

# NORTH AMERICAN **REGIONAL**

# **VOICE**



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SEVENTH-DAY ADVENTISTS

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Pioneer dreams blossom  
into reality—a portfolio  
of Black progress.

## COVER STORY

### ORIGINS: A LOOK AT BLACK SEVENTH-DAY ADVENTISTS, 1844-1944

Since the beginning of the Millerite movement blacks have been active in preaching the second coming of Christ. One Millerite minister was Charles Bowles (1810-1843). "He was born in Boston, his father being an African servant and his mother the daughter of the celebrated American Colonel Morgan. Bowles enlisted in the Army when only fourteen, and was servant to an officer. Upon his conversion he joined the Calvinistic Baptists. Though he felt a call to the ministry, he nevertheless fled to sea for a time, much like Jonah. But in 1816 he entered the Free Will Baptist ministry in Vermont, where 150 conversions resulted, and a church of 90 members was raised. He was ordained shortly thereafter. Though he often met with bitter opposition because of his color, and the fact that he was preaching to large white congregations, he became a successful evangelist. His was the standard Millerite exposition of prophecy." —L. E. Froom, *The Prophetic Faith of Our Fathers*, Vol. 4, p. 705.

"On one occasion while preaching he was threatened with being thrown into a pond. But he continued to preach with such power that many of his tormentors were converted as they gathered to witness the baptism that had been scheduled. Father Bowles, as he is often called because of his venerable age, was instrumental in raising up many churches and establishing various quarterly meetings, right up until 1843, his last sermon being preached on February 5. . . . John W. Lewis, of Providence, Rhode Island, was likewise a colored Millerite minister." —*Ibid.*

#### Black Leaders Look to the Second Coming

William Grant Still of the Underground Railroad in Philadelphia heard the preaching of William Miller. "By the middle of 1844, he pondered the message of the persuasive figure with the convincing charts and he had his answer: Christ must come back to the earth. There was no way out." —*North American Informant*, March-August (c. 1962), p. 5.

Sojourner Truth, famous abolitionist, was deeply moved by William Miller's

presentation and later in life she joined the Seventh-day Adventists and was baptized by Uriah Smith in the Kalamazoo River. She remained faithful to the church until her death in November, 1883.—*Ibid.*, p. 7.

Frederick Douglass, the abolitionist and fearless spokesman for his people, heard William Miller preach and believed in the second coming of Christ. Although he never formally joined the Seventh-day Adventist Church his daughter Rosetta Douglass Sprague became a member of the Seventh-day Adventist Church in Washington, D.C.—*Ibid.*, pp. 6, 7.



Elder Barry, Veteran Black Worker

#### The Call of William Foy

Not since Biblical times was the prophetic gift manifested among God's people. During the Millerite movement, God appointed a black man, William Ellis Foy, to instruct and reprove his people.

Foy was born in Augustus, Maine. In 1835, he became a baptized member of the Free Will Baptist Church in Augustus, Maine. On January 18, 1842, he received the first of three visions that dealt with heaven and the investigative judgment.

Foy at first was reluctant to tell of his experience because the Millerites were distrustful of anyone who talked of visions and dreams rather than prophecy. Secondly, because he was black, he knew that he would face many difficulties.

Nevertheless, he surrendered his will to God and traveled three months preaching in towns, villages, houses, and churches. After a while he returned to work for he felt he was neglecting his family. "But I could find no rest day or night until I consented to do my duty.

Since then I have traveled from place to place, and suffered some persecution but the promise of my guide has never failed me." —*The Christian Experience of William Foy*, pp. 22, 23.

#### C. M. Kinney, the Stalwart Messenger

After the Great Disappointment of 1844, the majority of the Millerites returned to their former denomination, or slipped into fanaticism and doubted that God had led them. One group continued to be led by God and uncovered the Sabbath-Sanctuary truth. This group became the Seventh-day Adventist church. This church was organized in 1861.

When the first Seventh-day Adventist church was organized on January 12, 1862 in Washington, New Hampshire blacks were charter members.—*The North American Informant*, March-August, (c. 1962), p. 5.

As a whole the church during 1863-1894 sat silently as millions of blacks languished in ignorance and poverty. There were several members of the church who tried to help the freedmen. Eddie Capman, H. M. van Slyke, Sarah, and Joseph Clarke opened schools for the freedmen in the southwest. E. B. Lane in 1871 came to Edgefield Junction, Tennessee and preached to a mixed company. This resulted in the first black church being established on November 9, 1886. Harry Lowe, a former Baptist and one of the original converts, was the minister.—Jacob Justiss, *Angels in Ebony*, p. 22.

One of the towering figures of the Advent Movement was C. M. Kinney. Born a slave in Richmond, Virginia in 1855 he later moved to Reno, Nevada.



Charles M. Kinney, First ordained Black S.D.A. Minister.

There in 1878, he accepted the Third Angel's Message. He was a charter member of the Reno church and was elected church clerk and secretary of the Nevada Tract and Missionary Society. Ronald Graybill, "Charles M. Kinney—Founder of Black Adventism," *Review and Herald*, January 13, 1977, p. 6.

He attended the Healdsburg College in California from 1883 to 1885. After completing his studies he went to Kansas where he worked as a literature evangelist, conducted Bible studies, and held several evangelistic crusades.

In 1889, he went to St. Louis, Missouri and the spring of that year he accepted a call to Louisville, Kentucky where he was ordained. He became the first and only black ordained SDA minister in the U.S. because A. Barry was called to Canada.—*Ibid.*, p. 7.

In 1890, he organized the second black congregation in Louisville, Kentucky. The following year the third black congregation in Bowling Green, Kentucky. In 1892, he founded the fourth black congregation in New Orleans, Louisiana. Two years later the fifth congregation in Nashville, Tennessee. He retired in 1911 because of his wife's illness. He died on August 3, 1951 at Riverside Sanitarium at ninety-six years of age.—*Ibid.*, pp. 7, 8.

#### Edson White and the *Morning Star*

In 1891 at the General Conference, Ellen White rebuked the church because they had neglected to work among the freedmen. "Sin rests upon us as a church because we have not made a greater effort for the salvation of souls among colored people.—*The Southern Work*, p. 15.

The counsel seemed to have done little in arousing the conscience of the church. Nearly three years would pass before James Edson White and Will Palmer would build the *Morning Star* boat and venture into the south to help the freedmen.

Edson and his workers would encounter much prejudice, persecution, discouragement from within the church as well as in Mississippi, but they would persevere and build fifty schools; teach thousands to read and write; organize many churches; establish the Southern Missionary Society, a forerunner of South Central Conference; and publish the *Gospel Herald*, a forerunner of the *Message Magazine*.

It is because of the vision of one man



W. H. Green, First secretary of the G. C. Colored Department

that many of our black SDA leaders can trace their beginnings back to the *Morning Star*.

#### The 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. In 1895, its doors were opened to sixteen students. Today, Oakwood is a multimillion dollar institution, a four-year liberal arts college, with an enrollment of nearly fourteen hundred students.

#### The Gospel Spreads

At the 1901 General Conference the Southern Missionary Society was reorganized and became a branch of the newly organized Southern Union. The work among the "colored" people began to grow steadily. By 1909, the "Negro" membership reached 900. Therefore, the North American Negro Department was organized. J. W. Christian, A. J. Haysmer, and C. B. Stephenson were the first department heads.

Freedom ferment had taken roots throughout the United States. The "Negro" was demanding full equality. The cries of freedom soon touched the black Seventh-day Adventists, and they demanded the right to have a share in the policy-making decisions that would have direct bearing upon them.

#### W. H. Green and the Negro Department

After much discussion and debate, the General Conference reluctantly complied with the wishes of the "Negro" constituents; thus, on April 14, 1918, at the General Conference Ses-

sion in San Francisco, California, W. H. Green became the first "Negro" secretary of the North American Negro Department of the General Conference of Seventh-day Adventists. With the appointment of Green, several "Negroes" were also appointed to serve on the committee: J. K. Humphrey, J. H. Laurence, W. E. Forde, M. C. Strachan, U. S. Willis, and Sydney Scott.

If ever a man was called "for such a time as this," indeed Green was the man! A man of great foresight and wisdom. A born leader with the bearing of an outstanding statesman. He was exacting and precise, yet kind and congenial. The dignity and expertise that he brought was the result of his past vocation as an attorney. —Interview with Maxine Brantley, Berrien Springs, Michigan.

Born in Lewisburg, North Carolina, on December 20, 1871, he attended the local schools. Upon his completion of secondary school, he attended Shaw University in Raleigh, North Carolina where he earned degrees in law and theology. He practiced law in Charlotte and Elizabeth, North Carolina, and in Washington, D.C.—*Review and Herald*, December 27, 1928, p. 22. Green even argued before the Supreme Court —Jacob Justiss, *Angels in Ebony*, p. 32.

In 1901, after having been a devout Baptist and later Presbyterian, he became a Seventh-day Adventist. At this time, he laid aside his interest in politics. And after further study of the Seventh-day Adventist doctrines, he became a minister of the Seventh-day Adventist Church—*Review and Herald*, December 27, 1928, p. 32.

From 1905 to 1909, he was in charge of the "colored" congregation in Pittsburgh, Pennsylvania. After leaving Pittsburgh, he worked in Atlanta, Georgia for several months. Then he was sent to Washington, D.C., where he was the pastor of the Second Seventh-day Adventist Church (now DuPont Park SDA Church). From 1912 to 1918, he was called to be the pastor in Detroit, Michigan. Here he remained until he became the first "Negro" secretary of the North American Negro Department —*Ibid.*

Green was a man of great vision whose ideas became a reality decades after his death. Upon assuming office he proposed to establish a sanitarium in Washington, D.C., that would be "a con-

venient center accessible to the North and South.”—G. C. Minutes, April 6, 1921.

However, it was not until twenty-four years after his death that a “colored” sanitarium was established in 1952—Hadley Memorial Hospital, in Washington, D.C.

Green did much to aid in the upgrading of Oakwood Junior College. With the help of “colored” constituents, he raised \$10,000 for a normal building on the campus—G. C. Minutes, January 26, 1925. Because of his perseverance and commitment to Oakwood, Green Hall was named in his honor.

By 1918, Adventism had reached the Northern “Negro.” Green realized that many had come to the North in hopes of escaping the South and its lynchings, segregation, and poverty. He realized that many would be reluctant to attend Oakwood because it was in the South. He, therefore proposed to establish a school in the North for “colored” students. The General Conference Committee appointed a committee to study the idea. The committee decided, “we do not believe the time is ripe for such an enterprise.”—G. C. Minutes, October 4, 1927. Thus, as early as 1927, Green laid the foundation for Pine Forge Academy, a school built to educate the “Northern Negro.”

### Traveling Green

Green traveled throughout the North, South, East, and West, as a means of communication to inform one “colored” church what was being done in his state or another region. People flocked eagerly from far and wide to hear him preach. He was the living “North American Informant”—Interview with Maxine Brantley, Berrien Springs, Michigan. Green visited every camp meeting and evangelistic crusade where “Negroes” were gathered. Green’s diligence and constant travel earned him the title, “traveling Green.”—*Angels in Ebony*, p. 42. New cities and states were evangelized, “colored” churches sprang up everywhere.

Green influenced the General Conference Committee to choose “Negro” ministers to attend the Autumn Council, the decision-making session of the church. In 1926 J. H. Laurence, B. W. Abney, and J. E. Cox were chosen as the first representatives to the Autumn Council. Although visibly present they did not have the power to vote—G. C. Minutes, September 17, 1923.

For ten years Green worked diligently to stabilize the work as well as reach millions of “Negroes” who had not heard the message. On October 31, 1928, returning home to Detroit, having been on one of his traveling expeditions, he was suffering with a severe cold and exhaustion; he died in his sleep at age 51.—*Review and Herald*, p. 22.

### The Crises Years, 1928-1932

In 1928, after the death of W. H. Green, a silent protest was led by “Negro” ministers who knew that the organization of “colored” conferences would allow them to labor more effectively among their people—*Angels in Ebony*, p. 46.

In 1907, L. C. Sheafe, noted “Negro” evangelist, turned in his credentials to A. G. Daniells, President of the General Conference, to protest the inequity and insensitivity the General Conference had displayed toward “Negroes.” With Sheafe went his whole congregation.—*Ibid.*, p. 45. John Manns, Pastor of the Savannah, Georgia Seventh-day Adventist Church spoke about organization of “Negro” conferences in 1911. He, too, left the church about this issue.—*Ibid.*, p. 153.

On April 24, 1929, at the Spring Council, a meeting was called to discuss the idea of “colored” conferences. At this meeting the “Negro” ministers proposed that “Negro” conferences be set up in Atlantic, Columbia, Lake, Central and Pacific Union.—G. C. Minutes, March 3, 1929.

A commission was set to study “territorial, financial, and numerical factors” involved in setting up “Negro” conferences. The Commission rejected the idea of “colored” conferences. But to appease the ministers they recommended the appointment of a “Negro” secretary to every union; the appointment of a qualified “Negro” minister to fill the position of secretary of the Negro Department; the locating of the Negro Department at the General Conference headquarters in Washington, D.C.; (the Negro Department was located in Pittsburgh) and the general supervision of the Negro Department to be directed by the General Conference Committee like all other departments.—G. C. Minutes, September 26, 1929.

Once again, the status quo prevailed, and “Negroes” continued to be under the leadership of whites. The most substantial action was the appointment of G. E. Peters as secretary. Born in

Antigua, West Indies, in 1885, Peters’ childhood was marked by a strict discipline and religious fervor. These traits proved invaluable when he entered the ministry in 1910. For twelve years he worked in the South, became Union evangelist and baptized 245 people in a single tent effort.—*The North American Informant*, March-April 1965, p. 1.

In 1922 he was called to pastor the Shiloh Church, in Chicago, Illinois. It was here that he built a church and added 500 members to its rolls.—*Ibid.* On October 1, 1929, he was appointed Secretary of the Negro Department. Peters was greatly revered; he spoke with much authority and was highly respected by the “Negro” constituents.—Interview with Maxine Brantley, Berrien Springs, Michigan.



J. K. Humphrey, Pastor Harlem S.D.A. Church.

### The J. K. Humphrey Movement

After the Spring Council 1929-1930, J. K. Humphrey, pastor of the Harlem Church in New York City, returned despondent; the General Conference Committee had refused any of the “colored” ministers’ recommendations and felt that the only way to take care of the needs of his people was to establish a program of their own.—Joe Mesar and Tom Dybdahl, “The Utopia Park Affair and the Rise of Northern Black Adventists,” *Adventist Heritage*, (January 1974), :36.

Humphrey’s idea was to establish a place owned and operated by “Negroes” to develop their own leadership potential. Utopia Park would include “an orphanage, a home for the aged, a training school and industrial area, plus private residences with recreation and health facilities”—*Ibid.*, p. 38-39.

After correspondence between Elder

L. K. Dickson, President of the Greater New York Conference and Elder Humphrey regarding his project, it was decided to strip him of his ministerial credentials and "the first Harlem Church from its sisterhood of churches, and that the former First Harlem Church no longer be recognized as a Seventh-day Adventist church."—*Ibid.*

The Humphrey schism magnified the inequities of the church and served further to alienate the "Negro" minister and his congregation from the established church. A strong, highly respected "Negro" minister was needed to repair the breach. No other "Negro" leader was more capable of this task than G. E. Peters. After serving only a year as secretary of the Negro Department he was dispatched to New York. Peters gladly accepted the call; because of his progressive ideas he was in constant conflict with the established leadership.—*Angels in Ebony*, p. 34.



F. L. Peterson—Third Secretary of Regional Department.

### Peterson's Administration

On June 12, 1930, F. L. Peterson became the third "Negro" to be appointed to serve as secretary of the North American Negro Department.—G. C. Minutes, June 12, 1930. Frank L. Peterson, a southerner born in Pensacola, Florida in 1893, where he attended private Methodist schools. In the year 1907, he became a baptized member of the Seventh-day Adventist Church.—*The North American Informant*, January-February, 1970, p. 1.

He attended Pacific Union College in Angwin, California in 1916, and became the first "Negro" graduate. After completion of college, he served in several capacities within the denomination, as a minister, administrator, and educator. When he was called to become secretary of the Negro Department, he was serving as pastor of the Berea Church in Boston, Massachusetts.—*Ibid.*

### Oakwood Holiday

On October 8, 1931, the "Oakwood Holiday," or "Oakwood Strike," as it is commonly known, laid the foundation for modern "Negro" leadership.—Telephone interview with Alan A. Anderson, of Washington, D.C. It seemed the philosophy of Christian education had been lost sight of. Oakwood had become the "dumping ground for incompetent whites and those who had fallen to disgrace at other Adventist institutions."—*Ibid.*

The curriculum at best was inadequate; scheduling was problematic. For example, during the school term of 1931, Professor J. A. Tucker, President of Oakwood Junior College, taught Greek at the beginning of the semester, mid-semester he switched to chemistry.—Interview with Stewart Brantley, Berrien Springs, Michigan.

"The rate of school credit accumulation was barely one unit per year. At that rate, 16 years were required to complete 4 years of credit in the academy.—Alan A. Anderson to L. A. Paschal, Huntsville, Alabama, April 5, 1977, Personal Files of Stewart Brantley, Berrien Springs, Michigan.

Economic and social discrimination were practiced openly. There were segregated dining facilities for white teachers.—Stewart Brantley, interview. "The pay scale was discriminatory; that is, a Negro faculty member was paid less than any white faculty member. For example, a white assistant farm manager with eleven grades of education was paid more than the Negro faculty (even if he held two academic degrees.)"—*Anderson, letter.*

The students wrote a letter dated October 9, 1931 to Elder J. L. McElhany, Vice-President of the North American Division of the General Conference. This letter was sent simultaneously to thirty "Negro" ministers.—*Ibid.*

The students called for immediate change. They demanded the election or appointment of a "Negro" president; the removal of all incompetent faculty

members both white and "colored", and representation of Northern "Negroes" on the Oakwood Junior College Board.—"An Important Message from the Students of Oakwood Junior College," to Elder J. L. McElhany, Washington, D.C., October 9, 1931, personal files of Stewart Brantley, Berrien Springs, Michigan.

The Oakwood Holiday had a direct bearing on the Negro Department. In June of 1932 the department was moved from Pittsburgh to Washington, D.C.—G. C. Minutes, June 23, 1932. In October of that same year the Negro Department came under direct supervision of the General Conference Committee.—G. C. Minutes, October 27, 1932.

F. L. Peterson remained in office from 1930-1941. "Peterson's natural endowment of seeing all sides of the question and his loyalty to the denomination at all times were misunderstood by more militant Negroes in the ranks. In 1941, G. E. Peters, after a large evangelistic meeting in Philadelphia, resumed the position."—*Angels in Ebony*, p. 34.



G. E. Peters, Veteran Black Worker, Elder Peters served in several capacities for the church.

### G. E. Peters Returns to the Department

Peters' first goal after assuming the office again was to change the name from "Negro" Department to "colored" department. In 1942, the Autumn Council voted to change the name. His second project was to get an office in the new General Conference building.—*Ibid.*, pp. 34, 35.

Peters traveled with Geneva Bryant, R.N., Assistant Secretary of the Colored Department and examined the church school students. He published a monthly newsheet known as the "North American Informant."

It was the custom that "colored" ministers could not eat in the main dining room of the Review and Herald cafeteria but in a side room behind a curtain. G. E. Peters was informed that several ladies from Ephesus Church (now DuPont Park) in Washington, D.C. were preparing an article for the *Washington Post* on "Segregation within the Adventist Church." He told Elder McElhany of the project, who immediately saw to it that a dining hall with room service was reserved upstairs for the colored brethren.—Justiss, p. 35.



C. E. Dudley, Staff Co-ordinator

#### Byard Incident

Lucy Byard of New York came to Washington Missionary Sanitarium and was forced to leave because she was black. She was immediately rushed by cab to the Freedman's Hospital and died before she could receive any medical attention. The circumstances surrounding Mrs. Byard's death soon reached the members of Ephesus Church who organized "The National Association of Advancement of Worldwide Work Among Colored Seventh-day Adventists to "offset embarrassing situations."

The committee went to the General Conference to discuss the problem and help find a solution. Elder W. J. Turner, Australian-born Vice President of the General Conference was sent to the church to allay the fears of the members. His paternalistic, "drawers of water and hewers of wood," philosophy brought the situation to a crisis, which resulted in a meeting at the Stevens Hotel in Chicago, Illinois to find a solution. It was decided that during the Spring Council of 1944 that colored conferences would be organized. Lake Region was the first, followed by South Atlantic, South Central, Allegheny, and Northeastern conferences.

The tremendous growth of the black SDA from Charles Boyles to G. E. Peters proved that God's hand was indeed leading His people.

—Stephanie D. Johnson

### THE MOVEMENT MARCHES ON—1945-1975

The Seventh-day Adventist church is a movement ordained and destined by God to give messages of hope to the billions living on planet earth. Every available member has a role to play; every group a vineyard to work. The Black American has shared this burden for years and has sought to convey to his fellowman the message of God's love.

The Lord has blessed in spite of oppositions we face. We are mindful that "there must be clouds if there is to be rain; there must be a plough if there is to be corn." Both are blessings from heaven. Many milestones have been reached by Black America for when the church came into being in 1844, he was experiencing slavery, oppression, and denial. Yet William Foy, son of a slave, joined with William Miller in giving a message of hope to a world without God.

#### Early Beginnings

When the 19th century ended some fifty Blacks had become members of the Advent organization and James Edson White's mission to Black America was being realized. In many places throughout the southland, mission schools sprang up. At one time there were more than forty such schools established for slaves' children. Later, under the guidance of inspiration through Ellen G. White an industrial training school for colored youth was established at Huntsville, Alabama. From this school teachers, preachers, and literature evangelists went forth to share their faith with friends and kindred.

### The Black Organization—1909

When the General Conference Session was held in 1909, the 900 member "Colored Department" was established to direct the work among this group of people who was growing in large numbers. Among the ministers present at this meeting giving strong support to the creation of this department were: W. H. Green, Sidney Scott, I. M. Campbell, J. W. Morgan, W. H. Sebastian, Page Shepherd, J. K. Humphrey, U. S. Willis, M. P. Strachan, and D. E. Blake. By 1914, 2,414 Blacks were supporting members of the church with tithes that totaled \$140,000 and another \$34,000 given to support the world mission program. Blacks have always had a sense of pride for those of their race making contribution to a good cause and therefore feel a responsibility to support. Anna Knight had been sent to India as a missionary in 1901 and she labored there for six years. In 1902 Thomas Branch journeyed to Nyasaland (Malawi), Africa to serve the church. He established the Malamulo leper hospital.

In 1921 the North American Black membership was 7,000, and the lithe income was \$533,000. Interestingly enough their mission giving was not far behind—\$309,579. In 1934, Elder and Mrs. B. W. Abney, Sr., and their children, Benjamin and Celia, were asked to serve as missionaries to South Africa at Johannesburg and Cape Town where they remained for nine years.

Blessings of growth and achievement also bring hope and expectation from those who lead as well as those who follow. By 1918, Black members numbered 3,500 while the world membership was 185,450. W. H. Greene, the first Black man chosen to direct the Colored Department in the General Conference whose primary work was to serve the Black constituency of North America. It was needed for the unique posture of serving the church in promotional and administrative areas as it was the liaison between the North American Division, the General Conference, and the Black churches involved.

As in Biblical days (Acts 6) when the deacons were set aside to serve all groups, there arose a feeling among our people that a broader organization was needed to give more effective leadership to the work among Black America. They sought a conference that would have their own officials with whom they could better relate and plan for

expanded church growth, but their pleas fell on deaf ears. By 1930 the world membership was 314,253 and the Blacks numbered 8,000. Around this time laity and clergy alike were stirred by the untimely death of Mrs. Lucy Byard, a colored lady from the eastern part of the country. The president of the world field offered two suggestions to the Spring Council: (1) integrate the Blacks into the total structure of the church organization, or (2) move to organize Black conferences as had been requested by them fourteen years earlier. Seven Black conferences were organized. At this time the world membership was 600,000—the Blacks 17,891.

### Thirty Years of Progress—1945-1975

"The brightest pages in the history of our work" is the way one person has described the record of regional conferences. This type of organization seemed to be the only way within the Adventist framework that a great and signal advance could be made in reaching America's largest segment of minority people. In 1944 the General Conference officers and executive committee became gravely concerned that the potential for advancement in the

Black community not be hindered because of a lack of organization. The work needed something more than the fixed programs and conventional policies and approaches of past years. It required an understanding view of people caught in the web of the social and economic struggle who would sympathize with their plight and aspirations. A determined effort was put forth to discover a better way to meet this challenge. This form of organization has proven to be ideally suited to the secular and parochial situation in which Blacks operate.

### Regional Conferences Organized—1945

At a meeting held in Chicago, Illinois in the spring of 1944, the General Conference moved to establish seven conferences over the 235 organized churches. The tithe income from 1937 to 1940 was \$278,047.37 for the 17,891 membership. The first conference was called Lake Region because of its geographical location. J. G. Dasent was President and F. N. Crowe, Secretary-Treasurer. The conferences that followed were known as Regional Conferences. Northeastern Conference, L. H. Bland, President, I. O. Irons, Secretary-Treasurer; Allegheny Conference, J.

H. Wagner, President, J. L. Moran, Secretary-Treasurer; South Atlantic, H. D. Singleton, President, L. S. Follette, Secretary-Treasurer; South Central, H. R. Murphy, President, V. Lindsay, Secretary-Treasurer; Southwest Region Mission, W. W. Fordham, President, V. L. Roberts, Secretary-Treasurer; Central States Mission, T. M. Rowe, President, J. H. Jones, Secretary-Treasurer. The west coast chose not to form regional conferences.

"There is no force greater than an idea whose time has come." The Lord blessed these conferences under Black leadership. "Evangelism" became the watchword and a surge in membership, church growth, and education was the outcome in the churches.

In 1945 other things were seen among this people. The membership moved to 19,008 and Oakwood College was elevated to a full four-year liberal arts institution to which the conferences would be asked to give financial subsidies. Several Blacks were called to mission service—C. D. Henri, P. E. Giddings, G. N. Banks—all journeyed to Liberia, West Africa. In the years to follow, M. T. Battle, L. E. Daniels, T. W. Cantrell, D. B. Simons, W. R. Robinson were to join them in mission service on



*Believe it or not, we have the first five presidents of the Regional Conferences in the same place at the same time.*

that continent. In 1945 a Black was named as editor for *Message Magazine*. Tithe for the first full year was \$964,515.73; missions, \$407,988.71.

#### 1950-1959

Although there were strong moves toward integration across the land during the restless fifties, the North American Adventist Black seemed relatively content with his new organizational opportunities. Church membership passed 40,000 and the tithe reached the million dollar mark. New congregations were born and additional leaders were elevated directly from the church level to the conference level and upward to serve the church in the General Conference circle. Two of those called to serve at this level were Dr. E. E. Cleveland in 1954, a successful soulwinner from the Southland to the ministerial association, and Dr. C. E. Moseley, a Bible teacher, joined Elder G. E. Peters in the Regional Department office in 1951.

#### 1960-1969

Many changes were witnessed during the decade of the turbulent sixties. Events that took place would also bring a change in the status quo of our church. Americans elected the first Roman Catholic president, and the Adventist world church elected its first Black vice-president, F. L. Peterson. The age of space travel was born. Nations of Africa began to rise with national leaders as heads of government. The "sleeping giant" in America had been awakened by Dr. Martin Luther King who sparked many events that pricked the conscience of the nation and gave birth to a new self worth in brown-skinned America. As the largest minority group of people in this land sought for complete acceptance by the nation, so the largest minority group of the Seventh-day Adventist church in America moved for total acceptance into its Christian circles.

These movements were met by not a little resistance within the church as well as across the land, but progress was being made for America's minorities. Laws were passed by our government which made segregation practices a crime. Complete desegregation and an end to discrimination was the mood of the day. F. L. Peterson became the church's first Black vice-president in 1962. W. M. Starks was selected as the worldwide director of Stewardship in 1967. C. D. Henri was the first black mis-



*South Central Workers Meeting 1947*

sonary overseas to serve as a union departmental director. The youngest black to ever be elected to serve as president of a local conference was C. E. Dudley, Jr. J. T. Powell was the first of his race to serve as chaplain in the military. The people requested positions on the union leadership and policy making levels of the organization, but were denied by the church leaders. The church continued to be blessed with growth and the Blacks suddenly realized that they had already become partners in the church for their membership moved to 70,003 by the end of the sixties. Tithe income moved from the \$3,300,000 level in 1960 to \$9,516,428.68 in 1969. The total tithe paid into the Seventh-day Adventist church by Blacks during this decade totaled \$59,223,127.33. Mission giving was also on the upswing from \$650,000



*Elder H. D. Singleton, stands on right, Director of the Regional Department 1962-1975.*

in 1960 to \$1,813,215.46 in 1969, or a total of \$10,118,841.70 for the decade.

#### 1970-1979

Membership among Blacks continued to grow in the seventies. As Jethro admonished Moses to share the supervision of leadership over Israel in Biblical days, Blacks pursued supervisory leadership at the union conference level to help strengthen the commission given them by God. This was countered by the church fathers opening some associate and assistant departmental posts at the union and General Conference levels. C. E. Bradford became the first Black secretary for the North American Division in 1970, and it was far from the thinking of any leader that when the decade came to an end in 1979 that he would be serving as the first Black vice-president for North America. The following men became "firsts" in their posts: W. A. Thompson, secretary of the Columbia Union in 1970; V. L. Roberts, treasurer of Southwestern Union; C. D. Henri, president of a union conference in an overseas division; M. T. Battle, secretary of an overseas division in 1975.

"Evangelism and a finished work" was still the thrust for the Black SDA church leader. He fervently and sincerely sought relief for his growing pains. But as on previous occasions, those who controlled the policies, the finances, and the vote let these pleas fall on deaf ears.

We have been blessed to see the beginning of the 1980s. Pause for a moment and reflect with us as we rejoice in success through God. We say, "Jesus led us all the way." He led us from a membership of 70,003 in 1969 to 119,958 in 1979, or twenty-five percent of North America's membership. There were 69,128 people baptized—a number larger than all but two unions in our division. God blessed us with a tithe income of \$9,516,428.68 in 1969 to \$26,487,124.17 in 1979. During the seventies the Black membership in America paid into the church a total of \$166,998,709.72—more than ten percent of the tithe income in North America. At the close of the seventies our membership stands at 120,000 with twelve of its members serving in the General Conference:

- C. D. Henri, Vice-President of General Conference
- C. E. Bradford, Vice-President, North American Division
- M. T. Battle, Associate Secretary, Sabbath School Department
- R. W. Bates, Associate Secretary, Lay Activities
- A. V. Pinkney, Associate Secretary, Temperance
- W. C. Scales, Associate, Ministerial Department
- C. L. Brooks, Associate, Sabbath School Department
- W. M. Starks, Inner City
- C. M. Willis, Associate Publishing Director
- W. S. Banfield, Human Relations
- C. D. Brooks, Field Secretary
- S. L. DeShay, MD, Health Director

Nineteen persons serve the church on the union level—three in our publishing houses.

### North American Division Regional Conferences' Growth 1970—1979

#### Baptisms—Membership—Tithe Income

Year	Bap- tisms	Member- ship	Tithe Income
1970	4,604	63,349	9,516,428.68
1971	5,315	66,818	10,587,703.23
1972	6,110	71,342	12,192,587.21
1973	6,861	76,489	13,355,126.00
1974	6,937	81,196	15,469,554.41
1975	7,432	86,057	16,869,702.59
1976	7,359	90,616	18,657,816.57
1977	7,955	95,573	20,912,073.09
1978	7,888	100,620	22,638,300.00
1979	8,577	106,098	26,487,124.17
Total	69,128	119,958*	166,686,416.95*

\*Includes Pacific Union figures

### 1980

We have 550 churches, 120,000 members; 66 elementary schools, four academies—one boarding; one hospital; 360 licensed and ordained ministers.

We have come this far by faith, leaning on the Lord, and He alone holds the future. A future projection for the black

membership in America would be 175,000 by 1989 with a total tithe income of about a half billion dollars during the 1980s. "Lord, continue to lead and guide us along the way."

C. E. Dudley, President  
South Central Conference



Regional Conference Presidents along with the North American Division leaders of the Black work, H. D. Singleton, W. W. Fordham, N. C. Wilson, C. E. Bradford, M. E. Kemmerer.



Black American Medical and Dental Association is organized during the seventies. Three chapters and a national organization. C. A. Dent, J. M. Cox, C. E. Dudley, Founders. Dr. Ruth Temple, the first Black graduate from LLU stands with Dr. C. A. Dent, first Black graduate from LLU to practice medicine at L. A. County Hospital, He now serves at the Riverside Hospital in Nashville, Tennessee.



A group of early workers.

# The Editor's Desk



Crystal Drake,  
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Managing Editor



C. E. Dudley,  
Staff Co-ordinator



R. C. Brown, Sr.,  
Managing Editor



L. A. Paschal,  
Editor



Stephanie Johnson,  
Associate Editor



Edwina Humphrey,  
Secretary to the  
Editor

## EDITORIAL

As Editor of the *North American Regional Voice*, an eight-month-old publication, I'm pleased at the success of this unique journal. What persons, I wondered, would not want to receive a copy of this great paper monthly . . . especially when members in participating conferences receive it free and other persons can get a year's subscription for only five dollars.

Much to my surprise, while thousands of families receive "The Voice" monthly, thousands do not have access to this informative journal. If you are among the latter group, these may be some reasons why you are not receiving "The Voice."

Perhaps as a member of a participating conference (a conference that subsidizes the cost of the publication "The Voice") you were not receiving the Union Paper. If that is the case, you will not receive "The Voice," unless you subscribe to it or give your name and address to your local conference Communication Director to be placed on the mailing list. Our mailing lists are taken from the mailing list used by the Union Paper.

Perhaps you are a member of a non-participating conference (a conference that does NOT subsidize the cost of printing "The Voice") you of course, will not receive "The Voice" because of that fact. "The Voice" can be delivered to your mailbox monthly for only \$5.00 per year.

### What can "The Voice" mean to you and your family?

1. A handsome copy of "The Voice" each month will keep you informed of the important news happening in the Black Conferences.

2. You will discover ideas of how to improve your church activities.

3. Reading about successful black Adventist Business people will be an inspiration to you.

4. You will learn about Black pioneers in the Adventist Church.

5. The thought provoking editorials will be a source of enlightenment.

6. "The Voice" will give you a life long appreciation of the success that the Black work is achieving under God's leading.

To obtain your subscription to the NEW and REFRESHINGLY INFORMATIVE *NORTH AMERICAN REGIONAL VOICE*, do one of the following:

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Write for "The Voice" today. You will be glad you did!!!

Lee Paschal, Editor  
*North American Regional Voice*

### FORWARD MARCH WITH A SENSE OF MISSION

*Editor's Note: The following statement was made by Dr. E. E. Cleveland after the Vienna General Conference in 1975. At that time Dr. Cleveland was an associate Director of the Ministerial*

*Association of the General Conference.*

"Like Abraham we look for a city that hath foundations, whose builder and maker is God, and we are in relentless pursuit of the same. Then let the high nature of this grand business never escape us. Let not the sameness of our daily chores produce the boredom of Laodicean lethargy for the coming of the BRIDEGROOM is at the door! And like a bride tingling with excitement at the approach of her lover let us, as leaders of the church, lose none of the sparkle of the occasion. Like a schoolboy on Christmas day, trembling with excited anticipation for the surprises that are his, let us cherish the blessed hope of the coming of our Lord. And in the enthusiasm of it all, share our faith with a zeal born of love. This is the significance of MISSION '75/'76 and any MISSIONS beyond that.

"Let us feed this faith to our children and our children's children that they too may share the joy of earth's highest purpose. And let us press on until the roads of east and west are free, until beneath the high heavens light and truth are made possible to all mankind. Every Christian is a torch from which other torches are fired. Let us, therefore, dip our torches into the divine fire and flame our lights down to the future to make the highway brighter for those who come after. And when our work is done and the BELL TOLLS, we will 'go not like the quarry-slave at night, scourged to his dungeon, but, sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him, and lies down to pleasant dreams'."

Dr. E. E. Cleveland, Coordinator  
MISSION '75/'76

# THE CONFERENCES IN ACTION



*J. H. Wagner, First President of Allegheny Conference*

## **Allegheny Conference—1946**

J. H. Wagner, President  
J. L. Moran, Secretary-Treasurer

"The Lord came especially near in the morning service, which was held in Charleston (West Virginia). Elder Peters preached a powerful and most inspiring sermon, and following his appeal six souls came forward to unite with the church, most of whom were young adults. When members saw their relatives make this grand decision, there was weeping for joy.

In the afternoon we went over to Huntington (West Virginia), and for the first time in the history of the advent work a new church was organized completely by all colored officials. This group was raised up two years ago by Elder Thompson as a result of an effort he held here. Many things occurred to hinder the organization until May 25."

—J. H. Wagner, President



*J. L. Moran, First Secretary-Treasurer of Allegheny Conference.*

## **PINE FORGE ACADEMY: AN IDEA STILL NEEDED FOR THE EIGHTIES**

In the midst of the Great Depression and as early as 1930, an idea was being born. Black Seventh-day Adventists were raising their voices in urgent demand for recognition and equality. As a direct by-product of these demands, the General Conference Spring Council, held in Chicago in April of 1944, recommended the establishment of an "advanced school in the north."

Under the auspices of the infant Allegheny Conference, this school became a reality in 1946, when the Allegheny Conference founded Pine Forge Institute, an idea whose time had come.

Pine Forge Institute was established on 575 acres of land formerly owned by the distinguished John Potts family, founders of Pottstown, Pennsylvania, and heirs of Thomas Rutter, who was the first real iron master of Pennsylvania during the early 18th century. In 1966, Pine Forge Institute changed its name to Pine Forge Academy.

Deep within the historical roots of our nation and still deeper within the Black roots of Adventism, "Pine Forge" has played a most significant role. When the cries for personal and religious freedom went up in the early nineteenth century, Thomas Rutter, a Keithian Quaker and Sabbatarian published a tract condemning slavery. He also used the hallowed grounds, now occupied by Pine Forge Academy, as a terminal on the "Underground Railroad," because he believed in the personal freedom and advancement of every man. He emphasized the love and forgiveness of Christ and declared that Negro slaves and the Indians were part of the human family for whom Christ died.

The "Pines," as the 575 acre plot was affectionately referred to, was destined by Divine Providence to become the anvil whereby some of the psychologically and educationally deprived Black youth of North America could be forged into vibrant, clear thinking, spiritual leaders for the final hours in our church's and nation's history.

In 1944, as a result of the cries of Black constituents, the General Conference voted to establish a commission, in the Spring of 1944, to study the plan of providing a school in the North for "colored youth." The commission was unable to meet.

Undaunted by this delay, a small group of leaders formed themselves into a committee that was to find a place for a school. The committee was composed of J. H. Wagner, J. L. Moran, M. A. Burgess, F. L. Bland, and J. H. Lawrence.

After looking at a 165 acre piece of land near Harrisburg, Pennsylvania, and almost settling on the purchase of it for \$35,000, a miracle in real estate dealing took place. The Committee was shown a large piece of land, 575 acres, for a mere \$43,000, the present old Rutter property. The deal was consummated.

In the fall of 1946, Pine Forge Institute, following on the great tradition of the Rutters, opened its doors, for the first time, to those who were fleeing from the problems of prejudice and discrimination. There were no tunnels to hide in. There was no need to hide, for Pine Forge Institute was destined to be a freedom train of academic success. A new freedom now faced Black Adventist youth. Between 1946 and today, hundreds and thousands of Black youth have been trained at the "Pines" and have taken their places in the service arena of the worldwide Seventh-day Adventist Church and in local and national organizations.



*Student stands at entrance to Pine Forge Academy*

In every corner of the globe and on every echelon of society, there are to be found outstanding leaders who did their secondary school training at Pine Forge Academy. There are conference presidents, skilled pastors, outstanding evangelists, dedicated and capable school teachers, outstanding lawyers, articulate lawmakers, bank presidents and managers, corporation heads, professional actors and entertainers, federal government leaders, good housewives, hard-working husbands,



*Pine Forge Academy student learning the art of mechanical drawing.*

and sincere honest Christians, who will tell you that "I am what I am partly because of my training received at Pine Forge Academy." Like Howard and Yale Universities we see our successful alumni as the epitome of mankind. This means that we don't deny our failures; we just have a lot more successes. The success rate of those who have been trained at Pine Forge Academy is twice as high as some of the best public high schools.

Pine Forge Academy was established in 1946 because Black Adventism needed her. The doors to all other boarding academies were closed. Today the doors of the other academies have been opened only to reveal a veil—a veil that still intimidates that young person who wants to develop every facet of his being—a veil that says to that Black student that there is a limitation to the amount of success he or she will experience on a basically White campus. That student is told to live with the limitations because it is better than what they had.

Pine Forge Academy provides an open opportunity for young leaders to be trained in leadership. It used to be an iron bloomery; now it is a forge, a forge for making stalwart men and women.

Such is the history of Pine Forge Academy. Perhaps if one were going to write an epitaph for Pine Forge Academy based on its history, it might read: Pine Forge Academy; established to meet a need.

However, Pine Forge Academy is not dead and those seeking to write an epitaph for it need only to look at the future of education to see that Pine Forge Academy is very much needed.

Although it has a beautiful heritage, its future stands even more prominent. For

out of the sacred halls of learning, there is a special cadence developing. The cadence of Black Adventist Youth marching toward a rendezvous with destiny. Young people who have been forged into church and community leaders; young people who have established a successful defense against drugs, sex, tobacco, and alcohol; young people destined to stand before Kings and great men, to proclaim the Kingdom of God.

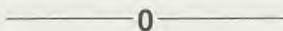
To start Pine Forge Institute, a cry had to be heard from constituents of the "colored" conferences.

The constituents of Allegheny East Conference have again cried out their support of the "School in the North." They have decided that in the first six months of 1980, they will contribute \$150,000 to give Pine Forge a love nugget to keep it going in the right direction.

As you read this article, you may begin to reminisce about the days you spent on those hallowed grounds, or your children spent on those grounds. You may look at that doctor, minister, nurse, teacher, lawyer, lovely housewife, deacon, or Sabbath School leader, and wonder would that person still be in the church family if they had gone to some other school where they really were not members of the school family.

For the decades of the past, Pine Forge Academy has been a modern miracle of the two fishes and five loaves. The Allegheny East Conference sees it as one of its vital links to the future of the Seventh-day Adventist Church. As a Conference, we are growing and as we grow, we want to share some of our loaves and fishes with the Black youth of the Seventh-day Adventist Church through Pine Forge Academy.

As we begin the decade of the Eighties, we can see that the church and the nation need a miracle in education if the youth of today are to survive this' critical decade. Public education is on the threshold of chaos. Inner city youth who depend on Public education for preparation for life are being left in a lurch.



And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

—Romans 8:28



*L. R. Palmer, President Allegheny East Conference.*



*M. C. Van Putten, Executive Secretary*



*B. P. Mann, Treasurer*

# ALLEGHENY WEST



W. M. Starks, First President Allegheny West Conference.

## FIVE YEARS ANALYSIS OF GROWTH

"We are bidden to go forth as Christ's messengers, to teach, instruct and persuade men and women, to urge upon their attention the word of life." In Allegheny West, the ministers and laity have joined together and accepted the commission and the challenge to teach, persuade and urge upon individuals the *euangelion*, the good news, throughout our territory. For the past five years, in conjunction with the great commission, our watch words have been *ARISE . . . MOBILIZE . . . EVANGELIZE*. As we, ministers and laymen, accepted the great commission and the instruction from our watch words, truly the Lord has abundantly blessed our labors, and to Him we ascribe all the praise and the glory. The following statistical reports over a five-year span give evidence of God's guidance and blessings:



Elder Aaron Brogden, First Secretary-Treasurer, Allegheny West Conference.

### Membership Growth

In 1974 the conference membership stood at 6,294. At the end of the five-year span, 1974-1979, the membership stood at 8,395. Our annual growth rate in membership, therefore, was 420 for the five-year period, with a net gain of 2,101, which gives us a 33 percent increase in total membership over the same time period.

### Baptisms

To realize such growth in membership, naturally it would be attributed to baptisms; and in the past five years we have been able to realize our most productive years in baptisms. During the span 1974-1979, under God, three-thousand, one hundred and fifty-eight souls (3,158) were buried with their Lord and Savior in the sacred rite of baptism.

1975 . . . .	731
1976 . . . .	702
1977 . . . .	417
1978 . . . .	615
1979 . . . .	692

### New Churches

With a thirty-three percent increase in total membership over the past five years, naturally it has necessitated the formation of new congregations. The seven new congregations are:

Dayton View . . . . .	Dayton, Ohio
Gospel Tabernacle . . . .	Lima, Ohio
Hillcrest . . . . .	Pittsburgh, Pennsylvania
Lakeview . . . . .	Lorain, Ohio
Tobiah . . . . .	Newark, Ohio
Emmanuel . . . . .	South Boston, Virginia
Southeast . . . . .	Cleveland, Ohio

### Formation of New Districts

With the tremendous net gain in the total membership along with the establishment of new congregations, this necessitated the formation of seven new districts, from nineteen in 1974 to twenty-six in 1979, and each district is under the direction and supervision of a full-time pastor.

### Enlargement of Staff

Again, with the increase in membership, the establishment of new congregations, and the formation of new districts, this necessitated the need for additional workers, mostly field personnel; and from a ministerial and Bible counselors' staff of twenty-nine workers in 1974, the staff has been enlarged to

thirty-nine in 1979. Thus with a thirty-three percent increase in total membership over the five-year span, to provide the necessary pastoral and counseling care, there has been a twenty-eight percent increase in the ministerial and Bible



H. L. Cleveland, President Allegheny West Conference.



K. S. Smallwood, Executive Secretary.



William G. McDonald, Treasurer.

counselors' staff. To be specific, there has been two additional Bible counselors added, making a total of three full-time conference employed Bible workers with the rest being added to the ministerial staff. And finally, two of the most significant additions to the staff have been the creation and organization of two evangelistic teams headed by Evangelists J. D. Lee, Jr. and Harold C. Brewer. One thing for certain, it is the fulfillment of a dream and desire of our conference president, Elder H. L. Cleveland.

#### Tithe Increase

In 1974, the tithe received was \$1,116,815.24, and in 1979 the tithe receipted was \$1,688,421.94; from 1974 to 1979 there was an increase of \$571,606.70, giving us an annual increase of \$114,321.20. A large portion of the increase has been returned to the field in additional workers, and we believe this is necessary for the continuation of a healthy and steady growth rate in membership, as the good news continues to spread throughout the territory. To God, we are humbly grateful for the great things He has done, and again to Him, we ascribe all the praise and glory.

## CENTRAL STATES

### CENTRAL STATES AT A GLANCE

October 12, 1885—C. M. Kinney begins

Adventist work in Topeka and Emporia

May, 1886—Five women in Emporia professed to keep the Sabbath

November, 1887—C. M. Kinney canvasses Kansas City, Kansas; Atchison; Hannibal and St. Joseph, Missouri

1901—Black members in Kansas City, Kansas request their own meeting place

1902—Kansas City, Kansas church organized 19 members

January 24, 1904—First church building completed for Kansas City

August 29, 1912—First camp meeting held for Black members at Lawrence, Kansas, J. W. Wilson was the leader

January 1, 1947—Central States Mission was organized with a membership of 789. T. M. Rowe elected president

1947-1952—Central States Mission membership increased to 1,408

1952—Central States Mission becomes conference headquarters at 2528 Benton Boulevard, Kansas City, Missouri

1952-1961—Central States has second largest gain in baptisms for North America

1970—Conference office moves to present location at 5737 Swope Parkway. New building completed

The unit of church organization comprises the black constituency of Colorado, Iowa, Kansas, Missouri, Nebraska, Wyoming and San Juan

County, New Mexico (the area of the Central Union Conference plus Iowa). Black population 728,665 (1970 statistics). Conference statistics as of December, 1979: Churches, 32; members, 5,529; church schools, 2; ordained ministers, 10; licensed ministers, 5; Bible instructors, 4; and church school teachers, 5.

Presidents: T. M. Rowe, 1947-48; F. L. Bland, 1948-59; W. W. Fordham, 1959-66; W. S. Lee, 1966-71; D. L. Crowder, 1971-74; S. D. Meyers, 1974-79; S. Haywood Cox, 1979-



Central States Conference Office

### CENTRAL STATES CONFERENCE 5 YEAR CHURCH MEMBERSHIP REPORT

States	* 1975	* 1976	* 1977	* 1978	* 1979
Colorado	2 721	2 728	4 777	4 895	4 902
Iowa	2 55	2 99	2 138	2 145	2 161
Kansas	8 898	9 1023	9 1044	9 1186	9 1183
Missouri	11 1996	11 2092	11 2148	14 2288	14 2442
Nebraska	2 710	2 688	3 805	3 808	3 819
Conference	1 22	1 22	1 22	1 22	1 22
TOTAL	26 4402	27 4652	30 4933	33 5344	33 5529



\* Number of churches in state

\* Membership of each state

Over the last five years Central States has had a membership increase of 1,127 (7.9 percent). Seven churches were added, four churches were purchased and one new building erected in Des Moines, Iowa.



*S. H. Cox, President,  
Central States Conference*



*John A. Simons, Secretary-  
Treasurer*



*James Marshall, Publishing  
Director*



*Office Secretaries: Left to right, Harriet Clark, Barbara  
White, Lolita Cox, Judi Wright and Patricia Allen*



*Eugene Carter, Lay Activities  
and Sabbath School Director*



*T. M. Rowe, First Superinten-  
dent of Central States Mission*



*J. H. Jones, First Treasurer  
of Central States Mission*

**Central Union Colored  
Department—1946**

T. M. Rowe, Secretary

"Our Denver church, which has for so many years been in the red, has taken on new life and is now, I believe, as deeply spiritual as any church in the North American Division. The membership has reached eighty-two. We have recently added forty-two from our five-week effort."

—T. M. Rowe, Secretary of  
Colored Department



*William R. Wright, Education  
and Youth Director*

**CRBF APPOINTS  
DEAF COORDINATOR**

LINCOLN—Appointing a coordinator to oversee the new work in behalf of the deaf was the major action adopted at the first meeting of the Christian Record Braille Foundation Board of Trustees for 1980 held earlier this year.

Thompson Kay, currently teaching in the South Central Conference, has accepted the challenge of ministering to those with hearing difficulties, reports Eugene Stiles, general manager.

Kay received his master's degree in deaf education from Ohio State University and has been actively involved in working with the hearing impaired for over 10 years. Besides conducting workshops for the deaf, he has also assisted at baptisms and weddings.

According to Stiles, his responsibilities will include articulating the needs and concerns of deaf persons, conducting seminars and training sessions in signing and translation, as well as planning for the future development and long-range goals in this new area of emphasis.

Beginning his new position March 1, Kay will also serve as an official translator for the deaf at the General Conference session in April.

"We are very gratified to employ someone with Kay's expertise in meeting the needs of the deaf community," Stiles says. "We feel that Christian Record, with support from the laity of the church, will be able to make a direct contribution as we assist those with hearing difficulties."

Among those in attendance at the meeting were Elders Neal Wilson, General Conference president and former chairman of the CRBF Board and Charles Bradford, vice president for the North American Division. Elder C. D. Henri, current chairman of the Board, presided over the meeting.

Those who bring sunshine to the lives of others cannot keep it from themselves.  
—Sir James Barrie

God never leads His people otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him.

—Ministry of Healing, p. 479



J. G. Dasent, First President Lake Region Conference

### Lake Region Conference—1946

J. G. Dasent, President  
F. N. Crowe, Secretary-Treasurer

"Our financial gains for 1945 were very encouraging indeed. Our tithe for 1945 was \$154,890.63, and the total offering to missions was \$58,738.20. We passed all goals set for us by a good margin. The liberal sum of \$7,531.70 was raised for the work of rehabilitation in Europe and the Far East; thousands of dollars were also raised for the European Famine Relief, besides other thousands of dollars for home purposes."

—J. G. Dasent, President



F. N. Crowe, First Treasurer of the Lake Region Conference.

Lake Region's boundaries extend as far east as Detroit, Michigan; as far west as East St. Louis, Illinois; as far south as Jeffersonville, Indiana and as far north as Milwaukee, Wisconsin. This vast territory encompasses five states and has an awaiting congregation of millions who do not yet know Christ as their personal Saviour.

This past triennium began under the leadership of the late Jesse R. Wagner. After the Lord called him to rest, Charles D. Joseph was chosen to carry on this work. Although the leadership has changed hands, the goal remained constant, to spread this gospel throughout Lake Region until Christ comes again.

The watchwords for each department have been to tell the story of salvation and to usher as many as will come into the household of faith.

The tireless work of our dedicated ministers, Bible instructors, teachers and laity has resulted in 2,929 persons being baptized during this triennium period. Church meetings, jail ministries, tent efforts, hall meetings, classrooms, personal Bible studies, vacation Bible schools and Sabbath School outreach programs are but a few of the methods used to spread this message.

The Sabbath School, Lay Activities and Community Services Departments under the direction of Horace L. Jones give God the glory for the many persons baptized as a result of their dedicated efforts.

For the past three years emphasis has been placed upon each of these departments to fulfill the command to add to the church family. Community guest days were sponsored with thousands attending the churches. One hundred four vacation Bible schools were held and thousands of Bible studies were given. However, even with this impressive record we realize that much more must be done before work in these areas is completed.

In 1979 a new school was opened with an enrollment of 43 students. The J. R. Wagner School is located in Chicago Heights, Illinois and is presently staffed by 2 full-time teachers.

The East St. Louis congregation also opened a school during this triennium period and has presently one full-time teacher on staff.

The Shiloh Academy of Chicago has received full accreditation from the State of Illinois, Board of Regents of General Conference and the North Central Association of Secondary Schools and Colleges.

Reginald D. Barnes, director of education has vowed not to be satisfied until the cost of Christian education reaches the level where every sincere Adventist child who desires to receive such an education will be able to do so.



The First Lake Region Conference Office Building.

The Temperance and Adventist Youth leadership also changed hands this triennium. Frederick A. Williams accepted a call to California and Conrad L. Gill took up the responsibility of leading the Youth of Lake Region.

A successful youth congress was held in Indianapolis, Indiana in October of 1979. Oratorical contests, junior camp and Pathfinder fairs are a few of the activities sponsored through the youth department. Various workshops have been held to better equip the local youth leaders in leading our youth in their Christian growth.

T. S. Barber has led his publishing department to deliver a record amount of Adventist materials for the past 3 years.

Mrs. Willie Mae Cooper of Cassopolis, Michigan was recently honored for having the highest amount of deliveries by a single person in all the regional conferences of North America.

Samuel Flagg, stewardship director, reports the giving in some churches has more than tripled during this year.

Lake Region shows an increase in tithe of \$2,540,675.46 over the last triennium period. Also within the last year the constituents have contributed \$32,236.75 to the Campground Improvement Fund.

The stewardship department is not only interested in the money which the members possess but has striven to see an increase in personal consecration and full surrender to Christ. A further goal of this department has been to inspire our members to faithfully attend Sabbath School, mid-week prayer meeting and to become personally involved in winning someone to Christ.

During the last triennium session, it was decided that this field was in need

of a Trust Services Department. Harold A. Lindsey was selected to head this department and the Religious Liberty Department. Elder Lindsey has now made it possible for our influence to follow after us as we leave our means to do the work of the Lord.

Through the efforts of Elder Lindsey, as he ministers through the Religious Liberty Department, many constituents have been spared the loss of their jobs. On many occasions it has been necessary to write letters, call, attend hearings and to have face-to-face conversations with employers who were hesitant to comply with the request of the employee to have the Sabbath hours off. It is the desire of the Religious Liberty Department to continue to protect the liberties of our dedicated church members.

Three new churches and one company have been organized during this same period. They are:

- Lebanon—Decatur, Illinois—Church
- Shalem—Waukegan, Illinois—Church
- All Nations—Berrien Springs, MI—Church
- Buchanan—Buchanan, MI—Company

Also twelve churches have purchased or built new church homes. They are:

- Aurora Spanish—Aurora, IL
- Berean—Battle Creek, MI
- Hyde Park—Chicago, IL
- Ecorse—Ecorse, MI
- Fairhaven—Flint, MI
- Westside—Gary, IN
- Eastside—Indianapolis, IN
- Jeffersonville—Jeffersonville, IN
- Berean—South Bend, IN
- Bethel—Lansing, MI
- Maywood—Maywood, IL
- Spanish Northwest—Chicago, IL

The Chicago Independence Boulevard Church is presently undergoing a major renovation.

As we take a backward look, we thank God for His mercy and His leadership, for we know with God as our leader, our guide and our keeper, we will surely make it to our heavenly home someday.

Crystal R. Drake

### ADOPTION AGENCY FOR ADVENTISTS

A local Adventist adoption agency is in the final state of organization according to Ronnie Rosado, church secretary of the All Nations Church in Berrien Springs, Michigan. "The agency has completed four of the five steps required

by the state," she says, "and the last step will probably be the hardest." The final requirement is that the agency have in hand the funds for one year of operation before it opens. Mrs. Rosado estimates that the first year's budget will be over \$75,000.

State requirements which have been met thus far are incorporation, acquiring a tax exemption number and a license to solicit funds and showing that a genuine need exists for the agency.

The new organization will be called Wee Wil-care Christian Children's Services.

There is presently only one adoption agency for Adventists. It is located in Pascoe, Washington. Because of its location, many persons are not able to make use of its services easily.

It is felt that this agency is needed because the number of babies needing placement in Adventist homes is significant. In addition, the state of Michigan does not allow for private adoptions except within the immediate family. A mother's request for placement of her child in an Adventist home is not guaranteed by state adoption agencies because Adventists are often looked upon as peculiar and undesirable parents. A fund-raising program is slated to begin soon to help raise the monies needed to begin this program.

A public meeting of the agency will be held in Berrien Springs, Michigan on March 30. Persons interested in helping in fund-raising should watch for specific details of the meeting in their church bulletins.

Gene Daffern  
Communication Secretary

### FORMER GRADUATES OF SHILOH ACADEMY

Shiloh Academy has formed an Alumni Association as of June 5, 1979. The aim and objective of the Alumni Association is to unite the present and former graduates of Shiloh that we might improve the academic and administrative activities of the school. Currently our enrollment is approximately 50 members which consists mainly of the students from the graduating class of 1978-79. We are strongly desirous to contact all former graduates of Shiloh, interested friends, and relatives prior to 1968 so that our enrollment list might be updated and plans for the upcoming Alumni Weekend which is proposed in



C. D. Joseph, President Lake Region Conference



R. C. Brown, Sr., Secretary



I. R. Palmer, Treasurer

July 1980. We are asking that you write and give us the following information so that your name may be placed in our directory.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_

Phone: \_\_\_\_\_

Occupation: \_\_\_\_\_

Please send the above information to Shiloh Academy c/o Alumni Association, 7008 South Michigan, Chicago, Illinois 60637.

Thank you for your cooperation by supplying the above information.



Elder and Mrs. J. D. Allison . . . Allison pastored Capitol Avenue, now Capitol City, of Indianapolis, Indiana—and Hartford Avenue, now known as City Temple SDA Church of Detroit, Michigan.



The Hartford Avenue Church Study Group, Detroit, Michigan. Sister E. Van Nockay Smith, the Instructor, is the last person on the third row right, Sister Elizabeth Harley, recently retired Bible Worker of this Conference, is second from the left on the third row.

## Time Marches On



Elder Leon H. Davis . . . Elder Davis became the Second Youth Leader of the Lake Region Conference when he followed Elder Walter Kisack.



Prof. and Mrs. M. J. Harvey . . . Prof. Harvey was principal of the Shiloh SDA Academy when it was located on 39th and Lake Park Avenue.



Elder and Mrs. John Frank Lee . . . Elder Lee followed Elder Virgil Gibbons as Publishing Secretary which made him the Second Publishing Secretary of Lake Region.



Mrs. Jean Kisack, First Secretary of the Lake Region Conference Book and Bible House.



Mrs. Aylene Spencer Cantrell, First Secretary of the Youth Department of the Lake Region Conference.

# NORTHEASTERN



L. H. Bland, First President of the Northeastern Conference

## Northeastern Conference—1946

L. H. Bland, President

L. O. Irons, Secretary-Treasurer

"We set our budget at the beginning of the year for \$90,000 in tithes. The actual income exceeded \$140,000. We had eight ordained ministers and five Bible Instructors for the year 1945, but are adding a few more workers for 1946. We have an excellent staff in our office. They are loyal and are doing a very efficient work."

—L. H. Bland, President



L. O. Irons, First Secretary-Treasurer of Northeastern Conference.

## The Report of the Secretary

There are seventy-three missions and churches within the conference; fifty-five ordained ministers; one hundred and two credentialed missionaries; eleven licensed ministers; fifty-five licensed missionaries; twelve credentialed and licensed literature evangelists; and sixteen teachers and other in-

stitutional workers. In total there are two hundred and fifty-one active workers.

The gain in membership for the Northeastern Conference for the years 1975-1979 is as follows:

	January	December
1975	18,011	18,892
1976	18,892	19,263
1977	19,263	19,965
1978	19,965	20,406
1979	20,406	21,435
Tithe Income		
1975		\$4,391,947.67
1979		5,803,690.79

## Northeastern Conference Boldly Marches Forward

For the past five years as the world seems shaken by war, plagued by inflation, poverty, crime, and immorality being the order of the day. Here in the Northeastern Conference there has been a dedicated band of workers who despite present dangers have boldly marched forward proclaiming the Good News of Salvation. Here is a progress report for 1975-1979. It is evident that God has tremendously poured out His blessing upon our conference.

## Spreading the Glad Tidings

Under the leadership of Elder Silas McClamb, Publishing Director of Northeastern Conference, the literature evangelists have stretched as far as it were humanly possible. Inasmuch as the people in the area where they work are reluctant to admit strangers into their homes because of crimes that are being perpetrated; nevertheless, the Spirit of God moved before them and opened not only the doors of homes but also hearts. The sales for 1975-1979 amount to \$996,896.11.

As forked and irregular flashes of lightning lightens up the sky on the darkest night, so likewise will the flashes of truth coming from our books and periodicals lighten up the minds of men in this darkest hour of sin. The light of truth must flash over land and sea, in our villages, towns, and cities until men and women everywhere can see that it is the truth that can set them free from social restrictions and sinful addictions.

May the events taking place today that point to the imminent return of Jesus motivate us to hasten from door to door with our books filled with the everlasting gospel.



Baptism at Victory Lake during Northeastern Conference camp meeting.

## REPORT OF THE RISK MANAGEMENT DEPARTMENT

The Northeastern Conference Insurance Department, to meet the challenge of the 80's, has asked each church to elect an Insurance Correspondent to assist us in safeguarding the more than \$31 million worth of church, school and office properties under the auspices of our conference corporation, most of which are already active.

Some of the goals of the department for 1980 are:

1. A bimonthly newsletter (send us suggestions for a name).
2. Loss Control Workshop for church and school leaders (May 1980) conducted by General Conference Risk Management Services.
3. Better communication and timely reporting of claims; also, reports of property improvements from the field to help reduce premiums.
4. Increased circulation and readership of the General Conference Risk Management Service *Concern Magazine*.
5. Loss Control Workshop for church Insurance Representatives conducted during September and October, 1980. Exact dates to be announced.

Pray for us as we respond to the challenge of the 80's.

Robert J. Jackson  
Director

## "SEEKING LARGER POSSIBILITIES AND ACCOMPLISHING GREATER TASKS"

There is an old adage which says, "There is plenty of room at the top, but there is no room to sit down." We believe this adage speaks to all the



S. W. Stovall, Ministerial Secretary



J. P. Willis, Director Sabbath School and Religious Liberty Departments



R. L. Lister, Director of Lay Activities and Inner Cities Departments



S. O. James, Director of the Community Services Center



E. C. Whidbee, Superintendent of Education



Trevor Baker, Director of Youth Ministries Department

workers of the Northeastern Conference, for this Conference has been for many years a leader in soul winning as well as other areas of the Lord's work; however, as long as the work is not finished and the return of the Lord is delayed, the challenge of an unfinished task confronts us, and we cannot afford to be complacent or rest on our past laurels. It is very important that every worker continue to seek improvement in methods and procedures. The personnel of the ministerial department will be actively engaged in encouraging this process of growth and improvement, and the following are some of the ways in which this will be done.

1. Gather from the field fruitful ideas and experiences and share same with all workers, as well as with the editorial office of "The Ministry Magazine."
2. Conduct five orientation workshops per year for church elders, deacons, deaconesses, and head ushers.
3. Encourage and participate in revivals and reaping meetings.
4. Hold one workshop for pastors and evangelists each year.
5. Prepare and distribute a newsletter for the department in which meaningful material covering most areas of ministerial interest will be presented.
6. Visit and observe interns in action and counsel with them, and attempt to



L. G. Newton, Director of Stewardship and Conference Development



Silas McClamb, Director of the Publishing Department

maintain some type of contact with ministerial students in our various institutions.

As the work in this new department develops, it is quite likely that other areas of interest will be added. It is our hope that the ministerial department will give effective and productive assistance to the workers of the Northeastern Conference.

S. W. Stovall, Ministerial Secretary

### YOUTH MINISTRIES REPORT

Over the past four years there has been sometimes deliberate, but steady progress in the Youth Department of the Northeastern Conference.

During those years emphasis has been on upgrading the local youth societies, by conducting annual workshops and Youth Ministry Leadership courses, thus enabling the local youth

leaders to carry on a viable youth ministry within their churches.

Consequently, there has been an improvement among some societies, and more of them are getting involved in Voice of Youth series, which hopefully will result in increased baptisms into the church.

Pathfinding in the Northeastern Conference has always been on the upswing, and continues in that direction.

In spite of the loss of our dining room and a number of cabins at Victory Lake, both our summer camping program and our Senior Youth camps have evidenced keen interest and growth. For example: in 1976 attendance at Senior-youth camp was approximately 50, but since then, the numbers have exceeded 100, and continues to grow.

In the Youth Department, it is our desire through careful planning and training, to win and hold our youth so that God can use them.

Trevor H. C. Baker, Director Youth Ministries

### REDEMPTION THROUGH CHRIST IN EDUCATION

The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. *Fundamentals of Christian Education*, p. 231.



G. R. Earle, President, Northeastern Conf.



Harold Baptiste, Executive Secretary



Stennett Brooks, Treasurer

Growth and development in the educational program since 1975 has been significant in the areas of student enrollment and teaching staff:

Student Enrollment	
1975	1979
1,505	1,898
Teaching Staff	
1975	1979
79	100
Number of Schools	
1975	1979
10	12

**School Evaluations:** All conference schools have been evaluated at least twice during the past five years. As a result, growth is evident in the curriculum, plant, and financial structure.

**Curriculum Gains:**

- 1) Development of Comprehensive K-12 Reading Guide (General Conference approved)
- 2) Development of Kindergarten Progress Report card
- 3) Video-Recorder to monitor teaching process
- 4) Uniform Achievement testing program
- 5) Ancillary specialist in music, math, reading, art, guidance
- 6) Creative Writing/Art, Fine Arts Festival
- 7) Annual spelling bee participation
- 8) Preparation of math and grammar checklists

**Professional Growth:** K-12 Principals Association has enhanced each administrator's expertise. Professional workshop attendance by the teachers and enrollment in higher education programs have significantly increased.

E. C. Whidbee,  
Superintendent of Schools  
S. A. Herndon,  
Supervisor of Schools

**STEWARDSHIP DEPARTMENT**

Since the 1975 General Conference, the Stewardship Department of the Northeastern Conference has made giant strides. Ninety-eight percent of the seventy churches that comprise this Conference of over 20,000 have received the stewardship program and are rejoicing in the blessings that follow when God's plan of systematic benevolence is accepted. There has been about a four million dollar increase in tithes and an equivalent increase in giving to missions and to the local church program.

Twenty-two churches have bought new sanctuaries, remodeled existing structures, burnt mortgages, and purchased educational facilities.

Greater than the tangible evidences of the blessings of stewardship is that of the spiritual. From all sections of the Conference come testimonies of how individuals have been brought into a closer relationship with Jesus Christ as a result of entering into a covenant of stewardship living. This covenant includes their accountability to their Creator for their time, talents, body temple, and treasures. These members have proven by experience the following statement:

*The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence (stewardship). It is like the lifeblood which must flow through the whole being, vitalizing every member of the body. It increases love for the souls of our fellow men; for by self-denial and self-sacrifice we are brought into a closer relation to Christ, who for our sakes became poor. The more we invest in the cause of God to aid in the salvation of souls, the closer to our hearts will they be brought."* 3T 405.

—Leonard G. Newton  
Director

**NORTHEASTERN BAPTIZES  
7,165 NEW BELIEVERS—  
OVER ONE MILLION DOLLARS  
RAISED FOR INGATHERING**

During the past quinquennium (1975-1979) the Northeastern Conference working staff united with their constituency and were instrumental in baptizing 7,165 new believers and increasing our churches from fifty-nine congregations to seventy-six.

Our total Ingathering amounted to \$1,045,000.00. At the end of our 1979 Ingathering season we had a grand banquet at the Mount of Olives Church, Brooklyn, New York to honor the most outstanding Ingatherers in our conference. A good number of pastors were in attendance including Elder G. R. Earle, President of the Northeastern Conference, Elder Lee Kretz, Lay Activities Director of the Atlantic Union; Mr. Henry Wilson, President of the Northeastern Conference Lay Federation, and Elder G. R. Thompson, Vice President of the General Conference. Elder Thompson presented a challenge which will long be remembered.

Listed below is a report on literature distribution. Bible Studies given, and hours of welfare service:

Literature—2,645,693  
Bible Studies—235,594  
Hours Welfare—527,885

**REPORT OF THE SABBATH  
SCHOOL DEPARTMENT**

We are grateful to God here in the Northeastern Conference for the dedicated leadership of Elder H. R. Murphy, who was the Sabbath School Director up until 1976 and for the faithful officers and members of our Sabbath Schools. The report we render today is a direct result of the leading of the Holy Spirit. We are thankful to God for His sustaining power.

**SABBATH SCHOOL  
DEPARTMENT REPORT  
FOR 1974-1979**

	1974	1979	Increase (Decrease)
Sabbath School Membership	15,224	18,223	2,999
Number of Sabbath Schools	57	70	13
Number of Branch Sabbath Schools	23	8	15

Total Sabbath School Mission Offerings for the Quinquennium—\$1,601,211.85



Northeastern Conference Office Building



H. D. Singleton, First President of South Atlantic Conference

**South Atlantic Conference—1946**

H. D. Singleton, President

L. S. Follette, Secretary-Treasurer

"The South Atlantic Conference was organized on December 4, 1945, in Atlanta, Georgia. It is comprised of the states of North Carolina, South Carolina, Georgia, and all of Florida east of the Apalachicola River. The membership is about 3,523, and there are 62 churches. . . . The conference has purchased a ten-room, steam-heated house in a fine section of Atlanta."

—H. D. Singleton, President



L. S. Follette, First Secretary-Treasurer of South Atlantic Conference.

**THE SOUTH ATLANTIC CONFERENCE QUINQUENNIAL REPORT 1975-1979**

**Reflection**

As we reflect on this five year period (1975-1979), we must say with the psalmist David: "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so. . . . He led them forth by the right way. . . . Oh that men would praise

the Lord for His goodness, and for His wonderful works to the children of men!" Psalm 107:1-8.

The Lord has led the South Atlantic Conference from 1975-1979. During this period He has wrought marvelous works through the dynamic leadership of the administration: R. L. Woodfork, R. B. Hairston, and R. Patterson—President, Secretary, and Treasurer respectively; capable departmental directors, efficient office secretaries, consecrated ministers, Bible instructors, teachers, literature evangelists, and dedicated laity.

**Membership**

The membership grew steadily during this five year period from 15,874 in 1975 to 20,291 at the close of 1979. This is a net gain of 4,417 over the five year period. Truly, there has been a concerted effort through the various departments of the church to make such a report possible. "O give thanks unto the Lord, for He is good. . . ."

**Evangelism**

Evangelism is the watch-word of the South Atlantic Conference. The primary objective of every worker and member is to lead men and women, boys and girls to Jesus Christ, and into His church by repentance and baptism under the direction of the Holy Spirit. Pastors and laymen alike rejoice at the progress in this area because this is the main reason we are in business. Two conference evangelists served the field well during this period: J. Best and J. Hinson.

During this quinquennium fifteen district pastors have achieved the coveted distinction of becoming centurions, baptizing 100 or more souls in one year. They are: J. Best, R. C. Connor, J. A. Edgecombe, J. L. Follette, R. Franklin, I. L. Harrell, D. M. Jones, T. A. McNealy, F. W. Parker, L. G. Rahming, D. Ross, O. Sherrod, W. D. Sumpter, G. H. Taylor, and A. Teele. 4,062 souls were baptized by these centurions. We give thanks unto the Lord for the contribution of the pastor-evangelists, Bible Workers, literature evangelists, teachers, and laymen. The Lord is good. . . .

**New Congregations**

Twenty new congregations were organized and added to the sisterhood of churches. They are—Florida: Belle

Glade, Citra, Deerfield Beach, Kissimmee, Melbourne, Miami-French, Miami-Tabernacle and Tampa-Town and Country; Georgia: Americus, Atlanta-College Park, Atlanta-Korean, LaGrange, Stockbridge, Toccoa, and Wrens; North Carolina: Bucksport, Manning, and Pageland. We are eternally grateful for the dedication of the pastors, lay-workers and members responsible for these congregations.

**Church Buildings**

Twenty church buildings were erected or purchased during the quinquennium. One of these churches—a 230 seat edifice—was built in LaGrange, North Carolina and dedicated the same day that it was opened. Elder Willie Taylor was the pastor. This congregation of less than 100 members took 16 months to complete the church, and is the third Adventist church to be built on the site donated by a charter family in the church. The church is valued at \$150,000. Other churches erected or purchased:

Florida: Apopka, Belle Glade, Cocoa, Gainesville, Plant City, Pompano, Quincy, Sanford and St. Petersburg

Georgia: Augusta, Covington, Hazelhurst, LaGrange, Stockbridge, Thomasville and Toccoa

North Carolina: Greensboro

South Carolina: Bucksport and Orangeburg

**Campground and Office Building**

The campground has seen tremendous improvement over the past five years. A large, spacious campground pavilion with executive offices and meeting rooms has been erected. It was a long-awaited dream come true. Two 12-unit motel units have been erected to house workers and members at camp meeting. The kitchen has been enlarged as well as the Book and Bible House. A full-time camp ranger has now taken up residency on the grounds.

**Finances**

We have seen the hand of God directing the finances of South Atlantic. The growth has been tremendous. The tithe increased in a systematic yearly growth from \$2,080,074.00 in 1975 to a total of \$3,631,011.00 in 1979. This shows an increase of \$1,550,064.00 in this quinquennium. Elders T. W. Cantrell and R.

Patterson have led the conference as Treasurers during this period. Artie Davis and Bruce Manuel were invited to serve as Assistant Treasurers. Also in the department are Charyle Mae Hawk, Secretary-Cashier and A. B. Evans as Accountant.

Elders R. B. Hairston and G. H. Taylor directed the Trust Services of the conference. Our members placed in trust with the association over \$200,000.00 in cash or real estate.

### Education

During this quinquennium six new schools were added to the school system, including a home school in Gastonia, North Carolina. The others are Kinston, Lillington and New Bern, North Carolina; Columbus, Georgia; and Florence, South Carolina. The Florence school is the first one in South Carolina for nearly 20 years. Elder S. E. Gooden is the Director of Education and has as an objective "to make Adventist Education available to every Adventist youth in the South Atlantic Conference."

### Sabbath School

Elders J. Hinson and G. H. Taylor directed this department during this period. Membership grew from over 10,500 in 1975 to 14,500 in 1979. A net increase of 4,000. In 1975 the mission offering was \$176,792.50, while in 1979 it was \$211,313.00. This is an increase of \$34,520.50. \$842,301.32 was reported for missions during this period. The number of Vacation Bible Schools, Branch Sabbath Schools and Neighborhood Bible Clubs have increased each year.

### Lay Activities-Community Services

Elder J. Hinson directs these departments in South Atlantic. Time and space will not permit giving all that has been done in the areas of Community Services, literature distribution, Bible studies and Ingathering. Certainly this report must mention that over 3½ million pieces of literature were placed in the hands of judgment-bound souls. More than 50,000 homes were reached with *Message*, our missionary journal, and over 3,000 souls were won through Bible studies, lay efforts and lay involvement activities.

Two outstanding Ingatherers live in South Atlantic and have done unusual exploits for God. Mrs. Rosa Holmes of Savannah, Georgia solicited \$55,309.87 from 1970-1979. Mrs. Daisy Jackson of



*R. L. Woodfork, President, South Atlantic Conference.*



*R. Hairston, Executive Secretary*



*R. Patterson, Treasurer*

Charlotte, North Carolina solicited \$40,356.40 during the same period. These two ladies together raised a total

of \$95,666.27 during these Ingathering Crusades. The Conference Ingathering total for the past five years was \$689,722.41.

### Adventist Youth—Temperance

The activities and programs planned and developed in these two departments are directed largely for and with youth. Giving general direction and leadership is Elder G. W. Timpson. It would be impossible to cover in this report every detail of the activities of youth in the past five years. Suffice it to say, as a result of youth ministries 963 souls have been baptized, 1,967 attended Junior and Senior Camps. Thirty were invested as Master Guides, 273 Pathfinder Clubs were in operation, 22 Adventist Youth Federations were held, Better Living parades, 5-Day Stop Smoking Clinics and Temperance classes have been held.

### Publishing

The South Atlantic Conference continues to set impressive records in the sale of gospel literature. This department, under the superb direction of Elder T. R. Smith, has sold in the field over the past five years subscription literature totaling \$1,294,938.33. Even more significant is the fact that in the quinquennium the literature evangelists have been responsible for 882 souls won! In addition, 8,344 Bible studies were given, 2,900 former SDA's were contacted, 37,067 prayers were offered, 197,661 free tracts were distributed.

Associated with Elder Smith in the department were five associates; namely, A. Fairfax, L. Fowler, H. Gaskins, W. Hawk and W. Sutton. We thank God for each literature evangelist and individual responsible for this report. Much of this report is made possible through the ABC sales managed by O. Brown. We are appreciative of God's blessings in behalf of our Book Center.

### Stewardship and Ministerial

Of the many departments that serve the South Atlantic Conference, the Stewardship Department is in the adolescent stage. It is rather young, growing stronger, and reaching toward maturity. Elders R. B. Hairston, G. H. Taylor, and O. J. McKinney directed this department during this quinquennium.

Of the 127 churches in South Atlantic, approximately 62 percent are following the stewardship combined budget or systematic benevolent plan of giving.

Nearly \$290,000.00 was forwarded to the conference for conference-wide development (CWD) during this period. CWD provides funds for evangelism, education, building projects, youth ministries, community services and campground development.

Stewardship involves the wise and unselfish use of life; the management of one's body temple, material possessions, abilities and time. It includes the proper administration of all the resources God has made available in one's sphere of influence. Wherever genuine stewardship is practiced there is a real spiritual, physical and material advance.

The Ministerial Department was directed by Elders J. Hinson and O. J. McKinney. From this department the evangelistic and ministerial activities of the conference is coordinated. 8,544 souls were baptized during this quinquennium. This was made possible through the concerted efforts of ministry and laity banding together for "a finished work."

#### Appreciation

Words are inadequate to express appreciation to our Union Administration and staff, conference committee, administrative officers, departmental directors, office secretaries, pastors, literature evangelists, teachers, and faithful members. If it were not for you, this report would not be possible. Special mention should go to the office secretaries who worked behind the scene during this period; namely, Mesdames S. Dennis, J. Scurry, C. M. Hawk, A. B. Evans, M. Floyd, B. Banks, J. Hastings, B. Henri, J. Brown, M. Long, T. Saunders, K. Smith, B. J. Patterson, P. Ravenall and J. Woodfork. All praise and honor to God our Father for the spirit of service found in the hearts of His people to be willing to work for Him.

#### The Challenge

More than 5 million black people reside in the four states of this conference. There are 377 counties in these states. Nearly 270 of these counties are dark—meaning there is no Seventh-day Adventist Church or organized company in these counties. The people in these areas must receive the light of Truth. They must learn of the soon coming of Christ. But how can they without a preacher? More dedicated workers, members and funds are needed so we can carry the light of Truth to the dark

areas of this conference. Church buildings, schools, and welfare centers are needed. Human suffering is everywhere! In spite of inflation and recession we must press forward.

The challenge of today calls for a deeper consecration of ourselves and all that we possess to the most important cause in all the world, "The salvation of man from sin." With the aid of the Holy Spirit, and with our hand in God's, His grace is sufficient for the task. LET US DEPEND ON HIM. Now is the time!

It is altogether possible that Jesus will come before we have another quinquennium report. Should this be so, may it be that we each will have done our part in heralding God's message to every city and hamlet in South Atlantic. With such a consecrated team as we have, eye hath not seen nor ear heard what God will do for South Atlantic in the future.

### SOUTH ATLANTIC CONFERENCE TO DIVIDE

On Sunday, October 14, 1979, the Annual Council of the General Conference voted to approve the division of the South Atlantic Conference into two separate conferences beginning Janu-

ary 1, 1981. This was a historic action taken by the executive body of the Seventh-day Adventist Church.

It was noted that the South Atlantic Conference was organized in December, 1945 with a total membership of 3,614 and 62 churches. The conference has grown rapidly and now has a membership of 20,291.

The territory extends over four states, North Carolina, South Carolina, Georgia and Florida. Because of the large membership and the conference extending over such a vast geographical territory (from the northern tip of North Carolina to Key West, Florida) it was considered in the best interest of continued rapid growth to divide the territory into two separate conferences. Atlanta, Georgia will be the headquarters of the North Conference, and Orlando, Florida the headquarters of the South Conference.

A Fact-Finding Committee and Division Commission were appointed to study the details involved in effecting the division. It is planned that the organization will be finalized in June of this year so that the two conferences can begin to function January 1, 1981.

We solicit the prayers of all that this move will facilitate the finishing of the work in the Southeast.



*South Atlantic Conference Division Commission. Pictured here is the commission which worked out the proposed division of the South Atlantic Conference. Front row left to right are: T. W. Cantrell, Associate Secretary of the Southern Union; R. B. Hairston, Secretary of South Atlantic Conference; Robert Patterson, Treasurer of South Atlantic Conference; R. L. Woodfork, President of South Atlantic Conference; J. H. Whitehead, Treasurer, Southern Union Conference; 2nd row left: H. H. Schmidt, President, Southern Union, right: H. F. Roll, Secretary of Southern Union. 3rd row left to right: Wilhemenia Waldon; Viola B. Martin; Julia Jackson and Keith Dennis. 4th row left to right: R. A. Sloan; Kenneth Moore; F. W. Parker; Marvin Brown; William Winston; and O. H. Paul.*



H. R. Murphy, First President of South Central Conference.

**South Central Conference—1946**

H. R. Murphy, President  
V. Lindsay, Secretary-Treasurer

"Our first workers' meeting was well attended and greatly enjoyed. This meeting was held in the Meharry Boulevard church in Nashville. We have purchased our new field office building, which is located in a desirable neighborhood and is only a short distance from Fisk University."

—H. R. Murphy, President



V. Lindsay, First Treasurer of South Central Conference

**THE SOUTH CENTRAL CONFERENCE OF SDA  
(A conference on the move with God)**

The South Central Conference is one of the fastest growing organizations to be found in the whole of the North American Division. Covering the states of Alabama, Mississippi, Kentucky, Tennessee and West Florida, this region is known to many as "the cradle of Adventism for brown skin America".

**History**

The first church for this minority group was organized here in 1873 by Elbert B. Lane at Edgefield Junction, Tennessee. It was here that inspiration directed the leaders of the church to establish Oakwood Industrial Training School for Black youth in 1896. When she visited this school in Huntsville, Alabama, Ellen White spoke of it as being the place that the Lord had shown to her while in vision. Today Oakwood College has an enrollment of over 1,300 students. These have come from the ends of the earth to be trained. God led James Edson White to Nashville, Tennessee in 1901 to establish the Southern Publishing House from which literature for Blacks and poor Whites was to be printed and distributed like sheaves of autumn.

In 7T:232 Ellen G. White states: "As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for the work in the South because the Lord in His wisdom directed them there. It is a favorable place in which to make a beginning. Our workers will find it easier to labor in this city for the colored people by those not of our faith. In and near the city are large educational institutions for colored people. The influence of these institutions has prepared the way for us to make this city a center for our work."

Because of a pledge of gratitude to God for His restoring her health to her, Mrs. Nellie H. Drulliard established a medical institution for the colored people in 1927. This sanitarium was named Riverside because of its location on the banks of the Cumberland River in Nashville, Tennessee.

**South Central Conference**

The South Central Conference was established in 1945 to serve the predominantly colored constituency living throughout the central southland. Significant growth has been realized since our small beginnings when the membership stood at 2,400. The commission to evangelize was accepted by the leaders and the people with a confidence that the Lord would bless their labors. He has not failed us! Thirty years after the organization—1974, we found this field with a membership of 9,186 and a tithe income of \$1,146,511.23. We had come a long way since the work



C. E. Dudley, President, South Central Conference

among this people was begun during the nineteenth century when the membership stood at ten (10) and the tithe income for a single year stood at \$50.00.

**Progress and Blessings for Five Years—1974-1979**

Let us speak of the blessings and progress that has been realized since 1974 when the world membership came together in Vienna, Austria for its quinquennial session. Significant blessings have been realized in the South Central Conference during the past five years. It is impossible to name them one by one for the blessings are immeasurable. It is wonderful to reflect what the Lord has done through His people. Here is a progress update in brief.

Membership—1979	13,098
Total Congregations	98
Elementary Schools	13
New Buildings 1975-79	26
Tithe 1975-79	\$8,758,183.69
Baptisms 1975-79	5,210
New Church Organizations 1975-79	4
Newly opened Schools 1975-79	4
School Enrollment 1979	1,046
New School Buildings	4
Total Mission Offerings	\$1,121,472.10

THANKSGIVING—To God be the glory.



D. A. Walker, Treasurer



*Jackson, Mississippi youth present passion play.*



*New congregation organized in Birmingham by W. J. Cleveland.*

## South Central Progresses



*Mt. Calvary third church organized in Huntsville, Alabama.*



*New school building erected at Chattanooga.*



*Brother and Sister B. Moore being honored as leading in book sales in 1979.*



*Dr. R. Brooms, Dr. C. Graham, officers of Bamda.*

**Southwestern Union  
Colored Department**

W. W. Fordham, Secretary

W. W. Fordham was recently invited to the Southwestern Union to serve in the capacity of Secretary of the Colored Department. He is now in the midst of a large city evangelistic effort in Oklahoma City, Oklahoma. He is having large appreciative audiences of the representative citizens, among whom are doctors and city school teachers. He writes, "Our courage is good and we believe the Lord is going to give us a large harvest of souls."



W. W. Fordham, First President, Southwest Region Conference.

**SOUTHWEST REGION  
CONFERENCE**

The accomplishments of Southwest Region Conference from 1974-1979 are as follows:

1. Complete renovation of the Conference Office.
2. Evangelistic equipment has been purchased consisting of 18 tents and thousands of steel chairs with funds reported at campmeeting amounting to \$115,000.00.
3. Baptisms reached an all time high for 1979, for the first time the conference baptized over 500 in a year since organization. The membership stands at 7,843—second highest in the union.



Lone Star Camp (tents pitched among pine trees).

4. Five new churches have been organized—they are as follows:  
Hillsboro, Texas—A. Booker  
Mansfield, Louisiana—E. L. Howard  
Natchitoches, Louisiana—E. L. Howard  
Thibodaux, Louisiana—R. E. Brown  
Tallulah, Louisiana—W. G. Downes
5. 14 Church Buildings:  
Amarillo, Texas—J. W. Cox  
Ardmore, Oklahoma—B. E. Wright  
Beaumont, Texas—G. J. Chissell  
Fort Smith, Arkansas—C. McNorton  
Natchitoches, Louisiana—E. L. Howard  
Port Arthur, Texas—G. J. Chissell  
Tulsa, Oklahoma—W. M. Rice  
Waxahachie, Texas—E. L. Booker  
Monroe, Louisiana—W. G. Downes (under construction)  
Mosier Valley, Texas—G. N. Wells (under construction)  
Hillsboro, Texas—C. M. Bailey (under construction)  
Houston, 3rd Ward—V. Runnels (under construction)  
Baton Rouge, Louisiana—C. R. Pritchett (under construction)

6. In the Spring of 1976 the tithe amounted to \$900,000.00, but at the end of 1979 the tithe increased to \$1,550,000.00.

7. The departments were divided and James Ford was selected as director of Education and Sabbath School. He is carrying a progressive program with nine church schools and an increased enrollment which totals 1,033.

8. Workers' salaries were increased,



Church Building—Natchitoches, Louisiana.

along with subsidies to church school teachers.

9. Advance steps were taken to limit the size of the Pastor's district by employing more workers.

10. B. E. Wright was chosen to direct the Youth and Temperance Departments. To enhance the conference and youth activities Lone Star Camp was purchased for \$450,000.00. This beautiful camp consists of 268 acres of valuable land, timber, 25 acres of lake and several buildings.

The officers are grateful to have a dedicated and liberal constituency who contributed so much in making this progressive report possible.

Doris Jones, Reporter



R. E. Brown, pastor Ephesus Church in New Orleans, La., top soul winner for 1979. Baptized 106.



Workers' Meeting (R. F. Warnick retires and was honored at banquet).

All Scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

—2 Timothy 3:16, 17



W. C. Jones, President Southwest Region Conference.



M. L. Baez, Secretary Treasurer Southwest Region Conference.



Helen Turner, Assistant Treasurer, Southwest Region Conference.



Office Staff. (Seated, left to right) Lorraine Ricks, Leola Phipps, Nancy Jones, Doris Jones, Marion Ricks, Beverly Wells, Helen Turner. (Standing left to right) O. D. Kirkland, B. E. Wright, J. C. Hicks, J. M. Phipps, W. C. Jones, M. L. Baez.



Southwest Region Conference Office.



Helen Beckett, receptionist



James Ford, Superintendent of Education.



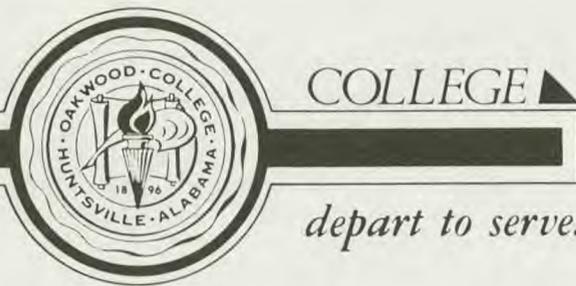
Maggie Moore, Secretary



C. L. and Mrs. Wright, recently ordained.



Workers' Meeting (A. R. Carethers retires and was honored at banquet).



*Enter to learn;*

*depart to serve.*



*C. B. Rock, President, Oakwood College*

## AN AGENDA FOR THE EIGHTIES

Since we are today officially beginning our work for the "eighties," certain formalities are in order. The first order of business is a report on the books we have just closed—those of the decade of the "seventies" and the second item which demands our attention is the formulation of an agenda for the books we are now opening—those of the decade of the "eighties."

If the "forties" were the decade of transition, distinguished by Oakwood's moving from junior to senior college status, the "fifties," the decade marked by our successful efforts to achieve full accreditation, and the "sixties," the decade of outreach made memorable by our acceptance into the mainstream of higher education as involves so many of the prestigious consortia and other affiliations which we now hold, the "seventies" will, no doubt, be remembered as the decade of harvest—the time when Oakwood suddenly began to reap the rich benefits of the prior decades of effort and attention given by her various benefactors and publics. Chief among those to whom credit is due are: The General Conference of Seventh-day Adventists, whose sibling we are and

whose resolve to address Oakwood's financial needs in a forceful way has been critical to our progress; the Regional churches, (through the good offices of the eight conferences and Pacific Union) and past administrations whose skills and foresight prepared the way for the bountiful yield which the seventies gave. And how did the harvest go?—In the matter of capital expansion we acquired: an academy building, a 100-bed addition to Carter Hall, a 26-trailer (130 beds) addition to Edwards hall, a natatorium, a library, the religion-education center (special thanks to the General Conference and South Central Conference), Harris Pine Mills, and in a few months the long-awaited Science Complex. In the area of industrial expansion we have developed the nation's only student literature industry, a printing press, and Harris Pine Mill. We continue to cultivate some 700 acres of land each year with rich harvests of cotton, corn and soybeans. Also, speaking of land, I am happy to report that during the seventies we were blessed to add 144 acres of land on our southwest border.

To our support services were added a chaplain's office, an office of church missions, an inner college (tutorial service), a counseling center, the new living-learning center in our dormitories, the computer center, and the addition of an extensive archives and museum of black SDA history. Among the new academic services added were the 2-year A.A. nursing degree, a major in social work, a library specialist, a minor in communications, and a science learning laboratory, and WOCG, our brand new educational radio station. Also, not to be forgotten is the total separation of academy students from college residence halls, the structuring of a highly diversified physical plant operations, including a professional security force and a talented grounds crew. All of this, mind you, the necessary result of burgeoning growth and solid support from our wide and loyal constituency

and the best recruiters in the world—our loyal alumni and our 400 plus pastors, most of whom are students or graduates of Oakwood College.

And what methodologies do we employ to manage this expansive operation?—the newly developed Phelps-Stokes long range planning model structured under the capable technology of Rosa Banks, Assistant to the President. This plan has solid resonance with our revised faculty and staff handbook (extensive works themselves) and, of course, the detailed and sophisticated Academic Master Plan which the Board of Higher Education approved at its January, 1980 meeting.

Making these on-campus strides all the more rewarding is the visible evidence of national support and consensus as evidenced in the increasing level of response to various financial appeals in behalf of Oakwood. The facts regarding the growth totals of our national offering are most encouraging; they are:

### Oakwood College National Offering

1970—\$71,700	1975—154,894
1971— 87,231	1976—163,834
1972—105,701	1977—168,750
1973— 92,553	1978—181,815
1974—125,615	1979—260,000

The most important aspect of the "seventies," however, is none of these—it is rather the end product of all our strivings—the graduates. Our "seventies" yield of graduates was 1,299, and since our total graduates for the 70 years we have been graduating students is 3,001, the decade of seventies can claim more finished products than the six decades which preceded it. It is also interesting to note that although Oakwood College enrolled approximately 50% of black Adventist students who attended Adventist colleges in the '78-'79 school year, it graduated approximately 80% of blacks who finished Adventist colleges in 1979—a remarkable comment upon the unusual effectiveness that Oakwood and all of black higher education, for that matter, has in not only enrolling students but, most importantly, in seeing them through.

Of course, all of this fits well with the agenda with which we began the "seventies." In fact, it is a joy to show that Oakwood has not only followed the agenda closely, but has moved beyond expectations in all of the vital areas cataloged in the Master Plan that was

structured in the latter "sixties." Some important areas of comparison are:

Item	1970	1979
Students	587	1,301
Graduates	66	185
States	33	44
Faculty	45	69
Library Volumes	50,215	82,938
Budget (Student)	722	1,508
Scholarships	\$156,746	*\$209,430
Payroll	\$1,183,766	\$3,312,265
Government Support	-0-	\$1,224,558
Church Support	\$294,136	\$1,236,500
Plant Value	\$4,990,005	\$8,955,397

\*BEOG—\$1,343,745 not included.

But no institution, especially one in higher education, is safe looking back. Oakwood is justly proud of her heritage—her rich traditions—her high level of acceptance and support throughout the constituency and around the world. However, it is the "eighties" to which we now look so that the larger question is—where do we go from here?—what is the agenda for the "eighties?" As with most agendas, what follows is neither prioritized or exhaustive, but it is all-important. According to our Academic Master Plan, high on the agenda for this decade is the reassessment of all academic programs with the intention of restructuring majors and minors for cost efficiency. There are some departments now offering majors that should be reduced to the status of minors. Conversely, there are some programs not now offered or which are minors, which need to be instituted as major study areas. Hopefully, among those to be added will be:

a vocational educational program, a more serious speech curriculum and the addition to our 2-year nursing program of a 4-year B.S. degree offering. Fund raising, or the acquiring of denominational and non-denominational dollars, is another high priority for the "eighties." Since the level of denominational appropriation has not kept up with the spiraling increase of inflationary expenses, the need for new sources of income is critical. I suggest, therefore, that we not only keep before our parent bodies the urgent needs of building and operations funds, as well as scholarships, but that we also seek brand new sources—sources as yet untapped or undeveloped—to sustain us; and that we, likewise, place on staff as many persons as possible in various parts of the country who might work on a commission basis in fund raising for Oakwood.

Also on the agenda is yet another major building—that of a residence dorm. It is becoming increasingly clear that the best way to increase cash flow is to add students while holding on to current personnel levels, but we haven't room for more students and besides, we have two dormitories, Cunningham and Peterson, (and especially the former) which should be retired from service as soon as possible. How many students should we expect by 1990?—should we grow at the rate of the "seventies" we would attain 2,000 plus during the next ten years. While enrollment patterns for the last three years, in particular, do not suggest that we will continue to grow at the rapid rate which we did during the "seventies," we must not forget that the greater risk or the more common failure in our managerial style has been planning too conservatively, not too imaginatively. I further suggest that as we build this dorm we plan to include at least 600 beds and that we make certain that should a surge develop in the "eighties" we will have more than adequate space to cover the most generous prognostication of student influx. Plans for such a building are already in hand, and as soon as the science building is completed we would do well to have ground breaking and proceed immediately with the construction of this acutely needed facility.

Another new exciting entry on the agenda for the "eighties" begins in the summer that is just ahead—establishment on campus of two master's programs—one in elementary education and one in religion. In a recent visit from the directors of the extension degrees of Andrews, we had confirmed their continued interest in establishing these programs and with the help of our education superintendents and conference presidents, we are able to say today that our hopes for making Oakwood the place where our teachers and preachers and laymen, as well, might continue in professional improvement and formal education, are at last about to be fulfilled.

Yet another important item on the agenda for the "eighties" is the extension of the facilities and expertise of Oakwood College to our large constituency for the development of various professional societies. We now have literature being prepared calling for the establishment of a Black Adventist Business Association and a Black

Adventist Educational Society. It is the plan of this administration to encourage the formation of these groups, not only for the purpose of sharing our knowledge with them and theirs with us by providing continuing education through workshops, etc., but we also will expect these and other such groups to provide excellent role models for our youth on campus and to be funding sources for scholarships and other kinds of financial aid.

The agenda for the "eighties" also includes such items as: the upgrading of our elementary and academy division; that is, expanding its physical facilities. It includes restructuring all of our outdoor recreational facilities (now being carried out at the cost of \$50,000), and the renovation of East Hall by our National Alumni Society.

As with most of our agendas, this one probably fails to mention more than one item that will surface with urgency that cannot be denied and it may be, in fact, that as your secretary and official recorder, I have omitted matters that should logically fall into the list of priorities just reviewed or that in some respects the list is too ambitious already and will need pruning, not expansion. Whatever the case, I hope it is clear that my fellow officers and I, along with the rest of the team, count it a privilege to be involved in these sacred endeavors. We furthermore, pledge to you our continued best as we work not simply for the accomplishment of new programs and goals during the eighties. We recognize that we are technicians but not just that; we are guardians of this beautiful flock of youth—the cream of the crop which you send us year after year, and we promise never to forget that the final grade for us is not how well we structure the mechanical environment in which they study but how clearly we hold before them in our lives the reflections of the Master Teacher—Jesus Christ.

Those who play the organ, those who pound the panels and who push the buttons, those who toe the pedals, who strain to keep up with the score, do not always hear the music in its purity. Function sometimes obscures results. It is for the audience to know and enjoy and even critique the performance. We hope that the "song of the seventies" produced by the engineers at Oakwood has fitted well into the symphony of progress

*Continued on p. 31*

## BREATH OF LIFE



Charles D. Brooks, speaker and director

### BREATH OF LIFE CELEBRATES FIFTH YEAR OF RELIGIOUS BROADCASTING

In 1974 the Breath of Life telecast was born and a new era in black evangelism began. The telecast has been mandated to evangelize the more than 25 million black people in North America.

The concept for Breath of Life originated with its producer, Walter Arties, and was approved by the General Conference in 1974. Breath of Life then became a part of the Adventist Media Center in Thousand Oaks, California where the taping for the telecast is done.

Speaker and director for Breath of Life is Charles D. Brooks, who is also a General Field Secretary for the General Conference. Walter Arties is the producer and coordinator, Shelton Kilby III is music director, and James Kyle is director of field services. Other members of the staff include Michael Conner, announcer; Grace Alexander and Pamela Willis, secretaries; and the Breath of Life Quartet consists of Walter Arties, James Kyle, Clyde Allen, and Shelton Kilby III.

Breath of Life is televised in various cities in North America, Bermuda, West Indies, and the Caroline Islands. To date more than 2,000 persons were baptized and two Breath of Life Seventh-day Adventist churches began as a result of crusades held in Detroit, Michigan; Oakland, California; Memphis, Tennessee; Atlanta, Georgia; Los Angeles, California; the Island of St. Kitts; San Diego, California; St. Louis, Missouri; Washington, D.C.; Pittsburgh, Penn-

sylvania; Beaumont, Texas; and Danville, Virginia.

Breath of Life has been blessed with musicians that include Elaine Arthur, contralto; the Circle of Love group from Los Angeles; Brenda Spraggins, soprano soloist, and former queen of the United Negro College Fund; and Wintley Phipps, pastor of the Brinklow Seventh-day Adventist Church in Maryland.

Others who have shared their talents are the Voice of Prophecy quartet; the One Way Singers from Glendale, California; Ron Garnett, tenor from Kansas City Missouri; the Oakwood College Aeolians; and alto, Cloie Logan.

There are presently three formats used by the telecast. The first is the lecture format, second, the preaching format, and the third is the health format at which time various Adventist physicians are invited to participate under the direction of the health department of the General Conference.

Plans for the future include crusades on the Island of Bermuda, as well as the Caroline Islands. And plans are underway for follow-up of interest presently developing in Africa.



Breath of Life staff. From left to right: Walter Arties, producer and coordinator; Clyde Allen, member of the quartet; Michael Conner, announcer; Charles D. Brooks, speaker and director; Shelton Kilby III, music director; James Kyle, director of field services.



Walter Arties, producer and coordinator

## THE NORTH AMERICAN REGIONAL VOICE

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COVER CREDIT  
Louis Mathews

Continued from p. 30

maintained by our sister institutions and the church as a whole, and that as we begin to turn the pages of the agenda which Providence has provided for the eighties, we will, with God's help, and your support and direction lead this important unit of Adventism on to a quality of accomplishment so effective that the praise shall be obviously the Lord's.

We are humbled by the past—we are challenged by the present—we are excited by the future and deeply grateful for the opportunity to serve with you in this glorious venture.

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