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## **The Preservation of East Hall**

*The Oldest Building on the Oakwood Campus is Reborn*

## COVER STORY

### THE PRESERVATION OF EAST HALL

Year after year those who traverse the campus of Oakwood College have been obliged to watch as East Hall, the oldest building on the campus, plummeted from her pedestal of honor and usefulness to infamy. What had once been the pride and flamed the hopes of suffering Blacks of North Alabama was slowly but steadily being attacked by greedy uncaring insects and the ravaging unrelenting elements. It appeared that the only way to salvage her waning glory was to tear her down, and let her once majesty and efficacy stand only in the fading memories of those who were privileged to be born at the turn of the century and are graced to still be among the living.

East Hall has contributed much since the hammers disturbed the Edenic-like stillness that characterized the hills of North Alabama in 1899. Her first assignment was to serve as a medical sanitarium for Blacks who were not yet welcomed to receive medical attention at white-patronized clinics and hospitals. East Hall was built out of pity and desperation, but fought to surface as a leader in the science and practice of medicine. The little known and less practiced art of using water in the treating of illness, what we now term hydrotherapy, was East Hall's hallmark. Her basement contained hydrotherapy treatment rooms where many miracles were performed daily by dedicated and skilled hands using water, selected medicines, and trust in Divine power to bring relief and restore vitality to the hundreds who funnelled through her comforting doors.

I remember a story that was told by Elder Harry Dobbins, affectionately remembered as "Uncle Harry" to those who found time to sit at his feet and bask in his genius. He related that he had come to Oakwood as a youth and was soon diagnosed as having the dreaded and often fatal disease of tuberculosis. His lungs had been so ravaged by the merciless march of the disease that his very cough brought up blood and pieces of life-supporting lung tissue. Medical science was stymied, and death seemed imminent. Elder Dobbins testified that medical science's limitation was prayer's enabling to once again demonstrate that Christ is the Great Physician. Through fading vi-

sion, Elder Dobbins perceived a particular form, and his feverish hearing responded to a familiar voice. It was the presence of Mother Cunningham standing by his bed and lifting her voice in prayer: "Dear Lord, please heal this little boy. Yes, he has been a bad boy, but that is because he lost his mother at such an early age. Please heal him, Lord, because I ask it in the worthy name of Jesus. Amen." Uncle Harry departed this life in 1987, at the golden age of eighty-five.

Later East Hall became the residence of the college president, Elder J. L. Moran. He and his family occupied the first floor, and single faculty women resided on the second floor. The building also served in later years as the residence of Dr. Eva B. Dykes, the first black woman to qualify for the Ph.D. degree in the United States. During the many years that Dr. Dykes and her select group of boarding student scholars occupied East Hall, the building was revered as the nurturing place for aspiring minds.

East Hall has since served as a dormitory for academy young men, the office of the Oakwood College Federal Credit Union, the behavioral Science building, the headquarters for Oakwood's student missionary corps, the launching pad for campus ministries, and the office of the college chaplain. It was also the home for the writer of this article for the year he served as dean of academy young men.

The eroding influences of time have taken their toll on East Hall's structure. She no longer stands straight and proud. There is now a sadness; a pale of foreboding that grips her countenance as passersby gaze upon her faded glory. However, her heart is still strong and the desire to stand proud once again echoes from her very walls.

It is nothing less than a miracle that years of seige by weather and neglect have not destroyed her. The same force that worked miracles within the walls of East Hall for hundreds of sufferers must be working a miracle of preservation for the building itself. East Hall stands strong!

The northern Alabama hillsides are once again being disturbed by the sound of hammers. East Hall is being restored. Little-by-little, as funds become available, the restoration process is taking place. Presently, the building has been stripped exteriorly and interiorly to expose the superstructure so the engineers can assess her soundness and formulate specifications for a quality restoration. The State of Alabama has also joined us in this restora-

tion project. The State Historical Society has proclaimed East Hall to be a State Historical building. This recognition opened the door for the city of Huntsville to allocate \$20,000 toward the restoration project.

It is estimated that approximately \$150,000 to \$200,000 will be needed to restructure East Hall to its 1899 appearance. This means that alumni and friends of the college are asked to assist us financially in making our dream to preserve East Hall a reality. Donations are greatly needed and respectfully requested so that the work already begun in faith may continue to a quality completion.

East Hall has meant much to the Black community of North Alabama and to the hundreds of college students who have entered her doors. It is a monument to hope and accomplishment. It is our desire to preserve East Hall to inspire present and future generations of young people who will see this white-frame structure and ask about her glorious past. Please help us keep this symbol of our past to serve as a reminder of what God has done for us as a college and as a unique people. East Hall will also stand as a herald of miracles yet to come.

By Fred Pullins



E. E. Cleveland

## PUBLISHER'S PAGE

### "THE POSSIBLE"—Part III (Conclusion)

The church is commissioned to "fish for converts" in a divided world. In this, administrative leadership is faced with prac-

tical and idealistic considerations. The two are not incompatible if one can divest himself of certain untested notions. The Bible, interestingly enough, does not sustain certain ideas that saved Christians take for granted as "the ideal." The Bible addresses itself to attitudes and behavior toward others. "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:9). "Therefore all things whatsoever ye would that men should do to you, do ye even so to them. For this is the law and the prophets" (Matt. 7:12). These verses outlaw all discrimination in attitude and behavior in the Christian community by the inhabitants thereof. The Bible teaches inclusions and forbids exclusions. "Beloved, let us love one another: for love is of God and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:8). How to apply these principles in *soul-winning* equations to a racially polarized society is the supreme test of church administration.

The American secular experience may prove helpful. Under court orders to integrate, cities like Huntsville, Alabama, where I live, designated new districts with heavy Black populations of veterans who would be sure to elect Black representatives to the city council. This was the only way to legitimately integrate the city council. Paternalistic appointment would have meant nothing to us. Only a Black accountable to us *could or would* speak for us. We have little respect for "White approved" Black appointees who improve the church's image—but make no substantive change in the situation. The state of Mississippi has more Black elected officials than any other state in the union. Black electoral districts send their elected officials to city, state, and national decision-making bodies. In this way, the state government is more integrated than at any time in history. This is the "*ideal*" in the human equation. The church can learn from this. It is dealing with *The Possible*. It is integration where it counts.

The church must face the fact that American Whites will not fraternize with large numbers of Blacks at any level. When a neighborhood becomes predominantly Black, the "for sale" signs go up at most of the White dwellings. Soon that neighborhood becomes Black. When the memberships of a church becomes predominantly Black, it becomes just a matter of time before most of the Whites have disappeared and that becomes a Black

church. Even if the membership remains all White, let the neighborhood turn Black, and the "for sale" sign goes up as the White church takes its flight to the suburbs. Black congregations have secured some valuable church properties by simply occupying houses that proximate the building in question. Church schools where large numbers of Black students attend soon become Black schools. Golden Gate Academy and Lynwood Academy are prime examples of this. Should you visit England, you will discover that over 70% of the Adventist church membership is Black in a White country. It is so because the General Conference leadership made the crucial mistake of not recognizing that the White Englishman will not fraternize with Blacks in large numbers. The Blacks in England understood this and asked for a Regional Conference. This reasonable petition was denied. White flight began and continues. As Seventh-day Adventists we have wise counsel out of the past. "Look at the situation as it is" (*Testimonies*, Vol. 9, p. 200). Do not act as though prejudice doesn't exist, we are told. "Among the White people in many places there exists a strong prejudice against the negro race. We may desire to ignore this prejudice, but we cannot do it" (Vol. 9, p. 204). All of the compromises suggested in Volume 9 are based on the prejudices of White people. But the main burden of Volume 9 is that missionary activity be vigorously prosecuted among Black people. "Schools and sanitariums for colored people should be established" (Vol. 9, p. 207). The church supports Oakwood College and the largest Black parochial system in the nation to its everlasting credit. Though all Adventist schools are integrated, the church nevertheless had the good sense to preserve a Black educational presence in the ghetto. From the pre-school, elementary, academy, and college level, this is so. Let this fact be circulated widely among Black "thought shapers" and those struggling for the redemption of ghetto youths: On the debit side, I am not so proud that Riverside Hospital for Blacks was sold. And now Hadley Hospital for Blacks is on the block, and this while the needs among Blacks are growing.

Let's face it, folks, "I know that if we attempt to meet the ideas and preferences of some colored people we shall find our way blocked completely" (*Testimonies*, Vol. 9, p. 214). What are some of these ideas?

1. "We all ought to be *together*. If we

can't live together down here, we'll never make it up there." This never fails to get an *amen*, but not from me. You see, I have traveled the earth and I have seen thousands of Africans on their way to heaven without a White man among them. I have seen thousands of Asians on their way "up there" and not an African among them. I have worshipped in a solid sea of Germans. I did not understand a word they were saying or singing, but they were having a good time. There are three brothers in my family: Harold, Bill, and I. We don't live under the same roof—not even in the same town, but we are together. "One for all and all for one." As long as there is no exclusion or segregation, let people worship where they will! The great number of American Blacks will never worship in suburbia. Organize them into Conferences and Unions as their numbers and financial strength qualifies them. They will send their elected representatives to the counsel tables as equals among equals. It is the practice everywhere else—in Europe, South America, Australia, Inter-America, Asia, and White America. Only the Adventist American Black man is denied this manhood. Why? This is unacceptable to us. Our financial contributions to the church are more than all of the divisions of the world field. We are second in giving only to the American White man. We deserve better! We will be satisfied with no less.

2. "If we organize Regional Unions, or in California, a Regional Conference, what will the world say?" The world will applaud us for offering specialized services for Black people. An interesting thing happened during the civil rights marches. Regional Conferences had medical vans staffed with doctors and nurses at the great "I have a dream" speech of Martin King. The same was true during the poor people's march on Washington. After King's assassination there was the Second Memphis March. S.C.L.C. requested the South Central van to lead the march. C. E. Dudley obliged. It was a great day for the church as Earl Moore, the father of the *Van Ministry* idea, guided the marchers on their march of mourning in the South Central medical van. And what did the world say? They were glad that we were ready. And by the way, the only Black church that was.

By organizing us, we are brought together, Black and White, *where it really matters*, at the agenda producing level. There will always be a racial mix at the level of worship and service. Only voting strength and an income base can produce

"a seat on the board" and a chairmanship. What will the world say? They will say that you respect minorities and trust them. Once again, the voice out of the past can help us here. "The men of talent among the colored believers are to be laborers together with God for *their own people*" (*Testimonies*, Vol. 9, p. 209).

3. "Is this a move to satisfy some people's ambitions?" This form of organization has already received divine endorsement. If it is a sin to aspire to serve the people at a higher level of authority, it is then a sin to occupy these positions. The offices are there, and their influence impacts on us all. In the name of the Lord, why not occupy them, and provide jobs for Black graduates and related opportunities for other workers? I do not believe in "the divine right of white." The church is the house of prayer for all people. In jobs, goods, and services, let us share alike. What we cannot integrate, let us organize.

It is too late to follow the "pipe dreams of the impossible." In every nation indigenous peoples preside over the work as conference, union, and division presidents and officers, and no one calls it separation. This is the natural order of things. All function with the framework of General Conference order. Why should American Blacks be denied union status when by every denominational norm they qualify? At the time of the last petition for Regional Unions, the remark was made by one high official that "Paternalism will always be the policy in North America as it relates to the Black work." I remember whispering to the minister sitting next to me: "Man proposes, but God disposes." We left that council more resolved than ever to assist in the disposal of paternalism, and replace it with fraternalism—so help us God!

E. E. Cleveland

## MOMENTS IN BLACK SDA HISTORY

### *Memphis, Tennessee*

"The Lord gave me a message for Brother (C. M. Kinney?), instructing him to take up the work in Memphis. . . . He obeyed the word of the Lord, and he has reported excellent success in his work in Memphis.

"I am instructed to say to our people throughout the cities of the South, Let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed."

EGW—Letter 6, 1909

## HISTORY—MEMPHIS

Founded in 1819 by several rich proprietors from middle Tennessee and named for the ancient Egyptian city, Memphis, by 1860 had a population of 22,623, making it the sixth city in size in the South. It had become a serious economic competition to St. Louis, Missouri, and New Orleans, Louisiana. Its growth resulted from the expansion of cotton raising in the south-central states and from its transportation facilities by railroad and river.

After the Emancipation Proclamation in 1863, large numbers of Blacks settled in the area. They had helped to make cotton 'king' during the days of incarceration. When freedom came many remained to work the lands in Tennessee, Mississippi, and Arkansas. Not a few of the three millions who were left to roam in search of loved ones from whom they had been separated under the old system had settled there. They followed the pathways of the railroads from New Orleans, Louisiana; Jackson, Mississippi; Little Rock and Pine Bluff, Arkansas; and some journeyed onward to and from St. Louis and Chicago. Paducah was also another point where some ended. They also made stops in Cairo, Illinois. New Orleans, Memphis, Natchez, Paducah, St. Louis, and Chicago became the route that they traveled by water, but Memphis was a settling 'center' for many.

New Orleans was the port where Africans were brought and sold into slavery. Many of them were found around and in this city after the Civil War. By 1866 New Orleans and Memphis experienced 'race riots' because of the tensions that had come about with the change of the status of Blacks and the inability of Whites to cope with it.

Settling in Memphis in large numbers, a history for Blacks began to unfold that would have its bearing upon the entire world during the days that lay ahead.

**Charles M. Kinney**, the first Black to be ordained in the ministry of the Seventh-day Adventist denomination, made passionate appeals to church leaders to allow his members to attend the services of the church in St. Louis. He later requested that the denomination set up 'colored conferences' for this people whereby they might be able to present the 'Three Angel's Messages' of Revelation 14 and be ready to live with the Lord when He comes again for all of His children.

Ellen G. White charged the leaders of the SDA church in Battle Creek, Michigan

on March 20, 1891: "You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the White brethren. Every effort should be made to wipe out the terrible wrong which has been done them. . . ."

Kinney's work carried him from Nevada, to Kansas, to Missouri, to Kentucky, to Tennessee, and to many places throughout the Southland. He kept in constant touch with leaders of the church in regards to the blessings of the Lord in many of the places where he traveled to tell the 'good news.'

Ellen White made a charge for the taking up of the work in Memphis and other cities of the South. "Let everything be done under the direction of the Lord. The work is nearing its close," she stated.

## BLACKS WHO MADE HISTORICAL CONTRIBUTIONS IN THE HISTORY OF MEMPHIS

**Mrs. Pearl M. Crawford**, public school teacher and member of the Seventh-day Adventist church, was one of the original members of the Fisk Jubilee Singers who went on singing tour to help the school to overcome its financial problems in 1871. The group sang before kings and queens of Europe as well as President U.S. Grant and his White House staff. She influenced Earnest E. Rogers to attend the Huntsville School in Alabama. He later became a minister of renown for the Seventh-day Adventist denomination.

**Joseph Catron**, was a well-established businessman who lived in the Avalon community but extended his furniture moving business all over the city. He became a member of the Seventh-day Adventist church and at various points in time was the sole support for the work of the church in Memphis.

**Ms. Jennie & Edris Stratton** were from Memphis. Jennie later married Harry Dobbins and later served on the teaching staff at the Huntsville School that the Seventh-day Adventists had established for Black students. Edris married Milton M. Young and operated lodging places for a goodly number of migrants who came to the city from adjacent communities in Mississippi, Arkansas, and Tennessee.

**The 'Colored Methodist Episcopal' Church Headquarters** is based in Memphis, Tennessee. When slavery came to an end, a goodly number of them were

holding memberships in the Methodist Episcopal Church, South, but it was unlikely that they would remain with the church having come through years of oppression by some of their owners. In sensing this loss, the church fathers moved to set up a separate organization for its Black membership. In 1866 the proposal was made: "let colored members be organized as separate pastoral charges wherever they prefer it, and their numbers may justify it." Between seven and nine 'Colored Conferences' in the Methodist denomination were organized and when grouped together these became known as the 'Colored Methodist Episcopal Church' with its headquarters in Memphis, Tennessee. In later years, the Seventh-day Adventists, whose system is closely related to that of the Methodist denomination, would also organize 'Regional Conferences' in the United States of America to serve its Black constituents.

The first annual conference for the Methodists was the Memphis Colored Conference which was organized November 20-24, 1867, in Jackson, Tennessee. The conference was composed of the colored charges within bounds of the Memphis and Tennessee conferences of the M. E. Church, South.

### ADVENTISM COMES TO MEMPHIS

During the winter of 1894-95, W. R. Reed held meetings for two months in downtown Memphis, and C. L. Boyd, then president of the Tennessee Conference, held cottage meetings during the same year and in late 1895 organized a church of seven members. V. O. Cole and his wife, who had accepted the Adventist message in 1894 when J. Edson White's 'Morning Star' was 'arrested' for not having a steamboat license, were among the charter members of the Memphis church and the first meetings were held in their home. Two years later they rented a room in a building at the corner of Main and Beale for church survives. In 1900 the members bought a building at the corner of Dunlap and Faxon for \$1,000.00. It was sold in 1917 and a new church built at the corner of Dunlap and Parkway at a cost of \$18,000.00. Very few, if any, Blacks were members at the time.

### ADVENTISM IN THE BLACK COMMUNITY—MEMPHIS

In 1906 a literature evangelist (who looked as if he were 'White') began selling

in the Black community. The literature had been brought from the Review and Herald Publishing Company in Battle Creek, Michigan, a publishing firm that was owned and operated by the Seventh-day Adventist Church. In the Frazier community lived a lady by the name of Ella Gray who purchased some of the books with which she also taught her children. After selling these books, the literature evangelist returned to the home of Mrs. Gray to conduct Bible studies with her and her family. Frazier was a rural community which was located just beyond a place that the neighbors called 'Buckeye' and was a day's journey by wagon to town and back.

Mrs. Gray accepted the teachings of Adventism as was taught by the salesman and from what she learned while studying the Bible and books that she had purchased. She sought to instill these truths into the hearts of her children, Emma R., Harry, Pearl, Rose, and Isaac. Emma was sent to the Huntsville School in Alabama for training and later became the first teacher for the church school for Blacks in the Seventh-day Adventist church in Memphis. She also served as the treasurer of the church for a good number of years. Harry was sent to Vicksburg, Mississippi to be educated at the 'Morning Star' boat school of J. Edwin White. He later attended the Huntsville School in 1931 at the time of the school strike and with a crushed spirit in his youthful days left the church and went to Chicago, Illinois, where he became the president of the Musicians' Union for the City of Chicago. Pearl married and had one daughter by the name of Willie Mae. She also settled in Chicago where she remained until her death. Little is known as to what became of Rose. She may have died at an early age. Isaac married and became the father of three children, Charles A., Garnett, and Willie Mae (who still lives in the Chicago area).

Charles A. Gray, the son of Isaac and grandson of Ella Gray, attended Oakwood; later taught school in New Orleans; became the dean of men at Oakwood College; and before retiring, taught church school in Indianapolis, Indiana, where he still resides.

### RACIAL BARRIERS TO PREACHING THE GOSPEL IN MEMPHIS

The racial barriers that existed in Memphis at the time kept Whites from worship-

ping with Blacks; thus Mrs. Gray began her own little 'mission' in her home in Frazier. Her witnessing later caused others of the community to believe the teachings and to join with her in Sabbath-keeping. The group grew in such numbers until the house could no longer accommodate them. They sought larger quarters in which to worship.

Some of those who later became members were Joseph Catron and family, Alma Manus, a real-estate broker in the city; Jennie and Edris Stratton; Charles and Sadie Lee and their children; along with Louis H. Bland and his family. They had been laborers in the railroad shops when the teachings were shared with them. Charles Lee became the elder of the local congregation where he served until his untimely death. L. H. Bland became a part of the official work force of the denomination and served as a pastor in Tennessee, Louisiana, Michigan, New York, and at the time of his death was the first president of the Northeastern Conference of SDA. Mrs. Alice Humble and her daughter Audrey had come from Mississippi to live when the truths were shared with her and she too became a member. Jennie Weir and family were from the socialite community of the city, but accepted the teachings of the church under the leadership of L. H. Bland. Her daughters Malissa and Jennie and grandson Andrew also joined this group with their new-found faith. And then there was Mrs. Jennie Taylor, the mother of John and Daniel, who became a staunch believer of the 'faith.' Mrs. Hattie Jones also joined and brought a goodly number of her children with her. Mrs. Lizzie Bell Jeter, a colorful person and lady of prominence in the city also accepted the teachings along with others by the names of Joseph and

Verna Ward who had come from New Orleans, Louisiana. A man by the name of A. J. Nash who lived in the community near Mississippi Avenue also became a member.

As the group grew, Colored evangelists/pastors were sent to build upon the foundation that had been laid. Those sent were: Joseph H. Lawrence, Sidney Scott, W. B. Mallory, J. W. Jones, L. H. Bland, F. S. Keith, W. H. Winston, R. F. Warnick, W. C. Webb, D. B. Simons, C. S. Myles, C. E. Dudley, C. E. Graham, R. P. Peay, F. H. Jenkins, J. M. Doggette, R. L. Willis, J. A. Jones, V. L. Brooks, F. Murray, S. Sims, R. Mann, R. Hill, D. Guin, D. Edmond, I. Lester, H. D. Singleton, E. T. Mims, and N. G. Simons.

At one time there was only one church for 'Blacks' in Memphis. However, when C. E. Dudley became the president of the South Central Conference he expressed a burden to see the work expand throughout the city. In 1989 churches of predominantly Black memberships are found at the Longview Church; Breath of Life Church in Orange Mound; Overton Park Church in North Memphis; New Covenant Church in South Memphis; Bethany Church in Eads, a suburb of Memphis; Word of Faith Church in Frazier; and a newly born mission to the south of the city in Hernando, Mississippi. The work has also expanded from Memphis into Batesville and Tunica, Mississippi. A church school has been established on Alcy Road which employs between six and eight teachers and serves almost two hundred students.

Some of the children of the church who have become leaders of the denomination are E. E. Rogers; R. T. Hudson; R. W. Bates; Evelyn Lee Iles; Dorothy Kent; G. Russell; Seay, Jr.; Jesse Wilson; Garfield Powell; Donald Guin; Robert Mann; Cora Isabell Reid; and Samuel Branch.

Today, over a half million Blacks live in the city of Memphis and serve the community in all walks of life. Their influence can be seen around the world. It is known as 'Memphis, Down in Dixie,' home of the famous 'Cotton Carnival' that is held annually; home of Lemoyne-Owens College; home of the former Collin Chapel Hospital that was operated by the C.M.E. church; home of Tennessee Medical Center; home of the largest lumber center in the world. Many other industries can be found here, but thank the Lord Adventism is also alive and well in the Memphis community.

Some of the members of the Seventh-day Adventist church in Memphis, Tennessee, in days gone by were: Jesse Crockett, P. L. Bond, George and Gladys Merriman, Hattie Bond, Ossie and Omelia Horton, Cornelia Boykins, Kenry Brown, S. B. Cheatham, Harry Davis, Queen Esther Tate and family, J. M. Kent, Laura Pillow, Thomas and Jennie Lee, Iva Drain, Evelyn Perkins and children, Millie Hubbard, Clifton and Fannie Clark and daughter Kctie, Mamie Atkins, B. H. and Hattie Braddock, Charles and Emma Easton, Robert and Mary Ptuchford, Ella Dotson, Myrtle Surrels, Lola Sims and husband Jimmie, and Nawey Montague and family. It would be difficult to name them all. It is interesting, however, that one by one they have gone into the grave to await the coming of the Lord, Saviour and King. In that

day, many will come from Memphis to take the journey heavenward.

## CENTRAL STATES

### WEDDINGS

**Campbell-Dixon:** Maria Nicole Campbell and Rodney Earl Dixon were united in marriage at Pierson Chapel at Southern College in Collegedale, Tennessee. Pastors Melvin Preston and Ralph Franklin of North Carolina officiated. Maria is the daughter of Leon and Linda Campbell of Winston-Salem, North Carolina; and Rodney is the son of Henry and Rena Dixon of Kansas City, Missouri.

**Washington-Bright:** Wanda Washington and Herman Bright were married at the Linwood Blvd. SDA Temple in Kansas City, Missouri. Elder James White, Jr., officiated.

### LINWOOD BLVD. CHILDREN'S CHOICE

The Linwood Blvd. Children's Choir of Kansas City, Missouri, along with other youth, were in charge of the entire church service at the Columbia, Missouri Church recently. The children's story was told by Reginald Dixon, and the morning sermon delivered by Furman Fordham.

The day ended with a skit entitled, "Who's a Christian?" The Columbia Church as well as the Linwood group enjoyed the day of fellowship.

Rena C. Dixon  
Communication Secretary

### CHILDREN'S DAY AT KIRKWOOD

Members and visiting children thoroughly enjoyed themselves during the Children's Day celebration at the Kirkwood SDA Church in Kirkwood, Missouri. Approximately 30 children listened attentively as "The Mustard Seeds" puppet troupe performed a play of Daniel in the lion's den. The troupe is the brainchild of Keith Lawrence. Keith felt that he could encourage and teach many of the members, as well as win new souls through a ministry in puppetry. Keith was ably assisted by Melissa Chisolm. Members of the audience participating in bit parts were Melvina Johnson and Lee Carrell. After the puppet show a special "Children's Menu" dinner was served at the community center. The children as well as the

adults had a grand time.

The evening Adventist Youth program was full of singing and fellowship. Church members witnessed an informative play about how children are treated as opposed to how they should be treated.

Cast members of the play were: Jermaine and David Jackson, Lee and LaKetia Carrell. LaKetia Carrell wrote the play which was entitled, "Read to Me," and organized the Children's Day. "It was a fulfilled spiritual day, and I am looking forward to Children's Day next year!" exclaimed Ms. Carrell.

Lee Carrell  
Communication Secretary

### FRIENDSHIP DAY AT ALLON CHAPEL

The members of the Allon Chapel SDA Church in Lincoln, Nebraska celebrated "Friendship Day" with 25 visitors in attendance. The Sabbath School presented a well-planned program and skit entitled "God on Trial." Plans are already underway for next year's celebration.

Prudence Grayman  
Communication Secretary

### SPIRITUAL EMPHASIS WEEK

Dr. E. E. Rogers of Oakwood College was the guest speaker for a week of Spiritual Emphasis at the Linwood Blvd. SDA Temple in Kansas City, Missouri. Dr. Rogers made the point that Jesus can be found anywhere in the Bible one looks.

The Garth Gabriel Singers gave special music and everyone attending received a spiritual blessing.

Rena C. Dixon  
Communication Secretary

### DEACONESS FEDERATION

The first Central States Deaconess Federation was held at the Linwood Blvd. SDA Temple in Kansas City, Missouri. Representatives from the deaconesses of Linwood; Beacon Light in Kansas City; Atchinson and Leavenworth, Kansas, were present.

The Linwood deaconesses honored two members for outstanding service. They were Iola Williams and Ada Thomas. A surprise during the service was special honor given to Isabelle Brown, head deaconess of Linwood for her services over the years. The three ladies were given a corsage.

The sermon for the morning service was delivered by Elder H. L. Thompson of

Compton, California. The deaconesses are already planning for next year's federation.

Rena C. Dixon  
Communication Secretary

## NORTHEASTERN

### MEN'S DAY AT HOPE CHURCH

The Hope congregation in Hartford, Connecticut, recently held its annual Men's Day program under the leadership of Darryl Spivey.

This year's program was a combination of Revival Weekend, Community Guest Day, and Building Fund Drive. The men of Hope planned and executed a powerful and spiritual weekend. Elder Charles Bradford, president of the North American Division, was the featured speaker.

Spanish churches from the Springfield and Hartford areas joined the celebration on Friday evening. "Enec Adonai," and "Gidhalti," two local Spanish singing groups, were among the musical talent received during the service.

On Sabbath morning, awards were presented to several men. Frank Borges, noted in the community as an outstanding attorney and role model for young people, received a plaque. Mr. Borges, Treasurer of the State of Connecticut, currently holds the highest office of any Black official in the state.

Little Daniel Downer, age 4, received a plaque for his heroic act in helping to save his preschool classmate from a pit bull. Elder Edward Marcano and Mr. Glenrol Jaffat received awards for their dedicated service to Hope Church.

Pastor Allen Martin and Dr. D. F. Blake presented awards and acknowledged the many special guests in attendance. One such guest was Dr. David Irvy, Chairman Department of Insurance, the Barney School of Business, University of Hartford. Dr. Irvy, a resident philanthropist, is a supporter of the Hope SDA Church and Christian education.

Following the preliminaries, Elder Bradford presented an inspiring message. Music was supplied by Mr. and Mrs. E. McKinney of Poughkeepsie, New York.

M. Hanna Write  
Communication Secretary.

### RENEWAL OF VOWS AT MT. SINAI

Renewal of marriage vows by twenty-one couples, commemorating over 200 years of marriage, was one of the many activities promoting strong family and church ties celebrated at Mt. Sinai SDA Church in Queens, New York.

Looking resplendent in gowns, dresses, suits, and tuxedos, couples headed by Pastor Winston Stephenson and his wife began marching down the aisles. The congregation gave encouraging cheers as grooms took their brides to the altar once again. Pastor Stephenson doubled as officiating minister and participant, reminding the couples of the sacredness of the institution of marriage. He exhorted them to allow God to continue as the mainstay in their relationships.

Following the ceremony, all retired to the lower auditorium for the reception. Entertainment was provided by speeches and impromptu acts. The pastor and his wife cut a special wedding cake on behalf of all the couples and brought the function to its close with additional words of good wishes.

Audley Graham  
Communication Secretary

### SPOTLIGHT—THADDEUS WILSON

Thaddeus Wilson was born November 27, 1894 in Charleston, South Carolina, the 5th son of William Nelson and Anna Ruth Wilson.

The family moved to New York City where he was raised and schooled. At the

## SUNSET CALENDAR

	March 2	9	16	23
Boston, Mass.	5:35	5:43	5:52	6:00
New York City	5:46	5:54	6:02	6:10
Buffalo, N.Y.	6:05	6:14	6:22	6:30
Atlanta, GA.	6:35	6:41	6:46	6:51
Miami, Fla.	6:23	6:27	6:30	6:33
Charlotte, N.C.	6:20	6:26	6:32	6:38
Birmingham, Ala.	5:44	5:50	5:55	6:01
Jackson, Miss.	5:59	6:04	6:09	6:14
Memphis, Tenn.	5:56	6:03	6:08	6:14
Louisville, Ky.	6:37	6:44	6:51	6:57
Detroit, Mich.	6:24	6:33	6:41	6:49
Chicago, Ill.	5:42	5:50	5:58	6:06
South Bend, In.	6:37	6:45	6:53	7:00
Minneapolis, Minn.	6:02	6:11	6:20	6:29
St. Louis, Mo.	5:55	6:02	6:09	6:15
Kansas City, Mo.	6:12	6:19	6:26	6:33
Denver, Co.	5:53	6:00	6:08	6:15
Little Rock, Ark.	6:05	6:11	6:17	6:23
Dallas, Texas	6:25	6:31	6:36	6:41
New Orleans, La.	6:00	6:05	6:09	6:13
Albuquerque, N.M.	6:03	6:09	6:15	6:20
Oklahoma City, Okla.	6:26	6:33	6:39	6:44

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



*Elder Charles Bradford Hope's Men's Day - Hartford, CT*



*96th birthday of Elder Thaddeus Wilson. Left to right: James & Hilda Furlow; Nathaniel & Minnie B. Wilson, John & Eunice Grayson, & his wife, Minnie E. slightly to his right.*

age of 14 he left school in order to help in the support of a widowed mother and a younger brother.

When he was 24 he married Charlotte Chisholm and moved to New Rochelle. From this union were born 5 children: Thaddeus, Jr., now deceased; Hilda, now Furlow; Eunice, now Grayson; Harold, now deceased; and Nathaniel.

Although raised in a Primitive Baptist family, in 1924 he and his wife attended the tent meetings in New Rochelle conducted by Percy Brownie, now deceased, and was baptized and rose to position of Local Elder.

When Percy Brownie left the church, the then president of the Greater New York Conference, Elder Carlye B. Haynes asked Wilson to carry on until they could send a minister. "There was no colored conference in those days." Wilson, together with dedicated officers and consecrated members, rendered their services free for four years. During that period the New Rochelle Church made an outstand-

ing record. The Conference goals were reached—souls were baptized, and sufficient funds were raised so that when the Conference did send a minister, "Elder Jerves," the church was able to build that very year on Winthrop Avenue.

But the strain took its toll—looking after the church and caring for his growing family, Wilson was given up to die. Elder Matthew Straughn, who was pastor of Harlem No. 2, together with his deacons and deaconesses, prayed and anointed him with oil and the Lord healed.

Wilson had promised the Lord that if his life was spared he would go to Mount Vernon and there witness for him since there was no Adventist Church there. On July 20, 1930, on 8th Avenue and 3rd Street a self-supporting tent effort was launched. Thaddeus Wilson was the speaker, Charlotte Wilson was coordinator, J. J. North was Bible Worker and Coreen McLeod was the pianist. For 8 weeks the campaign lasted and the Lord blessed with 17 precious souls. This laid the foundation for

the Mount Vernon Church. Greater New York Conference invited Wilson to become one of their ministers, putting him in charge of New Rochelle, White Plains, and Mount Vernon with J. J. North assisting him in Mount Vernon. He was ordained in 1935 and the work prospered under his care.

In 1943 the New York Conference invited him to build up the work in Western New York with headquarters in Buffalo. He had Rochester, Syracuse and Penn Yan, and conducted large tent efforts each year so that each church became large enough to have their own minister.

Elder Wilson worked for eleven years in the Buffalo, Rochester, and Syracuse New York areas. In 1955, he travelled with his family to Boston, Massachusetts, working in that conference for five years. After his wife died in 1960, he retired from the conference.

On September 16, 1963 he married Minnie E. Pittman, who stands quietly by his side. They attend the Mount Vernon SDA Church.

Elder Wilson is very alert, has an excellent memory, and attributes his longevity to God's goodness and his obedience to the Word.

#### **JAMAICA'S FAMILY LIFE DAY**

Dr. Rupert Young, Director of the Family Life Department of the Northeastern Conference of SDAs was the guest speaker at the Jamaica SDA Church, Jamaica, New York, on Saturday, December 2, 1989. He shared these hallmarks of a good family life: (a) strong commitment of family members to each other; (b) appreciation for each family member; (c) good communication skills; (d) lots of quality time spent in family activities; (e) strong spiritual dimension in the home, which includes saying grace and having family worship; (f) good coping skills for periods of stress and crisis; and (g) having a means of reconciliation, which includes being quick to forgive.

Dr. Young and his associate, Mr. Edward Kenton, conducted an afternoon workshop in which the following topics were discussed: "How to Fight so Everyone Wins," "Roadblocks to Effective Communication," "Parent-Teenage Relationships," "Concerns of Teenagers: Love, Drugs, Sex," and "Building Love Relationships."

In the final segment of the program, the film "Johnny Lingo," which depicted the importance of love and appreciation in the

family, was shown. A lively discussion followed.

## EBENEZER YOUTH BANQUET

On Saturday, December 30, 1989, the Ebenezer AY of Freeport, New York, and guests gathered at Salisbury on the Green, in Eisenhower Park, to celebrate in gala fashion, their culminating event of the year, under the leadership of Mrs. Ina Richards.

The evening was charged with much excitement as the highly-fashioned men and women, boys and girls gathered at 6:00 p.m. for hors d'oeuvres and informal socializing, after which the reins of the program were turned over to Pastor J. P. Willis, who told everyone from the beginning that they were in for an exciting, exhilarating ride. Garfield Buckley, a talented Ebenezer youth, rendered two musical selections. The main event featured Ms. Gloria Terrell, a talented dramatist, who portrayed the characters of Madame C. J. Walker, and the Black Moses, Harriet Tubman. The performance was both entertaining and stimulating. Her main message to the youth was to guard against the slavery of fashion and materialism, and to remember the way God has led us over the years. Awards were given to Tony Orié and Sylvia Langley for conducting a successful olympic program; Carlyle Richards, Jr., for outstanding athlete in the Junior Division; John Richards, Ronald St. John, Stanley Wilkerson, Max Bataille, and Roland Hawkins for outstanding accomplishments and service to the basketball team; Linda Rodriguez and Donald Belizaire were chosen as Ebenezer Youths of the Year; and Mrs. Roberta Carter for outstanding service to the AY Department. Bethany AY Department gave their continued support under the leadership of Mrs. Sandra Brown. Awards to Bethany's youth of the year and others who provided exemplary services to their youth department over the past year were presented.

Other participants on the program were violinist Claudio Griffiths, Caroline Balfour and Sheena Rock, and Assel Jean-Pierre and company.

Ina Richard  
Correspondent

## RUTH PASCHAL RETIRES

After thirty-five years of dedicated service to the Seventh-day Adventist educational system, Ruth Paschal has bidden



*Elder J. D. Willis presents a plaque to Mrs Paschal.*

the world of work adieu. School Board members, teachers, staff, students, and parents planned an afternoon of elegance at the Ephesus Church as a fond farewell to one who has served so nobly in various parts of God's vineyard.

Words of appreciation were given by Dr. Paul Kilgore, Atlantic Union Conference; Pastors J. P. Willis and E. J. Humphrey, Northeastern Conference; Pastors John Guy and Clement Murray of Bronx Church and Ephesus respectively; Erma Lofton, Assistant Principal; Cullen Phipps, School Board Chairman; and student body representatives Adrian Andrews and Heather Haynes.

Music for the occasion was provided by a chorus of former students, Mrs. Ruth Nixon directing, the Holmes sisters, Luchette Booker, and former teacher at R. T. Hudson, Mrs. Veronica Armstrong.

"The Story of Ruth"—a brief history as splendidly presented by former students Renee Nixon Simmons, Maurice Harvin, Kim Gomez, Cornell Watts, and Leslie Phipps follows:

### *The Story of Ruth*

Once upon a time, a few short years ago, in the city of Detroit, Michigan, a beautiful baby girl was born to George and Effie Jordan. She was a welcomed delight. You see, they already had two boys. She wasn't much of a citizen of the world as yet, but she got along very well; and before long she was shaking her rattle in fine fashion. How sweet it sounded! The greatest symphony orchestra in the world could never have sounded better.

Almost before you could say "Presto" she had stopped shaking her rattle and had hopped out of her crib. Soon she was

racing back and forth on hands and knees, reversing, turning corners at high speed, enjoying life on the floor.

Then came the first tooth. Oh, that old tooth! It ached and ached. Life wasn't worth living. Soon some more teeth came to join the one aching tooth, and she forgot all about past experiences and gladly entered the world of dolls and other toys.

Birthdays 1, 2, 3, 4, and 5 passed rapidly. My lands! What is this? A little girl on her way to school. Six years old and time for formal education has begun. Hair neatly combed, ribbons in place, shoes polished, eyes gleaming with high expectations, Ruth was off to her first day of school.

Days, weeks, months, years flew by and almost before she knew it, she was leaving elementary and high school on her way to becoming a woman of the world and preparing herself for service in God's vineyard.

Her pursuit of excellence in education took her to Oakwood College where she received a Bachelor of Arts Degree in English and Elementary Education. Always wanting to be the best she could be in her profession, Ruth did graduate work at Texas State Women's College, Tennessee State University, and finally Manhattan College, New York City, where she received a Master of Science Degree in Administration and Supervision.

Ruth began her teaching career in Chicago, Illinois, as fourth grade teacher at Shiloh Academy. While teaching in the Windy City, Ruth Jordan became Ruth Paschal when she married her college sweetheart Lee A Paschal. After five years she was called to labor in Dallas, Texas, at Southwest Region Academy. During her nine years in Dallas she held various positions—fourth grade teacher, English and typing teacher on the Academy level and principal.

From Dallas the Paschals went east to Nashville, Tennessee. For the next 5 years Mrs. Paschal served as principal/teacher of the F. H. Jenkins Elementary School.

In 1972 the R. T. Hudson School Board invited Mrs. Paschal to assume the leadership of the school. For the past seventeen years she has shouldered the responsibility nobly.

With the help of a staff of eight dedicated teachers, an interested school board, and three supportive churches, she has made many improvements at R. T. Hudson. Among her accomplishments are the following:

1. Renovation of building to enlarge three classrooms.
2. Carpeting of grades 5-8 classrooms.
3. Auditorium renovation including new hardwood floors, new brick walls, and stage and windows drapes.
4. Moving and redecorating the principal's office and the secretary's office.
5. Providing a teacher's lounge equipped with a refrigerator and microwave oven.
6. Purchasing needed equipment—computers, sewing machines, record players, tape recorders, opaque projector, filmstrip projector, movie projector, portable science labs for grades 5-8, television, VCR, 3M copier, and Xerox machine.
7. Beginning of Woodwork and Home Economics classes.
8. Sponsoring \$12,000 fundraising project for auditorium renovation.
9. Securing a \$22,000 grant making it possible for the new gym. floors.
10. Getting the entire school involved in the Adopted Child program.
11. Using 8th graders as monitors.
12. Changing the 7th and 8th graders' uniforms.
13. Starting a school choir.
14. Refurnishing both the boys' and girls' rest room.
15. Instituting Awards Day.

Although our principal has led a full professional life, she has found time to be a loving mother to two sons, Lee Andrus Jr. deceased and Michael Phillip. Michael and his wife Cassandra have one son Lee Andrus III.

In spite of her busy schedule as principal, Mrs. Paschal served on various Union and Conference Committees and traveled to many parts of the world. She has visited Asia, Africa, Europe, Mexico, Canada, the Caribbean, and Bermuda.

Retirement is the beginning of a special time in life. It is the achievement of one goal and the opportunity to set new ones. There is no limit to the challenge it can offer, the satisfaction it can bring, or the world of accomplishment it can hold.

HAPPY RETIREMENT, Ruth Paschal.

## SOUTH CENTRAL

### LIFE SKETCH

On June 8, 1923, in Wilson, North Carolina, Charles was born to Albert L. and Eva Mae Brooks. He was no ordinary baby! At an early age his mental agility



Charles Lee Brooks

was displayed as he accomplished feats uncommon to peers.

Charles began his education ahead of schedule when he was permitted to walk the country roads of Bertie County with the live-in teacher who feared traveling alone. He sat in class as a five-year-old, and was able to grasp information which allowed him to move through the grades quickly. It was in this setting that his musical ability was apparent. His first solo was "Just a Little Brook Am I." Elementary and college training was all accomplished in Christian schools—except for two years spent at Howard University in Washington, D. C. It was at Howard that his scholastic ability was awarded the Phi Beta Kappa key. He received his M.A. from the Washington Theological seminary, where he was graduated with honors.

Being a man of many talents, Charles found it difficult to choose a career. However, after assisting his granddad in presenting Bible studies—as well as our prominent evangelists in their crusades—it was not difficult for him to find his way. His first pastorate was in Philadelphia. The membership tripled, bringing about a fulfilled need to purchase a church.

After approximately three years, his background in education was responsible for the call to fill a vacancy at Pine Forge Academy where he served as principal and professor of history, A girls' dorm was constructed, a new bus was purchased, and accreditation was granted. During the many choir tours he was affectionately given the name, "The Pine Forge Choir," by the students. After a brief stay in that position he moved on to direct the departments of Education and Sabbath School for the Allegheny Conference. In an effort

to obtain the best educators, he sought meaningful benefits for them. Some of the best educators were obtained and the Education Department became a model for other conferences.

During his tenure as director of the Southern Union Sabbath School and Religious Liberty departments, he formed an association of lawyers and judges—an organization that exists this day as a functioning body.

Since 1975, when Charles was called to the General Conference, it has been his aim to develop a corp of dedicated Sabbath School teachers. "To be used by God," he accepted the challenge of going "into all the world." This effort has taken him to virtually every corner of the world.

In spite of all these accomplishments, he is best remembered for his music. He loved to sing music which spoke to the heart. His mellow tones and unique interpretation of hymns allowed listeners to focus on the Advent message and the hope in Christ's soon return. Charles dreamed of directing a mass choir someday. His albums are heard on radio stations throughout the United States.

The completion of the Seventh-day Adventist Hymnal was a major focus during these last three years. Like Hezekiah, Charles prayed for a few more years just to complete this project. He often spoke of the inspiration he received after the Hymnal Committee had met and sung together old and new songs of Zion. The GC Department of Church Music, which he directed, came into existence as a result of the completion of the hymnal.

Charles' final days were spent in preparation of music for the 1990 Indianapolis General Conference Session.

Although physical problems had plagued him for the past 12 years, this year was especially unkind. On Sabbath, December 23, 1989, he was mercifully delivered from further discomfort and slipped quietly and with dignity to his rest—after Sabbath School. His family and friends will miss him dearly.

Parents	Mr. and Mrs. Albert L. Brooks
Brother	Paul A. Brooks and Wife Marie
Sister	Ollie Mae Cheatham and Elder Oliver
Brother	Victor L. and Wife Sandra
Spouse	Gladyce Taylor Brooks
Daughter	Jacqueline and Dr. James Winston
Son	Dr. A. Dennis and Wife Chantal
Son	C. Jeffrey and Wife Marcyce
4 Nieces, 6 Nephews, 7 Grandchildren, dozens of cousins and many other relatives and friends.	

## ADVENTIST EXECUTIVE HONORED BY PRESIDENT BUSH

A member of the Emmanuel S.D.A. Church in Brinklow, Maryland recently received the third Presidential Rank Award of his career from President George Bush during a recent ceremony in Washington, D. C. Herbert R. Doggette, Jr., Deputy Commissioner of Operations with the Social Security Administration (SSA) was one of 63 government executives to receive the 1989 "Distinguished Executive Award" which is the highest honor a member of the Senior Executive Service (SES) can receive. Each year only one percent of career SES members receive this \$20,000 award.

Mr. Doggette was recognized by President Bush, his agency, and the entire federal government contributions. He oversees the functions of 60,000 workers (over 80% of the Social Security Administration employees), in ten regions, more than 1,300 district and branch offices, eight processing centers, and three data operations center. In addition, he is responsible for the entire data processing system function, including the National Computer Center.

In 1980, Mr. Doggette received his first designation of "Distinguished Executive" from President Jimmy Carter, and President Ronald Reagan honored him as a "Meritorious Executive" in 1988. With this latest honor, Mr. Doggette becomes one of the handful of SES members and the only Social Security Administration executive to be awarded three "presidential Rank Awards" since the program was instituted by the Civil Service Reform Act of 1978.

His career with SSA began 30 years

ago and he has been cited for his ability to work with individuals and groups at all levels.

Mr. Doggette was born in Brooklyn, New York. He is a graduate of Oakwood College. While attending Oakwood he met Betty and was married on May 24, 1959. The Doggette family resides in Columbia, Maryland. They have three adult children, Michelle, Carol and David. Herb is an avid tennis player and challenges anyone, younger or older, to a match.

Harry Jeffery

## UNITED PRISONS MINISTRIES ERECT NEW FACILITY IN SOUTH CENTRAL TERRITORY

Richard Bland, the director of the United Prison Ministries, Inc. program announces that the program has been blessed of God to move into outreach min-



*Richard Bland, director of United Prison Ministries with Dr. and Mrs. C. E. Dudley.*

istries in the prison systems across the land. Recently Bland stated that they have been able to secure seventy-seven acres of land near Clanton, Alabama and are presently constructing a center from which they will be able to train persons from all areas to do the "prison ministries" work. The work is making rapid strides in this area and community. Government officials are appreciative for the work that is being done by Bland and his staff.

## EDUCATORS IN SOUTHERN UNION COMPLETE AFRICAN-AMERICAN HERITAGE GUIDE

Within a few weeks the first Seventh-day Adventist African-American Heritage Teacher's Resource Guide will be channeled to all of the Seventh-day Adventist schools, K-12 in the North American Division. In 1986, the Southern Union Office of Education accepted the challenge of the North American Division Curriculum Committee to develop a teacher's resource guide that could be used in schools to increase the level of awareness regarding the roots of Black Adventism. A committee was formed under the leadership of Norwida A. Marshall, Associate Director of Education for the Southern Union five teachers from the black and white conferences in the union and one minister historian.

The pilot project was well received in 1987 by the schools throughout the Southern Union territory and since then the North American Division Office of Education along with the General Conference have sponsored the project.

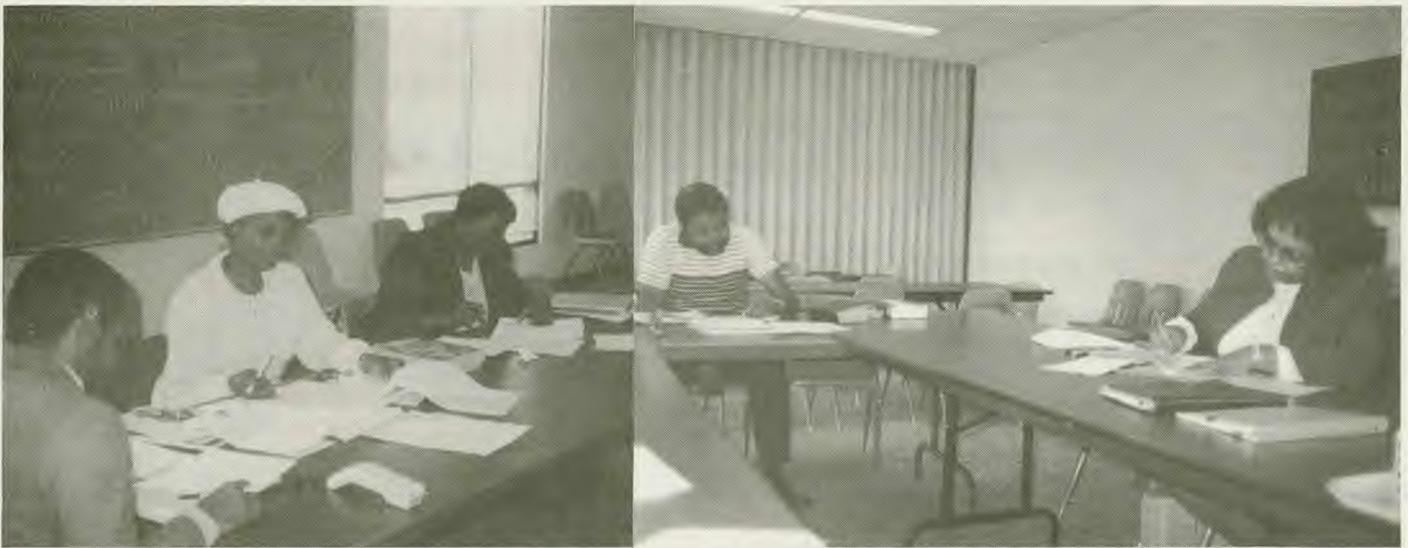
Since 1987, "the committee" has met and worked untiringly and unrelentingly on



*Herbert R. Doggette, Jr.*



*United Prison Ministries Training Center facility in Clanton, Alabama—R. Bland, founder.*



Committee members (left to right: Charles Battles, Zewola Allston, Doris Gully, Steve Norman, and Norwida Marshall, work on assignments.

an enlarged outline and has developed a resource guide that the education system will be proud of.

The final committee consist of the following individuals: Norwida Marshall, Chairman; Steve Norman, pastor/historian; Zeola Allston, teacher; Doris Gully, principal/teacher; and Charles Battles, principal/historian.

Realizing the magnitude of the project, the committee decided to limit their work to highlights of some of the contributions of black men and women and the development and growth of Black Adventism.

The four hundred page document is outlined to include the following: Teacher's strategies and teaching schedule. Section I - The Gospel to Black America. Section II - Institutions and Publications. Section III - Bearers of the Light (Biographies of past and contemporary Black Adventist men and women). Student activities are included within each section. The resource guide is quite visual, a vital necessity for teachers and students.

After the resource guide is finally released from the publisher, every SDA school K-12 as well as every church is urged to utilize this important historical document in helping children and members young and old alike to cherish their "roots," study and understand our past, analyze our present and effectively plan for their future in order that the Three Angels' Message might be proclaimed to the entire world in order that Christ might come.

Those interested in securing a copy of the Adventist African-American Heritage

Resource Guide may contact Norwida Marshall - Southern Union Conference, P. O. Box 849, Decatur, CA 30031, phone no. 404-299-1832.

Charles D. Battles  
SDA African-American  
Heritage Committee Member

#### NEW COVENANT HOST FINANCIAL SEMINAR

A special two-hour "Get Out of Debt" seminar on family finance was conducted by Pastor Roland J. Hill at the New Covenant SDA Church in Memphis, Tenn recently. The seminar has been presented across the United States, Canada and on the island of Bermuda. it has been well received in Adventist as well as non-Adventist churches. Professional Businesses have also hosted the seminar.

The seminar is targeted to assist families and individuals in various financial aspects according to biblical principles. Other aspects of Christian financial management is also addressed. A booklet and tape are available. Individuals or churches who would like more information concerning the seminar may call (901) 785-3782.

#### NEW YEAR BEGINS WITH FOUR HOUR PRAYER SERVICE AT NEW COVENANT

Over one hundred and five individuals attended the four hour prayer service that was conducted by the Bible Instructor's Guild of the New Covenant SDA Church in Memphis, TN on Sabbath afternoon January 10.

One of the first objectives of the newly organized group under the leadership of Mrs. Myrtle Smith, Bible instructor for New Covenant was to organize a group of concerned members to help evangelize the city of Memphis. Over the past weeks, prior to holding the prayer service, approximately thirty individuals signed up to become a part of a nucleus that would conduct Bible studies in the local community as well as follow-up studies with those who have called in to the "Power of Faith" telecast.

"Prayer is the Answer" was the theme of the service coordinated by Myrtharyn Powell. Each hour included: a ten minute song service, three minute prayer, two minute scripture reading, the theme song "What A Friend We Have In Jesus", a ten minute testimony period, fifteen minutes of congregational prayer and a fifteen minute sermonette. The service began at 2:30 p.m. and concluded at 6:30 p.m.

God's spirit permeated the four hours of prayer and praise. The ultimate results of this prayer service are yet to be felt during 1990. Dr. Roland Hill pastor of New Covenant Church.

Charles D. Battles  
Communication Secretary  
New Covenant SDA Church

#### ALCY STUDENTS MAKE DECISION FOR CHRIST

Approximately forty students of the Alcy SDA Junior Academy in Memphis, Tennessee made positive decisions for Christ at the culmination of the Week of Prayer that was conducted by Pastor

Charles Brooks. The theme for the week was "The Best Gift." Morning devotions were held for K-2, 3-4 and 5-8 respectively during the week along with classroom visitation and individual one-on-one counseling.

Pastor Brooks has been serving as the lay pastor for the Bethany SDA Church in nearby Eads, Tennessee but has been recently assigned to the Batesville-tunica, Mississippi district as a full-time minister. His wife, Merle Brooks serves as the Second Grade teacher at Alcy.

Thirty-one students are currently enrolled in the schools baptismal class that meets one day each week at the school by Mrs. Myrtle Smith, Bible Instructor for the New Covenant SDA Church in Memphis. Upon completion of the lessons, the students will be ready for baptism before the end of this school year. Last year fifteen students were baptized as a result of decisions made during the Week of Prayer.

Charles D. Battles  
Principal

#### DRUG EDUCATION AT ALCY

Two students from the Alcy SDA Junior Academy in Memphis, Tennessee were first place winners in the annual Temperance Poster and Jingle Contest that was held at the MISS/TENN Youth Federation. Charlie Folsom, Grade 7 and Tiffany Brown, Grade 4 received recognition as first place winners in each of the categories mentioned above. The war on drugs is real and Alcy students want to be sure that their fellow classmates are aware of the dangers of participating in substance abuse.

A special inservice on substance abuse

was conducted for the teachers of Alcy Junior Academy by Officer A. L. Patterson of the Crime Division of the Memphis Police Department. The Home and School Association focused also on the dangers of substance abuse at their monthly meeting. A film and a representative from the Memphis Police Department—Calvin Mann who is also a member of the New Covenant SDA Church spoke with the parents and students that were in attendance.

Follow-up visits to the school are being planned for the students by the administration and the crime division of the Memphis Police Department in conjunction with the substance abuse program and the war on drugs.

Charles D. Battles  
Principal



Charlie Folsom, 1st place Temperance Jingle winner, and Tiffany Brown, 1st place Temperance Poster winner.



Laity for Daphne, Alabama, who built the building



Alcy students who made decisions for Christ during the Week of Prayer. Elder Charles Brooks is on the right.

#### LAITY OPEN A NEW CHURCH IN DAPHNE, ALABAMA

After four years of sacrificing of time and money, the laymen of the 'Smiley's Chapel' in Daphane, Alabama saw their dream come true with the ribbon cutting for their new facility. James Lester, the church elder along with his wife and fellow members did all of the work by themselves. The facility is valued at more than \$400,000 on today's market. On hand for the occasion was the mayor of the city, the chief from the fire department, the alder lady, former pastor, Arthur L. Sanders, C. E. Dudley, the president of the conference along with pastor James R. Bell who also

serves as the spiritual leader for the Mobile congregation across the bay.

## **SOUTH CENTRAL CONFERENCE SETS GLOBAL STRATEGY PROGRAM IN MOTION FOR 1990**

At the time of the Annual Council of the General Conference in 1989 the leadership of the world church expressed their concerns for the carrying of the gospel of Jesus Christ to the ends of the earth during this last decade in the twentieth century. This plan can succeed with each organization of the church family moving to get the job complete where it is located.

The Executive Committee of the South Central has taken an action to join with the plan and institute a "global strategy" program in the local field. The plan will cost upwards of \$350,000.00 during 1990, but will entail a seven point program of evangelism.

The program as outlined by Dr. C. E. Dudley, the president will include the following programs:

- Major Evangelistic Crusades in nine cities and communities during the year. The conference has assigned two of its pastor evangelists to full-time evangelism in the conference.
- Outreach Ministries—a program to enter new territories to begin a new work. Each congregation/district has been asked to go into a nearby community and organize another company (or) congregation.
- Three week revivals will be conducted in eighteen cities where the memberships have dwindled - the work is to be revived in these areas.
- Highway Ministries are to be instituted with mobile homes to house literature evangelists as they travel up and down the highways throughout the conference to sell literature in every community where the gospel has not been shared with the citizens of that community. New congregations are to be organized.
- Infiltration Evangelism Programs will be instituted to provide challenges for the ministerial graduate that is not placed. He/she will be challenged to 'preach out' a church.
- Summer Tent Crusades will be conducted by district pastors for the strengthening of the congregations and for the opening up of new work.



*Ribbon cutting at Daphne, Alabama.*

- Lay pastors will move into new areas to become a part of that community and to begin a new work for the Lord within the conference.
- A program will be set in motion to train every member to do Bible work and to win souls.

When the gospel of the kingdom has been preached in all of the world for a witness, then the end will come.

## **GREETINGS FROM THE PASTOR AND FAMILY**

The 1989 Campmeeting of the South Central Conference had ended. The worshippers from far and near had received their sought-after spiritual revival and were returning to their homes, no doubt, still singing the meeting's theme song—"Packing Up, Getting Ready."

Lingering behind were the pastors and other conference workers; tidying up things and awaiting the news from the executive committee concerning district changes. Then suddenly, the words to that theme song had a dual meaning to me and my family.

Throughout that ten-day encampment, those words had challenged us to "lay aside every weight, and sin which doth so easily beset us;" and to "put on the whole armor of God"—the girdle of truth, breastplate of righteousness, the gospel shoes, the shield of faith, the helmet of salvation, and the sword of the Spirit. To put it succinctly, we were challenged to pack up our spiritual baggage and be ready to go to heaven when Jesus comes for us. What a marvelous thought! This was what the theologians would call the eschatological

(endtime) meaning of those words "Packing Up, Getting Ready." But on the other hand those same words had an immediate application, which was revealed when Elder C. E. Dudley announced the executive committee's decision that the Whites would be moving to Meridian, Mississippi to pastor the Ephesus Church. With mixed emotions my family and I returned home to begin "Packing Up, Getting Ready to go."

Since our introduction here on August 5, 1989, we stand amazed and humbly say: "To God be the Glory, great things He has done." We are grateful for the opportunity to serve this church, and to share in the great work already set in motion by its members and former pastors. OUR MISSION here is twofold: to learn and to share. OUR PRAYER is, "Lord, when we have learned all that you have sent us here to learn, and when we have shared all that we are capable of sharing, move us on so thy work will not become stagnant. But on the other hand, Lord, if we become too proud to learn that which you have sent us here to learn, and we become too selfish to share that which we are capable of sharing, still move us on so thy work will not suffer." And finally, OUR CHALLENGE to members and community is: "Let's start Packing up, Getting Ready to Go."

## **MORTGAGE IS BURNED AT MERIDIAN, MISSISSIPPI "HISTORICAL RECAPITULATION"**

A small wooden frame church given the name Ephesus was erected in 1928 on the corner of 3115-15th St. The land was donated by Link Brown, a prominent land

owner of our city. The late Houston Hawthorne contributed the first \$50.00 toward the construction of that building.

From 1933-1966 the following pastors served this church and community:

A. W. Adams	A. Abney
C. Curtis	C. R. Graham
E. J. Humphrey	Earl Howard
J. P. Willis	L. Williams
V. G. Lindley	

In 1966-69, under the leadership of Elder C. A. Myeres, a church building fund was established to raise money for the erection of a new church building. One of the projects used to raise money was a string bean farm located on the property of the late Maggie Graham in Clarke County.

In 1969-1971, under the leadership of R. P. Stafford, the houses and land surrounding the church were purchased. It further aided in this endeavor.

In 1971-1974, under the untiring leadership of Elder B. P. Browne and architect Chris Ruscher Jr., a very unique and very beautiful church was erected for the Meridian, Mississippi congregation. From the seeds of truth sown by faithful members with the assistance of others with like visions and dreams, a great reality resulted. Praise be to God.

From 1974-1989 the following pastors shepherded this congregation:

O. J. Jackson	George Byars
L. W. Blackwell	Steven Norman
Jesse Green	

Under the guidance of our present Pastor, Elder Vincent E. White, Sr., and the cooperation of our members, a recent refurbishing of our church was carried forward.

We cannot ignore the visions of the early great souls that left to us the great heritage that we are striving to promote.

Ephesus has stood as a beacon light calling our attention to the fact that God is stronger than evil; that righteousness is stronger than sin.

During our celebration, we honor those who now sleep within the surety of "the faith that was once delivered to the saints"—for their strong belief in "One Lord, one faith, one baptism."

HOW FIRM A FOUNDATION, YE  
SAINTS OF THE LORD  
IS LAID FOR YOUR FAITH IN  
HIS EXCELLENT WORK!  
WHAT MORE CAN HE SAY THAN  
TO YOU HE HATH SAID,  
TO YOU WHO REFUGE TO JESUS  
HAVE FLED.  
TO YOU WHO REFUGE TO JESUS  
HAVE FLED

The retirement of the debt was under the leadership of Elder Jesse Greene, the



*Mortgage burning at Meridian.*

former pastor before pastor Vincent White. To God be the glory!!!

On Sabbath, January 27, 1990, President C. E. Dudley of Nashville, Tennessee, and Elder Benjamin E. Brown of Orlando, Florida, joined with Pastor and Mrs. Vincent White and his members in a mortgage burning ceremony. There was cause for rejoicing.

#### **PASTOR IN ACTIVE OUTREACH PROGRAM**

Dear President Dudley:

Since my arrival here in Tupelo, in July of 1987, I have established cottage meetings in my home which have resulted in seven souls being baptized in January of 1988. Two other souls would have been added to that group, but the enemy of souls interfered through a member of our group who had been a part of this message for more than thirty-five years, to hinder and confuse those two persons. Consequently they never made it to baptism.

Since then Elder Roy Patterson conducted a tent revival in the summer of 1988, which resulted in eleven souls being baptized. Later that year, seven more souls were added, giving us a total of eighteen for the year of 1988. We are sorry that one of those precious members we had lost through death.

In January of 1989 two more souls were added. One of those has become inactive. In March, five more souls were added. One of those five has also become inactive. In May another soul was added, and in June we gained two more. That gives us a total of ten for the year of 1989. Counting the membership along with my

wife and I, we stand with a total of thirty-seven members at the beginning of January 1990.

I ran a tent revival for the summer of 1989 which have not resulted in any baptisms. I sensed a deep need for making a reputation for Seventh-day Adventist in order to combat the barriers that exist in this city toward us. I sought to combat that barrier by means of community service. I think it was a success. We served over 3,500 children with toys for Christmas. Most of the recipients were black. They are now aware of who Seventh-day Adventists are. One individual has been attending all of our meetings regularly as a result of our community services. She is presently receiving Bible studies, and her interest is just great. We were able to feed fourteen families through our center also. I feel as though we are really making progress.

The community has been very responsive to our ads in the papers. Two lovely pianos were donated to our church along with an organ and some carpet for our center. I have already met with the reporter for "The Daily Journal", and she has done a very beautiful article on my ministry here in Tupelo, along with some talks concerning the services to be rendered by our community center. It is to be released on February the 3rd. We are meeting tomorrow on the 22nd to take pictures of our deacons in action.

We are presently using the A.Y.S. as a channel for outreach. This year, we have been conducting socials every Saturday night at our center for the community, and the attendance is rapidly increasing. They like how Adventist party!!

We also plan to use the Sabbath

We also plan to use the Sabbath School department as an outreach. Our Sabbath School attendance is growing.

We have been conducting Wednesday night prayer meeting services. I am doing a series on "Revival and Reformation." The church has been very responsive to the meetings.

A Prayer Band has been erected on Friday nights, for the expressed purpose of earnestly praying that the Lord will add to His church such as should be saved.

I am interested in conducting a Revelation Seminar in the Spring of this year at the community center. The church is supporting me all the way.

When I saw Timothy Lewis at the meetings in Nashville, he informed me that his plans had deviated somewhat from what was originally planned to take place in Tupelo. In view of this, I would like to have another opportunity to conduct a tent meeting during this summer.

I have been interviewed by the Lee County Welfare Department for a job as a Social Work I. I should know by Wednesday of this week if I will be hired or not. If I succeed in getting this job I will be able to support my family well, along with what I receive from the conference.

I am endeavoring in every way possible to help this church become independent in paying for the full debt of the church. We are working on a stewardship program to help promote the spirit of giving.

Please pray for our labors here in Tupelo.

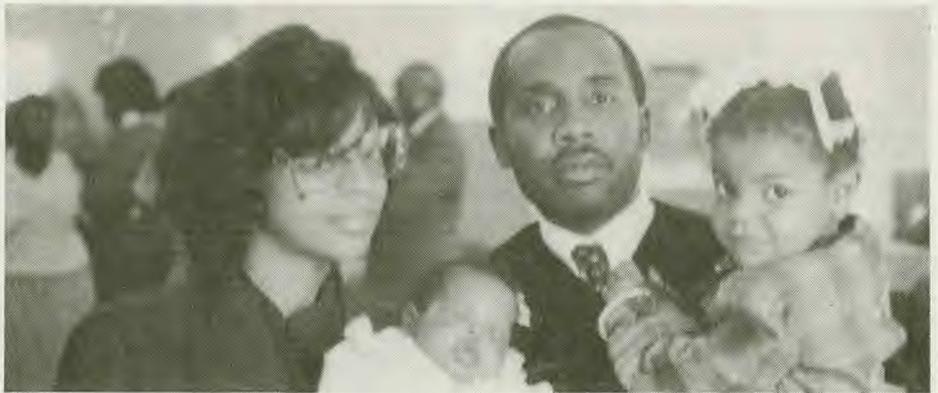
Pastor Donell Morgan  
Nashville, Tennessee

### NEW PASTORS JOIN THE STAFF

Emanuel Foxworth of Grand Rapids, Michigan has joined the staff of the South Central Conference to serve as the pastor for the McComb, Brookhaven, Hazlehurst district. Kenneth Luckett, who has served the conference as a lay pastor for the past three years has been invited to serve as the pastor of the Yazoo City, Belzoni and Rolling Fork churches as a full-time pastor. Jeffery Watson of Montgomery, Alabama, a recent graduate of Oakwood College has been invited to serve as the pastor for the Viicksburg and Port Gibson congregations.

Michael Holland, an infiltrationist from Campbellsville, Kentucky is joining the staff as a full time pastor for the Greenville and Kingsport, Tennessee congregations.

Let us continue to pray for these dear workers as they begin their new responsi-



*Pastor Kennedy Luckett & Family.*



*Pastor & Mrs. Jeffery Watson.*

bilities in this field.

### YEAR-END REVIVAL HELD TO 'FAITH TEMPLE'—BATESVILLE

*Charles E. Brooks, Pastor.*

"What can separate us from the love of God?" "Nothing!"

It was December 8, 1989. The roads and highways were covered with snow and ice and still large flakes continued to fall. This is the condition of the weather at the beginning of our special two week revival that was to be held in my 'new district' at the Batesville, MS Church. We had invited Pastor Famous Murray of Memphis, TN. to be the guest speaker for the meetings. The snow continued for the entire period of the services, but on December 23rd, four precious souls were buried in baptism. Batesville is rejoicing and plans are being laid for the continuation of the soul-winning program for the year 1990. To God be the glory.

### NEW CONFERENCE OFFICE NEARS COMPLETION

The new conference office building for the South Central Conference is nearing its completion and is scheduled to be ready for the opening on Thursday, April 12, 1990, so states E. E. Dudley, the president. The building is long overdue, he said, for we have outgrown our present facility which was constructed almost forty



*Pastors F. Murray & C. Brooks baptizing.*

They needed houses of worship in which to serve the Lord. More than one hundred church and school buildings have been built or purchased since Dudley came to serve as the spiritual leader of the conference, and a hundred new congregations have been organized. God is finishing His work in the territory.

### REPORT OF THE EAST CLEVELAND SEVENTH-DAY ADVENTIST CHURCH FOR THE PAST THREE YEARS

The East Cleveland Seventh-day Adventist Church was organized in August of 1978, as a result of an Evangelistic Crusade that was conducted by Elder Joseph F. Milner Jr., The church relocated (8) different times before moving into its present new church facilities.

Each year under the leadership of Pastor Joseph F. Milner Jr., the church reaches all of its assigned conference goals. This includes Message Magazine, Evangelism offering, Ingathering and other conference goals.

In addition, the church meets its monthly mortgage note without conference aids or help. It also meets its yearly insurance on its own.

The membership continues to grow. There has been (9) Baptisms over the past three years. Our present membership stands at 36.

Improvements over the last three years include purchasing an IBM typewriter for the church office, new furniture for the pastor's study, and purchasing a new pew for the mothers' and children's room to allow mothers with children to comfortably enjoy the service. Repairs have been made to the roof and porch of the church.

Last year we celebrated our Fifth Anniversary of the church which featured Elder Shelton Kilby as the speaker.

Our present evangelistic program includes each member of the church signing up 10 people for Elder E. C. Ward's Bible Lessons. We are praying that many souls will become a part of the church as a result of this effort.

The church has an updated Southern Union Church sign as well as a tear drop sign located on the main highway, pointing people in the direction of the church.

### ELDER AND MRS. W. J. CLEVELAND CELEBRATE THEIR FIFTIETH WEDDING ANNIVERSARY

Elder and Mrs. William J. Cleveland celebrated their fiftieth wedding anniversary



*South Central Conference office building nears completion.*



*W. J. Clevelands celebrate 50th wedding anniversary.*



*Literature evangelists from the South Central Conference—1989 deliveries: \$315,600.00*

sary on Monday, January 1 of this year. On hand for the occasion were the members of his family and many of the members of the churches that he pastored in the Birmingham area. Officials from the conference office were also present to join with the celebration. Cleveland has also served the church for more than fifty years. He began his ministry in the state of

Kentucky with his wife Rita by his side. **REGIONAL PUBLISHING LEADERS REPORT THREE AND ONE HALF MILLION DOLLARS IN SALES FOR 1989**

When the final reports were tallied at the time of the Annual L. E. Regional Institute held in Tampa, Florida in December

of 1989 the total sales of the Black literature evangelists for the North American Division stood at three and one half million dollars worth of truth-filled literature and four hundred and six baptisms. The Northeastern Conference delivered over one million dollars of this amount. Elder E. Richardson is the publishing director.

### REPORTS OF SALES & BAPTISMS BY CONFERENCES

Conference	Sales	Baptisms
Allegheny East Conference	703,718.05	131
Allegheny West Conference	400,000.00	56
Central States Conference	100,000.00	3
Lake Region Conference	178,000.00	3
Northeastern Conference	1,000,001.00	60
South Atlantic Conference	320,000.00	55
South Central Conference	315,600.00	20
Southeastern Conference	204,930.12	40
Southeast Region Conference	179,200.00	38
<b>TOTALS</b>	<b>3,401,449.17</b>	<b>406</b>

### THE C. E. DUDLEYS ARE HONORED

The Adventist Education Development Foundation of Nashville, TN, presented a testimonial banquet to benefit 'quality education.' The honored guest was Dr. C. E. Dudley, the president of the South Central Conference of Seventh-day Adventist who has served in that capacity for the past twenty-seven years. The event was held at the F. H. Jenkins School Auditorium on Sunday, January 7, 1990.

During his administration, Dudley has brought a goodly number of innovations to the field for the onward progress of the work of God. Six housing projects have been established to help the needy. Inner Cities ministries programs under the leadership of E. W. Moore came into being during his administration. The conference vans served in many programs across the nation during the Civil Rights days and during the times when a goodly natural disasters were destroying the nation. Infiltration evangelism came into being under his leadership to help place ministerial graduates who could not get calls to the gospel ministry. The membership of the conference through continuous evangelism programs under his leadership has grown to over twenty thousand members and the number of congregations has moved to the one hundred thirty level to make the conference the tenth largest in the North American Division. We could go on and on.

Letters and citations were sent to him from President George Bush at the White House, Governor T. McWhether of the State of Tennessee, Mayor Bill Boner of

the city of Nashville as well as letters from friends and best wishers from all over the land.

## OAKWOOD COLLEGE

### HOMECOMING 1990

Theme:

"Purpose—Pride—Promise"

Keynote Speaker,  
Friday Evening Vespers—April 13:

Henrietta G. Jackson\*  
Graduate of 1950

Speaker for Sabbath Service—April 14:

Elder Willie J. Lewis  
President,  
Allegheny West  
Graduate of 1960

Other Special Features:

Awards Programs  
Golf Tournament  
Basketball Tournament  
7th Annual Fun Run/Walk  
Black Educators' Conference  
Black Nurses' Conference\*\*  
Rhyne Medical Symposium

\*Mrs. Jackson is a retired SDA and public elementary school teacher (1949-1958)

\*\*Speaker for the Black SDA Nurses Conference will be Dr. Juanita Flemmings, Vice Chancellor of the University of Kentucky.

## OBITUARIES

*Simon Rufus Johnson* was born the fifth of eleven children to Simon Peter Johnson and Caroline Augusta (Cills) Johnson on January 28, 1926, in Tortola, British Virgin Islands.

Simon served in the Armed Forces of the U.S. in 1945, and subsequently became a U.S. Citizen. He later came to live in New York City.

Resuming his comradeship with a friend, Toneto Barry, resulted in the turning point in Simon's life (his words). He joined the Seventh-day Adventist Church and later entered Oakwood College to study Theology.

While there he met and married Arie Lee Davis of Bainbridge, Georgia, in 1954. To this union was born three wonderful sons: Donnell Simon, Dion Darcel, and Damien Otto.

Simon earned his Bachelor of Arts De-

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## LEGAL NOTICE

Notice is hereby given that the next regular meeting of the constituencies of the Allegheny Association of Seventh-day Adventists and Pine Forge Academy are called to convene in the Fellowship Hall of the Pine Forge SDA Church at Pine Forge, PA 19548, on Sunday, April 1, 1990, beginning at 9:00 a.m. There will be a review of the constitution and by-laws of the Association and Academy.

Alvin Kibble  
Chairman of the Board

## CLASSIFIED AD

Applications are being taken for a teaching position for the 1990/91 school year. Individuals seeking a position in a growing K-8 junior academy may contact Charles D. Battles, Principal, Alcy SDA Junior Academy, 1325 Alcy Road, Memphis, TN 38106 (telephone: 901-775-3960).

gree at Oakwood College, graduating with high honors. He went on to earn the Master of Arts and Master of Divinity degrees at the Seventh-day Adventist Theological Seminary—now Andrews University.

He labored in the Lake Region Conference from 1957-1961 as school principal,

and from 1961-63 as Bible Instructor at the Shiloh Academy, Chicago. In 1963, he received a call from the General Conference to work in the Department of Theology at West Indies College in Jamaica, West Indies.

Simon was ordained to the ministry of the Adventist Church on January 14, 1967, in Jamaica. He returned to the Northeastern Conference—first as school principal, then as pastor in Bronx, New York; Sharon Church, Brooklyn; Shiloh Church; Amityville, Long Island; New York Bethesda Church, with its satellite churches; and Wyandanch and Central Islip.

For the past eleven years, Pastor Johnson struggled with illness. His consistent faith and patience in adversity sustained those closest to him, and touched the lives of those who knew him. His great desire to preach once again was realized December 3, 1989.

A few weeks before his death, his heart was gladdened to hear his youngest son, Damien, say that God has called him to follow Daddy's footsteps into the ministry.

He leaves to mourn his passing a devoted wife, Arie Lee (Davis) Johnson

One daughter: Ivy Vanita Johnson

Scatliffe and family of St. John, U.S. Virgin Islands

Three sons: Donnell Simon John and family, Rochester, New York; Dion Darcel Johnson of Rochester, New York; Damien Otto Johnson, Oakwood College

One grandson: Jason Randal Johnson  
 Brothers: Cedric Johnson and family, St. Thomas, Virgin Islands; Philip Johnson and family, Rochester, New York; Reynell Johnson and family, Rochester, New York

Sister: Gloria Forbes and family, St. Thomas, Virgin Islands

Relatives-in-law: Mr. and Mrs. Otto Davis and family, Tampa, Florida; Mr. and Mrs. Llewellyn Ogle, Tampa Florida; Mr. and Mrs. Eugene Davis and family, Bainbridge, Georgia; Mr. and Mrs. Kingston Bassett and Family, Tampa Florida; Mrs. and Mrs. Willie Otto Davis and family, Rochester, New York; Mr. Albert T. Davis and family, Rochester, New York; Mr. Prophet I. Parks and family, Bainbridge, Georgia.

Aunts, uncles, nieces, nephews, cousins, co-workers, and dear friends.

We have no doubt that the next voice Pastor Simon R. Johnson hears will be the sweet voice of his Beloved Saviour.

## NORTH AMERICAN REGIONAL VOICE

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 L. A. Paschal, Editor

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