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PRESENT DAY CHURCH LEADERS—BLACK S.D.A. HISTORY



COVER STORY

BLANK PAGES IN SDA HISTORY

Dr. Charles D. Joseph once said, "When our Lord was born in the cattle's stable some two thousand years ago, it was tax-paying and census-taking time. The census bureau never thought to go near the animals' dwellings, thus Jesus' birth was never counted by mankind in those days." Here was the best thing that ever happened to mankind and "we didn't know who You were."

Black citizens in America have made many footprints in the "sands of time." Likewise in the ranks of the SDA church, they have been a blessing and have made memorable contributions and oftentimes the story goes untold.

I asked some young adults who Dorie Miller was, and to my surprise they had never heard of his bravery at Pearl Harbor on December 7, 1941. This black sailor died in defense of his country.

Some names of Seventh-day Adventists that we would do well to become acquainted with are Etta Littlejohn, the Dotsons, J. L. Moran, F. L. Peterson, Pastor Holloway, Arentha Barton, G. E. Peters, J. G. Dasent, O. A. Troy, Sr., Thomas Allison, A. Samuel Rashford, Emma Minnis, Luther Milligan, Rose Fountain, H. W. Kibble, J. K. Humphrey, M. G. Nunez, Dr. Rodriguez, Eleanor Storey, J. H. Wagner, Sr., Louis Bland, Charles Lee, R. F. Warnick, C. S. Myles, A. T. Maycock, W. S. Lee, H. R. Murphy, H. D. Singleton, A. Gaines Thompson and J. H. Laurence.

A history of black Seventh-day Adventists cannot be told briefly, nor momentarily, but let us mention a few momentous events in capsule.

Days of slavery (1843-1863): The first twenty years of the preachings of William Foy and William Miller concerning the second advent of Christ to the earth, some few colored people in the north became members—Sojourner Truth, the abolitionist, Frederick Douglas and later his daughter, Mrs. Spragg. William Foy has been pictured as one refusing a call to preach for the Lord and this is in error. He labored in the ranks of Adventism until his dying day.

Civil and post-Civil War days (1863-1883): The second twenty years of Adventism enjoyed the blessings of heaven. Battle Creek College and Hos-



One highlight of black SDA history was the 1965 tri-conference worker's meeting held in Ardmore, Oklahoma. The conferences involved were South Central, Southwest Region and Central States.

pital (an Adventist citadel) was in its glory and its fame extended far and wide. Some 60 or more blacks attended the school for professional training to serve their people, among them Anna Knight, missionary to India, Dr. Lottie Blake, founder of the Rock Creek Sanitarium, and Judge J. Price Pearson, a freed slave in Alabama who not only gave health treatments to white people but to blacks as well in the Birmingham community. He served as a county judge during the reconstruction.

During this time a church was organized at Edgefield Junction, where the Allison family of Clarksville, Tennessee, held membership. The mother of Edna Lett Williamson was taken from Lebanon, Tennessee, to become the first black student at Battle Creek Academy. All was not rosy for her in those days.

The crisis years (1883-1903): The third twenty years found the work on the upward swing among our people in America. Missionaries had been sent to various parts of the globe to tell the story but very little thought was given for this downtrodden race to join the church. At this time the KKK was on the rise. Time was not good for missionary endeavors among our people, so no missionaries were sent until Ellen G. White had a vision concerning this vast group in the homeland who had never been invited to become a part of this judgment-bound people.

Alonzo Parker preached the message to his people in Mississippi. Later, Edson White chose the South as a place to labor for blacks and poor whites. Oakwood Training School was established and students were trained to carry the

message to their people, especially in the Southland where most of them lived. Membership totaled 50 with the annual tithe at \$50

World War I (1903-1923): The black soldier fought valiantly in defense of this country. The fourth twenty years also saw the dawn of a new day for the church. The growth in membership necessitated a demand for organizational leadership among these people. A colored department was organized at the General Conference. Consequently, churches and schools began springing up in many parts of the country. There were some 40 schools in Mississippi alone. J. H. Laurence, Sydney Scott, George Peters, E. Nunez and G. Dasent went everywhere preaching the gospel. The membership grew to 9,000 with a tithe income of over \$100,000. Pastor Holloway established the Malamulo Mission Station. Dr. Hastings Banda, who later became president of Malawi, attended Meharry Medical School and made his abode with Seventh-day Adventists in Nashville. W. H. Green, an attorney, became the first man of color to be appointed as a departmental leader at the General Conference.

The Depression Years (1923-1943): The next twenty-year period held years of frustration for leaders of the church. Membership growth in black churches brought challenges and cries for this people to be granted leadership from their own ranks to help solve some of the problems that grew out of changing times. Equal opportunity concepts came to the fore. The church had all facilities segregated—schools, churches, hospitals, publishing houses and conference



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

offices. Ellen White had told the brethren, "You have no right to exclude the colored people from your houses of worship." They did not heed her words.

Riverside Hospital was established by Naomi Druillard, a wealthy white lady of the church. J. L. Moran was the first of our people to become president of Oakwood College. J. K. Humphrey and others were dismissed from denominational ranks because they strongly urged and moved forward in the establishment of orphan homes, old folk homes, schools and hospitals to serve the needs of our people inside and outside of the church. Cries came for church organization to meet the growing needs. This was crushed forcefully and promptly. But "Israel still continued to multiply." The needs never went away. The membership had grown to 16,000 with tithe of over \$400,000.

Church fathers (1943-1963): Regional conferences came into being, not by the request of our people but by the behest of church fathers. After some embarrassing incidents, the brethren were given a chance by J. L. McElhany to either integrate or segregate. The brethren chose the latter, so regional conferences came into being.

We should pause to salute those who served as conference leaders in those days—J. G. Dasent, L. H. Bland, J. H. Wagner, Sr., founder of Pine Forge Institute, H. D. Singleton, H. R. Murphy, W. W. Fordham and T. M. Rowe. These made brick without straw. Evangelism was the watchword. New jobs were provided for black students. The pennies stretched, much was accomplished and the membership grew.

A. T. Maycock offered the name

"regional" because of the location around the Great Lakes. All others became regional. Mixed emotions existed among the blacks when regional conferences were born. Most of the leaders, who had come to realize that self-improvement was their only hope, welcomed the move. A few who could not accept the concept moved west or left the country.

Blacks returning from World War II brought a wind of change to the community. The church has kept abreast with the community through the years, socially, politically and economically. Real Christian actions have never led the way, it seems, without some outside force. During this change, the poll tax was outlawed by the Supreme Court, as well as school segregation. However, a position of "separate but equal" was maintained outside and within the church. But a crisis was just ahead. . . .

Evangelism continued to be the thrust in regional conferences. J. G. Thomas, F. S. Keitts, B. W. Abney, Sr., J. H. Laurence, C. S. Myles and D. B. Reid were the stalwarts every young minister sought to work with and emulate.

Some of those God brought on the horizon as top evangelists were E. E. Cleveland, E. C. Ward, L. G. Newton, C. R. Graham and J. E. Cox, Jr. Cleveland and Ward, friendly rivals in evangelism, led the way in soul-winning and people were baptized by the hundreds each year. The work, in spite of reprisals, was being blessed of God.

Dr. Martin L. King came to the fore to prick the conscience of the nation and the world in its dealings with Christian race relations. The world was never to be the same again. Likewise, Dr. Frank

W. Hale stirred the minds of our church leaders with demonstrations which embarrassed some of the older ones, but brought excitement and courage to the young. The church was never to be the same again. Then Pastor F. L. Peterson became the first black vice president of the world conference.

(1963-1983): The nation elected a Roman Catholic to be president of the United States—J. F. Kennedy, whose inaugural speech resounded loudly in the ears of many. "Let the word go forth that the torch has been passed to a new generation." This permeated the blacks of the church as youthful C. E. Bradford, C. E. Dudley and G. R. Earl became conference presidents and F. W. Hale became president of Oakwood College. Times were exciting. "Desegregation" and "total integration" were the themes and dreams of the day.

Within the ranks of the church a young, dynamic and aggressive white leader arose with different ideas: L. J. Leiske. His Christian beliefs were quickly silenced.

The young black leader's frustration heightened as he realized that total integration and acceptance would never become a reality. He was told by leading educators to "get your own." He then sought avenues for his talents to be used to the fullest for a finished work. Regional unions was the avenue to travel.

The words of Pastor M. G. Nunez seemed to echo from the past—"What is wrong with it? You have a black church, why not a black conference?" And now the natural step would be a regional union. The work had grown tremendously. More than 22 percent of membership in the United States was black and over 70 percent of world membership outside America was non-white.

The regional union concept was soon to be voted down. The mood of black leaders everywhere was for these unions, as hundreds crowded the galleries at the Takoma Park church in Washington, D.C., to witness the predominantly white policy-making, policy-voting assembly act against the wishes of this people.

Some appeasements were offered as a few blacks became appointed to posts in unions. This was not the answer. At this assemblage, three vice president posts for the North American Division became vacant. The church, nation and

world watched to see which direction leadership would take to fill this vacancy. After much debate, a black was elected to serve as leader of the richest, strongest, home-based division of the world field. Yes, our hearts were made glad, but this still was not the answer.

(1983): Today black membership in the United States numbers almost 145,000 or 25 percent. The latest tithe figures received from the regional churches show over \$40 million.

Before we end this present twenty-year span, may our joys be filled by seeing Jesus, our Lord, return for His church. I like the way my mother, along with others of yesteryear, sang it—

“When the saints go marchin’ in,
Lord, I’m going to be in that number,
When the saints go marchin’ in”

—C. E. Dudley

PUBLISHER'S PAGE

WHY SHOULD IT BE THOUGHT A THING UNCHRISTIAN?

By Maitland G. Nunez

In the departments of a nation forming its economic, political, educational, inventive and religious background, when that which is called “new” is launched—something which differs from the old method—men everywhere rise up against it.

But like the locomotive, the telephone, the republican form of government, the airship, acceptance of the automobile, the seventh-day Sabbath and other ideas, it forces these same men to see light, reason, logic and good sense in the “new idea,” as they call it, and after a few severe tests are given according to their ability to test, they soon fall in line and loudly proclaim that the new thing which has come (to benefit humanity) is all right. So after the big fight against, there comes acceptance of the new idea.

The same thing seems to be true regarding the white brother in the Adventist church and the new idea—The United Sabbath Day Adventist Conference. Of course, it means that Negro believers will be given the common benefit accruing from a conference. It means the non-stultification of Negroes

in the faith of the Advent message found in Rev. 14:6-12, John 14:1-3, Ex. 20:8-11, Isa. 56 and Isa. 58. The message does not say that Negroes religiously must not have any part in operating the gospel message in conference life among their own race. The gospel message of Christ limits no race and has no creed save the Bible.

Because our white brothers have never seen a Negro president among Adventists and a full force of Negroes in office in conference affairs administered by these honest dark-skinned men, because the idea has prevailed (not given by Christ) that Negroes should not be placed in office, the cry is that all in connection with the United Sabbath Day Adventist Conference are lost, have given up the message and left the landmark, are not “in the truth,” and so on ad infinitum. This is simply ridiculous. This is the same spirit that shows itself when new ideas are handed out which differ from the general run of things in a nation. A certain honest class of colored believers, not knowing, of course, joined these white brothers because Negroes have been made to believe that among Adventists Negroes must not be put to lead out. They must not occupy positions of trust. Administrative positions in the affairs of conference life do not belong to Negroes. All of this is contrary to sound judgment, contrary to the spirit of Jesus.

One sad feature is that these colored folk who voice the sentiment of the white brother believe a Negro minister is lost, and members are lost if they own their own church property, preach in a conference directed by Negroes and if Negro members worship in churches connected with the United Sabbath Day Adventist Conference. This religiophobia is so pernicious and acts so fiercely on tissue in church life that some Negroes do not want to be decent and speak to other Negroes who are in a conference with Negro officials and a Negro preacher, and members who are still in a “white” conference think it wicked to worship and preach in a church that is in a conference directed by Negro officials. I wonder if Jesus would get mad with folk because in the common nature of things two congregations have come about, one Negro and the other white; or stop being Christian-hearted toward Negroes because they have a conference of their own. Why should not a group of colored churches which is

hailed with joy by our white Adventist believers presuppose a conference directed by Negro officials?



Missionary workers from the Berean SDA Church in St. Louis, Missouri, in 1929.

The question is asked, “Why did you not begin years ago a conference such as you now have?” The answer is simple: The time was not yet full. But today the fullness of time for such a conference is seen, hence the United Sabbath Day Adventist Conference is functioning in all its departments.

The troubles, unpleasantness, ejection of Negroes by white Adventist presidents and all that inside volcanic condition incident to the impact of Negro ambition and white prejudice have nothing to do with the *necessity* of a United Sabbath Day Adventist Conference directed by Negroes. Conditions demanded such a conference, whether there was continuous tranquillity or constant warring.

The brothers and sisters north and south, homeland and foreign, should cease the unwise cry, “The time is not ripe, we are not ready for such a master move.” Let me ask, “When is the time going to be ripe?” If 1913 to 1931 does not bring a ripened time; if the briny tears of men and women among the Advent Negro believers who have had to groan in public and private does not show a ripened time; if the loss of hundreds of the boys and girls of our Negro preachers and members in the Advent ranks, if the premature death of Negro Adventist preachers suffering under the oppression does not bespeak that the time has come; and if justifiable concern for the future as well as interest in our present condition does not spell the arrival of the time, when will it ever come?

As the United Sabbath Day Adventist Conference moves on in its functionings directed by Negro officials, as churches come in, as the gospel spreads itself among the races of the earth, as be-

lievers are raised up, whites and Negroes who now fight Negroes because of blindness caused by distorted vision will all see the sensible stand taken by the United Sabbath Day Adventist Conference. For except our righteousness exceeds the righteousness of the scribes and Pharisees, we shall in no wise enter the kingdom of heaven.

Some say, "You are in a split;" others say, "You are divided." Why should a United Sabbath Day Adventist Conference with Negro officials be considered a split or division? It is no more a split or division than Negro churches in white conferences. When the so-called Negro department was organized among Seventh-day Adventists in 1913, why was it not called a split? Why was it not called a division? Was it because that at the head there stood a white brother as division president? Let us be men and put away these childish reasonings(?). We must not preach any other than a gospel which unites, a gospel which will tear down the strongholds of Satan. Thank God, there is power in the gospel if we will accept and use it. We feel kindly disposed toward those who have consciously kept us back, depriving us from sharing the gospel's temporal benefits and spiritual privileges along some lines.

In speaking of these things, I would not have our readers to understand that there is any race issue involved. Some small-calibred persons rush to the conclusion that we are stirring up race issues. Would you say Acts 6:1-7 is a race question? If it was, when it was settled the word of God increased and large numbers joined the church.

When Paul said, "I am a Hebrew of the Hebrews" and proclaimed his racial standing, was he stirring up a race issue? Then no more are we stirring up race issues when we hold that in keeping with conditions the United Sabbath Day Adventist Conference is right in showing why the dark Advent believers, men and women, boys and girls, should be treated just the same as the white saints and do as they are doing. It is Christian decency, self-respect, a question of sweeping away the wickedness that exists among the Advent saints as they proclaim the message, "The Lord is soon coming."

Yes, and we do believe that the end of all things mundane is at hand; for this reason gospel power in the lives of Advent believers should, under the in-

Continued on page 11

The Editor's Desk



Esmee Bovell, principal of Northeastern Academy.

BOVELL NAMED ACADEMY PRINCIPAL

In September, 1982, Esmee Bovell began her duties as principal of Northeastern Academy. The previous principal, Edna Lett Williamson, has retired.

Before coming to Northeastern Academy in 1978 as a guidance coun-

selor, registrar and mathematics teacher, she was employed by Cromwell and Sullivan, the second largest law firm in the United States, as a legal secretary to one of the firm's partners. She has worked as an accountant in the Guyana Conference, registrar and director of admissions at Caribbean Union College in Trinidad, West Indies, and ninth grade mathematics instructor with the Benton Harbor, Michigan, public school system.

Bovell received an A.S. degree in secretarial science from Caribbean Union College in Trinidad, a B.S. in business education and an M.A. in educational psychology and guidance at Andrews University in Berrien Springs, Michigan.

She was born and raised in McKenzie, Guyana. The daughter of the late Mr. and Mrs. Edwin Allicox, she is married to Erskine Bovell, pastor of the South Brooklyn church in Brooklyn, New York. The Bovells have three children: Joycelyn Bovell Chase, Edson and Don.

SUNSET CALENDAR

	Feb. 25	March 4	11	18
Boston, Mass	5:29	5:38	5:46	5:54
New York City	5:39	5:48	5:56	6:04
Buffalo, N.Y.	5:59	6:08	6:16	6:25
Atlanta, Ga.	6:31	6:37	6:42	6:48
Miami, Fla.	6:20	6:24	6:28	6:31
Charlotte, N.C.	6:15	6:22	6:28	6:34
Birmingham, Ala.	5:40	5:46	5:52	5:57
Jackson, Miss.	5:55	6:01	6:06	6:11
Memphis, Tenn.	5:52	5:58	6:04	6:10
Louisville, Ky.	6:32	6:39	6:46	6:53
Detroit, Mich.	6:31	6:39	6:47	6:55
Chicago, Ill.	5:36	5:44	5:52	6:00
South Bend, Indiana	6:31	6:39	6:47	6:55
Minneapolis, Minn.	5:55	6:06	6:14	6:23
St. Louis, Mo.	5:49	5:57	6:04	6:11
Kansas City, Mo.	6:06	6:14	6:21	6:28
Denver, Co.	5:47	5:55	6:02	6:10
Little Rock, Ark.	6:01	6:07	6:13	6:19
Dallas, Texas	6:21	6:27	6:32	6:37
New Orleans, La.	5:56	6:01	6:06	6:10
Albuquerque, N.M.	5:58	6:04	6:10	6:16
Oklahoma City, Okla.	6:22	6:28	6:34	6:40

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

WATSON OBITUARY

Ercell Ivanhoe Watson, professor at Montclair State College, died December 6, 1982. He was the son of the late Roger and Eva Watson of Camden, New Jersey.

After graduation from Oakwood Junior College, he received a B.A. in history from Delaware State College with honors and a M.A. degree from Howard University, also with honors. In 1962 he received his Ed.D. degree from the University of Pennsylvania.

He pastored in: Newark, Trenton and Asbury Park, New Jersey; Petersburg, Virginia; Wilmington, Dover and Millsboro, Delaware; and Dayton, Ohio.

In 1951 he became the third principal of Pine Forge Institute (now Pine Forge Academy), where he served until 1961. After leaving the institute, he served in the State Department of Public Instruction in Harrisburg, Pennsylvania.

He was assistant superintendent of public schools in West Chester, Pennsylvania, superintendent of public schools at Trenton, New Jersey, and later dean of the School of Professional Studies at Montclair State College in Montclair, New Jersey.

He held an honorary doctor of law from Delaware State College and was a member of Phi Delta Kappa, an honorary society of professional educators, and a member and chairman of the New Jersey State Board of Mediation. He was also a member of the American Association of School Administrators, the board of directors of the National Academy of School Executives and the New Jersey State Commission on Children and Youth.

He was a brilliant scholar, wise administrator and loyal, steadfast friend. He impressed students and co-workers alike with the importance of academic excellence.

He is survived by his wife; his children: Lloyd R. Watson, Ersula Watson Mason, Marquita Watson and Mark Watson; four grandchildren; his brothers: Roosevelt, Lloyd, Lawrence, Gerald, Armand, Harry and Kenneth; sisters Frances Brown, Ella Macklin and Alma Winston; many nieces and nephews; and a host of other relatives and friends.

In spite of his distinguished credentials and achievements in the field of education, he remained a very private and unassuming person, always accessible to his friends.

Among his last requests was that, instead of flowers, contributions be sent to Pine Forge Academy in his memory.

CHERRY HILL HOSTS RETIREMENT BANQUET

The Cherry Hill SDA Church of Baltimore was host to a retirement banquet on November 7 in honor of Pastor Arthur A. Ward for his 43½ years of service to the church.

The setting was the north building cafeteria of the General Conference of Seventh-day Adventists, and more than 200 persons from all walks of life, including a large number from the Caribbean Union College Alumni Chapter of New York, attended.

Pastor G. R. Thompson, secretary of the General Conference, the keynote speaker who knew Ward for many years, recaptured highlights of his career, emphasizing the evening's theme: "Dedication, Devotion and Direction." Subsequent speakers covered several phases of his life, such as his college days, his eleven years as a departmental director in the Leeward Islands Conference, his seven years as treasurer and then nine years as president of the South Caribbean Conference, his work as pastor and then president of the Panama Conference and finally his ten and one-half years as a worker at the Review and Herald Publishing Association, during which time he also pastored churches of the Allegheny East Conference.

Pastor Lionel Arthur and Anderson Nurse of New York dialogued the very early years when the use of a bicycle served him in Jaguar style in Barbados for all practical transportation purposes. Four of the more than a dozen secretaries who served Ward through these years were present, and one of them, Sheila Smith of Takoma Park, Maryland, graphically depicted his work as treasurer and pastor during the mid-fifties. Edmund Paterson and Marilyn Spencer of the Review and Herald talked glowingly of his years of exemplary influence and work there.

One pleasant surprise for Ward was the presence of Pastor Victor McEachrane of New York. He termed their 52-year relationship as that of twin brothers. They were baptized the same day, attended college the same time, graduated together and were ordained about the same time.



A. Ward.

Pastor Meade C. Van Putten, president of the Allegheny East Conference, described Ward's work as pastoring in his field as fruitful and constructive, and predicted the erection of a church building in Baltimore soon as a result of his work. Pastor W. A. Thompson, retired secretary of the Columbia Union Conference, observed that Ward has set patterns of labor that are certainly worth emulating.

At this point Dr. Anne Nedd of Largo, Maryland, read excerpts from a few of the numerous testimonials received from friends and acquaintances far and near and presented a sizable book containing these letters. Ruth Flowers, church clerk, dedicated a poem she wrote to the New York alumni chapter.

To enrich the program, Esther Hinds, an internationally known lyric soprano of New York City, sang three entrancing numbers. So too did Paul Rolling of Washington, D.C. They were accompanied by the professional and delicate touch at the piano of Ellen Sakai of Greenbelt, Maryland.

Mrs. Tony Buckson of Edmundson, Baltimore, read three proclamations in Pastor Ward's favor. The first was from Governor Harry Hughes of Maryland, the second from Mayor Schaefer of Baltimore and the third from the city council signed by Clarence H. "Du" Burns, president.

To top off the evening of exciting surprises, Pastor Ward's son, Reuel, treasurer of Caribbean Union College in Trinidad, his wife Clarice, and their two-and-one-half-month-old daughter appeared. These were specially flown in for the occasion. Chairperson Naomi Knox Carter of Glen Burnie, commentators Mr. and Mrs. Clement Nedd and Ruth Flowers gave sparkle and dignity to the program with witticism and original poetic lines. Ward will now be able to devote more time to pastoring the Cherry Hill church.

Naomi (Knox) Carter



We engaged Don Boger in September to travel throughout the field and organize a Harvest Celebration mass choir. More than 200 singers from throughout the conference responded to the call and we officially designated this electrifying group the Allegheny West Conference Concert Choir. How this great choir thrilled our hearts throughout the convention. It is our hope to continue this musical ministry as a service to local churches' music departments. The Harvest Celebration mass choir was truly a blessing to all.

HARVEST CELEBRATION BRINGS REDEDICATION

Praise and Thanksgiving

My heart is overwhelmed with gratitude to God and the thousands who responded and helped to make this first great convocation a blessed and memorable event.

I have seen the Lord move so many times in our meetings, but never in a stronger way than at the Harvest Celebration. Everyone left inspired and on fire for God. It was a taste of heaven and I am thankful.

Attendance:

The beautiful 21-floor Sheraton was full and some spilled over into our back-up hotel.

On the opening Friday night more than 1,000 pressed into the Sheraton



At the 11:00 worship hour on Sabbath, following a spirit-filled message by Pastor Richard Barron of the General Conference, the president appealed for a full commitment to soul-winning. The response, led by conference officers and leaders, was followed by pastors, elders, deacons, church officers and dedicated members. Two thousand souls were pledged to Christ in 1983! We stood marching in place with clasped hands and hearts to the music of "Onward Christian Soldiers." What a moment this was to be alive and committed to Christ! Harvest Celebration 1983 was unanimously voted in by the assembly.

ballroom. Then on Sabbath 3,000 were present in the Veteran's Memorial Convention Auditorium.

Nearly 200 non-Seventh-day Adventists attended the services from the community. On Sunday morning we returned to the Sheraton ballroom for the final meeting.

Concept:

In Harvest Celebration we were able to combine the efforts, planning and expense of several meetings into one conference-wide joint workers' meeting for ministers, missionaries and laymen.

For some time now I have been impressed with the concept that there was a need to include our lay workers and ministers in one big planning and reporting session. In keeping with our belief in the priesthood of believers, we have included soul-winners as part of our conference-wide working team.

The Purposes:

The purposes of the great Harvest Celebration were to: (1) rejoice and celebrate the victories of Jehovah in the battle for souls; (2) set soul-winning goals for the new year; (3) lay wise plans for the "finishing of the work;" (4) give awards to both ministers and lay soul-winners for a job well done; (5) serve as an annual joint worker's meeting for all who labor for souls; and (6) seek heaven's anointing of power to finish the work. Thank God, He accomplished all these and much more!

We were blessed by such outstanding preachers as pastors Richard Barron,



One thousand soul-winners were served at the banquet on Saturday evening. Next year it appears that we may have to hold two banquets to accommodate all of the 1983 soul-winners. During the banquet pastors reported more than 1,000 baptisms through November. We awarded plaques and certificates to our pastors and lay soul-winners beginning with one up to 209 souls.

Russell W. Bates, Wintley Phipps and E. E. Cleveland.

We were also blessed by the following outstanding singers and musicians: Marshall Kelly, Wintley Phipps, Rod Perry (a former movie star), Michele Cleveland Ammons, Samuel Burton, Daniel Cason, Marilyn Martin, Beverly Moore, Samuel Turner and Cordell Newton.

Elizabeth M. Cleveland
Reporter

ON DEATH . . .

death is not a parting of loved ones and friends,
but a bringing together of spiritual minds to the creator.
ours is not to question why, but to hope that we shall meet someday.
heaven is but a turn away
and the resurrection is the key.

Ora Jane Bell

NEWS NOTE

Pastor Johnny Mack has been chosen to serve as Allegheny West Conference treasurer, while Pastor Willie J. Lewis has been elected to be the conference secretary.



President S. Haywood Cox.

“SHARE THE MIRACLE”

Our theme for 1983 in connection with the 1,000 Days of Reaping is “Share the Miracle,” a call to dynamic discipleship in Central States. This is even more urgent in 1983. If we will be servants, lifting our empty hands to Jesus, He will fill them and we can Share the Miracle through a word-centered, worshipping, warm, self-giving, witnessing church.

Share the Miracle means putting a stop to backsliding by encouraging each member to see after the welfare of another.

Share the Miracle calls for each church pastor to organize his elders, deacons, deaconesses, etc., into a lay shepherding plan to make sure that each member is accounted for and cared for.

Share the Miracle means Sabbath school renewal and reformation. Sabbath schools are being encouraged to have one high Sabbath each month with an unusual program to which visitors can be invited with good results. Special emphasis is being given to program improvement in all divisions to make every division a soul-winning agency of the church. Some outstanding goal device should be prepared so that each Sabbath school can chart its progress in four specific areas: attendance, offerings, lesson study and visitors.

Share the Miracle is a call for every church and member to receive the infilling of the Spirit of God. Each pastor will lead out in an eight-day revival for the outpouring of the Holy Spirit in latter-rain power to be concluded with a day of fasting and prayer. Group prayer

meetings will be established in each church.

Share the Miracle means public evangelism. Each pastor is being encouraged to conduct two crusades for each church in his district. In some instances, these will be conducted by our union evangelist. At least four tent efforts will be held in 1983. We expect at least two lay meetings.

Share the Miracle calls for bringing the principles of church growth as outlined in Faith-Action-Advance to each church. It is our goal to help each member find his particular aptitude in the area of soul-winning and put his talent to use.

Share the Miracle calls for each church to establish a monthly baptismal objective, a date set aside by the pastor and the church so that members may be working and praying toward a harvest of souls.

Share the Miracle means an active community service program. Through five-day plans, cooking classes and health screenings, we are anxious to let those living in our neighborhoods know that we are here by God's grace to help.

Share the Miracle means that Central States Conference will win 500 souls in 1983 to keep pace with the 1,000 Days of Reaping.

Share the Miracle calls for at least three pilot churches.

Share the Miracle calls for at least \$250,000 in sales from the literature evangelists.

Share the Miracle calls for each member of Central States to distribute a minimum of five copies of *Cosmic Conflict* (*Great Controversy* retitled) per year during the 1,000 Days of Reaping.

Let's “Share the Miracle” in 1983 by walking, working and waiting with God. Let's begin today, for tonight may be too late.

S. Haywood Cox
President

HER DREAM CAME TRUE

When Theresa Rivers, a member of the College Avenue SDA Church in Topeka, Kansas, speaks of her family's conversion, one realizes it is a strongly held conviction, a dream that came true.

She recalls that “it still seems like a dream. Just a few short months ago my family and I were living in the big city around people we grew up with and no

one seemed to care about God or going to heaven.”

“I grew up a Baptist and thought it was all right, but as I visited different places and heard different people preaching the soon coming of Christ . . . I realized there was something about it (the Baptist church) that didn't ring true.”

“I went home, fell on my knees and cried, then asked the Lord to teach me how to be a good Christian. The following week the Lord led me to a little church around the corner from our home—an Adventist church.”

At this Seventh-day Adventist church, Rivers was warmly received by the members. They gladly taught her of God and His love for her. She realized that the Adventist church was indeed the true church. Now she faced the challenge of sharing the gospel with her family.

“My husband wasn't sure at first because he had heard of so many religions and didn't know who was right. He wanted to move to a small town and live a new life. I couldn't believe it!”

The Rivers family moved to Topeka, Kansas, where he became interested in studying the Bible. Soon, the Rivers family members began to study their Bibles together. He began to ask his wife about the Adventist church. Then he began to visit the church. Before long, E. A. Pembleton, pastor of the church, began to study with them. After a thorough study of the Bible, the Rivers family accepted the advent message and were baptized.

Today, Mr. and Mrs. Samuel Rivers and their two children, La Tossha Michelle and Samuel Rivers, II, are faithful members of the College Avenue church.

Mrs. Rivers attests to her family's newfound joy. “We are so happy with our new Christian way of life. We tell everyone about Him. We love going to church every Sabbath and spending that day with God. I still think it's a dream. It is, but it's one that has come true. Thank you, Jesus. . . .”

Dorothy Woodson
Communication Secretary

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Do you know a hard working man? He shall be successful and stand before kings!

Proverbs 22:29



Zadock Reid, pastor of the Conant Gardens church, was the primary builder for this beautiful edifice, which now houses worship facilities for members of the church.

A PASTOR'S MESSAGE

I can certainly say that for the past two years the Lord has been involved with the erecting of this church. The brethren and I have seen God's divine leading in this work.

The days of miracles are not past! As in Bible times, God gave His people an extraordinary willingness to sacrifice for the building of His Temple. The same courage has characterized the members of the Conant Gardens SDA Church. The same spirit was highly manifested by them in the building of a house for God, which they hope will be a spiritual lighthouse in the community, a city of refuge for many souls and a house of prayer for all people.

The men, women and youth of this church are to be commended for the unity of effort and purpose that was evident despite inclement weather. Their aim and goal was to make this monument a reality. Among these were individuals who did not miss a working day and others who faithfully assisted on a day-to-day basis from the time the work began.

As I recall the beginnings, I cannot help but exclaim, "What hath God wrought?" The Lord has certainly honored the faithfulness, perseverance and sacrifice of time, labor and means of His people.

The task is not quite completed, but I have confidence that He who began this work will also finish it.

My beloved wife, Ruth, who shares my anxieties and joys, joins me in the sincere desire that we all may continue, by God's help, to work together as one not only for the termination of this material temple, but for the finishing of the gospel in this generation.

Zadock Reid
Pastor

COOPERATION MEANS SUCCESS

The Detroit chapter of the Oakwood College Alumni Association hosted the organization's second annual banquet, which was held at the Fairlane Manor Banquet Hall in Dearborn. This setting was indeed proper for a lovely evening enjoyed by all who attended.

While a delectable meal was being served, William Maxwell filled the air with beautiful dinner music on the piano. Granville Moore, flutist, accompanied by Dorothy Clark on the piano, the Seraphics Trio and Sharon Maxwell, accompanied by William Maxwell, completed the musical entertainment for the evening.



Esther Lowe receives a plaque from David Brazzell, president for the Detroit chapter of the Oakwood College Alumni Association. Frank Hale, right, was guest speaker at the banquet.

Charles Joseph, Lake Region Conference president, was the master of ceremonies. Dr. Frank Hale, director of alumni affairs at Ohio State University and a former president of Oakwood College, highlighted the evening with his dynamic, informative and encouraging speech.

This year the number of guests attending the banquet exceeded 500. It was most encouraging to know that many guests were from out-of-town, including the national president for the Oakwood College Alumni Association, Lee A. Paschal.

Congratulations to all pastors in the Detroit area for their presence, prayers and support. We thank you for *our* success, for cooperation means success. As pastors and members continue to cooperate with the alumni association, we can continue to support our beloved Oakwood.

David Brezzell, president of the Detroit chapter of the Oakwood alumni association, admonished everyone present to get behind the program and sup-

port our school with our finances, no matter how meager these may be.

Dorothy L. Clark
Vice President, Alumni Association



Lester A. Parkinson, pastor of the Ypsilanti church, prepares to baptize Shari Nelson.

CRUSADE FOR CHRIST

Heading the list of priorities in 1982 for the program of the Ypsilanti church was evangelism, both personal and public. Lester Parkinson, pastor of the church, presented plans for a three-week crusade to be conducted by Randolph P. Stafford, pastor of the Linwood Boulevard church in Kansas City.

The church did preparatory work by enrolling interested individuals in Real Truth Bible studies. Later they were invited to attend the Crusade for Christ. The meetings were used as an evangelistic field school for four Andrews University theology students. These seminarians benefitted from daily instruction by Stafford as he shared techniques for aggressive soul-winning.

Frances Foust, a Bible worker from the City Temple church in Detroit, assisted during part of the crusade. Other Bible workers included Henrietta Dabney, Stanley Mattingly, Roberta Perry and Thomas Simpson, all members of the Ypsilanti church.

The crusade soloist, Gloria Fenison of Detroit, ministered in music each night. Roberta Perry and Kimberly Reese rendered special music on weekends. The organist was Vern Bostick. Eleanor Wright, an outstanding vocalist and writer of music from Germantown, Ohio, also shared her talents.

The highlight of the series was the baptism of Kevin Dokes from Detroit, who played the piano nightly. The final count for baptisms during this crusade was 55.

Lester Parkinson
Pastor



Raymond Saunders, evangelist.

BERMUDA CRUSADE YIELDS 213 SOULS

For six weeks last summer the "Better Living Crusade" held an island-wide evangelistic series in Bermuda. The crusade team, headed by Pastor Raymond Saunders, associate ministerial director for the Atlantic Union, baptized 213 precious souls.

Other members of the team were: Ruth Saunders, wife of the evangelist, secretary and Bible Institute coordinator; David Willis, associate and singing evangelist; Raymond White, organist; Ruby Johnson, pianist; and Nate Saunders, tent master.

The crusade team was assisted by 1,800 Adventist believers, pastors, Bible instructors and church administrators. They combined their efforts to spread the gospel across the island.

The crusade focused on preparing the whole man for eternal life. Monday evening was known as "Family Night." On this special night, Dr. Ronald Lightbourne, a Bermudan Adventist, lectured on health and family relationships. His services proved valuable to the crusade as he headed a medical team that ministered nightly to the physical needs of the people. He lectured on nutrition and diet, then helped prepare vegetarian foods. He implemented a physical fitness course, the nightly three-mile walk.

Every Wednesday night an anointing service was held. People came to receive anointment and prayer for their physical ailments. Many were healed because of their faith.

The crusade team sought to impart to the people a greater knowledge of Bible and Adventist doctrines. During the crusade a Bible class was taught nightly after the meeting. On the average, 75 people attended.

Approximately 175 persons enrolled in the Bible Institute. Of that number, 89

graduated. A most impressive graduation exercise was held for the students.

During the climax of the crusade, 82 couples renewed their marriage vows. It was a most solemn and sacred occasion as husband and wife reaffirmed their commitment to each other. The ladies were beautifully dressed, most in their original wedding gowns. The men were handsomely attired for the occasion. The wedding march was led by the ministers, who each gave a three-minute talk on the sacredness of marriage.

The crusade received television coverage, which helped increase nightly attendance. Due to the overwhelming response of viewers, the telecast was rebroadcast.

Not only were the island's inhabitants moved by what they heard, but even tourists responded. One couple, Mr. and Mrs. Wilson of Philadelphia, Pennsylvania, attended the crusade while on vacation at the invitation of Adventist relatives. They were moved by what they heard, accepted the message and were baptized. They returned to America as new creatures by the grace of their Creator.

As a result of the crusade, 213 souls were baptized and a new church was established in West Pembroke. God richly blessed!

Ruth Saunders
Secretary



President George Earle presents a plaque to one of the conference winners.

YOUTH DEPARTMENT HOLDS AWARDS PROGRAM

The Northeastern Conference Youth Department, under the guidance of the youth ministries director, Pastor Trevor H. C. Baker, held its first annual youth awards program on December 12 at Springfield Gardens High School in Queens, New York.

It was a program at which awards were given to youth and/or youth organizations who participated and did well in

the varied activities of the youth department throughout the year. Heretofore, the department has held Pathfinder awards banquets, but with spiraling costs and the economic plight of most families, it was decided to have a special program at which awards for the entire department would be presented.

Activities for which awards were presented were Bible Bowl, youth society accomplishments, basketball, volleyball, Pathfinder club accomplishments and the A.Y. Olympics.

Bible Bowl area championship awards were presented to the Flatbush junior team, Christian Fellowship senior team, Mount Carmel junior team, Springfield Gardens junior team, Corona senior team, Sharon junior team and Yonkers Way to Life senior team. The conference championship bowls went to the Springfield Gardens junior and Christian Fellowship senior teams, respectively.

The basketball championship award was presented to the Boston Berea youth society, which has won the championship for two consecutive years.

The volleyball conference championship awards for both the ladies and mixed divisions were won by the Maranatha French-speaking youth society.

The sportsmanship award for basketball was presented to Larry Punter of the Mount of Olives youth society, and a similar award for volleyball was given to Lionel Alexis of the Maranatha youth society.

The most improved A.Y.S. award went to the Yonkers Way to Life youth society.

The Hebron youth society was the recipient of the society of the year award and also the baptism award, which went to the society having the most individuals with whom youths were instrumental in winning to Christ.

The top ten youth societies were Hebron, Ephesus, Bronx, Yonkers, Brooklyn Temple, Berea, Nyack, Flatbush, Kingston, Corona and Jamaica.

The winner of the Pathfinder club of the year award was the Bethel Trailblazers.

The top ten Pathfinder clubs were Bethel, New Rochelle, Staten Island, Hanson Place, Brooklyn Temple, Christian Fellowship, Faith, Hebron, Ephesus and Gordon Heights.

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A wise man is mightier than a strong man. Wisdom is mightier than strength.

Proverbs 24:5



Pictured at an afternoon rally are, left to right: E. Jackson, pastor of the East Market Street church; Pastor Mitch Tyner of the General Conference; and Pastor Mervin Warren of Oakwood College.

RELIGIOUS LIBERTY WORKSHOP-RALLIES

Starting July 31, 1982, the religious liberty department scheduled five religious liberty workshop-rallies at key points in the conference under the direction of Pastor S. E. Gooden, religious liberty director. Pastor Mitchell Tyner, a lawyer from the General Conference, was featured at most of these meetings.

The first was at the new church at Spartanburg, which featured Pastor C. E. Mosley of Oakwood College and Tyner. Mosley brought the morning message and joined Tyner and Gooden in the afternoon workshop.

The next was on September 11 at the East Market Street church in Greensboro, North Carolina, where Dr. Mervin Warren of Oakwood College brought the morning message and joined Tyner, Pastor Jackson and Gooden in the afternoon rally.

The third was on October 23 at the Ephesus church in Wilmington, North Carolina, where Tyner was the morning speaker and joined Gooden and Pastor Florence in the afternoon rally.

The fourth was on November 6 in Savannah, Georgia, where Dr. Warren was the speaker and then joined Pastor Retzer of the Southern Union, Horace Jones, church pastor, and Gooden in the afternoon's workshop.

The fifth and last for the year was in Augusta, Georgia, on November 27, where Tyner was again the morning speaker. He was joined by Gooden in the afternoon for the rally.

The format was almost the same throughout the meetings. Every Sabbath was closed with the showing of the award-winning movie by Faith for Today, "John Huss."

In every instance church members expressed their appreciation for the informative message at the divine worship service in the morning and crowded the sanctuary again for the afternoon educational experience.

We must applaud Attorney Tyner from the General Conference for giving his time so unstintingly at four of these rallies. The people expressed great appreciation for the help he had been to them at these sessions.

UNCHRISTIAN?

Continued from page 5

fluence of the Holy Ghost, correct any existing wickedness, so as to have a people without spot or wrinkle stand before the Judge of all the earth. Yes, Jesus our Saviour is coming again. John 14:1-3. Eighteen million Negroes in America and many other races are to be warned. The world is to be warned. Will we allow unrighteousness to hinder the work of God in the earth? May God help that this will not be so.

Like the lightning bug let us move about taking our light with us. Let us be men, Christian, honest, bold, fearless, loyal, standing up for that which is right. Let us lift up the Christ whose blood alone cleanses guilt. And in the gathering day, those of all nations, kindreds, tongues and peoples who have accepted the Christ and followed Him in a life of regeneration, renouncing the world, the flesh and the devilish arts of Satan, will shine in the kingdom of God and His Christ. To this end we earnestly pray that all conference life will function.



The new College Hill church in Rockville, Tennessee.

KNOXVILLE HOLDS CHURCH OPENING

One of the oldest congregations in the South Central Conference recently moved from its location on University Avenue in Knoxville, Tennessee, to a lovely spot on the hilltop just a block away from the famous Knoxville College.

The College Hill church had its official opening on Sunday, December 19. On hand for the occasion were Mayor A. Tyre of the city of Knoxville, Dr. C. E. Dudley, F. N. Crowe and officers of the conference, friends from the city, a number of conference pastors, the pastor, Dr. F. S. Hill, Sr., and both of his congregations in the city. The building sits as a city on a hill overlooking the city of Knoxville.



Charles White, an outstanding student at Oakwood College.

OAKWOOD STUDENT STRIVES TO EXCEL

Charles E. White, Jr., an outstanding Oakwood College freshman, was valedictorian for the class of 1982 at Oakwood Academy. He was awarded one thousand dollars by Oakwood College for his academic excellence.

As a student at Oakwood Academy, he not only excelled academically, but also participated in extra-curricular activities of the school. He was the year-book photographer and an active player on the baseball and basketball teams. To help defray his expenses at Oakwood College, he does carpentry, plumbing and roofing as an apprentice with his father.

Charles is presently majoring in physics and plans to minor in computer science. He is a young Christian who loves his God and his church. He believes in the development of the physical, mental and spiritual powers and has proven this by being academically superior, socially compatible and spiritually alert.

He is the only son of Gwendolyn and Charles E. White, Sr. His mother is on the nursing faculty at Oakwood College and his father is a private contractor in the city of Huntsville, Alabama. They have a daughter, Janet, who works at Huntsville Hospital.



Candidates listening to baptismal vows.

CRUSADE YIELDS FOURTEEN

During a recent six-week "Jesus Is The Answer" crusade held at the Lima Drive SDA Church in Lexington, Kentucky, fourteen precious souls were baptized, according to Bill Monk, pastor of the church.

OUTSTANDING CITIZEN HONORED

Charles Coleman recently received a Community Service Award plaque from the Seiver Street SDA Church in Harriman, Tennessee, for his outstanding contribution to the town of Harriman.

Coleman is very active in community affairs. He is a charter member and commander for seven years of the American Legion Post 232, a member of

the advisory committee for the Department of Human Services on voluntary transportation, a board member and past president of the Mid-East Community Action Agency's Council on Aging and more.

Although Coleman is confined to a wheelchair because of crippling arthritis, he sees it as a blessing in disguise. "I don't see this as a handicap. God gave me other things to do. It is a joy helping other people."

He always receives a blessing when he helps others, because he experiences the joy of watching that person improve, and "in a way, I get paid for it. God's pay is much greater."

Coleman added, "I think I'm industrious. If I see something that needs doing, I'll try to get somebody to do it or I'll do it."

His concern and compassion for people is evident in a current project. He is now in the process of coordinating all volunteer support services in the county so they can better serve the community.

He is painfully reminded of the needs of others. "Whenever I see a place shut down, I know the aid will have to come from somewhere." He points to high unemployment and government reduction of social services as his motivation for working to bring all volunteer support services and churches together to help the needy.

He pointed out that he had no problem getting government assistance, but he is concerned about those who are in need and cannot find help. "I'm not interested for myself, but for people that do not have."

The most important motivating factor that deepens his commitment to the needy is his close relationship with the Lord. When he was asked to give some advice to the youth, Coleman said, "If you can't cope with the world, learn how to cope with God's way."

Another important motivating factor is his wife, Bonnie. For 43 years they have been happily married. It is her love and support that gave him the strength and energy to continue his work. It is this kind of commitment that makes Coleman a truly outstanding citizen.

Delores Grant
Correspondent

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Kind words are like honey—enjoyable and healthful.

Proverbs 16:26



J. A. Edgcombe, president of the Southeastern Conference.

SOUTHEASTERN WORKER'S RETREAT

The Southeastern Conference Worker's Retreat, held October 4-6 at Camp Kulaqua in Hyde Point, Florida, proved to be most edifying to the workers. The theme, "Now Is The Time For 1,000 Days Of Reaping," reflected the great commitment of Southeastern workers to finish the gospel.

This great task and the responsibility of each worker to help fulfill it was echoed throughout the retreat by the president, Pastor J. A. Edgcombe, and other speakers.

Pastor O. J. McKinney, director of stewardship for the Southern Union, was one of the devotional speakers. Dr. E. E. Cleveland, director of church missions at Oakwood College, lectured on evangelism. Professor E. O. Jones of the biology department at Oakwood College gave a presentation on creation versus evolution.

On Tuesday, four ministers shared their evangelistic methods with the workers. They were: Pastor Dennis Ross, Jr., "Pre-Campaign Planning;" Pastor Roy R. Brown, "The Crusade In Action;" Pastor Willie Taylor, "From The Tent to the Church;" and pastors M. G. Taylor, Jr., and Jonathan McCottry, "Have You Thought About Radio?"

The ministerial interns also received practical help. They were given an op-

portunity to pitch a tent, a most important skill for every minister.

Summer evangelism reaped a bountiful harvest. Workers reported that 575 souls were baptized during the summer, which brought the total of new members in the Southeastern Conference to 918.

At the close of the meeting, the president reminded the workers that "strong leadership demands a deep spiritual commitment. We must have a plan for evangelism, set goals and develop a strong church program as the Lord leads His people in these 1,000 Days of Reaping."

Keith Dennis
Communication Director

SENIOR CITIZENS HONORED

On Sunday, September 26, 50 senior citizens were honored by the Sabbath school department of the Shiloh SDA Church in Ocala, Florida. Each honoree received a certificate of appreciation from V. C. Edwards, superintendent of the Sabbath school.

A special program, "This Is Your Life," emceed by Pastor L. H. Hastings of the Bethany SDA Church in Palatka, Florida, focused on the lives of five outstanding senior citizens. The persons featured were Thelma Brown, Lewis Rich, Sr., Israel Cunningham, Ella D.

Jones and Martin McCants. McCants at 90 years of age is the oldest member of the church. He was given a plaque for his faithful work over the years.

Among the special guests attending this event were Pastor and Mrs. W. Sumpter and Pastor and Mrs. L. H. Hastings. The Shiloh church plans to make this an annual event.

Carol Y. Hope
Communication Secretary

ANNUAL FUND-RAISING AUCTION HELD

Mount Calvary Junior Academy in Tampa, Florida, recently held its third annual fall fund-raising auction.

Complemented by barnyard scenery complete with baby chicks, hay and, of course, the natural aroma, it was a fun-filled night for families and friends.

Professional auctioneer Marty Vandenberg captured the enthusiasm of prospective buyers for just about any and every thing from baby booties to cypress clocks to pieces of furniture.

Nearly everyone joined in all of the activities, but anyone who wasn't part of the auctioneering shared in the fun by strolling around the complex, shopping at various booths displaying an array of beautiful arts and crafts, scrumptious cakes, pies, homemade breads, lovely plants and silk flower arrangements.

For those whose pressure soared a little because of all the excitement or from over-indulging in food consumed, there was even a blood pressure booth.

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The Hebron church in Houston. The new edifice is valued at \$350,000.

NEW BEGINNINGS FOR HEBRON CHURCH

It happened in the early '60's under the direction of pastors A. R. Carethers and the late J. H. Williams, that thought was given to the establishment of a branch Sabbath school in the home of Eva Hunter in Acres Homes, a subdivision of Houston.

The late Lawrence Millican and his wife joined hands with Mr. and Mrs. Jack Stell, who stabilized the group. God's blessings rested on this small beginning, for the group outgrew its quarters and soon had to rent space in a Masonic Hall. In 1964, Samuel Whitaker sold the group land for \$900. Mr. and Mrs. O. D. Sigh were responsible for the purchase of a small building to serve as the church property.

Twenty years passed quickly in this humble setting, until Pastor M. V. Singleton assumed leadership and things began to happen. Adjoining property was secured and plans were formulated to build permanent quarters to the glory of God.

December 17, 1982, was the fulfillment of a dream come true, for the Hebron church of Acres Homes and a host of well-wishers gathered for a candlelight vesper and ribbon-cutting ceremony to mark the grand opening of the new sanctuary.

On Sabbath morning, December 18, it was a joy to worship in the spacious new edifice with the following features: seating capacity to accommodate 350, a spacious vestibule, baptismal dressing rooms, a pastor's study, adequate Sabbath school rooms, a dining area and central cooling and heating, as well as carpeting throughout. This fine edifice is valued at over \$350,000.

Among the 500 persons present for the occasion were W. C. Jones, president, who delivered the spoken word, V. Runnels, former pastor, and the office staff. The church officers' meeting was held in the afternoon. Members served a tasty meal for all to enjoy.

This was the ideal occasion for the

final installation of the new pastor, Richard J. Brown, a product of Christian education and a graduate of Oakwood College. He received his M.A. degree from Trinity University in San Antonio. Presently, he is working on his Ph.D. degree at Texas A&M in the field of education.

For several years he has been director of the Department of Human Resources for the city of San Antonio.

Audrey, his wife, is the daughter of Pastor I. Lester of the South Central Conference. She is a social worker for the state of Texas and they have three children. Pastor Brown has served faithfully as first elder of the San Antonio church for several years, highly respected by all and busy as a civil servant in the city until the call to the ministry became clear in his life. We wish this Christian couple heaven's blessings as they begin life anew in the sacred service of the Master.

Doris Jones
Reporter



President Jones congratulates Pastor Richard J. Brown and some faithful members on moving from small quarters into the new building.

UNITED YOUTH FEDERATION MEETS

The Capital Cities Federation hosted the First United Youth Federation on the weekend of October 29-31 in Houston, Texas.

Friday evening services began at 7:30 at the Carter G. Woodson Middle School in southeast Houston. The Houston Bellfort and Sheffield Pathfinders were the color guards. They led Pathfinders from all over the conference in the evening procession. The federation president conducted a roll call and discovered that every federation in the Southwest was represented, which included New Mexico from the far west.

The theme was "I'm Living For The Promise," which was ably presented by the Capital Cities Mass Choir, directed by Dianne McNeil and John Gregory. Other guests included musical groups



Ethel McClain, assistant to Houston Mayor Kathyne J. Whitmire, presented a proclamation from the city declaring October 29-31 as Fall United Federation Days.

from the city, pastors L. A. Paschal, Oakwood alumni president, and E. Weithers, who delivered the keynote address Friday evening.

Sabbath morning began with a bountiful feast. The federation presidents, pastors and other laymen fellowshiped together in a get-acquainted breakfast with Dr. E. E. Cleveland, who was guest speaker for the weekend.

During the divine worship service, special tribute was paid to the late John S. Booker, former vice president of the South Louisiana Federation, for his unselfish service to the success of the United Federation. Also presented to the federation was a proclamation from the city of Houston, Texas, deeming October 29-31 as Fall United Federation Days in Houston. Ethel McClain, assistant to Mayor Kathyne J. Whitmire, made the presentation.

Sabbath afternoon had all the excitement of a Super Bowl football game, for the United Federation held the final playoffs of the Bible Bowl competition. Capital Cities was champion with the Oklahoma team a close second-place winner as B. E. Wright, youth director, hosted this competition.

The A.Y. hour consisted of musical selections by various groups, Pathfinder performances, a temperance skit and Pastor M. V. Singleton's vesper thought. The Sabbath ended with an old-fashioned social.

Following Cleveland's message on Sunday morning, the Ephesus Choirliers from New Orleans performed. Janet Sterling and her corps of workers are very grateful to the federations and well-wishers who made this convocation a great success. We look forward to 1983, for greater acts of service in our federations.

IN THE NEWS

JONES-BRENT WEDDING

Deborah Jones and Clifford Brent were united in marriage on September 12 at the City Temple church in Detroit, Michigan.

Deborah is the daughter of Mr. and Mrs. Simon Jones of Detroit and Clifford's parents are Mr. and Mrs. Paul L. Brent, Jr.

Deborah attended Andrews University and Wayne State University and is presently employed by the Northville Training Center as a child care worker.

Clifford also attended Wayne State University and he now works as a counselor for the Wayne County Youth Home.

The couple was united in marriage by Randolph P. Stafford, who pastors the Linwood Boulevard SDA Church in Kansas City, Kansas.

Deborah and Clifford set up their new home in Detroit, Michigan.

OBITUARY

Secure in the love and ministrations of his family and friends, George Washington Murphy fell asleep on Wednesday, January 5, 1983, to await the call of the Lifegiver.

His philosophy of life, expressed a short time before his death, was this: "It is man's business to do the will of God and . . . God Himself takes on the care of that man or woman; therefore, that man ought never to be afraid." And so George Murphy continued to the very end his attendance to personal duty and providing for the future of the Student Aid Foundation, an investment by which his torch of truth might still be carried after he was gone.

Born October 10, 1906, in Memphis, Tennessee, as the third of four sons to George and Venia Murphy, he accepted the Bible truths of the Seventh-day Adventist Church at the age of nineteen and thus incurred his father's wrath. So he went to Oakwood College, carrying with him musical training from the Hobbs Music School in Memphis.

Murphy's training was enhanced by study at Chicago University, Howard University and later Columbia Union College in Takoma Park, Maryland. The

record of his career speaks for itself. Moreover, it was penetrated and refined by study with such eminent teachers and vocalists as: Madame Rene Engle-Lidge of Budapest, Hungary; Todd Duncan of Howard University; and Dr. John Finley Williamson, dean of Westminster College in Princeton, New Jersey. His activities also included the opportunity in 1950 to join a study group to Switzerland to study special techniques of vocal art.

On June 4, 1934, at the Ephesus SDA Church (now the Dupont Park church) in Washington, D.C., George Murphy and Myrtle Gates exchanged marriage vows. This home was graced by children Wyndell, Maurice and Suzanne, and was later complemented by five grandchildren: Jeanine, Audie, Derek, Antwain and Wyndell, Jr., along with one great-grandchild, Kelly.

Murphy was a go-getter who compiled a remarkable career and rendered commendable, dedicated service to his Lord. His positions of leadership included the following:

1. As a teacher, beginning in 1928 in Memphis, Tennessee, and culminating at the Dupont Park School.
2. As an employee of the Navy Department for eight years.
3. As a literature evangelist for five years and field secretary for the publishing department of Allegheny Conference for five additional years.
4. As a private tutor in piano, voice and methodical music reading over a period of 50 years.
5. As director of the senior choir of the Nineteenth Street Baptist Church for 25 years, as well as holder of a variety of local church offices and conductor for various choral groups.

George Murphy officially retired in 1975, but his post-retirement years were very active and included additional teaching at the Dupont Park School and travels to Europe and Africa. It was during his 1976 trip to Europe that the idea of the Student Aid Foundation, of which he served as director, was born. It grew enormously to constitute the magnificent obsession of his later life. Since 1976, more than 126 U.S. and international students have received financial aid from the foundation in acquiring a Christian education.

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God blesses those who obey Him; happy the man who trusts in the Lord.

Proverbs 16:20

THE NORTH AMERICAN REGIONAL VOICE

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R. C. BROWN, Sr., Managing Editor
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