

# NORTH AMERICAN REGIONAL

# VOICE



OFFICIAL ORGAN OF THE NORTH AMERICAN REGIONAL CONFERENCES OF  
SEVENTH-DAY ADVENTISTS

VOLUME 9

AUGUST, 1987

NUMBER 6



**Discovering  
the Roots  
of  
William Foye**

## COVER STORY



Elder Delbert Baker.

### THE UNKNOWN PROPHET

*(Editor's note: In the fall of this year, a most significant book, "The Unknown Prophet, The Story of William Foy," will be published by the Review & Herald Publishing Association. This full length biography written by Elder Delbert W. Baker, Editor of the MESSAGE Magazine, examines the life and times of William Foy, the Black Prophet, preacher and pioneer. This book, the result of five years of research and writing expiates many of the common myths and misinformation surrounding the work of William Foy. For once we are made to realize Foy's contribution to the Advent movement. In this article the writer gives us insight into the life of this remarkable man.)*

In the annals of history a notable figure is sometimes forgotten or overlooked. They are left as a legacy to be discovered years later. Such is the case of William Foy, a Christian of great depth, a preacher of unusual ability, a spokesman for God with a special message. William Foy passed off the scene not as one who might have been used, but as one who was used—A mosaic of God's design.

Foy's story provided us with a fresh new look at advent history from a unique perspective. It illustrates the broadness of God's plan for His children, and the marvelously rich and multicultural approach He used during the beginning of Adventism.

It is the belief of this writer that God designed the work of William Foy and Ellen White to be different from the very start. It would then be a mistake to

confuse the roles of these two individuals. Just as John the Baptist's role was different from that of the apostle Paul, so William Foy's was different from Ellen White's. Among the biblical religious orders there were different types of prophets with different roles and functions. There are even major and minor prophets. Consider the extended and varied ministry of Isaiah against the limited, brief role of Amos. Nevertheless, they were all prophets. That is one who has been chosen and consents to be a mouthpiece, a spokesman, for God. David a statesman/prophet, summed up the prophetic definition when he said, "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Samuel 23:2).

Contrary to popular misconception, William Foy's role was never to be later filled by Ellen White. They stood at different terminals of history, confronted with different circumstances and challenges. Their roles were different. But in what ways were they different?

### A Comparison of William Foy and Ellen G. White

William Foy was a spokesman for God to the advent movement in the Pre-disappointment period, whereas Ellen White was what we might call a post-Disappointment prophet. Foy was herald and mouthpiece to the early Adventists, assuring them of God's personal interest, motivating them on to greater revival and reformation, and bringing timely truths to view that would later, if understood, spare His people the Great Disappointment. Or at least prepare them for it. Foy received a limited number of vision with set objectives in mind. He never suggested that his prophetic role was to extend past 1844 or that he was to receive more visions.

Here is where a misleading generalization is often made: That if Foy is accepted as a genuine prophet to the Advent movement for all time remaining. This belief, though understandable, is unsupported. Prophet, like people, have different functions. Peter was an early church leader, but he was not the missionary and theologian Paul was. James was an apostle and early church administrator, but he didn't fulfill the pastoral role that John Calvin did. William Miller, who was at a particular time preaching God's message to the remnant, a burning and central light of the Advent movement, certainly didn't fill the foundational and organizational role that James White did in the early S.D.A. movement,

These were only men, never perfect, sometimes painfully human, but all sent to fulfill a specific task for God.

God never confines His work or secrets to a select few. Yes, God uses selected leaders in signal ways—we know that. But the point is that the freedom and sovereign providence of God is neither limited nor parochial; it is unrestricted and world wide.

As there are similarities between Ellen White's experiences and those of William Foy, there are also many differences. Ellen White had a vast, multifaceted work to perform, a work that included rebuke, warning, prediction, instruction, direction, protest, strengthening. William Foy has a function that was limited in scope and brief in duration. Ellen White's ministry lasted 70 years; William Foy prophetic ministry lasted approximately two years.

### QUESTION AND ANSWERS

#### Q. How would you describe William Foy?

A. Foy was an educated, talented, and gifted speaker who was an effective preacher in both White and Black settings. Though of a naturally retiring personality, he was signally used of God to deliver divine revelations. His role that of a prophet, preacher, and pioneer church leader.

#### Q. Was Foy a mulatto?

A. No. The best records indicate he was light-skinned Black man, not a mulatto in the academic sense of the term.

#### Q. How old was Foy when he received his first vision?

A. He was a young man, only 24 years old.

#### Q. Did Foy die in 1845 or "shortly thereafter," as some histories state?

A. No, He lived to be 75 years old. He died in 1893 in Ellsworth, Maine, area. His gravestone can be seen there to this day.

#### Q. Did he suffer persecution and resistance at times?

A. Yes. He spoke of having experienced persecution as he traveled from place to place. He pointed out his strength was in the sustaining and protecting power of God via the supporting presence of his guide.

#### Q. Was Foy involved in the Millerite movement?

A. Yes, though we don't have indication that he specifically expected Christ to come On October 22, 1844. Some Millerites didn't accept a specific date, although they didn't oppose it. They joined in with other Millerites and heralded the soon coming Christ. In his

pamphlet he makes no reference to the Disappointment, but simply says he was waiting for Jesus near approach.

**Q. Did Foy reject his commission?**

A. No. He paused for a three-month period, but continued actively after that period, sharing what he had seen as long as there were interest and invitations. He never rejected commission. His ministry continued to the time of his death.

**Q. Who has attested to the legitimacy of William Foy's revelatory experience?**

A. Ellen white, John Loughborough, John and Charles Pearson, a medical doctor, eight local witnesses, he wife, and William Foy himself. And in our day Arthur White. The legitimacy of his prophetic ministry is clearly documented.

**Q. What were the purposes of Foy's visions?**

A. To warn, to prepare, and to prevent disappointment to those who would understand and heed. Further, the content and message of his visions and experiences have admonition, instruction, and exhortation for us today.



*Ellen G. White.*

**Q. Was there any difference in the manner in which William Foy and Ellen White had visions?**

A. The physical manifestations were alike in many respects, but not in every particular. They were obviously under supernatural influence. They both had witnesses and a medical examination when in vision, and it was attested that effect of the realm of the natural or self-induced phenomena. Ellen White's longest vision was approximately 4 hours, while Foy's longest was more than 12 hours.

**Q. What was Ellen White's exposure to Foy's visions and were there any similarities between their visions?**

A. Ellen White said that she had copies of Foy's visions and had heard him speak on a number of occasions, so she was acquainted with him and his material.

They were both prophets, having received messages from the same God, and some of the scenes they saw were similar. There are certain terms and phrases that Ellen White uses that are similar to those Foy used. Their emphasis and style were different, though there were some similarities in scenes and terms.

**Q. Why hasn't Foy been generally recognized as a prophet in Adventist denominational history?**

A. In some instances he has been rightly recognized as a prophet, but in the majority of cases he is generally overlooked. Why? Possibly because of lack of information and research on his life and work.

There has also been ample misinformation. And in some cases prejudice or narrow thinking has caused him to be ignored or overlooked. It should be stressed, however, that in many cases people have not yet even known enough about his life and work to make a judgement.

**Q. Do you think William Foy was to have been the prophet to the S.D.A. Church?**

A. No. I believe his role was to have been the prophet to the Advent Church in the pre-Disappointment time. He served his purpose, and then God passed the mantle onto his next choice. All the facts and scenarios support this conclusion. He fulfilled His task and moved off the public scene, still ministering and serving God wherever he went.

**Q. What was Foy's attitude toward the Sabbath?**

A. It is not clear. We do not know he never specifically referred to the seventh-day Sabbath in his pamphlet. Some reasoning might suggest some possibilities that he might have kept the Sabbath as did some Freewill Baptists, but it can't be substantiated. However, it should be realized that the Advent band themselves became fully exposed and receptive to the Sabbath truths only in 1844-1845, through the witness of Rachel Oakes Preston, the tract of T.M. Preble, and the ministry of others.

Like the Reformer Martin Luther, not all of God's messengers have fully proclaimed, or for that matter, kept all of God's truth when they are used by God. The important point is that they lived up to the light and truth that they had (Act 17:30). The case of William Miller illustrates this also. We are assured that he will be saved in heaven (Early Writings, P. 258). As far as history records, he never

accepted the Sabbath, sanctuary, or Spirit of Prophecy truths. In fact, he apparently opposed some of them. But again God in His omniscient providence accepts judges us in our own individual contest and according to our individual circumstances (See Psalms 87:4-6).

**Q. Will William Foy be saved?**

A. First, it should be said that finite man is left to depend on a person's fruits to venture such a judgement. From the best records indicating the godly fruit produced by William Foy both in his middle as well as later years, I believe he will be saved. As with William Miller, Martin Luther, the Old Testament judges, and host of others. God judges His servants on the light and truth that they have known and lived up to. Thus we join with Abraham in saying, "Shall not the Judge of all the earth do right? (Genesis 18:25).

**Q. What is Foy's message for us today?**

A. Get ready, stay ready, for the judgement hour message is here. Jesus is soon to come, and only those who are prepared will be saved. His message reveals God's compassionate and personal interest in His children, and it shows God's multi-racial approach to the spreading of this last-day gospel message. God dealings affirm the equality and usability of men, women, and minorities in His work.

In conclusion, Elder Foy's gravestone epithet sums up his life:

I Have fought a good fight,  
I have finished my course,  
I have kept the faith.

Henceforth, there is laid up  
For me a crown of righteousness.

—Delbert W. Baker

**PUBLISHER'S PAGE**



*E. E. Cleveland.*

## ON BANGLES AND BEADS

A recent issue of the Adventist Review carried an article by Glen Coon that seeks to justify the wearing of the wedding band. His stated reasons for this approval are essentially these: 1) The pagan history of the custom is not sufficient reason to desist. 2) Ellen White was comfortable with the practice in Australia. 3) There are countries where it is mandatory. It is significant that the author does not state that the Bible approves the practice. Since no such approval exists—this omission is understandable. Indeed, the weight of Biblical authority flows against this custom just as it does against Sunday sacredness and certain other pagan customs.

I am not all impressed with Brother Coon's use of the Christmas tree analogy to sell us "ring-wearing." He cites Mrs. White's approval of the Christmas tree to collect funds for missions. Ellen White does counsel that our children should not be deprived of the pleasures that go with legitimate celebration. But nowhere does she speak favorably of the wedding ring. Apparently, she saw a difference. In the sight of God, the wedding band is not now—nor ever was—a sign of marriage. Not even Brother Coon can assert that the "ring idea" was born in heaven. There is nothing: in the inspired writings that faintly suggests it. As for the Bible, there is Isaiah 3 which Ellen White says was "written for our day." In the New Testament, 1 Timothy 2 and 1 Peter 3, speaks against the bangles and bands.

Over thirty years ago, I was preaching in a country where the woman's "sign" of marriage was an elaborate system of bangles on the right leg. As we neared baptism time, I said to the missionary, whose wife wore a wedding band, "What shall we do about these bangles?" With some vehemence he answered, "They must take them off." I responded, "And what about the wedding bands that the Europeans are wearing?" There was "silence in the mission house for half an hour." I was on my own. I took my Bible and preached against bangles and bands. The bangles came off.

In that same meeting, an East Indian woman accepted the message, and requested baptism. She had a beautiful gold chain around her neck. "It is the sign of my marriage," she said. I answered, "If the African woman must remove her bangles, then the European must remove her band, and you—your chain." I

baptized her three children. She would not part with her gold necklace.

Historically, "wedding band wearing" is not an Adventist custom. Adventist missionaries met it as the Church took root in other countries. They compromised on this point in Europe, Australia and South Africa. But in Black Africa, there was no compromise with tribal signs of marriage. An interesting question arises, does skin color have anything to do with what is not pagan? Or is color the deciding factor in what shall and shall not be tolerated?

It is with some trepidation that I view certain religious broadcast and watch the minister's bejeweled fingers pointed heavenward appealing for money. Jewels and diamond studded rings and "tax shelter" wrist watches would pay for some of the air time.

Now that North America has decided to apply "old world solutions to new world problems." "Old world" problems now face us. Who decides, what is a "simple wedding band?" Already diamond studded wedding bands are appearing on "officer's row" in our churches.

What happened to the Ellen White's statement, "Those who wear the wedding band exert a negative influence?" I say to you, in conclusion, that it is better to live with an ambiguity than to legislate provable error. This "humpty dumpty" hath fallen off the wall. Will all the king horses and all of the king men ever put "humpty dumpty" together again? We shall see.

—Dr. E.E. Cleveland



Daddy Byrd.



Lucy Byrd, (third from right).

## MEMORIES OF MY GRANDMOTHER, LUCILLE BYRD

*(Editor's Note: Any student of Black S.D.A history will cite the untimely death of Mrs. Lucille Byrd as the crucial event that led to the establishment of Black conferences. Little is known about the woman whose death changed the administrative structure of the Church. We've asked Ms. Naomi R. Allen, granddaughter of the late Mrs. Byrd, now residing in Bakersfield, Ca., to reach back in her memory and paint a portrait of her life. Here are her memories:)*

My memories of Grandmother, I affectionately called "Nana", are very special. although I only knew her a short period of time, (she passed when I was 8 years old), she had a profound impact on my life. She

was quite a lady; an excellent musician and my first piano teacher. I remember my first piano lesson. I can see Nana placing my little fingers on the piano, first on middle "C" then "descending and ascending" for an octave. At the time, I was only 5 years old but that experience made a music lover. I loved to listen to her play the piano and organ. She was choir director for the Jamaica Long Island Church and although not a soloist she was a singer.

Her musical talents were something she shared with my grandfather, Daddy Byrd, he was quite a musician. He played the harmonica and one of his favorite hymns was "Never Grow Old."

Nana and Daddy Byrd had a loving relationship. I don't remember any loud disagreements, although they had dif-

ferences of opinion. They loved each other deeply and that love extended to everyone within their reach. Their home became a home away from home for me. I divided half my time between their home and my home. With me as their traveling companion, we explored many towns and villages in New York State.

Nana was a skilled vegetarian cook. Even now I taste her freshly baked rolls, breads, pies, cakes, nut loaves and gluten. She had a special gift for hospitality. Her home and her heart were open to everyone. Many ministers were entertained in her home—Elders F.L. Peterson, L.B. Reynolds, R.W. Nelson, Armstrong, W.W. Fordham, Willis and others.

Not only was she a talented musician and homemaker, Nana was a devout Christian woman. It was she and Daddy Byrd who taught me to love and reverence the Sabbath. Nana was a strong, energetic church worker. She was one of five Black women who pioneered the work in New York City. All her life she worked untiringly to build up the church.

I thought, as do most children, that Nana would live forever. I don't recall the events of that dark day. It seems that Nana became ill and requested to be treated at the Washington Sanitarium. Daddy Byrd made all the arrangements. He took her by train to Washington, D.C. and then by cab to the sanitarium. Entering the hospital, the employees saw my grandfather, a very fair skinned man with blue gray eyes, accompanied by a very ill, light brown woman. Realizing the Byrds were Black, they were refused admittance and directed to the colored hospital across town. I don't know if Daddy Byrd ever told her why she was transferred to another hospital. Within a week Nana died.

I remember clearly that fateful Sabbath evening. Mother received a telegram from Washington stating Nana had died. We didn't know the details until Daddy Byrd came home. Grandmother's death sent shock waves through the church. Laymen and clergy united to protest her senseless death and to push for total integration within the church. The General Conference response, the establishment of Black conferences.

In death as in life she was honored; hundreds packed the Ephesus Church to pay tribute to Nana. Thirteen ministers officiated at her funeral. She will be remembered by all for her unselfish devotion to the church.

# The Editor's Desk

## A TALK WITH THE MASTER

A talk with the Master,  
an old fashion chat  
A cry of help to only him who knows  
my heart  
Dear Master, my life is before you  
My faults, my guilt, my uncleanness  
Take me, oh Master, shape me a  
perfect me  
Cloth me with goodness  
Line me with kindness  
And cover me with understanding  
Dear Master, dip me in forgiveness  
and shake me in a  
spiritual awakensness  
Mold my life, a life of Christlikeness  
Reach out, oh Master, reach and hold  
me

Hold me in the only arms from which  
Satan can't pry me aloose  
Wrap me in love and teach me in  
tenderness  
Dear Master, anoint me with thy Holy  
Spirit and  
Keep me in the righteousness  
Strengthen me in the faithfulness and  
Cherish me in the goodness, wash me  
from all wrong  
And dry me in belief, walk with me  
down the narrow road  
Protect me from all accusers  
A talk with the Master, an old fashion  
chat  
A cry for help to only him who knows  
my heart  
Dear Master, My life is before you.

## SUNSET CALENDAR

|                      | Aug 28 | Sept. 4 | 11   | 18   |
|----------------------|--------|---------|------|------|
| Boston, Mass.        | 7:25   | 7:14    | 7:01 | 6:44 |
| New York City        | 7:35   | 7:24    | 7:12 | 6:59 |
| Buffalo, N.Y.        | 7:57   | 7:45    | 7:33 | 7:20 |
| Atlanta, Ga.         | 8:09   | 8:00    | 7:50 | 7:40 |
| Miami, Fla.          | 7:44   | 7:37    | 7:30 | 7:22 |
| Charlotte, N.C.      | 7:56   | 7:47    | 7:37 | 7:27 |
| Birmingham, Ala.     | 7:18   | 7:09    | 6:59 | 6:50 |
| Jackson, Miss.       | 7:31   | 7:22    | 7:13 | 7:03 |
| Memphis, Tenn.       | 7:33   | 7:23    | 7:13 | 7:03 |
| Louisville, Ky.      | 8:19   | 8:09    | 7:58 | 7:47 |
| Detroit, Mich.       | 8:14   | 8:03    | 7:51 | 7:38 |
| Chicago, Ill.        | 7:31   | 7:19    | 7:07 | 6:55 |
| South Bend, Indiana  | 7:26   | 7:14    | 7:02 | 6:50 |
| Minneapolis, Minn.   | 7:58   | 7:45    | 7:32 | 7:19 |
| St. Louis, Mo.       | 7:37   | 7:27    | 7:16 | 7:05 |
| Kansas City, Mo.     | 7:55   | 7:45    | 7:34 | 7:22 |
| Denver, Co.          | 7:38   | 7:27    | 7:16 | 7:04 |
| Little Rock, Ark.    | 7:41   | 7:32    | 7:22 | 7:12 |
| Dallas, Texas        | 7:58   | 7:49    | 7:39 | 7:30 |
| New Orleans, La.     | 7:28   | 7:19    | 7:11 | 7:02 |
| Albuquerque, N.M.    | 7:39   | 7:30    | 7:20 | 7:10 |
| Oklahoma City, Okla. | 8:03   | 7:54    | 7:44 | 7:34 |

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

## ALLEGHENY EAST



*Mrs. Gwendolyn Foster.*

### **BASIC FOUR SPONSORS VEGGIE DAY**

Alfonice B. Austin, owner and chef of the Basic Four Vegetarian Snack Bar at the Reading Terminal Market in Philadelphia will sponsor Vegetarian Day. Mrs. Austin, a member of the Ebenezer Church, Philadelphia and Mrs. Gwendolyn Foster, Allegheny East Conference Health Educator will conduct the program.

They will endeavor to bring not only more awareness of the variety and the benefits of a vegetarian diet, but will also show the benefits of good dietary habits, coupled with specific examples of what to do and how to achieve this. Samples of

vegetarian staples such as tofu and many sugarless desserts will be handed out.

"We have heard so much in the last few years about changes we as Americans must make in our diets—cut down on red meat and dairy products; avoid white and processed grains and flour; be on guard against pesticides in fruit and produce, and who knows what else lurks in our fish and poultry products." says Mrs. Austin. "What we are attempting to do is to point out ways in which people can cook and eat more healthfully. If it's not bacon and eggs in the morning or roast beef at lunch or hamburger at dinner, then what is it?"

Mrs. Austin and Mrs. Foster will follow a

nine-step outline to a more healthful lifestyle, incorporating tips for a more prudent diet. Also planned is a five day quit smoking plan and blood pressure testing by a registered nurse.

Alfonice Austin is the former Associate Director of Food Service for Hahnemann University Hospital and a graduate of the New York Institute of Dietetics with more than 30 years experience in food service.

Gwendolyn Foster is currently pursuing a doctorate at the University of Maryland. She holds a Master's Degree in Public Health from Loma Linda University school of Health and was recently named Alumna of the Year. Mrs. Foster is also Health Editor of MESSAGE Magazine.

—Cindy Mullaney  
Correspondent

## CENTRAL STATES

### **COMMUNITY CHURCH IN ACTION**

**YOUTH CHURCH.** "Train up a child in the ways he should go, and when he is old, he will not depart from it," Proverbs 22:6. Recently the youth of Community church, Denver, Co., put it to practice what they have observed from their adult leaders. It came to our witness and pleasure that they had followed well. All of the services ran smoothly and were well prepared. Pastor Maurice Valentine has set aside for Sabbath each quarter for the youth church to conduct services. Local elder Earnest Williams has been appointed youth leader to direct them.

**YOUTH WITNESS THROUGH TEMPERANCE PRESENTATION.** Each year the Central States Conference Youth and Temperance Departments encourage their youth to present a special Temperance program.

Phyllis Padilla, Community church AYS leader, decided this message was too important not to share. We began contacting schools, recreation centers, and recently other denominations to observe our program. Padilla chose as her vehicle dramatized orations. Community church had two youth to perform orations. Fona Mathis, who won the conference-wide oration this year, for her performance of a teen mother addicted to cocaine, and Gary Collins for his portrayal of a lawyer defending crack, that is on trial for murder. Recently, they participated in a youth Temperance

program at the Clayton Street Church of Christ in Denver. The Clayton's youth gave reports, skits, had a guest speaker and a question and answer period on drugs. The orations were very timely. The young people asked many questions about cocaine and crack. Since then, the Clayton young people have visited the AYS hour. God has given Communities youth another means of witnessing to teens outside of the faith.

**HEALTH FAIR.** An estimated 100 people from the community participated in the annual Channel 9 Health Fair held at Community Church. Community Church is one of the many branch stations used to service the Denver Metro area with free health screenings, sponsored by Channel 9 KUSA, a local television station, the American Red Cross, Lions Clubs, Chevron, and the Colorado National Guard.

Other services provided at Community Church were eye/vision checks, hearing, blood pressure, cancer screening and multiple health information. This ministry is on its way to becoming a standard in the community.

—Etta Collins  
Communication Secretary



*Dr. and Mrs. Claude Thomas conducts family seminar.*

### **FAMILY LIVING—GOD'S STYLE**

On May 1-3, Claude and Jocelyn Thomas of Huntsville, Al., conducted a family enrichment seminar at the Sharon Church in Omaha, Ne. The seminar was entitled "Family Living-God's Style." Claude Thomas is the Director of Counseling at Oakwood College.

During the seminar the Thomas' discussed love, sex, emotional fulfillment, spousal and parent-child relationships. On Sunday, at the conclusion of the seminar, a family dedication service was held followed by a brunch.

### **EVENTFUL DAYS FROM PARK AVENUE CHURCH**

**Banquet Fashion Show.** Minnie Simmons, Park Avenue's, St. Louis, Mo., Dorcas leader and Mary Rollins Patterson coordinated a banquet/fashion show at a church that was kind enough to help Park Avenue in their building fund project. The charming models were: Anita Clay, Estelle Starks, Emma Avery, Robin Starks, Ramona Essex, Shirley Simmons, and Joan Belk.

**Arts and Craft Festival.** An Arts and Craft Festival was held at Hillcrest School for a church building drive. Numerous hand made articles were offered, along with homemade bread and pastries. Throw pillows, quilts and bedding, beautiful macrame and potted plants. Pat Andrews, Diane Kelly, Ada Joyner, Hillcrest staff and many other kind people worked diligently to help make this fund raising effort a success.

**Prison Ministry.** During the month of March Park Avenue launched their prison ministry outreach program. Ms. Joyner coordinated the services with Chaplain Mickey Owens of the Eastern Missouri Correctional Center, at Pacific, Mo. There were many members in attendance.

The group sang and a powerful message was brought by Pastor Joseph. The inmates were very appreciative and participated in the program. They requested that the group return very soon.

**Griggs Concert.** Park Avenue was the recipient of a benefit concert courtesy of Mrs. Lauren Griggs, guest soloist, accompanied by Robert and Sylvia Ray. Lauren was quite charming and gracious as she sang to the large crowd present at the new Northside Baptist Church.

**Nursing Home Visits.** Patricia Andrews AY leader and her dedicated group of Park Avenue members visits Bernard West Pine Nursing Home, every third Sabbath of the month, to bring a little sunshine into the lives of these residents. They pray and sing along with the patients, tribute literature and sometimes they just listen to the patients. The patients enjoyed the Sunshine Band, and look forward to their visits.

—C. Daniels Johnson  
Communication Secretary

### **SABBATH SCHOOL GUEST DAY**

On April 11, the Philadelphia church in Des Moines, Ia., had an inspiring Community Guest Day. There were a host of visitors and the church was filled to

capacity. It seemed that all the visitors who were invited by the church membership responded to the invitations.

Pastor Albert White preached a powerful message and many hearts were touched. The guests were treated to a Fellowship dinner, especially prepared for this day. The church expects to begin Bible studies in the near future, due to the interest of the visitors.

### **TIMELY LECTURES AT KIRKWOOD CHURCH**

God's wonderful promise in Deuteronomy 28 "thou shall be the head and not the tail" was vividly realized when two young women on separate occasions shared their expertise with the members of the Kirkwood church, St. Mo.

First, Ms. Carrie Brewer, an SDA employed by the St. Louis Board of Education as a Guidance Counselor, held the audience's attention as she presented help for our youth. Not only did she point out problems such as drugs, suicide, etc., but she pointed out ways to detect these problems in their initial stages. She also gave solutions for many problems. Ms. Brewer holds a Masters degree in Guidance Education, presently she is receiving additional training in Art Therapy and pursuing a Doctorate in Psychology. Ms. Brewer sees her mission, as an SDA in the secular world, to work with students guide them in a positive direction.

Dr. Esther Mitchell Beeks, D.D.S., recently, gave a most informative lecture at the Kirkwood church. Dr. Beeks is married and the mother of two children. She moved to St. Louis in 1984, and is a member of the Northside SDA Church where she serves as Assistant Temperance Director. Dr. Beeks is an associate with a group practice—Chen Associates in Venice, Il. Her presentation, which included a film, promoted better dental health. We may be "brushing but not cleaning our teeth" was vividly demonstrated. She stressed the importance of brushing and flossing correctly; how to avoid gingivitis, bad breath, etc. Dr. Beeks recommended that a toothbrush should probably be discarded after 3 months. The bristles do not clean as effectively after a period of time, and infection-causing organisms may be on the bristles causing poor health. After answering questions from the audience, Dr. Beeks concluded her lecture.

—Magnolia Harris  
Communications Secretary

## NORTHEASTERN

### NORTHEASTERN ORDAINS FOUR AT CAMPMEETING

The last Sabbath of campmeeting at Northeastern's Victory Lake, July 4, four ministers were ordained. They were Pastors Timothy Nixon, Max-Jose Pierre, Roberto Reyna and Eldeen King. Here now is a brief sketch of their ministry.

TIMOTHY PAUL NIXON is the fifth child and third son born to Harry and Julie Nixon, June 27, 1958. He is a native New Yorker, born and bred in Brooklyn. Elder Nixon a lifelong member of Bethel church, was baptized by Pastor W.C. Jones. His formative training began at Bethel Elementary School, where he attended 8 years and graduated in 1972. Next he attended Brooklyn Technical and George Washington High Schools, graduating in 1976.

For his college studies he chose Oakwood College. While struggling to gain enrollment, the Lord directed him to change his major from Business Administration to theology. Nixon was involved in many campus activities, serving as director of "Operation Outreach" and other evangelistic endeavors. In 1980, he received the Mosley-Warren-Reaves Homelitics and Preaching Award.

Upon graduation, June 1981. He was called to work as a ministerial intern for Northeastern Conference. In September of the same year, he conducted a three week revival at the Shiloh Church Brooklyn. Eleven persons were baptized. He was then sent to Andrews University,

October 1981, to further his theological training. While attending the Seminary he met Sandria Lalasingh, they were united in marriage on Sept. 8, 1985. They are now anxiously awaiting their first child in November.

After completing his studies, he was assigned to Hanson Place SDA Church as the associate minister, under the supervision of Pastor Rupert Young. Elder Nixon will always remember the warmth, love the fellowship, experienced with the members and Pastor Young, his mentor and friend. The highlight of his ministry there, was not only to marry his lovely wife Sandria, but to conduct a five week church crusade where 34 persons were baptized.

In March 1986, Elder Nixon was assigned to pastor the Kingston, Ellenville,

and Trinity Temple Churches in the Hudson Valley. Elder Nixon's greatest desire is to be used by God to shake the Hudson Valley and lead thousands of souls to Christ. One of his favorite texts is I Corinthians 3:13.

PASTOR MAX-JOSE PIERRE was born and reared in Haiti. He is a third generation SDA his grandmother Inelie Mercier a pioneer Bible worker. His parents, Duvillard and Germaine Pierre were missionaries in their native land.

As a teenager, Pastor Max-Jose Pierre distinguished himself by his devotion to Bible study and interest in Missionary activity.

In 1967, he came to the United States and settled in New York City. He worked as a layman, pioneering the Publishing work among the Franco Haitian people.



*Pastor and Mrs. Max-Jose P. Nixon.*



*Pastor and Mrs. Timothy P. Nixon.*

He also assisted Pastor Adrien and Pastor Birmingham in soul-winning endeavors.

In 1968, he returned to Haiti and married the former Elaine Joseph. Their combined ministry was instrumental to the formation of the Morija and Bethanie Churches and the Bethel French Mission.

In 1981, Pastor Pierre attended Andrews University to pursue a degree in Religion. His wife also matriculated, seeking a degree in Diet and Nutrition. He graduated in 1984 and began study on a master's degree.

Elder Pierre is presently pastoring the Morija Church in New York City which he helped to organize. The church is now involved in a million dollar building project.



Elder and Mrs. Pierre are the proud parents of two children: Josue and Mirelande, both students at Northeastern Academy.

PASTOR ROBERTO REYNA was born and reared in the Dominican Republic. At 15, while vacationing in the city, he met an Adventist family who took an interest in him and gave him Bible studies. After 3 months, he was baptized. Upon returning to his home, he began to engage in missionary activities. During the next five years he worked as a Sabbath School teacher, Youth leader, and served as Elder in the church. He was also a faculty member of an Adventist secondary school.

In 1973, Roberto Reyna moved to Puerto Rico to study theology at Antillian College where he received a Bachelor of Arts degree in Theology with a minor in Education.

In 1977, he was called to pastor in the East Puerto Rico Conference where he served for 6 years, pastoring the Fajardo, Vega Baja, Patillas and Canovans Churches.

In 1982, Pastor Reyna came to the United States and settled in New York, where he served as a Bible Instructor with Pastor Carlos De La Pena.

In 1984, Pastor Reyna was assigned to the Hartford, Ct.-Springfield, Ma. district. On Nov. 22 of the same year he married former Joselin Pena, a recent graduate from Antillian College with a B.A. in Business Administration.

Elder Reyna is pastoring the Apocalipsis 14 and Primera Churches located in

Bronx and Yonkers, Ny., respectively. Presently he is pursuing a Master's Degree in Pastoral Ministry from Andrews University Extension School.

Pastor and Mrs. Reyna are the proud parents of four children: Roberto Jr., Katherine, Abismaek and Jessie.

ELDEEN CORNWALL KING was born on the beautiful Caribbean Island of Antigua. He is the last of ten children born to Roland and Albertha King, who taught him at an early age to love, trust, and honor God. As a youth, he always took an active part in church activities and was given the opportunity to preach his first sermon at the age of fourteen.

Pastor King completed his primary and secondary education in Antigua, W.I. and

Montreal, Canada. He is a graduate of Oakwood College, with a major in Theology and minor in Sociology. After graduation, he was called to the East Caribbean Conference, where he served as an associate to Pastor Alfred Lewis on the island of St. Lucia.

Upon returning to North America, Pastor King worked in evangelistic meetings. He assisted Evangelists Fitzroy Maitland and Steve Cassimy during a successful effort held in Montreal, Canada. He also assisted Pastor Carlyle Langhorn in a tent meeting in Queens, Ny., from which the Victory in Jesus Mission was formed. He served as first elder in the mission. During this time, Elder Gilbert Foster allowed him to



*Pastor and Mrs. Aldeen C. King and Family.*



*Pastor and Mrs. Roberto Reyna and Family.*

participate in a four week church crusade.

Pastor King joined the Northeastern Conference ministerial staff in February of 1985. He was appointed pastor of the Cambridge Church, in Cambridge, Ma. Later the Gethsemane Mission in Brockton, Ma., was added to his assignment.

On Aug. 2, 1981, he married the former Lorraine Phillips of Washington, D.C., also an Oakwood College graduate. She presently teaches at the Berea Elementary School in Boston, Ma. Pastor and Mrs. King are the proud parents of two sons, Andrew Stuart and Alden Scott. Their goal is to please God in all areas of their lives and ministry. They share the words of the Lord unto Zerubbabel, "Not by might, not by power but by my spirit, saith the Lord of Hosts." Zec. 4:6

## SOUTH CENTRAL



*A. C. McClure, president of the Southern Union Sabbath speaker—campmeeting '87.*



*George W. Brown, president of the Inter-American Division—speaks at campmeeting '87.*

### 1987 CAMPMEETING HIGHLIGHTS

Campmeeting in the South Central Conference is always an eventful time. Many things take place throughout the entire nine days of Christian fellowship. Those in attendance for this meeting left with a sense of joy that the Lord's coming for His waiting church will be very soon. The theme for the week was 'Lo, Jesus Comes!'. This came from the lips of Pastor E. Shabathah, the one hundred year old SDA pastor of Zimbabwe, Africa whose sermon to the believers in America was 'Tell my brothers and sisters in America that Jesus soon come!' Although he sleeps in Jesus today awaiting the call of the Life-giver, his words still ring in the hearts of the believers. 'Watch Ye Saints With Eyelids waking' was the theme song that was sung each day. The music lifted the soul to the very gates of heaven and gave new assurance that the old message is still true.

### SPEAKERS:

The pastors of the conference spoke each morning during the Early Morning Devotions and Power Hours. The guest speakers were A.C. McClure, the president of the Southern Union Conference who began the week with the certainty of the message and the faith of our forefathers. George W. Brown, the president of the Inter-American Division of SDA spoke on the last Sabbath and stirred the entire encampment with a challenge to go forth to evangelize and finish the work—the coming of the Lord is real! Pastor Nevilon J. Meadows, of the Lake Region Conference spoke for the Senior Youth meetings each evening. At the close of the campmeeting twelve persons were baptised into the faith.

### EVENTS AT CAMPMEETING:

Each day during the week workshops were conducted to instruct the people in soul-winning witnessing, and dedication to service. E.C. Ward kept the attendees spell-bound each day during the study of the Bible Doctrines of the church; Xavier Butler, pastor of the Riverside Chapel had an over flow audience each day during the 'Person to Person' Relations workshop. Other workshops included meetings for the Lay Pastors, the church treasurers, instructions in the preparation of a Will and Trust, Stewardship and Family Finances. Dr. C.A. Dent, returned missionary from Africa administered physical examinations to a goodly number each day.



*E. C. Ward, pastor Oakwood College.*

CHRISTIAN EDUCATION was highlighted on the first Sabbath afternoon when N.G. Higgs brought some of his teachers and students to demonstrate that the training in character building and in our schools does bring rewards in the preparation of the lives of our children to live with the Lord.



*N. G. Higgs, Mrs. D. Ford and Mrs. A. Galley at the Education Hour—Campmeeting '87.*



*J. A. Jones, R. L. Willis, I. L. Lester, B. E. Jones, Xavier Butler give the Sabbath School Lesson.*



*Cradle-roll graduation—Campmeeting—'87.*



*Mrs. Edith Strother, veteran Pathfinder Director.*

THE SABBATH SCHOOL was eventful each week as Shelton Kilby, the director and superintendent used pastors J.A. Jones, R.L. Willis, Isaac Lester (narrator), B. E. Jones and Xavier Butler to lead the church into the study of the Sabbath School lesson in the old fashion way. While this was being done in the main auditorium, the cradle-roll department of the Sabbath School was graduating five of its members into the Kindergarten Division. Pastor E.C. Ward and President C.E. Dudley performed the graduating exercises.

A PATHFINDER CAMPOREE was conducted during the week and an exciting pathfinder march was held to conclude the encampment. Mrs. A. Stroughter, veteran pathfinder director, lead out in the program. She stressed that every pastor and church leader should take a definite interest in the path finders of the churches across the conference. J.W. McCoy, youth director of the conference was given an award at the end of the Pathfinder March for his dedication and support to the Pathfinder Ministries.

PERSONAL MINISTRIES commitment was seen in a very different vein as H. L. Cleveland conducted the Trophy Hour at which time laity from across the conference told of the blessings that they had received in bringing souls to Christ. A. C. Jenkins told of having just completed a tent meeting in the city of McCalla, Al., where Brother Willie Moore was the speaker. Under his leadership two or three new congregations have been born. J. Gudger told of a new congregation that has been established in Kingsport, Tn., as result of lay witnessing in that area. A congregatinn of over 22 believers are now worshipping in that East Tennessee town which is only seventeen miles from the Virginia border.

J.L. Milner, the chairman of the Lay Advisory Council, who also helped to establish the work in Cleveland, Tn., presented an award to Elder I.J. Johnson as he entered into his retirement years from the active ministry of the church.



*Mrs. S. Strother presents award to J. W. McCoy.*



*H. L. Cleveland, Personal Ministries Director.*



*Pathfinders on Parade—Campmeeting—'87.*



*A. C. Jenkins, of McCalla, Alabama.*



*J. I. Milner and A. J. Johnson—tribute.*



*Pathfinders on Parade—Campmeeting—'87.*

ORDINATION SERVICES for licensed pastors brings a very moving service at the climax of the campmeeting. As the ordained ministers (in black suits and white ties), the licensed ministers (in gray suits and black ties), along with their wives gathered for the closing exercises of the meeting, seven pastors were ordained to the Gospel Ministry, namely. J.M. Brown, N.G. Higgs, Marion Johnson, M.A. Mounter, Walton Rose, Claude Thomas and James Young. Elder E.C. Ward gave the ordination message and challenge to ministry, F.N. Crowe gave

the welcome to the ministry, J.W. McCoy presented the official credentials and C.E. Dudley gave Bibles to each minister while Mrs. C.E. Dudley gave a challenge to each of the wives as she presented each of them with a Bible (Sword) also.

Thus another Campmeeting services, a week of spiritual feasting, a week of christian fellowship, a week of reaffirmation of our faith came to an end. 'Lo, Jesus Comes!' will be with us and in the hearts of each believer until the end of time.

THE ADVENTIST BOOK CENTER did an outstanding volume of business during the meetings and concluded their sales with what they termed a 'Mid-night Madness Sale' \$35,000.00 worth of books were sold during the week.

SPECIAL GUESTS who attended and spoke to the campers included L.G. Newton, President of the Northeastern Conference and his wife, Ora, R.L. Smith, Director of the Publishing Department of the General Conference in the North American Division, Bob Kyte of the Pacific Press Association, Gilbert Anderson of the Review and Herald Publishing Association, Reginald Robinson of the Breath of Life Telecast and L. Stout, R. Peay, W.D. Sumpter, O.J. McKinney, M.E. Joiner and Stewart Crook of the Southern Union Conference. J. E. Roache and S.H. Cox represented Oakwood College.



They ordained—"Seven" to serve.



Wives sing for the Ordination Service.

## IN THE NEWS

### REFLECTIONS ON A MISSION EXPERIENCE

*(Editor's Note: For the last 3 years Dr. & Mrs. C.A. Dent have served as medical missionaries to Kenya. Recently, they returned from their tour of duty. In this article Dr. Dent reflects on that experience.)*

My lifelong dream to work as a missionary was realized three years ago when the GC Mission Board asked me to serve as a missionary to Nairobi, Kenya. My wife, Lavetta and I accepted the call. We attended the month long Mission Institute at Andrew University. Our group consisted of eight couples—two doctors, two dentists, two evangelists, a computer expert, and an ADRA (Adventist Development and Relief Agency International) couple. Six were assigned to Africa, two to the Far East.



Dr. Dent and fellow doctor in the compound medical office.



Dr. Dent (far right), and staff at Nairobi clinic.

The instruction I received at the Institute was most valuable. We were educated by our instructors, and inspired by returning missionaries, to give our best. I think the most impressive part of the Institute was the ability of the faculty to wield a group of strangers into a family unit so strong that within 30 days our ties were as close as those of relatives.

After completing the Institute, we were on our way as full fledged missionaries. We boarded the plane for Kenya. First, we

stopped in Amsterdam. We made a quick inspection of Dutch shops (wooden shoe making factory, cheese factory, etc.) took a short nap in the Tulip Hotel, boarded another overnight flight, and finally arrived in Nairobi.

We were met at the airport by a friend and colleague, Elder Ted Cantrell, then the treasurer of the East African Union Mission. We were received with a warm welcome, and a delicious meal. During the first three days of our stay, the missionaries took turns inviting us to their homes for meals. We were given the necessities to start housekeeping (even food in the pantry and refrigerator).

We were pleasantly surprised at our accommodations; the house was spacious with 4 bedrooms and 2 baths. It was situated on 1½ acres of land, landscaped with roses, bird of paradise and a large variety of tropical flowers. Everything was fine, with the exception of lizards walking on the bedroom walls and an occasional monkey sneaking in the house through an open window.

The day after our arrival was the Sabbath. The church designed for 350 members, held 800 with an estimated 100 or more seated on the outside, listening to the services over a loudspeaker. There are two services held; one at 8 a.m. and 11 a.m., both of which were well attended.



Home of the Dents in Kenya.

The Sabbath School program was conducted by our hostess Mrs. Frankie Cantrell. When the classes were divided for study, who should be one of the teachers but my old friend and medical colleague, Dr. S.B.M. Kesseka. We had worked side by side at Riverside Hospital, now he was living in Nairobi because of the civil war in Uganda. Dr. Kisseka is now Prime Minister in Uganda. My wife and I sampled Sabbath School classes and finally joined a class taught by one of the City High Court Judges. His class was one of the most stimulating I've attended;



*(Left), Masai girl dressed for native dance. (Right), Masai girl in fancy dress.*

being comprised of doctors, educators, Ph.D.'s, lawyers, businessmen and thinkers. This class also attracted most of the other missionaries that were not assigned to teach. "This is mission service," I thought, "I like it."

Church service was prompt and well organized. The choirs sang familiar songs with a slightly different accent and an occasional variation in the melody and timing.

Everything proceeded fine until the minister began to preach. I asked what language is he speaking? I was informed it was English, Kenyan English. After several months, I became accustomed to the accent and discovered the pastor was delivering powerful, well prepared sermons. One Sabbath I was asked to preach, I can imagine my American English sounded alien to them.

Shortly, after catching up on my sleep, I was taken to the S.D.A. clinic, located on the same ground as the church and Maxwell Academy. It is housed in a 3 story building with dental offices and Better Living Lecture Hall on the first floor; medical offices and laboratory on the 2nd floor; and three apartments on the third floor, presumably for medical and dental professionals.

I had brought several instruments from the States, but, to my delight, the medical offices were fully equipped. All I had to do was start working.

Dr. Ross Jose, an Australian physician, was filling the S.O.S. call at the Center, due to the return of Dr. B. Nelson to the U.S. Ross was being assisted part-time by Dr. John Amwega, Medical Secretary for the Division. Practice was slow at first, but that was good. I had to learn new medicines that were in use there, that

Surprisingly, most of my patients were missionaries from various denominations,

most of whom were Americans. I began to call myself "missionary to the missionaries." They assured me that my work was an important work for God—keeping them on the job.

My real mission experience had to be obtained vicariously through them. Many were working in real hardship areas in Northern Kenya, Somalia, Ethiopia and Sudan. They talked of the massive starvation in these areas, and their attempts to get food distributed to the people. They faced constant danger. They recounted experiences of lying on the floor while insurgents and government troops riddled their house with bullets. I enjoyed their mission stories and listened with rapt attention.

Finally, I had a genuine experience of my own. On Sabbath afternoon, I was called back to the clinic for an emergency case. From all appearances the patient didn't seem ill. He calmly explained that he had been bitten by a hippopotamus and that he had to catch a plane to the U.S. that night.

If you have ever seen a hippopotamus you know that this mouth is so big that he could bite you in half. On the outskirts of Nairobi, there is a game park where animals live without human interference. A fence around three sides of the park prevents the animals from coming into town but allows free migration out of the part into the plains of the Mara and Serengiti.

This tourist was walking along the trail beside the river when he rounded a bend and came face to face with a baby hippopotamus. He turned to back off only to meet face to face with the mother coming to rescue her child. The river was on the left, so he tried to dive through the bush on his right as mother hippopotamus opened her mouth. She took a bite out of

his rear knocking him down. Of course, thinking his end had come, he turned over and as mother lowered her head for a second bite he remembered someone had told him that animals were sensitive in the nose. In his remaining split second of life, he kicked the hippopotamus on her menacing snout. Instead of a second bite, she gave a snort, turned and went to rescue her baby.

My patient examined himself. He could still get up, his trousers were ripped and bloody, but he was able to drive his car, and he rushed to the clinic. I, in turn, examined the man; he had a three inch scratch on his bottom. I painted it with antiseptic, gave him a tetanus booster, and wished him a pleasant flight to the U.S.



*Dr. Dent, (left), chats with pastors, C. E. Dudley, F. N. Crowe and A. Maycobek at his office in Nairobi, Kenya.*

Not all people are as fortunate as my patient. One day, a tall, very erect, soldierly appearing Briton brought his wife to the clinic for malaria treatment. I noticed that his voice was very hoarse. He had a large scar running from his chin to the right collarbone, and he walked with a limp. To satisfy my curiosity, he confided that he was and had been a "white hunter" for many years; conducting hunting safaris.

On one of his expeditions, he faced a charging rhinoceros. With calm assurance he stood his ground and, just as he was about to fire, he shifted his foot where there was a hole in the ground. The shot was misfired. The rhinoceros attacked him and began gnawing on his thigh, neck and ribs. The expedition members shot the rhinoceros. Unconscious, his friends carried him to the nearest first aid station, radioed air medical rescue, and within a few hours he was being transfused and surgically repaired. Four days later, he awakened to find out that he was still alive. Within six months he was back at his chosen profession and there he remains.

(To Be Continued)

## THE BLACK WORK

### THE BLACK WORK OF THE SEVENTH-DAY ADVENTIST CHURCH AS IT RELATED THE THE WEST INDIAN WORKER FROM THE CARRIBEAN

When the 'Advent Movement' came into being in 1844 there were millions of Blacks who were still suffering under the burden of enslavement. Freedom had come to the Blacks in the West under Pierre-Dominique Toussaint L'Ouverture in 1791 under the Haitian revolution and Simon Bolivar throughout the West Indies and the Carribean. L'Ouverture was a mulattoe, Bolivar an aristocrat Creole. Their struggles and burdens were to free their People from the shackles of slavery under which they had lived for hundreds of years. When the new governments were set up under these new leaders throughout the West Indies they were not recognized by the United States until 1862 under Abe Lincoln however they continued to function and to function well.

At the close of the Civil War in the United States during which the Blacks who had been enslaved here were given an emancipation proclamation under President Abraham Lincoln in 1863. The concept of former slaves being accepted on par with former slaver owners was very difficult for many of the white People to accept and even unto this day, at times, one can still sense strained attitudes in the relationship.

Although the SDA denomination had been called into being by God to give a special message to the world and to help make ready a people to meet Him when He returns for His church (Eph. 5:27) many were not too sure that this included those who had been held captives of slavery for four hundred years. Ellen G. White stated in volume one of the *Testimony for the Church*:

"There are few in the ranks of Sabbath keepers who sympathize with the slaveholder. When they embraced the truth, they did not leave behind them all the errors they should have left. They need a more thorough draft from the cleansing fountain of truth. Some have brought along with them their old political prejudices, which are not in harmony with the principles of truth. They maintain that the slave is the property of the master, and should not be taken from him. They

rank these slaves as cattle and say that it is wronging the owner just as much to deprive him of his slaves as to take away his cattle.



*Elder J. F. Crichlow.*

"I was shown that it mattered not how much a master had Paid for human flesh and the souls of men; God gives him no title to human souls, and he has no right to hold them as his property. Christ died for the whole human family, whether white or black. The institution of slavery does away with this and Permits man to exercise over his fellow man a Power which God has never granted him, and which belongs alone to God. The slave master has dared assume the responsibility of God over his slave, and accordingly he will be accountable for the sins, ignorance, and vice of the slave. He will be called to an account for the power which he exercises over the slave. The colored race are God's Property.

...Some have been so indiscreet as to talk out their pro-slavery principles which are not heaven-born, but proceed from the dominion of Satan. These restless spirits talk and act in a manner to bring a reproach upon the cause of God."

—Vol. 1, p. 358, 259

In spite of these attitudes, the commission that was given to this people was to teach the message of God's love to all of mankind on planet earth. This, they had not been able to do for those who had been former slaves whom they looked upon as being three-fifths human or as

the cattle of the field. The advent message had been withheld from the Blacks in America especially in the Southland. Missionaries were being sent to the peoples around the world, but none were being assigned to the down-trodden people of the South

Ellen White further stated in volume eight:

"The salvation of the heathen has long been deemed a matter that should engage the interest of Christians, and it is not more than justice to bring light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very doors. Idolatrous ignorance is within the very shadow of our homes. Something is being done for colored people, but next to nothing compared with others receive who already have a knowledge of the truth, who have had opportunities Innumerable, but who have not appreciated their advantages. . .

"What are we doing for the Southern field? I have looked most anxiously to see if some Plan would not be set in operation or a resolution to do anything. . . .But though for years our duty has been laid out in a most decided manner, yet the Southern field has been touched only with the tips of our fingers. I now feel deeply in earnest in again bringing before you this neglected portion of the Lord's vineyard. This matter is brought before me again and again. I have been awakened in the night season, and the command has come. Write the things that I have opened before you, whether men will hear or whether they will forbear."

Volume 8:60

"The Lord expects far more of us than we have given Him in unselfish service for people of all classes in the Southern States of America. This field lies at our very doors, and in it there is a great work to be done for the Master. . .

"The Lord has long been waiting for human instrumentalities through whom to work. How much longer will He be obliged to wait for men and women to respond to the call: "Go work today in My vineyard"? Messengers of mercy are needed, not merely in a few places in the South, but throughout the whole field. Rich and poor are calling for the light.

"The proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious

jewels that the Lord's workers should have searched for as for hidden treasurer.

"Some time ago I seemed to be, during the night session, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: 'Has God no message for the colored People of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?'

" 'We do not,' it was said, 'question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions . . . of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored People of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in Him whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?'



*Elder J. G. Dasent, first president of Lake Region.*

"We lay this matter before those who Profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commis-



*Elder C. M. Kinney, first Black Seventh-day Adventist minister sits front and center.*

sion of the Saviour teach this? Is it right for Professing Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?

"Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one."

Volume 7:220, 222, 223, 224.

But the leadership of the church still could not bring itself to go into the Southland to give the message of hope as they had been instructed to do, and even in the North, there were SDA churches where Blacks were forbidden to attend. Ellen White told the brethren that they had no right to exclude these from their Places of worship. C.M. Kinney, the first Black to be ordained to the Adventist ministry had met with problems with the church in St. Louis, Mo. His was one of the issues that was Presented to the General Conference in 1888 only to be passed by by the brethren with comments such as 'we do not need to stir up the race question'.

At the turn of the century the church established the American Medical College in connection with the Battle Creek

Sanitarium which had become world renown. People from around the world came to this place for training. Many of the Negroes who applied were SDA. Some 67 colored doctors and nurses attended the school to receive training with which they could return to their countries to help their people. J. Harvey Kellogg had called for Negro men and women to train as doctors and nurses here. E.A. Sutherland in 1945, said Kellogg's different views on the color question was one of the reasons for his break with the church. These Blacks who received the training had a choice of remaining in America to labor in the South after graduation or to return to a mission field in Inter-America or to India. Many returned home and carried the advent message with them.

Entering work in foreign fields, so states Jacob Justiss in his book "Angels in Ebony" were Prince Mark Njoji of the Congo and Dr. Simie from French Guinea. Phillip Giddings, a physician, married Louise Peters, a nurse, and went to Haiti. Dr. and Mrs. Morrell were last hear of in Africa. Anna Knight of Soso, Ms., went to India under the General Conference auspices and Dr. D. E. Blake and wife Dr. Lottie Isbel Blake did self-supporting work in Panama. Barbados was the choice of nurse Doris Skerrett and her husband C.H. Cave. Her sister Mabel Skerrett also a Battle Creek nurse, went to the Barbadoes and eventually after the



*Ministers assemble in front of Henderson Hall at Oakwood College.*

death of her sister became Dr. Cave's wife. These carried with them God's message of love for all mankind. Another person who returned home from Battle Creek was the "Missing Mr. Reid" of Bermuda who is spoken of by Mrs. Nellie Musson in her book by the same title. Mr. Read started the church in Bermuda by working as a literature evangelists and spreading the message like the leaves of autumn.

Battle Creek had been a training school for peoples around the world. Adventism from this mecca had spread far and wide. When the church sought to construct a house of worship in Battle Creek that would seat over three thousand people, many families from around the world contributed a dime a month to help with this building. It became known as the Dime Tabernacle. The posture that was taken by the church in South Africa was of a different nature. Some who felt disposed to help with the project were encouraged by Ellen White to use their funds to help in their own homeland rather than send them to America. However, in a letter that is published in a book that was released in 1976 entitled "Testimonies To South Africa" Ellen White is quoted as having written in Letter 188, 1899; 'It is safer to educate students at home than to send them to America to receive an education; for in America they see and hear much that does them no good, which they would not see and hear

were they to remain in their own country. Too many of the methods and habits and fashions have been transported from America to Africa, and the result is not favorable. The very best teachers should be sent from America to foreign countries to educate the young.' And until this day, some of the brethren state that the African student should not attend the schools in America. Some have especially spoken in a derogatory manner about the school in Hunstville, Al.—Oakwood College.

But back to the West Indian Worker. When we speak of the West Indies many only think of the island of Jamaica which is the largest in the group, however, there are many islands that help to make up the entire group and Black people from the African continent had been scattered among these islands during the height of the slave trade industry. Interestingly enough, the SDA faith appears to have been introduced into the Caribbean on the island of Jamaica about 1880 or 1890 by William Arnold. We are told some of these publication fell into the hands of Mrs. Margaret Harrison who became interested in the Sabbath truths. Mrs. Harrison later went to Battle Creek for treatment and while there made a request that someone be sent to Jamaica as a missionary because of the interest that was being seen among the people there. In response to her plea, A.J. Haysmer and his family were sent to establish a mission in 1892. After conducting public meeting

on the island, Haysmer was finally able to organize the first SDA church on the island with 37 members.

As a result of this aggressive promotion of the SDA teaching the membership increased to 300 by 1896. Among the converts were ministers of other denominations who in many instances led some of their congregations with them. J.K. Humphrey was a minister of the Baptist faith who accepted the message. The work continued to grow and by 1897 the first general meeting of West Indian workers was held on Kingston with its headquarters in Jamaica. In 1903 when W.A. Spicer, the secretary of the Foreign Mission Board for the General Conference visited this field there were some 1,200 Jamaican adherents who were organized into the Jamaica Conference, the first such to be organized in the West Indies.



*J. K. Humphrey.*

The next year, 1904 Jamaican churches sent out their first missionary, a young man named Nathan Moulton who directed the work in Puerto Rico. Later others were sent out.

While the work in the West Indies was moving along, work among the Blacks of America was just beginning. Edson White had gone into Mississippi in 1895. The Huntsville school had been established in 1896 to train Black youth to work for their people.



When Ellen White visited the Huntsville school in 1904 she stated that 'this was the very spot that the Lord showed to me in vision. Not one acre of this land should be sold'. Some of the brethren felt that the work among the people of the Southland was bringing a financial drain on the church and the project at Huntsville should be sold. Later on when she met with the student body at the school, she challenged them to 'go to work for your own People.' Elder J.H. Laurence who had been sponsored by two white ladies from Iowa to attend this school, had come from the Island of St. Kitts.



G. E. Peters.

After Ellen White's visit the students accepted the challenge and began going in all directions across the country to give these messages of hope to their down-trodden brothers and sisters. The Lord greatly blessed their labors. By 1909 the members of the Black people in America numbered 900. The General Conference, observing the tremendous growth, felt that an office should be established whereby this thriving work could receive special attention. Interestingly enough the year 1909 was also the time when progressive Black leaders of the land met at Niagara Falls, Ny., and organized the National Association for the Advancement of Colored People.

Although there were many Negro preachers who had demonstrated ability



to carry heavy leadership responsibilities a white man, J.W. Christian, was elected to serve as the first Secretary of the Negro Department. He served from 1909-10 and resigned because of ill health. He was followed by A.J. Haysmer a former missionary to the West Indies, who served three years and was succeeded by C.B. Stephenson, the President of the South-eastern Union Conference until 1918.

In 1906 the West Indies Training School was established to train workers for the West Indies and tropical Africa, but by 1913 the school was closed and all but 13 acres of the 507 acre tract of land was sold. Twelve of the students went the Huntsville Training School in Huntsville, Al. These students were not treated too kindly by the leaders of the Huntsville school. Their ability to articulate, their assertiveness, their looks of arrogance and pride did not set too well with the school officials and teachers. Some were made to sleep in the barns at the school.

As the director for the Negro work in America, A.J. Haysmer, no doubt, sought to get Black leaders with whom he could 'feel comfortable with', as the brethren sometimes remark. Having served as the director of the work for Blacks in the West Indies some of these brethren were invited to come to work. The Whites were beginning to leave the Southland because of the extremely hot climates and their inability to endure the conditions under which they were called upon to work. For the West Indian worker, it was an

opportunity to get to America with its many challenges comforts that were not found in their homeland. Many came and were soulwinners, some ministers and others laymen.

When these West Indian workers arrived in America, they were immaculately dressed like British statesmen—the hickory striped trousers, the cut-away coats, the wing-tipped collars, the Pride blossom tie, the patent leather shoes with the spats buckled down; they even wore a homburg hat and used capes after they delivered their sermon on Sabbath.

They were very articulate they spoke the king's english. They were assertive with holy boldness and usually got what they wanted. They were a proud group whose roots were traced back to the revolutionary days of Toussaint L'Ouverture and Simon Bolivar when their own governments were taken over by their own country men. They had been free for from 75 to 100 years. They were Black, they were free, they were proud. Before long they were in positions of leadership and authority.

Many were accepted by the Blacks in America because of their demeanor and their abilities to articulate. Hundreds of Blacks joined the church under their leaderships across the land. These were tremendous preachers and soul-winners. Some few, 12 in number—jokingly called themselves the "terrible twelve" so stated M.G. Nunes. The names of these were: A.N. Durrant who was among the first

national SDA ministers to be Placed into the work in Jamaica along with Herbert Fletcher, M. Jones, W.H. Randle and Linton Rashford (father of A. Samuel Rashford who later attended Oakwood Jr. College in 1931); G.J. Dasent the first Black Regional conference president, the Lake Region Conference; J. Hermanus Laurence, now 103 years of age baptized thousands of people all across the country and organized numerous churches; A. Wellington Clarke, one of the greatest scholars that this church has ever produced, the father of Wellington Clarke, Jr.; J. Malcolm Phipps who helped



*J. H. Lawrence.*

open the work in Ohio, had two sons, J. Malcolm and Sinclair, Charles and John Mann who pioneered the work in Georgia but later became disillusioned and left the church; M.G. Nunes, who became a great health lecturer and preacher who worked through the southwest; W.D. Forde worked in Michigan and Indiana and New York; E.A. Jarreau; Louis Sheafe, the pastor of the first SDA church in Washington, D. C. left the organized work when the whites moved out to their own segregated church; J.K. Humphrey who the brethren dropped from the ministry (and later his entire church, Harlem Number One) because of his refusal to present his plans for Utopia Park to the conference committee. He felt they would not approve of them. He sought to build for

Black people a similar facility as the one in Battle Creek with schools, hospitals, churches, senior citizens homes, orphan homes to meet the needs of Black people. They were not accepted nor allowed in those operated by the church.

So these called themselves 'the terrible twelve' no doubt because they took pride in the successes in the work of the church that the Lord had brought to them. Elder J. Gershom Dasent was sometimes heard to say after being told that he had delivered a moving sermon on Sabbath (he became known as the silver tongued orator), "You do not have to tell J. Gershom Dasent that he has preached a good sermon, J. Gershom Dasent knows that he has Preached a good sermon!"

Others of the West Indian leaders of prominence were G. E. Peters who became the second Black to serve as the secretary of the Negro Department in the General Conference. He too was a man who took care of business. He changed the name of the department from Negro Department to the Colored Department; He also became the first Black to actually have an office in the General Conference building, although he could not eat in the Review and Herald dining room which was adjacent to the G.C. building. He was the one who lead in the struggle for total equality for Blacks in the SDA denomination which finally lead to the brethren's decision to organize separate Black Conferences for the believers in the United States. Whenever and wherever a Black worker in the work, whether West Indian or American, found himself in problems with the White brethren, Peters was always there to defend and encourage.

Other leaders who came from the islands were: U. Osternan, F.S. Keits, I.O. Irons, Jaffeth Williams, A. Jefferies, D.B. Reid, R. Hope Robertson, C. Crichlow, A.T. Maycock (a layman who became a member of the church after coming to America) and James Bennett, just to name a few.

**DISAPPOINTMENTS AND FRUSTRATIONS CAME** to these leaders after arriving in America and discovering that they were not totally accepted by the White people as they had been back in their islands. They were not without opposition from the Black leaders in America. The White leaders had lead them to feel they were just a little better cut than Black Americans and who had not fought for their freedom as they had.

This was not totally true. It was the continuous revolts of the slaves in America that finally lead to the outbreak of the Civil War.

Secondly, there were attitudes they developed among themselves coming from different islands and countries in the Carribean, a carry-over from tribal conflicts that existed in Africa.

at one point when Whites separated themselves from the Black churches in some areas or refused to accept the Black preacher into their pulpits, Ellen White admonished:

"Instead of wondering whether they are not fitted to labor for white people, let our colored brethern and sisters devote themselves to missionary work among the colored people. There is an abundance of room for intelligent colored men and women to labor for their own people." 9T; p. 199

Frustrations came in 1929 when these brethren pushed for post in the conference offices. They later requested that Black Conferences, because it was not acceptable to have Blacks work for their offices. These were started in no uncertain terms; "Be quiet on this matter and never mention it again until Jesus comes!" Under the "Back to Africa movement of Marcus Garvey, another West Indian, Black pride came to forefront. Humphrey began laying his plans for the construction of the Utopia Park facility. L.K. Dickson, who was the president of the Greater New York Conference, succeeded in getting his conference committee to cancel Humphrey's ministerial license. The brethren later spread the word throughout America and the West Indies that he was a revolutionist. He was looked upon with disdain by many Blacks and even a number of his own kinsmen back in the islands.

A little later when Dickson spoke at Elder Humphrey's congregation, Harlem number one in New York City, to explain his reason for the action that was taken against Humphrey, the whole church arose in holy terror against Dickson and sought to mob him and his delegation right in church. He returned to his conference committee and disfellowed the entire congregation. These people had not given up on the teachings of the SDA Movement. Theirs was a struggle for total acceptance into the brotherhood such as that which they had enjoyed back home.



But now that he was a preacher with a congregation that had been severed from the general body, but who still held to the beliefs of the general body, Humphrey and these believers (most of whom were from the island) organized themselves into what history reveals as the Free SDA Movement. Their own General Conference was organized with churches in New York, St. Louis, Denver and Kingston Jamaica.

Because they were told or were treated differently from the American Black whose parents had been former slaves attitudes arose among these two groups of Blacks in some instances. At one point, when American Black SDA leader lay dying, three of his Black brethren came to visit and to pray with him, one a West Indian, the other two Americans, his words are reported to have been: 'Let the two brethren come in, but do not bring that West Indian in here!'

G.E. Peters is one who was blessed of God to settle many of these differences of race pride and national origin among the brethren; although some church leaders tend to keep the division going at times.

When a student of West Indian background entered the seminary, after studying at Oakwood College, the only Black school established to train Blacks to help finish the work, he was slighted, belittled and talked down to by some of the White professors. In relating to his experience to a fellow islander, he was admonished to let them know that he was a West Indian. The treatment changed when this was revealed.

Most Blacks whether from America, or the West Indies or the homeland in Africa have come to realize that we are all in the struggle together. There must be no national, social or ethnic differences among us. There is a work to be done for God in getting the souls of all mankind to be ready for His return. A few years ago when segregation was at a peak, the male chorus from Oakwood College was traveling through the state of Texas and stopped at a service station to get gasoline and to refresh themselves. When asked where the restroom was, the attendant responded that 'Niggers cannot use the rest rooms here.' A member of the group whose roots were in the West Indies came to the fore and announced: 'I am a Canadian.' to which the response came: 'I do not care what kind of Nigger you are, you cannot use that rest room!' Let us walk together, children but don't get weary. Jesus soon will come.

---

*A distinct work is assigned to every Christian.—Southern Watchman, Aug. 2, 1904.*

---

In some West Indian circles, the brethren do not think too kindly of themselves. There is a polarization among themselves in relationship to the countries from where they have come. When Elder Tim Walters, one of the greatest West Indian leaders that this church has ever produced, was voted out of office in the west Indies Union Conference Kingston, Jamaica, one of the reasons was said to have been: "he is not a Jamaican, he is a Panamanian." The work among West Indians suffered a loss when he left.

Whether we be Afro-Americans, West Indians, Latin descendants or islanders or from the mainland of Africa, there must be an acknowledgement that with Christ there is no East or West, in Him no North or South, but one great fellowship of love throughout the whole wide earth. There is a job to be done! There is a race to be run! There is the Eternal God who we must all meet in the end. . May the devil nor this world push us into its mold. We are the world, we are the children!

"For God so loved the world that He gave His only begotten Son that WHOSOEVER believeth in Him should not perish, but have everlasting life."

—Dr. C.E. Dudley

## THE NORTH AMERICAN REGIONAL VOICE

### NORTH AMERICAN REGIONAL VOICE

The official organ of the North American Regional Conferences

R. C. BROWN, Sr., Managing Editor  
L. A. PASCHAL, Editor

Stephanie Johnson, Associate Editor  
Editorial Committee: R. C. Brown, Sr., Chairman, L. A. Paschal, C. E. Dudley, Stennett Brooks, I. J. Johnson  
Correspondents: Northeastern, L. A. Paschal, South Atlantic, S. E. Gooden, South Central, Shelton Kilby, Lake Region, Vivian Joseph, Central States, N. Miller, Southwest Region, W. C. Jones, Allegheny West, Walter Wright, Allegheny East, H. Booker, Southeastern, Roy Brown  
Staff Artists: John Bauer, Michael Paschal, E. E. Cleveland, Contributing Editor

Published monthly by the supportive Regional Conferences of North America and printed by Papers, Inc. Millford, Indiana  
Subscription rate \$6.50 a year.

ALL MATERIAL FOR PUBLICATION MUST BE CHANNELLED THROUGH THE INSTITUTION OR CONFERENCE CORRESPONDENT.

Both old and new addresses should be given when a change of address is requested. Zip code should be included for all addresses.

Postmaster: Send all notices to Papers, Inc. Millford, Indiana.

#### NORTH AMERICAN REGIONAL VOICE

115-50 Merrick Boulevard  
St. Albans, New York 11434  
Telephone 718-291-8006

#### LOCAL CONFERENCE DIRECTORY

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

**ALLEGHENY WEST, Henry Wright, President, Willie J. Lewis, Secretary, D. C. Keith, Treasurer.** Address: 1339 E. Broad Street, Columbus, OH 43205, Telephone: (614) 252-5271.

**CENTRAL STATES, J. P. Monk, President, E. F. Carter, Secretary, Leroy Hampton, Treasurer.** Address: 5737 Swope Parkway, Kansas City, MO 64141, Telephone: (816) 361-7177.

**LAKE REGION, C. D. Joseph, President, R. C. Brown, Sr., Secretary, L. C. Stone, Acting Treasurer.** Address: 8517 S. State Street, Chicago, IL 60619, Telephone (312) 846-2661.

**NORTHEASTERN, L. G. Newton, President, H. W. Baptiste, Secretary, S. H. Brooks, Treasurer.** Address: 115-50 Merrick Boulevard, St. Albans, NY 11434, Telephone: (718) 291-8006.

**SOUTH ATLANTIC, R. B. Hairston, President, John J. Mendenhall, Secretary, S. A. Simons, Treasurer.** Address: Box 92447 Morris Brown Station, Atlanta, GA 30314, Telephone: (404) 755-4539.

**SOUTH CENTRAL, C. E. Dudley, President, Joseph McCoy, Secretary, Fred Crowe, Treasurer.** Address: 715 Youngs Lane, Nashville, TN 37207. Telephone: (615) 226-6500.

**SOUTHEASTERN CONFERENCE, J. A. Edgecombe, President, R. R. Brown, Secretary, D. A. Walker, Treasurer.** Address: 801 Highway 436 West, Suite E., Altamonte Springs, FL 32701. Telephone: (305) 869-5264.

**SOUTHWEST REGION, Richard Barron, President, Mack Wilson, Secretary, S. L. Green, Secretary, H. R. Premdas, Treasurer.** Address: 2215 Lanark Street, Dallas, TX 75203, Telephone: (214) 943-4491.

# **We Want to See You Around**



## **Pine Forge Academy**

**Quality Friends,  
Quality Education,  
Quality Experience**



**Pine Forge Academy, P.O. Box 338,  
Pine Forge, PA 19548, 215-326-5800**

