

John Harvey Kellogg, Ellen G. White, and Adventism's Philosophy of Race

BY ALEKSANDAR S. SANTRAC

One of the Adventist pioneers and progenitors of the health reform was an active member of the eugenics program in the nineteenth and twentieth-century United States. John Harvey Kellogg (February 26, 1852–December 14, 1943), who himself adopted a number of black children, was outspoken on his beliefs on race. His philosophy of race and establishment of the Race Betterment Foundation in 1906 (a major center of the new eugenics movement in America) appears to be irreconcilable with the general ethical stance of the later Adventist theology of race. This paper¹ seeks first to find and assess evidences for Kellogg's position and then to explore the potential reasons for the incongruity between his philosophy and the "official" position on race in early Adventist theology based primarily on Ellen G. White's testimony. The paper will also draw out some ethical and practical implications for the current Adventist understanding of philosophy/theology of race.

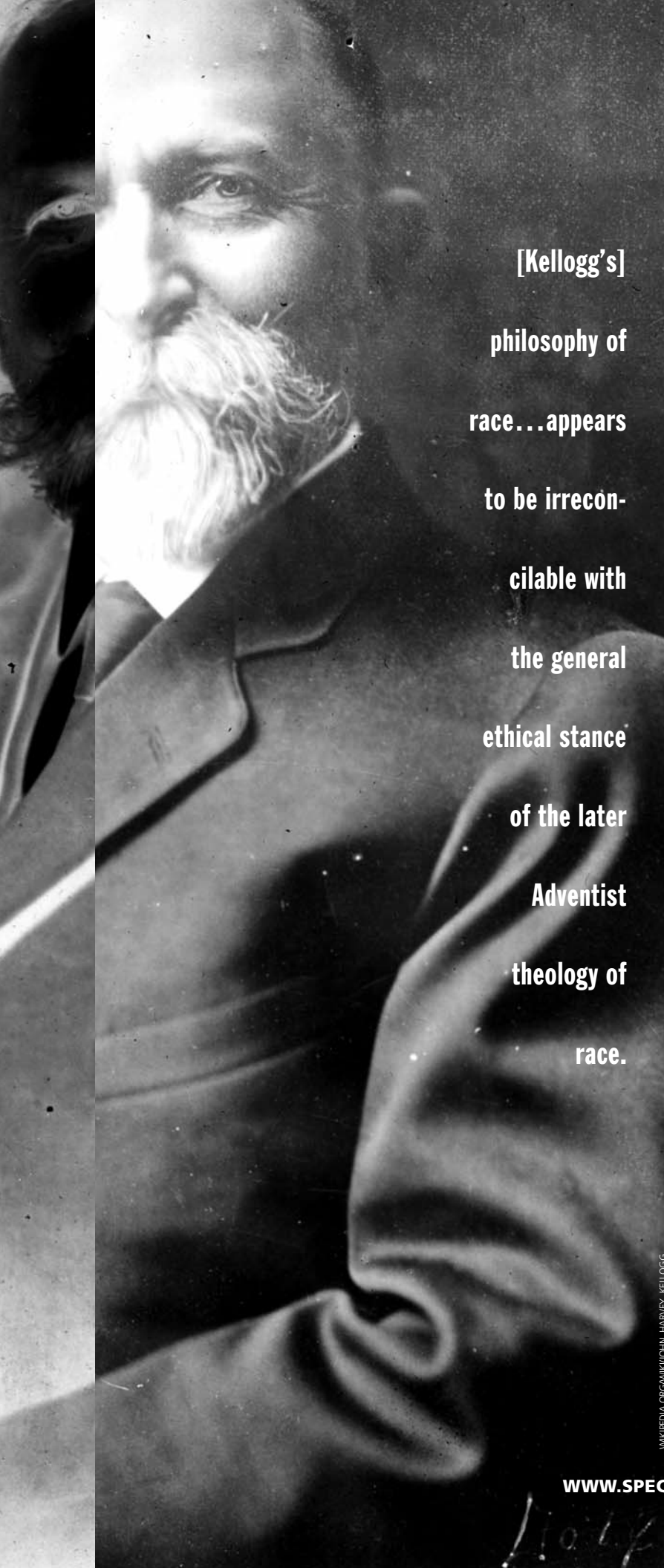
Historical background and Kellogg's views on race

John Harvey Kellogg was a notable American doctor who is best known for his invention of Corn Flakes, the revolutionary American breakfast cereal. He founded a well-known sanitarium, the Western Health Reform Institute (1866) or the Battle Creek Sanitarium (following 1902) using some holistic methods of healing, and he propagated preventive medicine in a time when the majority of the population was ignorant

about the concept. I will not explore Kellogg's biography here² or his odd beliefs in sexless marriage, the vice of masturbation (he epitomized the anti-masturbation mania), pantheistic ideas about God, extreme vegetarianism and his criticism of ministers as meat-eaters, or his practice of eugenic ideas, hydrotherapy and other creative techniques to promote good health. It seems that some of his ideas, mostly presented in his volume *The Plain Facts for the Old and Young*,³ permeated early Adventism,⁴ and strangely his co-workers, including Ellen G. White as family friend and sponsor of his educational career, never found these unbiblical and heterodox ideas harmful or destructive for the early Adventist movement. Only when he published *Living Temple*⁵ in 1903 did some of the leaders and Ellen White fiercely react against what they took to be pantheism, a view that they understood to be in complete contradiction to the biblical view of divinity. This brief overview merely demonstrates the fact that Kellogg was an influential figure in early Adventism with other leaders adapting, sharing, or reacting against his views. With this established, we can turn to investigate his philosophy of race.

Kellogg mentions the expression "negro" about five times in *Plain Facts*. None of these uses are particularly remarkable in the sense of being racist. He speaks about the onset of puberty in Negroes and Creoles. He says that the African race demonstrated "precocity" in this regard. He attributes this to the climate, however, rather than any racial flaw. In one of





[Kellogg's]
philosophy of
race... appears
to be irrecon-
cilable with
the general
ethical stance
of the later
Adventist
theology of
race.

the more notable quotes, he observes: "It has been observed that the children of negro women, even by husbands of *pure negro blood*, are much lighter in color than usual if she has had a child by a white man previously" (italics mine).⁷ Though this statement does not necessarily undermine the humanity of blacks, it speaks about blood in terms of purity which resembles a eugenics distinction.⁸

By far the most important quote on "negroes" in *Plain Facts* is the following one:

*Are not these wholesome lessons for that portion of the human race which professes to represent the accumulated wisdom, intelligence, and refinement of the world? Those who need reproof on this point may reflect that by a continuance of the evil practice they are placing themselves on a plane even below the uncouth negro who haunts the jungles of Southern Africa.*⁹ (emphasis mine)

Obviously Kellogg's statement "uncouth negro" does not mean that all Negroes are uncouth any more than a statement like "old man" would mean all men are old. Nevertheless, he apparently categorized human beings according to their cultural practices with connotations of these practices to race. There are some races that, according to Kellogg, represent "the lowest of those who wear the human form."¹⁰ In the American context of the nineteenth century this expression could allude only to one racial group—Negroes—which was considered "the *inferior* race."¹¹

While there is nothing within the book that denigrates the black race directly, allusions to the inferiority of uncivilized races support Kellogg's overall philosophy of race which is evidenced in his role of the development of a eugenics program. In 1906, together with Irving Fisher and Charles Davenport, Kellogg founded the Race Betterment Foundation, which became a major center of the eugenics movement in America. Kellogg was in favor of racial segregation and believed that sexual relations between immigrants and non-whites would damage the gene pool. What was the purpose of the Race Betterment Foundation according to the first 1914 conference proceedings?

It is fitting, on establishing a new organization, to define

WIKIPEDIA.ORG/WIKI/JOHN_HARVEY_KELLOGG

its objects and explain its methods. As officially announced, the objects of the Conference are two-fold, as follows: 1. To assemble evidence as to the extent to which degenerative tendencies are actively at work in America, and, 2. To promote agencies for race betterment. Giving to the word “degenerative” its ordinary meaning — a loss or impairment of the qualities peculiar to the race — our inquiry and research includes every matter or thing which in any wise, nearly or remotely, affects unfavorably the normal physical development and functional activity of any member of the race. The second object of the Conference — to promote agencies for race betterment — opens a world-wide field for observation, research and practice, for these agencies are innumerable. The term “Race” includes the “Human Family,” “Human Beings as a Class,” “Mankind.” “Betterment” means improvement in its broadest and largest sense.¹²

These aspirations of the society were not far removed from programs like the Nazi eugenics program of 1930s Germany, which was inspired by the US eugenics program especially from California.¹³ In fact, the Nazi eugenics program borrowed many ideas and techniques from the US eugenics program, perhaps even the Race Betterment Foundation.

To strike a sense of balance, Booker T. Washington was present at the Race Betterment conference and claimed that he owed Kellogg his gratitude because Kellogg trained a “colored man” who treated Washington when he was ill. In Kellogg’s presentation “A New Human Race,” direct statements concerning the inferiority of certain races were made. Kellogg quoted Professor Ray Lancaster:

*The traditional history of mankind furnishes us with notable examples of degeneration. High states of civilization have decayed and given place to low and degenerate states. At one time it was a favorite doctrine that the savages were degenerate descendants of the higher and civilized races. This general and sweeping application of the doctrine of degeneration has been proved to be erroneous by careful study of the habits, arts, and beliefs of savages; at the same time there is no doubt that many savage races, as we at present see them, are actually degenerate and descended from ancestors possessed of a relatively elaborate civilization. As such we may cite some of the Indians of Central America, the modern Egyptians, and even the heirs of the great oriental monarchies of pre-Christian times. While the hypothesis of universal degeneration as an explanation of savage races has been justly discarded, it yet appears that degeneration has a very large share in the explanation of the condition of the most barbarous races, such as the Fuegians, the Bushmen, and even the Australians. They exhibit evidence of being descended from ancestors more cultivated than themselves.*¹⁴ (emphasis mine)

Kellogg used this statement to introduce the idea that the present condition of America was not necessarily the result of progress alone. He proposed that the state was just as likely the result of degeneration. He did not use it to make any statements about the “negro” race or any other. His entire speech never directly blamed inherent traits of race to be the problem. He blamed poor attitudes, habits and the lack of interest in progress. The presence of notable black presenters suggested that the purpose of the event was not the segregation or expulsion of any race. Yet the use of expressions like “savage races” or “most barbarous races” might point to the racial inferiority of black races in the nineteenth-century United States.

To sum up, Kellogg’s view of race might be characterized as ambiguous. Considering his context, Kellogg held pretty moderate views of race. His interest in cultural and genetic development did not single out black people. Yet his active participation in the eugenics program eclipsed his overall moderate position.

How different is this view from a “mainstream” Adventist philosophy of race?



Ellen G. White’s views on race

Ellen G. White (1827–1915), the most notable founder of the Seventh-day Adventist Church, expressed her views on race or racial segregation in the context of dealing with an overall redemptive message of Scripture within the nineteenth-century church setting. First of all, her positive view of “negroes” was tied to the context of Church unity, evangelism and mission. She claimed that prejudices towards the blacks had to be

removed in evangelistic efforts and the worship service.^{15 16 17} An observation that the black race was not inherently inferior and that only forces of evil through slavery made them degraded spoke much in that regard.^{18 19} Colored people are precious in the sight of God of heaven and they deserve respect, said Ellen G. White.²⁰ She described the Negro race as “downtrodden” and not inherently inferior. She was constantly calling for action of renewing the unity in Christ between whites and blacks.²¹

This was a trend within her writings when referring to colored people. Her comments in context were far more a criticism of the white man than the black. She claimed that Christians had to make efforts to right the wrongs of historical degradation of the black race and slavery.

Nevertheless, there are a few enigmatic statements in her corpus of writings which may be interpreted as “racial,” or at least ambiguous and unclear. She argues:

*If there were one sin worse than another before Noah’s flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere.*²²

*Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men.*²³

Though it might be possible to finally determine the meaning of these cryptic statements,²⁴ it remains ambiguous and controversial. If the meaning points to amalgamation of men with men and beast with beasts, the puzzling allusion to the “base crime” of this amalgamation remains a mystery. Was Ellen White under the prejudice of the US nineteenth-century “scientific racism” like Kellogg? Can we justify the statement by the common explanation based on the fact of her immature spiritual discerning impacted by the general opinion of the Protestants in the 1860s? Even Uriah Smith, who defended the authenticity of the prophetic gift in Ellen White, understood the statement as it has been

written and confirmed that the results of amalgamation can be seen in “such cases as the wild Bushmen of Africa, some tribes of the Hottentots, and perhaps the Digger Indians of our own country.”²⁵ It is extremely difficult to explain this enigmatic statement to what has become a racially diverse and open denomination today.

The second major controversial statement is the following one:

*God cannot take the slave to heaven, who has been kept in ignorance and degradation, knowing nothing of God, or the Bible, fearing nothing but his master’s lash, and not holding so elevated a position as his master’s brute beasts. But He does the best thing for him that a compassionate God can do. He lets him be as though he had not been.*²⁶

It looks as if this theological reflection contradicts Romans 1:19–20,²⁷ which points to general revelation for every human being, including the “brute slaves.” If ignorant slaves are spiritually unreachable and untouchable, are they really fully human? Will the righteous and loving God judge them as emptied of their sense of divinity,²⁸ and therefore hypothetically “unsaved” after they were degraded and mistreated by other wicked human beings?

There are a few more ambiguous statements, namely that in heaven “there will be no color line; for all will be as white as Christ himself,”²⁹ and that leaders of the southern US should be white.³⁰ These statements may be interpreted contextually,³¹ yet they remain controversial in the context of Ellen White’s overall positive assessment of the inherent abilities and features of blacks as well as their capacity to be the leaders in the work of the Lord, if not deprived from the opportunity to develop and exercise their abilities of thinking and acting.

Kellogg and the Church on racism

By examining the similarities or dissimilarities between John Harvey Kellogg and Ellen G. White on the issue of race, one may conclude that both of them, though not scientific racists at the core, made some ambiguous statements that

**...Allusions
to inferiority
of uncivilized
races support
Kellogg’s
overall
philosophy
of race...**

There are some races that, according to Kellogg, represent “the lowest of those who wear the human form.”

demonstrate that they were under the influence of the nineteenth-century US zeitgeist. Of course, Kellogg went beyond the Church’s general position both of his time and today due to his lifelong commitment to the Society for Betterment of Race and eugenics program. Kellogg’s view of race contradicts the general and overall positive SDA position (especially after he was disfellowshipped in 1907). Yet the fact that he was never openly rebuked by Ellen G. White or any other leader of the SDA movement for his ambiguous views on race gives some evidence that the official position sanctioned by Ellen G. White might have been much closer to some of Kellogg’s views, and thus more controversial than we have thought before.

Ethical implications for contemporary Adventism

Michael James, in his article “Race,” expresses the scholarly consensus amongst contemporary philosophers of race:

*The ambiguities and confusion associated with determining the boundaries of racial categories have over time provoked a widespread scholarly consensus that discrete or essentialist races are socially constructed, not biologically real.*³²

It seems that contemporary Adventism, too, has transcended racial categories based on biological features (essentialism), although of course there still may be a few among us who determine the value or position of individuals on the basis of their biological genes or mere appearances. Early Adventist pioneers seemed to have shared in Kellogg’s views on race. In their context, these views are moderate or even progressive because they do not claim that God created some humans to be “essentially” inferior to others, but that any such inferiorities are the result of what humans have done to one another. This suggests the need to address and undo past wrongs.

Furthermore, due to the historical-social constructions of the past decades or centuries of our collective history, partially influenced by the

ambiguity and uncertainty of Kellogg’s position and some more notable pioneers of the Adventist faith, the Church continues to contribute to racial segregation rooted in certain institutional arrangements. This leads to *unconscious feeling of the necessity for exclusion*. Unintentionally, by certain attitudes and gestures we communicate to specific groups of people that they do not belong to “us.” This is mainly due to institutional inertia or the lack of genuine apostolic love and faith based on the power of the Word of God. The ideal of a brotherhood/sisterhood of men and women is not based on an ideology foreign to Scripture, but is the straightforward result of a Christ-centered experience of love and understanding of his acceptance of every human being. Cultural or ideological limitations cannot become the determining factor in this struggle for contemporary authentic expression of the Church’s perennial faith. ■

Aleksandar S. Santrac, DPhil, PhD is Professor of



Religion, Ethics and Philosophy at the University of the Southern Caribbean in Trinidad, WI. He is also an associate professor of dogmatics

and dogma and church history at North-West University, South Africa as well as a tutor for graduate studies at Greenwich School of Theology, United Kingdom. His full profile can be found at www.aleksandarsantrac.com.

References

1. I want to thank Mr. Kheenan Walkins, my research assistant and a senior student of theology at the University of the Southern Caribbean, for providing some important materials and valuable comments in this research paper. Thank also goes to Dr. Zane Yi, assistant professor at Loma Linda School of Religion, for his reading, editing, and much appreciated comments.
2. See Schwartz, Richard W., *John Harvey Kellogg: Pioneering Health Reformer* (Battle Creek, MI: Review and Herald, 2006).
3. Kellogg, John Harvey, *The Plain Facts for Old and Young* (Burlington, IA: I.F. Segner, 1882).
4. *Plain Facts* has many useful ideas about the balanced development of human being. Nevertheless, some extreme

ideas found its place in early Adventism and even writings of Ellen G. White.

5. Kellogg, John Harvey, *The Living Temple* (Battle Creek, MI: Good Health Publishing Company, 1903).

6. "Certain nationalities and families are marked by the earlier occurrence of puberty than in others. In Jews, the change is commonly a year or two in advance of other nationalities in this country. It also occurs somewhat sooner in negroes and creoles than in white persons, the African race seeming to retain something of the precocity occasioned by the tropical influence of its native clime" (*Plain Facts* 39).

7. Kellogg, *Plain Facts*, 84.

8. Nazis believed that type O blood represented the ideal or pure blood.

9. The context of this quote points to abstinence from sex during pregnancy: "The untutored barbarian, even some of the lowest of those who wear the human form, together with nearly all of the various classes of lower animals, abstain from sexual indulgence during pregnancy." See Kellogg, *Plain Facts*, 129–130.

10. *Ibid.*

11. On June 5, 1873, Sir Francis Galton, distinguished English explorer and cousin of Charles Darwin, wrote in a letter to *The Times*: "My proposal is to make the encouragement of Chinese settlements of Africa a part of our national policy, in the belief that the Chinese immigrants would not only maintain their position, but that they would multiply and their descendants supplant *the inferior Negro race.*" See Galton, Francis, "Letter," *The Times*, (1873).

12. "Notes," *Official Proceedings: Proceedings of the First National Conference on Race Betterment* vol. 1 (Battle Creek, MI: Race Betterment Foundation, 1914), 431–450, last accessed February 18, 2014, http://www.archive.org/stream/proceedingsoffir14nati/proceedingsoffir14nati_djvu.txt.

13. Black, Edwin, "Eugenics and the Nazis – the California connection," *San Francisco Chronicle*, Sunday, November 9, 2003, last accessed February 18, 2014, <http://www.indiavine.org/audarya/ayurveda-health-wellbeing/968389-eugenics-nazis-california-connection.html>.

14. "Notes," 431–450.

15. See White, Ellen G., *Testimonies for the Church*, vol. 9 (Silver Spring, MD: Ellen G. White Estate Inc., 1909), 204: "I am burdened, heavily burdened, for the work among the colored people. The gospel is to be presented to the downtrodden negro race. But great caution will have to be shown in the efforts put forth for the uplifting of this people.

Among the white people in many places there exists a strong prejudice against the negro race. We may desire to ignore this prejudice, but we cannot do it. If we were to act as if this prejudice did not exist we could not get the light before the white people. We must meet the situation as it is and deal with it wisely and intelligently."

16. See *Ibid.*, 204.3: "One of the difficulties attending the work is that many of the white people living where the colored people are numerous are not willing that special efforts should be put forth to uplift them. When they see schools established for them, when they see them being taught to be self-supporting, to follow trades, to provide themselves with comfortable homes instead of continuing to live in hovels, they see the possibility that selfish plans will be interfered with—that they will no longer be able to hire the negro for a mere pittance; and their enmity is aroused. They feel that they are injured and abused. Some act as if slavery had never been abolished. This spirit is growing stronger as the Spirit of God is being withdrawn from the world, and in many places it is impossible now to do that work which could have been done for the colored people in past years."

17. See White, Ellen G. *Manuscript Releases*, vol. 4 (Silver Spring, MD: Ellen G. White Estate Inc.), 8.1: "How little of the spirit of Christ has been manifested in the treatment given to the colored race in this so-called Christian country! The negro's color, the features that tell of his African descent, are a badge of humiliation to the whole race, *because of the prejudice of the white people against them. They are often treated as if it were a disgrace to sit by their side, or even to worship in the same congregation.* There is a large class with white blood in their veins, and bearing in their faces only the slightest traces of African descent, whose lives are embittered by the prejudice against them, being stigmatized as unworthy to associate with the whites, even in the worship of God." (italics mine)

18. See White, Ellen G., *A Place Called Oakwood: Inspired Council*, ed. Benjamin Baker (Hagerstown, MD: Review and Herald Publishing Association, 2007), 36.5: "There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people."

19. See White, Ellen G., *The Southern Work* (Hagerstown, MD: Review and Herald Publishing Association, 1966), 60.3: "The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings.

[Ellen White]

described

the Negro

race as

"downtrodden"

and not

inherently

inferior.

**Was Ellen
White under
the prejudice
of the US
nineteenth-
century
“scientific
racism” like
Kellogg?**

Though he has been successful in degrading and corrupting the black race, many are possessed of decided ability, and if they were blessed with opportunities, they would show more intelligence than do many of their more favored brethren among the white people.”

20. “While at St. Louis a year ago, as I knelt in prayer, these words were presented to me as if written with a pen of fire: ‘All ye are brethren.’ The spirit of God rested upon me in a wonderful manner, and matters were opened to me in regard to the church at St. Louis and in other places. The spirit and words of some in regard to members of the church were an offense to God. They were closing the door of their hearts to Jesus. *Among those in St. Louis who believe the truth there are colored people who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God’s children.* Those who have spoken harshly to them or have despised them have despised the purchase of the blood of Christ, and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor of which they themselves are capable. The color of the skin does not determine character in the heavenly courts.” This was presented by Ellen White on March 21, 1891 to thirty church leaders in connection to the General Conference. She was outspoken and vocal about racial issues and encouraged the church leaders to treat colored people like children of God.

21. *Review and Herald*, Dec 17, 1895, paragraph 5 says: “Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their maker and impartial love to their neighbors. For Christ’s sake, let us do something now. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race, that, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. They have been kept at work in the cotton fields, have been driven before the lash like brute beasts, and their children have received no enviable heritage. Many of the slaves had noble minds; but the fact that their skin was dark, was sufficient reason for the whites to treat them as though they were beasts. When freedom was proclaimed to the captives, a favorable time was given in which to establish schools, and to teach the people to take care of themselves. Much of this kind of work was done by

various denominations, and God honored their work.”

22. White, Ellen G., *Spiritual Gifts* vol. 3 (Silver Spring, MD: Ellen G. White Estate Inc., 1864), 64.

23. White, Ellen G., *Spirit of Prophecy* vol. 1 (Silver Spring, MD: Ellen G. White Estate Inc., 1870), 78.

24. Denis Fortin explains: “This statement, ‘Amalgamation of man and beast,’ occurs only twice in Ellen White’s writings; it was not carried over into *Patriarchs and Prophets*” (1890):

a. Ellen White made this rather cryptic reference only twice in her writings, in 1864 and in 1870, in reference to the Flood, in materials first published in *Spiritual Gifts* vol. 3 and *Spirit of Prophecy* vol. 1.

1. It is interesting—and possibly significant—that she did not perpetuate this curious expression in her later expansion (and most mature writings) on the flood narrative in *Patriarchs and Prophets* (1890).

b. Dr. Robert Brown, a distinguished SDA scientist (who has prepared a compilation of “Statements on Science” under a White Estate commission), was asked to explain these strange expressions in the light of American dictionary usage in the last third of the nineteenth century.

1. He concluded that there is insufficient textual elaboration in her writing to enable us today to determine precisely her meaning then; her meaning and intent are unclear due to the paucity of material.

c. A debate between Dr. Harold Clark, founder of the Pacific Union College biology department, and Dr. Frank Lewis Marsh, longtime biology teacher at Union College and later a member of the Geo-Science Research Institute team, took place on Sept. 8, 1947 near San Francisco, CA. Clark took the position that Ellen White meant “amalgamation between man and animals” with offspring being born as a product of such union. Marsh held, contrarily, that White meant “amalgamation of man with man, and of beast with beast.” (For a report of the debate, see Shigley, Gordon, “Amalgamation of Man and Beast: What Did Ellen White Mean?” *Spectrum* [June 1982], 10–19.)

d. Francis D. Nichol treats the subject in *Ellen G. White and Her Critics*, Chapter 20; the White Estate Document File DF 316 contains helpful resource materials. See also Ellen White’s *Messenger of the Lord*, pages 491–492; Sourcebook, F-1.e. Some have foolishly, most inaccurately, interpreted the “amalgamation” statements to teach that the black race of humans sprang from apes! There is no hint of such an idea in any of her writings, ever!

See also Coon, Roger W., "Ellen G. White and Science: The 'Problem' Statements," Andrews University, last revised May 29, 1996, www.andrews.edu/~fortind/EGWProblemStatements.htm.

25. Smith, Uriah, *The Visions of Mrs. E. G. White, A Manifestation of Spiritual Gifts According to the Scripture* (Battle Creek, MI: Steam Press, 1868), 103–104. Full text: "Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men.' This view was given for the purpose of illustrating the deep corruption and crime into which the race fell, even within a few years after the flood that signal manifestation of God's wrath against human wickedness. There was amalgamation; and the effect is still visible in certain races of men. 'Mark, those excepting the animals upon whom the effects of this work are visible, are called by the vision, 'men.' Now we have ever supposed that anybody that was called a man was considered a human being. The vision speaks of all these classes as races of men; yet in the face of this plain declaration, they foolishly assert that the visions teach that some men are not human beings! But does any one deny the general statement contained in the extract given above? They do not. If they did, they could easily be silenced by a reference to such cases as the wild Bushmen of Africa, some tribes of the Hottentots, and perhaps the Digger Indians of our own country, etc. Moreover, naturalists affirm that the line of demarcation between the human and animal races is lost in confusion. It is impossible, as they affirm, to tell just where the human ends and the animal begins. Can we suppose that this was so ordained of God in the beginning? Rather has not sin marred the boundaries of these two kingdoms?"

26. White, Ellen G., *Early Writings* (Silver Spring, MD: Ellen G. White Estate Inc., 1882), 276.

27. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Romans 1:19–20)

28. Santrac, Aleksandar S., 2009. "Sensus Divinitatis and Mission of the Church" (2009), accessed February 18, 2014: http://dialogue.adventist.org/articles/21_2_santrac_ep.htm.

29. "'The Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things,

and bring all things to your remembrance.' You are the children of God. He has adopted you, and He desires you to form characters here that will give you entrance into the heavenly family. Remembering this, you will be able to bear the trials which you meet here. In heaven there will be no color line; for all will be as white as Christ himself. Let us thank God that we can be members of the royal family."

This statement was made by Ellen White to a church in the colored division in Vicksbery. She gave the address to encourage members because of the racial separation in the Church. There are multiple ways to interpret that quote in isolation. Literally, as a matter of skin color. One could say that she means that the skin of every man would be washed white to be like Christ's. Poetically, she could be contrasting the darkness of racism to the character of Christ.

30. See White, Ellen G., *Testimonies for the Church* vol. 9 (Silver Spring, MD: Ellen G. White Estate Inc., 1885):

"Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders. We are all members of one body and are complete only in Christ Jesus, who will uplift His people from the low level to which sin has degraded them and will place them where they shall be acknowledged in the heavenly courts as laborers together with God."

Ellen White clearly states that white men must lead the colored people. The historical context of that statement, however, sheds some light on the issue. The title of the article is "A call for coloured Laborers." She starts by saying that colored missionaries need to be trained and sent to the south. This statement was originally published in the *Gospel Herald* on April 1, 1905. She was addressing the need for black missionaries in the south to reach the black community. In the same article she states: "Schoolhouses and meeting-houses should be built in different places, and teachers employed. In the small schools established, let colored teachers work for the colored people, under the supervision of well qualified men, who have the spirit of mercy and love. The white and the black teachers should unite in counsel. Then the white teachers are to work for the white people, and the colored teachers for the colored people."

31. See footnote 30.

32. James, Michael, "Race," *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Winter 2012 Edition), accessed February 18, 2014, <http://plato.stanford.edu/archives/win2012/entries/race/>.

**Due to the
historical-social
constructions
of the past
decades of our
collective
history...
the Church
continues
to contribute
to racial
segregation
rooted in
certain
institutional
arrangements.**