

LETTER FROM JAMES EDSON WHITE

[The original copy of this letter was found in an attic in an old trunk.]

AUTHENTIC UNABBREVIATED 14 PAGE COPY of a LETTER WRITTEN By ELDER

J. E. WHITE to ELDER A. G. Daniells:

[James Edson White was the second child of James and Ellen White. born July 28. 1849. Life and Teachings of E. G. White, pp. 85.]

April 21. 1921.

Elder A.G. Daniells, Takoma Park, Washington, D. C.

Dear Brother:

When you called at my rooms a short time ago, I had been passing through quite a serious time in my work, and had not been able to prepare as I intended, so that I could present matters as I desired. But I had it in my mind that you were coming in the afternoon, and was trying to prepare for your coming when you came in. In consequence I was not able to do myself justice in what I had to present. In fact the whole interview was a disappointment, for I was unable to present matters as I intended. I am sorry.

But since you were here the situation touched upon at that time has been constantly on my mind. In fact, for several months I have been led to ponder and study the enigma of my work in the South, and then to revert to my present situation and condition.

Previously I seem to have been in a daze regarding these matters. I think my mind was called to their contemplation by a portion of your letter written to me just before you took the steamer for your last trip to Europe. You then wrote, among other things, the statement, "You have confidence", and added that on your return you would take up financial matters with me, or words to that effect.

From that time my Southern work and experience were almost constantly on my mind. And the thought I gave the matter and the earnest prayers I sent up to my heavenly Father, opened more and more the problem that had always been such a wonder and puzzle to me.

But I was seriously troubled because important communications from mother (Mrs. E.G. White) seemed to have mysteriously disappeared, and without them I could not concentrate my mind, or mature my plans as to what position it was possible for me to take in any way whatever. I had little evidence on which to base any statements, except my own memory, and that I realized would count very little at arriving at a working basis from which to come to an understanding.

Then, just prior to my going to the Indianapolis Council, I discovered a forgotten bunch of letters that had not been opened in five years. In the middle of this I ran across two communications from mother which relate to my work in the South, which gave me great help in my study of the situation.

But after reaching Indianapolis, and seeing the trend of the meeting, I could not and dared not open any personal matters at such a time. And in the end I realized that the time was not then ripe for opening the situation.

Then came your letter announcing your coming to the Lake Union Conference gathering at Battle Creek. And then came another providence. While clearing up my storehouse in the rear, I discovered a box of

letters and business papers, and among them found two more communications from mother of the greatest importance to me at just this time. In fact, they are so definite and explicit that there seems little for me to do but send you a set of copies of them. And yet from the standpoint of the field, and my work in the field, I believe it will be necessary for me to present the situation from the standpoint of the work in the field itself. In doing this I ask you to have patience with me, for it represents the most important epoch of my whole life. It will also explain matters which I am sure have not been understood.

But before entering upon this phase of the letter, I want to express to you my heartfelt appreciation for the kindness you have of late manifested towards me, and to the material aid you secured for me nearly a year ago. I was then at the lowest ebb both healthwise and financially that I had experienced for more than twenty years. I shudder when I try to contemplate what my situation would be now if it had not been for the relief you secured for me. Your kindness has been a great comfort to me in my lonely efforts, and the relief you secured for me can never be forgotten. T. M. 356.

And your very kindness encourages me to present to you conditions regarding my going to the South and doing the work I undertook in that field. I am quite certain that I can bring to you data concerning this experience that has never been presented from my standpoint. I hope you will be able to command the time to give to what I shall say a careful unbiased consideration.

I shall send you copies of the communications I have from mother, and shall quote from them from time to time in what I have to present. And now to the real matter in hand:

I believe you will agree with me that seldom has any work presented to the denomination received such insistent and persistent calls and demands for attention, from the voice and pen of my mother, as did the work for the colored people of the South.

But it cannot be said that her interest was aroused because I, her son, was connected with it. Three years before I had thought of undertaking it, she had given voluminous Testimonies to the General Conference, and our people generally, in regard to this field.

By accompanying mail I am sending you a copy of the little book, "The Southern Work", the type of which was set in the printing plant on the "Morning Star", and the printing done on the steam press of the printing office of that steamboat. I will add that the "Gospel Herald" was first issued from this printing office, and for many months was sent out from this floating publishing house.

The first 96 pages of this little book are made up of communications from mother which had been in the hands of Elder Olsen, the President of the Gen. Conference, for three years before I knew they existed, or had had any attention called to the Southern field. I first found these communications in carbon sheets scattered over the floor of freemantler room upstairs in the Review Office at Battle Creek. I was able to collect in this way three full sets of these Testimonies. It was these communications that opened to my mind the Southern Field, and sent me to work for the colored people. Later these communications from mother were printed in the Review at dates given in our little book, "The Southern Work". Voice of Duty. T. M. p. 402.

But mother's efforts for this work did not cease with these communications. They followed us to our fields, and to the best of our ability we molded our work according to the instruction so received. She labored with great earnestness to arouse our denomination to suitable action in the light of the Testimonies she had placed in their hands, but with small results.

As an example of the practically uniform attitude of the General Conference towards the colored work. I will mention a circumstance which occurred while I was at Allegan, superintending the building of the "Morning Star". I one day received a summons to appear before the General Conference Committee,

then in session at Battle Creek. When I came before them I found the sentiment was hostile to our plans. I was asked to outline our plans, and I began by calling attention to the communications from mother which I had found at Review and Herald. That after a study of them. Bro. Palmer and I decided to place ourselves along one of the lines of effort there presented and go to the field in response to these Testimonies.

The President, Elder Olsen, then remarked, "Yes, I have had these Testimonies in my pocket for three years." I was astonished, and asked, "Were those Testimonies, alive with demands for immediate action, placed in your hands to be carried for three years without any heed being given them? We had them less then three days until we had dedicated ourselves to that work, and began preparing for it." We were to meet the Committee the next morning for final decision, but at that time I had been corresponding with mother about the work we were undertaking, and she was not only in harmony with our plans, but also sent from time to time words of cheer and instruction. And that same evening I received a letter from her endorsing our plans unequivocally. Elder Olsen had received a copy of this letter, and when we appeared before the committee they prepared to accept us and grant us Missionary Credentials (I ran across mine the other day, and have it carefully preserved), and that closed the matter.

At Allegan, Michigan, we were then building the steamboat "Morning Star", which was to take us and our home furnishings to the field, and was to become our home and headquarters for the work. This feature was criticized and made sport of by many of our people, as Noah's Ark was in its building. But the Ark saved Noah and his family, and the "Morning Star" was the subject of special mention by the Messenger from Heaven as recorded in quotation in "instruction Regarding the Southern Work", page 3.

"I cannot now write all that was said. The speaker put his arm around Edison White and said": "The Lord laid upon this man the burden to work for the people in the Southern States of America: and he accepted the charge. For years he struggled against innumerable difficulties and discouragements in trying to do this work. He carried on the work by means of a small steamer, on which meetings were held. Thus many heard the truth in its simplicity. He met the people where they were, and the Lord was with him. He was the Lord's mission worker, and some of these who worked with him in managing the boat were converted and in their turn became missionaries, uniting with him in holding meetings. If one soul is worth more than the whole world, what then must these souls be worth"? (The angel's words).

The "Morning Star" fulfilled its mission well, and further. I can enumerate several who accepted Present Truth through the direct influence and agency of the steamboat.

It took us a full year to bring out the "Gospel Primer", build the "Morning Star", and to go the lake canal, and river route of about 1,500 miles to the station assigned us by the General Conference committee, at Vicksburg, Mississippi, which place we reached January 10, 1895.

Our company did not go to the field as wandering stars, nor as "aliens from the commonwealth of Israel." Both Bro. Palmer and I carried Missionary Credentials from the General Conference, and an allowance of \$8.00 per week for each. But no appropriation was made for the inevitable running expense of the work itself. My wife stood by my side in school work and every other feature of our mission, and I assure you the work was not easy for either of us. I do not allow that this \$8.00 per week was salary for our work. It did not meet the simple incidental expenses which we had to bear. It is simply silly to treat this insignificant sum as salary and expense money, for two workers. It was simply a bluff.

And even this insignificant sum was not allowed until we reached the field, and no allowance was made for expenses in moving to the field, or personal transportation. Why were we treated in this niggardly manner?

But more....The "Morning Star" first built had only one cabin deck, with no provision for holding meetings. To meet this necessity, we decided to pitch a tent on the upper deck of the boat. Removable frames were made, and over these, canvas was stretched, thus making a room that would seat about 100 people. We bought folding chairs to seat it, and then, when on a business trip to Battle Creek, I appealed to Elder Evans, Secretary or Treasurer of the General Conference, asking that body to supply the canvas for this steamboat tent. He replied that they would supply the canvas, and "take the cost of it out of the royalty coming to us from the sale of the "Gospel Primer." And it was done that way.

Why?.....We were accredited workers for the Gen. Conference, carrying credentials from that body. But no allowance was made for expenses to the field to which that body appointed us, no allowance was made for the expenses of the work after we reached the field, and the General Conference made us pay for the tent cloth under which to hold meetings.

Question.....Do other missionaries to other fields pay the cost of transportation to their fields of labor? Does the Gen. Conf. make them pay for the tents they need for meetings? Does the Gen. Conf leave them in their regularly appointed fields without provisions for the ordinary expenses of their work? Then does the Conference have agents in these fields to collect the tithes from the converts made, and apply them elsewhere, as was done in our field from the first to the last?

The Testimonies from time to time spoke of this field as very hard to work. Perhaps these things were done to substantiate this statement. They certainly helped.

One special circumstance I will relate;When the "Morning Star" was finished, we ran down the Kalamazoo River to Saugatuck. From there we were towed across Lake Michigan to Chicago. We had gone but a few miles when a severe storm arose, and for fourteen hours we battled to keep the boat afloat, for it was a shallow-hulled, flat-bottomed river boat. Our living deck was continually awash from water breaking over the bow, and running in under the doors. It was a dangerous and thrilling experience all the long night.

Bro. Reed, and old-time Lake Captain, accompanied us to Chicago, and after we had tied up to the pier he came to us as he was leaving the boat, and said. "It was the power of God alone that saved your boat last night". He was deeply affected, and handed us a 10.00 bill as a "thank offering."

A few days after I was called to Battle Creek on business and met Brethren H. W. Kellogg and C. W. Amadon. I told them of our story, and they began at once to arrange for a meeting at the Tabernacle for they wanted me to tell our experience to the Battle Creek people.

Soon Elder L. A. Hoopes, Secretary of the Gen. Conf., heard of it, and immediately called on Br. Kellogg and Amadon, and put the ban of the Gen. Conf on the meeting. His words were "in the name of the General Conference I forbid the meeting."

He was the highest Gen. Conf. official at Battle Creek at the time. This action showed the venomous attitude toward us by officers of the Gen. Conf. even though they had given us Credentials. Question:Would any other Gen. Conf. Missionary, coming from an all-night battle with death have been so treated? And yet it was only a short time earlier that Elder Hoopes had signed the Credentials of Bro. Palmer and myself as Missionaries of the denomination.

The building and fitting up of the "Morning Star" were financed from the sale of "Gospel Primer", and the expenses to our field were met from the same source. But that book was our private property, and was in no way holden for our expenses as missionaries as usually paid by the Conference. And this book became the only barrier between us and the failure of our entire mission.

And yet every possible effort was made by both Review & Herald and Gen. Conf. men to get it away from us. But when they became finally convinced that we would not part with it under any consideration, What next?

They took my father's pamphlet, "Matthew Twenty-four", revised it a little, added a little to it, put in a few stock cuts from the Review & Herald cabinet, and issued it as "His Glorious Appearing", for the purpose of driving "Gospel Primer" out of the field, and that would block our mission to the South. I verily believe that was the underlying object of this effort.

But they had not yet exhausted their resources. In order to more effectually accomplish their ends, they made the commission of their new book 60% to agents, and 70% to Tract Societies. This scale of discount was allowed on no other book issued by the Review & Herald office. The object of all this effort was expressed by leading members of the Gen. Conf Com.: "We've got something new that will kill the "Gospel Primer." And if their effort had succeeded we could not have gone to the field to which we had been appointed by the Gen. Conf. Com. And they had seen to it that should be so. But all the efforts made could not kill the "Gospel Primer."

But our enemies had one more weapon to use against us. After we had been in the field a short time, A. R. Henry informed us that enough of the book had been already issued and that the Review & Herald would not issue it any more. They were at that time issuing the book and handling it themselves, paying us royalty on sales. Bro. Palmer then went to Battle Creek to look after the matter. When everything seems lost to this trickery (for we had an unlimited, written contract with Review & Herald to publish and handle the book, and legally we could have held them to it) Elder Tait, then in charge of the Tract and Missionary Dept. of the denomination, stepped into the branch, took the book into his department, and so we were saved.

Later restitution was made by Review & Herald, forced through by my mother. I mention this as one of the features we had to meet in the early days of our work.

The next weapon used was gossip. It was circulated far and wide that J. E. White was out of harmony with the organization. "He is not working through regular channels."

Please turn to Testimonies entitled "The Southern Work", page 1. beginning of third paragraph. "Mother's guide said to her. 'He will be counted out of line.'" Then turn to page 2, next to last paragraph. "Those who thought themselves wise, said, 'this is Edison White's work, and we do not encourage it.'"

Out of line was I? Not working in regular channels? Who put me there? We went to the field given us by the General Conference. But not a dollar given us to take us to our field. Set to work in that field, but not a dollar provided for the legitimate expenses of the work, only as we used our \$8.00 a week for that purpose.

We brought out "Gospel Primer," and the Lord blessed its sale, and it went by tens of thousands, so that we had money to build our boat, take us to the field, and give us some help after we reached the field. But every trick and scheme that the sharpers of R. & H. and the Gen. [Con.] could devise was put into action to get this book away from us. And when that failed a book of my father's was rehashed and published, and then in the acme of dishonesty, the commission to agents and Tract Societies was boomed to unheard of rates. I can ascribed only maliciousness as the motives for these singular actions and transactions. They stand condemned by the Testimonies already in their hands. Was it a defay?

I was not working regular channels? I was not in harmony with the body? Who put me there? ... The denominational tricksters. I did not seek independent work then or at any other time. Then after doing

the wicked work themselves. I was ostracized by the very men who did it, and labeled "Out of Line". Was this true? Read with me the first paragraph of page 2, of letter to Edison and William White:

"Because those in position of responsibility have for years left the Southern field unworked, notwithstanding the most decided Testimonies urging them to take up this work; because they continue to neglect this field, and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in position of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils, and to attend no camp-meetings nigh nor afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence."

Then read paragraph near bottom of the same page:

"There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern Work has been handled, are working away from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work."

But the end is not yet. I read from page 1 of the Testimony, "Instruction Regarding the Southern Work": "The speaker (the speaking Guide or angel) referred to the continued efforts made by Edison White, and to the counter efforts made to frustrate the work, among these the calling of Brother Palmer from the work, the real purpose of which was to discourage Edison White and to weaken his hands, so that he would be compelled to leave the field."

The sequel proves this statement to be correct. W. O. Palmer was taken from the South, with the expressed understanding that he was to have charge of the Book Sales Department of the Review & Herald office. But when he came he was not given the job as promised, and after fiddling about for some time, he left and took a position with the Good Health Publishing Co.

And the very President of the General Conference who engineered this farce was well entertained on the "Morning Star" at Vicksburg, not long before, and left saying "You have our sympathy, our confidence, and our support." Did we get it? I never knew of any fruit borne from the statement. It was soon after that Bro. Palmer was called North.

And now, after looking the whole proposition over, please consider my problem. If I was "out of line", and not in "regular channels", Who put me there? Did I have a ghost of a chance to be in harmony with anything or anybody?

Was it all a discrimination against me.... against the work we were doing.... or against the vigorous instruction of the Testimonies? Frankly, I think it was all three.... all the way along, for the General trend of the opposition continued clear through until it culminated when I was driven out of the work.

After I had been in the field for some time, I felt that the "Gospel Primer" had reached its highest mark, and that the income from this book could not in the future meet the demands of the work. Further, events indicated that we need not look to denominational channels for its support. I then took my pen, sat down, and began to write books.

In regard to this very feature I will quote from Testimony, "The Southern Work". page 3: "Had there been no other means or ways whereby Edison White could have managed, if it had not been for his

book interest, and the help I have given him in his necessity, utter discouragement would have come on him and he would have had to leave the field. But the Lord said, 'W' I will go before him, and as we look upon the field the results may be seen." But others have complained and sent their spirit of misrepresentation to imbue others, and it has grown to large proportions until one of the missionaries chosen of God was treated in a manner that was not after the principle of, 'Do unto others as you would that they shall do unto you'.

But in this very book line I desire to call attention to a transaction of Elder Evans, when he was at the head of the Review & Herald office at Battle Creek. My book, "Best Stories", had been in the field until its usefulness was seen by those connected with the foreign work in the U.S., and I was asked to issue it in German, Danish-Norwegian, and Swedish. I brought the proposition to the Review & Herald, but they declined to go to the expense of translation and publication in these languages. So I arranged for the translation for which I paid. Then I came to Review & Herald for an estimate on type work and plate making. In the regular way I secured from E. L. Richmond, who had charge of estimating, now connected with the work of E. R. Palmer, an estimate, which I accepted, and the work was done accordingly. When the work was completed, I came to make settlement, but Elder Evers abrogated the contract, and added about 50% to the contract price, amounting some hundreds of dollars on the book on the three languages.

Question: Would Elder Evans attempt such an illegal, dishonest course with an outside patron? It was a strain to risk the money on such an unknown and uncertain venture as in bringing out the book in these three languages, even with the contract price given me. It was something of a facer when I met a rise of not less than 50% when I came to settle. But the Review & Herald had the whiphand over me, as they handled my royalties. notwithstanding my protest, the enlarged bill was entered against me, and taken from my royalties.

At last, the increased demand for advance work, called for larger investments in buildings, etc., and I went to the people for financial assistance, and for a time there was hearty response. For this I was severely censured by men in position of responsibility.

But I did not undertake to go to the people until I had laid all conditions before mother in Australia. And let me here say that in the following instructions from my mother I have ever felt that I was working in the regular channel of our Message, and never since have I seen a reason to change my mind. In a letter from her, dated, Cooranbong, Aug. 14, 1898; after we had been in the field three years, the following instruction came to me: "You ask me what you shall do, in view of the fact that so little help is given to that department of the work in which you are engaged. I would say, Trust it with the Lord. There is a way open for you in regard to securing help for the Southern Field. Appeal to the people. This is the only course you can pursue, under the circumstances. Send no statement of the situation through our religious papers: because it will not be honored. Send direct to the people. God's ways are not to be counterworked by man's ways. There are those who have means, and who will give both large and small sums. Have this money come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass."

As a result means did come. We built the chapel at Yazoo, at Columbus, at Greenville, and established a fine church and school property at Vicksburg, with buildings to accommodate the teachers.

And then regular whirlwind of censure was sent after me and it continues to follow me yet. I was "out of harmony with denominational work" was the cry. I was not "working through regular channels." Who put me there? T. M. pp. 357-8.

Of course, there was no use in my trying to vindicate myself, but it is now time the truth should be known. In a letter from mother from her St. Helena home, in 1902, is the following:

"My Guide said, 'This work will be sowing seed for time and for eternity.' And then the instruction was given, 'The angel of the Lord will go before him. He will be accounted out of line.' But many ought to be out of lines that have been maintained to be the regular routine, and unless they themselves come into line, they will say, 'The temple of the Lord, the temple of the Lord are we. Unless that temple is purified, cleansed, sanctified, God will not give them His presence in the temple of which they boast. The whole world needs to be worked, but not after the present principles. Fear not. Speak encouragingly. I have put it into the hearts of those who will come to the aid of your son. Behold the possessions of the world are Mine. There are no territorial lines; there are no boundaries made. Present to the churches the true state of the long neglected field, the long neglected portion of my vineyard. There are hearts that will be touched and will respond. Call for means to come directly to the workers in the Southern field. I will impress hearts. Say to the workers there, and to the leader, J. E. White, he will be sorely tried, he will be sorely tried, but he must speak cautiously, and silence is eloquence. When there is not heed given to My words, how will they heed or respect his work. Contempt, envy, and a great lack of principle has been the coin that has been laid out with interest; but My words have been neglected and despised."

"I was directed to speak in behalf of the places presented before me, where nothing had been done, unless the field had begun to be worked as it has been. At a latter date I was in great perplexity. This situation was again presented, and the urgency of occupying the field that were presented to me, then being worked under the supervision of God, using Edison White as His agency to open the field. But there were no others that would think of touching that portion of the field, or who would engage in working it. Those who should have rejoiced to see something done were determined to give no recognition to Edison White or the work, because he did not work in regular lines. The regular lines had need to be broken as a potter's vessel is broken, and the men in responsible positions converted hearts, souls, and body."

On the next page I read: "The Lord was doing a work with those engaged in the very portion of the field in which nothing has been done. Those who themselves wise, said, 'That is Edison White's work and we do not encourage it.' Some mistakes were made in placing confidence in man who seems worthy to be trusted, but who were not prepared to do as they would be done by. This is the trial that is to be met in all parts of the field that is to be worked. But the ignoring of a good work, and treating with marked indifference for so long a time the work being done by J. E. White, which God approves, and which bears His endorsement, was treating the Saviour with contempt."

Another circumstance I will mention: As mother was returning, I think from the last General Conference she ever attended at Washington, I met her at the Hinsdale Sanitarium. I had just one moment to address her alone, and I asked her the question, "Mother, is my work for the colored people done?" She replied, "No, for no one in the denomination can reach that people as you can. But what can you do while those men act as they do?"

In this communication I have, so far as possible, used words quoted from mother's Testimonies. These quotations are from four letters, copies of which I enclose to you. These communications had been lost to me for several years. But just before going to Indianapolis last fall, I found two in a package of documents that had been lying under my desk and not opened for more than four years. Then, at the time of the last meeting you attended here. I was making a cleanup in my store room, and found the other two. I am thankful for them, for anything I might say would be useless without them. I have felt that the God I serve led me to find them when I really needed them.

This leads me to ask you a straightforward question: With the prominence, belief and confidence that mother's communications hold with our people, what course would you take, and what position would you adopt, if in any work you were doing you should receive as strong support as I received in just these four communications?

I accept such communications as my chart and compass as to what were the regular channels for me to follow in the work I knew God gave me to do. And I have not changed my mind one iota during the years that have followed.

But there have been not a few, in Washington and elsewhere, who have ignored these Testimonies with the statement. "O, yes, he is Sister White's son, and of course she would speak favorably of his work."

Now, what mother has written comes under two heads. There were some in which she wrote out the instruction given her as in usual Testimonies. There were others where she quotes the very words of the attendant who spoke them to her. These last you will find placed in quotation marks.

First, as to the Testimonies as ordinarily given, will men, [in] Washington, or elsewhere stand up and say that mother faked those Testimonies because I was her son?

Secondly, as to those letters of Testimony where mother quotes the very words of her attendant, and put those words as quoted in quotation marks, as were done in some of the letters I am sending you . . . Will anyone say that mother forged the very words of her heavenly attendant because of her son? If she would do either of those things, the authenticity of her work would be forever broken. And yet today from the pulpit they are quoted as authority in the majority of sermons to our people. And in the Review her words were never quoted as they are at the present time. One false thread would destroy the whole fabric.

I endeavored to follow closely the instruction that came from my mother while I was connected with the colored work. That I made mistakes, goes without saying. But I did work faithfully and conscientiously.

And now I will call attention to the last page of mother's communication, "Instruction Regarding the Southern Work":

"Turning to Edison White the speaker said: 'Stand among brethren as one who can give counsel and receive counsel. Unite with them in the bonds of Christian fellowship, and by hard labor bind up the work.'"

The answer of the General Conference was to send three of its members to Nashville to force me out of the work of the Southern Missionary Society, and to place it into the hands of the General Conference.

Presenting this proposition to the Board of the Southern Missionary Society, we could not feel that it would be right, and probably illegal, to at that time permanently and definitely turn it over as requested. The managing heads of the General Conference had been for years the inveterate and persistent enemies to the work of the Society, and used their influence to block and frustrate our efforts. But probably the greatest objection was the disregard with which the Testimonies concerning this work had been treated by them for years, yes, from the very start of the work. We felt:

First, that we would be recreant to our trust towards those who had contributed to the work, and to whom certificate of stock had been issued, thus making them stockholders in the Corporation of the Southern Missionary Society of Mississippi.

Secondly, considering the reproofs of the Testimonies, iterated and reiterated through the years, and to which little heed had been given by the men in positions of responsibility, we felt that we dared not at that time make the permanent transfer as proposed. But we would lease it for two years.... and upon proposition the arrangement was accepted and settled.

To this method of agreement I received the verbal acknowledgment of my brother, W. C. White. on his visit to my place on his way to the Spring Council. I have also the written acknowledgment of Elder B. W. Spire, who for years was the Secretary of the Southern Missionary Society, and of Elder C. P. Bellman,

now on the editorial staff of the Review & Herald, and who was my successor to the work of the Society when leased to General Conference.

The Testimony stated that I was to "stand among my brethren as one who could give counsel and receive counsel." And to "unite with them in the bonds of Christian fellowship. and by hard labor bind up the work."

But the "work" was taken from me, and given to men who had no field experience in the work. This action was quickly followed by the request that I resign my position as member of the Southern Union Conference Committee, so that the office could be given to another. (T. M. pp. 359-62)

Elder Daniells, when you were in my place last Spring, during the Conference then in session. I called your attention to the fact that no transfer of the work or the property of The Southern Missionary Society had ever been made, except as by a lease of two years. You asked why I had not secured the settlement.

I replied that heretofore I had been brought into a position where it would be absolutely useless for me to undertake a matter of that kind. I had practically given up in hopelessness and despair. I have in this letter in different ways introduced matters that tell things that are reasons, but I will add some more.

By the time the two years had transpired. I was like the cipher before figure 1. But the Testimonies had ever and ever again instructed me my work was to write books and preach the Gospel. Also, I was to stand among my brethren "as one who could give counsel and receive counsel." But during the administration of both Elders Irwin and Mcvagh, I have no memory of ever being called to any counsel of the S. U. Conference Committee, although one of the conference Committee, and I was utterly ignored in the work of the ministry.

Seeing no other channel open. I went across the Cumberland River to a negro settlement and secured the use of a piece of land and put up a frame of wood stretched upon it a lot of tent canvas that was not in use, and with these had quite a commodious tent, all at my own expense. There I preached every Sunday for months, and sometimes in the evenings, and I had good audiences. But the expense of it all to me was just at that time a serious drag, and I came to Elder Mcvagh and told him of the work I was doing, and asked that a small weekly sum from the Southern Missionary Society should be appropriated to help out. He calmly replied that he could not establish such a precedent.

Merciful powers. After establishing that work, giving my time for it for years, and putting thousands of dollars into it.... more than Elder Mcvagh could accumulate in all his lifetime, I Tell that I had become two ciphers before the figure 1. And from that time until recently I have never seen how I could dent the fact of the proposition anywhere. It is only recently that thoughts of the condition seem to have pressed upon me, and the field to open up.

Some years ago, while at Marshall, I felt that I MUST take up the matter, for I felt that it was not understood. But when I undertook to find the copies I had of the Testimonies regarding the situation. I could not find them: but just before I went to the Counsel at Indianapolis I found two, and during the 1st Conference at Battle Creek I found two more. There are others somewhere, but the four I have are a plenty. I realize that it would be useless for me to undertake to present these matters without such Testimonies for reference, and so I have been delayed.

I feel that it was in God's providence that those documents were hidden from me as they were, and then brought to light now, when I feel that I am in a position as never before to make a vindication for my work in the South, but it was "Prevented" I am pretty well acquainted with moves and skillful manipulation that were brought to bear to block any such vindication. And she died with her intention in this line unrealized. It was adroitly and skillfully done.

With all the communication that God has sent on the situation, and with the material I have at command, I have now felt that I must take up the matter and call for justice and rehabilitation. I have the charity to believe that you and other General Conference men have not realized the real situation, nor my grounds for presenting it to you.

And now I want to call your attention to some fundamental principles in regard to the colored work which have been in print from 25 to 30 years. But first I desire to introduce these quotations with some statements as to some actions that were taken in the field.

Not long after the two year lease of the holdings of the Southern Missionary Society, the great calamity which I always feared came to the whole fabric of the work I had sacrificed for a given years of work to build up.

The General Conference turned over the work to the Southern Union Conference. I actually did not know of this transfer until recently, after the time of your last being in Battle Creek. It was the fear of this very debacle that led me to organize the Southern Missionary Society.

As an inevitable consequence the colored work fell into the hands of Elders C. F. Mcvagh and A. J. Haysmer. When they took the work there were about 45 schools and 1,800 pupils. These schools were exerting a tremendous influence in the uplift of the people where established.

Elders Haysmer and Mcvagh went through the field like a forest fire. With few exceptions the entire line of schools were closed. The teachers whom it had required years to educate and train were turned adrift. The road roller was effectually put over the field, and the field was plowed with the plow, salted with salt and stoned with stones.

I shall not attempt to name the work, but it was in direct defiance of the Testimonies. In the little book. "the Southern Work", issued on the "Morning Star", in 1898, 23 years ago, occur the following instruction:

"Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so they may be enabled to read the word of God? We must teach them to read God's word." Southern Work, p. 33, R & H. Dec. 3. 1895.

"In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message." Southern Work. p. 64, R & H. Dec. 3. 1895.

"Small schools should be established in many localities, and teachers who are tender and sympathetic, who can like the Master, be touched by suffering, should be engaged to educate old and young." Southern Work. P. 66. R & H. Dec. 24. 1895.

"The colored people have been left in ignorance, and the minds of many have lost the ability to expand. But many are not satisfied. They hunger for something they have not. Were they educated so that they could read the Bible, they would draw comfort from the plan of salvation as it is revealed in Jesus Christ." Southern Work. P. 67, R & H, Dec. 24, 1895.

"It is not ministers who can preach that are needed so much as men and women who understand how to reach the truth to poor, ignorant, needy, and oppressed people." Southern Work, P. 138; personal communication to J. E. White.

"There is work to be done in opening schools to teach colored people alone, unmixed with whites, and there will be a successful work done in this way." Southern Work, P. 139. June 21. 1899. Personal letter to J. E. White.

It is always with a feeling of sadness that I have contemplated this blow to the educational work among the colored schools that had been built up with such care and at considerable cost. But these men felt perfectly competent to handle the great colored work in their Union Conference, and disdained the counsel with those with years of experience of which they had none. With my experience of more than ten years I could have shown them the right way.... the way God had marked out. I was commissioned by the messenger from heaven to act as "counselor" in that field, but they wanted none of it.

Feeling the burden of this matter, and the wrong that had been done, I brought the matter up to my mother on my last visit to her in California. I wrote out the following questions, and presented them to her, with the simple remark that some were thinking that these instructions applied to the past, but did not apply to the present time:

Schools for the colored people: In the Review & Herald of Sept. 21. 1908, there appeared an article from Mrs. E.G. White. entitled. "The Work Among the Colored People." In this article is the following paragraph: "No line of work will be of more telling advantage to colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established for there is no method of giving this truth to the people so effectual and economical as small schools. This line of work has been especially presented before me. But the work is almost at a standstill for lack of money to provide facilities for training teachers, for building school houses, and for paying the wages of the teachers."

In a letter from the same writer, under date of June 12, 1899, she says: "In places where money has been expended in buildings, and a start has been made. It is the duty of men in responsible positions to give attention to that locality, so that the workers shall be sustained in accomplishing the work designed when the plant was made."

Question: Is this and other instruction you have given upon this subject out of date that it does not now apply?

ANSWER: No, indeed. Its importance will increase more and more as we near the end of time. It must be kept before our people. This should be studiously followed up by those whose hearts are open to the work that ought to be done. This is the duty of men in responsible positions. This is the light that has been given them over and over again. It is not instruction that passes out of existence, but increases in force and intensity, and should move us to carry out the very instruction God has given us. (Signed) Ellen G. White.

I have the original writing of this, typed in her own office, and signed with her own pen. I shall have it photographed, so that I can make as many copies as desired.

Read first quotation of previous page. "No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established, for there is no method of giving this truth to this people so effectual and economical as small schools." I shall see to it that this question is kept alive. There are thousands of small places where such schools would flourish, where the ministers would not go. This matter is going to be something of a pill for somebody to swallow, for I do not intend to let it rest.

Further: In our work, even in the larger places, we found it to advantage to send the school in first, and a church was sure to follow. As to the financial side of the question, we made careful inquiry, and found that the teachers of our mission schools receiving from \$3.50 to \$7.00 per week, were bringing more people into the truth than the same number of well-paid ministers in the North. But evidently no one ever thought that my more than ten years of experience in this work was of a noticeable value to the new men who were given it to destroy.

In the early days of our work the General Conference took some practical interest in our work, and arranged for someone of greater experience to supervise our work, but this was soon discontinued. No friction ever resulted from this.

One time, later, when we were working in Yazoo City. Elders Irwin and Evans made us a visit of about a week. They were given the best stateroom on the second deck of the boat, and were treated as honored guests. But I can call to mind no advice, counsel, comments or suggestions from them regarding our work. They came, they saw, they went.

During their visit we steamed up and took them to the places along the river where we were working, and gave them what information we could as we passed. Just before they left they made up a purse between them and handed me \$7.00 for their week's board. My first inclination was to reject it, but decided I would make no scene, and accepted it. The fuel for that trip cost me \$17.00. The wage of the boat officers as demanded by law was of course more. Our legitimate work was necessarily suspended during the week.

I have wondered many times as to why they came. I suppose, of course, that they came with some plans of propositions to unite forces for the work, and I was ready for any reasonable arrangement. But nothing was proposed. I thought and thought over the anomaly of the things, and in a couple days, as I sat in the cabin of our upper deck, set apart for my wife and myself, the truth regarding their attitude came to me.... that there was no desire of the General Conference to assimilate or cooperate with us. Then I broke down and sobbed like a child. My wife, in our stateroom adjoining was frightened, as I am not given to such spells and ran to me asking, "What is the matter?" And I told her. And another sadness was added to us in our work.

Later we had another visitation from Elder Haskell and wife. Elders Evans and Lane, and I think also Elder Irwin, precisely the same scene was enacted as in the previous visitation, except that no one offered to pay his board, to say nothing of steamboat expense. But I did not cry about it this time.

Question: What was the object of these visitations? No Conference was supporting us, and I had all the bills to pay. It cost money to officer and run a steamboat that is over 100 feet long, with two cabin decks, giving as much room as a ten room house. Was the General Conference too poor to pay the bills they had forced upon me twice?

But I will go no further with my comments, but will refer you to the four communications from mother, which I enclose. The principles are brought out in her communications. I can tell only experiences and details of the work. I also enclose copy of letter to the President of the Southern Union Conference. It speaks for itself.

Respectfully submitted. J. E. White.