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OAKWOOD COLLEGE



*Christian Education
on the Move*



COVER STORY

ADVENTIST EDUCATION— CAN WE AFFORD IT?

As the summer nears its end, schools of America prepare for the commencement of a new academic year during an era when the nation is perplexed with numerous economic woes. Still faced with unbalanced budgets and various other problems just a few weeks away from the beginning of classes, many public school boards are not as optimistic about the future as they have been in previous years. Private and church-related schools face a similar dilemma as many struggle with insufficient finances and an uncertain future due to economic problems faced by their constituencies. The moods of these primary supporters which bear upon the operations and planning of their schools include unemployment (approximately 8 percent in the nation as a whole and as high as 45 percent among black youth), and the severity of inflation. These all add up to a widening gap between income and cost particularly for our black families. When costs continue to push ahead of income, this creates an ever-widening gap which presents a bleak future for those concerned with financing private-school education. Will this economic condition persist?

According to the *Chicago Tribune* of August 3, 1979, a private document prepared within the Carter Administration forecasts a 1.4 percent decline this year in the gross national product; a rise in unemployment to 8.2 percent in 1980, with the inflation rate for the economy as a whole set at 8.8 percent. The entire nation therefore faces a deeper recession than was previously predicted. This kind of future is bound to have a serious effect upon the continued financing of private schools, many of which have had to merge with other systems, sell themselves to the state, or close their doors in recent years.

Seventh-day Adventists currently operate more than 4,600 educational institutions (elementary, secondary, college, and university). In the face of the depressing economic state of the nations and the rising costs of financing private education from the primary grades through the college and university levels, one is tempted to ask, "Can the average family afford Adventist education?"

The McKenzie family, who have relocated in Huntsville, Alabama, in quest of an Adventist education, recently discussed this question with two Oakwood College administrators—Dr. Rosa Banks, Executive Assistant to the President, and Dr. Roy Malcolm, Assistant Academic Dean. The opinions they express here do not necessarily represent the position of the College administration.

Mrs. McKenzie: Why does it cost so much more to attend an Adventist school?

Dr. Malcolm: Beverly, the Adventist Church believes in retaining full control over all of her institutions. For this reason we do not seek state or federal funds for capital improvement as many other schools do. In the absence of this kind of funding, our schools have to rely heavily on church appropriations and tuition in order to survive.

Dr. Banks: Also Beverly, what makes tuition costs rise so rapidly is the dramatic increase in expenditures for facilities, utilities, salaries, and services. Salaries alone account for a tremendous yearly increase in the school's operating budget. And this cost is going to continue to increase as we attempt to recruit the most consecrated, dedicated, and formally trained faculty available.

Mrs. McKenzie: We have a child who will be attending the elementary school and are concerned about the charges. Is there any way the cost can be reduced?

Dr. Malcolm: Yes, cost can be reduced. Normally the local church provides the operating and capital funds for the church school while the conference subsidizes the salaries of the teachers. The Spirit of Prophecy makes it very clear that establishing and maintaining church schools is the responsibility of the local church.

"The church should take in the situation and by their influence and means, seek to bring about this much-desired end. *Let a fund be created by generous contributions for establishment of schools for the advancement of educational work.*" (*Counsels to Parents, Teachers, and Students*, p. 7. Italics supplied.)

Dr. Banks: There's another factor to be considered. Instead of moving to other cities such as Huntsville where we do have all levels of Adventist education available, many families would do well to follow the principles presented by Mrs. White in *Counsels to Parents, Teachers, and Students*, pages 173-174 which states:

"Many families, who, for the purpose of educating their children move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical Christian education."

Mrs. McKenzie: All this sounds great! I certainly will be glad when all our churches are able to follow God's plan regarding the establishment of church schools. Now I have another question. In a year my son will be attending the Academy. Are our academies really doing a satisfactory job of training our youth?

Dr. Banks: Dr. Malcolm, you've been an academy principal, and you are now a college admissions and records officer. Why don't you respond to that question.

Dr. Malcolm: Undoubtedly our academies as a whole do an excellent job. I have had the pleasure of seeing several of our academy graduates complete graduate and professional schools and go on to serve in various areas of the world field of Adventism, in government, in business, and in private enterprises.

Mrs. McKenzie: That satisfies my curiosity about our academies, but it also leads me to another question. My husband plans to enter college; and I, too, would like to improve myself while I am here. But the average yearly cost for 79-80 for Adventist colleges in North America is something like \$4,500. How can we afford this? And what is it going to be like four or five years from now when my son enters college?

Dr. Banks: There is no question about it—the cost will continue to rise higher and higher with inflation and unemployment especially because here tuition and fees represent only about 40 percent of the over-all cost of operation. The other 60 percent is offset by General Conference appropriations and gifts and grants from various other sources such as the UNCF, and more recently from a few private foundations.

Mrs. McKenzie: That's a big surprise to me. You are saying that despite the high rate of tuition, it amounts to only 40 percent of your total annual budget?

Dr. Banks: Correct!

Dr. Malcolm: In addition, it has been determined that more than 60 percent of our students are from families with incomes of \$7,500 or less which is below

the recommended average income for family sustenance. These statistics give ample evidence of the need factors which exist at Oakwood and of the commitment which the institution has made to assist low-income students.

Mrs. McKenzie: So then government aid to the student in the form of BEOG, SEOG, etc. is vital to the operation of the college?

Dr. Banks: Oh, yes, Beverly. Approximately 97 percent of our students receive various forms of financial aid to enable them to meet charges for tuition, fees, room, and board. The financial aid, therefore, is crucial, and the total student financial aid in various forms (loans, work, scholarships, grants) amounts to over 45 percent of the total charges to the students for tuition, fees, room, and board.

Dr. Malcolm: The day will come, though, when our students will not be able to obtain funds as they can now. If such were to happen at present, there would be sharp enrollment decreases and panic at many colleges all over the country.

What more of us need to realize, too, is that foundations are more encouraged to give when they see our alumni doing their part. Let me add this closing statement: When we ask, "can we afford Adventist education"? we are essentially asking—can we afford the Church? In setting forth our philosophy of education the Seventh-day Adventist Board of Higher Education states:

"The Seventh-day Adventist college or university is more than a church-related institution. IT IS THE CHURCH pursuing its teaching mission. Indeed the Church is so dependent upon its educational institutions that it is DOUBTFUL whether it could exist as a significant force without them."

Dr. Banks: This means that the Church must continue to provide trained and dedicated workers to carry the message unto the ends of the earth. Our educational institutions were established for this purpose.

Dr. Malcolm: As long as our schools abide by the principles of education as set forth by the Pen of Inspiration, neither *rising costs* nor any other *national economic crisis* shall cause them to close their doors. They shall stand firm as extensions of the Church whose foundation is JESUS CHRIST, and the "gates of hell shall not prevail against them!"

—R. Banks and
R. Malcolm

THE EDITOR'S DESK



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The next issue of the *North American Regional Voice* will feature EVANGELISM in the Regional Conferences of this division.

We welcome your OPINIONS. Send them to the office of the editor each month.

SUNSET CALENDAR

	September	14	21	28	Oct. 5
Boston, Mass		6:56	6:44	6:31	6:19
New York City		7:05	6:52	6:39	6:27
Buffalo, N.Y.		7:27	7:15	7:04	6:50
Atlanta, Ga.		7:46	7:36	7:27	7:17
Miami, Fla.		7:26	7:19	7:11	7:03
Charlotte, N.C.		7:33	7:22	7:12	7:02
Birmingham, Ala.		6:55	6:46	6:36	6:26
Jackson, Miss.		7:09	6:59	6:50	6:41
Memphis, Tenn.		7:09	6:59	6:49	6:39
Louisville, Ky.		7:53	7:42	7:31	7:20
Detroit, Mich.		7:45	7:33	7:21	7:09
Chicago, Ill.		7:02	6:50	6:38	6:26
South Bend, Indiana		7:57	7:45	7:33	7:21
Minneapolis, Minn.		7:27	7:13	7:00	6:47
St. Louis, Mo.		7:11	7:00	6:49	6:38
Kansas City, Mo.		7:29	7:18	7:06	6:55
Denver, Co.		7:11	6:59	6:48	6:37
Little Rock, Ark.		7:18	7:08	6:58	6:48
Dallas, Texas		7:35	7:26	7:16	7:07
New Orleans, La.		7:07	6:58	6:50	6:41
Albuquerque, N.M.		7:15	7:05	6:55	6:45
Oklahoma City, Okla.		7:30	7:29	7:19	7:09

Add one minute for each 13 miles west; subtract one minute for each 13 miles east.



L. A. Paschal, Editor

PASTOR, PLEASE EXPLAIN TO ME WHY WE NEED REGIONAL UNION CONFERENCES

1. WE NEED REGIONAL UNION CONFERENCES BECAUSE . . .

Union Conferences make decisions that affect our churches, our money that is put in the church, our soul winning, our school children, and the employment of our youth by the denomination. There are 10 white controlled Union Conferences in North America. There are no black controlled Union Conferences. It is necessary that over 110,000 black Adventists who give beyond 21 million dollars in tithes and offerings, have Union Conferences in order to have more control of their role in the denomination.

2. WE NEED REGIONAL UNION CONFERENCES IN ORDER TO BE ABLE TO HELP CHANGE THE POLICY ON HOW MUCH OF OUR MONEY WE CAN USE TO WIN SOULS AND BUILD CHURCHES.

Government statistics show that for every \$1.00 that the white person earns, the black earns only 54¢. Following these figures we conclude that for every \$1.00 that a white Seventh-day Adventist can put in church the black Seventh-day Adventist only puts 54¢. For every \$1.00 that a white Conference has to operate the work, the black conference has only 54¢. Without significant input from black leaders the following financial policy was formulated and has to be adhered to regardless of income status. All Conferences must send these percentages:

General Conference	20%
Union	10%
Sustentation	8%
Misc. Appropriations	5%
Total	43%

After these amounts are taken from the tithe dollar, the white Conference has 57¢ remaining but the black Conference has only 31¢. From what remains salaries and other phases of the work must be paid. If both Conferences paid 20¢ each of what remained for salaries the white Conference would have 34¢ left and the black only 11¢ for other phases of the work. According to 1977 figures, the black Conferences sent away more than 13 million dollars to build up the work for others. From our own money that we sent to the white brethren in the Unions and General Conference, they sent us back 4 million dollars. They kept 2/3 and sent us back 1/3 out of which Oakwood College and Riverside Sanitarium were supported. There are 539 black congregations in North America. Many of these do not have decent churches. Some meet in store fronts, funeral homes, 1st day churches or homes. Surely the financial policy concerning our money needs changing. This is why we need Regional Union Conferences.

3. WE NEED REGIONAL UNION CONFERENCES IN ORDER TO BE ABLE TO CHANGE THE POLICY ON HOW MUCH OF OUR MONEY WE CAN USE TO EDUCATE OUR CHILDREN.

A recent policy made again without significant black input recommends that each Conference spend 18¢ out of every dollar for Christian education. The white Conference can do this and still have 16¢ left from its 34¢. The black Conference cannot put in the 18¢ because it only has 11¢. The black now must decide how to divide that 11¢ between Christian education, soul winning, church buildings and other phases of the work. This is why we need Regional Union Conferences.

4. WE NEED REGIONAL UNION CONFERENCES TO BE ABLE TO HELP CHANGE THE POLICY OF HOW MUCH OF OUR MISSION MONEY WE ARE GOING TO GET BACK FOR HOME MISSIONS.

Another policy made without meaningful black representation is that of the "Comeback." From all the Sabbath School Mission Offerings, 13th Sabbath, Investment, Birthday and Thank Offerings, etc., the General Conference will send

back 14% plus 3%. This is sent to the Union Conference with the instruction that the Union divide it with the Conferences, but give most to the Conference that is putting in most for education. Remember the white Conferences were in a position to put in the required 18¢ for education but the black Conferences could not possibly fit into that policy. Blacks are quite missions minded and we put in a good percentage of our income for these offerings. Why should we be penalized on the education of our children? The facts are these, of the 1,049 elementary schools in the North American Division only 61 are operated by blacks. Of the 87 academies 5 are black controlled. We have only one boarding academy. It should be noted that because of this situation, from 85% to 95% of the students who enter Oakwood College come from non-Seventh-day Adventist schools. Regional Unions will definitely change this picture.

5. WE NEED REGIONAL UNION CONFERENCES TO BE ABLE TO HELP CHANGE A POLICY THAT IS A TYPE OF EXPLOITATION.

The General Conference policy requires all Conferences to pay 8 percent of the tithe into a Sustentation Fund. Our leaders had no serious say-so in this but we have got to abide by it. Last year the eight Regional Conferences paid into this fund well over a million and a half dollars. This is required every year. If just one year's amount was placed on a Certificate of Deposit, it would generate enough interest to pay just about every black sustentation beneficiary for the remainder of his/her life. Only a handful of our workers are retiring each year, yet we are paying millions in sustentation. Consider another fact that is even more startling. Every year from our schools in the vicinity of 100 ministerial students graduate. We can only hire about 25. The rest are left to find other employment. Is there a need for the other 75? Consider these figures. In North America 397 black ministers baptize and pastor 25 percent of the total Seventh-day Adventist membership; 7,558 white pastors take care of 75 percent of the members. Yes, we need all the additional pastors we can get but we don't have the money. Now, doesn't it make more sense to take some of the millions we are putting into sustentation and invest it in our young people finishing our schools? If we get Regional Union

OPINION

Conferences we definitely will hire more of our youth. One other startling fact. Of the 500 plus workers employed by the General Conference in Washington, D.C., approximately 18 are black. Do you see now why we need Regional Union Conferences?

6. FINALLY, WE NEED REGIONAL UNION CONFERENCES BECAUSE IT IS THE RIGHT THING TO DO.

Blacks compose 22 percent of the membership of North America. We pay 14 percent of the tithe. We have less than 1 percent representation on the committee that make policies for North America (NADAC). According to the working policies, 7 members of this committee can meet, make policies, change policies and enforce policies that affect all of us. Would it not be just, honorable, and pleasing to God that at least 2 of these 7 be black Presidents of Union Conferences.

INTEGRATION AND CONSOLIDATION

Integration or consolidation does not offer a solution for the problem. The church only seems to think along this line only in times of crisis.

In 1971, 17 years after the passing of the school desegregation bill by the congress of the United States, the Seventh-day Adventist church still maintained a segregated school system that operated in a number of areas across the land. No effort was made to change the system until the federal government joined with the NAACP in a suit against the Alabama-Mississippi Conference because of an incident that took place in Meridian regarding the school there. Then the church leaders got together and passed a policy to desegregate all of their schools across the land. And this was done because of threats from the government. The government became the 'good Samaritan.'

In 1979, the IRS has revised revenue procedures setting forth guidelines to implement the Service's obligation to limit tax exemption to private schools which operate on a racially nondiscriminatory basis. One of the points mentioned in the IRS statement concerns school systems

that operate on a racially discriminatory basis, such as through the operation of a dual school system based on race.

Now the move is to close black schools and integrate into the white system which will mean (1) a dismissal of the black superintendent, (2) a dismissal of the black principal, (3) a loss of jobs for the black teacher, (4) an additional tax for the black church or conference, (5) an increase in tuition for the black parent and a curbing of the preparation of black leaders to serve the church in the future. Consolidation does not seem to be the solution. Integration is a two-way street. Whites may attend the black owned and operated school just as the system works the other way.

COST OF CHRISTIAN EDUCATION IN THE SYSTEM

It has been stated many times that the Black member earns on an average of .56 cents to the white members 1.00 dollar earned for a job done and this is if he can find employment.

There are 1,132 elementary schools that are operated by the Seventh-day Adventist denomination in the North American Division. Of this number only 66 are operated by the Regional Conferences. This is not by design to be a free loader on our brethren or an unwillingness of the Black church to establish its own school. Funds are very limited. However we still are pushing as hard as we can to open more and more schools in the regional Conferences. This is badly needed for some of the following reasons:

1. When a Black parent enrolls his/her child in a church school owned and operated by one of the nonregional conferences he is immediately classed as a 'non-constituent' student and charged more money. We, at one time, called it a 'black tax.' For example a parent from the Black church in Knoxville, Tennessee enrolled his son in the church school that was operated by the Georgia Cumberland church. He was charged \$1,100.00 per school year as to a charge of \$500.00 for one of the children from that church.

2. Some of the members of the Black church have succumbed to this method of membership 'blackmail' and have placed

their memberships in these churches, but this only brings a talent drain for the black work plus oft times an embittered member who does not know how to cope with the social adjustments that must be made.

3. Sometimes the child is abused by the teachers of the school which places a negative feeling toward the church, the denomination and the Lord for the remainder of his life.

THERE WILL ALWAYS BE A NEED FOR THE SDA CHURCH SCHOOL IN THE INNER CITY

There are still literally millions of Blacks and whites who are not able to move from the cities. These dear souls must be won for the Lord before the end comes. I can think of no better approach to evangelism in this area than through our church school.

There is a great need for the leaders of the Seventh-day Adventist church on all levels—local, union, division and general—to come together and to lay plans as to how better schools and many more schools can be opened in the black community. We must plan in the following areas:

a. Prepared teachers to teach our children.

E. G. White states: 'Well balanced minds and symmetrical characters are required of teachers in every line.' 'Let every teacher who accepts the responsibility to educate the children and youth examine himself, and study critically from cause to effect.'

b. Build some functionally sound school plants. These should be well equipped with whatever is needed to help the teacher to do a more effective job in training the hand, the head and the heart.

c. A suitable plan for finance must be laid whereby the parent can afford to send his/her child and the church can also afford to operate the facility and not get deeply in debt to a point of discouragement and move to close the plant.

d. A well studied plan must be laid whereby all of the children can be taught of the Lord. How can we go to the Father and the child not be with us?

C. E. Dudley
Nashville, TN

READING, WRITING, ARITHMETIC . . .

Our Early Beginnings

By Stephanie D. Johnson

The Emancipation Proclamation signaled the end of slavery and the beginning of the Negro struggle to fit into the American society. Every legal measure was instituted to make the Negro a citizen, he was given the right to vote and to hold public office. The government along with various religious organizations helped this disinherited people. The Freedmen Bureau was established to provide clothing, food, health care, sanitation, education, and to relocate those who were unemployed.

The Baptist, Presbyterians, Episcopalians, and the American Missionary Association were actively involved in the education of the Negro. "Education was promoted so vigorously that by 1867 schools had been set up in "the remotest counties in the confederate states."—John Hope Franklin, *From Slavery to Freedom*, p. 246. By 1869, there were approximately nine thousand five teachers in the South. In 1870, there were nearly two hundred fifty thousand pupils, and forty five thousand schools.

EARLY SDA SCHOOLS

Thirteen years after the Negro was freed, the SDA church delayed in helping the freedmen. Several reasons could be offered: The church was still in its infant stages and its main concern was the stabilizing of the denomination. The denomination had no formal educational society to establish a school among white students. Therefore, no systematic ministry to the Negro was present in the South.

The first known school operated by the church for blacks was found in Texas in 1876. While visiting Texas Elder D. M. Canright came upon a night school being operated three evenings a week by Eddie Capman who taught reading, writing, and arithmetic to the freedmen. Canright describes the night school: "It was held in a little log cabin about 12x14. In this cabin were rude seats with a rough table in the center. On the table was an ordinary lantern for light. Among this people, ranging from Parson Green Medlin, with white locks, down to little children eight or ten years. But the effort is commendable, and many of them do better than could be expected."—*Review and Herald*, 1876.

The following year Mrs. H. M. Van

Slyke established a school for the colored in Ray County, Missouri. Her pupils ranged in age from six to twenty-four, the majority being orphan. She described her students as being anxious to learn.

In that same year in Grand Prairie, Texas, Sarah Clarke taught freedmen in a tent until a school could be built. Later, Sarah and Joseph Clarke moved to Deckman County, Texas and lived in a tent while the freedmen supplied the labor and the building material for a school.

In May of that year, R. M. Kilgore, Superintendent of the Southern field visited the Clarkes and commended them for their self-sacrifice and courage in working among the freedmen. The Clarkes appeared to have good moral courage.

THE GREAT GAP, 1878-1894

By 1878, the Negro status had been reduced to little more than a slave. The courts legally segregated the Negro in every phrase of society. William vs Mississippi disenfranchised the Negro wholesale. Plessy vs Ferguson "separate but equal" doctrine restricted lifestyle of the Negro. Lynching, castration, and other violent acts were inflicted on the Negro at the hands of "law-abiding citizens."

It was at this crisis state that E. G. White spoke in 1891 at the General Conference session concerning the Church's neglect of the "colored" people. She boldly stated, "Sin rests upon us as a church because we have not made greater effort for the salvation of souls among colored people."—*The Southern Work*, p. 15. Mrs. White encouraged self-supporting work in the South. "Not all who labor in this line should depend upon the conference for support."—*ibid.*, p. 17.

The message of Ellen White seemed to have done little to awaken the conscience of the church. Nearly three years passed before James Edson White read his mother's testimony and ventured south to help the Negro.

EDSON WHITE AND THE MORNING STAR

Edson White, publisher and entrepreneur along with his friend W. O. Palmer, decided the Lord had called them down South to work among the "colored" people. With the decision to go down South, Edson White and Palmer met with difficulty—indifference of the

church leaders to their work, and the lack of finance. Both of these problems would remain but Edson would persevere in spite of everything.

In order to finance their project, Edson wrote *The Gospel Primer* which provided the needed capital, taught the freedmen to read, and acquainted them with the Bible. After careful consideration it was decided to build a riverboat, the "MORNING STAR" which would serve as living quarters for the workers, a chapel for religious services, and a school. After all financial arrangements were taken care of Edson and Will received their missionary credentials. They set sail for Mississippi to become the first missionaries ever to enter this territory.

EDSON WHITE IN VICKSBURG, MISSISSIPPI

In January, 1895, the "MORNING STAR" arrived in Vicksburg, Mississippi much to the joy of the "colored" people. It seemed the way had been prepared for Edson White a year ago when Alonzo Parker, an itinerant minister who preached Christian piety using the Bible and the *Bible Readings for the Home Circle* as the source of his message. His preaching proved so revealing that it provoked the people to mob and beat him to death. Before his death, he told the people: "There will come to you people of Vicksburg just one more chance from God. He will send you other messengers, who will have a stricter message to bear than I have borne. And if you refuse to hear them, your fate will be sealed."—Ronald Graybill, *Mission to Black America*, p. 43.

The people welcomed the "MORNING STAR" workers realizing it was a fulfillment of Alonzo Parker's prophecy. Edson immediately set up a night school at Mount Zion Baptist Church. Reading and other basic skills were taught on Sunday, Tuesday, and Thursday followed by a Bible reading or sermon.

On the first night more than a hundred came, young and old, all anxious to learn to read their Bible. Soon twelve classes had to be opened to accommodate all the people. A typical evening class consisted of forty-five minutes of reading and spelling in the *Gospel Primer*, followed by fifteen minutes of hymn singing and thirty minutes of Bible study. The students were

so eager to learn that their teachers found themselves working overtime.

By the end of the summer a new church was built by the company of "colored" Sabbathkeepers, and dedicated by O. A. Olsen, President of the General Conference.

FOUNDING OF OAKWOOD

In the year of Edson White's Mission, the General Conference voted to establish a Manual Training School for "colored" students. A three-man committee was selected who purchased a 350-acre farm for \$6,000 to set up Oakwood Industrial School four miles northwest of Huntsville, Alabama. In November, 1896, the Oakwood Industrial School opened its doors to sixteen students. Today, Oakwood College is a four-year liberal arts college, with an enrollment of nearly thirteen hundred students.

1896: THE YEAR OF GROWTH AND EXPANSION

The second year of Edson White's mission to Mississippi proved to be a year of expansion. The night school established in Vicksburg, Mississippi had grown from twenty-five to one hundred fifty students who eagerly studied grammar, reading, mathematics, and the Bible. Edson organized a small library for his school with books and magazines donated from northern friends.

Edson organized the Southern Missionary Society, a forerunner of the South Central Conference, to oversee the educational, economic, and spiritual needs of the freedmen. Edson also began work on a new book, *The Coming King*, which was destined to be a bestseller, while *Christ Our Saviour* was still selling very rapidly. He refurbished and added the upper deck of the "MORNING STAR."

In May, a plague of smallpox and the "promise of yellow fever" hit Mississippi. By August, Edson and his wife Emma were struck with the fever and returned north to recuperate. Fred Halladay remained and kept the work going until Edson returned.

SCHOOL OPENS IN SOUTH CAROLINA

It seems that Edson White's mission to the South did much to influence self-supporting missionaries to establish schools among the freedmen. A partial boarding and day school was established by three young ladies who felt a special burden for the people in Denmark, South Carolina. Despite the opposition of the townspeople these ladies purchased land

and established a seven grades school. They did much to relieve the public school system that had only one school with one teacher and two hundred students. They taught reading, writing, and arithmetic to the students. They planted and harvested crops to sustain the school. The principal, Miss L. E. Wright, a graduate of Tuskegee Institute hoped to establish an industrial training school. —*Gospel Herald*, August, 1899, p. 89.

EDSON APPROACH TO EDUCATING THE NEGRO

Edson White was greatly influenced by Booker T. Washington's philosophy of educating the Negro. "Mental development alone will not give us what we want, but mental development tied to heart and hand training will be the salvation of the Negro."

Edson not only taught the freedmen to read and write but diversified agriculture which proved too radical to be accepted by the farmers. The "colored" women were taught sewing, cooking, and other practical training. Edson's approach to educating the Negro was creative, innovative, and ahead of its time. That is why Edson's work was looked upon with suspicion among the church and was vehemently opposed by both blacks and whites.

EDSON ENTERS YAZOO CITY

After Edson returned to the south, he immediately set sail for Yazoo City in December, 1897. The first day of his arrival he immediately launched his work, leaving E. W. Carey there until he could return to get the other workers. Two weeks later the "MORNING STAR" made its way to Yazoo City when the links in the chain broke making it impossible for the paddle wheel to turn. After an unsuccessful attempt to repair the boat, they managed to make it to Bliss Landing. Here they found the nearest church was ten miles away, making it impossible for the people to attend church. Also, he found there was no school for the "colored" children. It was here that Edson White held the first church services in Bliss Landing for fifteen years preaching to an integrated audience.

Edson soon established the only school for the freedman. The whites did not like the idea of Edson White teaching the freedmen to read while neglecting their children. The whites became enraged at the idea and stopped the blacks from attending the meetings on the boat. The work at Bliss Landing reached a standstill.

Edson continued his work and went to

Yazoo City where Fred and Ida Halladay had been conducting day and night school in the private homes. Their Bible reading awakened the interest of the people in the Bible and they became determined to read their Bibles.

By 1898, Edson was either in the process of establishing or had established a church and school in Wilsonia, Little Sunflower, Lintonia, Calmar, Vicksburg, Palo Alto, Yazoo City, Isaqueena, at Joe's Walk, and Bruce Landing. In just three years, Edson's work had grown tremendously. His work had an indirect influence on the founding of the Juanita Industrial School.

JUANITA INDUSTRIAL SCHOOL

In March 2, 1898, an industrial school was established in Juanita, Alabama near Sylacauga, Alabama.

Miss Nellie Patchen realized a great need for an industrial school in Juanita, Alabama. With the cooperation of the General Conference and the Medical Missionary Board, they helped to set up an industrial school. Fifteen acres of land were purchased and a "dwelling house" was built. Twelve students enrolled at the school. Industrial training, agriculture, sewing and cooking were taught to the students. It was their dream to make it a boarding school.—*Gospel Herald*, August 1898, p. 31.

MISSION ACCOMPLISHED

Edson White's concern in the southern work was spared no means to create an interest. Edson founded the *Gospel Herald*, a forerunner of the *Message Magazine* to inform the public of the progress that was being made. He tried to establish the Dixie Health Food Company, which would have provided employment for the church members as well as nutritional food for thousands of people.

He influenced P. T. Magan and A. E. Sutherland of Battle Creek College to establish a teachers training school in Mississippi but no suitable location could be found.

Edson was the first man to make a lasting and substantial contribution to the work among the blacks in the South. Long after he retired his work continued. F. R. Rogers, Superintendent of Education could report that fifty schools were operating under the Southern Missionary Society.

Today, in Mississippi the work began by Edson White has been severely reduced to nothing. Of the numerous schools established, only a day school and a home school exist in 1979.

THE CONFERENCES IN ACTION

Central States

CENTRAL STATES HAS VARIED CAMP MEETING PROGRAM

By Charles R. Beeler

Onward Together was the theme of the 1979 camp meeting at Camp Shady Hill near Edwardsville, Kansas. Sherman H. Cox, Central States Conference president, and his staff planned and directed the week-long event. From the keynote service by H. L. Thompson, evangelist, to the closing vesper by Sherman Cox, the program was filled with music, praise, gospel preaching, and practical instruction.

The evening speaker was E. T. Mims, pastor of the Bethel Church in Brooklyn, New York. He concluded his series in the morning worship service on the closing Sabbath. His burden was to present the down-to-earth basics of true Christian living.

One of the highlights of the camp meeting was the ordination to the ministry of Ephraim A. Pembleton, pastor of the Caruthersville, Missouri, church.

E. E. Rogers, professor of biblical languages at Oakwood College, conducted a four-day Bible class, and spoke at the morning service on the opening Sabbath.

A five-day cooking class was conducted by Mrs. Dante Tobias, whose husband is pastor in Topeka, Kansas.

The children's meetings during the week included a regular vacation Bible school program, under the direction of Delores Frye of the Linwood Boulevard church in Kansas City, Missouri. On Sabbath afternoon the VBS graduation program was presented, with children of all age groups participating.

Various choirs and musical groups performed during the session, including the Echoes of Faith chorale from Indianapolis, Indiana, and Walter Arties of the Breath of Life telecast.

The farewell program was an ice cream social on Saturday night after sundown.

VISITORS' DAY AT BETHEL

Visitors' Day was a great success at Bethel Kansas City, Kansas Church under the leadership of our superintendent, Brother A. C. Humphrey. The members were encouraged to invite friends and relatives. Over 80 visitors were present for Sabbath School. Special music and recitations were presented.

Elder G. H. Taylor, Jr. taught the Sabbath School lesson to the entire group. Many of the visitors were so impressed with the lesson study that they plan to come and take part in Sabbath School again.

Brother Earl Mayberry volunteered to give up to 20 silver dollars for the member who brought the most visitors. Sister Theresa Reid received ten silver dollars for having ten adults present.

Special dinner was served and the congregation enjoyed the program for the entire day.

Mazie Mitchell
Press Secretary



Left to right: A. C. Humphrey
Theresa Reid and Earl Mayberry

FALL FEDERATION IS FAST APPROACHING

The Fall Federation will be held in Wichita, Kansas on November 17. The speaker will be Elder T. A. McNealy, an inspirational speaker for the Lord.

The theme will be "They That Wait." Make preparations now to attend our Fall Federation. May this Federation be as inspiring as our Spring Federation.

If you miss this Fall Federation, you will miss a blessing.

Anna M. Slaughter
Central MV Federation
Press Secretary

MARANATHA HELD BAPTISM AT BETHEL

On May 5, Elder V. Lindsay, of Maranatha SDA Church of Kansas City, Kansas with Brother Roosevelt Williams assisting, baptized six (6) young people. The baptism took place at the Bethel SDA Church at 8:00 A.M. Sabbath morning. These six (6) young people are: Stanley Luster, Mattie Slaughter, Alfred Vine, Lisa Slaughter, Leroy Fundren and Quinzell Wooden.

The baptismal class was conducted by Elder V. Lindsay, Roosevelt Williams and Sister Phyllis Meador.

These new converts came through the Youth Week of Prayer conducted by Roosevelt Williams.

Anna M. Slaughter
Press Secretary

CENTRAL MV FEDERATION CHOIR PERFORM AT CAMP MEETING JUNE 15-23

The Lord was really working wonders in this spirit-filled camp meeting. The Central MV Federation Choir was still on the battlefield for the Lord singing praises unto His name. God's presence was felt there.

May the Lord continue to bless each and everyone that participated during the camp meeting and may next year's camp meeting be a success.

May God forever bless our new Central States Conference President, Dr. S. H. Cox and continue to use him to the glory of God.

The Central States Camp Meeting was held at Camp Shady Hill in Edwardsville, Kansas. Each speaker for God was spirit-filled and those that attended the meeting at our campsite were blessed spiritually if their hearts were open to the message from God.

The Bible Class conducted by Elder E. E. Rogers, Professor at Oakwood College was really an inspiration. With God's help, he opened our understanding to the word of God.

Elder E. T. Mims, pastor for the Northeastern Conference spoke at our 7:30 P.M. meeting nightly; he also was an inspiration.

Anna M. Slaughter
Central MV Federation
Press Secretary

PETERSON/WARREN HOLDS CORONATION

February 24th was a busy day for faculty and students of Peterson/Warren School in Detroit. The day was spearheaded by Mrs. Joyce Bone, a member of the faculty.

Students and teachers worked together throughout the day to emphasize Christian Education at its best. The Sabbath services were given to this cause. Sabbath School was conducted by teachers, Mr. Alvin Barnes and Mrs. Ruth Cantrell. The lesson study was conducted by students from grades nine through twelve.

The divine worship service followed with a full 60 voice choir from the Academy and a team of ushers from the middle school. Platform guests included the Principal, Mr. Carlyle Miller, and the School Board Chairman, Mr. Hudie Davis.

The day climaxed with a scholarship fund program held at the Peterson building, wherein students participated in the crowning of Miss Peterson/Warren. Five young ladies from grades eight through twelve were involved. They were judged on wit, talent and poise. The judges voted Deane Phillipotts, a twelfth grader, the title of Miss Peterson/Warren. First and second runners-up were Jacqueline Goree and Alice Wideman respectively.

Secondly, there was a coronation for King and Queen for monies raised in a fund-raising drive. Little Miss Lynette Deloach, a sixth grader, earned the title as Queen and Master Robert Johnson, II, a first grader, earned the title of King. Other royal members were Kenyatta Jones, Princess; Robert Jackson, Prince; and Yolanda Turner, Countess. All the winners received trophies and cash prizes.

The entire program realized over \$1,000.00.

Phenicie Thomas
Communication Secretary

GROWING FAITH

In September of 1977 the prayers of Reid Memorial were truly answered with the opening of a church school. The Ramah school opened with one teacher, Doris Smith, and 25 students in grades 1 through 8.

God blessed the efforts and dedication put forth with the graduation of 2 students, Devious Moore and Jackie Reeves, both honor students.



Lynette Deloach, Elementary Queen.



Robert Johnson, Elementary King.



Deane Phillipotts, Miss Peterson-Warren.

Ramah presented its first annual spring concert and closed the year in the black.

The school opened its doors this year with 26 students in grades 1 through 10 and one additional teacher, Bonnie Reeves. Mrs. Reeves resigned her job as a child behavioral administrator for the state of Illinois because she was determined to have as many of her 5 children in church school as possible.

Recently the Ramah-lites Church School Choir presented their second spring concert. Their singing was a testimony of the good work being done in East St. Louis.

Because of the quality of faith of many of the members, Reginald Barnes, Director of Education, presented a plaque inscribed: To the Reid Memorial Church, In special recognition for their dedication to Christian Education."

The establishment of the Ramah School was a positive step for the church and its young people.

Jayne Byrd
Communication Secretary

CAPITOL CITY HAS RELIGIOUS LIBERTY WEEK

The Capitol City church in Indianapolis is believed to be the first to have celebrated a week of religious liberty. Edith Coleman, Capitol City's Religious Liberty Leader, conceived the idea early this year and formed a committee to see it through to completion. The week was one of celebration and education for both the church and the community.

Mayor William H. Hudnut issued an official proclamation declaring "Religious Liberty Week" and urging everyone to join with Capitol City SDA Church in this grand celebration. Charles Williams, Assistant to the Mayor, presented the proclamation to Mrs. Coleman on Sabbath morning and praised Adventists for their community work and high standards.

The week was begun with the leadership of Elder Harold Lindsey, Lake Region Conference Religious Liberty Director, as he brought the Sabbath morning sermon and conducted an afternoon session on "Present Day Issues of Religious Freedom." Particular emphasis was placed on Adventism and unionism.

The Sunday night speaker was Elder Gordon Engen, Associate Director of the General Conference Religious Liberty Department and Associate Editor of *Liberty Magazine*. He graphically por-



Elder Harold Linsey, Lake Region Religious Liberty Secretary.

trayed the signs of the times being fulfilled daily around the world.

The Tuesday evening speaker was Dr. Jonathan L. Hamrick, Religious Liberty Leader for the Michigan Conference. He brought a wealth of experience from state legislatures and members of the United States Congress. An attorney, he brought an uncommon knowledge of the issues present and before us. Stuart Kenworthy, Director of Operations for Americans United, flew in from Washington to tell of national and international threats to religious liberty. He was the speaker on Tuesday evening and returned on Wednesday. He invited guests from all over Indiana and many came as a result of his invitations.

Our Wednesday evening speaker was Marion County Prosecutor Steven Goldsmith. A very popular political leader, he pledged to use his office to protect religious freedoms and never to deny same. He stated he understands our problems because, being Jewish, he had suffered some losses due to Sabbath observance.

On Friday evening, the church assembled to see a special film on the struggle for religious freedom by John Huss. Pastor Simons preached the concluding Sabbath sermon and Clarence Hodges chaired a panel for the "wrap-up" on Sabbath afternoon.

A special play was also given at MV, portraying scenes from the time of trouble as recorded in the Great Controversy. Jenifer Moseley was director of this tremendous production.

Religious Liberty Week was an outstanding success and all are now looking forward to the next—should the world and freedom last.

Clarence E. Hodges
Correspondent



Clarence Hodges, member of Capital City Church.

J. R. WAGNER SCHOOL HOLDS FIRST GRADUATION

The J. R. Wagner Elementary School held its first 8th grade graduation on June 7, 1979, with four students completing the 8th grade. The commencement address was given by Pastor John Wagner, Jr., brother of the late J. R. Wagner, for whom the school is named. The program was excellently chaired by the school principal, Mrs. Joan Bauer, assisted by the 8th grade sponsor, Miss Delores Rasch. Pastor Raymond Alexander, chairman of the school board, introduced the speaker. Mr. Reginald Barnes, Lake Region Conference Superintendent of Education, gave the charge and diplomas to the graduates.

God has certainly blessed the school during this past year. The church school board and teachers are to be commended for a job well done.

Reginald Barnes

Carolyn Palmer



J. R. Wagner Elementary School Graduates.

WITNESSING AT SHILOH ACADEMY

Recently a story was told that began a number of years ago when Regina Lewis entered kindergarten taught by the late, Loueva Longware.

Regina attended Shiloh through her elementary years. She is now a student at Andrews University. Her mother who was not an Adventist has recently joined a Seventh-day Adventist Church in Milwaukee, Wisconsin.

The pastor of the Milwaukee church wrote a letter thanking the Shiloh Academy for planting the first seed.

Other evidences of soul-winning at Shiloh Academy include the story of Latonya Pouncey. Her mother enrolled Latonya in Shiloh and accepted Bible studies from the classroom teacher. Mrs. Pouncey dropped her daughter at Shiloh each Sabbath and allowed her to be baptized. The mother, however, continued to attend her own church.

Mrs. Pouncey could not get rid of the uneasiness that she felt after learning of the true Sabbath and other truths that her daughter shared each Sabbath. Finally she visited Shiloh with her daughter. As the minister made the appeal, she yielded to the Holy Spirit and accepted the invitation to join the Remnant church. She is now a happy, working member of the church. It all began in a Shiloh Academy classroom. To God be the Glory.

Eight-four percent of the Shiloh student body already belongs to Shiloh and other area Seventh-day Adventist churches. Won't you pray for us as we labor for the rest of our student body to accept Christ as their personal Savior?

CONANT GARDENS HAS GROUND-BREAKING

The Conant Gardens S.D.A. Church ground-breaking and land dedication ceremony was held July 13, 14 and 15 at the building site of Joseph Campau and Conant Avenue, Detroit, Michigan.

The officiating ministers were: Elder Joseph P. Lewis, pastor of Conant Gardens and Elder Robert L. Jones, pastor of Jefferson Avenue.

The guest speaker for Friday, July 13, was Elder Robert Tolson of the Hannah Street S.D.A. Church of Fort Wayne, Indiana. Elder Tolson began his ministry as a layman during which time he founded the Essex S.D.A. Church later named the Jefferson Avenue S.D.A. church.

Sabbath School on July 14 was conducted by Bonnie Jones and Maude Willis with the Sabbath School lesson being conducted by Horace Jones, Lay Activities and Sabbath School Director of the Lake Region Conference.

The Divine Worship message was delivered by R. C. Brown, Executive Secretary of Lake Region Conference. The message was centered around our motto: "United We Build To The Glory of God".

A fellowship luncheon immediately followed the Divine Worship hour.

Further inspiration to build to the glory of God was given in message by Elder Jones at the Sabbath evening service. The message was centered on building not only of bricks and mortar, but the building of ourselves spiritually.

The highlight of the weekend was the land dedication and ground-breaking ceremony on Sunday, July 15. The following platform guests shared the events of the day: Elder R. C. Brown, Elder H. Mattson, of the Metropolitan S.D.A. Church, Bishop S. Thompson, Sr., of the Conant Avenue United Methodist Church, Elder Sandy Dixon, Jr., of the Faith Temple C.M.E. Church, Elder J. D. Parker, pastor of the Burns Ave. S.D.A. Church, Edgar Cliett, Building Chairman, Robert E. Rice and Ervin J. Poke, key personnel of the Nathan Johnson & Associates, Inc., special representatives of the City of Detroit, Arletta Douglas, of the Mayor's Office, and City Council Representatives, Norma Roderick and Herbert McFadden. Special letters of recognition were received from Governor William Milliken and the Lake Union Conference.

Rosie Ratliff & Judith Moore, Communication Secretaries

EDUCATION DAY AT INDEPENDENCE

Herman Davis, pastor, and Carolyn Palmer, Home and School Leader, worked tirelessly in presenting a successful Christian education program at Independence.

The guest speaker was Dr. Ivan Warden of Andrews University. Music was provided by the Harambee Singers and Chapter One also from Andrews.

A donation was presented to Mrs. Palmer by the students from Andrews for the Church school project.

The members of Independence are working hard to begin a church school by September 1979.



Members led by Pathfinders to groundbreaking site.



Pictured left to right: Elder R. L. Jones, Elder J. D. Parker, Elder R. C. Brown, Ex-Sec. of The Lake Region Conference, Elder J. P. Lewis, Mr. Ervin J. Poke of Nathan Johnson and Associates



Groundbreaking Conant Gardens Church

Whatever our positions we are dependent upon God, who holds all destinies in His hands. He has appointed us our work, and endowed us with faculties and means for that work. So long as we surrender the will to God, and trust in His strength and wisdom, we shall be guided in safe paths, to fulfill our appointed part in His great plan.

—Desire of Ages, p. 209

NORTHEASTERN ACADEMY, AN OASIS IN NEW YORK CITY

Upon a hill in the Inwood Section between Park Terrace East and Park Terrace West at 532 West 215th Street sits Northeastern Academy, an oasis in New York City, for youth of the metropolitan area. Here more than 240 students have the privilege of attending a secondary school offering relief from the dreary routines of problem-fraught inner-city schools. Northeastern Academy, a Christian school, offers a fertile, green area in an arid region of concrete and asphalt. A staff of 22 dedicated to the principles and philosophy of Christian education labor daily to save our youth from the perils of the urban environment. These faithful, committed teachers endeavor to assist in developing moral, spiritual, and academic standards which will enable our academy students to withstand the onslaught of society and prepare them for a successful mental, social, economic, and spiritual existence both in this life and the life to come.

The primary purposes of Northeastern Academy are to provide academic training, to bring students in harmony with God, to train them in duties and responsibilities of citizenship, and finally to prepare them for "the joy of service in this world and for the higher service in the

world to come."

School year 1978-79 was a fruitful one for "our oasis on the hill": Enrollment included 73 freshmen, 63 sophomores, 43 juniors, and 58 seniors. We graduated our largest class in the history of the academy (56 graduates). Eight scholarship awards were provided by our friends and well-wishers to encourage our graduates to continue their education.

School organizations: The Student Association, the Photography Club, the Academy Reflections Staff, the Young Ladies and Men of Inspiration, the Language Club, the Choir, and our intramural athletic program kept interest and morale high throughout the school year.

Northeastern Academy can be described as penned by one of our students in an original poem:

Northeastern Academy Means to Me

A chance to learn the word of God
To follow where the saints have trod
A chance to learn of Christian love
To witness power from above.
A chance to live like Jesus did
To change to an adult from a kid
And now to live accordingly
That's what Northeastern Academy
means to me.

A chance to fellowship from day to day
With those who live the Christian way
A chance to learn to deal with problems of
others
How to become unified as sisters and
brothers
A chance to learn to be proud of our
Savior
And not to be ashamed of our religious
behavior
To love Jesus and not ashamed be
That's what Northeastern Academy
means to me.

A chance to be taught by teachers who
care
And know that your teachers, through
God will be fair
A chance to feel Jesus in each class
through prayer
With all heads and hearts bowed, you
feel Him there.
Come one, come all, with Jesus be
Learn why Northeastern means all this
to me.

Loretta Clark

Our objective in New York City is to
make the "Oasis on the Hill"—North-
eastern Academy—accessible to all our
youth.

Edna Lett Williamson
Principal



Graduating Class of Northeastern Academy—1979. Inset: Mrs. Edna Lett Williamson

ORDINATIONS IN NORTHEASTERN

Larry J. Bailey was born in Mississippi, and reared in New York City, where he received his earliest education. Upon graduation from high school, he entered Oakwood College, and later graduated with a Bachelor of Arts in Theology.

In 1974, he accepted the call to pastor in the Northeastern Conference, where his first assignment was that of interim pastor of the Lighthouse Tabernacle church in Brooklyn, New York. Later, he was transferred to the Ephesus Church, where he served as Youth Pastor for two years.

In 1976, he entered Andrews University Theological Seminary to pursue graduate work leading to the Master of Divinity degree. After his return from the seminary in July 1977, Pastor Bailey was appointed to his present pastorate at the Lebanon Church in Laurelton, New York. Under his spirit-filled leadership, the Lebanon congregation has moved into its own church home.

In 1975, Pastor Bailey married the former Diane Best, a Bachelor of Science Nursing degree graduate of Columbia Union College, and they are the parents of a beautiful baby girl, Nicole Chantelle, one year old.



Larry J. Bailey and Family

Clement A. Murray was born in Buffalo, New York, and educated in the Public School system. At the age of 10 he was baptized into the Emmanuel Temple SDA Church and was the only Seventh-day Adventist in his family until his mother and sister joined many years later. He attended Erie Community and Alliance College on a Basketball Scholarship.

He finally answered the call of the Lord and attended and graduated from

Oakwood College with degrees in Theology and Behavioral Sciences. Upon entering the work, he was assigned to the Stamford, Conn. Church and was later the associate and interim pastor of the Bethel SDA Church in Brooklyn, New York.

In 1976 he attended Andrews University to begin work on his Master of Divinity Degree, and in August 1977 after leaving Andrews he was assigned to the Ebenezer SDA Church in Freeport, New York where he is presently pastoring.

Pastor Murray is not yet married.



Clement A. Murray

They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth for ever.

—Psalm 125:1



David Coleman and Family

David Coleman is the son of Mr. and Mrs. Alphonso Williams. Born in the Bronx, New York, he spent most of his formative years in the Ephesus Church residing there with his grandparents. After completing High School, he spent four years in the United States Air Force including a year's tour of duty in Vietnam. He was honorably discharged in 1970.

Pastor Coleman attended Atlantic Union College in South Lancaster, Massachusetts from 1971-1973 and graduated Magna Cum Laude from Oakwood College in 1974 with a B.A. in Theology, and minor in Biblical languages and history.

After internship in the district of New London, Connecticut and Providence, Rhode Island, he attended Andrews University for one year in pursuit of a Pastoral Counseling Degree which he is currently continuing to pursue at the Foundation for Religion and Mental Health at Briarcliff, New York, in conjunction with New York Theological Seminary.

He now pastors the Sharon and Spring Valley churches. Under his pastorate, the Sharon congregation has purchased a new church; and plans are under way for a church home in Spring Valley.

In 1969 he married the former Paulette Yvonne Brummell, a graduate of Mildred Elley Secretarial School, Albany, New York, and a former student of Oakwood College. Their two little girls are: Kristin Denise, 5; and Kimberley Dyanne, 3.



Arnaldo Gonzalez and Family



John B. Harris and Family

Arnaldo Gonzalez, presently the pastor of the Hispanic Maranatha district in Hartford, Connecticut, is the son of Mr. and Mrs. Cleofe Gonzalez, born in Naguabo, Puerto Rico. He grew up in Gurabo, Puerto Rico where he completed the first eight years of elementary education. After the death of his mother, he came to New York City to live with his aunt, and it was here that he completed his High School education, and accepted Christ as his personal Saviour at the age of 18.

Pastor Gonzalez attended Andrews University from 1963-1964, and graduated from Antillian College in Mayaguez, Puerto Rico in 1970. He accepted a call from the East Puerto Rico Conference in 1970 to be an evangelist. His first district was Villa Palmeras, Hato Rey, Las Monjas in San Turce, Puerto Rico. While working for the East Conference, he pastored two other districts, until he accepted a call to the Northeastern Conference in September 1976.

His first assignment in Northeastern was to the Hispanic mission in Jamaica and the Knickerbocker mission in Brooklyn. Because of his leadership, the Jamaica mission has now been organized into a church.

In 1963 Pastor Gonzalez married the former Mary Perez, who is also a native of Puerto Rico. She has served as a school teacher in the Greater New York Conference, and in Puerto Rico, where for two years she also headed the Community Services department of the East Conference. The Gonzalezes are the parents of four children: Adalia Marie, 14; Clarisa Dimar, 12; Karen Arizai, 10; and Arnaldo Efrain, 2.

John Bernard Harris, pastor of the First Church, White Plains, New York, is a native of Baltimore, Maryland. A third generation Seventh-day Adventist, he received his early education from the Baltimore SDA Academy and the Frederick Douglass High School.

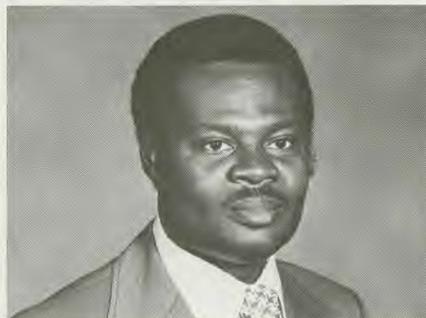
Pastor Harris began his public ministry in the Linden Boulevard Church where he served as first elder for six years, and held other positions of church leadership.

He received his ministerial training at Oakwood College and Southern University, and holds the B.A. degree.

He began his formal pastorate at the old Ephesus Mission which he later organized into what is now Zion Temple in New York City. A very successful evangelistic crusade was conducted during his tenure at this Harlem based church, and many souls were baptized as a result.

Pastor Harris was called to the First Church of White Plains in November of 1976.

He is married to the former Olive Elaine Chambers of Jamaica, West Indies. The HARRISES have two sons: Gregory Paul, 12; and Matthew Charles, 10.



Pastor Samuel Sampson

FRENCH CRUSADE HELD IN BOSTON

Elisee Bastien, an evangelist from Haiti, baptized thirty people in connection with a crusade held at Temple Salem in Boston during the month of June.

A warm welcome was given the new members on the following Sabbath morning and a dinner was given in their honor after the service.

Elder Bastien is now conducting a crusade in Medford, Massachusetts from July 29 to September 2. May the Lord richly bless the crusade.

Gerard Laurent
Communication Secretary

PASTOR SAMUEL SAMPSON

Pastor Sampson, Pastor of the South Brooklyn S.D.A Church, graduated from Atlantic Union College in May 1976 with a B.A. Degree in Theology. In September 1976, he enrolled in the New York Theological Seminary and graduated in May 1977 with his M.P.S. (Master of Professional Studies in Parish Ministry) Degree. This prepared him for dealing with all aspects of church ministry. He enjoyed best his courses on ministry to the bereaved and the terminally ill.

Pastor Sampson plans to pursue further studies in Pastoral Counseling this September. Upon completion of these studies he will receive his S.T.M. (Master of Sacred Theology) Degree.

Ask Pastor Sampson how he feels—this is what he says: "For the first time in my life I feel caught up with myself."

One Thousand in a Day

CAMPMEETING AND TRIENNIAL SESSION

One thousand a day in 1979 was the inspired byword as President R. L. Woodfork set the stage on the evening of June 7th.

Apart from the usual soul-searching, fiery and heart-warming sermons delivered at camp meeting by local and guest preachers, three outstanding workshops were also conducted. Dr. Williams Coopwood of MeHarry Medical School as an eminent psychiatrist was greatly qualified to help people to understand the relationship of Mental Health to physical well-being.

Miss Ella Stoneburner of the Health Department of the General Conference concentrated on nutrition. A large number of people of both sexes actively participated in learning experiences on how to make nutritious meals more attractive and palatable. She was assisted by her sister, Edna Stoneburner. Elder George Timpson, the Conference Health Director; Mrs. Cynthia Timpson, the head camp nurse who also awarded a large number of certificates to those who completed the seven-day course, and others.

The third notable workshop was conducted by Miss Ellen Anderson for Bible Instructors and instructors in the making. Miss Anderson, who is at present on the Developmental Staff of Oakwood College, has had a very successful career as a Bible Worker. She has worked with some of our most notable evangelists, and has had the distinction of seeing hundreds of souls baptized as a result of her and the Holy Spirit cooperating together. She has conducted and trained many Bible Workers in the past. She was also the guest speaker at the traditional Shepherdess hour.



Miss Ellen Anderson was not only the director of the Bible Counselors Workshop, but also the dynamic speaker at the Shepherdess hour.

Among other guests at the camp meeting who made contributions in the Triennial Business Session, preaching, and departmental workshops were: Elder R. W. Bates of the General Conference; Elders H. H. Schmidt, Whitehead, Roll, Cantrell—president, treasurer, secretary and associate secretary respectively of the Southern Union Conference; Elders R. P. Peay, C. G. Cross, O. W. Mackey, D. K. Griffith, Fernon Retzer, and George Powell—Union representatives from different departments assisting in workshops. Also present were: Walter Arties and Shelton Kilby from Breath of Life; Dr. Henry Wright, Elder James Melancon and Elder Sandy Robinson from Oakwood College, and Elder R. P. Stafford from Lake Region Conference.

Elder H. H. Schmidt delivered a very challenging ordination message on Sabbath afternoon, June 9th at which time Melvin Preston and Raymond Baker were set aside by ordination to the gospel ministry. Joetta Green-Preston (Baker is single) was also given the mini ordination and welcome by the leader of the Shepherdess Club.

The traditional Conference Development offering was taken on June 16th. It amounted to \$89,000.00.

The young people demonstrated their zeal for the Lord and the Better-Living efforts of the Conference. The Temperance Oratorical Contest was a fitting example of the fire which is burning within. Seven young persons including Andrea Jenkins of Tampa who was too young to compete because she was not of senior high school age. Her oration was so impressive and masterly delivered that she received a standing ovation.

The Education Hour featured, among other church school children from Tampa and Greensboro, Erroll Dunson. He is eight years old from Atlanta-Berean Jr. Academy. His parents are Earl and Joyce Dunson of the newly organized church at College Park. Erroll delivered a seven-minute sermon on Christian Education using the prodigal son as a background which caused such a reverberation from the standing ovation of that overflow crowd that it almost brought down the steel beams.

The Sabbath morning baptism was conducted by Elder Melvin Preston and Pastor James Parham. Three men were buried.



Elder R. L. Woodfork, president, delivered plaque to Elder W. W. Fordham on behalf of South Atlantic Conference at camp meeting.

THOMASVILLE OPENS NEW CHURCH

The history of this church goes back to 1941 when Elders O. S. White and J. G. Thomas in a little store-front meeting opened up the work among the black citizens of this town. Then persons accepted the strange message among whom was Mamie Monroe, the present treasurer (Ausbun Monroe her husband, the present local elder, joined later).

Shortly after this, Elder White pitched a tent, and of course, the work grew. They met in homes, Y.M.C.A., Episcopal Church, etc., until 1945 when they built a little church on Webster Street and dedicated it in 1946 debt free.

During these intervening years a large number of pastors led the congregation. Under the pastorate of O. H. Paul they purchased this piece of property on Magnolia Street in 1964, and the church was built under the pastorate of Phillip Florence.



The new church in Thomasville, Georgia which was opened with a crowded sanctuary on August 4, 1979.

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On August 4, 1979 at 6 p.m., J. A. Gracey, Mayor of Thomasville, accompanied by Elder R. L. Woodfork, Conference President, Phillip Florence, the pastor, followed by the church officers led the happy congregation with an overflow audience of visitors into the new church after a ribbon-cutting ceremony.

All of the churches in the district and surrounding districts brought gifts which the members, and especially the treasurer, were happy for because it will help to pay the mortgage for perhaps a couple of months. Rich music was also supplied by Albany and many of the other churches.

FIRST SDA CHURCH IN COVINGTON DEDICATED

The church was raised up through the dedicated and concerned efforts of Richard Henderson, a faithful local elder of Berean Church in Atlanta, Georgia. Brother Henderson, now deceased, had a burning desire to see souls embracing the Three-Angels' Message. With the assistance of a number of other members at Berean, prominent among whom were: Charles Bowie and family, Richard Wright and family, Maud Smith, Carl Hayes, Alice Hubbard, and retired Bible counselor Jessie Bentley, he went to Covington in 1967 and started a meeting. The meeting was successful and Berean Church members continued to rally. Many of them walked the streets of Covington, knocked on doors, gave out handbills, and invited people to the meetings. After some eight weeks, a number of persons were baptized.

Mary Thomas, one of the new converts, was patting her chest. When asked by one of the Berean members, "what's wrong?" she said, "I feel a dove like it wants to come out." The lady told her not to let it out, it is the Holy Spirit.

The first meeting place was in the home of Sister Florida Lightfoot. As the group grew, the home became too small. Brother Henderson's friend, George Jefferson, negotiated the use of the Covington center. Later, they moved to Porter Dale, Georgia, and from there to the present site at 4139 Cannon Street in Covington.

May 26, 1979 was a day of great rejoicing for the 67 regular members as such prominent citizens as Dr. W. L. Dobbs, Mayor of Covington, paid tribute to the Seventh-day Adventist Church for its

pioneering work in the health foods industry of our nation, and gave it a hearty welcome to the community of churches in Covington.

In addition to the dedication of the church, a much needed 1972 Dodge van which was bought to carry members needing transportation, was also dedicated. After a special prayer of dedication asking the Lord to sustain the usefulness of this old van, Elder R. L. Woodfork handed the keys to Vanard Mendinghall, the pastor of the church.



After offering the dedication prayer for the van, President Woodfork handed the key to the pastor of the church, Vanard Mendinghall, left.

RICHARDS SERVES AS MEDICAL MISSIONARY IN AFRICA

Dr. E. E. Richards was a prominent practicing dentist of letters in Atlanta for more than 12 years. He was then picked by Emory University and the U.S. Government, while he was away on study leave, to direct a team of some thirty physicians and seven dentists in addition to a large number of nurses, paramedicals, and other field workers in a special program of health services for the poor and needy in Atlanta.

During this very successful career, he, along with his wife, Ann (also a registered nurse), Earl Junior, Andre, and Joi, in 1973 answered a call of the General Conference of Seventh-day Adventists to serve as medical missionaries in East Africa. He is at present the director of the Seventh-day Adventist Health Services in Nairobi, Kenya.

In addition to his primary job as director of Health Services, he is engaged in regular evangelism which he enjoys as much as dentistry, and is deeply involved in missionary activities with the university

students in Nairobi. The one week of his furlough which he spent in Atlanta was a very busy one. On his visit to his church—Atlanta-Berean—where among other things, he was also school board chairman for a number of years, he was presented with a gift and a plaque. Among his many engagements, he stopped off at the Conference Office, where on the invitation of the president, he conducted the devotion, and shared a few of his choice gems of thought and mission experiences with the workers.

PALATKA CHURCH REMODELED

South Atlantic Conference opened new churches.

Saturday, August 4, was one of those super Sabbaths for President Woodfork. On this day, he not only had to preach twice, but also opened 2 churches in 2 states. After giving the needed spiritual feast to a wall-to-wall, heterogeneous crowd at Palatka, Florida, with his Bible in one hand, his plate of physical nourishment in the other, and his wife, Jean, by his side, he pulled out in the heat of that Florida sun to administer to another waiting congregation in Thomasville, Georgia, some 200 miles away.

The only recognizable thing about the church on August 4, 1979 at the ribbon cutting ceremony was the site. It was a new church all over again. This 45-member church felt that the place of worship was not representative of the kind of building in which they should be meeting the Lord as well as of the Seventh-day Adventist Church.

The district pastor Elder Lewis Edwards having placed retired minister L. R. Hastings in charge, rallied the members around him to do most of the work themselves.

This church was organized in 1908 under the leadership of Elder John Manns. It followed the usual pattern of evolution until it reached this stage at this point.



This remodeled church at Palatka, Florida is a fitting monument to a small group of 45 members with a dominant and dedicated leader.

Evangelism on the Move in South Central

OVER FORTY EVANGELISTS—Pastors and Laymen—are working in a concerted and united effort to evangelize the South Central territory of the North American Division. Meetings are being held under tents for the public, in halls, in public buildings, in local churches and even in the parks in some instances. These workers are on fire for God. "We are moving our troops into position for the last great conflict" stated C. E. Dudley, president of the conference. It is the prayers and plans of the group that at least ten or twelve new congregations will come into being this summer.

NEW LEADER ELECTED FOR THE PUBLISHING WORK

Steven Ruff, a recent graduate from Oakwood College whose plans for a life's work is the publishing program of the church, was asked to serve as the director for the Publishing and F. H. E. S. programs of the conference. He replaces J. W. Hutchinson who accepted a call to serve as the associate in the Publishing Department of the Pacific Union Conference.

FOUR NEW SCHOOLS TO OPEN

Professor Joseph Dent, educational superintendent for the conference, announces the opening of FOUR new schools in the conference this year. One of these schools is to be at Mobile, Alabama where Elder Benjamin Jones is the pastor, the other is in Meridian, Mississippi. Elder G. L. Byars is the pastor there. D. B. Reid, Huntsville.

WESTPOINT HAS NEW CHURCH OPENING

West Point, Mississippi was one of the places where the early pioneers labored; however, the day came when the work of Seventh-day Adventists closed in this west Mississippi town. Three years ago, Pastor Lewis Blackwell carried his evangelistic team back into the town and preached messages for the times. A new congregation of almost thirty persons were baptised. With a determination that the work will never close in this city, a memorial has been erected to the glory of God. This new church building was opened on August 18.

LOUISVILLE PURCHASES NEW CHURCH SCHOOL BUILDING

Elder J. H. Wagner Jr. and members of the Magazine Street Church in Louisville, Kentucky have contracted to purchase a new school facility from the city officials. The building is a very sturdy and commanding structure which is located not too far from the church. It has many classrooms, an assembly room with a spacious cafeteria. The school under the principalship of Mrs. J. H. Wagner Sr. has been operating in the Y.W.C.A. building. This new facility brings gladness to the hearts of students and teachers.



W. R. ROBINSON RETIRES

The Hillcrest S. D. A. Church of Nashville, Tennessee held an honors day for W. R. Robinson and his family on July 8. He retired from denominational service after serving the church for over 43 years as a pastor, evangelist, departmental director, missionary and editor. His last assignment was to serve as the editor of the Message Magazine. Greetings, letters and plaques were sent from many well-wishers including the mayor of Nashville, governor of the state of Tennessee and the President of the United States.



CAMPBELLS CELEBRATE FIFTIETH

Mr. and Mrs. Perry Campbell celebrated their fiftieth wedding anniversary on June 24. Many of the relatives and friends joined with them in observing this milestone in their lives. Brother Campbell has worked at the Southern Publishing Association for more than forty years and recently retired from active duty there.



EXPERIENCES THRILL AND CHALLENGE HUNDREDS

At the time of the camp meeting this year many thrilling experiences were given during the Trophy Hour. This was conducted by Dr. E. E. Cleveland who spoke with the many members who had brought a number of newly-baptised believers to the meeting. The Lord had blessed them as they introduced them to Biblical interpretations of the Seventh-day Adventist church. Among the trophies were former ministers of other faiths, teachers, students, and many others from all walks of life. Some of those who testified of their new found faith are shown with, Mrs. Mildred Johnson, Bible Instructor of Birmingham, Alabama and I. L. Lester of Memphis, Tennessee.

FRIENDSHIP CAMP—A BLESSING TO HUNDREDS

During the summer months, the pastors and Inner Cities directors from the churches across the South Central Conference gather youth from their respective cities who are in unfortunate circumstances and send them to what is known to these leaders as Friendship Camps. Most of these young people have never been away from the environs where they were born. Many changes in their lives take place during their days at the camps. M. E. Joiner and J. W. McCoy are the directors. The concept originated with E. W. Morre as another phase of the Inner Cities program when he served in that office.

CHARLES E. DUDLEY, JR. SERVE IN MOROCCO

Mr. and Mrs. Charles Dudley II and their daughter Kaleima are member of the Westinghouse team of technicians who are teaching the Moroccan students in the use of radar and other technical equipment that has been purchased from the United States. Mr. Dudley is shown with a number of his students in Morocco.



EDUCATOR HOLDS SPELLING BEE

The superintendent of education, Joseph F. Dent, and his teachers from the schools held an old fashioned Spelling Bee in Birmingham, Alabama a few weeks ago. Children from all over the conference attended. It was instructive, constructive and challenging. The plan is for such an assembly during each school year.



DENT MOVES TO STRENGTHEN SCHOOL TUTORSHIP

When the schools in the South Central Conference opens this fall another concept is to be introduced. Several retired workers will be visiting the classroom to serve as counsellors to help strengthen the education program not only as it relates to the student, but also as it relates to the teacher in the classroom. Among those who will work with this program is Mrs. Alyce Brantley, Mrs. L. B. Reynolds, Mrs. Anne Galley, Mrs. Jessie Wagner.

ANOTHER HOUSING PROJECT TO BE CONSTRUCTED

The South Central Conference will begin construction on its fourth housing project during the next few days. This is to be erected in Cleveland, Mississippi. This is information that has been given to us by Elder I. L. Johnson, housing co-ordinator for the conference. A 100 bed nursing home is also planned for Louisville, Ky., he stated. The South Central Conference leaders feel that this is another approach to preaching of the gospel of Jesus Christ.



Elder D. B. Reid, Pastor of First Church in Huntsville and Mrs. Mary Chambers, State Director of Day Care Centers in Alabama, cut the ribbon for the newly constructed Educational Recreational center on July 1, 1978.

F. H. JENKINS GRADUATED ITS LARGEST CLASS

Allan Johnston, principal of the F. H. Jenkins school in Nashville, Tennessee, presents a diploma to one of the eighth grade students during its school closing exercises. I. J. Johnson was the speaker during the commencement exercises. Between thirteen and fifteen graduated.



BENSON MUGENMANCHURO GRADUATES

The members of the South Central Conference have been sponsoring an East African Student who has been at-

tending Oakwood for the past three years. Benson Mugenmanchuro comes from the country of Rwanda, Central Africa. He is the first African student from this part of the continent to ever attend one of our colleges in the United States. His plans are to return to Africa and serve the church in helping his people to get prepared for the coming of the Lord.

Pictured with Benson is Elder C. E. Dudley, the president of the South Central Conference.



SANDY ROBINSON GRADUATES WITH A DEGREE

After sending their children through school, Elder and Mrs. Sandy Robinson decided that he should return and get his degree. This was realized when he marched as one of the graduates of the class of '79. The Robinsons have a son who is a medical doctor, a daughter who is a dentist and another son who has completed his work as an attorney. They have other smaller children who are attending the local church school at Oakwood. He serve as the director of the Publishing Industry at the college.





Enter to learn;

depart to serve.

THE CHALLENGE OF AFRICA

by C. B. Rock, President
Oakwood College

Konola, Mensanga, ASWA, Yele and Nanga Eboko are, for the most of us, names we hear about on Thirteenth Sabbath. Americans are notoriously blase and uninformed about Africa or any other part of the world, for that matter. It is particularly unfortunate that most of us, as black Americans, know so little about the land of our origin—Africa. But Oakwood is an international school and as a General Conference institution of higher learning, it should and does serve not just North America but the world. To be sure, our students come to us from several continents and dozens of countries speaking many languages and bringing a literal orchestra of accents. Our non-American student body generally approximates ten percent of the total, and those who have witnessed our annual International Students' Weekend, or who were present for Alumni Weekend, April, 1979, know the special thrill of seeing a parade of black Adventists bearing the flags of 20 or 30 nations marching proudly to the strains of "Onward Christian Soldiers." It is a scene to stir the blood and stimulate pride of belonging. Oakwood is for all people, but it is especially the place where the sons of Ham, separated by centuries and circumstances, are reunited in common faith and heritage.

It was with the hope of learning more about this important segment of our family that I took leave for Africa on August 18, 1979. I wanted to see the environment which produces so many of the brightest students on our campus. I wanted to taste their food, shake hands with their relatives, worship in their churches, visit their schools and walk the city streets and bush-byways that yield the African student who, as a minority of a minority, needs and deserves care and attention that only a well-informed school leadership can provide. My experience brought all of the above and more. So it is that thirty-two days, seven countries and 23,000 miles later, I can report the follow-

ing impressions of a first-time visitor in the land of our forefathers:

1. **Vastness.** Africa, as many of us learned in Geography long ago, is an extremely large continent. But only when one travels from West Africa (Liberia) to East Africa (Kenya) does one get the true picture; to traverse these borders one must travel no less than five thousand miles or almost twice the distance from Los Angeles to New York.

2. **Diversity.** While it is sometimes difficult for the visitor to distinguish in the matter of physical differences between and within various countries, even the novice notices varied patterns of dress, language, food, physical terrain and political philosophy. It is not true that an African is an African is an African. This is a land that is highly diversified with an unending variety of natural and cultural beauty.

3. **Independence.** While most of us are aware that since the early sixties independent rule has swept across Africa (T.V. news scenes of African orators in flowing dress at the UN Councils tell the story aptly) one has to see the proud soldiers in full dress in country after country, or view a black premier receiving the red carpet salute (as it was my privilege to do on several occasions) to really imbibe the political and social spirit of Africa today. There is still much confusion of services in and around most airports, and the stern stiffness of seemingly over-decorated police, security guards and soldiers, that one sees almost everywhere, somehow strikes the American visitor as being a bit overdone. But when one remembers that most of the countries have been "doing it themselves" for 15 years or less (and that after centuries of emasculating colonialism) one can better tolerate the pushing and shoving at airport counters and the air of military rule that seems to engulf the land.

4. **Identification.** Contrary to some reports, the African readily identifies with his black American brother. Even in the bush where communication required a double translation (from English to French

and from French to the local dialect) the native Africans responded with fervent "amens" and broad smiles whenever I mentioned the fact that we blacks who live in America are nevertheless of African descent. American blacks are generously welcomed throughout the continent, and one cannot escape the feeling of mutuality of belonging and of brotherhood.

5. **Challenge.** The black Seventh-day Adventist Christian who visits Africa is at once awed, surprised, exhilarated, stimulated and saddened, but most of all challenged—challenged by its intellectual, physical and spiritual needs—challenged by the zeal of missionaries who selflessly preach and teach and heal in the best of our church's traditions—challenged by the thought that America has been chosen as the spawning ground of finance and ministry of the remnant church and that Oakwood College is the citadel where men and women of African descent can best meet, mingle and mature in genuine fellowship and thorough preparation for service.

My wife and I made thousands of new friends in Africa and we found that even in South Africa, where apartheid demands a total separation, even between blacks themselves as *coloreds* (light skin blacks) and *Bantu* (medium and darker hues), there is a high motivation for education and intellectual mobility. The need and the desire are great; the opportunities are ripe.

What can we do about all this? We can generate special scholarships and self help (work) programs for African students. We can engage in programs of teacher and student exchange with Seventh-day Adventist colleges throughout Africa. We can, in short, make Oakwood's facilities and expertise readily available to African youth who, having been trained, can return to their homelands and assume leadership in the program of the church. Since to do so is to take another giant step toward fulfillment of our God-given commission as a truly international institution, Oakwood College fully intends to address this added dimension and to accept this—the challenge of Africa.

RIVERSIDE HOSPITAL

by Tamara Russell

RIVERSIDE HOSPITAL. Founded in 1927 because of one woman's promise to God and another woman's challenge to a growing church to aid Blacks in the south.

Nellie H. Druillard, a Scottish woman who made a small fortune in the Nebraska real estate boom, promised God she would build a hospital if He would heal her. She had been severely injured in an accident and her chances of recovery were slim.

While convalescing, Mrs. Druillard came across statements by Ellen White challenging the church to work among the Blacks and to center the work around Nashville.

Seven white frame cottages soon stood on a bank above the Cumberland River, bearing witness that Nellie Druillard kept her promise. Riverside was the first hospital in Davidson County to offer the Black community physical therapy, diet therapy, and water treatments as an alternative to drug medication. Finding qualified personnel to staff the new hospital was difficult at first, so Mrs. Druillard trained workers herself, insisting they become familiar with treatment methods used successfully at Battle Creek.



Elder J. E. Merideth, administrator, honors Mrs. Grace McDonald with a plaque for thirty-seven years of continuous service at Riverside Hospital. Mrs. McDonald came to Riverside when Mrs. Nellie Druillard first established the institution in 1927.

As word of the small hospital spread, the number of patients grew. Soon, the little cottages were hopelessly crowded. 1948 saw the opening of a large brick hospital and the separate building which housed the Druillard LPN School.

Today Riverside is an up-to-date, 50-bed hospital with services directed towards the Black community in and around Nashville. The seven-year-old building, situated so patients can look across pastoral river-

RIVERSIDE ADVENTIST HOSPITAL SURVEY

The following questionnaire is designed to assist Riverside Adventist Hospital in our plans to provide efficiency housing for our constituents and supporters. If you are a senior citizen or soon will be, please take the time right now to complete the questionnaire and return it to us.

1. Name _____ Street No. or Apt. _____
City _____ State _____ Zip _____

2. AGE: 50-54 55-59 60-64 65-69 70-74
75 and over
3. MARITAL STATUS: Single Married Widowed
Divorced . I have _____ dependents.
4. ANNUAL INCOME: Below \$3,000 \$3,000-8,000
\$8,000-12,000 \$12,000 and Above
5. YOUR HEALTH CONDITION (Check as appropriate):
a. No known ailments.
b. Minor ailments, in good health.
c. Presently under doctor's care.
d. Have serious health condition that must be monitored but am able to take care of my needs.
6. Do you drive? Do you own your own car?
Do you own your home?
7. Would you be interested in living in housing for the elderly located on the Riverside Hospital Campus, Nashville, Tennessee? Yes _____ No _____
8. Would you be willing and able to pay rent for private room with bath, all utilities, recreation facilities efficiency housing ranging from \$225-300? Yes _____ No _____
9. Qualified individuals may be requested to pay as rent only 25% of monthly income. As far as you know would you qualify for federally subsidized housing? Yes _____
No _____
10. Would you be willing to live in federally subsidized housing? Yes _____ No _____
11. Would you be willing to sign a lease now for future occupancy? Yes _____ No _____

We thank you sincerely for taking the time to complete and return this questionnaire. When analyzed it will help Riverside Adventist Hospital serve your needs better.

Please mail to:
J. E. Merideth, President
Riverside Adventist Hospital
800 Young's Lane
Nashville, Tennessee 37207



Located on a high bank of the Cumberland River overlooking downtown Nashville, Riverside Hospital offers quality health care to the surrounding community.

bottom land to the skyscrapers of Nashville, offers a complete range of services—from a 24-hour emergency department to a vegetarian kitchen.

Adjacent to the hospital is the professional building, completed in 1975. As part of Riverside's multiple approach to community health needs, a conditioning center will soon fill one section of the building. The new center will offer classes in nutrition, parent education, and general health education. Programs such as the Five-Day Plan to Stop Smoking, Heart-beat, and stress testing will also be offered. The whole emphasis of the new center will focus on achieving and maintaining excellent health.



Though plans have not been completely finalized, the old hospital building may soon provide 90 units of housing for the elderly. The basement of the building currently houses the physical therapy department.

Future plans at Riverside include converting the old brick hospital building into housing for the elderly, according to James Merideth, administrator. The proposed project would contain about 90 units and be completed sometime next year. Close proximity to the hospital and the 40 acres of peaceful grounds make the old building an ideal location for such a project.

Riverside Hospital stands today as a monument to the promise Nellie Druillard fulfilled more than 50 years ago. And it continues to work towards meeting the challenge given by Ellen White to reach the Blacks of the south.



Besides providing office space for physicians, the professional building will soon contain the conditioning center, a major part of Riverside Hospital's community outreach program

Those who surrender their lives to His guidance and to His service will never be placed in a situation for which He has not made a provision.

—Ministry of Healing, p. 248

BLACK ADVENTIST BUSINESSES—IN ACTION

CHARLES A. COLBERT, OWNER
C.A.C. Meeting Planners, Inc.
Chicago, Illinois

How does one best describe Charles Colbert? Ambitious? No, for that simply says one has a goal. Determined? No, that implies persistence, but in a fixed position. Let's use the word driven. He is going somewhere, he is self-motivated, and he is flexible enough to change when a program does not produce desired effects. This is Charles Colbert.

Born to Charles and Gwendolyn Colbert, Sr., in the college town of Columbus, Ohio, Charles Andrew Colbert, Jr. spent his early years in the public school system. When his family joined the Seventh-day Adventist Church he was already in high school. His mother seeing value in the benefits of Christian education as being longer lasting than the numerous athletic scholarships Charles was offered in public high school, saw fit to send Charles to Oakwood College Academy.

During his junior and senior year of study at Oakwood College Academy, Charles had ample time to employ his basketball skills plus the opportunity for spiritual growth and interaction. There, under the guidance of devoted educators and in the presence of godly men, an influence was exerted on Charles' subconscious which became an intrinsic part of his cognitive process though it would be years before he realized it.

Upon the completion of high school Charles opted to accept an athletic scholarship to Central State University in Wilberforce, Ohio. There he played on a national championship basketball team while studying diligently to dispell the theory of 'the dumb athlete'. He turned down offers from professional teams while a sophomore because of conflicts with his religious convictions. As a junior at C.S.U. he was voted 'outstanding student of the year'. He graduated with a Bachelor of Science in Education.

After graduating, Charles entered a hotel management training program offered by the I.T.T. Sheraton Hotel chain. He was the first black to enter and complete the program. He remained with them for two and a half years and was serving in the capacity of Tour and Travel Manager when he was approached by a



Charles A. Colbert

representative of Great Northern Nekoosa Paper Corporation, America's largest domestic newsprint supplier. Upon acceptance of this proposal, he became the first black in their training program and currently is the sole black in the position of Sales Consultant.

His duties require periodic visitation of his accounts. Of this travel he says, "I enjoy it. It has provided a multi-faceted opportunity for me. I have the chance to renew old friendships and make new ones along the way. Making new acquaintances prevents stagnation of ideas. You incorporate the knowledge you gain from others and the understanding of their reasoning into your total life's experience, and you become a more discerning person. You become more preceptive of what life requires for success."

Charles feels today's young people need to integrate themselves into as many varied cultural and social situations as possible. "By this," he says, "I don't mean that one should be pretentious and copy another's lifestyle, but rather that while being one's self, it is advantageous to be learned of the ways of others."

Charles has a burden for the youth. In recalling his own teen years two people stand out, his mother, and Mr. Eugene Miller, Sr. of Columbus, Ohio. Of his mother he expresses: "She was a smart woman. She knew if she didn't keep us, my sister Rebecca and myself occupied, we would find our own entertainment. The only time when she wasn't out with a group of young people was when they were all over to our house. Sadly, today parents are not as involved as they should be with their children. With all the inventions and conveniences of the past ten to fifteen years something is categorically wrong with priorities when parents have less and less time for their children."

Charles has become a relentless crusader for Christian education. He wields a two-edged sword in his campaign... the right of church members' children to obtain a Christian education if desired, and the motivation of parents to review the curriculum of the different institutions their children attend assuring their child of a quality education that promotes readiness for life. His concern can be seen in his efforts to establish an educational fund at his home church, Straford Memorial, in Chicago. This fund will be set aside to help finance the education of students from Straford, on every level of study.

With the help of God, Charles has realized one of his long range goals, owning his own business, C.A.C. Meeting Planners, Inc. out of Chicago, Illinois. With the aid of his beautiful wife, the former Cheryl Wilson, he sets up meetings all over the United States. He has booked groups such as the Lake Union Workers Conference, Lake Region Conference of Seventh-day Adventists, National Council for Black Studies and the 34d and 4th Minority Planning Conference. He receives enthusiastic support from the president of Lake Region Conference, Dr. Charles Joseph, who is responsible for opening doors within Adventism.

Plans are also in progress for the opening of a Tour and Travel office during the first quarter of 1980, under the supervision of Mrs. W. Allen, president of Allen and Associates.

When asked what words of advice he would stress to today's youth, he stated, "Prepare yourself for the life to come but thoroughly educate yourself for effectively dealing with the life at hand, and always remember those kind friends who helped you up your ladder of success."



Charles A. Colbert and Family

IN THE NEWS

YOUTH INDUCTED INTO HONOR SOCIETY

● Mrs. Edna Lett Williamson, Principal of Northeastern Academy, announced that 18 of their students have been inducted into The Society of Distinguished American High School Students. Students who were inducted are: Michael Britton, Dave Daly, Carolyn Everett, Conrad White, Claude Daly, Walter James, Pamela Lindo, Gail Norman, Sharon Smith, Le Roy Foster, Son Bovell, Quintessa Britton, Wayne Clarke, Maurice Harvin, Lloyd James, Sylvia Langley, Paula Webber. The Society, which is one of the nation's foremost high school honoraries, inducted the students because of their demonstrated excellence in scholastic leadership and civic achievement.

ORDINATION

● Pastor and Mrs. C. L. Wright were ordained to the gospel at the Southwest Region Conference Campmeeting during the month of July of this year.

The following pastors were ordained to



Pastor & Mrs. C. L. Wright Ordained.

serve the church at the South Central Conference campmeeting, O. J. Jackson of Tuscaloosa, Alabama, R. L. James of Bessemer, Alabama, A. Maycock of Jackson, Tennessee, P. E. Vincent of Chattanooga, Tennessee, B. E. Cone of the Publishing Department, P. E. Smith of Natchez, Mississippi.

Four young men were ordained to the gospel ministry at the Lake Region Conference Campmeeting on June 30, 1979 in Cassopolis, Michigan. They are Robert L. Smith of East St. Louis, Illinois, Robert Tolson of Fort Wayne, Indiana, Julio

Astacio of Chicago, Illinois and Walter Horton of Ionia, Michigan.

WEDDING BELLS

● Patricia L. Allison and Anthony J. Williams were united in holy matrimony on Sunday evening, August 12 at 6:00 p.m. in South Bend, Indiana. They will reside in Los Angeles, California.

Ellien Walker and Dwayne Williams were united in holy wedlock on Sunday evening, August 5 at the Oakwood College Chapel in Huntsville, Alabama. They will reside in Oklahoma City.

Diane Coopwood and Marvin Earle were united in holy wedlock on Sunday, July 28 at Nashville, Tennessee. They will reside in Nashville, Tennessee while attending the Meharry Medical College.

Delores Adele Rasch and Frank Ronald Williams were united in holy matrimony on August 26, 1979 at Cassopolis, Michigan at 5:00 p.m. They will reside in Berrien Springs, Michigan.

Elaine White and Roland Rugless were united in marriage at Oklona, Mississippi on Sunday, August 26, 1979.

Jacqueline Miller and Fritz Nozil were joined in wedlock on July 15, 1979 in New York City.

Sharon Turner and Christopher Batson were united in marriage on June 17, 1979 at New York City. They will reside in New York City.

Marcheta Valentine and Walter Parker were united in holy wedlock on July 8, 1979 at Nashville, Tennessee. They will reside in Nashville, Tennessee.

IN TRANSITION

● Elder Randolph P. Stafford, minister of the City Temple church of Detroit, Michigan was called to serve as pastor at the Lynwood Boulevard S.D.A. Church in Kansas City, Missouri.

Elder B. P. Browne, minister of the Milwaukee, Wisconsin church has been called to serve the City Temple Church of S.D.A. in Detroit, Michigan.

Pastor Doc Hatcher of the Murfresboro, Springfield, Bowling Green district was called to pastor in the Yazoo City, Vicksburg and Rolling Fork, Mississippi district.

Pastor R. L. James has been called to pastor the S.D.A. churches in Tuskegee, Alabama and Montgomery (Maranatha) Alabama churches.

THE NORTH AMERICAN REGIONAL VOICE

NORTH AMERICAN REGIONAL VOICE The official organ of the North American Regional Conferences

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