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NUMBER 2



Elbert B. Lane preaches to an audience of interested people in a railroad station at Edgefield Junction, Tennessee, around 1871. Out of this meeting grew the first congregation of black believers in the Adventist Church.

The Way the Lord Has Led Us



The Informant Special History Edition

Special recognition and appreciation is due the following individuals who voluntarily helped make this edition of the **INFORMANT** possible: Mrs. Audre B. Taylor, secretary to E. E. Cleveland, and Orley M. Berg, of the General Conference Ministerial Association, for providing long hours of editorial and typing skills; Louis B. Reynolds, general field secretary of the General Conference, whose counsel and guidance was invaluable; and Jacob Justiss, denominational historian, for his help in proof-reading and providing research information.

WARREN S. BANFIELD

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THE NORTH AMERICAN **informant**

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A Bimonthly Report of the North American Regional Department

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Since 1973 E. Earl Cleveland has been mission coordinator for the entire ministerial soul-winning program of North America. He is shown here preaching in a tent in New Orleans, Louisiana.



New office building, Northeastern Conference, St. Albans, New York

The Role of the Church in the Seventies

By **WALTER W. FORDHAM**, *Director*
General Conference Office of Regional Affairs

THE eyes and ears of the world were on the Bicentennial celebration of the United States of America during 1976. The words "Proclaim liberty throughout all the land unto all the inhabitants thereof" are inscribed on the Liberty Bell in Philadelphia, Pennsylvania. The words *freedom* and *liberty* have symbolized America from its beginning. The Declaration of Independence heralds the birth of our nation and backs it up with something more than noble sentiment. The document ends with a mutual pledge in support of justice and freedom as God-given rights.

Freedom is a central theme of the Bible and God's message to humanity. Therefore, it is evident that the Seventh-day Adventist Church is afforded a tremendous opportunity to present freedom in its true light—freedom from sin, freedom from unhealthy, debauching, body- and soul-destroying practices, freedom from pollution in all its forms, and freedom from a world destined to be destroyed.

The church has a far greater role to play than the government in bringing freedom to the inhabitants of our cities. Our message is a cure-all—a panacea for the physical, social, and moral ills of society. These social ills are the result of sin. Because its remedy for these social ills comes from the Great Emancipator, the Great Liberator, the Lord Jesus Christ, our message is a new Declaration of Independence far more important than any nation could devise. The declaration of freedom was drawn up by the Ruler of the universe, who sent His only begotten Son to ratify it by the

shedding of His own blood. God has set in motion a plan whereby we may enjoy the freedom that He offers to all. As the Scriptures declare, "If the Son therefore shall make you free, ye shall be free indeed."

We, as Seventh-day Adventists, can help the nation during 1977 to solve many of the social problems plaguing millions of blacks, especially the children and the youth, by taking the leadership in the battle against alcohol, drugs, and exploitation films; by becoming a big brother or sister to some boy or girl through the S.T.O.P. program; by engaging in a tutoring program to teach a child to read, write, and count so that he won't use a gun; by offering your services to the juvenile court as a volunteer probation officer to save some boy or girl from a life of crime.

As the official voice of God to the inhabitants of our cities, the church must demonstrate a living, viable, practical concern for the things in this world that desperately need changing. The church, however, must not—dare not—lose sight of the hereafter while dealing with the here and now. The charge of spookism should not frighten or deter the church from its responsibilities in declaring the message of the imminent return of the King of kings. There must be no dichotomy in our two-world message. As the Seventh-day Adventist Church, we dare not de-emphasize or water down the Advent hope of a better world; and conversely, we must not become insensitive to the social ills prevalent in society.

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ELLEN G. WHITE

It was the writings of this prophetess of God concerning the plight of recently emancipated black people that inspired the beginnings of a widespread mission enterprise in the South.



JAMES EDSON WHITE

The eldest son of James and Ellen White began a far-reaching educational program for Negro children and their elders, using only the meager resources he and his friends had at their command. Their *Morning Star* mission, however, laid the groundwork for most of the educational, medical, evangelistic, and publishing work throughout the South.



The *Morning Star* boat, built at Allegan, Michigan, was the center of a movement begun by James Edson White to establish schools and churches for blacks in many sections of the South.

ights From the "Morning Star"

MR. AND MRS. E. GLENN SIMONS, of Nashville, Tennessee, celebrated their sixty-second wedding anniversary December 12, 1976. They have four sons and one grandson who became Adventist ministers. Mrs. Simons' early life is closely related to the origin of the Adventist work among black people in the deep South.

Her father, Franklin G. Warnick, was married to Lucy Miller, and five children were born to their home. Warnick was a Baptist minister. His friend Louis C. Sheafe, also a Baptist minister, became an Adventist, and Warnick went to "straighten him out," but in the process was himself convinced of Adventist truths and was baptized in Springfield, Ohio, in 1897.

After his baptism, Warnick went to Battle Creek College to learn to preach the Adventist message. While studying there, he met a Mrs. Steele who was founder of the Steele Home for needy children in Chattanooga, Tennessee. She persuaded him to come after completing his studies, and teach the orphans there, which he did for a time.

About a year later Warnick was offered the opportunity to connect with J. Edson White and the *Morning Star* ministry in Vicksburg, Mississippi. White believed that a black pastor was needed to work for black people, and Warnick was the first to enter the area.

As the work grew, believers who refused to work on Sabbath incurred the wrath of plantation owners, and the ministers were the special object of their hatred. One night as Warnick walked along a Vicksburg railroad track on his way to give a Bible study, he was startled when someone stepped out of the darkness to hand him a note. In the bright moonlight he read: "Do not go to your study tonight. Your life is in danger." He returned home and shared the message with his wife before carefully placing it in his Bible. In the morning he was perplexed to find it was no longer there; it had completely disappeared. Warnick always believed

the message was written by an angel. The next day he learned that there had been a large group of men waiting at the railroad trestle to hang him.

Soon afterward Warnick was invited to direct the work in Yazoo City. But there also persecution intensified so much that he and F. R. Rogers, superintendent of instruction for Southern Missionary Society, had to escape for their lives.

Mrs. Rogers happened to flee on the same train as Warnick. When she realized he was aboard she wanted to get word to him in another car that her husband had also escaped and was safe. She decided to send a note with one of the train crew. The conductor intercepted the note and became extremely angry that she was trying to communicate with a black man. He wired ahead for a mob to be formed to take Warnick from the train at the next stop. Unaware of his plight and Mrs. Rogers' presence on the train, Warnick calmly studied his Bible as the train rolled toward its destination. A train crewman who knew of the conductor's plan watched him read for some time and finally walked up to him and said, "Mr. Warnick, your life is in danger.

When you hear the brakes being applied for the next stop, go to the back of the car and up the steps on the opposite side to the door. When the train slows enough, jump and run for your life!" Warnick thanked him and took his counsel. Later as he looked down the tracks, he saw a large mob waiting at the station. He thanked God for using a sympathetic train crewman to again spare his life.

After some time with the work in Yazoo City, the Warnicks moved to labor in Nashville, where J. Edson White had begun a small printing facility, the forerunner of Southern Publishing Association.

Naomi Emily Warnick was born in Plainfield, New Jersey, July 29, 1891, six years after her father's entrance into Adventism. She later became a graduate nurse at Oakwood and taught school before marrying E. Glenn Simons, December 10, 1914. He was the son of Adventist parents and also a student at Oakwood. Glenn was born in Ridgeway, South Carolina, February 28, 1891, and was baptized at the age of 20. After marriage Naomi's career changed to that of a homemaker, wife, and mother.

The Simons' seven children are all active in the Lord's work today. They are: Norman, retired minister, now manager of Adventist-owned Haynes Garden Apartments in Nashville; Donald, public relations director for Christian Record Braille Foundation in Lincoln, Nebraska; John, secretary-treasurer, Central States Conference; Raymond, formerly with *The Message Magazine*, now photographer for Fernbank Planetarium in Atlanta, Georgia; Richard, secretary, Northern California Conference; Lois Benson, R.N., denominationally employed more than 15 years and wife of an Adventist radiologist in Kansas; and Estelle McMillen, R.N., formerly a nurse on the Riverside staff, now a supervisor at St. Elizabeth's Hospital, Washington, D.C.



Mr. and Mrs. Glenn Simons

B. W. Abney, Pioneer Adventist Minister

B. W. ABNEY was a ministerial student at Allen University (an African Methodist Episcopal school) when Sydney Scott conducted a series of tent meetings near his home in the summer of 1910. He attended the meetings until September and then indicated he had to leave for school. Scott then pointed out that there was a better school for training ministers in Huntsville, Alabama, called Oakwood Manual Training School. The Spirit of the Lord impressed the young man to leave Allen University, and he went to Oakwood instead, and remained there until his graduation in 1912.

He engaged in pastoral evangelism from 1912 to 1922, raising up churches all over the Carolinas and adding substantially to the membership of others. Abney worked in Laurinburg, Lumberton, Fayetteville, Raleigh, Kinston, Wilson, Greensboro, and Charlotte. In 1922 he was elected union evangelist for the Southeastern Union Conference and remained at this post until 1927, when he was elected secretary of

the Negro department of the Missouri Conference. He remained in this position until 1931.

From 1931 to 1939 Abney served as the first black American missionary to the Union of South Africa. During his tenure of service he raised up churches in Cape Town and Johannesburg, baptizing hundreds of men and women who still revere his name.

Upon his return to the States he was assigned to the Miami, Florida, church as pastor until 1943, after which he served congregations in Mobile and Montgomery, Alabama, for the next four years. From 1947 to 1957 he pastored in Jackson, Mississippi, after which he sought retirement.

During his 45 years of service Abney conducted 33 long-term evangelistic campaigns, raised up eight new churches, and baptized thousands of souls into this message. He is the father of Celia Cleveland and Benjamin Abney, and continues to be an inspiration in the lives of all who come under his influence.



Elder and Mrs. B. W. Abney



Missionary workers,
Berean SDA church, St. Louis, Missouri, 1929.

IN 1901 ANNA KNIGHT, a graduate of American Medical Missionary College at Battle Creek, Michigan, was selected to go to India as a missionary.

In 1902 Thomas Branch went to Nyasaland to take over the Plainfield Mission (now the Malamulo Mission), which had been abandoned by the Seventh Day Baptists. The elementary school was taught by his daughter, Mabel, and Branch served for a number of years as superintendent of this, the largest Adventist mission in Africa.

Modern missions, however, began with B. W. Abney in 1931 when he was appointed by the General Conference to serve the people of South Africa, primarily in the cities of Cape Town and Johannesburg.

In 1945 G. N. Banks, P. E. Giddings, and C. D. Henri, with their wives, left the United States for Liberia as the first black Seventh-day Adventist missionaries to be sent abroad since 1931. They laid the foundation for modern missions in Ghana, Nigeria, Sierra Leone, Uganda, the Ivory Coast, as well as Liberia.

The work was usually most successfully initiated in evangelism or education. G. N. Banks was the first black American president of an overseas mission. He began the work of Seventh-day Adventist education in Monrovia, the capital city, assisted by national workers such as A. Y. Turay and M. I. Harding. The Monrovia elementary school enrollment now exceeds 300.

P. E. Giddings, who acted as principal of the Konola Academy, built a girls' dormitory, completely renovated the campus, and started the then elementary school on its way to becoming a full-fledged academy. The school is now a 12-grade coeducational school in the interior of Liberia. Giddings, still in active missionary service after 20 years, is presently educational secretary of the East African Union.

C. D. Henri spent 18 years in West Africa and completed his most recent overseas service as president of the East African Union.

Since 1901 more than 40 black Seventh-day Adventists from North America have served as missionaries in South Africa, India, Europe, the West Indies, and other island countries, as pastors, evangelists, teachers, physicians, nurses, and administrators in division, union, and local conferences.



Missionaries present truth-filled literature to the President of Liberia. Left to right: C. D. Henri, Lorraine Henri, President Tubman, Etta Banks, G. Nathaniel Banks.

The Black Mission Experience

Left to right: P. E. Giddings, Violet Giddings, Lorraine Henri, C. D. Henri.





The Office of Regional Affairs

W. W. FORDHAM
Director

IT WAS sixty-eight years ago at the General Conference session in Washington, D.C., May 13 to June 6, 1909, that the Office of Regional Affairs was born. A. G. Daniells, who was General Conference president at the time, referred to it as "a movement for the betterment and uplifting of a people." Its purpose was "to give general supervision to the colored work throughout North America and to act as advisor to the General Conference in behalf of the black work."

The original name was the North American Negro Department. In 1954 it was renamed the North American Regional Department, and in 1975 the current name, Office of Regional Affairs, was adopted, as more administrative responsibilities were added to the department.

Among the black ministers present at the 1909 General Conference who gave strong support to the creation of the North American Negro Department were W. H. Green, Sydney Scott, J. M. Campbell, J. W. Manns, W. H. Sebastian, Page Shepherd, J. K. Humphrey, U. S. Willis, M. C. Strachan, and D. E. Blake. Two names considered for the department were the Afro-American Department and the one finally chosen, the North American Negro Department.

The first secretary of the department, J. W. Christian, because of health reasons remained only a few months. Upon his resignation A. J. Haysmer served until the next General Conference session, in 1914. He gave the following report at the first General Conference session after the organization of the department: membership, 2,414; ordained ministers, 11; teachers, 29; canvassers, 55; and other workers, 23. The tithe was \$16,323.02 and mission offerings, \$3,702.50.

At the 1914 session C. B. Stephenson was chosen as secretary of the department and served until the next General Conference session in 1918. He reported that the black membership in North America had now reached 3,500 and tithes and offerings, \$174,000.

It was at the 1918 General Conference session that W. H. Green, the first black secretary of the department, was elected; he served ably until his death on October 31, 1928. At the close of his first term of office, he reported at the General Conference session in 1921 that the black membership in North America had doubled to more than 7,000. The tithe had also increased from \$140,000 to \$533,000, and the offerings to missions from \$34,000 to \$309,579. These figures do not include black members who were scattered in the white churches in the North.

There were only 900 black Seventh-day Adventists scattered throughout North America in 1909; most of these

were in the South. At the close of 1975 the black membership stood at 98,171, or 18.8 per cent of the North American Division membership, in 510 churches and companies. This figure excludes black members in white churches. The combined tithe of the Regional conferences and the Office of Regional Affairs of the Pacific Union for 1975 was \$16,949,280.33, or 9 per cent of the North American Division tithe. Mission offerings were \$2,419,295.32; baptisms numbered 8,518. Subscriptions to *The Message Magazine* at the close of the 1976 campaign were 87,500.

We can only say that we appreciate the labors of the pioneers and accept the challenge of the future.



W. H. GREEN



G. E. PETERS



F. L. PETERSON



C. E. MOSELEY



H. D. SINGLETON

A Voice in the Assembly



W. H. GREEN

AS EARLY AS the 1890's the far-visioned Ellen G. White was urging upon church leaders a greater commitment to the work among black Americans. She saw among the recently freed men a reservoir of talent and ability that was needed to round out the leadership cadre of the church. So she wrote: "Among the Negro race there are many who have talent and ability." "Many wise, Christian colored men will be called to the work."—*Testimonies*, vol. 9, p. 202. "God sees among them precious jewels that will one day shine out brightly."—*Ibid.*, vol. 7, p. 229. "Special efforts should be made to increase the force of colored workers."—*Ibid.*, vol. 9, p. 207. "Their voices are to be heard in the representative assemblies."—*Ibid.* The time was bound to come, therefore, that black workers should serve as counselors and leaders even in the General Conference, the highest administrative body of the church.

In this article an attempt is made to give a brief historical sketch of one of our black leaders who served the cause well as a General Conference worker, whose voice was "heard in the representative assemblies."

William H. Green was the first black secretary of the General Conference Negro Department. Nicknamed "Cross-country" Green, he lived out of a suitcase and carried the railroad timetable for every major city in his head. A graduate of Shaw University in both theology and law, he early in life carried on an extensive law practice and argued cases in many courts of law from his Charlotte, North Carolina, base all the way to the Supreme Court. Then he heard the Adventist faith, accepted it in 1901, and quickly prepared for the ministry. From 1905 to 1909 he served in pastoral work in Pittsburgh, Pennsylvania; from 1909 to 1912 in Washington, D.C.; and from 1912 to 1918 in Detroit, Michigan. He was then

elected at the 1918 General Conference session to function as secretary of the Negro Department, where he officiated until his death in 1928.

Those who remember him best marvel at his humility. Unaffected by his accomplishments, he rarely referred to them, and actually buried his academic degrees in the bottom of an old trunk.

Green's successors, G. E. Peters, C. E. Moseley, F. L. Peterson, H. D. Singleton, and W. W. Fordham will be sketched in forthcoming issues of the *INFORMANT*.

Departmental Secretaries: J. W. Christian, 1909-1910; A. J. Haysmer, 1910-1914; C. B. Stephenson, 1914-1918; W. H. Green, 1918-1928; G. E. Peters, 1929-1930, 1941-1953; F. L. Peterson, 1930-1941, 1954-1962; C. E. Moseley, Jr., 1953-1954; H. D. Singleton, 1962-1975. *Director of the Office of Regional Affairs:* W. W. Fordham, 1975-



Black delegates and visitors to General Conference session held in Milwaukee, Wisconsin, 1926.

Oakwood College



Eva B. Dykes Library

ELLEN G. WHITE, in speaking of Oakwood College, said, "It was God's purpose that the school should be located near Huntsville. . . . He has bestowed on the colored race some of the best and highest talents. You have precious opportunities in this school." As all her other prophecies have been fulfilled, so has this one come to pass. Oakwood has indeed become a tool in the hand of God to round out the lives of thousands of young people who have gone to do and dare for God.

As we look back upon its humble beginning in 1895, when a three-man committee was sent from the General Conference Association to survey the 360-acre farm, we see mass growth. From its inception with 16 students, the school has grown immensely and has graduated 2,530 young people as of July, 1976. As an initial investment of \$6,700, the value of the school has risen to well over 7 million dollars.

In 1900 the main curriculum consisted of organized agriculture, carpentry, blacksmithing, and other industries such as broom-making, dressmaking, knitting, and manufacturing boys' clothing. The students now pursue majors in biology, business administration, business education, chemistry, elementary education, English, food and nutrition, history, home economics, mathematics, medical technology, music, psychology, religion, social work, and sociology. There is also an Associate degree in nursing.

Ninety per cent of our leaders have

received part or all of their training at Oakwood College.

The college property consists of 980 acres; 500 under cultivation and 40 comprising the main campus. Its physical plant includes 22 teachers' cottages, 25 apartments for married students, plus a post office. The college store, bakery, the central heating plant, a modern dairy, and the college laundry and dry cleaning plant are industries that employ student labor.

The campus consists of ten major academic buildings: Moran Hall, started in 1939 with east and west extensions built in 1943 and 1944, respectively, named for J. L. Moran, Oakwood's first Negro president; Green Hall (1952) named for W. H. Green, first Negro General Conference departmental leader; Ford Science Hall (1954), named for Harry E. Ford, pioneer Hinsdale X-ray technician and first business manager of Riverside Sanitarium; Ashby Auditorium (1956), named for N. E. Ashby, language teacher and registrar; Anna Knight Elementary School (1960), named for Anna Knight, pioneer Negro missionary, educator, and nurse; Peters Hall (1964), named for G. E. Peters, evangelist and second Negro departmental leader; Blake Memorial Center, completed in 1968, named for principal W. J. Blake, contains the administrative offices, college cafeteria, and student

center; Eva B. Dykes Library (1973), named for Prof. Emeritus Eva B. Dykes, the first American Negro woman to complete requirements for a Ph.D. degree; the Natatorium (1974); and the J. T. Stafford Academy building (1974), named for J. T. Stafford, former principal.

The four residence halls are Cunningham Hall (1947), named for Eugenia I. Cunningham, who worked at Oakwood for nearly fifty years; Peterson Hall (1955), named for F. L. Peterson, former president; Carter Hall (1966), named for Bessie Carter, staff member and benefactor; and Edwards Hall (1969), named for O. B. Edwards, Oakwood educator and administrator.

Under the leadership of President G. J. Millet, Oakwood College was accredited by the Southern Association of Colleges and Secondary Schools in 1958.

Presently a new industry is being added to the Oakwood complex, which will give needed financial assistance to many worthy students. It will be operated by the denominationally owned Harris Pine Mills, which has its main office in Pendleton, Oregon.

Presidents: J. I. Beardsley, 1917-1923; J. A. Tucker, 1923-1932; J. L. Moran, 1932-1945; F. L. Peterson, 1945-1954; G. J. Millet, 1954-1963; A. V. Pinkney, 1963-1966; F. W. Hale, Jr., 1966-1971; C. B. Rock, 1971-



G. J. Millet

F. W. Hale

J. L. Moran

F. L. Peterson

A. V. Pinkney

Calvin Rock

Riverside Adventist Hospital Yesterday, Today, and Tomorrow



J. P. WINSTON
Administrator, 1973-1977

Mrs. NELLIE H. DRUILLARD, a Scots-woman with experience as a missionary in Africa, was associated with the founding of the Madison Rural Sanitarium and College and was supervisor and treasurer of the Sanitarium. She was much involved with medical education, being "almost a doctor" herself and supporting the education of several doctors. Impressed with the lack of medical training for Negroes in the Southland, Mrs. Druillard was determined to do something about it. With the investment of \$30,000, she built Riverside Sanitarium and Institute for American Negroes in 1927.

The Sanitarium was made up of seven cottages—a chapel, living quarters for men and women, a sanitarium building, Mrs. Druillard's home and office, a kitchen, a dining hall, and a cottage. Singlehandedly she taught agriculture, fundamentals of education, hydrotherapy, and practical nursing. Self-reliance was instilled in her pupils while teaching them to learn by doing.

In 1935 Mrs. Druillard, upon learning of the desire of the General Conference to establish a hospital in the South, gave Riverside to them with the stipulation that if the project she established was ever abandoned it was to return to the Laymen's Foundation.

In 1940, after completing his internship at Los Angeles County Hospital, Dr. C. A. Dent joined the medical staff at Riverside. He went into private practice in Santa Monica, California, in 1944 and returned to Riverside in 1950, where he has served faithfully for the past 26 years, presently as vice-president of the medical staff.

Dr. Dent, who is also an instructor in clinical surgery at Meharry Medical College in Nashville, Tennessee, serves further as the medical secretary of the South Central Conference and as a member of the South Central, Southern Union, and General Conference committees.

After the Sanitarium was acquired by the General Conference in 1935 from Mrs. Druillard, Harry E. Ford served as business manager and Dr. T.

R. M. Howard acted as medical superintendent.

From 1935 to 1948 the Sanitarium was housed in its original structure. Its reputation for both medical and spiritual care was growing rapidly. Not always able to receive good medical attention elsewhere, many of the Negro middle class journeyed from all parts of the United States to its doors.

In 1948 the General Conference decided to provide a modern hospital building, and Riverside Sanitarium and Hospital with the addition of a seventy-five-bed building. From 1948 until the early 1960's Riverside constructed a chapel, nurses' dormitory, nurses' apartments, an elementary church school, and established a school of practical nursing. The medical staff expanded and continued to grow, providing for the best in medical care for the patient. New

equipment was purchased, making Riverside one of the better hospitals in the State of Tennessee.

In 1972, under the administration of N.G. Simons, a new hospital building was constructed, updating the existing facility and providing the potential of 55 acute-care beds. In 1975 a 16-suite professional building was completed, which provided additional much-needed space for physicians.

Riverside is a member of the American Hospital Association, the Tennessee Hospital Association, and the Seventh-day Adventist Hospital Association. Under the able leadership of J. P. Winston, Riverside received accreditation by the Joint Commission on Accreditation of Hospitals for the maximum allowable period, two years. Winston was assisted by James Merideth, controller, and Lloyd Watson, personnel director.

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NELLIE H. DRUILLARD

H. E. FORD

C. A. DENT, M.D.



The new wing at Riverside, Nashville, Tennessee



“The Message Magazine”

W. R. ROBINSON
Editor



L. B. REYNOLDS



J. E. DYKES

The Message Magazine has a unique history of trials and triumphs. James Edson White, son of James and Ellen White, had a Heaven-born burden to carry the message of salvation to the vast throngs of deprived blacks in the Southern towns of America. Investing his resources in the riverboat *Morning Star*, the intrepid son of the prophetess sailed down the Mississippi River to Yazoo City and Vicksburg, Mississippi. He printed a little paper, *The Gospel Herald*, and used profits from its sales to support those who worked among blacks in Mississippi and Tennessee. *The Gospel Herald* was later absorbed into *The Southern Watchman*, and its name disappeared. In 1903 the Southern Missionary Society, with James Edson White as its first president, began to print an eight-page periodical named *The Southern Missionary*. Publication continued in an

improved format until 1905, when it resumed the name *The Gospel Herald*.

It is historically significant that in December, 1906, there appeared an editorial announcing that the December issue was the last issue of *The Gospel Herald* in its then-present form, and that the next number of the journal would appear under the new name *The Message*.

But this did not happen. In 1910 the revived *Gospel Herald* became the

official periodical of the Negro Department and was printed at Oakwood College, Huntsville, Alabama, instead of at the Southern Publishing Association, in Nashville, Tennessee.

How long *The Gospel Herald* was printed at Oakwood College is uncertain. In 1921 an educational number in magazine format, illustrated in color, appeared with a footnote that it was published by "The Negro Department
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Allegheny Conference colporteur institute, January 3-6, 1962, Glenville church, Cleveland, Ohio.

Conferences—Thrust Toward More Successful Evangelism

ON OCTOBER 17, 1943, an organization of laymen designated as the National Association for the Advancement of the Worldwide Work Among Seventh-day Adventists, met with J. L. McElhaney, president of the General Conference, to discuss serious problems relating to the ongoing work of the black constituency. Among other things, the committee was concerned with the participation of black members in the Adventist conferences other than as pastors and teachers. There followed numerous meetings of officers and other leaders, with the result that, at the Spring Meeting of the General Conference, which met April 10-16, 1944, in Chicago, the church voted to favor the establishment of Regional conferences of the black membership.

This was not the request of the laymen's group, but some ministers had for years looked upon conferences

as the solution to black-white relations within the church. After 33 years of operation, the plan has proved its worth. Membership has grown from 18,000 in 1944 to more than 100,000 in 1977, and in process many black leaders have gained experience as presidents, treasurers, conference committeemen, and the like, who would never have had such an opportunity. As one vice-president has described it, this is "the brightest page in the history of our work." The Regional conference simply opened the way for a great and signal advance to be made in the soul-winning work for America's growing population of black citizens. Leaders understood their own people, knew how to work with them, and how to inspire them to great achievements in God's vineyard. In 1977, the results speak for themselves.



Allegheny East Conference

L. R. PALMER
President

THE Allegheny Conference, formally organized in January, 1945, was the third of the present eight black conferences to set up a separate administration for its minority constituents. J. H. Wagner, former secretary of the Negro Department in the Columbia Union, was its first president. J. L. Moran, then president of Oakwood College, was elected secretary-treasurer. His duties were fulfilled by C. H. Kelley, Columbia Union treasurer, until his arrival at the end of the school year. Other officers included W. R. Robinson, home missionary; Monroe Burgess, MV and temperance; H. D.

Warner, publishing; and Juanita Jones, Book and Bible House. She was later succeeded by Murray Harvey and H. T. Saulter.

The first office was located in J. T. Dodson's Howard University Bookstore in Washington, D.C. Alta Williams and Florine Langford were the first secretaries. Permanent facilities were soon available after the purchase of the property located at 1208 Irving Street in northeast Washington.

Walter Caution, a member of the Ebenezer church in Philadelphia, Pennsylvania, advised his pastor, F. L. Bland, of the availability of the Rutter farm near Pottstown as a possible site for a school. This property was later selected as the future location of Pine Forge, and Dr. Grace Kimbrough, graduate of the American Medical Missionary College in Battle Creek, and a Philadelphia physician, provided

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J. H. WAGNER



W. A. THOMPSON



Allegheny East Conference office building



H. L. CLEVELAND
President

Allegheny West Conference

WHEN the old Allegheny Conference was divided in 1966 much of the inland portion was called Allegheny West. The unprecedented growth of the original Allegheny Conference was so outstanding that it was felt the constituency could be better served by its division into two conferences. Hence after a feasibility study conducted by the Columbia Union Conference, plans were laid for this reorganization.

Allegheny West Conference was officially established by vote of western-section constituents of the old Allegheny Conference in meetings in Columbus, Ohio, November 13, 1966. Walter M. Starks, stewardship secretary of Allegheny, was elected president, and Aaron N. Brogden, secretary-treasurer. Other personnel



Allegheny West Conference office building



J. A. WASHINGTON
Secretary-treasurer

included Henry Freeman, publishing; N. K. Jenkins, associate publishing; Donald B. Simons, lay activities and Sabbath school; and Adrian T. Westney, education and MV.

The executive committee consisted of Walter M. Starks, Aaron N. Brogden, H. Shelton, B. Scott, E. Mitchell, J. H. Lester, N. A. Bliss, J. A. Washington, A. L. Jones, D. B. Simons, and Charles Anderson. Membership at the

time of organization was 4,299, and there were 30 churches.

Officers who have since served the conference include D. B. Simons, president (completed term of W. M. Starks, who was elected head of newly organized General Conference stewardship department); Samuel Thomas, lay activities and Sabbath school; Robert L. Lewis, education, temperance, MV, and inner-city director; Robert S. Smith, publishing; and James A. Washington, secretary-treasurer. H. L. Cleveland was elected president in April of 1972 and was reelected in April of 1974 for a three-year term.

Other elected officials included J. A. Washington, secretary-treasurer; J. H. Lester, administrative assistant (appointed); and Samuel Thomas, lay activities and Sabbath school; A. T. Humphrey, MV and education; Robert S. Smith, publishing; W. L. Pearson,

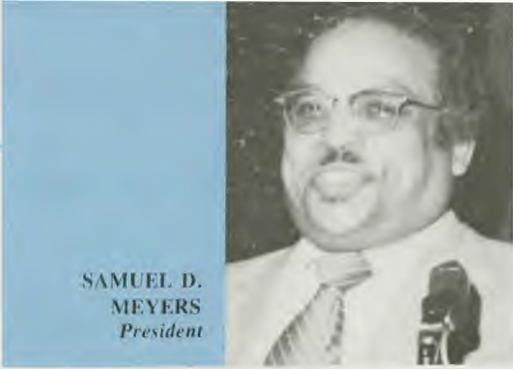
inner city and public relations; and Ellen Anderson, Bible instructor and nutritionist.

After the 1974 biennial session, several changes occurred in the conference staff. In December, 1975, A. T. Humphrey accepted a call to Allegheny East Conference; replacing him was W. J. Lewis leading out in education, with the assistance of Ellen Anderson as educational superintendent. W. L. Pearson became MV director.

In May, 1976, Samuel Thomas and Robert S. Smith were called to serve on the Columbia Union Conference staff. Henry M. Wright was then elected lay activities director and W. J. Lewis, Sabbath school secretary. W. L. Pearson presently directs the Dorcas program and Harold A. Gore the publishing work.

At the close of 1976 Allegheny West
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Central States Conference



SAMUEL D. MEYERS
President



Central States Conference office building

C. M. KINNY, the first black ordained minister in the Seventh-day Adventist Church, began his work in Topeka and Emporia, Kansas, on October 12, 1885. By May of 1886 he had made 648 visits, distributed 16,525 pieces of literature, and was responsible for five persons' becoming Sabbathkeepers. He entered the colporteur ministry and, as a result, sold books to a number of ministers, preaching several times as he had opportunity. There were no black churches organized at this time, but it is believed that many of his converts attended white churches.

By 1901 the 12 members in Kansas City desired to have their own place of worship. After evangelistic meetings held by Sydney Scott and S. S. Ryles, seven new members were added, and a church was organized. Facilities were rented for their meetings until a new church was built two years later with the help of the Kansas Conference. The Kansas City, Kansas, church also pioneered the church-school work.

M. E. George, a layman who had worked for years among the black people, was responsible for the organization of a company consisting of 13 members in 1904, which later became the Berean church in St. Louis, Missouri. A tornado, which swept through St. Louis in September, 1927, com-

pletely demolished the church with the exception of the bell tower and church sign. However, with the help of the General, union, and local conferences, the building was replaced, and by 1953 this same congregation was successful in purchasing a larger building seating 700 and began the operation of a 60-pupil church school.

In 1912 the first camp meeting was held at Lawrence, Kansas, from Au-

gust 29 to September 8. Progress was steady with the addition of many churches and members throughout the Central States area. The College Avenue church in Topeka was organized as a result of meetings conducted by J. H. Laurence in 1928; the Philadelphia church in Des Moines, Iowa, through the efforts of R. T. Hudson in 1932; the Allon Chapel church of Lincoln, Nebraska, in 1943, a result of student colporteurs; and finally the Wellington, Kansas, church in 1945 from a branch Sabbath school.

Following the new policy on the formation of Regional conferences the Central States Mission was born. On January 1, 1947, T. M. Rowe was elected president and J. H. Jones, secretary-treasurer. Membership continued to climb until, in 1952, the Central States Mission was made a conference, and in the organizational meeting, which took place in the Beacon Light church, Kansas City, Missouri, F. L. Bland was elected president and H. T. Saulter, secretary-treasurer.

By 1952 membership had risen from 798 to 1,408, with baptisms averaging more than 100 per year. By the close of 1961 membership had increased to 2,326; the proportional gain by bap-

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Group of Central States Conference workers



First black conference president of Southwest Region Mission 1946-1950
 First black conference president of Southwest Region Conference 1950-1954
WALTER W. FORDHAM



First black departmental secretary of a division (Northern European) 1966-1970; first black secretary of a division (Afro-Mideast) 1975-
MAURICE T. BATTLE



First black conference president of South Central 1946-1954
HERMAN R. MURPHY

First black conference president of Allegheny 1944-1954
JOHN H. WAGNER

First black conference president of North
LOUIS

Pioneer in



First black ordained minister in denomination 1889
CHARLES M. KINNY



First black conference president of Central States Mission 1947-1948
THOMAS M. ROWE



First black editor, *The Message Magazine*
LOUIS B. REYNOLDS



First black General Conference director, Colored Department 1918-1928
WILLIAM H. GREEN



First black president of Allegheny West Conference 1966-1967; first black General Conference worldwide departmental director 1967-
WALTER M. STARKS



First black publisher of book in denomination 1934; first black secretary, Pacific Union Colored Department 1942-1945; first black General Conference associate secretary 1954-1962; first black General Conference vice-president 1962-1966
FRANK L. PETERSON



First black American president of overseas mission (Liberia) 1945-1950
G. NATHANIEL BANKS



First black SDA missionary 1902
ANNA KNIGHT



First black chaplain to serve in the military (Armed Forces) 1952-1957; 1960-1975
JOSEPH T. POWELL



First black Linda School
RUTH J. T.



First black conference president of Central States Conference 1952-1959
FRANK L. BLAND



First black missionary to South America (Stewardship secretary, Brazil Mission) 1972-
CLARENCE THOMAS III



First black president, Oakwood College 1932-1945; first black principal, Pine Forge Institute 1945-1949
JAMES L. MORAN



First president Medical-D
MARK



Conference president 1944-1954
HAROLD D. SINGLETON

First black conference president of South Atlantic 1945-1954
JAMES G. DASENT

First black conference president of Lake Region 1945-1949
JAMES G. DASENT



First black union evangelist of Colored Department 1917-1922 (Southeastern Union); first black General Conference field secretary 1950-1953
GEORGE E. PETERS



First black overseas American union departmental secretary (West African) 1955-1964; first black president of a union in overseas mission (East African) 1970-1973
C. DUNBAR HENRI

the Way...



First black business manager, Riverside Sanitarium and Hospital 1936-1938
HARRY E. FORD



First black sanitarium administrator, Rock City Sanitarium, about 1909
LOTTIE C. BLAKE, M.D.



First principal, Oakwood Industrial School 1896-1897
SOLOM M. JACOBS



First editor of The Message Magazine 1934-1936
ROBERT B. THURBER



...uate, Loma Medicine 1918
...PLE, M.D.



First secretary of Colored Department 1909-1910
J. W. CHRISTIAN



First black president of a North American Mission located outside continent
ROBERT H. CARTER



First black General Conference departmental associate secretary 1954-
E. EARL CLEVELAND

First black author of published work on SDA Regional history 1975
JACOB JUSTISS



...black Adventist Assn., 1976-
...K, M.D.



First black local conference associate publishing departmental secretary in North America
VIRGIL GIBBONS



First black treasurer of a union conference in North America (Southwestern Union) 1969-
VINCENT L. ROBERTS



First black woman candidate to finish requirements for Ph.D. degree in the U.S., perhaps in the world 1921
EVA B. DYKES



First black president, Allegheny East Conference, 1966-1970; first black secretary of a North American union conference (Columbia Union) 1970-
WILLIAM A. THOMPSON



Lake Region Conference

JESSIE R. WAGNER
President

Looking back is a luxury we can seldom afford, despite its nostalgic allure. And yet at some intervals it has its advantages. A look into the past can serve as an illumination of the future. "We have nothing to fear for the future," Ellen White has said, "except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

If we trace our past history back only a few years we note the erection of the new conference office building in 1960. Located at 8517 South State Street in Chicago, this structure replaced the old building, which had served since the organization of the conference. It is presently valued at \$200,000.

Investigating still earlier times, looking back beyond the fifties, we see the acquisition of property at Cass County, Michigan, for camp-meeting purposes. Purchased soon after the organization of the conference, this 120-acre tract of land has been improved until at the present time the value of buildings and land is in excess of \$750,000.

On our continued journey into the past, we arrive at that point in time when the Lake Region Conference was formed. The General Conference in Spring Council, April 10, 1944, had made the recommendation "that in unions where the colored constituency is considered by the union conference committee to be sufficiently large, and where financial income and territory warrant, conferences be organized." This recommendation was adopted by the Lake Union Conference executive committee on July 17 of that year. *The Lake Union Herald* of September 4, 1944, published an official notice calling a special meeting of the "colored constituents" of the Lake Union Conference for September 26, 1944. It was at that meeting, held at the Shiloh Seventh-day Adventist church in Chicago, that the Lake Region Conference was formed, with J. G. Dasent, president; F. N. Crowe, secretary-treasurer; Virgil Gibbons, publishing; W. J. Kisack, MV and education; and L. B. Baker, Book and Bible House. Past presidents are J. G. Dasent, 1945-1949; T. M.



Lake Region Conference office building

Fountain, 1949-1951; H. W. Kibble, 1951-1961; C. E. Bradford, 1961-1970; J. R. Wagner now holds this office.

As we delve even farther, past the official organization of the conference to the rapid organization of churches in the early 1900's, we find that Chicago, Illinois; Detroit, Michigan; and Indianapolis, Indiana, were the first large cities in which church schools, as well as churches, were established.

Chicago: In 1905, a group of Negroes who were members of the Southside church began laying plans to organize a neighborhood church, which was effected later in the same year. J. R. Buster, a literature evangelist, was appointed church elder. In February, 1910, W. D. Forde was made pastor. At this time the group was meeting in rented quarters near State and Root streets. The work grew rapidly, and soon a building was purchased, which housed the congregation until 1918, when a larger edifice was secured. In 1925, after a successful evangelistic series by G.

E. Peters, a fine building was erected on the site of the evangelistic meetings. This became the Shiloh SDA church. The membership then approached 500—the largest in the Chicago Conference. M. G. Nunez, Herbert D. Green, Owen A. Troy, Harry E. Ford, T. H. Allison, and H. W. Kibble were some of the contributors to the work in that region.

Detroit: In July, 1910, J. W. Owens began to distribute tracts and small books in Detroit, Michigan, which opened up opportunities for Bible studies. By December 31, 1910, he had organized a group of 17 believers. The work grew rapidly under the leadership of W. H. Green, who later became secretary of the Negro Department of the General Conference; U. S. Willis; J. H. Laurence; and L. H. Bland. The Hartford Avenue church was constructed under the leadership of T. B. Buckner. At least seven other churches were an outgrowth of this congregation.

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Northeastern Conference



GEORGE R. EARLE
President

THE beginning of the Negro work in the East can be traced directly to the Millerite movement of the eighteenth-thirties and -forties. At least two Negroes were participants in this movement where meetings were held throughout the New England States: Charles Bowles, of Boston, Massachusetts, and John W. Lewis, of Providence, Rhode Island.

Another Millerite, William E. Foy, of Boston, a "mulatto," was the first of three persons to receive visions regarding the Disappointment. He related these publicly for some time before a similar experience came to Hazen Foss and later to Ellen G. Harmon. Foy, reluctant at first to tell the visions he had been given, presented them before thousands of people between 1842 and 1844. Ellen Harmon and her family heard him at Beethoven Hall in Portland.

Owing to the Negro participation in the Millerite movement, many blacks became members of the existing white churches throughout New York State

and New England. This harmonious fellowship has continued to this day.

In 1902 the first record of Seventh-day Adventists in the Negro community in the East was in New York City. Two groups were formed. Company No. 1 was headed by a layman, J. H. Carroll, a recent convert from Catholicism. One of his first converts was J. K. Humphrey, an ordained Baptist minister. Company No. 2 was led by J. C. Hennessey, who later became ill, thereby limiting his participation in the work. Company No. 1 became formally organized as a church in 1904 with 12 members. J. K. Humphrey became leader and began his work in Manhattan. The work prospered, and a building was purchased at 131st Street and Lenox Avenue by the church's 600 members.

The laymen were extremely active in raising up churches in this conference. Of the then-existing 34 churches, 23 were begun by other than conference employees. Three such laymen who accomplished much in this area were

Percy Brownie, James J. North, and Thaddeus Wilson. The Berea church in Nyack was begun through the instrumentality of a woman, a Mrs. Faulden; the Ellenville church by a Mr. Maddox; and the Brooklyn Red Hook church by Samuel Barber. Other laymen involved in the pioneering of churches in this area were Sydney Armstrong and wife, the Foster family (Westbury Mission), Theodore Perry, Ada Montell, Charles M. Willis, Arthur King, Ruth B. North, and Edwin M. Thompson.

The Bridgeport, Connecticut, church also began through the efforts of laymen—Mack Hawkins, Alfred Edwards, and a Brother Arline. The Hartford church began through the efforts of Matthew Bell in the home of Maude Crawford.

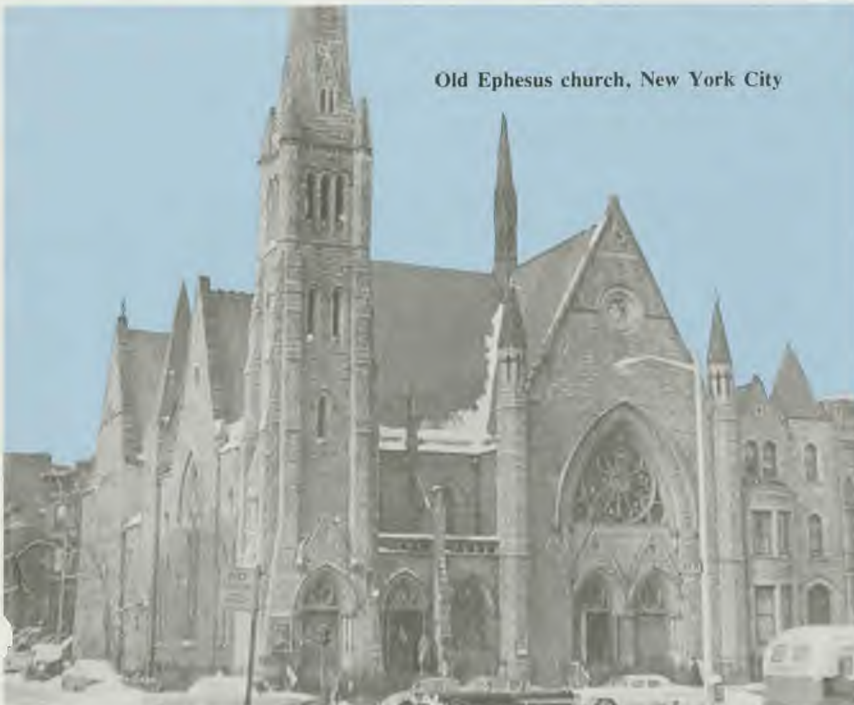
A group of 15 Negro Adventists organized a church in Boston in 1912 under the leadership of W. R. Utchman. A store front on Shawmut Avenue served as their temporary meeting place. Later they met in a private home before eventually purchasing a building at 87 Shawmut Avenue.

After the baptism of many members and the establishment of many churches the Northeastern Conference was organized. On October 3, 1944, in New York the following officers were elected: Louis H. Bland, president; Lionel Irons, secretary-treasurer; Jonathan E. Roache, educational and MV; James J. North, lay activities and Sabbath school.

The conference office was temporarily housed on 127th Street in New York City until a building could be purchased at 560 West 150th Street. Presently the conference office is situated in its new modern building at 115-50 Merrick Boulevard, St. Albans, New York.

As of the third quarter, 1976, the Northeastern Conference was composed of 19,208 members, in 63 churches and companies, whose total tithe was \$2,888,797.

Presidents: Louis H. Bland, 1944-1954; Harold D. Singleton, 1954-1962; R. T. Hudson, 1963-1966; George R. Earle, 1966-





E. A. CANSON
Director

Pacific Union Conference Office of Regional Affairs

In 1878 J. N. LOUGHBOROUGH conducted a tent effort in Reno, Nevada. Among those who attended was a young man 26 years old. He listened eagerly to Loughborough's lectures and also heard one sermon by Mrs. Ellen G. White.

On the last Saturday in September, 1878, he kept his first Sabbath, and upon organization of the Reno church, became one of its charter members, serving as church clerk. Later he was made secretary of the Nevada Book and Bible House, then known as the Tract and Missionary Society. This young man entered the colporteur ministry, selling subscriptions for the *Signs* in order to attend Healdsburg College. His name was C. M. Kinny, the first black ordained Seventh-day Adventist minister and pioneer worker in the Adventist Church.

It was in 1906 that Jennie L. Ireland, a young graduate nurse from Battle Creek Sanitarium, began to do medical missionary work among Negroes in Los Angeles. In a prayer meeting held in the Central church, Miss Ireland expressed a desire to work among the black populace of the city.

Shortly after this meeting a Miss Cain, of this church, asked their "colored" postman whether he would be willing to have someone come to his home to give Bible studies. His immediate response was, "Yes, my wife will be glad to have them."

The postman was the father of Owen A. Troy, Sr. Bible classes, combined with home-nursing and health cooking classes, were conducted in this postman's home with good results. A mission of eight believers grew out of this study group. In 1908 a tent effort was held on Furlong Tract after which Miss Ireland was successful in inducing the conference committee to erect a church building on the same site. On August 8, 23 believers were organized into the Furlong Seventh-day Adventist church.

Development of the work among blacks in the Pacific Union includes acts of faith and never-ending perseverance on the part of both laity and conference workers through California, Arizona, Nevada, and Utah.

The Watts church, forerunner of the Normandie Avenue church in Los Angeles, was organized in 1914 with 16 charter members. A few months later L. C. Sheafe, with the help of F. L. Peterson, a student at Pacific Union College, raised up the Berean church on the west side of the city. The pastors and members defected from the organized movement soon after its organization, but 28 years later the Berean church was reorganized and accepted into the sisterhood of

churches. Another of the early churches was the Pasadena (Altadena) church, founded in 1928.

The work among blacks soon moved into Southeastern California, and churches were raised up in Blythe in 1919; San Diego in 1922; and San Bernardino in 1931.

While efforts were being put forth in southern California a work was beginning in the San Francisco Bay area. In 1923 the Market Street church in Oakland was organized with Owen A. Troy as pastor. In 1930 the San Francisco church began.

Only a few black Adventists were scattered in Tucson and Phoenix, Arizona. About the time of the organization of the church in Salt Lake City, Utah, by W. H. Green in 1927, an interest was developing in Tucson. By 1936 a church was organized in Phoenix and also one in Las Vegas, Nevada.

In 1942 F. L. Peterson was elected as secretary of the newly formed Regional department of the Pacific Union. He carried on this work in conjunction with pastoring the Wadsworth church in Los Angeles. The churches in the Pacific Union have chosen to continue as a Regional department rather than a conference.

In 1945 Regional conferences were

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Los Angeles, California, church, 1912

South Atlantic Conference

R. L. WOODFORK
President



THE genesis of black Seventh-day Adventists in the South Atlantic Conference (North Carolina, South Carolina, Georgia, and Florida) can be traced to 1876, when Evangelist C. O. Taylor preached the Advent message in a local church in Quitman, Georgia, on Sunday to a congregation that was one-third black and two-thirds white. Between 1878 and 1879 a preacher-sharecropper plus nine freedmen were baptized as a result of his labors.

Schools were used as an entering wedge and often paved the way for the establishment of churches. In 1907-1908 the Southern Missionary Society operated two schools in Georgia, one in South Carolina, one in North Carolina, and two in Florida.

In 1896 M. L. Ivory conducted evangelistic meetings in Orlando, Sanford, Palatka, Windsor, Gainesville, Waldo, Jacksonville, and Punta Gorda, Florida. John W. Manns, a black evangelist ordained in 1909, organized a church in Palatka and established another with a school in Plant City. In 1911 he, along with John S. Greene, conducted meetings in Jacksonville. Also in 1911 M. C. Strachan and J. F. Green conducted meetings in Miami, where a church was organized in 1912. In Tampa, where a Sabbath school met in the living room of one of its members, a church of 26 was organized in 1915; and in a major evangelistic campaign in 1921 G. E. Peters added 232 members.

In South Carolina the work also prospered. I. E. Kimball, former president of the Vermont Conference, came to Charleston in 1896 and began operating night schools for blacks. Around 1900 he organized a church of 17 black and white members. There was a church of 20 members in Spartanburg in 1906, the church in Charleston was re-established in 1906, and in 1908 and 1909 Sydney Scott organized a church of approximately 45 in Greenville and opened a school. He also organized churches in Sumpter and Columbia.

In Winston-Salem, North Carolina, a church was organized in 1901; in 1910 one in Asheville, and in 1920 one in

Raleigh, the capital of the State.

In Georgia a school was opened at Brunswick in 1907. A church, two schoolrooms, and a treatment room started the church in Atlanta in 1908.

Since the organization of the conference in December, 1945, it has been blessed with four distinguished personalities as presidents: the first, H. D. Singleton, served until 1954; the second, J. H. Wagner, Sr., died in office in 1962; the third, W. S. Banfield, remained until 1971; and the fourth, R. L. Woodfork, is currently officiating.

There have been five secretary-treasurers to date: L. S. Follette, N. G. Simons, F. L. Jones, T. W. Cantrell, and Robert Patterson. This office has recently been divided, with R. B. Hairston serving as secretary.

Educational and MV secretaries have been F. H. Jenkins, C. C. Cunningham, C. D. Henri, and S. E. Gooden. This department was recently divided, with G. W. Timpson presently serving as MV secretary.

N. G. Simons, Samuel Thomas, and Joseph Hinson are the three lay activities and Sabbath school secretaries who have served since the conference's inception. After a division of the two offices in 1976, Joseph Hinson remains in lay activities, with G. H. Taylor leading out in the Sabbath school responsibility.

The publishing department has been manned by Richard Robinson, Silas McClamb, S. C. Robinson, and T. R. Smith.

The conference membership has grown steadily, beginning with 3,600 members; 20 years later, 8,600; and ten

years later (1976), approximately 17,000. At the time of its inception the conference consisted of 62 churches, with 20 district pastors; today it boasts 102 churches and 46 ministers. There has also been an addition of two international groups, the Georgia Korean church in Atlanta and the Haitian-French church in Miami.

Financially, the Lord has also greatly blessed the South Atlantic Conference. At the end of December, 1946, the tithe was \$141,370.69. Ten years later it totaled \$329,959.97. By 1966 it nearly doubled again at \$638,697.57. At the end of 1975, nine years later, the tithe was \$2,076,000.00, which indicates a 30-year increase of 1,468 per cent in tithe and a corresponding increase of 440 per cent in membership. As of the third quarter, 1976, the tithe has reached \$1,698,983.00, and will doubtless show a sizeable increase over the 1975 figure.

There are 13 schools in the conference (grades 1-10), with an enrollment of approximately 1,600 and 58 teachers. Steady growth has been maintained through the years, and the present educational budget exceeds a half million dollars.

There are some 90 literature evangelists, both part- and full-time. These Spirit-filled men and women over the past three years have delivered nearly \$800,000 worth of literature, leading to the baptism of more than 500 persons within the South Atlantic area.

We believe that the progress of the present is only a foretaste of greater things to come as we enter into the third century of the nation's history.



H. D. SINGLETON

J. H. WAGNER

W. S. BANFIELD



South Central Conference

CHARLES E. DUDLEY
President

THE South Central Conference, which includes Alabama, Mississippi, Kentucky, Tennessee, and the portion of Florida lying west of the Apalachicola River, is the home of two major denominational institutions, Oakwood College, in Huntsville, Alabama, and Riverside Sanitarium and Hospital, in Nashville, Tennessee. Within its territory also are editorial offices for *The Message Magazine*.

Although there were a few small groups of black Adventist believers scattered throughout the South, near the turn of the century records indicate that the first black Adventist church was organized at Edgefield Junction, Tennessee, on November 9, 1886, with a membership of ten. The first camp

meeting was held at Edgefield Junction in 1901. The second black Adventist church was organized in Louisville, Kentucky, in 1890, and the third in Bowling Green, Kentucky, in 1891. South Central is a conference of many firsts.

The most ambitious effort to evangelize the black population in the South was made by James Edson White on his 72-foot Mississippi River steamer, the *Morning Star*. As a result, churches were established along the Mississippi River at Vicksburg, Yazoo City, Columbus, Natchez, Jackson, and Greenville (1894-1905). In 1896 the *Morning Star* was enlarged to house 16 workers, a print shop, and a chapel.

Many prominent black leaders of the Advent Movement can trace their heritage back to the early history of the South Central Conference where the J. H. Allison family was baptized, with two sons and a grandson becoming successful ministers. Others whose history dates back to the early period are G. E. Peters; J. H. Laurence; W. H. Sebastian; M. C. Strachan; Franklin Warnick; Thomas Murphy; C. E. Bradford; G. J. Millet; Anna Knight;

C. C. Cunningham; N. G., John, Richard, Donald, and Raymond Simons; T. T. Frazier; T. M. Fountain; J. S. Greene; William, E. E., and Harold Cleveland; H. W. Kibble; C. E. Moseley; C. A. Gray; F. L. Peterson; and O. B. Edwards.

The South Central Conference was organized in 1946 with 2,456 members and H. R. Murphy as its first president. The membership at the end of the third quarter, 1976, was 10,226. Outstanding progress has been achieved for the past fourteen years under the leadership of the current president, C. E. Dudley.

Presidents: Herman R. Murphy, 1946-1954; Walter W. Fordham, 1954-1959; Frank L. Bland, 1959-1962; Charles E. Dudley, 1962-



South Central Conference workers

Southwest Region Conference



W. C. JONES
President

AS EARLY AS 1876, blacks were exposed to the teachings of the Advent message in the area comprising the Southwest Region Conference (Arkansas, Louisiana, New Mexico, Oklahoma, and Texas).

In Texas a young Caucasian convert, Eddie Capman, conducted a night school three times weekly for blacks. According to a report by D. M. Canright, this school, conducted for young and old alike, was in progress during his visit to Texas in May, 1876. Later that year Parson Medlin, who had attended Capman's classes, went to a black community of 700 at Mansfield and preached the three angels' messages.

The first black church in the Southwest Region was organized at New Orleans, Louisiana, on June 4, 1892. It is fitting that the last church to be added to the sisterhood of churches during 1976 was the second church of New Orleans, the Ephesus Downtown church. The first Ephesus was formed as the result of a pioneer worker, C. M. Kinny, who started with the six black members in New Orleans when he arrived in October, 1891. This is also reported to be the fourth black church in the denomination, preceded by those at Edgefield Junction, Tennessee, in 1886; Louisville, Kentucky, in 1890; and Bowling Green, Kentucky, in 1891.

The report of a black minister, Sydney Scott, tells of a group of converts



H. R. MURPHY

in Catcher, Arkansas, as well as the conversion of the entire congregation of another church known only as the Monarch church (no place was given). In 1901 a group was also organized into a company in Houston, Texas, through the efforts of two laymen, a Mrs. Pack and a Mrs. Dysart. There were many ministers and lay persons who helped pioneer the work in addition to those already mentioned: M. G. Nunez, W. S. North, J. H. Laurence, J. G. Dasent, F. S. Keitts, T. H. Coopwood, J. H. Williams, and A. R. Carethers. From these beginnings men of God equipped by divine power organized companies and churches to the glory of God throughout this vast field.

In 1932 a black department was organized and continued until December

16, 1946, when the Southwestern Mission was born. On January 1, 1947, this new unit, comparable to a conference, began its work. Its first officers were: W. W. Fordham, president; V. L. Roberts, secretary-treasurer and home missionary leader; J. H. Jones, publishing; and Helen Wiggins Beckett, Sabbath school secretary. After two years the mission membership was 1,939, with a total net worth of \$35,824.85.

With the incoming Regional conference concept it was felt that concentration on the work within a specific ethnic community would achieve greater results in a shorter time than had been accomplished before. These Regional conferences permitted an unparalleled evangelistic thrust into black communities; they fostered opportunities for participation by gifted and trained blacks in leadership positions that were not possible before.

The first biennial session of the Southwestern Mission was held on January 17, 1950, at the Friendship Baptist church in Dallas, Texas, where it was voted to change the organizational status from a mission to a conference following its outstanding record of achievement.

Thus the Southwest Region Conference was formed with the following personnel: W. W. Fordham, president; V. L. Roberts, secretary-treasurer; C. C. Cunningham, education, MV, and Sabbath school; V. L. Roberts, Book and Bible House; O. Dunn, publishing; V. L. Roberts, press secretary; W. W. Fordham, religious liberty.

As of the third quarter, 1976, the Southwest Region was composed of 61 churches, 6,809 members, eight church schools, 38 ordained and licensed ministers, six Bible instructors, and 45 teachers. Total tithe received was \$705,829.

Past presidents include W. W. Fordham, 1946-1954; H. R. Murphy, 1954-1956; V. L. Roberts, 1956-1969; and W. J. Cleveland, 1969-1976. The conference is presently under the leadership of W. C. Jones.



W. W. FORDHAM



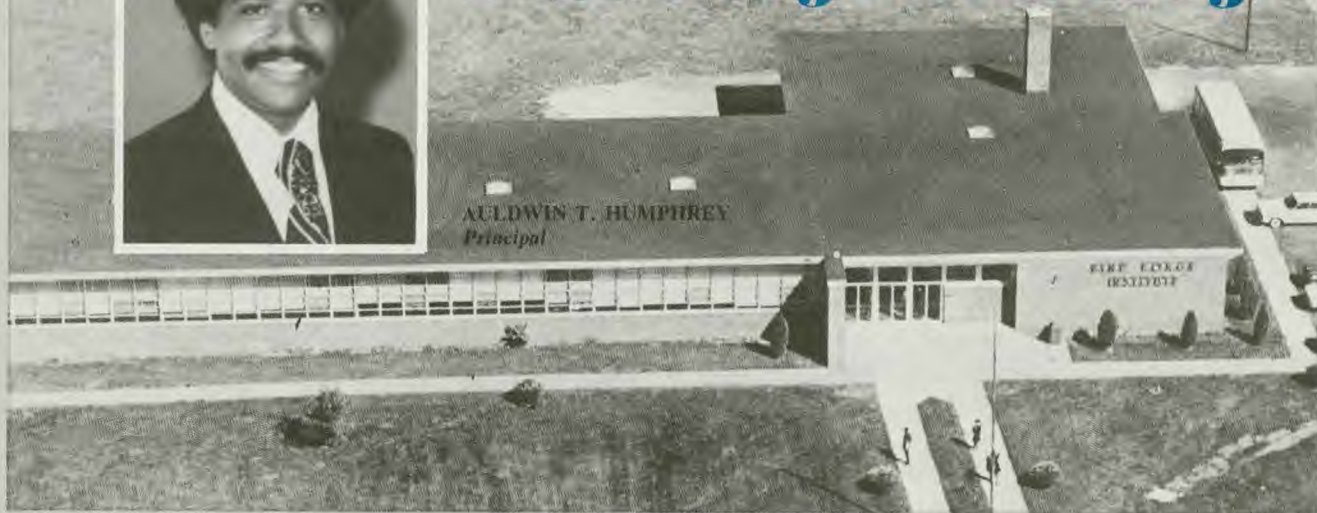
W. J. CLEVELAND



V. L. ROBERTS



Pine Forge Academy



Aerial view of Pine Forge Academy administration building.

IN THE old Allegheny Conference on a historic 575-acre tract of land stands the fulfilled dream of J. H. Wagner, first president of Allegheny Conference, Pine Forge Academy. Situated 40 miles west of Philadelphia and five miles north of Pottstown, on the north side of the Manatawny River in Berks County, Pennsylvania, the site is the old Rutter estate, a gift of William Penn to a nephew. It is also the site of the first iron forge in the State.

The academy, founded as Pine Forge Institute in 1946, is the only coeducational boarding academy operated by a Regional conference. Walter Caution, a member of the Ebenezer church in Philadelphia, informed his pastor, F.

L. Bland, of the availability of the Rutter farm as a possible site for a school. Bland, in turn, made this known to Wagner. Grace Kimbrough, M.D., advanced the earnest money, and through the strong support of the churches the land was paid for in one year, and the school was on its way. Later a new girls' dormitory was named to honor Dr. Kimbrough.

J. L. Moran, first principal of Harlem Academy (in New York) and the first black president of Oakwood College (a position he held for 13 years), was also the first principal of Pine Forge. He remained there four years. Succeeding him were R. L. Reynolds, E. I. Watson, C. L. Brooks, L. R. Palmer, Jr.,

A. T. Westney, and A. T. Humphrey, the present principal.

The school is accredited by the General Conference Board of Regents and the Commonwealth of Pennsylvania. It has a modern administration building housing classrooms and a library. There are two fine dormitories, a capable faculty and administrative staff. The enrollment now stands at 240 and is presently bulging at the seams. A recent fire destroyed the cafeteria; replacement costs are estimated at \$500,000.

The constituency will be hearing much more from this institution in the future, since plans are now being created to expand its outreach.



First group of students attending Pine Forge Institute.

Education Over the Years . . .



First Oakwood graduating class of nurses. Photo taken August, 1908.

A VITAL part of Adventism is the providing of Christian education to its children and youth—vital because the fabric of an ever-unfolding future is woven day by day in our church schools.

From the album of the past we view but a few snapshots, which illustrate our inspiring past and call to mind those who made it memorable. The famous "floating school" on Lake Titicaca was not the first Adventist institution on water; for Edson White, son of Mrs. Ellen G. White, conducted a training program on the riverboat the *Morning Star* on the Mississippi and Yazoo rivers in the 1890's. Ten years after the initial effort at Vicksburg there were nearly fifty small schools

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Those pictured here are representative of the countless dedicated teachers who have contributed their talents to the upbuilding of the denomination's system of church schools.



NATELKKA BURRELL

Her brilliance and Christian steadfastness blazed a trail for others to follow. She helped write elementary textbooks for all denominational schools.



EUGENIA I. CUNNINGHAM

She was dean, mother, and spiritual adviser to several generations of Oakwood students.



ANNA KNIGHT

Her resourcefulness and organizational ability undergirded a widely scattered elementary school system.



EVA B. DYKES

A career educator and university teacher who gave 30 years of service to Oakwood College.



JAMES L. MORAN

First president of Oakwood as a senior college.



JAMES EDSON WHITE

Son of Ellen G. White who pioneered education among black Seventh-day Adventists.



OTIS B. EDWARDS

A teacher at Oakwood for nearly 50 years, he was a scholarly historian and friend to all who came within his influence.



C. E. MOSELEY

By precept and example he trained a generation of preachers.



A Hos pita Ministers to the Inner City

JAMES SUZUKI
Administrator

HADLEY MEMORIAL HOSPITAL is an 80-bed general hospital operated by the Columbia Union Conference. The hospital, responding to the far southeast section of the nation's capital as its primary service area, is often described as the denomination's only medical facility within the inner city. HMH opened its doors to patient care in June, 1952.

The site, a six-acre farm, was purchased by Dr. Henry Hadley from a patient, and the building project was begun as the personal undertaking of Dr. and Mrs. Hadley. Work progressed as funds became available, and by 1956 all three floors of the present building were equipped and in full operation. In 1958 the hospital, named in memory of Sarah A. Hadley (Dr. Hadley's mother), was given to the Seventh-day Adventist Church.

Prior to and during the years of social change HMH has been an island in a sea of social neglect, a medical facility for all races, creeds, and nationalities. It was the first hospital in the Greater Washington area, other than Howard University's Freedmen's Hospital, to open its medical and surgical staff to black practitioners. During the period of social disorders, physicians from HMH went personally into the city's riot corridors to treat the injured.

Demographic changes have made the HMH area a unique community with unique needs. Southeast Washington is a family community, a heavily populated working-class area, varied in its social and economic characteristics. It is an area that suffers a disproportionate share of urban problems yet reflects important community strengths. It teems with youth and children. Forty-two per cent of the people in the hospital's service area are under 18, and the birth rate is the highest in the District. Schools in the area are the city's most overcrowded, with many facilities educating up to one-half more students than they were planned to accommodate. It is an area traditionally neglected in planning for health services. It has the least number of physi-

cians and health-care resources in the city. This community is heavily saturated with low-income projects, flats, and walk-up apartments. Many of its citizens reside in public housing. Overcrowded conditions and the limited individual ecological space form a fertile breeding ground for frustrations and antisocial behavior.

Most of the residents in this inner-city section do not have family physicians. The HMH outpatient clinic remains open sixteen hours a day to help meet the needs of this community. The emergency section never closes. The yearly outpatient load is in excess of that of a hospital many times the size of HMH.

The staff is multiethnic, the patient census predominately black, and the philosophical flavor, Seventh-day Adventist. The HMH area is requiring more and more in family health-care needs. These needs can appropriately be provided in a hospital setting. An

expansion program is now under way, the first phase of which is a 9,000-square-foot administrative office addition. To expand service to the community and strengthen ambulatory care, an ambulatory-care group-practice program is being established. A grant from the Robert Wood Johnson Foundation (the baby-powder people) is helping to make this project possible.

The staff of Hadley Memorial Hospital is composed of dedicated Seventh-day Adventists and many of other faiths who appreciate the Adventist philosophy and dedication to the healing arts. Church-literature and Bible-course-enrollment opportunities are made available, and patients are visited by the chaplain daily. Five-Day Plans to Stop Smoking and classes in Seventh-day Adventist beliefs are also a part of the program.

"Our Lord Jesus Christ came to this world as the unwearied servant of

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Hadley Memorial Hospital

Pioneering in Medical Ministry

EARL W. MOORE
*Director, Inner
 City Affairs
 Southern Union
 Conference*



EARL W. MOORE was called to the South Central Conference as director of lay activities in 1964, and feeling a burden to eradicate the pinching want and debilitating need of those around him, set about to establish services to help accomplish this.

In 1965 Xavier Butler, then of the Lake Region Conference, invited Moore to attend a Welfare Federation meeting in East Chicago, Illinois. C. D. Joseph, a pastor of South Central Conference, joined Moore in presenting the pressing needs of many black Mississippians for a mobile medical unit. Again in 1966 Moore and Joseph traveled across America to the large black churches from New York to California with their "Mississippi Appeal Story." They raised \$18,000, and in February, 1967, the South Central Conference bought and equipped the first multi-phasic medical Community-Services mobile unit in the denomination.

The first call for its use came from C. B. Rock, then pastor of City Temple church in Detroit, Michigan. Rioting had broken out leaving the community under curfew and martial law without food in the stores and other vital necessities. The mobile unit was based at the Community Center on Grand River Boulevard and was used to transport the injured to hospitals, deliver food and clothing to fire victims, and give emergency first-aid care.

Later the same year L. A. Paschal and E. W. Moore were sent to Harlingen, Texas, and there met Russell Bates, then of Chicago, Illinois, to form a team to aid the victims of Hurricane Beulah. General Stillwell inspected the unit and complimented Seventh-day Adventists for their tremendous effort and assistance in the disaster area.

In 1969 the medical unit was designated by the Mississippi State Board of Health as the official mobile medical clinic for the Hurricane Camille disaster.

The mobile unit was afterward called upon to aid in many tornado-struck areas. It was also used with non-Adventist

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Bess Blake, deputy commissioner of public welfare for State of Tennessee, cuts ribbon on first Adventist mobile medical van in North America. **Charles E. Dudley**, **Earl W. Moore**, Nashville Dorcas ladies, along with local officials and residents, look on.



Van on display at NAACP convention in Memphis, Tennessee, July, 1976, during free blood-pressure exams and health lectures.



Moore directs group of workers at Interfaith Center during civil disturbances in Detroit, 1967.

The Role of the Church in the Seventies

From page 3

Is this not then the time for the Seventh-day Adventist Church to mobilize its forces under God, aggressively and courageously to lead the fight against the evils that are destroying the children, the youth, the adults of our communities? Should we not be in the forefront of the battle against these body-, mind-, and soul-destroying evils? Should we not, under the banner of Prince Emmanuel, stand like the brave in the battle for the minds and souls of men?

Let us now, in 1977, make a solemn commitment to our heavenly Father that by His grace we will strive "to loose the bands of wickedness, to undo the heavy burdens, . . . to let the oppressed go free, and . . . break every yoke," "to preach good tidings unto the meek, . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," to prepare a people "for the coming of the day of God, which hasteth greatly."

Riverside Adventist Hospital

From page 11

Business Managers: H. E. Ford, 1936-1938; Louis Ford, 1938-1944; H. D. Dobbins, 1944-1947; Adel Warren, 1947-1952. *Administrators:* L. S. Follette, 1952-1959; N. G. Simons, 1959-1972; J. P. Winston, 1973-1977.

The Message Magazine

From page 12

of the North American Division Conference of Seventh-day Adventists, Oakwood Junior College printers." The last listing of *The Gospel Herald* in the *Seventh-day Adventist Yearbook* was 1923.

The long-forgotten paragraph in the 1906 issue of *The Gospel Herald* suggesting the change of the name to *The Message* must have been kept inviolate by the heavenly Watcher—God grinds a fine mill even though it grinds slowly. Twenty-eight years after the name was first proposed, *The Message Magazine* was launched in 1934 by Southern Publishing Association.

The first number was undated and printed on a trial basis. It came from the presses in 1934 at a time when the

world was gripped within the cruel vise of the great depression. There were those who doubted its survival, but the missionary journal has survived! It survived the terrible thirties with their pinching poverty; it survived the fearful forties with their devastating wars; it increased its circulation during the frightening fifties with their social upheavals; it maintained editorial excellence in the sensuous sixties with their flaming cities; and now *The Message Magazine* is imparting spiritual strength in the shattered seventies.

Robert Bruce Thurber, the first editor of *The Message Magazine*, in a clear, concise statement expressed the primary objectives of this unique journal: "The man with a message," he wrote, "is the man we want to hear. The magazine with a message is the magazine we want to read. Our message is the glorious news that Jesus saves men from sin, and that He is soon to return."

For forty-two years *The Message Magazine* has presented a living hope to a dying world. With deepening conviction its Bible-believing contributors have announced that Jesus is still in the soul-saving business. During the past four decades *The Message Magazine* has been unequivocal in its witness to the great Bible truths that Planet Earth is racing toward history's final deadline. Through peace and war, boom and bust, this missionary periodical has proclaimed with a sense of urgency that the end is "nigh, even at the doors" (Mark 13:29).

Throughout the years *The Message Magazine* has been a beacon of unflinching faith in man's wonderful Saviour. Published some years quarterly, other years bimonthly, and hopefully, again as a monthly in the near future, *The Message Magazine* is designed to reach the unreached, to convert the unconverted, and to fellowship the unchurched. James E. Shultz served as editor from 1936 to 1942. He was followed by Frank A. Coffen, who was acting editor during 1942 and 1943. He was succeeded by Robert L. Odom, who guided the magazine's destinies from 1943 to 1944.

The first black editor was Louis B. Reynolds, who developed a unique format, which appealed to America's largest minority, and guided the progress of the journal for fifteen years (from 1944 to 1959). In October of 1959 James E. Dykes, poet laureate, took the editorial reins. He served with distinction for seven years and seven months. In 1967 Dr. Garland J. Millet, erudite scholar, teacher, and college president, succeeded James Dykes. He

brought rare journalistic competence to *The Message Magazine*.

The present editor, William R. Robinson, a third-generation preacher was called from evangelism into the field of journalism in 1970, following the return of Dr. Millet to educational responsibilities in the General Conference. The coming of Ted T. Jones in 1975 as associate editor gave added strength to the editorial staff.

The promulgation of the saving gospel of Jesus Christ is still the primary mission of the Seventh-day Adventist Church. The sole business of God's remnant church is still soul business! In a world saturated with myriad problems, the Seventh-day Adventist Church has a message that throbs with the urgency of life and death. This message must go to every nation, kindred, tongue, and people (Revelation 14:6). The cardinal question is "How?" J. M. Falkenberg, president of the Bible Literature International, with courage and conviction, gives the answer: "It can be done through the use of literature." We hope all our members get the "message."

Allegheny East Conference

From page 13

the funds to consummate the sale. Wagner then toured churches of the young conference and secured much of the purchase price, repayable as funds in the conference treasury allowed. The conference headquarters was also moved to this location, with the layout for the new office building being planned by Wagner himself.

Allegheny Conference soon moved to the forefront in its achievements within the union and the nation. It was the first Regional conference to report \$100,000 for Ingathering. This was accomplished under the special direction of Monroe Burgess. The colporteur program under the leadership of H. D. Warner, E. D. Brantley, L. R. Preston, A. A. Arrington, Virgil Gibbons, C. M. Willis, T. S. Barber, and George W. Anderson led the world field in book sales. The Pine Forge Institute became established as a leading boarding academy. The conference under the direction of W. L. Cheatham became one of the ten top conferences in the North American Division, and its youth camp, Camp Manatawny, under the leadership of A. V. Pinkney and Jacob Justiss, was one of the best in the union. The Youth Federation concept initiated by Ruby Dammond and implemented by Monroe Burgess, be-

came a Regional conference trademark.

When the membership approached 3,000, the leadership of the Allegheny conference decided the time had come for a division to ensure a more efficient operation. Thus, on November 20, 1966, the Allegheny East Conference was formed with W. A. Thompson (secretary of Old Allegheny) becoming its first president. Allegheny West was organized a few days later with Walter M. Starks as president and Columbus, Ohio, as the location of its conference office.

Later, when Thompson was elected as the first black secretary of the Columbia Union, the presidency was assumed by Edward Dorsey. He was succeeded by L. R. Palmer, who is presently in office.

Allegheny West Conference

From page 14

membership was 7,350, within 39 churches. The conference office, situated at 1339 East Broad Street, Columbus, Ohio, employs five secretaries, one accountant, one cashier, one maintenance man, and a staff assistant, in addition to departmental personnel. There are 45 workers in the field.

Central States Conference

From page 15

tisms and profession of faith was the second largest in North America.

In 1970 a new conference office building, valued at more than \$150,000, was erected at 5737 Swope Parkway under the administration of W. S. Lee, president, and J. E. Merideth, secretary-treasurer. Under the new administration of S. D. Meyers, president since June, 1974, and J. A. Simons, elected secretary-treasurer in October, 1973, many improvements have been made, especially at the conference campground, Camp Shady Hill.

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). The black population is 728,665. Statistics (third quarter, 1976): churches, 24; members, 4,643; church schools, 2; ordained ministers, 13; licensed ministers, 4; Bible instructors, 4; church school teachers, 6. The conference

forms part of the Central Union Conference.

Presidents: T. M. Rowe, 1947-1948; F. L. Bland, 1948-1959; W. W. Fordham, 1959-1966; W. S. Lee, 1966-1971; D. L. Crowder, 1971-1974; S. D. Meyers, 1974-

Lake Region Conference

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Indianapolis: The name L. W. Brown appears in the earlier records of work among blacks in the Lake Region area. In 1907 Brown pitched a tent in Indianapolis, winning approximately 15 souls. One of his assistants, William A. Green, had been a worker on the *Morning Star*. The first church building was purchased in 1911. A church school was soon established, and in 1937 J. H. Laurence conducted an effort. As a result more than 100 were baptized and a new church building was erected.

Having worked the "highways," the workers were now ready to take the message to smaller cities. World War I saw a great wave of migration from the Southern States; Negroes were now beginning to settle in every industrial center where jobs were available. Some of these newcomers had already accepted the Seventh-day Adventist faith, and continued to be loyal members. During the period between 1920 and 1944 the work among Negroes grew to approximately 2,500 members.

Our study would not be complete without an examination into the very beginnings of the work in the area served by the Lake Region Conference. One of the first black Americans to accept the Advent message in this area was Sojourner Truth. She first became acquainted with the doctrines of Adventism as taught by the leaders of the Millerite movement, one of whom was Josiah Litch. She was baptized by Uriah Smith in Battle Creek, Michigan. Sojourner was attracted by the reformatory principles of Adventism and its championing of the cause of recently freed men.

Soon other blacks also found Adventism appealing to them, and the birth of the Lake Region Conference was just a matter of time.

From such humble beginnings, the Lake Region Conference has evolved. If its story were reduced to a single word, it would be *growth*. Beginning with 2,300, the membership has increased (as of the third quarter, 1976) to 13,004; the number of conference workers from 22 to 148. Total expendi-

tures for building purposes since 1947 are in excess of \$6,330,000.

Pacific Union Conference Office of Regional Affairs

From page 20

organized. At that time there were 1,511 black members in 15 churches. The tithe that year amounted to \$110,122.84.

As of the third quarter, 1976, there were 42 churches and companies, with a membership of 11,729. There were 58 ordained and licensed ministers, and 17 licensed and credentialed Bible workers. On the local-conference level there were two administrators, three departmental heads, four associates, two evangelists, and seven office secretaries. On the union level there was one administrator, one department head, one associate, one auditor, and one office secretary.

Secretaries of the Office of Regional Affairs in the Pacific Union: F. L. Peterson, 1942-1945; O. A. Troy, 1945-1955; W. S. Lee, 1955-1964; G. N. Banks, 1964-1975; E. Canson, 1975-

Education Over the Years

From page 25

scattered over six Southern States.

The mere mention of elementary schools in the South reminds us of many faithful teachers whose valiant work supplemented the efforts of pastor-evangelists in spearheading the growing movement of the early and middle 1900's. One of the champions of the cause of Christian education was Miss Anna Knight, daughter of a slave from Georgia, who was later trained in the American Medical Missionary College at Battle Creek, Michigan. She then served as a missionary in India and later dedicated her many talents to Christian education. As a founder of schools, as a teacher, conference superintendent of education, a registered nurse, and a teacher of teachers she stamped a mold of dedication worthy of imitation. How fitting that the elementary-education building at the Oakwood College campus bears her name.

Across the years the educational program has expanded until at present our churches and Regional conferences operate 67 elementary schools, which employ 329 teachers. There are also a number of ten-grade junior academies and five predominantly black senior academies: Northeastern in New York;

Shiloh in Chicago; Frank L. Peterson in Inkster, Michigan; Oakwood (Academy) in Huntsville, Alabama; and Pine Forge, Pennsylvania. Only the last-mentioned is a boarding academy.

The beginning of the academies further points up our debt to the founders. We think of Allegheny Conference president John H. Wagner, and James L. Moran, Pine Forge's first principal, surveying the 575-acre tract near Pottstown, purchased in 1945 with earnest money advanced by Dr. Grace Kimbrough, of Philadelphia. Incidentally, Moran was also the first principal of Harlem Academy, forerunner of Northeastern Academy, which opened its doors as a twelve-grade school in 1924, and the first black president of Oakwood College, where he served from 1932 to 1945. In later years he was principal of the Dupont Park Seventh-day Adventist School in Washington, D.C.

Of course the Oakwood College saga defies brief telling, since this institution, from its founding in 1896, has been a wheel within the fast-moving wheel of our work. The products of Oakwood are the backbone of the leadership of our great cause. All who have been students at Oakwood have their own lists of heroes, depending upon their academic generation. From time to time stories about this imposing citadel have appeared in *THE INFORMANT*. Suffice it to say here that the Oakwood College of today differs markedly from the tiny Oakwood Industrial School, which opened its doors on November 16, 1896. It would be gratifying for G. A. Irwin, O. A. Olsen, and H. Lindsay to witness the panorama of growth since they purchased the 360 acres then familiarly called "Irwin's farm." The first Oakwood principal, Solon M. Jacobs, of Iowa, would be thrilled to see the present campus serving 1,130 college students. The General Conference president, O. A. Olsen, who worked in overalls to help prepare the site would jump for joy to view the pageant of progress on what later became the 1,000-acre modern Oakwood. Oakwood advanced to junior-college status in 1917 and became a senior college in 1943; it became a fully accredited college in 1958, a status that it has continuously enjoyed since that time.

During this eighty-first year since the beginning of the Seventh-day Adventist black work, as we consider the growth pattern of Seventh-day Adventist education at all levels, we are moved to express gratitude to the Lord for the progress made during the past eighty years, 1896-1976. We must also

commend His servants—administrators, teachers, ministers, and supporting members—whose work and sacrifices made possible our present system of schools.

A Hospital Ministers to the Inner City

From page 26

man's necessity. He 'took our infirmities, and bare our sicknesses,' that He might minister to every need of humanity. . . . The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character."—*The Ministry of Healing*, p. 17.

Certainly God's blessings will attend this inner-city hospital and its administrative and dedicated staff as they continue to follow the example of the One who came and gave Himself to soothe the sicknesses of mankind.

Pioneering in Medical Ministry

From page 27

nurse and dental personnel to deliver health care to hundreds in rural regions who had never seen a doctor or dentist in their lives.

This van was also there when Dr.

Martin Luther King was assassinated. His dream of a "Poor People's March" to Washington, D.C., began posthumously in May, 1968. When the caravan of buses reached Washington the Adventist mobile medical van was the only medical unit permitted within the limits of "Resurrection City" for the entire six-week stay. Dr. Joseph A. Rhyne coordinated the entire volunteer staff of more than 60 doctors, dentists, and nurses.

On the basis of this effort of concern an interested congressman was able to secure a grant of \$48,000 for the South Central Conference to conduct a feasibility study on the use of mobile medical units. The initial contact was made by W. H. Winborne in Hinds County, Mississippi.

E. E. Cleveland was the first to utilize the mobile medical unit for health screenings in conjunction with public evangelism, conducted in New Orleans, Louisiana.

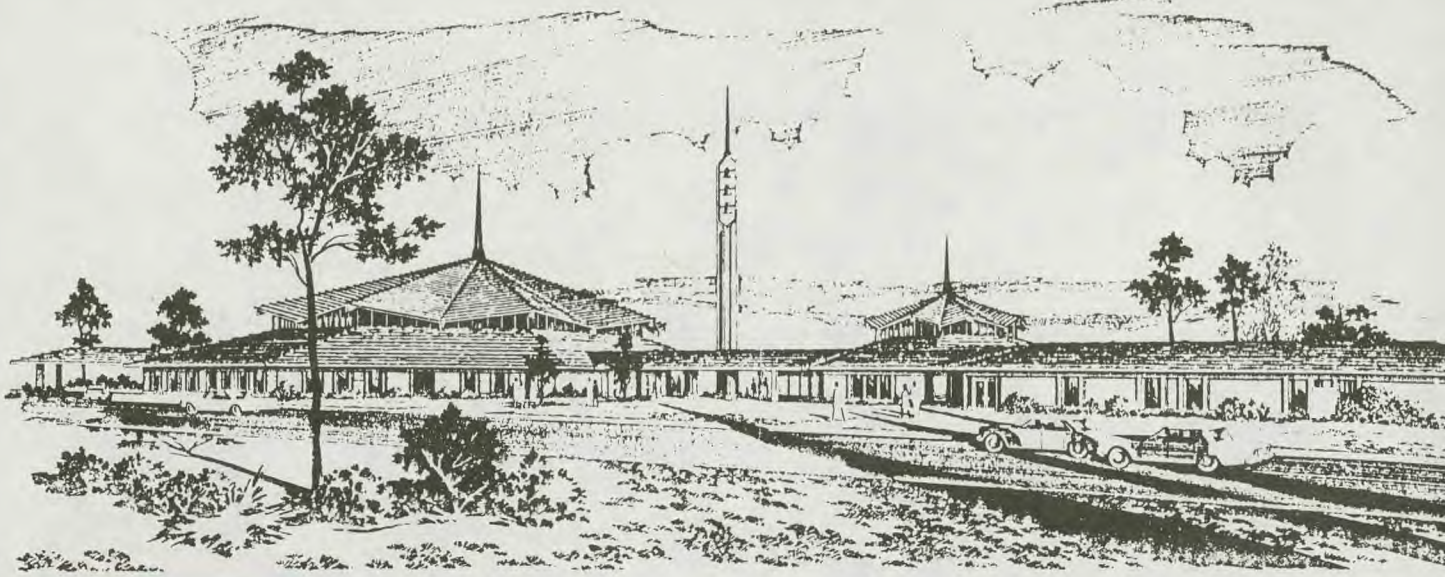
The testimonies of service are multitudinous, but the best realizations of the program have been:

1. That souls have embraced Christ;
2. That many thousands have received medical help who otherwise would not have been benefited;
3. That other conferences have been encouraged to begin similar programs.

Earl W. Moore is presently director of inner-city affairs for the Southern Union Conference.



The Breath of Life television series, introduced in 1975 has added new impetus to evangelism in North America. Charles D. Brooks is the speaker and director, Walter Arties is producer and Louis B. Reynolds is script writer. Follow-up meetings in Memphis, Detroit, Richmond, Los Angeles and Arima, Trinidad have resulted in over 600 baptisms. The program also serves as an outlet for many gifted young people who on this program can use their talents to the glory of God.



ERIC C. WARD
Pastor

Church and department of religion complex
 Total square footage—57,896
 Seating capacity, main auditorium—2,580; chapel, 350
 Department of religion administrative offices and classrooms
 Parking facilities—240 cars
 Official opening date: Spring, 1977

SUMMARY OF PROGRESS—1976

	Churches	Membership	Tithe	World Missions (Inc. Sab. Schol.)	Ordained and Licensed Ministers	Credentialed and Licensed Missionaries	Credentialed and Licensed Bible Instructors	Credentialed or Licensed Literature Evangelists
Allegheny East	59	12,222	2,580,747.29	204,434.44	45	93	9	31
Allegheny West	38	7,344	1,349,087.20	103,626.98	31	9	3	25
Central States	25	4,652	668,292.89	52,477.09	17	5	4	5
Lake Region	63	13,137	2,259,064.48	145,037.61	49	77	6	17
Northeastern	64	19,263	4,488,518.34	317,402.79	71	97	17	19
Pacific Union Of- fice of Regional Affairs	42	11,875	2,509,561.91	265,731.50	58	60	17	23
South Atlantic	113	16,656	2,310,559.77	176,358.27	46	14	2	22
South Central	71	10,479	1,486,477.30	92,037.21	42	24	3	16
Southwest Re- gion	61	6,682	1,005,507.39	83,324.52	30	37	2	15
Total	536	102,310	18,657,816.57	1,440,430.41	389	416	63	173

1886-1976
“I [Paul] have planted, Apollos watered; but God gave the increase” (1 Corinthians 3:6).



***Oakwood College
Alumni Association***

The Oakwood Alumni Association Homecoming audience on Easter weekend, 1975. All friends of Oakwood should be members of the association. Join now, and make your reservations early for the coming alumni weekend, April 8-10, 1977.