

NORTH AMERICAN
Regional Voice

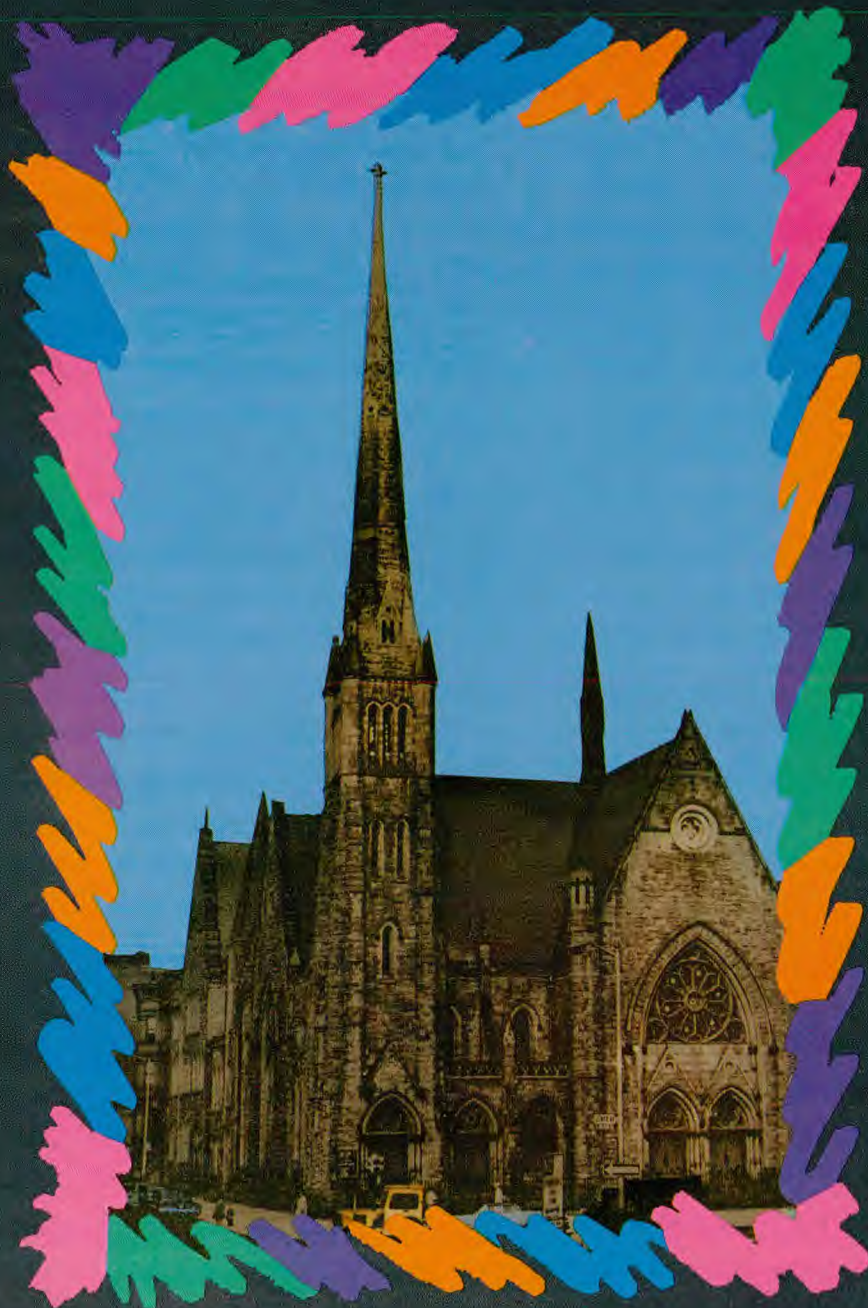


OFFICIAL ORGAN OF THE NORTH AMERICAN REGIONAL CONFERENCES OF SEVENTH-DAY ADVENTISTS

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The Lighthouse to Brighten the Way

*Ephesus Church
New York City*

COVER STORY

OUR HISTORY — EPHEBUS CHURCH BUILDING NEW YORK CITY

Just over a century ago, plans were laid for the erection of a church building at the corner of 123rd Street and Lenox Avenue.

It was not called Ephesus Church as it is today; it had a different name and it was built by people of a different faith. But they, too, loved God, and the fruit of that love compelled them to erect a "lighthouse." A lighthouse that was to brighten the way for those who lived in darkness, a lighthouse that would direct man's mind to the risen Saviour, a lighthouse that would serve as a haven for those shipwrecked on life's shoal, a lighthouse that would be a meeting place where God's people could assemble to encourage and strengthen one another and praise His name in word and song.

And so they, in their love and zeal, built this house of mortar and strong stone.

In the same year that the Statue of Liberty took her place just offshore to call the masses to a better land, so did this house take her place to call men and women to a better land, a better city "which hath foundations, whose builder and maker is God." For 103 years, this house has stood a silent, solitary sentry, ever on duty keeping her vigil over the Harlem community. Through summer heat and 103 winters, she has gazed upon humanity, ever mindful, always faithful to her mission as a house of worship. Her one solitary finger is always pointing upward, directing men's hearts to that which is above, and eternal, to God.

Times have changed, congregations have changed, but she has stood unmoved. Neglect could not dissuade her; vandalism could not discourage her; burglary could not distress her; fire could not destroy her, for she is on a heavenly mission. She is called of God to speak for Him in her own way. She has been saying these 103 years, "Even if your body is in chains, and the world around you a prison, look up and set your mind free; set your soul free; set your heart free. Look as I do to the Lord, for if the Lord shall make you free, you shall be free indeed.

"And even in the hustle and bustle of life, take a moment and stand still, as I have these 103 years, and see the salvation of the Lord."

In April 1885, eight lots on 122nd Street between Second and Third avenues, were

sold to the Dutch Reformed Church for \$40,550, and this amount was used toward the purchase of 10 lots at the corner of Lenox Avenue and 123rd Street, which was secured for \$65,000. Later, a portion of this land was sold for \$24,000, which brought the actual price for the Lenox Avenue Church, chapel and parsonage to \$41,000, a figure thought to be quite reasonable.

In what by today's standards must appear to be an incredibly rapid series of moves, the consistory (governing body) voted the project on April 11, 1884; the ground was purchased in April 1885; and on April 26, 1885, ground was broken. The laying of the cornerstone took place June 24, 1886, and on Sept. 30, 1886, the church was dedicated. The first occasion on which the church doors opened for regular religious services was Sunday, Oct. 3, 1886.

The Rev. Dr. George Hutchinson Smyth, D.D., then pastor of the east side congregation, was transferred over with 150 of the members to the Lenox Avenue Church. At the Nov. 12, 1886, meeting of the consistory, a motion was voted to the effect that this church be known as the Collegiate Reformed Church of Harlem. The two churches collectively were given this designation.

Although it is commonly thought that the Adventists purchased the building in 1930, when the congregation moved in on June 18 of that year, Ms. Jeanette Lewis, a charter member, states that the Adventists only rented the building under Elder Peters's pastorate for nine years at about \$400 per month.

An interesting sidelight came to the surface in discussions with the late Elder Harry Blackman, member of the original group that came to Ephesus from the Harlem #2 Church pastored by Elder Strachan. He states that it was originally the congregation's desire to purchase the building that now stands at Lenox Avenue and 120th Street. It was at that time owned by a White Adventist congregation, which refused to sell it to the Harlem #2 group. Ms. Lewis and Elder Blackman state that the church was not in use at the time of Adventist occupancy.

Nevertheless, somewhere from 250 to 300 members (depending on whom you speak with) marched from Carlton Hall (a former dance hall) at 127th Street near Lenox Avenue, to Lenox Avenue and 123rd Street. Elder G. E. Peters is credited with changing the name from Harlem #2 to Ephesus. Elder Blackman recalls the figure \$105,000. We don't know if that is the

actual purchase price, but that was the amount that Elder T. M. Rowe addressed himself to. The mortgage was paid off in 1945, under the leadership of Pastor A. E. Webb.

During the next half-century, the Ephesus Church was pastored by some of the most gifted, charismatic and eloquent men Black Adventism has produced: Peters, Peterson, Hudson, Lee, Humphrey and others led God's flock and ministered and kept the flame burning in the city of New York. By their sides labored faithful Bible instructors: V. Smith, R. L. Jones and M. M. Smith.

Each brought his own innovation and spirit to the congregation, from Sunday night meetings to United Nations officials in regular attendance, to speaking before legislative bodies on issues pertinent to Adventist life, to "lock-ins." All left their marks on this historical congregation. The famed Boys Choir of Harlem began in the Ephesus Church. The Harlem Trailblazers have helped educate the community.

On Jan. 9, 1969, the Ephesus Church endured a tragic loss. A fire, its origin still unknown, began in the roof area above what is now the choir room. By the time it was over, the building was almost totally destroyed. Much of the inside was gutted; burning debris fell from the roof and in some instances burned its way to the basement.

The church's two organs, one purchased from the famous Guggenheim family of New York, and the other won by the Collegiate Choir in a city-wide competition, were destroyed.

For the next nine years, the 2,000-member congregation worked to restore its historic home. It took \$2.3 million to repair the damage. On Sunday, March 27, 1977, the ribbon was cut, announcing the grand opening. The church owes a debt of gratitude to the St. Andrews Church, which served as the "church home" during most of the time Ephesus was being reconstructed.

During the last 12 years, since returning home, the church has carried on its mission to spread the gospel in this great city.

From this great company have gone men and women who have served the cause of God greatly in the world field.

Into its hallowed halls each Sabbath come doctors, lawyers, nurses, contractors, educators, professional people and "just plain folks," who have united their hearts and hands in support of the work of the church and to advance the cause of Christ.

THE ROLE OF THE BLACK CHURCH

It is gratifying to know that my church has taken a position on the subject of race relations based on the principles outlined in the Bible and the Spirit of Prophecy. This position has been published in the "Review," in the "Church Manual" and in the Sabbath School quarterlies. However, the more discussion and studying is done with open minds, the less controversial it will be.

Why do predominantly Black churches still exist in these days of radical changes in Black and White relations and the progress that has been made in the Seventh-day Adventist church? Some suggest that it is solely because of the culture.

Webster's Unabridged Dictionary defines culture as: "The concepts, habits, skills, art, instruments, etc., of a given people in a given period-civilization."

The American Negro is a manmade race, not God-made. He is the result of alliance between slave masters and their female slaves. This indisputable, historical and biological fact has caused Southern states to spend thousands of dollars and millions of man hours trying to determine just who among them are Negroes. Prior to 1910, the state of Virginia decreed that a Negro was anyone with one-fourth or more Negro blood in him. By 1910, the burgeoning number of non-Negroid Negroes caused the keepers of "white purity" to revise their thinking and declare that one was Negro if he had as much as one-sixteenth of Negro blood in his veins. By 1930, this definition was not sufficient to maintain the bastions of White supremacy, and it was enacted into the general law that anyone having any quantity of Negro blood whatsoever, was a Negro.

Biologically, then, we are fashioned in the New World. Every conceivable blood flows in our veins. We speak in Anglo-Saxon tongue; worship the Christian God; and our political ideals are identical with those of this nation's founding fathers.

Although we are still in many areas socially and economically segregated from the American mainstream, we are culturally integrated with it. We speak the language of the majority, and when allowed to, we participate in majority institutions; we form our institutions and pattern them after those of the majority.

The American Negro is the only American who, as an individual, must reach beyond

his own group for absolute identification. Therefore, Negroes are the only Americans unwilling to make even the slightest compromise with the American creed, as stated by the founding fathers.

Negro history is but our continuing efforts to escape the boundaries placed upon us by the White majority.

Any seeming differences in culture, in church worship, were caused by slavery, cruelty and segregation, which were designed to dehumanize the Negro race. The uniqueness of Black and White worship and relationship is because of the difference in experience, more than in culture.

In the Seventh-day Adventist church, misunderstanding (or misinterpretation) of the Bible and the Testimonies is one of the causes of separation of Black and White churches. Some believe Ellen G. White gave a mandate to keep Black and White churches separate at all times, places and circumstances.

Just as the Bible is used by some to try to defend false doctrines, so many times, the Testimonies are used to defend personal prejudices, traditions and customs. We should be thankful that our denomination has taken a stand—a definite stand—denouncing segregation as wrong and enunciating the principles of God's Word as our guide: the fatherhood of God and the brotherhood of man.

Basic principles are sometimes forgotten or lost in the maze of social customs and traditions. We should study carefully for ourselves, and not confuse eternal principles with temporary policy. A principle is a guide for all times, and all circumstances; it is unchangeable. Policies change with circumstances and conditions. May God give us the knowledge to know the difference.

The following are very special and practical reasons for separate (not segregated) predominantly Black churches, taken from an article in the "Nebraska Star Journal," by Betty Stevens, who interviewed Pastor Terry Cain, a white pastor of the Newman United Methodist church. Newman's congregation is 96 percent Black, and many members would prefer a Black minister so they could have a Black style of worship, Cain said. Cain, 48, was pastor of a Black church in North Carolina during the Civil Rights Movement.

The Black tradition is more creative, less stylized, Cain said. The preaching is more dramatic and with a strong delivery. Altogether, the congregation is less passive, and takes a more active role in whatever is going on.

The common suffering of segregation and discrimination was the crucible out of which folk religion was created, Joseph Washington Jr. writes in "Black Religion."

"Folk Religion is not (only) a church—it is a spirit which binds blacks together, ties them together in times of stress by a racial bond that cuts across all other variables."

Cain said that it is also true in Lincoln. Blacks may be Seventh-day Adventist, United Methodist, Baptist, Independent or American Methodist Episcopal, but "there's a richer fellowship among them that supersedes denominational lines," Cain said. Washington writes that Blacks sought a different kind of solace: spiritual, not earthly. They identified with the Hebrew people, who also knew a lot about bondage. "Forgiveness and a sense of moral worth provided the strength of character to endure slavery without being enslaved psychologically."

In Erdman's "Christianity in America," it is said that Blacks found their greatest equality in White churches at the beginning of the 19th century. But the message they heard from the pulpit was a paternalistic message of control: Slaves, obey your master.

"Hungering for more self expression, they met nights or Sunday afternoons in secret and created a separate slave religion.

"It held them together as a people, gave joy and hope to a world filled with sorrow and sadness."

In spite of the Civil Rights Movement, in spite of equal opportunity, not that much has changed, Cain said.

But the Black church is far more than a place to worship, Jessie Myles, assistant professor of sociology at the University of Nebraska-Lincoln, says. It meets specific cultural, economic, psychological, spiritual and political needs. Because it meets such specific needs, Myles said he thinks it has a permanent place in society. Changes, he predicts, will be predicated on a spiritual maturity that transforms everyday life.

While there were many negative reasons why the Black churches came into existence, there are many more reasons they will always be needed in the Seventh-day Adventist church organization.

We live in a dual society in America. Ninety percent of all Black members are members of all-Black denominations.

It is our responsibility as Black leaders and members to evangelize Black America. The most effective evangelism for Black people is through Black churches, conferences, publications and institutions. It has

been proven over the years since Black conferences have been organized. The progress and growth has been fantastic. God has richly blessed. This growth would be greatly accelerated if there were Black unions. Once they are reached, we can teach principles of unity and brotherhood as taught in the scriptures. We can be in separate churches, conferences and unions and still love one another and be united as one, as Jesus taught His disciples in His prayer in John, the 17th chapter. This unity can only be obtained as outlined in Gal. 3:26-29, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the Promise."

W. S. Lee Sr.

ALLEGHENY EAST

CLEVELAND CHALLENGES LITERATURE EVANGELISTS

Literature evangelists and the Baltimore, Md., Berea Temple congregation hosted world-renowned evangelist and author, Elder E. E. Cleveland, in a recent week-long mini-revival.

Host pastor, H. J. Fordham III, introduced Cleveland as "an ordinary man who became extraordinary." A minister for 43 years, Cleveland has preached on every continent, baptizing more than 12,000 souls, with 824 from one effort. He has written several books, including "Mine Eyes Have Seen," "Come Unto Me," "Free at Last" and "Ask the Prophets."

The Sabbath message was presented in two segments entitled "The Stubborn Symbol of Rest" and "The Anatomy of Rest." Cleveland dedicated these two sermons to the quietness of mind that Jesus has promised every man who will come unto Him.

Guests included Noah Beasley, publishing director of Allegheny East Conference, with his wife; and associates Mary Flowers of Philadelphia, Pa.; and Robert Moses of Baltimore, Md.

Present also were three local literature evangelists whose combined 84 years of service resulted in more than \$200,000 in sales and 800 souls won for Christ: Daisy Rodgers, Jessie Sanders and Harriet Washington.

The Editor's Desk

GRAFFITI & GRACE

James E. Dykes, Author

This new book of poetry is arranged in three parts or segments. According to the author, "Graffiti focuses on some seamy, mundane realities of our contemporary human condition. The & provides a nexus or transitional middle ground between "Graffiti" and "Grace." And Grace purportedly points to a spiritual summit from which one might glimpse a better land, and may even reflect upon intimations of immortality."

THE AUTHOR

James E. Dykes was born in South Carolina. He is married to the former Ethel Louise Nobles. They have five children and several

grandchildren. Mr. Dykes's education was obtained through attendance at universities in Alabama, New York, Michigan, Pennsylvania, Tennessee and Florida. He taught English at Oakwood for 17 years and is currently a freelance writer. "Graffiti & Grace" is his second book of poetry, a follow-up to "The Cosmos Electric & Variant Verse."

Roy E. Malcolm



SUNSET CALENDAR

	Aug. 25	Sept. 1	8	15
Boston, Mass.	7:30	7:19	8:07	6:54
New York City	7:40	7:29	7:17	7:05
Buffalo, N.Y.	8:02	7:50	7:40	7:25
Atlanta, Ga.	8:12	8:04	7:54	7:45
Miami, Fla.	7:47	7:40	7:33	7:25
Charlotte, N.C.	8:00	7:51	7:41	7:31
Birmingham, Ala.	7:22	7:13	7:03	6:54
Jackson, Miss.	7:34	7:26	7:18	7:07
Memphis, Tenn.	7:37	7:27	7:18	7:08
Louisville, Ky.	8:23	8:13	8:02	7:51
Detroit, Mich.	8:19	8:08	7:56	7:44
Chicago, Ill.	7:36	7:24	7:13	7:00
South Bend, Indiana	7:30	7:19	7:09	6:55
Minneapolis, Minn.	8:03	7:51	7:38	7:25
St. Louis, Mo.	7:42	7:31	7:21	7:10
Kansas City, Mo.	8:00	7:49	7:38	7:27
Denver, Co.	7:42	7:32	7:21	7:10
Little Rock, Ark.	7:45	7:36	7:26	7:16
Dallas, Texas	8:01	7:53	7:42	7:34
New Orleans, La.	7:31	7:23	7:13	7:06
Albuquerque, N.M.	7:43	7:34	7:24	7:14
Oklahoma City, Okla.	8:07	7:58	7:48	7:38

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

At the conclusion of the session, Cleveland called for members of the audience to serve as literature evangelists. Ten people accepted his challenge.

Bettye Brock
Communication Secretary

SPANISH CHURCH OF THE ORANGES ORGANIZED

On Sabbath, April 1, the Spanish Church of the Oranges was formally organized and ushered into the sisterhood of churches in the Allegheny East Conference. The ceremony was conducted by Elder Alvin Kibble, president of the conference.

The Hispanic work in Orange, N.J., has an interesting history dating back to September of 1985, with the Ramos family, Ruth Lopez and Glen Roberts, then pastor of the Church of the Oranges.

Before coming to the Church of the Oranges, this small group had visited several Spanish-speaking congregations, but when they came to Orange, the fellowship made them feel at home.

Shortly thereafter, many other Hispanic families started visiting the Church of the Oranges and within a short time, the concept of a Hispanic group emerged and crystallized, and they were allowed to use the chapel and other church facilities.

Under the present leadership of Pastor John A. Trusty and the arrival of the Diaz family, assistance by the Griffiths and Elder Ernest Baisden, the group rapidly expanded and the desire heightened to be formed into an organized congregation.

THE GRACE RENAISSANCE

The Norristown SDA Church in Pennsylvania, affectionately known by its members as Grace, has experienced an internal revival. Elders George Braxton and Howard David conducted a 12-week retrospective view of the "Amazing Facts" Bible course. A total of 40 participants completed the course.

Personal Ministries Department leader Violet David's surprise project brought tears of joy as some adult graduates learned young family members were also graduating.

This momentum continued with the New Life In Christ Crusade, with Pastor Kirk U. Thompson as speaker. As a result of this evangelistic effort, 10 individuals were baptized.

With the special efforts and support of Sheriff William Jolly, and the nightly support of members and the evangelistic staff, Norristown Church has internalized its theme:



(Front row left to right) Francisco Perez, elder, New Church; Samuel Dies, pastor, New Church; John Trusty, pastor, Church of the Oranges; Elder Alvin Kibble, President, Allegheny East Conference; Armando Morias, pastor, Harrisburg, Penn., Church; Carlos Bacayao, elder, Harrisburg Church; Victor S. Griffiths, Associate Director of Education, General Conference of SDA.



(left to right) Howard David, George Braxton, Kirk Thompson.

How to reach the masses, men of every birth,

For an answer Jesus gave a key,
"And I, if I be lifted up from the earth,
I'll draw all men unto Me."

I tell you the truth, no one can see the kingdom of God unless he is born again.
John 3:3 NIV

BEREA TEMPLE CELEBRATES HOMECOMING

Members, visitors and friends filled the Berea Temple Church of Baltimore, Md., to capacity at their recent Homecoming and Family Life Day.

The tone was set by the Celebration Choir singing "I Have Never Seen the Righteous Forsaken or His Seed Begging Bread."

Guest speaker for the occasion was Chaplain Barry Black, who is a son of Berea. Black painted mental pictures of situations past, and related how these experiences affected the future. He likened them to Christians returning to their first love, Jesus, and challenged each one to "Return to Bethel" in accord with the title of his sermon.

His message touched hearts and stirred emotions to vows of recommitment.

Bettye Brock
Communication Secretary

Cake, and after morning services, all enjoyed a fellowship dinner and the delicious cake for dessert.

Julia Williams

COMMUNITY GUEST DAY AT BETHESDA

The Omaha, Neb., Bethesda Church had a very spiritual Community Guest Day. The theme was Reach Out—It's Later Than You Think. The church was filled to capacity.

Pastor Reuben Roundtree of the Community SDA Church in Denver, Colo., brought the message for the day. His main focus was on the family of God. Bethesda's choir sang "Come to Jesus" as Pastor Roundtree made an appeal and three people came forward. Then there was a special meal prepared by Mrs. Draggon.

ATTICA BIBLE STUDY CLASSES

Shortly after arriving in Buffalo, Pastor J. Kendall Guy was asked to attend a meeting with the senior chaplain at the Attica Correctional Facility, along with Pastor Sherwin Callwood of Emmanuel Temple Church in Buffalo, and New Hope Church in Jamestown; Pastor Daniel Freedman of South Buffalo Church; and Ruby Graves of Emmanuel Temple Church. The January 1988 meeting was cordial and productive. As a result, Seventh-day Adventist Bible study classes were scheduled to begin because of four inmates' requests.

The first impression of Attica was as an intimidating place where there was a need for Christ. A place where the love of God needed to be shared with men whom many believe to be hopeless. A place, nevertheless, where circumstances could change and difficulties could be overcome.

The memorable class was held on Feb. 20, 1988, with three inmates and six volunteers who were Prison Ministry Council members from the Northeastern and New York conferences and who attend churches in Batavia, Buffalo, Lancaster, Niagara Falls and Rochester. The first inmate was a former Adventist; the second had received a master's degree in professional studies from the New York Theological Seminary while incarcerated; and the last individual was attending his first Bible study class. Although the class was small, the volunteers were not discouraged. Their faith remained strong in Jesus' promise: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Seventeen months have passed. One of the original three inmates, the former Adventist, was paroled out of state. The remaining two men faithfully attend the classes. Through God's blessing and the Prison Ministry Council members — especially Warner Carter, Rich Davidson, David Machovoe and Ruby Graves — the total attendance at the Bible study class has increased to 119 inmates. Twenty-seven men have attended at least one meeting, and the average class size is seven. At least one inmate from each unit in the facility has attended the classes. One class member is from Nigeria, two are from Jamaica and one is from Puerto Rico. Seven men have attended their first Bible study class, and four others have been transferred.

CENTRAL STATES

REFLECTING THE LOVE OF GOD

The Sabbath of April 29 was Health and Welfare Day at Linwood Blvd. Temple in Kansas City, Mo. Bernice Larry, the Health and Welfare Department leader, gave an excellent report to the Linwood family.

The church has a center, which is opened every Sunday to distribute food to those who are in need, church members as well as others. This program has been a great success. The members of the organization also get together and make clothing and do quilting. The beautiful quilts are fashioned by the workers with the help of Katherine Klyder. The quilts are sold to help get funds to run the center.

The music for the morning service was given by the Children's Choir. The morning sermon was given by Elder W. S. Banfield from the General Conference. He spoke on the ways one can reflect the love of God. He stressed that all should think more about helping others.

Rena C. Dixon
Communications Secretary

EMMANUEL—ST. JOSEPH CHURCH ACTIVITIES

Emmanuel Church in St. Joseph, Mo., just completed Family Month.

The oldest married couple who worked at the church were Sherman and Maxine Wilkinson, who worked in the church for about 50 years.

Mrs. Wilkinson served in the capacity of church clerk, Sabbath School secretary, division leader, deaconess, and taught various classes.

Mr. Wilkinson, served as head elder, PM leader, Sabbath School superintendent and deacon.

To make a more joyful occasion, Mrs. Cora Jean Taylor baked a Happy Marriage

YOUTH WEEK OF PRAYER AT BETHEL

The Bethel Church of Kansas City, Kans., recently held its annual Youth Week of Prayer. The theme, A Willing Mind in '89, was expounded on by Elder G. A. Bryant, pastor of the Beacon Light, Sedalia and Columbia, Mo., districts.

This Week of Prayer proved to be a spiritual success, with the youth leading out each night and on the Sabbath.

The week ended with a seminar on drug abuse, done by Elder Danny R. Milton, Temperance director for the Central States Conference, and Mr. Childs, drug and alcohol counselor from the community.

Pat Webb

AWARD WINNER

Shawn Jackson was recently awarded a white ribbon (third place) in the Literature Festival held at the Sedalia, Mo., Middle School, where he attends as a sixth grader. Shawn's winning entry was a poem he wrote, entitled "Tigers."

Shawn also wrote a "tall tale" for a required English assignment, and his teacher was so impressed with his imagination and talent, that she is having his story copyrighted. The legend is entitled "Sharp-Shootin' Shawn, The Fastest Gun in the U.S. of A."

Shawn is the son of Alona Casey and Grady Jackson (Casper, Wyo.), and serves the Sharon Chapel Church as assistant Sabbath School secretary, 13th Sabbath superintendent for the Junior Division, AY secretary and junior deacon.

Alona Boggess-Casey
Communication Secretary

Many hearts are being converted as a result of hearing the story of the love of Christ, His suffering in prison, death on Calvary, resurrection, and love for all mankind who repent and forsake sin.

The Attica Bible study classes consist of song service, opening and closing prayer, 20th Century Filmstrips by Herald Metcalf, special music, discussions from the Sabbath School quarterlies, and birthday recognitions. Each birthday recipient receives a card signed by the Prison Ministry Council members and a copy of "The Marked Bible" or "Bible Readings for the Home." Each man who attends class receives a King James Version Bible, "Steps to Christ," a songbook and a current "Sabbath School Quarterly".

Another non-SDA who has transferred to the Southport Correctional Facility near Elmira has requested SDA Bible study classes to be started there. A second resident in the same facility wrote, "May the Lord continue to bless and one day if it be the will of God ... the Prison Ministry program will find its way to Southport."

The Prison Ministry Council solicits your prayers and assistance. The council desires the names and numbers of men who are incarcerated at Attica. An invitation will be sent to each to attend the monthly Bible study class. Please forward the requested information to: Ruby Graves, P.O. Box 364, Williamsville NY 14221. The council solicits your prayers that God will bless all Prison Ministry programs and that a Bible study class will start at the Southport Correctional Facility. For Jesus said, "I was in prison, and ye came unto me" (Matt. 25:36).

Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Luke 12:32 NIV



Several Prison Ministry Council members at Attica's front gate. (Front row left to right) Virginia Stewart, Ruby Graves, Josephine Foster, Lois Maeweathers (Emmanuel Temple, Buffalo, N.Y.); (Second row) Pastor J. Kendall Guy, (Victory Temple, Buffalo and Pioneer Memorial, Niagara Falls, N.Y.); Rich Davidson (Genesee Park Church, Rochester, N.Y.); Warner Carter (Victory Temple), and Kevin Sullivan (Buffalo Suburban Church, Lancaster, N.Y.).

HISPANIC CAMPMEETING '89

The Hispanic work within the Northeastern Conference continues to grow. Evidence of this was the recent Hispanic campmeeting which took place May 24-29. More than 500 people gathered at Camp Victory Lake in Hyde Park, N.Y., for the spiritual retreat.

Amongst the invited guests were Pastor Caleb Rosado from the Lake Region Conference and Pastor Salim Japas from the Inter-American Division. Campers expressed appreciation for the inspirational messages brought by the visiting ministers.

Campers enjoyed a variety of sports activities and delicious Hispanic meals, thanks to Pastor Roberto Reyna and his cafeteria staff. Sabbath afternoon was highlighted by a musical concert under the direction of Mr. Lee Velez.

The presence of the Lord was most evident during the last meeting Sunday afternoon when Elder Japas made an appeal

and three persons gave their lives to Christ and requested baptism. Later during the baptismal service, four individuals were impressed to join the baptismal candidates.

As stated by Pastor Ireneo Martinez, Hispanic coordinator for the Northeastern Conference, "Campmeeting strengthens the faith of the brethren and as we have seen, brings souls to the Lord. By God's grace we plan to have an even better campmeeting next year. We hope to see you there! May God's blessing be with you!"

MOUNT ZION CELEBRATES 70 YEARS

The Mount Zion SDA Church in Hamden, Conn., of the Greater New Haven Community, is celebrating its 70th anniversary. The activities are scheduled for Sept. 22, 23, 24, 29 and 30.

Celebrating the Lord's Supper on Friday evening at 7 p.m., Elder Charles W. Drake III, pastor of Mount Zion, will lead the congregation in the Ordinance of Humility to



Pastor Salim Japas administers the rite of baptism to several candidates during the Hispanic Campmeeting.

commence the anniversary. On Sabbath, Sept. 23, Elder P. S. Follett, president of the Atlantic Union Conference of Seventh-day Adventists, will be the guest speaker for the Divine Worship services at 11 a.m. The Mass Choir of Mount Zion will provide sacred music. A dedication service will be held that afternoon at 4:15 p.m., with Elder Stennett H. Brooks, president of Northeastern Conference, giving the dedicatory address; and elders Harold Baptiste, secretary of the Northeastern Conference and Leroy Hampton, treasurer of Northeastern Conference, also participating in the service of dedication. A singspiration will follow at 6 p.m., featuring all singing groups, past and present, that were organized at Mount Zion.

Continuing with the activities on Sunday, Sept. 24, an Interfaith Family and Friends Day has been designed to enhance relationships among denominations, families and friends in the community. At this service, Dr. Clarence Hodges, the deputy assistant secretary of the U.S. Department of State, will be the guest speaker. Dr. Jessie M. G. Bradley, chairperson of the 70th Anniversary Committee, has invited several dignitaries of the community, including community leaders, legislators, elected city officials and the governor of Connecticut to participate.

On Sept. 29, a Friday evening vesper service will feature guest speaker Elder Edgar A. Lockett of Altamonte Springs, Fla., a former pastor of Mount Zion. He was the pastor who 50 years ago dedicated the Dickerman Street facility in 1939. Music will be provided by local talent.

The grand celebration day of the 70th anniversary will be held Sept. 30, with former Mount Zion pastor, George W. Timpson, secretary of the Mid-America Union Conference, as guest speaker at the Divine Worship hour. All former pastors of Mount Zion have been invited to attend the celebration. The Cantata Choir of New York City, with Lloyd Chung as music director, will provide sacred music. An afternoon program focusing on the history of the church will begin at 4:30 p.m. with music provided by the Mass Choir of Mount Zion and the Cantata Choir of New York City.

To culminate the activities of the Mount Zion SDA Church's 70th anniversary, a banquet will be held Saturday evening after sunset at the Park Plaza Hotel in downtown New Haven. Tickets are now available. For further information, feel free to contact banquet chairwoman, Mrs. Helen Dear, at 203/562-6384; Dr. Jessie M. G. Bradley at 203/387-2992; or Mrs. Dolores P. Foster at 203/397-9203.



The Golden Harmonizers of Berea.



Pastor M. Bernard presents carnations to mothers.

MOTHER'S DAY EXTRAVAGANZA AT BEREA

On Saturday, May 13, the men of Berea SDA Church in Boston, Mass., and its daughter churches, offered a tribute to mothers and to the late Annie Hinson. The program, in the words of several in attendance, "was the best program I have ever attended at Berea."

In the poetry of Annie Hinson and of celebrated Black American poets such as Langston Hughes, the men praised motherhood, Black motherhood especially. The combined male chorus, directed by Elder Lee Davison and accompanied by Jonathan Singleton, performed several numbers. It was clear that the musical talent among the men of Berea is multifaceted. There were solos by Lance Forrester and Gregory William; smaller groups such as the always-

beloved Golden Harmonizers, and newer groups such as Joyspring, the Cambridge Quintet, the Mission Express and the Gethsemenairs. All received profuse applause, but the Gethsemenairs, performing their debut at Berea, received a standing ovation.

Also present was talented guitarist Roland Gresham from Nashville, Tenn.

Mothers were given a book of poetry of Annie Hinson, "Writings from the Heart," presented by her grandson James Hinson, as well as a beautiful carnation presented by Pastor Michael Bernard.

It was indeed a handsome picture to see the men attired in dark suits and bow ties on the dais and the women in their prettiest spring dresses in the audience.

A reception followed at the Museum of the National Center of Afro-American Artists.

Guest artist at the reception was Roland Gresham, who was later joined by several of Berea's musicians.

The program was coordinated by John Germany, ably assisted by Guerry Bonaparte, Lee Davison, Melvin Davis, Eric Johnson, Benjamin Miles and Michael Turner.

LIFT UP YOUR HEADS

"There is no limit to the usefulness of one who puts self aside and makes room for the working of the Holy Spirit upon his heart." This statement by the servant of the Lord Ellen White, attests to the guiding hand of the Almighty over the academic affairs of this inner-city school, Northeastern Academy.

Aided by dedicated and sensitive instructors, this proud institution's intellectual spire has again towered throughout the Northeast region.

To date, four members of the graduating class of 1989 are recipients of the Regents Scholarship awarded by the New York State Higher Education Council. This was based on the students' overall academic standing, coupled with their performance on the November SAT examination. The awardees are Omar Bell, Thomas Felder, Avery Nora and Corwin Shakes. Honorable mention was given to several others.

The Regents Scholarship bears a New York State value of \$1,000, which is disbursed over a four-year period if the recipients attend college in New York State.

Omar Bell and Ruel Forbes have also received the Comptrollers Award, issued by Harrison Goldin, comptroller of the City of New York. This is based on excellence in mathematics and computer science.

For the first time in the history of the academy, a private university has selected Northeastern Academy to be the beneficiary of one of its scholarships. This is to be awarded to a student who has excelled in math and science and plans to pursue a degree in engineering. The scholarship is valued at \$4,000 per year for four years, and was awarded to Omar Bell.

Mildred Combs, recipient of the National Negro Merit Academic Scholarship will receive a four-year tuition scholarship valued at \$20,000 while she attends Oakwood College. Avery Nora will also attend Oakwood College; Ruel Forbes and Corwin Shakes, Atlantic Union College; and Omar Bell, Polytechnic University.

Stanley Kaplan is also awarding a \$500 scholarship to a sophomore with the highest GPA. Sheryl Alexander will receive the award in the 1989-90 academic year.



Avery Nora



Thomas Felder



Sheryl Alexander



Corwin Shakes



Mildred Combs



Omar Bell

MOTHER'S DAY TRIBUTE

On May 13, a concert was presented as a tribute to the mothers of the Bronx Temple Church in New York City. Participants on the program were The Chosen Few, Anchored in Christ, Maurice Watts, The Community Service Choir, The Messengers from Hebron Church in Brooklyn, The Last Appeal, Choice and The Eternal Light. Interspersed throughout the program were presentations by the youth of Bronx Temple to their mothers.

On Mother's Day, Mr. and Mrs. Charles Burroughs presented Bronx Temple with a memorable gift in the form of a musical concert. Mrs. Icilma Burroughs served as Mistress of Ceremonies. Elder Crafton Bartholomew gave the vesper thought following the program.

IMPACT ON CONTACT: FIRST FIELD DAY IN 1989

It was Friday afternoon, May 5, and the weather report for Saturday, sounded very bleak. It called for rain and possible thunder showers, with gusty winds throughout the day. For several months the Personal Ministries Department of Mattapan Mission in Massachusetts had worked feverishly to plan its strategy for this special Sabbath when the members would go door to door in the community. Having heard the weather report, it seemed to the members as if the field day would never materialize.

Saturday morning came, and it was rainy and the winds were blowing. The members ventured out to church, and despite the weather forecasts, the rain and clouds gave way to beautiful sunshine.

Immediately following Divine Worship, the teams were assigned to their specific territories. The members went out in prayer, believing that God would bless their efforts. The length of time in the field varied from one and one-half to two and one-half hours. The excitement could be seen and heard as the teams returned from the assignments.

As the AYS program began, the excitement continued. It was evident that the blessings received by the members carried over into the program. Many, including the children, shared their experiences. Many gave testimony as to how the rainy morning had discouraged them at first. A few mentioned that they had not felt well in the morning, but, knowing that it was field day, had decided to go out anyway, and their new strength in the field was seen as a tremendous blessing.

As a result of the field endeavor, a total of 95 names and addresses were obtained. So far, tallies show that 37 individuals requested Bible studies; 20 individuals needed new Bibles; five individuals requested assistance with food, and another five needed clothing. These needs are being addressed, and a follow-up system is in place to ensure that they all get the attention they need.

The work at Mattapan Mission has just begun. It is the prayer of the members that, as a result of this field work, many individuals will make a decision for Christ.

Ednor Davison

BROWNSVILLE SDA CHURCH SPONSORS DRUG RALLY

March 25, 1989, the Brownsville SDA Church in Brooklyn, N.Y., joined hands and hearts with the American Crisis Information Network (ACIN) in an historical and unforgettable drug rally.

Pastor James Clark and Vice President Bellot of ACIN displayed many samples of drug paraphernalia and clearly demonstrated the negative effects of drugs on the human body.

The Brownsville Children's Choir, under the direction of Dale and Betty Edmeade, provided heart-warming musical renditions. At the end of the rally, many individuals committed themselves to Jesus and pledged never to use drugs.

The Personal Ministries Department, led by leader, Elder Tennyson Richards, Sr. sponsored this outreach project and used the opportunity to distribute truth-filled literature and enroll individuals in the Real Truth Bible Course.

Lincoln Esbrand
Correspondent

SHOWERS OF BLESSINGS AT MAJESTIC HEIGHTS

The Majestic Heights SDA Mission of Brooklyn, N.Y., welcomed blessings in all forms in the month of April.

The first Sabbath was the kickoff date for the building fund drive at the mission. Members rose to the occasion by pledging their monetary support and prayers. The congregation has targeted a half-million dollars as their goal.

On April 15, the Heights honored Dr. Rupert Young, former senior pastor of the mission. He was presented with a plaque by Pastor Willis for his untiring efforts to keep the mission going during its infancy. Dr. Young now holds the title of Family Life Counselor of the Northeastern Conference.

On April 22, Majestic Heights held its first fund-raising activity in the form of a Youth Day, which was given at the Mount of Olives SDA Church. The afternoon program, entitled "Purest Praise, I," was put together by the music department of the mission, which is headed by Mrs. Janice Hibbler. The musicians came from the boroughs of Brooklyn and Staten Island. Performers were Sisters in Christ, Victory in Christ, Ms. Dawn Copney, the Staten Island Youth and Children's choirs, the Brooklyn Temple Junior Choir, Pastor David Willis and Saved to Serve.

On April 29, the Heights celebrated Community Guest Day. Honored was Ms. Jeanette Gadsen from Community Board 16 in Brooklyn for her service to the community. Speaker for the day was Doc Smith, international evangelist.

Ingrid Clark

NEW YORK CITY MAYOR VISITS BRONX CHURCH

The Bronx Church in New York City has a proud history dating back from "humble beginnings" 40 years ago. Many of those years were spent at its present location on Washington Avenue. The congregation has seen the transition of the area from a busy residential section to its recent rezoning as an industrial park. During this period they leased the vacant lot adjoining the church for parking purposes, but have notified New York of their desire to purchase the property in order to build a larger church.

The news of the city's intention to sell this property to a factory complex was, understandably, met with disappointment and grave concern. The congregation sought help and received the endorsement of the area planning board, met with church lawyers and members of the State Legislature

in Albany, N.Y., and finally, the mayor of New York, Edward I. Koch, was invited by the pastor, John F. Guy, to see the present church, to worship with the congregation and to speak on the topic, "Is it Right to Worship the Lord in the Beauty of Holiness?"

The mayor was greeted by a color guard formed by the Pathfinders. Immediately before the introduction of the mayor, Dr. Jennifer Huie sang "Overshadowed by His Mighty Love."

The day was further highlighted by the presentation of a certificate of appreciation for 29 years of untiring service to the Bronx Church to Elder Samuel Fleming by Mayor Koch on behalf of the congregation, and a presentation by 6-year-old Calvin Patterson of a book to the mayor on behalf of the Sabbath School.

Pastor Guy's introductory remarks outlined the history of the church, its works and activities in the neighborhood, and its desire to build a church, youth center and community-conscious activity center, utilizing its present location plus the adjoining parking lot. He concluded by explaining that he had received an eviction notice from the city to leave the property.

The mayor appeared very sympathetic to the needs of the church. He outlined the city-wide endeavor to stop the efflux of companies from the city. He explained that areas such as the industrial park were rezoned to attract companies back to New York to create new jobs.

Although his announcement that the lot had already been sold was greeted with moans of regret and disappointment, the mayor assured the congregation they could count on his personal support in helping to find another suitable location.

Ferdinand A. Spencer

SOUTH CENTRAL

SOUL-WINNING, THE BUSINESS OF OVERTON PARK

When the ministers and laity join hands to evangelize in the power of the Holy Ghost, walls of indifference crumble to the ground and souls come asking: "What must I do to be saved?" In the Bethany and Overton Park SDA churches of Eads and Memphis, Tenn., one can witness the operation of the Holy Ghost in the lives of the members.

At the Bethany Church, Miss Joyce Johnson conducted a Revelation Seminar

class, and a goodly number of people accepted the teachings, becoming candidates for baptism. At a later time, Charles E. Brooks, lay pastor, conducted another series of classes which brought additional persons to make decisions for Christ.

The members of the Overton Park SDA congregation in Memphis are also actively engaged in witnessing for Christ. For the first six weeks of the second quarter of this year, several teams of two members conducted home evangelism classes, and during the weeks of May 7 through 20, Pastor Famous L. Murray brought both churches together and held a two-week revival. The Lord blessed with a total of 16 baptisms, and others are still being prepared to receive the rite.

Dalphina L. Murray

I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. EVeryone on the side of truth listens to me. John 18:37 NIV

MARANATHA OPENS NEW WING

The Maranatha SDA Church came into being under the preaching of Elder S. J. Jackson during the 1970s. The little band of believers met in many different places until Elder J. R. Bell moved forward to place the members in a building of their own. This was done when the Jehovah's Witness congregation offered their facility for sale during the early 1980s.

Elder M. R. Mounter began his ministry for the people in 1985 with a steady improvement program. His recent venture was to lead the membership into an expansion program, which provided them with a beautiful fellowship hall. This facility was opened on Sabbath, April 8, 1989. The congregation is rapidly moving forward under the leadership of Pastor Mounter. On hand for the ceremonies were the contractor, the architect, the president of the conference and a goodly number of friends from the community and sister churches in the area.

DAPHNE BUILDING MOVES TOWARD COMPLETION

Years ago, across the bay from Mobile, Ala., a layman by the name of William Smiley caught the vision to establish a congregation for the people of that community. He secured a small building in which to worship, and went to work. The Lord blessed the efforts, and a new company came into being. The members in the area named it



Maranatha building, Montgomery, Ala.



Maranatha Fellowship Hall opens.



no caption—please rule

"Smiley's Chapel." For years, Mr. and Mrs. Smiley gave of themselves and their means to keep this fire burning in Daphne. However, with the passing of time, death claimed this frontiersman, but his works still follow him.

Mr. and Mrs. Charles Sellers, members from the Mobile congregation, took up the torch, along with Mr. and Mrs. A. Lester and others, and continued the witness. In recent months, these faithful laymen have saved their monies, and with the labor of their own hands have constructed a beautiful church building in Daphne, which is valued at about \$300,000.

With the money that they could save, along with appropriations from the South Central Conference, the building has been almost completed. Mr. Lester and the members state that when the pews and carpet are in, the grand opening is to take place. This should be done before the year ends.

God's truth is marching onward across the bay from Mobile in a little community named Daphne, Ala.

PRISONER BAPTIZED AT TUPELO

LeRoy Ivy, 32, of Oxford, Miss., who is awaiting trial on charges of conspiring with his brother to kill a Lee County judge by voodoo, was baptized on a Sabbath afternoon during the month of May in a Tupelo motel's swimming pool by ministers of the Maranatha Seventh-day Adventist Church, Elder Odies Sandifer and Pastor Donell Morgan.

The new congregation was established in Tupelo as a result of outreach ministries, sales by literature evangelists, and a summer tent crusade conducted by Elder Roy L. Patterson and Pastor Donell Morgan, an infiltrationist worker. The membership has reached about 30.



Paphors Shore Church?



Tupelo, Pastor Montern?



Prisoner baptized.

CHARLES E. DUDLEY II AWARDED

Charles Dudley received a \$1,320 Suggestion Award in April from the Westinghouse Corp., for his suggestion that dealt with the use of a rust-proofing product to prevent severe oxidation of screws that are part of IEEE connectors used in operator test stations of the F/FB-111 AIS-R. The United States Air Force has 11 sites where these are being used. The application of this product to the screws solves the rust problem, thus eliminating the need to replace the screws every six months, and trips by field personnel. The Air Force authorized the use of the product in the technical manual.

Dudley was invited to Washington on July 24 to receive his honor along with other award recipients during the company banquet.



Charles Dudley

CHURCH SOFTBALL TEAM

This Men's "D" Church league softball team consists of players from Riverside Chapel and First Church in Nashville, Tenn. The logo on the uniforms is a picture of the Three Angels, with "AY" (for Adventist Youth) inset. The name "Seventh-day Adventist" appears on the right sleeve of the uniform top. With consent from pastors X. Butler of Riverside and E. Johnson of First Church, these young men are giving our church positive exposure in the area of Christian athletics.

D. Grant



(Standing left to right) Ed Pelote, Bobby Coes, Greg Wonsley, Kevin Albright, Le Count Butler, Earl Gaiter, Robert Lee. (Kneeling) Howard Coes, Melvin Lightford, Kenneth Johns, Dwane Noble, Jack Azor, Burton Watts, Ken Howell, George Davis, Bill Simmons.



Elder and Mrs. W. R. Robinson enter the chapel of the new F. H. Jenkins School on their 50th wedding anniversary.

A DATE TO REMEMBER

Elder and Mrs. W. R. Robinson celebrated their 50th wedding anniversary on Sunday, June 25, 1989, in Nashville, Tenn. The celebration was held at 5 p.m. in the new F. H. Jenkins School. Friends and well-wishers came from far and near to be with the Robinson family. They came from as far away as California, New York, Maryland, Washington, D.C., and from as close as Huntsville, Ala.; Louisville, Ky.; and other cities in the South Central area. Their children and grandchildren came. It was a glorious occasion. Elder Robinson talked about

the day he married Hortense, as she is so fondly called by her husband and many friends. He said it is truly "a date to remember."

It was a bright, balmy Sabbath day. Hundreds had come to campmeeting on the campus of Nannie Burroughs School in Washington, D.C. In the afternoon, three young people stood before Elder F. L. Peterson, the highest-ranking ethnic minister in the General Conference. A beautiful beaming bride, Hortense Robinson, became the wife of William Raymond Robinson. Longtime friend W. Albert Thompson stood by the groom. It was a unique ceremony, in that the bride never changed her name; she merely changed her status as the wedding vows were exchanged. Elder Robinson said only two souvenirs came from the Garden of Eden after the fall of man, the institutions of the seventh-day Sabbath and marriage.

The happy couple on June 24, 1939, began their life's journey together, which has lasted 50 years. Along the way, Providence added William Jr., David, Eugene





The Robinsons enjoy the anniversary program—just relaxing.



and Marjorie to the family circle.

For more than 53 years, Pastor and Mrs. Robinson have served the SDA church with distinction in many capacities and in many places, from coast to coast and overseas. Avenues of service have included the positions of colporteur; church school teacher; pastor; conference evangelist; and director of a half-dozen departments, including Sabbath School, personal ministries, publishing and communication. There is still more: he has served as editor, circulation manager, and missionary to Africa and Trinidad. The list of labors necessitated complete household moving 26 times. These dedicated servants of God know from experience that the Adventist church is, indeed, a worldwide movement! They no doubt set a record for frequency of moving.

“WE SHALL BEHOLD HIM”

The audience was electrified as the soloists, Janice Jackson and Ivy Starks, backed by six choirs of Oakwood College Church, moved into the grand finale of the cantata, “We Shall Behold Him.”

The music and words pictured the end of the world and the second coming of Jesus Christ in the clouds of heaven with all of His angels while the earth and the elements reflect joy and shock unusual by indescrib-

able movements. The organ and piano sounds caused one to hear trumpets and thunder; the children, who were unseen in the balcony, cast out ribbons of tinsel shining and red, which caused one to see lightning; from the sides of the choir stand, clouds were created and blown across the front of the auditorium as the sopranos and choirs reached a burst of jubilation and musical excitement singing, “We shall Behold Him in All of His Glory!”

The breathless crowd sat with wide eyes and open mouths as the production ended. Spellbound, the people sat still for moments before they moved or even gave the “amen” of appreciation.

Shelton Kilby, music director of the South Central Conference of Seventh-day Adventists, introduced Dr. Lucile Lacy, minister of music of the Oakwood College Church, after the invocation. Dr. Lacy gave a brief overview of the choirs and the cantata. director of a half-dozen departments, including Sabbath School, personal ministries, publishing and communication. There is still more: he has served as editor, circulation manager, and missionary to Africa and Trinidad. The list of labors necessitated complete household moving 26 times. These dedicated servants of God know from experience that the Adventist church is, indeed, a worldwide movement! They no doubt set a record for frequency of moving.

In February 1956, after burning the mortgage, they were transferred to Cleveland, Ohio. The same day they were asked to go to Glenville, Ohio, to pastor and to complete the building of Ramah Academy with Elder Harry Dobbins. In October, they were invited to New York to become the Sabbath School and personal ministries director of

the Northeastern Conference. A house was purchased in Mount Vernon, N.Y., two weeks later. Elder Ralph Watts, president of the Trans Africa Division; and Elder W. Duncan Eva, secretary, had flown from Africa to see them personally, urging them to come to Africa, as president of the Uganda field. The request was so important because the Robinsons would be the first Black administrators in that exciting division. Their saying “yes” would open the door for other Blacks to become missionaries overseas. It took them until February 1957 to complete health tests, etc., in preparation for work in a foreign country. So, from February 1956 to February 1957, the mission appointees had moved from Baltimore, Md.; to Cleveland, Ohio; to Mount Vernon, N.Y.; and to Kampala, Uganda, covering 14,000 miles

HIGHLIGHTS OF SERVICE

As pastor of Danville, Va., district, the Robinsons served a church of only three members in Ridgeway. It was a rural church without electrical service. Meetings were conducted when the moon was shining, so people could see to travel.

In Columbus, Ohio, his home church, Elder Robinson had his first tent effort. Elder E. E. Cleveland was the associate speaker, song director, Bible worker and tent master. Emma DeShay Warren Neal, Roberta Patterson (Mrs. Neal), Joseph Rhyne, Yvonne Rhyne and Richard Neal became outstanding workers.

Michael Faison and Brenda Harrigan, in charge of staging, helped the people to see the second coming of Christ with the visual aids.

After the choirs were in their places, the children led out in "The Whole World is Waiting," with the adult choirs bringing in the antiphonals. As the choirs answered each other, singing across each other for most of that part of the score, it had a moving effect as they all sang together to end the piece.

There were 12 other song titles and medleys, with special arrangements. Some were as familiar as "The Old Rugged Cross." Some were as modern as "If That Isn't Love." The first solo was done by Cherryl Galley, alto; and Mark Hanna, tenor. Solos and narrations were done by Frankie Lane, tenor; Cherryl Galley; and Winton Forde, baritone.

The conductor, Joni M. Pierre-Louis, worked in the background for five months to consolidate the six choirs into one singing group for the presentation of the cantata. In an interview with the conductor, we learned that she is really looking to see "the soon return of Jesus Christ in the clouds of heaven." The Adventist church teaches that the literal, visible return of Jesus will be soon. They do not set a date, but they do urge their members to be ready every day.

The program was given at the Sunday night, June 11, campmeeting of the South Central Conference. The campmeeting crowd came from five states of the conference: Alabama, Mississippi, Tennessee, Kentucky and the panhandle of Florida. Dr. C. E. Dudley, president of the conference, gave the last remarks and benediction. Accompanists were Anne Galley, piano 1; Carol Forde, piano 2; and James Wilson, organ.

L. J. Johnson

Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. Luke 6:38 NIV

HISTORY OF THE OPELIKA, ALA., CHURCH

In the month of August 1986, Henry Tinsley and family of Detroit, Mich., returned to their home state of Alabama after having spent many years in the North. They came with a burden to see the "truths of Adventism" shared with the people in their home state. Opelika was chosen as their place for doing their witness.

Bible studies were given, tracts were distributed, and Elder Jesse Wilson, the pastor of the nearby Phoenix City, Ala., church, came to conduct an evangelistic tent meet-

ing during the summer of 1988. There were 29 people who became members of the church in that city. However, when the final count was made, approximately 15 of the believers came together to become the first company of believers of the Seventh-day Adventist (Black) Church in that city. The group was organized into a company of believers on Oct. 29, 1988, and met from house to house until the Lord blessed them to find a place in which to hold their worship, at the St. Paul Baptist Church.

In April of 1989, the Outreach SDA team was organized into a company by the conference president, Dr. C. E. Dudley. It became the 129th organization of the conference. Plans are presently being laid to construct a building for this new group.

MOMENTS IN BLACK HISTORY ONILDA ALMA TAYLOR — A LIFE OF TOTAL SERVICE

Miss Onilda A. Taylor, a native of Pleasant Hill, Mo., grew up and completed her high school work at Booker T. Washington High School in Tulsa, Okla. From there, she traveled to California, where she spent one semester at the University of California at Berkeley. She was encouraged by her voice teacher to transfer to Fisk University in Nashville, Tenn. During her training there, she worked in the school library. After receiving her bachelor's degree from Fisk University in 1930, she was given a fellowship to Hampton Institute, where she earned her master's degree in library science.

She returned to Fisk, her alma mater, to assume the position of supervisor of the cataloging department of the Fisk-Meharry Library. Later, having located in Louisville, Ky., she became a librarian at the Western Branch Library at Tenth and Chestnut streets. During this period of her life, she and her sister, who had previously introduced her to Seventh-day Adventism, were invited to attend a series of meetings conducted at the church.

- In 1936, the Fall Council of the General Conference of Seventh-day Adventists was convening in Louisville. During this time, ministers came from all over North America. Elder J. W. Jones, pastor of the local church, took advantage of their being there, and their expertise in the teaching and proclaiming of God's Word. Nightly meetings were held. Among those in attendance was Elder Young of California, who gave Bible studies to Miss Taylor nightly. Elder G. E. Peters, a General Conference vice president in charge of the Regional work of

Seventh-day Adventists, spoke the last day, Sabbath. After hearing his message on the subject, "Is God Particular?" she was convinced. Although a staunch Baptist Christian, she united with the church in 1936, and committed to obey all ten of God's commandments. She became an active member in the local church, singing in the choir; teaching in the primary division of the Sabbath School, using visual aids; and became engaged in the outreach health and welfare work. Tenaciously abiding by her spiritual convictions, she resigned the position at the library because of conflict with Sabbath observance.

Immediately, her expertise as an experienced and qualified organizer was greatly needed. Consequently, she was requested to organize the Oakwood College Library. This request was made by Elder J. L. Moran, the first Black president of the college. Her position description included also the teaching of library science and the training of student library workers.

Miss Taylor was not only an efficient librarian, but also was an educator in the broad field of education. Still on the service line, she taught in various denominational schools. This she did until her retirement.

She came out of retirement to answer the need of properly cataloging and arranging the library at Riverside Hospital in Nash-

ville, Tenn. As a result of her work there, the staff, physicians and other medical personnel could often be seen searching through organized material to find solutions for delicate medical problems. Each day, as strength permitted, she would spend several hours at her task of keeping materials current, and ordering such publications as were available to the hospital. This valuable service extended over seven years, from 1972 to 1979.

In 1979, because of her failing sight and health, her younger sister, Mary T. Maupin, brought her to Louisville, Ky., so that she could be near immediate family members.

Onilda Alma Taylor fell asleep in Jesus on June 9, 1989. She was eulogized at the Magazine Street Seventh-day Adventist Church, and laid to rest until Jesus calls her in that last resurrection, at the Greenwood Cemetery in Louisville, Ky.

Carefully training, meticulously planning, efficiently serving, liberally giving, earnestly trusting the Master: this was the service life of Miss Onilda A. Taylor.

In honor of the rich memory of Miss Taylor, her family, the Maupins, are giving out a new set of attractive stage drapes to the E. L. Minnis School.

SOCIAL WORK PROGRAM RECEIVES ACCREDITATION

The 1988-89 school year has been monumental for the Oakwood College Social Work Program. At its June meeting, the Council on Social Work Education voted accreditation for the bachelor of social work degree program.

Accreditation for the program gives it national credibility. Graduates of the accredited program are eligible for admittance into graduate schools of social work, with advanced standing (one to one and one-half years rather than two years), to sit for the state licensing board and to enter into the profession as full social workers.

Another major accomplishment for the program was the acceptance of six of the seven graduates into graduate schools. They were accepted into such prestigious universities as Boston, Atlanta, Ohio State, Chicago and Georgia. Two students have already begun their training with advanced standing: John Smith at Atlanta University, and Martha Hutchinson at Ohio State.

The social work program is led by Juliaette W. Phillips, MSW, and supported by Ellen Anderson, Ph.D.; Edith Fraser, MS, currently pursuing a doctorate at Smith School of Social Work; and Gregory Mims, MSW. It is anticipated that the program, which has tripled its enrollment over the past three years, will see even greater growth with its new status as a fully accredited program.

Juliaette Phillips

RUTH M. SWAN, OAKWOOD'S MEDIA SPECIALIST

As media librarian of Oakwood College, Ruth Swan administers the media department of the central library, including the selection, purchase, circulation, retrieval and organization of materials.

This busy lady also informs instructors of new developments in materials, equipment and teaching technology; produces teaching materials; and is responsible for campus video needs, including videotaping instructional classes and historically significant events. Ms. Swan provides reference service and supervision for the central library on a rotating basis of nights and Sundays, and supervises 12 student workers and a part-time secretary.

She founded the Media Communicators' Roundtable for the purpose of coordinating campus media services.

As an assistant professor of education, Ms. Swan teaches the four-hour required educational media courses — communications, equipment operations, production and research. She serves also as consultant in the Title III program for all media personnel on campus.

Ms. Swan holds the master of arts degree in teaching from Andrews University in Berrien Springs, Mich.; and the master of library science (educational media emphasis) from Drexel University in Philadelphia, Pa..

She also holds certificates in advanced and applied photography from the University of Alabama, Huntsville, and special recognition for effective communication from Indiana University in Bloomington, Ind.

Ms. Swan should be saluted for the invaluable services she contributes to Oakwood College.

OAKWOOD ACADEMY GETS FACE LIFT

There was an excellent response by volunteers on Sunday, July 23, to the clean-paint-and-fix-up day appeal by Donald Monroe, Oakwood Academy principal. An announcement which was made in the Huntsville area SDA churches and over WOCG resulted in the good turnout, beginning at 8 a.m. on Sunday. The volunteers included male and female, adults as well as children. The work concentrated on the Anna Knight elementary building.

Mr. Monroe was very pleased to see the response and the work that was done, thus making the building ready for the opening of school. Among those who participated were some recent graduates such as Charles White Jr., '82; Eric Johnson, '86; and Leonard Douglas Jr., '86.

Mr. Harry Swinton of the College Market contributed to the refreshments served. A similar work day was announced for the following Sunday to complete the work that needs to be done before registration.

Roy E. Malcolm

OAKWOOD'S MEDIA SPECIALIST

As media librarian of Oakwood College, Ruth Swan administers the media department of the central library, including the selection, purchase, circulation, retrieval and organization of materials.

This busy lady also informs instructors of

new developments in materials, equipment and teaching technology; produces teaching materials; and is responsible for campus video needs, including videotaping instructional classes and historically significant events. Ms. Swan provides reference service and supervision for the central library on a rotating basis of nights and Sundays, and supervises 12 student workers and a part-time secretary.

She founded the Media Communicators' Roundtable for the purpose of coordinating campus media services.

As an assistant professor of education, Ms. Swan teaches the four-hour required educational media courses — communications, equipment operations, production and research. She serves also as consultant in the Title III program for all media personnel on campus.

Ms. Swan holds the master of arts degree in teaching from Andrews University in Berrien Springs, Mich.; and the master of library science (educational media emphasis) from Drexel University in Philadelphia, Pa..

She also holds certificates in advanced and applied photography from the University of Alabama, Huntsville, and special recognition for effective communication from Indiana University in Bloomington, Ind.

Ms. Swan should be saluted for the invaluable services she contributes to Oakwood College.

WINBUSH NAMED V-P FOR MINORITY AFFAIRS AT CLEVELAND STATE U.

Raymond A. Winbush, an Oakwood alumnus, was recently appointed vice president for minority affairs at Cleveland State University in Cleveland, Ohio, according to the Cleveland "Plain Dealer" of Thursday, July 6, 1989.

Winbush has been director of Joseph Johnson Black Cultural Center at Vanderbilt University in Nashville, Tenn. He received a master's degree and a doctorate degree in psychology from the University of Chicago. He has taught at Oakwood and Alabama A & M University.

The "Plain Dealer" reports that Winbush was chosen from among 200 applicants. His position is designed to deal with community relations, recruitment and minority access programs.

Whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life. John 4:14 NIV

SOUTH AFRICAN COLLEGE TO AFFILIATE WITH OAKWOOD THE WARREN REPORT

For the purpose of evaluating the learning resources of Bethel College in Butterworth, Transkei, South Africa, I spent a week there as a preliminary visit before the on-site committee visit to come later by Southern Association of Colleges and Schools (SACS). Oakwood submitted a formal prospectus to SACS on Dec. 20, 1988, requesting permission to offer credit courses on the Bethel campus toward two Oakwood College degree programs, the bachelor of arts in ministerial theology and the bachelor of arts in religion. Guidelines by SACS for such an arrangement are set forth under Policy D, "Substantive Change Involving Credit Courses and Certificate or Degree Programs Offered at Extended Locations." In addition to using Policy D as the index for my personal assessment of the Bethel campus, I made special use also of the Jan. 25, 1989, letter from Dr. Charles R. Nash to President Benjamin F. Reaves, a letter that was considered SACS' official response to Oakwood's prospectus.

I found the overall educational program at Bethel College to be strong in accomplishing its objective of providing a liberal arts program in a Christian education setting. Although there are plans for a broader diet of degreed programs in the future, presently Bethel offers only two programs: certificate in education, and bachelor's degree in ministerial theology and/or religion.

The administrative leadership of the college is competent, insightful and resolute, and serves along with a prepared and dedicated faculty and staff.

Because my visit occurred during a break for an off-campus youth convention hundreds of miles away and an on-campus alumni homecoming weekend, classes were not in session and most of Bethel's 500 students were not available. Such a circumstance, however, provided ample opportunity for my addressing the faculty in plenary session, having conferences with each of five administrators individually, and meeting with the religion and theology teachers.

My first two days were spent in the city of Johannesburg with the chairman of the board of trustees of Bethel College, who reports and pledges continued full cooperation and support from the governing body. The board chairman happens to be also the president of the Southern Union Conference, the church district in whose territory Bethel is located and the organization principally

responsible for the subsidization of that educational institution. Besides the unremitting advancement in quality students, faculty and administration as well as in physical facility construction, another crucial index to the progress of Bethel may be recognized in its constant challenge to accommodate more of the approximately 300 applicants turned away annually.

Mervyn A. Warren

IN THE NEWS

SOUTH CENTRAL TEAMS WIN NATIONAL BIBLE BOWL AWARDS

Two teams from South Central Conference received trophies for being winners in the Bible Bowl run-offs that were held at the United Youth Congress in New Orleans, La.

During the course of the events, teams from conferences across the nation are challenged to give from memory various passages of scripture that tell of the prophecies, the blessings and the promises that took place during Bible days.

The first-place award went to the team from Northeastern Conference. However, the South Central teams from Jackson and McComb, Miss., were happy to receive second-place championship awards.

CAPITOL CITY CELEBRATES BLACK HISTORY MONTH

A resounding rendition of "Lift Every Voice and Sing" provided an enthusiastic start to Capitol City's Black History program in Chicago, Ill., entitled "A Sense of Blackness: Undeniably Black." Under the direction of Bryan A. Chapman with narration by Dorothy J. Davis, this year's program was designed to give a new awareness of Blackness through poetry, monologue, narrative and song.

The first part of the program featured recitations of poetry from such great Black writers and orators as Langston Hughes and Sojourner Truth, as portrayed by young people as well as those young at heart. These poems revealed the feelings of pride and the yearnings of a Black people to be free. Each presenter captivated the audience with his unique interpretation and delivery.

The next segment included a series of animated monologues which focused on the promise of freedom and the fulfillment of

dreams and ambitions through one's children.

Following the monologues, the audience was enlightened by the appearances of three of the most significant men in history: Malcom X, Dr. Martin Luther King Jr., and Jesse Jackson. Enthusiastic orators authentically portrayed these men by presenting excerpts from some of their most famous speeches.

GRADUATION AT JAMAICA'S DAY CARE CENTER

Sunday, June 18, was a special day for the kindergarten and pre-kindergarten students of the Busy Bee Day Care Center, operated under the auspices of the Jamaica SDA Church in Jamaica, N.Y. It was graduation day for the kindergarten students and promotion day for the pre-kindergarten students.

Dressed in red caps and gowns, marching to the tune of "Pomp and Circumstance," the Class of 1989 stepped forward to receive their diplomas, bid farewell to their teachers and friends, and to celebrate this initial step in their educational development.

Among the numerous awards given was an unusual and endearing one presented to each graduate by their teacher, Miss Lynnette Shorey. It was termed the "Bananas Award." Miss Shorey explained that she will miss each of her students so much, she will "go bananas" without them.

The commencement speaker, Pastor Arthur E. Morgan, Sabbath School secretary of the Northeastern Conference, encouraged the parents and guardians to observe their children's talents, gifts and interests, cultivating them so that they may become godly, productive, influential citizens in their communities.

MOMENTS IN BLACK HISTORY BIRMINGHAM INSTITUTE AND JUDGE JIM PEARSON

On Aug. 22, 1865, a son was born to John and Elzira Pearson in Madison County, Ala. This child, whom they named Jim, was conceived in slavery and born free.

While Jim was still very young, his father was taken from the family. The boy became his mother's main support. Early he demonstrated traits of a successful entrepreneur. He worked as a delivery person for the local grocer, and established a regular route of customers who depended on his regular trips.

When he reached manhood, he traveled southward over the mountains to what was then known as Jones Valley, later called Birmingham.

Jim accepted Christ into his life very early, became an active member of the Baptist Church and was soon ordained as a deacon. White missionaries came to this church one Sunday to warn the members not to listen to the "devils" who had come into the community teaching people to keep the seventh day holy as the Sabbath. Hoping to show the "devils" their error, Mr. Pearson tried to give them Bible lessons. Jesus promised if any man shall do His will, he shall know the doctrine. Thus, Mr. Pearson was convicted of truth and accepted the Sabbath. After accepting the Adventist message, Mr. Pearson went to school at Battle Creek, Mich., where he trained under Dr. Kellogg. Here at Battle Creek, he met and married Ms. Laura Price Hall, who became his wife, equal partner and inspiration for life.

The training on physical therapy and Swedish massage prepared the man who was now Dr. Pearson to open a treatment center in Birmingham, Ala. His clients were the wealthy members of the white business community. He counted among his clients, governors, lawyers, congressmen, editors, businessmen, clergy and judges.

One of these judges was the Hon. H. S. Abernethy of the Jefferson County Court of Misdemeanors. Judge Abernethy counseled Dr. Pearson that the best way to help the people of his race was to keep them out of the courts. The outcome of this was the formation of the Negro Court of Arbitration, with Dr. Jim Pearson as president and Mrs. Laura Pearson as secretary-treasurer. Here, disagreements were arbitrated among the parties, rather than going to the higher courts.

On Jan. 19, 1921, Dr. and Mrs. Pearson purchased 198 acres of property from H. W. Bostic, and established a school known as the Pine Grove School. Their daughter, Elzira Mae Hannah Pearson, served as the principal. Pine Grove School was under the direction of the Negro Board of Arbitration of Alabama.

On Oct. 6, 1921, Judge H. S. Abernethy wrote a letter that recommended "J. J. Pearson, who has organized an established industrial school in Shelby County, Al. called the Pine Grove Industrial School." It further stated that "He has made a success, with the small means at his hands, of the school which he has established. I hope that white people who are able will help him in his laudable undertaking." Many people re-

sponded favorably, so that three years later in a cover letter soliciting funds, Dr. Pearson gave the following report:

"As our work brings us in direct contact with the masses of our people, we have learned that they are being destroyed largely for the lack of knowledge. Therefore we have purchased 300 acres of land two miles west of Vandiver, Al., on which we have located a school, known as the Pine Grove School. We have a daily attendance of between thirty and forty students. We hope to make this school self supporting, and are offering nine months of thorough training. This year, under the leadership of W. H. Baker, we have raised three bales of cotton and enough food stuff to carry us through the winter. Still our needs are many. We have not sufficient accommodations for students on grounds, yet others are ready to come as soon as reservation can be afforded them."

On Jan. 1, 1926, five years after the Pine Grove School was founded, a group of the self-supporting workers from the white SDA school in Madison, Tenn., came to bring aid to the struggling Black school in Vandiver. These people were Mrs. Josephine Gotzian, Dr. E. A. Sutherland, Mrs. N. H. Druillard, M. A. Beaumont and Mrs. Lida F. Scott. They advised that the name be changed to the Birmingham Institute (for colored people).

They, like many other sympathizing whites, brought financial aid. But, unlike the others, this group wanted to take control of the management of the institution. Dr. Sutherland declared that they would put a white man president and run the place right "if we have to put Jim Pearson in his wheelchair and set him in the middle of the road." Dr. Pearson replied, "Over my dead body! This school will be of the black race, for the black race and by the black race!" The experience of the closing of the Riverside Hospital

founded in Nashville, Tenn., by Mrs. Druillard for the Black people has vindicated Dr. Pearson's wisdom.

The school flourished until the founders were advanced in age and slowly declined. Many people, young and old, were blessed by the efforts of the faithful workers. Today, the dream still lives through the work of the son, Dr. J. Price Pearson. Dr. Pearson is now the president of the Faith Academy, located two miles west of Vandiver, Ala. The purpose of this school is to provide affordable Christian education for Black Seventh-day Adventist youth for this age. Thus, the school founded of our people, for our people and by our people shall reach its goal of preparing a people for the New Earth.



Judge Price Pearson

BRONX CHURCH CELEBRATES COMMUNITY GUEST DAY

Community Guest Day was ably planned and executed by Ms. Brenda Williams and her staff at the Bronx SDA Church in New York City.

In her opening remarks, Ms. Williams took the Sabbath School through a study of various features of the flowers on the Sabbath School table. She compared them to the similar qualities and characteristics exemplified in the lives of individuals and pointed out that just as God has some special reason for each flower, he has a special reason for each person's existence.

Special music was given by Elder Raymond McKinnon. Visitors and members alike were treated to a brief synopsis of the Sabbath School lesson by Pastor John Guy.

Divine worship brought added dimension to the day's spiritual upliftment as Pastor Edwin J. Humphrey, ministerial director for Northeastern Conference, painted a vivid picture of the claims of the gospel on the life of each individual.

Other participants included Jonathan Straughn, Hopeton Thomas, Frank Roberts, Yvette Brissett, Jane Palmer, Margaret Brown, Sybil Bent, Mavis Blair and Kezerine Jackson.

James B. Brown
Assistant Communication Secretary

OBITUARIES

NELLIE E. MUSSON of Bermuda passed away on June 8, 1989, at Wildwood Sanitarium in Tennessee. She was a historian and researcher for a goodly number of heritage facts from the past of her people. Her work included the book "The Missing Mr. Read," about the founder of the Seventh-day Adventist work on the island of Bermuda.

Mrs. Musson worked hard to see that each of her children received professional educations that could be used to help people of the various communities where they lived, and mankind in general.

She served on the government committee for Bermuda's 375th anniversary of the first settlement (1609-1984). She also served as the research coordinator for the 1984 Bermuda Tapestry Exhibition, sponsored by the Government Human Rights Commission, which was designed to show how the country's many cultural threads were woven together to create the Bermuda of today.

In 1983, Mrs. Musson received a plaque from the Bermuda Professional and Business Women's Club for her literary, educational and business contributions to the people of Bermuda.

She was a member of the Hamilton SDA Church in Bermuda.

PAUL CECIL WINLEY was born in 1908 in Pender County, North Carolina, to Sylvester and Nellie Winley, who have both preceded him in death. His early years were spent in Pennsylvania and North Carolina. On Sept. 9, 1927, he wed Virgie Lyons. The union lasted for 61 years.

In 1929, as a young man, he felt the urge to follow Jesus, and joined the Ebenezer Seventh-day Adventist Church in Philadelphia, Pa. After serving as a colporteur for some time, he wanted to better serve the Lord and became a Seventh-day Adventist minister in 1929. From the 1930s until 1945, Elder Winley was the publishing secretary for the Black work of the Potomac Conference. He was then called to the South Atlantic Conference to serve as the publishing director under Elder H. L. Murphy. While there, he became an ordained minister of the gospel.

The Winleys came to the Central States Conference in the 1950s. His talents were used as department head of the publishing, lay activities and community services divisions. During his retirement in 1971, he

pastored the Bethel Seventh-day Adventist Church and the Sedalia and Topeka districts, and served as the caretaker of Camp Shady Hill.

Elder Winley was a faithful member of the church. He taught a Sabbath School class for many years, served as the lay activities and stewardship director, was an active member of the V. Lindsay School Board, and was a church elder. He and his wife not only financially helped many young people, but also invited them to stay in their spacious home. He also participated in a neighborhood block club.

Elder Winley was laid to rest on June 26, 1989. He leaves to cherish his memory a devoted wife, Virgie Winley of the home; three foster sons, Lawrence Dobbins and Ronald Taylor, both of Kansas City, Kans., and Theus Young of Tampa, Fla.; several nieces and nephews; other relatives and a host of friends.

Elder Winley will be sadly missed by both young and old. God has called His child to a home of sweet peace and rest. Farewell, faithful one. You fought a good fight; you have run a good race. Rest now and await your victory.

MISS ONILDA ALMA TAYLOR

of Louisville, Ky., passed away on June 9, 1989. She was 92. Onilda, one of several children of William and Elizabeth Bridgewater, was born Sept. 19, 1897, in Pleasant Hill, Mo. In addition to her valuable home training, she received professional growth through her studies at Fisk University in Nashville, Tenn., where she earned the bachelor of science degree, and Hampton Institute in Virginia, where she received the master of science degree in library science.

Miss Taylor was the associate librarian at Fisk University before she was invited by the SDA church leaders to come to Oakwood Junior College to serve as the librarian and to organize the first library system for the school during the 1930s. She later served as a teacher in the denomination's school system in the Central States Conference and the South Central Conference. She made many contributions for the upbuilding of the work among ethnic groups in the SDA denomination and throughout the communities. The annals of history should list Onilda Alma Taylor as one of those "unsung heroines." During her lifetime, she helped to mold the life of many of today's literary leaders and preachers.

She was a relative of the Maupin family of Louisville, Ky.

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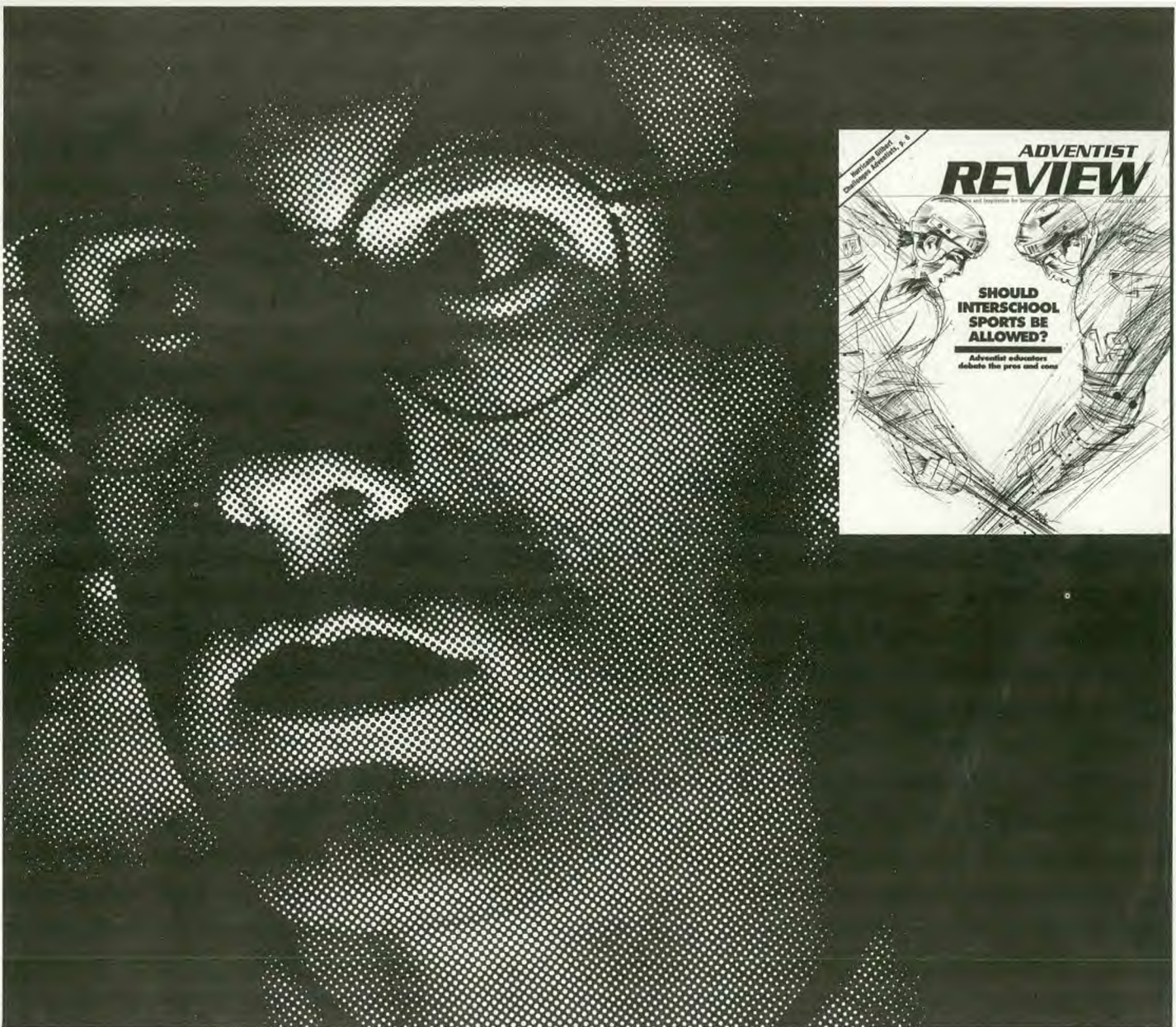
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