carried back to what she has told us many times in the past regarding the danger and evils of our making resolutions, laying down laws for our people that they may act logically and in unison. Mother spoke of the importance of leaving many questions to individual decision according to circumstances and the movings of the Spirit of God.

“After reading the above you will not care much for my personal opinion. I think I will send you with this a copy of the questions presented by Eld. Colcord. I tried at the close of our meeting, to bring these forward for specific discussion, but the brethren would not discuss them, saying that the principles had been covered in

[6]

mother's remarks."—W. C. White Letter Book #8, 1895.

Ellen White's Statement in Its Setting

In the interview of November 20 just referred to by W. C. White, questions were asked and Ellen White gave answers. There is a report of this interview in the E. G. White Manuscript Files in a document bearing the number MS 22-a, 1895. ¹ In this report, we find among the questions, this one:

¹The major part of this interview was published by J. E. White in a second printing of *The Southern Work* (See Exhibit A), but the sentence in italics concerning "slavery" in the second paragraph which follows was deleted. See page 132.

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

E. G. White Answer: “If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those who do this, and to pick off those whom they hate. At present Sunday-keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to renounce the Sabbath and to subscribe to Sunday observance *or forfeit their freedom* and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old Sabbath-keepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday.

“Slavery will again be revived in the Southern States; for the spirit of slavery still lives. Therefore it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the Word of God in regard to the Sabbath question, and the sanction of those who have brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently

suffer wrongs, that they may help their fellow men to see the light

of truth.

[7]

“A terrible condition of things is certainly opening before us. According to the light which is given me in regard to the Southern Field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself laboring on Sunday. It would be better to take that day to instruct others in regard to the love of Jesus and true conversion.”—E. G. White *MS 22-a*, 1895.

E. G. White Letter of Counsel to Elder Tait

The same day, November 20, Ellen White addressed a letter to Elder Tait, presenting her carefully prepared answer to the questions which had been placed before her, restating what she had said during the interview and presenting it as her statement of counsel. (See Exhibit B) This letter in its entirety was published in November, 1896 by Elder O. A. Olsen, president of the General Conference, in a pamphlet, *Special Testimonies for Ministers and Workers*, Series A, No. 6.

James Edson White in turn, in 1898, published this in [The Southern Work, 97-108](#) a collection of E. G. White counsels published as an inspiration and guide to those who would work in the South.

This document reveals the concern entertained by Mrs. White that injudicious action on the part of Seventh-day Adventists could lead to a situation where “the colored people everywhere would be placed in a *position of surveillance* and under cruel treatment to the white people that would be *no less than slavery*.” (Exhibit B, page 1)

She counseled: “If the colored people are in any way educated to work on Sunday, there will be unsparing, *merciless oppression* brought upon them” (Exhibit B, page 2). This is as close as she came to making mention of the revival of slavery in the document which she sent out as representing the counsel which should go into the hands of our workers who were meeting the situation. Please turn and read the entire contents of Exhibit B to gain the full perspective.

[8] Copies of the stenographic report of the November 20 interview (Exhibit A) undoubtedly passed into the hands of some of the members of the Union Conference Committee who were present, and a copy found its way into the material which Elder A. W. Spalding assembled for his personal study and the study of Brethren Paulson, Sutherland and Magan about 1915 as a group of counsels from Sister White which would have a bearing on the work in the South.

This rather large grouping of materials, some published and some not published, has in recent months been mimeographed in an unauthorized edition. Its circulation gives rise to some of the questions now being received at the White Estate Office on the point of the revival of slavery.

Connected With Sunday-law Issues

It will be observed that in nearly every case where Sister White alludes to or refers to slavery or surveillance near the close of time, it is in connection with the Sunday-law issues. This was so in 1909 when again she made reference to this matter. She brought in the statement concerning slavery rather incidentally as she discussed the caution which must be exercised when instructing our colored believers in regard to Sunday labor in the South, and warned against rash and precipitous moves. Writing to her son, William C. White, who was then visiting in Nashville, Tennessee at a time when national Sunday bills were being urged upon the United States Congress (See [The Review and Herald, June 24, 1909](#), p. 10), Ellen White declared:

“I am instructed to say to our people throughout the cities of the South, let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed. Satan is doing his best to block the way to the progress of the message. He is putting forth efforts to bring about *the enactment of a Sunday law, which will result in slavery in the Southern field*, and will close the door to the observance of the true Sabbath which God has given to men to keep holy.”—E. G. White [Letter 6, 1909](#). (Emphasis supplied)

This and the other statements from Ellen White’s pen on this point make it clear that whatever takes place in this line will be in connection with the crisis which develops in a Sunday law situation.

How Shall We Use This Knowledge?

[9]

Now the question is, what shall we do with the information this communication contains? Ellen White placed in her books only the general statements which we find in *Great Controversy*. She did not choose to include in her books the blunt statement to the effect that there would be a revival of slavery in the South. Discussing the delicate situation of race relationships in the South and particularly the manner in which new Adventists should conduct themselves, she counseled that “The things which I have been presenting to you will need to be brought out with great care.”² She gave this information to our workers to impress them with the caution with which they should carry on certain lines of work. She advised against an indiscriminate publication of this information.

The prophet, so well aware of human nature and the different frames of mind of those with whom they must deal, faced at times a problem as to what he should disclose in a general manner to the people. Jesus said even to his disciples, “I have yet many things to say unto you, but ye cannot bear them now.” [John 16:12](#).

In 1911, Ellen White wrote

“Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. Every jot and tittle is essential and must appear at an opportune time.”—[Selected Messages 1:57](#).

A knowledge of the fuller truth of some matters as presented in vision to the prophet, although he in turn did not disclose indis-

²As she brought to a close her 1895 letter of counsel to Elder Tait in which she uses the term “surveillance” (Exhibit A), she added this parenthetical sentence before her signature: “(I would not advise that this be published in our papers, but let the workers have it in leaflets, and let them keep their own counsels.)”

criminally all the details, molded the message of counsel he bore. Note this interesting comment concerning the light given in vision to Paul:

“The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul moulded the messages that God gave him to bear to the churches.”—E. G. White [Letter 161, 1903](#).

- [10] We are living in days when an exercise of prudence and great restraint is timely. Shall we be content to handle this matter as guardedly as did Ellen White when she gave this information to some of the leading workers of the church?

Agitation of Matters Relating to the Colored People

Perhaps before closing this communication, we should call attention to the cautions sounded by Ellen White concerning agitation of questions involving the colored people. Her burden of heart was that everyone, white and colored, might relate himself to these very delicate matters in such a manner as to make possible the widest dissemination of the message for this time, and to keep the field in such a condition as to be favorable for the reception of such a message. She sensed that at times there was indiscreet action taken by both the white and colored members of our churches. She wrote of this in 1904 as follows:

“It will be impossible to adjust all matters regarding the color question in accordance with the Lord’s order until those who believe the truth are so closely united with Christ that they are one with Him. Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy.”—E G. White [Letter 105, 1904](#).

May the Lord help all of us to exercise good sanctified common sense and discretion, lest the precious work of God be marred.

Significance of the E. G. White Counsels

[11] As we apprehend the character of the final climax and the forces at work in the past, now, and in the future, we see the Lord guiding His people with infinite wisdom through the Spirit of Prophecy counsels. It is His purpose to keep the door open in the South for the proclamation of the third angel's message to both white and colored, and to guard against premature or illplanned actions which would unleash persecution. There is brought to view a picture of the tumultuous events of the last great hours of the world's history. As we catch glimpses of what is to come, we are to keep matters in their proper perspective. To interpret the predictions relating to these last tumultuous events as applying to normal life would be both inaccurate and misleading. Seventh-day Adventists are to avoid imprudent actions or teachings that will precipitate a crisis and bring a time of trouble before the time appointed. Only as the Spirit of God controls the fully surrendered heart and mind can we safely enter upon the dark and difficult days which are surely before the church. Thank God, the church will emerge, purified and humble, but triumphant.

*Ellen G. White Estate
Washington, D.C.
October 17, 1963*

Exhibit A

[12]

[13]

Words of Precaution Regarding Sunday Labor

The Colored People And The Way To Oppose Error.

On the morning of Nov. 20, 1895, a council meeting was called at the large tent on the Armadale camp-grounds to consider some questions arising from the discussions of our brethren regarding the religious liberty work. The positions recently taken by some of our brethren indicate that there was necessity for a more thorough understanding of the principles which must govern our work.

There were present Brethren W. W. Prescott. A. G. Danielle, W. C. White, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg, W. D. Salisbury, James Smith, and Sisters E. G. White and E. J. Burnham.

Several letters were read with reference to the questions at issue, then Sister White read a letter which she had written to Elder A. T. Jones, in May, 1894, which had been unavoidably withheld until very recently.

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this, Sister White said: "According to the light which has been given to me, when the heavenly intelligences see that men will no longer present the truth in simplicity as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time."

The brethren were invited to discuss the points treated in the letters, but all were desirous of hearing further from Sister White, and she made the following remarks:—

"There is a terrible crisis just before us, through which all must pass, and especially will It come and be felt in_____. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among

the colored people in the Southern States. There is one point that I wish to lay before those who work in the Southern field. Among the colored people, they will have to labor in different lines from those followed in the North. They can not go to the South and present the real facts in reference to Sunday-keeping being the mark of the beast, and encourage the colored people to work on Sunday; for the same spirit that held the colored people in slavery is not dead, but alive today, and ready to spring into activity. The same spirit of oppression is still cherished in the minds of many of the white people of the South, and will reveal itself in cruel deeds, which are the manifestation of their religious zeal. Some will oppose, in every possible way, any action which has a tendency to uplift the colored race, and teach them to be self-supporting.

“When the whites show an inclination to help the colored people, by educating them to help themselves, a certain class of the white people are terribly annoyed. They do not want the colored people to earn an independent living. They want them to work their plantations.

“When the white people try to educate the colored people in the truth, jealousy is aroused, and ministers, both colored and white, will bitterly oppose the truth. The colored ministers think that they know how to preach to their own race better than the white ministers, and they feel that the whites are taking the work out of their hands. By falsehood they will create the most decided opposition. and those among the white people who are opposed to the truth, will help them. and will make it exceedingly hard for the work of the message to advance.

“When the truth is proclaimed in the South. a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised. not to do anything to arouse their prejudice. Otherwise, we may just as well leave the field entirely, for the workers will have all the white people against them. Those who oppose the truth will not work openly, but through secret organizations, and they will seek to hinder the work in every possible way. Our laborers must move in a quiet way, striving to do everything possible to present the truth to the people, remembering that the love of Christ will melt down opposition.

“From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this, but it need not be published in our papers. You must teach these people as you would teach children. Not a word should be spoken to create prejudice, for if by any careless or impulsive speech to the colored people in regard to the whites any prejudice is created in their minds against the whites, or in the minds of the whites against them, the spirit of the enemy will work in the children of disobedience. Thus an opposition will be aroused which will hinder the work of the message, and will endanger the lives of the workers and of believers.

“We are not to make efforts to teach the Southern people to work on Sunday. That which some of our brethren have written upon this point is not based upon right principles. When the practises of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling-blocks in the way of those for whom they labor, and hinder them from accepting the truth. On Sunday there is the very best opportunity for those who are missionaries to bold Sunday schools, and come to the people in the simplest. manner possible, telling them of the love of Jesus for sinners, and educating them in the Scriptures. There are many ways of reaching all classes, both white and black. We are to interest them in the life of Christ from his childhood up to manhood and through his life of ministry to the cross. We can not work in all localities in the same way. We must let the Holy Spirit guide; for men and women can not convince others of the wrong traits of character. While laboring to introduce the truth, we must accommodate ourselves as much as possible to the field, and the circumstances of those for whom we labor.”

[14]

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

“If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another, to persecute those whom they hate. At present Sunday-keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath.

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

³ “It will not do for those who labor among the colored people to preach as boldly and openly as they would be free to do in other places. Even Christ clothed his lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the word of God in regard to the Sabbath question and the sanction of those who brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth.

“A terrible condition of things is certainly opening before us. According to the light which is given me in regard to the Southern field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath. for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself laboring on Sunday. It, would be better to take that day to instruct others in regard to the love of Jesus and true conversion.”

Question: Should the same principles govern our work and our attitude toward the Sunday question in foreign fields where the prejudices of the people are so strong?

“Yes; just the same. The light that I have is that God’s servants should go quietly to work, preaching the grand, precious truths of the Bible,—Christ and Him crucified, His love and infinite sacrifice,—

³(Omitted in this printing) Slavery will again be revived in the Southern States; for the spirit of slavery still lives. Therefore,

showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of the Lord will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. I can hardly describe to you the way in which that has been presented to me. The Lord says in [Revelation 22:16](#): I Jesus have sent mine angel to testify unto you these things in the churches. Have any of you seen this angel? The messengers from heaven are close beside those who stand before the people, holding forth the word of life. In preaching the truth, it is not always best to present those strong points of truth that will arouse prejudice, especially where such strong feelings exist as is felt in the Southern States. The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol, Sunday. A word to the wise is sufficient.

“I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. Refraining from work on Sunday, is not receiving the mark of the beast; and where this will advance the interests of the work, it should be done. We should not go out of our way to work on Sunday.

“After the Sabbath has been sacredly observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the Scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God’s holy day, difficulties will arise, for efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God, and if the opposition and persecution are determinedly kept up, let them heed the words of Christ. ‘When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come.’

“The time has not yet come for us to work as though there were no prejudice. Christ said. ‘Be ye wise as serpents, and harmless as doves.’ If you see that by doing certain things which you have a

perfect right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

- [15] “We have no right to do anything that will obstruct the light which is shining from heaven: yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the truth. The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. Even Christ said to his disciples, ‘I have many things to say unto you, but ye can not bear them now.’ We must not go into a place, open our satchels, show all we have, and tell every thing that we know at once. We must work cautiously, presenting the truth by degrees, as the hearers can bear it, and keeping close to the Word.”

Mrs. E.G. White

From a Private Letter

The following is taken from a private letter to Mr. and Mrs. J. E. White, written June 21, 1899.

Brother—has sent me a letter in regard to his plans for the South, but, I can not encourage such plans. He will calculate to have all things move smoothly. A community to settle in the South in accordance with the plans he has thought would prove a success, would prove a failure. What is the prospect for feeding and clothing this community? Where is the money to be pledged for building homes for families? The outlay would be greater than the income. There would be a gathering of good and bad, there would be the need of men of clear conception, baptized with the Holy Spirit of God, to run such an enterprise. I might present many things that make it objectionable. There can not be any colonizing without Satan stirring up the Southern element to look with suspicion on the Northern people, and the least provocation would awaken up the Southern whites to produce a state of things they do not now imagine.

There must be laborers to the South who possess caution. They must be wise as serpents and harmless as doves. All who engage in this work should be men who have their pens and tongues dipped in the holy oil of [Zechariah 4:11-14](#). An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the fields now in such great need of workers.

It is not ministers who can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be *sent* to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord. Men, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these thing is eloquence. They all need the intelligence that will lead them to learn of Jesus Christ and the simplicity of how to work.

The cultivation of the soil is an excellent arrangement, but it is not by Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christ-like spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There can not be any greater harm done to the Southern colored people than to dilate on the harm and wrong done them by the white Southerners.

There is need of level-headed men and women who love the Lord Jesus, and who will love the colored people for Christ's sake, who have the deepest pity for them. But the methods of _____, are not the methods that will be wise to practise. They can not be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern field. There is a difference among the blacks as there is among the whites. Some possess keen and superior talents, that if the possessor is not made too much of, and is treated from a Bible standpoint, as humble

men to do a Christ-like missionary work, not exalting them, but teaching them religious love, and Christ-like love for the souls of their own colored race, and keep before them that they are not called into the field to labor for the whites, but to learn to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done.

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race, many of them through white teachers, but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddle together,

Exhibit B

[16]

Ellen G. White Letter Of Counsel

Proper Methods of Work in The Southern Field

(E. G. White [Letter 73, 1895](#), addressed to Elder A. O. Tait of Battle Creek, Michigan, Recording Secretary of the International Religious Liberty Association. The entire letter, except the sentence in parentheses just before the signature, was published by Elder O. A. Olsen, President of the General Conference on November 22, 1896, as one of several items in *Special Testimonies for Ministers and Workers* No. 6 (pp. 47-56). It was subsequently reprinted by James Edson White in [The Southern Work, 97-L08](#).—A. L. White)

Armadale, Melbourne, Victoria, Australia

November 20, 1895

Elder A. O. Tait
Battle Creek, Michigan.
Dear Brother

This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. Of some of these subjects I could speak, because at sundry times and in divers places many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the expression of thoughts with the pen. The advice given to our brethren in the Southern field has been diverse; it would bring in confusion.

As my brethren read the selections from letters, I knew what to say to them; for this matter has been presented to me again and again in regard to the Southern field. I have not felt at liberty to write out the matter until now. I will endeavor to make some brief

statements at this time, hoping soon to have an opportunity to speak more clearly and at length.

The light that the Lord has given me at different times has been that the Southern field, where the greatest share of the population of the colored race is, cannot be worked after the same methods as other fields. They are excitable, and outward actions in bodily exercise more than inward piety, compose their religion. Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their State, but all the colored people everywhere would be placed in a position of surveillance, and under cruel treatment by the white people, that would be no less than slavery. They have been treated as chattels, regarded as not much above the dumb animals, to do just as their masters told them to do. This has degraded all their powers, and a different method of labor altogether must be pursued toward them, than where the colored people have had greater advantages of schooling, and have learned to read.

[17] As the colored people have not been educated to read, and have not been uplifted, their religion is more of bodily exercise than inward piety. There cannot be anything like the kind of labor pursued toward them, that is bestowed upon the people whose religion is not outward workings. The Lord will look upon this poor, neglected, down-trodden race with great compassion. Everything of a character to set them in a position of opposition to authorities, as working on Sunday, would cause the colored people great suffering, and cut off the possibility of the white laborers going among them; for the workers that intended to do them good, would be charged with raising insurrections.

I do not want anything of this character to appear, for I know the result. Tell them they need not provoke their neighbors by doing work on Sunday; that this will not prevent them from observing the Sabbath. The Sabbath should not be introduced until they know the first principles of the religion of Jesus Christ. The truth as it is in

Jesus is to be made known little by little, line upon line, and precept upon precept.

Punishment for any offense would be visited unsparingly and unmercifully upon the colored people. Here is a neglected field, rank with corruption, needing to be taught everything; here is a field where medical missionary work can be one of the greatest blessings. In this line the truth may be introduced, but the very first principles of Christianity are to be taught in the A B C. Schools are to be established, having not only children, but fathers and mothers, learning to read.

Teaching the truth is involving great liabilities. It is essential, then, that families should settle in the South, and as missionary workers they can, by precept and example, be a living power. There cannot be much preaching. The least notice possible should be given to the point of what is doing and what is to be done; for it will create suspicion and jealousy in the minds of men, who, with their fathers and grandfathers, have been slaveholders. There has been so little done for the colored people that they are in moral degradation, and are looked upon as slaves to the white population still, although they have been emancipated at terrible cost.

We are to study the situation with great care, for the Lord is our enlightener. The Lord has given men capabilities to exercise, but there is too little deep thinking, and too little earnest praying that the Lord would give wisdom at all times how to work difficult fields. We are under obligation to God, and if we love God, we are in duty bound not only on the general ground of obligation and obedience, to obey the orders of our spiritual Leader, but to save as many souls as we can, to present them as sheaves to Jesus Christ, who gave Himself a living sacrifice to ransom them, and make them free servants of Jesus Christ. There is not to be one word uttered which would stir up the slumbering enmity and hatred of the slaves against discipline and order, or to present before them the injustice that has been done them.

Nothing can be done at first in making the Sabbath question prominent, and if the colored people are in any way educated to work on Sunday, there will be unsparing, merciless oppression brought upon them. Already there has been too much printed in regard to the persecution of the Sabbath-keepers in the Southern States, and

[18] those who are bitter against the law of God, trampling it under their feet, are all the more in earnest to make human laws a power. Their religious prejudice and bigotry would lead them to do any act of violence, verily thinking they were doing God's service; for they are in great error. A blind zeal under false religious theories, is the most violent and merciless. There are many who are stirred up by the representations in our papers, to do just as their neighboring States are doing. All these things give them the appearance of defying the law. In Christ's day, when persecuted in one city, they fled to another. It may be the duty of those persecuted, to locate themselves in another city or another country. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come. The disciple is not above his master, nor the servant above his lord." [Matthew 10:22-24](#).

At present, persecution is not general, but let the Southern element have words come to them of a nature to arouse their excitable disposition, and the whole cause of truth would suffer, and the great missionary field be closed. Let all be warned. Let the instruction be given to this much-oppressed people that the keeping of the Sabbath does not necessitate their working on Sunday; for if they should do this, they would have instigated against them all the powers of the white population who are transgressors of the law of God. Church-members and priests and rulers will combine to organize secret societies to work in their land to whip, imprison, and destroy the lives of the colored race. History will be repeated. Let efforts be made in as silent a manner as possible; but this people need not be told that the observance of Sunday is the mark of the beast until this time shall come. If the Southern people get some of the ideas in their minds of the mark of the beast, they would misconstrue and give, honestly, the most false impression on these subjects, and do strange things.

As many of the people cannot read for themselves, there are plenty of professed leaders who will read the Bible falsely, and make it testify to a lie. Many are working in this line now among those who are poor scholars, and have not a knowledge of the Scriptures. Our publications also will be misread. Things will be read out of

the books that were never there, advocating the most objectionable things. An excitement could be easily worked up against Seventh-day Adventists. The most successful methods are to encourage families who have a missionary spirit, to settle in the Southern States, and work with the people without making any noise.

In such places as the Southern field, there should be established sanitariums. There should be those who believe the truth,—colored servants of God,—under training to do work as medical missionaries under the supervision of white managers; for this combination will be much more successful. The medical missionary workers, co-operating with families who shall make their home in the South, need not think that God will condemn them if they do not work on Sunday; for the Lord understands that every effort must be made not to create prejudice, if the truth finds standing-place in the South. The words of truth cannot go forth with great publicity, but schools should be started by families coming into the South, and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South. Dwell particularly upon the love of God, the righteousness of Christ, and the open treasure-house of God, presenting the truth in clear lines upon personal piety. There will be the bad influence of the white people upon the blacks as there has been in the past. Evil angels will work with their own spirit upon evil men.

Those co-operating with those who work in any place to uplift Jesus and to exalt the law of God, will find to all intents and purposes that they wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, and against spiritual wickedness in high places. [19]

“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.”

Here is our sufficiency. Our defense is in the preparation of the gospel. The Lord will give wisdom to all who ask Him; but let

those who are to work difficult and peculiar fields, study Christ's methods. Let not their own peculiar traits of character be brought into the work; for Satan knows upon just what traits of character to work, that objectionable features may be revealed. These traits of character, received by inheritance or cultivated, are to be cut away from the soul, and the Spirit of Christ is to take possession of the organs of speech, of the mental power, of the physical and moral powers, else when in the midst of important interests, Satan shall work with his masterly power to create a condition of things that will call into active exercise these special traits of character, and will bring defeat just when there should be a victory, and so the cause of God will sustain a loss.

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." We know that the apostle did not sacrifice one jot of principle. He did not allow himself to be led away by the sophistry and maxims of men. He was not to coincide with the suppositions and assurances of men who were teaching for doctrine the commandments of men; because iniquity and transgression were in the ascendancy and advancing, he did not allow his love to wax cold. All zeal and earnestness are to be retained; but at the same time some features of our faith, if expressed, would, by the elements with which you have to deal, arouse prejudice at once.

Paul could be as zealous as any of the most zealous, in his allegiance to the law of God, and show that he was perfectly familiar with the Old Testament Scriptures. He could dwell upon the types and shadows that typified Christ; he could exalt Christ, and tell all about Christ, and His special work in behalf of humanity, and what a field he had to explore. He could advance most precious light upon the prophecies, that they had not seen; and yet he would not offend them. Thus the foundation was laid nicely, that when the time came that their spirits softened, he could say in the language of

John, Behold in Jesus Christ, who was made flesh, and dwelt among us, the Lamb of God, who taketh away the sins of the world.

To the Gentiles, he preached Christ as their only hope of salvation, but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in the most eloquent simplicity he showed that love for all mankind,—Jew and Gentile,—that they might be saved by surrendering their hearts to him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of his working,—adapting His methods to win souls. Had he been abrupt and unskilful in handling the word, he would not have reached either Jew or Gentile. [20]

He led the Gentiles along to view the stupendous truths of the love of God, who spared not His own Son, but delivered Him up for us; and how shall He not, with Him also freely give us all things? The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is shown in peace of them that make peace.” All this may be, and yet not one principle of truth be sacrificed.

(I would not advise that this be published in our papers, but let the workers have it in leaflets, and let them keep their own counsels.)

(Signed) Ellen G. White

Ellen G. White Estate

General Conference

Washington 12, D. C.

October 17, 1963