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**NORTHEASTERN  
CONFERENCE  
OFFICE  
BUILDING**

**DISESTABLISHMENT**  
of  
**NORTHEASTERN CONFERENCE**

(Fifth Largest in the North American Division)

Proposed by: E. Amundson and P. Geli

See Page Fifteen

## COVER STORY

### PROPOSAL MADE TO DISSOLVE NORTHEASTERN

It has been reported that Earl W. Amundson, president of the Atlantic Union Conference, and Pedro Geli, secretary of the union, met with the General Conference Human Relations Advisory in Washington, D.C., on March 30 and outlined a plan to dissolve the 25,000-member Northeastern Conference into the smaller conferences of that union.

Amundson stated to the committee: "We offer a proposal that the Northeastern and Greater New York Conferences merge to form one conference for the New York area . . . the Northeastern churches located in Connecticut, Rhode Island and Massachusetts would become part of the Southern New England Conference."

Amundson further stated: "Since the majority of churches in the New York City area are black, I would recommend a black person to serve as president of the conference, with a Hispanic serving as secretary and a Caucasian as treasurer. . . . That arrangement would result in five conferences in the Atlantic Union instead of the present six, but it would be a truer organizational alignment than that which we have at present."

Amundson makes no mention of closing the five existing conference offices and merging them into the Northeastern Conference. There would be a saving of monies for administration in five different locations. Northeastern Conference represents almost 50 percent of the membership for the Atlantic Union and has the largest tithe income base of any conference within that union.

It is apparent that should the Northeastern Conference become part of a regional union, as was proposed a few months ago, the Atlantic Union would be in grave trouble. Could it be that the president is not as interested in the perfecting of social change and brotherhood, as he states, as he is in control of the finances? It is a documented fact that the tithe paid into the church in North America by black conferences and churches exceeds the total paid by any division in the world outside of the United States.

Amundson's plan sounds like a badly calculated scheme offered under the

guise of "integration and brotherhood." This is bad news. It is interesting that Amundson should offer a plan for the Northeastern Conference's demise and not even discuss it with officers of that conference.

What is the position and thinking of our "black" leaders in Washington regarding this proposal? We need to have them speak out on the issue.

Some of the brethren have the concept that "integration" means the closing of the black hospital, school, conference, church, college, book centers, publishing work, etc.

Has any study been given to what would happen to all the blacks now employed in these areas, or does it really matter? Where will Womack Rucker serve the church if he should leave as administrator for Riverside Adventist Hospital? Where will Dr. C. B. Rock, president of Oakwood College for the past fourteen years, be asked to serve by church leaders should he leave that predominantly black institution? What happens to all the teachers who now serve on that campus? (Blacks who teach on the other campuses are quietly disappearing.)

We must never accept closing the black institution for integration. We must never succumb to position by compromise. We must never flinch in the face of sacrifice. We must ever be mindful that we are our brothers' keeper. We must never lose our connection with the Almighty. Let us strive for excellence! Let us build unitedly. Let us surrender ourselves to be used by God for a finished work so the kingdom can come!



*Earl W. Amundson, president of the Atlantic Union Conference and writer of the proposal on social pluralism.*

### CONCEPTS IN SOCIAL PLURALISM

*By Earl W. Amundson and Pedro Geli*

Social change in communities and churches is a complex phenomenon and is accompanied by many variables, the unpredictable nature of the future and exceptions to the rule. We are also conscious of the fact that the quiet working of the Holy Spirit is indeed a reality that cannot be ignored or predicted. Some chapters in our own church history on this subject make for sober reading—the repeating of mistakes made elsewhere, vacillation, dodging, denying and trying to avoid a seemingly inevitable future. Unfortunately, the church has succumbed to some of the same self-perpetuating patterns found in the community where prejudice produces discrimination, discrimination results in separation and separation breeds ignorance, suspicion, hatred and more prejudice.

But there is cause for optimism. The majority of people accept change as normal. Values and practices need to be reevaluated and more clearly formulated in the light of rapid change. While truth does not change, yet our understanding of it constantly changes and consequently, the manner of expressing it needs changing. Those who do not believe that change is normal should look at their academy, high school or college yearbook. The buildings pictured, styles worn, faces once familiar—have all changed in a few short years. "Permanency exists only in the uninterrupted continuity of change," as E. A. Gutkind observes.

Change is being accepted as a continuing and accelerating force in the world. Change is a mandate upon all humanity to be more flexible and innovative. Of course, we are threatened by change. Most administrators confess to nostalgic longing for a nice, quiet, peaceful, unperturbed conference, institution or church—with nothing "rocking the boat," so to speak. The fact remains, however, that such conditions, if they once existed, no longer do; and it would be terrible if they did. To be unaware, uninvolved and unChristlike is unacceptable.

The church need not fear change, but it should seek to discover God's will in the midst of that change. Our Lord has placed upon every Christian the respon-

sibility of discerning the "signs of the times" and understanding the difference between truth and error. He has also given us the sacred privilege of presenting the "good news" to all people. How that word is to be proclaimed to a particular group in a particular place may vary in style, but not in substance.

How should Christians respond to the challenge of change? In the first place, we need to face conditions and needs realistically—that is to say, implementation of strategies or programs is easier, generally speaking, at the beginning of transition. Later on, some approaches are difficult, if not impossible, to carry out.

In the second place, it is better to act before something happens. It is better to lead than react. The church has not done very well in this area. We usually find ourselves struggling to respond to changes that have already occurred. But we are growing and that implies changing. If we will learn from past experience, we can be in a good position to give priority to the felt needs of all peoples who make up the body of Christ.

In the third place, not only do we need to face our changes realistically, but also innovatively. We should refuse to accept the limitations of doing things the way they have always been done. The past does not completely determine the future. We must be sensitive to opportunity and flexible in attitude. There is always a "right time" to work well.

The church must be a leader in social change if it is to give a positive message to the world. The world out there is not going to listen to the gospel if it cannot see a practical demonstration of it in the lives of church adherents, whether individually, institutionally, or organizationally.

Foremost for those who follow Christ is a change of attitude. Rather than living in a fearful and desperate struggle for survival, we need to exercise faith and hope in God, who has promised to be with us "even unto the end of the world." True faith and ardent hope are the companions of that third and greatest quality of which Jesus spoke when He said, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another."

The best principles of human relations are found in the Bible. We see the best example of these in action in the life of Jesus Christ. When He gave this com-

mandment to the disciples, it was not the first time He had spoken on this very important subject. On a one-to-one basis, He had given His disciples tremendous lessons on how to get along with each other. But now at the Passover feast, with His disciples gathered together for that important occasion, we find: Judas, who would soon betray Jesus; Peter, who would soon deny Him; John, the beloved disciple; and the others, who would all leave Him. At that very key moment, Christ said to His disciples that they must love each other even as He had loved them.

We find the above-quoted text in John 13:34, and in verse one we see the context. It says, "... having loved His own which were in the world, He loved them unto the end." Love is not a passing thing. The love that Christ speaks about in this text is that eternal principle of heavenly love which goes to the end—a love that breaks all racial and national barriers, a love that suffers long, is not envious, does not behave unseemly and does not seek its own, a love that is not easily provoked, thinks no evil, and does not rejoice in iniquity but in the truth. It is a love that bears all things, believes all things, hopes all things and endures all things.

During the 1,000 Days of Reaping, we have thought again of the Spirit of Prophecy counsel on human relations as found in the *Testimonies*, Vol. 9, page 189. Here the servant of the Lord says, "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one." In the Atlantic Union we believe in this counsel. As the Bible says in II Chronicles 20:20, "... Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." We are praying and encouraging every member and worker in the union to accept this as part of his life so the message can be preached in a very special way in word and in life, thus hastening the coming of Jesus.

We take this opportunity to share with you what we have done and are doing in the Atlantic Union in the area of human relations to bring a better understanding among all our peoples. As one considers the cultural, linguistic and racial variety and complexity of our membership, it is possible to understand why there have been struggles, why there are conflicts,

and why concerns are bound to arise that will demand understanding, patience and the love of Christ.

While we recognize that the challenge for people to peacefully coexist began when sin entered this world, and that there is no human solution to this problem, we also recognize that Christ is the Lamb of God who takes away the sins of the world. When we accept Christ as our personal Saviour and Lord, in Christ we can be new creatures and can all be one. In Christ all cultural, racial and national barriers are broken down.

In the following seven points, we would like to share what the Atlantic Union Conference has done and is doing in the area of human relations.

1. We have been encouraging everyone to develop a personal relationship with the Lord. We believe this is the real secret to good human relations. In Proverbs 16:7, the Word of God says, "When a man's ways please the Lord, he makes even his enemies to be at peace with him." Only in Christ can we find true meaning to life. We discover who we are, why we are here, and where we are going. Only in Christ can we truly accept ourselves. When we do this, then we can begin to accept our brother no matter what color of skin he has, what language he speaks, or what class of society he represents. Our concentration should be on a right relationship with God. When we have this, He will bring us into a correct relationship with our brother. We cannot change our brother, but God can! That is why the wise man says, "When a man's ways please the Lord, he makes even his enemies to be at peace with him."

2. We are giving emphasis to a correct theology of human relations. God

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is seen as our Father. Therefore, all humans are brothers. We recognize that God is no respecter of persons and that Christ died for all. Therefore, we are all equal in His sight. When we accept Christ as our Creator and Saviour, we recognize we all have but one Father and, therefore, prejudice must disappear. We learn to see each other through the eyes of Jesus and recognize the worth of each individual because of the price paid on Calvary.

3. A conciliation panel has been established to deal with human relations issues from an impartial, objective, Christ-centered point of view. The Bible says that "in the multitude of counselors there is safety" (Proverbs 11:14).

4. A set of guidelines has been developed for an interrelational ministry. These have been designed to help create a positive working relationship between conferences. These guides toward Christian ethics help prevent territorial problems and maintain good will. As I Corinthians 14:40 says, "Let all things be done decently and in order."

5. We have developed a realistic approach to human-relations conflicts by encouraging everyone to accept the fact that we live in a sinful world where ethnic, cultural and racial differences create misunderstandings and division, but that these can best be dealt with creatively by communicating from a Christian perspective. With communication comes understanding and a foundation upon which to work.

6. We are encouraging a working spirit based on the Golden Rule. This spirit will lead to a team concept where all are striving toward the same goal, where the success of one is seen as the success of all, and where we can respond positively to Christ's prayer in John 17, which says "That they all may be one . . ." (verse 21). When Christ worked upon this earth, He left us a beautiful example of human relations. Matthew 9:36 says, "But when He saw the multitudes, He was moved with compassion. . . ." He had that sympathy, that burden, that desire to help. When He saw people, He saw them not only as they were, but as they could become. *Education*, page 79, says, "In every human being, however fallen, He beheld a son of God." *Evangelism*, page 55, says that "He taught in a way that made them feel the completeness of His identification with their interests and happiness." *Evangelism*, page 57, tells us

that "Christ drew the hearts of His hearers to Him by the manifestation of His love."

7. The Atlantic Union has followed the counsel voted in 1981 by the Annual Council that minority personnel should be added to departments and administration (AC 1981 Minutes, pages 32 and 33). Recently we have been able to fill the newly created post of assistant to the president for Hispanic affairs, a positive step to provide appropriate role models in leadership with whom the people can identify.

A recent experience by one of our In-gathering solicitors points up a serious weakness in our overlapping organizational form. A question from the would-be donor prompted a response that briefly described the organization of the Northeastern and Greater New York conferences' overlapping the same territory in the metropolitan area. When he learned of that situation existing in a church which is supposed to stand for love and brotherhood, and which is lagging years behind in what secular organizations are doing, he expressed disappointment and unbelief, and refused to give an offering.

This should tell us something, because it is giving a message loud and clear to the world—but not one that can be described as "giving the trumpet a certain sound." I believe that we have come to the time when we need to make an adjustment in our organizational structure in the Atlantic Union. Some may say that we should not tinker with the machinery and that we have more important work to do than debating forms. But a cloud is building on the horizon and a storm, relentless in its fury, will sweep everything we hold dear into the abyss. We need to prepare so as to avoid that storm. We cannot afford to continue doing business as usual. We need openness to innovative, flexible organizational forms. There is no longer such a thing as only one way of operating. Neither is there any such thing as only one congregation in the local church. There are many congregations!

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For the law of the Spirit of life in Christ Jesus hath made me free from law and sin and death.

*Romans 8:2*

Whoever fears to submit any question to the test of free discussion, values his own opinion more than the truth.

The pluralism of society and a myriad of lifestyles is in, as well as out, of the church.

Many of our members are tired of some methods and policies that are followed and/or not followed, so these persons start house chapels, underground churches, or independent groups. Too many of our churches take the attitude, "If they don't like the way we do things, why don't they go somewhere else?" That narrow, bigoted approach drives many sincere persons away. Some individuals, and even groups, wish to transfer membership from one conference to another. Some have spoken of being so far from distant headquarters and not receiving the help they need on a timely basis.

We offer a proposal that the Northeastern and Greater New York conferences merge to form one conference for the New York City area. The territory for all churches within the five boroughs—Long Island, plus the counties of Columbia, Dutchess, Greene, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester—would comprise the new conference.

The Northeastern churches located in upstate New York would become part of the New York Conference.

The Northeastern churches located in Connecticut, Rhode Island and Massachusetts would become part of the Southern New England Conference.

Since the majority of churches in the New York City area are black, I would recommend a black person to serve as the president of the conference, with a Hispanic serving as secretary and a Caucasian serving as the treasurer.

That arrangement would result in five conferences in the Atlantic Union instead of the present six, but it would be a truer organizational alignment than that which we have at present.

This tabulation undoubtedly could be improved, but it gives a general idea of what could happen. Three conferences would be strengthened; two conferences would not be affected. There would be a saving in operational costs equivalent to that of one conference. Our own members would welcome the new arrangement. It would give greater status both in our own denominational organization, as well as in the world. There would be many benefits with few, if any, disadvantages. The new organization would greatly enhance our efforts during the 1,000 Days of Reaping.

To implement the proposal, the following is suggested:

The executive committees of the Northeastern and Greater New York conferences request the union committee to organize a feasibility study committee. The report would be studied by the respective local conference committees. Counsel would be sought from the General Conference. Constituencies would be called to vote on the merger. The union committee would vote on it. All procedures would be in harmony with the General Conference Working Policy.

The times are calling for a more cooperative style of operation. The extensiveness of need and limitation of available resources combine to require cooperation throughout and across the conferences of the Atlantic Union. Leaders may debate whether coordination, cooperation, or correlation is more desirable; all the while the real noncooperative stance is revealed. More innovation and the flexibility that allows and supports it is necessary. Innovative ideas should be welcomed in the church. Old approaches should be constantly evaluated in the light of the great commission given to us by our Lord to discover whether they are based more on culture and custom than mission. New models should be tried and their validity examined. A style of operation that includes strategic planning and action is needed in every unit of organization. If our church is to move ahead with relevancy in the complex issues and needs of the day, thoughtful planning and risk-taking are necessities. May God give us all the wisdom needed to do His will and His work in His way.

## PUBLISHER'S PAGE

### A RESPONSE TO "CONCEPTS IN SOCIAL PLURALISM"

On April 6, 1983, a few individuals at the Northeastern Conference received copies of a paper entitled "Concepts in Social Pluralism." This paper was prepared by the president of the Atlantic Union, Pastor Earl W. Amundson, and his assistant, Pastor Pedro Geli, and was presented to the General Conference Human Relations Advisory in Washington, D.C., on March 30, 1983.

It contained a proposal which, im-

plemented, would have a profound effect on four of the conferences in the Atlantic Union, so immediately there arose in our minds this very serious question: Why was so far-reaching a proposal not discussed with the local conference before it was presented to a committee of the General Conference?

If an effort was indeed made to discuss the matter with the conferences, then we at Northeastern wonder: Why was it not discussed (nor even mentioned) to the Northeastern Conference officers? Whatever the responses given to the foregoing questions, on the basis of the facts it is clear that the method chosen to advance this proposal is at best faulty and in fact quite incorrect. It is unthinkable that the organizational entities directly affected by this proposal—the principals, if you please—were taken completely by surprise.

In spite of this fact, the paper was carefully read and seriously studied by the Northeastern Conference staff. We note that there is broad agreement with the high ideals communicated in the first part of the document, supported by Biblical and Spirit of Prophecy quotations, that point out what we think is God's ultimate will on the matter. In fact, it is our perception and conviction that for the past 40 years or so, black Seventh-day Adventist leaders have been trying to hold up those ideals to a reluctant church. We always believed that "God is seen as our Father, and therefore all humans are brothers." We always believed that "a right relationship with God" will manifest itself in a right relationship with our brother. We always believed that one should be accepted as a brother "no matter what color of skin he has." We always believed that Christianity teaches that

Christ's sacrifice makes us one and we long that His prayer for unity may be truly realized.

But we have not always been accepted. A proper reading of history will reveal that this church became officially segregated precisely because black Seventh-day Adventists were demanding meaningful participation in the organization to which they had committed their lives. Then as now, the quotation from the paper was true: "that the church must be a leader in social change if it is to give a positive message to the world." But we are very concerned that this has not been so. Therefore, we wholeheartedly agree that there is need for a radical "change of attitude."

While we applaud the high ideals presented in the paper, we are of the opinion that the proposal which followed is itself inconsistent with these ideals, as we shall show later. There are many areas that give us cause for deep concern. In spite of many pleas that have been made for the improvement of "human relations" (which should really read race relations) within the church, and in spite of the actions of the annual councils of the General Conference, the encouragement of some bold men in high positions, and the publication of articles in the church's journals, it is our opinion that the Seventh-day Adventist Church is still quite insensitive to the cries of black people and other minorities. In this area of "human relations," what the church *is* speaks so loudly and negatively that what it says positively cannot be heard.

Why is it that, in most cases, when black members begin to attend a white church, that church becomes virtually all black in a few years? Do the whites all die? Do they all work for the same firm and are transferred *en mass* to a new location? Or do they leave because they perceive that there are "too many blacks" in the church?

The paper indicates that the "Atlantic Union has followed the counsel that was voted in 1981 by the annual council in which it was recommended that minority personnel should be added to the departments and administration." The historical record will reveal that every black man who was elected to the staff of the Atlantic Union Conference was elected only after bitter battles on the union committee and at union constituency meetings.

We have heard that the Pacific Union,



Northeastern's new senior citizens' home.

where the experiment in integration has gone on uninterrupted, progress is not being made, either. There are still white churches and black churches. There is still tokenism at the administrative level. There are still schools that are predominantly black in a union that is predominantly white and the word is that there are even separate camp meetings and workers' meetings, such as "Anglo-Saxon workers' meetings."

It concerns us deeply that there are no acceptable or successful demonstrations of integration in the Adventist church in North America. In fact, the General Conference does not set a good example here.

On the basis of the statistics made available at the 1980 General Conference session, the Adventist church worldwide is 75 percent non-white, yet there are few non-whites on the General Conference staff, especially at the administrative and departmental levels. We continue to turn mainly to Europe, Australia and white North America to fill key positions at the General Conference. We feel it is time that a world church should have a representative world staff with a true world vision.

Here at home base we have not been convinced that black conferences and institutions are always treated evenhandedly by the General Conference. There have been times when support and financial appropriations have been given to white conferences far in excess of that given or offered to black conferences. Until we see that outward sign of an inward change, we remain skeptical of proposals to integrate.

We are aware that lately many white conferences are willing to accept black churches in their sisterhood, but we note that this occurs mainly where white membership is on the decline. In fact, there are instances now where white conferences remain viable only because of their large non-white membership. This leaves us with a crucial question which we cannot answer: What are the motives behind this proposal?

The following table shows the growth in membership among the conferences of the Atlantic Union between 1948 and 1982.

These statistics speak eloquently of the success of black leadership in the church. The Northeastern Conference and Bermuda register a gain in membership of 754.8 percent and 661.5 percent, respectively. The other conferences,



The Hebron French church in Brooklyn, New York, purchased in September of 1977 at a cost of \$250,000.



The new church in Hartford, Connecticut.

with the exception of Greater New York, showed gains of between 58.5 percent and 30.5 percent. Greater New York registered a gain of 167.7 percent, but it must be pointed out that this growth occurred among its non-white membership. The white membership has, in fact, declined.

	Mem- ber- ship 1948	Mem- ber- ship 1982	Net Gain	% of Gain
Bermuda	260	1980	1720	661.5
Greater New York	3126	8369	5243	167.7
New York	3580	4674	1094	30.5
Northeastern	2901	24798	21897	754.8
Northern				
New England	2451	3887	1436	58.5
Southern				
New England	4822	7569	2747	56.9

It is clear from the above that the church has made very significant strides under black leaders, especially when it is borne in mind that regional confer-

ences have only existed since 1944. Black people are dedicated to the cause and we deserve to be given every opportunity to work for this church in this union.

Earlier we alluded to the inconsistency of the proposal with the ideals propounded in the paper. The proposal calls for the merger of the Greater New York Conference and a portion of the Northeastern Conference into a new conference with a black president, a white treasurer and a Hispanic secretary. It further suggested that Northeastern Conference churches in western New York, on one hand, and Connecticut, Massachusetts and Rhode Island, on the other hand, be absorbed by the New York Conference and the Southern New England Conference, respectively.

We are not in a position to provide the exact figures on this, but our survey shows that there are approximately 2,500 white members in Greater New



*Victory Lake Nursing Home, which is owned and operated by the Northeastern Conference, has a high rating and an average of 97 percent occupancy.*

York churches. In the proposed new conference of 25,535 members, these 2,500 whites will represent 9.7 percent. The proposal asks that the position of treasurer should be reserved for a white worker representing this 9.7 percent. This consideration was not made in the other two areas.

The black members in the expanded New York Conference would number 2,006. (This does not include blacks who may already be members of the New York Conference churches.) Of an expanded membership of 6,701, this represents 29.9 percent, but a black treasurer is not proposed. The expanded Southern New England Conference will be augmented by 3,375 black Northeastern members, representing 30.9 percent of an expanded membership of 10,918, but the proposal does not call for a black treasurer to represent this 30.9 percent. Therefore, the proposal recommends that for 9.7 percent whites in a conference, the position of treasurer should be guaranteed a white worker, but for 29.9 percent and 30.9 percent of blacks in two other conferences, no executive position is guaranteed or recommended. Yet integration can only be realized when each group shares equally in rights, privileges, obligations, duties, responsibilities, offices and power. Integration calls for the removal of all political and social barriers. Unless we are ready for this, it cannot be realized.

It is very evident that even in a "bold and new approach" the old concepts are still very much alive. It seems to infer that nothing will run well under black leadership except they be supervised by whites, and that, when blacks are allowed to join white structures, they must be content to be "foot soldiers" and leave the administration to the "white masters."

### **A Counter-proposal**

In the spirit of the ideals propounded in "Concepts in Social Pluralism," we offer a counter-proposal. This proposal will seek to achieve the highest objectives, but it will do so in stages. It will involve only a limited area of the union and will provide an opportunity to lay the groundwork for *meaningful* integration in the future.

The Northeastern Conference has a membership in the downstate New York counties and New York metropolitan area of 17,432. In the same area, the Greater New York Conference has a membership of 8,103. Since it is quite clear that the great majority of the members of Greater New York are non-white, since it has become impossible for Greater New York to confine itself to its originally agreed constituency, and since the blurring of "territorial lines" are producing certain problems, it is proposed that the Greater New York Conference should be absorbed by the Northeastern Conference.

For some time now, the organization has been looking for a way to reach New York City. Perhaps the uniting of our efforts in this area would be just the thing needed to see it happen. The climate that has prevailed here as a consequence of having two conferences working for essentially the same constituency in the same area is not conducive to harmony and we earnestly long for the day when we will labor hand in hand for the finishing of the work.

This proposal will call for no other changes in the Northeastern Conference. It may not be prudent at this juncture to relinquish the black leadership of our outlying areas just at the time when they begin to show signs of rapid growth. In the interest of maintaining the mo-

mentum for growth in the spirit of the 1,000 Days of Reaping, such a change should not now be affected.

We are suggesting that officers of the expanded Northeastern Conference would be elected according to normal practices and constitutional guidelines. However, realizing that there are many ethnic and language groups within the area, we are recommending that in addition to a French and Hispanic coordinator, a coordinator should be appointed to look after the interest of the white minority and language groups such as German, Russian, Korean, etc.

This is not an unreasonable proposal. In the past, black minorities have joined organizations under white leadership, but it has never occurred the other way. If this can work here in the metropolitan area, then there is a good chance that the dreams for broader cooperation and integration would be realized.

G. R. Earle, Chairman  
Northeastern Conference  
Counter-proposal Committee



*Northeastern Academy, located in upper Manhattan.*

## NEW CHURCH IN YORK, PENNSYLVANIA

Sabbath, January 29, was a memorable day in York, Pennsylvania, where another church was organized as a lighthouse of the present truth.

It all started in the summer of 1981 when Pastor and Mrs. Jesse Sanders of Baltimore, Maryland, came to York to serve not only as colporteurs but also to give Bible studies. They desired to start work in the black community. After months of hardship, souls began to respond to the truth and a request was made for an evangelistic crusade in the area.

In the fall, Pastor John A. Trusty presented a three-week crusade in an old warehouse. As a result of this effort, 24 individuals were baptized. Church services were held in the same building.

In November of 1981, this group of believers was organized into a company. However, with the arrival of winter, they faced much hardship and struggle. Funds were low and the building needed heat. The Sunday churches closed their doors to them and they were left without adequate facilities. In spite of this, with their coats on each Sabbath, the message was presented.

In the summer of 1982 the first tent meeting was held in the city of York. The devil worked hard against them. They suffered two demon possessions, one attempted suicide and two storms. In addition to this, the city, as well as jealous preachers, tried to close the tent down. However, the Lord triumphed. Twenty-five precious souls were converted and went down into the watery grave.

During the crusade, they received help and encouragement from their sister church on Roosevelt Avenue. They helped to strengthen the work and establish the new church.

About the time the crusade ended, a Baptist church had planned to vacate their building and move into one they had recently purchased. The Lord blessed in that the old Baptist church building was purchased.

Finally, a date was set for the organization of this company of believers into a church. On January 29 a big celebration took place. Not only was it a big organizational celebration, but also a big baptismal celebration, but also a big baptism in which five more souls were added to the church, which now has a membership of 53 and is still growing.



*Pastor John Trusty welcomes guests to the opening services of the new York, Pennsylvania, church.*

Thanks be to God for all His blessings. May the church continue to give Him the glory.

John Trusty  
Pastor



*Allegheny East retirees display their plaques. Left to right: H. D. Singleton, Geraldine Handy, James McFarland and President M. C. Van Putten.*

## ALLEGHENY EAST HONORS RETIREES

The Allegheny East Conference honored three workers who have decided to join the ranks of the retired.

Harold D. Singleton, a former General Conference worker, had been pastoring the Alexandria, Virginia, church since his retirement from the G.C. in 1975. Singleton has given 53 years of service to the denomination. He began his ministry as a pastor in the Cumberland Conference in 1929. He also served as a departmental secretary in the Southern Union Conference, president of the South Atlantic and Northeastern conferences and secretary of the regional department of the North American Division of the General Conference before his first retirement in 1975. After his retirement from the General Conference, he was asked to "hold down" the church in Alexandria.

Geraldine Handy, widow of Robert Handy, accompanied her husband to Pine Forge in 1945 to begin what has been a 38-year "love affair" with Pine Forge Academy and the Allegheny and Allegheny East conferences. "Gerri," as

she has affectionately been known through the years, spent her first year working at Pine Forge Institute. Since that first year she has worked in every department of the conference except education. Gerri will retire at Pine Forge, close to where her "love affair" began. Those who are used to calling the Allegheny East Conference and hearing her soft, pleasant voice will miss that pleasure after July 1.

James McFarland, or "Mac," has been a fixture as "Mr. Fixit" since 1967. McFarland served as the maintenance department head for the conference. No one knows where every pipeline, well and sewer bed is located, except McFarland. Although in retirement, his services are still requested from time to time.

At the retirement banquet, M. C. Van Putten, president of the Allegheny East Conference, presented plaques to each retiree, who also received lovely gifts from the conference.

Robert L. Booker, director of education, was the master of ceremonies for the occasion. Other participants on the program included the Senior Trio, the woodwind ensemble from Pine Forge Academy and Jayne Darby, secretary to the conference president.

Robert L. Booker

## CHEATHAM NAMED CENTURION

Charles L. Cheatham, pastor of the Ebenezer SDA Church in Philadelphia, Pennsylvania, was honored as the only pastor in the conference to baptize more than 100 persons during 1982.

Cheatham, who is also director of Inner-City Services for the Allegheny East Conference, held a major evangelistic effort in Philadelphia during the year. He was given a plaque designating him as a "centurion" by Allegheny East President M. C. Van Putten at the winter workers' meeting held in Pottstown, Pennsylvania.

In giving remarks, Cheatham gave "a lot" of credit to Charles D. Jenkins, the conference Bible instructor for the Ebenezer church.

Cheatham also co-hosted the TV program, "Daybreak," which was aired in the Philadelphia area during 1982. The program is now being broadcast in portions of the west coast.



Pastor George Nealey thanks the church family for the plaque he received as Carol Bohannon looks on.

## NEWS NOTES

Pastor George Nealey was honored with a plaque expressing the appreciation of the church for his dedicated and tireless service as first elder during the long period Parkhill was without a pastor. The presentation was made by Carol Bohannon just before an eleven o'clock service.

The pastor and members of the Emmanuel SDA Church in St. Joseph, Missouri, were delighted to have two highly distinguished guests presiding over their baptismal service on March 5. Pastor S. Haywood Cox, president of the Central States Conference, and Pastor R. L. Woodfork, General Conference field secretary. They refreshed the members greatly. Woodfork delivered the morning sermon.

## A SPECIAL DAY AT PHILADELPHIA CHURCH

Sabbath, February 12, was an eventful day for the Philadelphia church in Des Moines, Iowa. It began with special baby blessing ceremonies, in which nine infants were blessed by Pastor Edwin Hyatt, assisted by local elders Hughes Boston and Terrille Terrille, along with Charles Black, deacon.

At 3:30 p.m. there was a temperance rally with five contestants entering. Rod Jackson won the jingle contest, Andrea Willis the poster competition and Kelly Carter the cartoon contest.

At 6:30 p.m. Philadelphia had an In-gathering banquet. The evening's program was chaired by Carrie Oliver. The program was under the patronage of the personal ministries department, with Gilbert Randle as director and Geneva Ryles, secretary, who distributed the awards.

Special mention went to Olga Hill,

who was given a certificate for being a Jasper Wayne Ingatherer over the past 21 years.

Sharon Tate  
Communication Secretary

## CHILDREN'S DEDICATION AT BETHEL CHURCH

The Bible points out that children are special gifts from heaven and should be received with much thanksgiving. Pastor Leroy Hampton, treasurer of Central States Conference, and his wife, Genoice Hampton, dedicated their son, Justin Eric, to the Lord.

This special service was held at the Bethel SDA Church in Kansas City, Kansas, and was conducted by Pastor S. Haywood Cox, president of Central States Conference, and J. E. White, pastor of the Bethel church. Pastor and Mrs. Hilliard Pettaway stood as proud grandparents.

The Hamptons have two other children, Jayneen and Darryl, who were part of the dedication. Also on this special day, Pastor Cox baptized his twin sons, Shawn and Shane.

Marie Mitchell  
Communication Secretary



Valerie Johnson of the Parkhill SDA Church.

## HIGHER HEIGHTS

Valerie E. Johnson is the daughter of James and Yvonne Johnson. A graduate of Gateway High School in Aurora, Colorado, Valerie is a Christian young lady and an excellent violinist.

Valerie has held "first chair" in several orchestras and performed in numerous concerts, weddings and talent programs. She is also a leader in the alto section of her school choir.

The recipient of many awards, including several first place trophies, Johnson was chosen to participate in the "Miss Teenage America Pageant." Her talent has taken her to the Colorado All State Orchestra and the All State Choir.

In all her endeavors, Valerie Johnson has upheld the principles of Christianity, declining to participate in any activities that took place on Friday night, no matter how prestigious the function.

Congratulations, Valerie! May your example serve as an inspiration to other youth.

Ivory Chalmers  
Communication Secretary



Dorothy Woodson of Topeka, Kansas.

## MARY THOMPSON HONORED FOR DEDICATED SERVICE

"I think it is time for me to sit back, relax a bit and train others, so that they may carry on in this capacity," said Mary Belle Thompson, who, after 40 years of dedicated service to the Lord, was presented with a certificate of award earlier this year by Pastor E. A. Pembleton for her outstanding achievements in deaconess duties.

Thompson was baptized by Pastor Harvey Kibble, Sr., in Chicago, Illinois, where she first became active in deaconess work. Since that time, she and her late husband, William, moved to Topeka and joined the College Avenue church, where she resumed her duties.

She has been a member for 89 years and a staunch Jasper Wayne Ingatherer for many years. Not being able to walk from door to door any more for her solicitations has not hampered her desire to collect more than any other member, for she makes her contacts by phone.

Regardless of her age, she is still active in the church and her many years of faithful service as a division leader, Sabbath school superintendent, teacher and all other areas in which she has assisted are greatly appreciated.

May the Lord continue to bless her in many ways.

Dorothy W. Woodson  
Communication Secretary

**YPSILANTI CELEBRATES BLACK HISTORY**

The Ypsilanti church recently presented its Black History Week program, entitled "Walk Together, Children; Don't Ya Get Weary." Each night during this week a special guest gave a scenario of blacks in some aspect of culture—art, law, music, medicine and sports.

The speakers, all from the community, were Jon Lockard, artist and professor at the University of Michigan, Frederick McDonald, attorney-at-law in Ann Arbor, Morris Lawrence, professor of music and director of the Afromusicology Society of Washtenaw County, and Ernest (Sandy) Sanders from the University of Michigan's Recreation and Sports Department.

Special music for the week was provided by guest choirs, as well as the Ypsilanti church choir. The Agape Choir from Andrews University provided music for the divine worship service and was also presented in concert in the afternoon. This group is directed by Dale Penn and is sponsored by the university.



*The Agape Choir, under the direction of Dale Penn and sponsored by Andrews University, presented a concert at the Ypsilanti church in celebration of Black History Week.*

Sabbath services began Friday evening with J. Paul Monk, the editor of *Message* magazine, speaking about blacks and religion. The divine worship hour speaker was Dr. Mervyn Warren, the academic dean of Oakwood College. His sermon was entitled, "Suppose God is Black."

The week culminated with Ypsilanti's first annual Black History Week banquet, which was held at Peterson-Warren Academy. Wintley Phipps and Beatrice Morgan were the featured musicians for the banquet. J. Paul Monk was the keynote speaker for the evening. The program was emceed by J. David Parker, pastor of the Burns Avenue church in Detroit.

Programming for the week was coordinated by a special committee under the chairmanship of David Williams. The

pastor of the church, Lester A. Parkinson, worked closely with the steering committee.

Paula Barnes  
Communication Secretary



*Dr. Mervyn A. Warren, academic dean of Oakwood College, was the guest speaker at the Ypsilanti church for the divine worship service.*

**COMMUNITY GUEST DAY IN SOUTH BEND**

Jerry Lee, pastor of the Capitol City church in Indianapolis, Indiana, was guest speaker for Community Guest Day, held March 5 at the Berean church in South Bend, Indiana. The guest soloist, Jackie Mosley, was also from the Capitol City church.

Plaques of appreciation were given to Helen Pope and Rod Johnson for their contributions to the community. Pope has been an advocate of the people in various ways for many years. Johnson is the host of "Minority Forum," a local television program aimed at increasing the understanding of specific minority problems and concerns.

The Sabbath school purchased 100 copies of *The Great Controversy* to give to visiting friends. The number of visitors far surpassed the expectations of members and the 100 books were not enough for all the visitors.

After divine worship services, everyone was invited to enjoy a fellowship dinner at the church.

Candida Henry  
Communication Secretary

**REVELATION SEMINAR HELD IN MARION**

A spectacular Revelation Bible Study Seminar is being held in Marion, Indiana. These studies take place three nights a

week (Sunday, Tuesday and Thursday) in the Marion Urban League building.

Anthony T. Lewis, pastor of the Ephesus church in Marion, teaches from the Word of God at the seminar as he unlocks 2,000-year-old mysteries from the prophecies of Revelation. Later in the seminar, there promises to be even more forecasts into the future.

The Revelation Bible Study Seminar is not a series of lectures, but rather an interesting lesson study where each student is invited to participate. All study materials necessary for the seminar are provided in advance. A special seminar Bible, with paging corresponding to study materials, is especially helpful to students who have had little experience in finding Bible texts.

The seminar is a Community Service project being done in cooperation with the It Is Written television broadcast.

James Buford  
Communication Secretary

**YOUTH CHURCH ORGANIZED**

Tommy Hayden, a young member of the Calvin Center church, has often dreamed of the youth being trained to serve as future leaders for Christ. He was also concerned about youth developing closer spiritual ties with the church. With these thoughts in mind, he presented his dreams and plans to the pastor, Emmanuel Foxworth, and the church.

As a result, a youth church has been organized with a complete roster of church officers. With the support and leadership of Pastor Roger Lindo and his talented wife, Nancy, the inaugural services were held on February 12. Pastor and Mrs. Lindo, along with youth church officers, will soon be assisted by seminarians from Andrews.

The fledgling church is delighted with its new responsibilities and experiences. They officiate in church services twice per month, one Sabbath in the lower auditorium and another in the sanctuary, along with the parent church.

Tommy Hayden and the youth church look forward to a bright future in their spiritual growth.



The grace of our Lord Jesus Christ be with you.

*1 Thessalonians 5:28*



Pastor Robert Smith, publishing director for the South Atlantic and Southeastern conferences, delivers the message for the first youth prayer meeting at the Berean church.

## YOUTH LEADERSHIP IN WORSHIP

A new innovation was accepted by workers of the South Atlantic Conference that will hopefully shore up sagging attendance at midweek prayer meetings. The young people are to plan and execute one meeting per month.

The program was premiered at the Berean SDA Church in Atlanta, Georgia, where the idea was conceived and presented to the conference administration by Jonathan Slocumb. He also led out in this first program.

At 7:30 p.m. Slocumb, with pianist Douglas Leacock, struck up a short and rousing song service with those present. However, within the next few minutes, the large chapel was packed to capacity. In his remarks, Slocumb forecasted the prayer meeting to be in the main sanctuary, where it belongs. He opened the floor to four testimonies given by young people embracing faith and witnessing.

He then opened the meeting for members to give their favorite Bible passage and tell why it means so much to them. He found it difficult to conclude, because people were popping up everywhere in the auditorium. He also worked into the program a season of prayer with prayer partners, and also a one-to-one testimony session. After a vocal solo entitled "Rise Again" by Byron Rowe, the message for the evening was delivered by Pastor Robert Smith, publishing director for the South Atlantic and Southeastern conferences.

Comments from members after the meeting were all positive and favorable. R. Franklin, church pastor, seemed very elated. Slocumb said that, according to plans, it is envisaged that the format will vary from one meeting to the next.

## SHEPHERD DRIVE CHURCH HONORS GREAT CITIZEN

The Sabbath school department of the Shepherd Drive Seventh-day Adventist Church in Columbus, Georgia, honored a great citizen, Ardahlia Mack, during Community Relations Day on March 19. Like Franklin D. Roosevelt, this mother of two daughters, a husband, Cornelius, and five great-grandchildren has proved that even the confinement of a wheelchair for whatever reason is no barrier to one's usefulness to God and the community.

Having lost her mother to the "grim reaper," she left Atlanta, her birthplace, to live with her aunt in Athens, Georgia. There she joined the African Methodist Episcopal church in 1921, and has remained an active member of that body ever since. Her education and work experience qualifies her as a nurse, teacher, businesswoman and even assistant coach for a male basketball team.

In 1939 she became involved in civic work and, like the thought from a great poet to "Drink deep or taste not of that perennial spring, for a shallow draft doth intoxicate the brain, but drinking deeply will sober it again," she has continued to be involved until today it would take a large book to tell all her exploits.

She and her family moved to Washington, D.C., where she had hoped to be able to vote, but for a different reason there were no voting rights. Here, however, she was able to light a candle instead of cursing the darkness by getting involved with the movement to extend the vote to Washingtonians, and also helped to elect its first representative to Congress, Walter Fauntroy.

On both national and local levels, she has served in many civic-political, social and religious organizations, including the N.A.A.C.P. and Urban League, as president, chairperson and member. She organized the layman's organization of the Second Episcopal District of the A.M.E. church. She was also a member of the Civil Air Patrol, at which time she logged many flying hours from Warner Robins Air Force Base in Georgia. During that time, she fell from a broken chair on her job at the Office of Price Control (OPC) and broke her back. She has been confined to a wheelchair since and could not finish for her wings.

On returning to Georgia in 1973, she organized the Lindsay Creek Civic As-



Standing behind Ardahlia Mack are, left to right: Pastor George Powell, director of communication for the Southern Union Conference; her husband, Cornelius Mack; Emma Henderson, Sabbath school superintendent; and D. M. Jones, pastor of the church.

sociation in Columbus, Georgia, and remained its president for ten years. During this time the Lindsay Creek Recreation Center was built, which helped turn around vandalism and other vicious activities of idle youths in the area so citizens were able to live in peace. She was appointed to the mayor's advisory committee for community development and was elected president of the chartered committee for Georgia to build a chapel at the Jack Rutledge Correctional Institution. She also was instrumental in getting the reversal of a court order to build a mental and drug rehabilitation hospital in their area. She said that this particular effort took real "hard work," prayer and the cooperation of all citizens.

Prior to this honor from Seventh-day Adventists, a large number of organizations have already demonstrated their recognition of her worth. Among these are: The National Sojourner Truth Meritorious Award, the Black Excellence Award from the National Association of Business and Professional Women's Club of Columbus and Phenix City, Georgia, and the P.U.S.H. Excellence and Humanitarian Award.

The Community Relations Day speaker was Pastor George Powell.

### BOOKS FOR BENEVOLENCE

By Pastor Eric S. Dillett

*Prayer, God and the Devil* deals with the manner in which the devil rivals God in answering prayers and *Why Were We Born?* deals with birth, whether legitimate or illegitimate. Both books are \$10.

Pastor Eric S. Dillett  
1763 Wellesley Drive  
Inkster, MI 48141  
Phone (313) 728-7429



*Pastor Lorenzo Shepherd baptizing one of six candidates in Gadsden, Alabama.*

## ELEVEN BAPTIZED IN GADSDEN

Eleven souls were baptized on Sabbath, March 5, by Pastor Lorenzo Shepherd of the Anniston-Gadsden district. Six of these candidates were members of one family. Pastor Shepherd and Elder Jenkins of the Gadsden church were instrumental in bringing this entire family into the truth after a series of doctrinal studies.

The baptism was conducted at the church in Gadsden. At the end of the ceremony, three young men expressed their desire to follow their Lord in baptism in the very near future. Members of both Anniston and Gadsden congregations attended the ceremony and participated in the fellowship dinner which followed.

The day's activities were climaxed by an A.Y.S. program entitled "Bible Family Feud." This baptism was the first in a series planned for 1983. Truly, the Lord is blessing His work under the leadership of Pastor Shepherd.

## BELL TRAVELS TO NASSAU

In March J. R. Bell, pastor of the Tuskegee, Montgomery, district, accepted the gift of a trip to Nassau in the Bahamas as a compliment from one of his members, Sidney Forbes, a native of Nassau. Forbes is now attending the First Tuskegee church while on a study leave.

While in Nassau, Bell and Forbes visited the Adventist churches and were guided by the conference president, Pastor H. A. Roache. Bell ended his tour by preaching at the Centerville church. During the appeal, made by Pastor Roache, 22 persons came forward.

## MEMORIAL SCHOLARSHIP FUND

The family of Barbara Ann Loving, a grand-daughter of the late Pastor W. H.

Winston, established a memorial scholarship fund for elementary grades of the First church in Huntsville, Alabama. Because of Barbara's love for her church and children, the family thought this would be a very appropriate and lasting way to assist Christian education.

The family members intend to keep this fund active by contributing to it periodically. The fund is open to all who would like to participate in helping boys and girls to obtain a Christian education.

Barbara's passwords were "I love you." Barbara's sister, Jean Wilson, was instrumental in assisting other family members set up this scholarship fund. Wilson is a member of the Holy Angel Catholic Church in Chicago, Illinois.

Lola J. Stewart  
Communication Secretary

## BETHANY SEMINAR FOCUSES ON PERSONAL MINISTRIES

Pastor M. E. Joiner of the personal ministries department of South Central Conference, led the Bethany Seventh-day Adventist Church in Montgomery, Alabama, into a week of pentecostal joy on February 5-12.

During this personal ministries seminar, many members experienced a new awakening of joy and power for witnessing. Others discovered their spiritual gifts and recognized how these can be used in leading others to Christ.

Each session was filled with a lively array of singing, testimonies, prayers and a spirit-filled lecture and illustrations by Joiner.

At the close of the sessions, members grouped themselves into 50 teams and accepted the challenge of "ringing doorbells for my Lord." As a result of a religious survey in the community, approximately 100 persons are enrolled in weekly studies.

## NEWS NOTES

Sioux Hudson reports an attendance of 2,000 at the Kentucky Youth Federation held in Lexington on March 5. Hudson thinks the numbers were large because the winners in the Bible Bowl contest, the basketball contest, and the temperance oratorical contest were to represent Kentucky Federation at the youth congress on March 26.

The youth of the First SDA Church in Bessemer, Alabama, put on a free car

wash on Sunday, March 13, with sponsors pledged to give five cents per car wash up to 100 cars or \$5.00.

The day was sunny and warm. The young people had finished nearly 100 cars by noon. They were raising \$700 for delegates to attend the youth federation in Birmingham, Alabama, only eleven miles away. The young people, church members and pastor are all highly honored for their loyalty, devotion and this and all other church-sponsored programs. The pastor is J. L. Hemingway. The youth leader is Diane Hall.

Roland Hiss reported that a four-week revival was held in Jackson, Mississippi, by a former Jackson minister of another faith. However, this time the minister, who recently accepted the Adventist faith, preached Adventist doctrines with much power and clarity. Approximately 85 persons were baptized. An article giving details and pictures will soon be featured.

Pastor Rugless of the Decatur, Alabama, district reported on March 29 that he was planning a ground-breaking program for the Trianna, Alabama, church. The recently organized church is without a home at present, but the pastor plans that, before the summer is over, the new church will be in a newly constructed building with proper furniture, instruments and equipment.

Nigel Cuffey of Natchez, Mississippi, is presently conducting a radio program that is perhaps the most popular religious program in the city. He started the program two years ago, paying for it with his own money. The program now supports itself and is still growing. More about this program will be told in the not-too-distant future.

Pastor Antoine Maycock reports that the Jordan Street church in Pensacola, Florida, concluded a week of prayer March 12 with speaker Michael Ross of Montgomery, Alabama. The theme was "Qualifications for Heavenly Citizenship." With a youth spotlight, a community choir and special music from church members, this week was one long to be remembered. One person who had been receiving Bible studies joined the church, which rededicated itself as a whole to live, give and work more for the coming heavenly citizenship.



Oscar Lane, a former Pentecostal minister, conducting an evangelistic series at the Ephesus SDA Church in West Palm, Florida.

### NEWLY BAPTIZED MINISTER CONDUCTS CRUSADE

Oscar Lane, a former Pentecostal minister, and Rod Perry, a show business personality now converted to Adventism, conducted a six-week evangelistic series in West Palm Beach, Florida.

Lane's dynamic style and provocative messages drew large crowds nightly. The Ephesus SDA Church is now 54 souls richer.

A cross-section of people and pastors were regular attendants. One of the high points was Lane and Perry's testimony of conversion to Adventism.

The pattern of conducting evangelism at the beginning of the year has been a unique feature for the Ephesus church and results have been phenomenal. Pastor Trevor Fraser and members rejoice in the accomplishments of God through His Spirit and people. The church's goal for 1983 is more than 100 souls.



Ephesus members in Belle Glade donated clothing and food, and administered blood pressure screenings.

### EPHESUS AIDS MIGRANTS

Recently the Ephesus Seventh-day Adventist Church in West Palm Beach, Florida, initiated a project to help one of

the depressed areas within their affluent county.

Ephesus is concerned with the fact that very little help is given to the migrant population in Belle Glade, Florida. The area of the Glades in Palm Beach County is considered by some to be the richest winter agricultural area of the south and the winter garden of the eastern United States. Such crops as tomatoes, eggplants and other vegetables are grown during the winter in this region.

This migrant area is a real picture of depression. The individuals who live and work there show poverty in their housing and living conditions.

Clothing donated by a children's clothier in West Palm Beach, plus Community Service Department supplies, milk and cheese from the federal government were given to alleviate the people's difficult conditions. More than 2,000 pieces of clothing were given away.

The Gold Upper Coast Community Service van helped accomplish this activity. Approximately 110 blood pressure screenings were done.

The crowd, which was very large and needy, made church members feel they were answering a very present and conscious need, but even more so the church's mission to feed and clothe those in distress.

These physical and spiritual needs will again be addressed as Pastor T. Fraser and members repeat this activity.



Pastor Trevor H. Baker, youth director for the Northeastern Conference, was the week of prayer speaker at the Northside SDA Church in Miami, Florida.

### NORTHSIDE SERIES SUPPORTS YOUTH

As the strains of the theme song "I Pray That They All May be One" died, the youths and adults of the Northside SDA Church in Miami, Florida, said goodbye to another spring week of devotion.

Pastor Trevor H. C. Baker, youth director of the Northeastern Conference, was the guest speaker. His messages were Bible-backed, informative, spiritual and supportive in dealing with conflicts of the youth.

The week's challenge not only attempted but also achieved commitments for Christ.



George Lewis recently joined the treasury department of the Southeastern Conference as an accountant. George graduated in 1982 from Oakwood College with a B.S. in accounting and business administration. He had a brief tenure in the accounting office at Oakwood and summer experiences in other establishments. A native of Chicago, Illinois, he now resides in Orlando, Florida.

### VALENTINE CELEBRATION

The Seventh-day Adventist Church of the Oranges in Oranges, New Jersey, crowned its fourth king and queen at the annual Valentine celebration held recently at the church's fellowship hall.

The youth director of the church, Lionel Pascal, served as the master of ceremonies for the event.

The panel of judges had a difficult time deciding on the king and queen for 1983 because of the performances of the contestants.

Criteria used to judge the contestants were appearance, general awareness, talent, personality and character. Tension was eased when the judges announced that Rohan Fyffe and Adrienne Jones were chosen as the king and queen for 1983. The crowd cheered joyfully in agreement and the former king and queen, Collin McGhie and Francines Jones, gave up their crowns to their successors.

The program was well attended by young people of the community and church. Refreshments were served during the intermission and at the end of the program.



*J. A. Morris, pastor of the City Temple church in Dallas, was the speaker for the Texana federation held in Shreveport on Sabbath, March 12.*

### TEXANA FEDERATION MEETS IN SHREVEPORT

The Texana Youth Federation held its meeting in Shreveport, Louisiana, on March 12. The federation theme was "It Won't Be Long."

Sabbath school was highlighted with the lesson discussion by Rodney Dragon of Tyler, Texas, and Shirley Murf of Shreveport. Graduates of 1983 were honored with tokens and special prayer by W. C. Jones, conference president. Music for divine worship was rendered by the youth choir of the Cedar Grove church and church choir of Philadelphia.

J. A. Morris, pastor of the Dallas City Temple, spoke on the "Power in the Bones." Many visited local nursing homes to witness during the afternoon. Also, a music workshop was conducted by Jan Youngblood of Hammond, Louisiana. A mini-concert was enjoyed, featuring workshop participants singing compositions written and directed by Jan Youngblood. L. R. Phillips, a pastor in Texarkana, presented the vesper thought.

A victory by the basketball team of the eastern side of the federation over western competitors ended the activities of the day. Food and nonperishable goods brought by those attending were to be distributed by local churches to needy persons. The federation officers were grateful to the participants and helpers who contributed to the successful weekend. Every federation member left Shreveport knowing "It Won't Be Long and We'll Be Going Home."

Kathleen Wiley  
Reporter



*A partial view of the new sanctuary in Austin, Texas. A lovely grand opening took place on Sabbath, April 19.*

### AUSTIN CHURCH PURCHASES NEW SANCTUARY

In February of 1945, L. J. Egleston visited Austin to look for a place to live. By April she had moved to the city. She started going from house to house talking and visiting with children in the neighborhood. Finally she had contacted enough children to conduct a Bible school every Saturday morning. In January of 1946 they held their first baptismal service.

Leon Cox was the first minister to be stationed in Austin in 1946. He conducted a tent meeting and in April of 1948 the mission was organized into a church. Elgeston did volunteer work teaching the church school until the conference sent Pastor Carey McNorton to teach instead.

Another group of ministers came on the scene of action: W. J. Cleveland, C. M. Bailey and G. J. Chissell, who built the edifice on East 14th Street. Holness, Downs and Jemison followed. Pastor Jemison started the ball rolling, for he sought to purchase property for a new location, but he was moved to Little Rock, Arkansas. Crider was transferred to Alpha and, with the help of the conference administration, the Lord blessed with a lovely edifice.

Among the 500 persons present for the church dedication were attorney Terry Davis, realtor Ada Anderson, who brought greetings from the city, conference representatives W. C. Jones, M. M. Young and Helen Turner, visitors from the city and churches from out of

town. The divine worship hour consisted of W. C. Jones as speaker, an ordination service for local elders and deacons, and the awarding of a plaque to Howard Lott for more than twenty years of faithful service as treasurer.

The members planned well and served a very delicious lunch. The San Antonio Pathfinder Club presented the afternoon program.

Some features of the church are: seating capacity to accommodate 500; education wing with space for day care and church school; large fellowship hall; elevated baptistry; office space and ample meeting rooms; spacious vestibule; central cooling and heating; carpeting; ample parking lot; and 2½ acres and a building valued at over \$225,000.

Every believer rejoices with Pastor Crider and the dedicated membership of the Alpha church in Austin, Texas, for an outstanding accomplishment to God's glory.



*The Mountain States held their spring federation in Hobbs, New Mexico, on Sabbath, March 26. Pastor Cunningham and the believers were happy to include a baptism of six precious souls at this federation for the 1,000 Days of Reaping.*

# The Editor's Desk

## CONCEPTS IN SOCIAL PLURALISM

By Earl W. Amundson and Pedro Geli

"We offer a proposal that the Northeastern and Greater New York conferences merge to form one conference for the New York City area. . . . The Northeastern churches located in upstate New York would become part of the New York Conference. . . . The Northeastern churches located in Connecticut, Rhode Island and Massachusetts would become part of the Southern New England Conference. That arrangement would result in five conferences in the Atlantic Union instead of the present six."

## EDITORIAL COMMENTS

"Pluralism encompasses a mixture of oneness and manyness;" uniformity and uniqueness, similarity and diversity. In social pluralism, a minority loses its particular cultural heritage, emotional expression, linguistic commonality, religious fervor, individualism, economic and job opportunities, and administrative potential—through the impact and influence of the majority.

Hence, *assimilation* becomes a *reality* with the majority culture dominating. See "Concepts in Social Pluralism," page 2.

## SUNSET CALENDAR

	June 24	July 1	8	15
Boston, Mass.	8:25	8:25	8:23	8:19
New York City	8:34	8:34	8:32	8:29
Buffalo, N.Y.	8:58	8:58	8:56	8:52
Atlanta, Ga.	8:52	8:52	8:51	8:49
Miami, Fla.	8:15	8:15	8:16	8:15
Charlotte, N.C.	8:42	8:42	8:41	8:39
Birmingham, Ala.	8:01	8:01	8:00	7:58
Jackson, Miss.	7:11	7:12	7:11	7:09
Memphis, Tenn.	8:18	8:19	8:17	8:15
Louisville, Ky.	8:10	8:10	8:09	8:06
Detroit, Mich.	8:14	8:14	8:12	8:08
Chicago, Ill.	8:29	8:29	8:27	8:24
South Bend, Indiana	8:24	8:24	8:22	8:18
Minneapolis, Minn.	9:04	9:04	9:01	8:57
St. Louis, Mo.	8:29	8:29	8:28	8:25
Kansas City, Mo.	8:48	8:48	8:46	8:46
Denver, Co.	8:32	8:32	8:30	8:27
Little Rock, Ark.	8:26	8:26	8:25	8:23
Dallas, Texas	8:39	8:40	8:39	8:37
New Orleans, La.	8:05	8:05	8:05	8:03
Albuquerque, N.M.	8:24	8:24	8:23	8:21
Oklahoma City, Okla.	8:49	8:49	8:48	8:46

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

## THE NORTH AMERICAN REGIONAL VOICE

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### NORTH AMERICAN REGIONAL VOICE

115-50 Merrick Boulevard  
St. Albans, New York 11434  
Telephone 212-291-8006

### LOCAL CONFERENCE DIRECTORY

ALLEGHENY EAST, M. C. Van Putten, President, Paul Cantrell, Secretary, B. W. Mann, Treasurer. Address: P.O. Box 266, Pine Forge, PA 19548. Telephone (215) 326-4610.

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