

NORTH AMERICAN
Regional Voice



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

VOLUME 12

JUNE 1990

NUMBER 4

C. E. Bradford
Man of the Year



**55th General Conference
Special**

COVER STORY

CHARLES E. BRADFORD, SR., PRESIDENT, NORTH AMERICAN DIVISION OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS 1979-1990

Man Of The Year

Dr. Charles E. Bradford has served as the president of the North American Division for the General Conference of Seventh-day Adventists for the past eleven years. He has served on many boards, instituted many programs to help with the onward progress of the 'work,' and completely given himself for the upbuilding of the kingdom of heaven in the earth. He came to the presidency with no conception of the challenges that the office would bring to him, but he has served well. He is married to the former Ethel McKinsey of Jacksonville, Florida, his schoolmate when he attended Oakwood College. They have worked as a team for the Lord for forty years. They have three children, Sharon, Charles, and Dwight—all of whom are pursuing their own careers.

Bradford's father and grandfather were preachers of the church in days gone by and he also became a preacher of righteousness. Many people called him the "preacher's preacher." His grandfather, Robert, was really the son of Mr. and Mrs. Weems of Florence, Alabama, but was taken by a white family by the name of Bradford when he was nine years of age. They educated him and gave him their name. He became a Presbyterian minister and later met and married Sylvia Lincoln, whose father was a black Spaniard who had come to the United States from England. He taught school in Florence. Because he looked so much like President Lincoln, the children called him Mr. Lincoln. The name stuck and others began to call him the same. So when his daughter, Sylvia, was born, she too was given the name Lincoln. She became a singer and traveled with the Fisk Jubilee Singers. Robert and Sylvia gave birth to five children, one of whom was Robert Lee, the father of Charles E. Bradford.

The family later moved to Kansas City, Kansas. However, Robert later moved back to Alabama where he attended the Huntsville school that had been established for the training of black youth by the

Seventh-day Adventists. While at Oakwood he met and married Etta Elizabeth Littlejohn who had been one of the students that had been taught by James Edson White on his "Morning Star" missionary boat in Vicksburg, Mississippi. She also became one of the "original sixteen students" to attend Oakwood when it opened its doors in 1896. After the completion of their studies at the school these dear workers carried their family to many parts of the nation as they served the church and the various communities. Mrs. Etta Bradford, at one time, served as the personal nurse for Ellen G. White when she was receiving treatment at the New England sanitarium.

They did not have the faintest idea that their youngest son, Charles would one day become the president of the homebase division of the World Church.

Charles was born in Washington, D. C. and was the youngest of the Bradford's eight children. He also attended Oakwood College in Huntsville, Alabama, where he studied theology. When he completed his course of study he began his ministerial career in New Orleans and Baton Rouge, Louisiana. He and his wife Ethel have given their lives in devoted service to the church. They labored in Louisiana, Texas, New York, Illinois, and Missouri. He served as a director for different departments of the church as well as conference evangelist at times. He became the president of the Lake Region Conference in 1961 where he served until he received an invitation to serve as the secretary of the North American Division of Seventh-day Adventists in 1970. When Elder N. C. Wilson, the president of the North American Division, was asked to serve as president of the World Field, Bradford became the president for the North American Division. Under his presidency, the membership for the division has moved from 566,453 to 743,023—a gain of 176,570 members. The number of congregations for the division has grown from 3,850 to 4,506—a gain of 656 new congregations during the past eleven years. It has always been the richest division of the world body and during his administration the tithe receipts for the division have gone from \$202,750,299.00 in 1978 to \$394,276,398.00 in 1989. The work has grown under his leadership.

Many programs of financing have been placed in motion under his leadership: (a) large city evangelism funds, (b) large city building funds, (c) K-12 educational reversion funds, (d) special assistance funds to

strengthen the work in smaller conferences, (e) regional capital reversion funds, (f) regional scholarship funds for the Black student in graduate school. A good relationship with the overseas divisions has also been established. The "world church" has been blessed because of his willingness to spend and be spent by God. Bradford's leadership and good spirit will be missed at the counsel tables of the church.

As he moves toward retirement, many tributes have been made to his leadership. Recently, when he was completing his commencement address at Oakwood College, it was announced that the Union Conference presidents will be contributing \$50,000.00 each year for the establishing of a "Bradford" training center for students who attend Oakwood College.

He has served on many boards, chaired many committees, given an abundance of meaningful counsel, and placed many lives on a correct course. His living has not been in vain. We salute a great leader, Charles E. Bradford, president of the North American Division of the General Conference of Seventh-day Adventists.

C. E. D.

An Interview with Charles

Elder Charles E. Bradford has been a leader in the Seventh-day Adventist Church for many years. In this interview with Habada he gets a chance to talk about one of his favorite topics—how the black people of the South came to know the great Adventist message.

Bradford: Let's go back to that boat, the Morning Star. You will remember that people from the north—mostly Protestants—were so interested in the plight of the freedmen that they founded schools all across the southland. Adventists were a little tardy getting into this movement, and Ellen White prodded them. In the 1890s when she was in Australia she'd write back, "What are you doing brethren? Here's the South. It's a great field."

Her own son James Edson responded. He decided to build a boat and go down South. So he sailed it down the tributaries, leaving from Michigan, and docked there at Vicksburg, Mississippi. My cousin, my mother, and my aunt saw the boat in both Yazoo City and Vicksburg.

My Mother heard the preaching and the singing. What attracted them to the Morning star meetings was the music. Mother said they had terrific music. Edson and his friends played their instruments and that

grabbed the people. Before long her family was baptized. They then heard about the Oakwood School, founded in 1896. She was one of the first sixteen students there. It was just a grade school in those days. She was baptized there in the Indian Creek.

Her future husband, Robert Bradford, was born not far from Huntsville, Alabama. His people were Presbyterians. My father and his dad moved to Kansas when my father was a little tyke, and there grandfather became a Seventh-day Adventist.

Dad was a church elder for years in Kansas City Bethel Church. They built that church, grandpapa said, by bottle-light. They would work at their jobs all day and then take a candle and put it in a bottle to make light, and then build the church at night.

My dad grew up in Kansas, and then his father sent him to Oakwood School. He met my mother there, but they didn't marry at school or immediately after. Someone gave Mother a scholarship to go to the New England Sanitarium and Hospital for nurses' training. It was called Melrose in those days.

Habada: I understand your mother had an interesting experience with Ellen White at Melrose.

Bradford: Yes, during mother's time at Melrose Ellen White came. The matron—they called them that in those days—said to my mother, "Etta, how would you like to be Sister White's chamber girl?"—which means take care of the room, and make her comfortable. Ellen White had had arthritis, you know. She was coming back from Australia at that time, and she wasn't very strong.

Mother said Sister White was not a very talkative person, but she did a lot of writing and she was friendly, very kind. One day she called Mother in. "How are things going along at the Oakwood School?" she asked. "I'm interested in that place." She recited her hopes for Oakwood School to my mother.

After mother graduated from Melrose, she got married and the brethren assigned my folks to Pine Bluff, Arkansas, to start a school in there.

Habada: What was your father's profession?

Bradford: He finished Oakwood School and he became a pastor. The brethren gave them a little help but no real appropriations in those days—very, very hard going. They had 10, 15, 20 students. My dad would sometimes teach the



Elder Bradford with Oakwood College Board of Directors



With Neal Wilson, President of the General Conference

school himself. My mother did nursing whenever she could, and she taught nurses' courses everywhere they went.

My dad was one of the old time evangelists. Once he was in San Antonio, trying to get the work started there. The only thing in those days was to go from house to house and try to give Bible studies. He carried a satchel and walked down the street. People were afraid of him; they'd see him and they would run into their houses. He wondered why. Finally one old lady told him, "There's been a man in the neighborhood harassing the people. They are calling him the hatchet man because he carries a little hatchet in his satchel. So the people thought you were the hatchet man."

My sister, Eva, says that he carried his Bible in the open after that. He loved his Bible and he read it through 77 times.

He used to go all over the state of Texas in an old buggy. They had a few black churches then and they were scattered. He stayed away from home so long that Eva didn't even know him when he returned once—she thought he was a stranger.

In those days there were few settled pastors as we have them now. They had to be circuit riders. The brethren didn't always send them to churches; they just sent them to places. They would say, "Brother Bradford, go to Pine Bluff and raise up a church."



With NAD Publishing Director, Robert Smith



C. E. Bradford, Chairman, Oakwood College Board of Directors

Habada: Were there very many black pastors at that time?

Bradford: No. When I was a boy, I knew almost every black minister because they would all come to our house and I'd hear my dad talk with them.

Habada: Were there black conferences?

Bradford: No, no black conferences.

Habada: When did that take place?

Bradford: Black conferences came about in 1944. The black membership of the Adventist church was very, very small when my dad was young. It was only in the 50s in 1890. Just 50-some people in the South.

Habada: Mostly associated with the Edson White work?

Bradford: That's right. And Louisville, Kentucky. The work began to grow when leadership developed from the Oakwood School. Oakwood trained them and sent them out as colporteurs, nurses, and teachers. Teachers, most of all. They spread out all over in their teaching work. Pastors began holding evangelistic meetings, men began to develop their talents, and the work began to prosper. Oakwood school continued to grow. So the church hired black ministers. Actually, Ellen White supported many workers in the South from her own limited personal finances.

Habada: The black workers?

Bradford: Not only black workers, white workers too—needy workers in the South. However, most of them were black. You can imagine the joy of some dear old brother who didn't have a dime left when he opened the mail and discovered a check there from Ellen White.

Habada: That must have been a great encouragement.

Bradford: A great encouragement indeed! Elder Laurence always paraphrases Ellen White, "The colored preachers must have bread." She supplied bread money for many workers. When the conferences organized, there were 15,000 black members in North America. In 1980 there were 130,000.

Habada: Are other members of your family involved in the Adventist work?

Bradford: Well, I have a brother-in-law who's a pastor. His wife, my sister, has been a church-school teacher since 1939. She started when she was 18. Her daughter is married to a young minister. My sister, Eva, is mother to Dr. Calvin Rock, the president of Oakwood College. My sister, Lucille, who has passed away, had three

sons and one of them is on the staff at Oakwood College. Her eldest son is a pastor in Chicago. About six of my mother's children and grandchildren are active ministers today.

Habada: How old was your mother when she went to Oakwood?

Bradford: She must have been about 13 years old. Very young.

Habada: What was her purpose? Why did she want to go to Oakwood particularly?

Bradford: Because Edson White and others there encouraged all these young people to go to Oakwood. Edson White gave them studies. And up and down that river he planted schools. My Aunt Lucy Kincaid, a school teacher, was of good assistance to him in that work.

Habada: What about your mother's family? What did your grandparents do?

Bradford: I never knew her mother. Never heard her say a word about her father. Her mother was just a little girl when slavery was abolished.

Habada: So you're two generations away from slavery?

Bradford: My mother's mother was a slave. She was a house girl. My grandmother was seventy years old, I think, when I was born.

Habada: Your father was a minister who moved around frequently. Is there a place you call home?

Bradford: We don't have any real homestead. My father is buried in Los Angeles and my dear mother in Philadelphia. No homesite at all. My dad said when he became a minister, he thought that the Lord was coming so soon that he sold his property. And I don't think he owned anything after that. Never owned a home in his life.

Habada: What made you decide to go into the ministry?

Bradford: Oakwood College. If I hadn't gone to Oakwood, I wouldn't have gone into the ministry. I was definitely influenced by the school and the ministerial students. Just the atmosphere of the place and all of that.

Habada: Tell us what one or two individuals have had the most influence on your life.

Bradford: Outside of my parents I would say Elder Mosley, the great ministerial teacher. In church school in Philadelphia we had people like Elder Slater. Kids find out that their role models have feet of clay and that gives them a terrible shock. Having had a shock like that, along came Elder Slater and restored my confi-

dence in leadership. A real man of God.

Another person who influenced me was F. L. Bland. He made me his tentmaster in Philadelphia when I was just 18 years old. In fact, because of his influence the East Pennsylvania Conference gave me a ministerial license when I was just nineteen years old.

When I went to Oakwood, it was Elder Mosley and Mrs. Cunningham. Do you remember Mother Cunningham? Oh, what a wonderful woman. She wrote a book entitled *Make Bright the Memories*. After her husband died, she stayed at Oakwood for 50 years. Everybody was her son or daughter. On Sabbath she would feed 25-30 people. And of course she believed in work. "Young man what are you doing playing ball. You should be working," she said as she grabbed me one afternoon. She made me hoe in that garden, row after row, and she was right along with me, working, strong. "Come and have supper with me." That was my pay.

She got up one time in Chapel-vespers. She was giving her talk and it must have been on the potential of youth. She looked right at me and said, "Charles, you are wonderful, but you just don't know it." You don't know what that can do to a kid on a college campus. Ever after that, kids would come up to me and say, "Man you're wonderful, but you just don't know it." I sometimes wish that she would have forgotten that part of her talk.

Habada: If you could go into a school and sit down with young people today, what counsel would you have for a teenager?

Bradford: Well, the first thing I would tell them is what Mrs. Cunningham said, "You are wonderful." I would try to get them to see that there is wrapped up in them such great potential—unlimited. Then I would say to them that they are needed—not only wanted, but needed.

I would tell them that the same passion that moved the real Jesus to stand up when He saw people mistreated should move them to work to break the shackles with which Satan has enslaved them. I'd tell them of the great work that is right at hand for us to do to prepare for them. I'd tell them to say like Abraham Lincoln, "When I get a chance to, I'm going to hit it hard." That's the way I'd challenge them.

*He who takes his rank lightly
raises his own dignity.*

"FROM SMALL BEGINNINGS TO THE END OF TIME"

When the Adventist movement came into being in 1844 (Revelation 14:6,12), most Blacks on the American continent were experiencing the rigors of slavery. By law, they were denied the right of learning to read or to write, not to speak of playing a role for the directing in the affairs of church, government or even domestic life. These opportunities were envisioned as "Cinderella" dreams as in storybook land, or as Biblical David, the son of Jesse, when Samuel sought a king for Israel. There was no vain imagination that one day the descendants of these domestics would one day be used of God to help with the preaching of, the teaching of, the directing of, or the telling of the message of God's saving grace for all mankind throughout planet earth to help make ready a people to meet Him when He returns for His church.

In 1844 the Methodists in America were moved by the Holy Spirit to declare that the enslavement of another human being was religiously wrong and sinful; thus, at their Philadelphia convention an action was taken which condemned the practice among its members. The Baptists also took a similar posture. However, because so many of these of African descent were incarcerated it was a matter of economic survival among those who lived in the southern part of the country where cotton was king. It became very difficult for these southern people who were slave-owners to accept this religious posture that had been taken by the leaders of the church and a division came not only among the people of the predominantly 'christian' persuasion, but also in the leaders of governments across the land. A civil war grew out of the dispute and thousands of lives were lost, but freedom was made for the Blacks of this land.

My country, tis of thee, sweet land of 'liberty'—Of thee I sing.

Land where our fathers died; land of the pilgrims' pride

From every mountain side—'let freedom ring'

Pope Gregory would not share these views of the abolitionists and the Seventh-day Adventist church, which was in its infancy, had some of its members who sympathized with the slave owners. How-

ever, some, such as John Byington, the first president of the General Conference of Seventh-day Adventists, worked feverishly with the liberation movement of these days since 1831.

William Foye, a free-born American Black, had been given visions from God which admonished the people to prepare their lives for an eventful meeting with the Lord which, they felt, was about to take place. Foye became, as it were, a John the Baptist for the afflicted child who was to become the prophetess for the Seventh-day Adventist church and whose visions and writings would help to change the thinking of mankind—religiously, socially, and politically in all parts of the earth. Her name was Ellen G. Harmon.

Not a few of the adventist believers had sympathies with slave owners when the emancipation came, to the extent that Ellen White made rebuffs to them on the positions that they had taken concerning these former slaves. She said: "... you have no right to deny them (Blacks) membership in your churches." "The black man's name is written beside the white man's name in the book of life" (SW, p 8, 13 IT; p. 254-264).

In her writings she expressed a concern for the work among the 'colored' peo-

ple and for telling them the message of God's love for all. On one occasion she spoke of a vision concerning the importance of getting the message to this group of intelligent people (9T: 199-203). Some of the stout-hearted began sharing the gospel with this downtrodden people and small beginnings of adherents began to be realized. E. B. Lane began preaching among them in Tennessee, Silas Osborne in Kentucky, James Edson White in Mississippi. However, before some of these came, Charles M. Kinney, a mulatto, was already blazing trails throughout this area among this people. Kinney went to Huntsville two years before the brethren from the General Conference to establish the Huntsville School. He found the spot on which Oakwood College presently stands. It is interesting to note that most of the original sixteen students who arrived at the school for the first time after its doors were opened in 1896, only a few were baptized members of the Seventh-day Adventist church. However, by 1900 A. D. some fifty Blacks had become members and began to share their faith with their fellow kinspeople who were sons and daughters of former slaves.

When Ellen White visited the school in 1904, she revealed to the workers and



Early pioneers at the beginning of the 20th century



Joint workers' meeting during 1960's—Southwest Region, South Central and Central States Conferences



The Alabama Singers

student body that this was the very spot that she had seen in vision and that not one acre of the 300-acre tract was to be sold. She also admonished the students to go from the school to work for the saving of their own people. Many were full grown men and women who had journeyed from across the United States and the West Indies to prepare themselves to take their places in life and to preach the gospel among their people. The work began to grow under these dedicated leaders; J. H. Laurence, F. S. Keith, G. E. Peters, M. G. Nunez, and W. D. Ford. Others joined in the Preachings later. These became successful preachers and teachers in giving the 'message' to their people.

Racial problems were not at their best during some of these times when the small beginnings were taking place. Lynchings, murder, and riots were constantly on the upswing. By 1909 these problems had reached such proportions that responsible Black leadership gathered at Niagara Falls, New, to establish the National Association for the Advancement of Colored People in America. They sought to address and to deal with the problem. Some of those leaders were, W. E. B. DuBoise, James Weldon Johnson, Al White, Mary Church Terrell, Peter J. Smith, William E. Walling, Mary White Avington, R. R. Moton, Charles Androv, Oswald Garrison Vallaen and others. By this time there were some 900 Black members in the church and leadership sought to address the struggle that was taking place around them. During this year, 1909, they established a position for someone to relate to the crisis. A Haysmer, a former director of the work in the West Indies, was asked to serve in this post and to give his full attention to addressing problems and growth among the Blacks in America.

The year 1915 became memorable for the Colored people of America and of the Seventh-day Adventist church. During this year, Booker T. Washington, their great leader at Tuskegee, passed away as did Ellen G. White, the prophetess for the church. She had constantly stressed the importance of work being done among the large 'Colored' population in this country and the giving of the gospel to them. She wrote many letters and documents which addressed this challenge and how it should be approached.

After the prophet was taken from the church, it appeared that the only time that the needs of this group were addressed was when a crisis arose. By 1918, when World War I ended, there were 3,500 Black members in the church in America. This growth had come about through the leadings of the Lord with Black leadership giving their evangelistic thrust in witnessing. It was then that they began to express concerns for one of their own to lead at a higher level. W. H. Green, an attorney from Virginia, was chosen. Some of the leaders were: B. W. Abney, T. M. Fountain, E. Osterman, R. L. Bradford, J. G. Thomas, A. Stevens, W. H. Winston, C. A. Lynes, N. B. Smith, Anna Knight, and T. H. Allison.

By 1929 when the stock market crashed, Marcus Garvey had begun to promote the 'Back to Africa' concept. The Harlem renaissance had begun to change the minds of Blacks concerning themselves—it was for the good and for self-worth. In the Seventh-day Adventist church, requests were being made for some officer status for Blacks. Some of their congregations were larger than some of the state conferences. The membership in America had grown to 8,000. New leaders had appeared along with those who had blazed the trails before them. W.

Elder and Mrs. B. W. Abney, Missionaries to South Africa at the turn of the Century



D. Ford, J. K. Humphrey, A. Miller, M. M. Young, C. Chrichlow, A. R. Caruthers, W. Coopwood, O. A. Troy, G. E. Peters, and W. Baker. The leaders were told to not speak of this leadership role. It would not be forthcoming.

But restless 'youths' were coming behind them with desires to see the requests that had been put by their leaders come to pass. It must begin at the instruction level—at the school. This finally led to the famous student 'holiday' at Oakwood school in 1931. A large number of these demonstrators who later became soul-winners, and later some of the first blacks to hold officer roles in the church were, H. R. Murphy, W. W. Fordham, F. L. Bland, A. S. Rashford, J. H. Wagner Sr., F. B. Slater, and T. M. Rowe.

With the pressures that came from the Blacks in 1929 for leadership roles, the General Conference established the 'Colored' department to oversee the work among this group. They also chose a Black to lead it. The action which was taken at the Spring Council during that year was that (1) one of our representative colored ministers be selected to fill the office of secretary of the Negro Work, and (2) that in each union conference where there were as many as 500 colored believers, except in the Southeastern, Southern and Southwestern conferences, a Negro secretary could be elected.

Under the leaderships of G. E. Peters and F. L. Peterson who served in this department in the General Conference, the work continued to be strengthened in the Black sector of the church. The leaders were G. E. Peters, F. L. Peterson, Dr. Eva B. Dykes, Dr. Lottie Blake, Dr. D. Kimbrough, O. A. Troy, Harry Ford, T. H. Allison, A. B. Abney, J. G. Dasent, A. W. Clarke, L. E. Ford, J. G. Thomas, J. H. Wagner Sr., F. S. Keitts, J. H. Laurence,

and J. K. Humphrey. New congregations came into being, Riverside Hospital was established in Nashville, Tennessee, J. L. Moran was selected to serve as the president for Oakwood Jr. College, the *Message Magazine* was established, but the church still maintained a segregated system in its operations. Even the records were kept separate.

When 1944 arrived conditions were ripe for the establishment of Regional Conferences. World War II had come to an end and conditions for Blacks (in and out of the church) would never be the same again. A crisis at one of the hospitals brought the problems to a head. From this, the Spring Council of 1944 voted to organize Black Conferences in all areas of North America with the exception of the Pacific Union Conference. The membership had grown to 19,000. Blacks were restless and burdened. Oakwood College became a senior college, Riverside Sanitarium in Nashville became a 'hospital'; seven 'Regional' conferences were born with Blacks serving as their officers. The first presidents were L. H. Bland—Northeastern Conference; J. H. Wagner Sr.—Allegheny Conference; H. D. Singleton—South Atlantic Conference; H. R. Murphy—South Central Conference; W. W. Fordham—Southwest Region Conference; J. G. Dasent (the first to be named)—president of the Lake Region Conference; and T. M. Rowe—Central States Conference.

Tremendous growth was seen under these leaders in North America. Evangelism became their watchword. The membership stood at 19,008 and only 17,396 of these were holding membership in the Regional Conferences. The churches in the Pacific Union Conferences stayed under the 'old' system. The total tithe for all of these congregations then was \$1,098,743.59, the tithe for the North American Division was \$14,064.641, and the tithe for the world field stood at \$19,424,952.00. With the establishment of 'Regional' conferences the established conferences suffered a serious economic blow, to the extent that a number of the workers had to be terminated because 7.8% of the income had been taken away.

The work under the Regional Conferences has made rapid strides in the North American Division and around the world. Blacks began to reach out to their brothers in other lands to serve as missionaries. A. Branch and B. W. Abney had served earlier in the century, but now came N. G. Banks, C. D. Henri, P.



Group of ministers gather for picture at 1936 General Conference

Giddings, T. M. Battle, L. E. Daniels, Donald Simons, and Richard Simons. Others are serving in Africa on a regular basis as evangelists for the conferences.

Evangelism explosion came with the E. E. Cleveland era. When the Lord blessed his labors of soul-winning in the Southern Union, V. G. Anderson, the president, invited him to serve at that level and to train others in the art. Then came, E. C. Ward, J. M. Phipps, C. R. Graham, G. H. Rainey, H. L. Cleveland, L. G. Newton, E. J. Humphrey, C. E. Dudley, D. L. Crowder—all trained by Cleveland. In 1954 the General Conference invited Cleveland and his wife to join its staff to train people around the world in the art of soul-winning. They served on every continent and became known as Mr. and Mrs. Evangelism. Today 85% of the World church is made up of people outside of North America. Evangelism is paying off! Under the current leaderships in the Regional Conferences in North America the challenge is still being accepted to "go preach the gospel to every nation, kindred and tongue and people." And people are being added to the church daily. Today's leaders are C. E. Brooks—Northeastern Conference; L. Palmer—Lake Region Conference; Alvin Kibble—Allegheny East Conference; W. E. Lewis—Allegheny West Conference; R. P. Peay—South Atlantic Conference; Charles E. Dudley—South Central Conference; J. M. Doggette—Southeastern Conference; J. Paul Monk—Central States Conference; and R. E. Barron—Southwest Region Conference.

The Black church in the North American Division in 1989 represents 26% of the entire division membership and contributes approximately 16% of the total tithe income—\$65,700,000.00. The tithe income is 11% of the total income for the

World Church. In fact, the tithe income of the Black church in the North American Division is larger than that of any division outside of the North American Division. The Lord is with this work! Cries are presently being made for 'Regional Unions' in America and for larger representation in the elected post where decisions and policies are being made and monies are being disbursed. The feeling is that there must no longer be taxation without representation. Black leaders on the West Coast feel that their best progress for a finished work will be found in the establishment of Regional Conferences for the work there. It is meeting with resistance. Financial lessons have been learned from the past. From its 'small beginnings' the Lord has greatly blessed the work of the Seventh-day Adventist church in its Black sector in North America.

The wind of change cannot be ignored. The leadership roles must be addressed. Today there are four Blacks who serve as leaders for divisions of the world church: C. E. Bradford, North America; George Brown, Inter-America; Bekele Heye, Eastern Africa; and J. J. Nortey, Africa Indian Ocean. Eighty-five percent of the world church today is made up of peoples color. They must be accepted into positions of leadership to help the entire world know that Jesus Christ is Lord . . . to THE END OF TIME.

When the church came into being in 1844, Blacks were in slavery, no members of that small band were found outside of the United States of America. When the church was officially organized in 1863 it accounted for 3,500 members with still none outside of the country, and few Blacks. When Regional Conferences came into being in 1945, 36.88% of the membership was found in the NAD with

63.12% in other lands; 8.9% of the NAD membership was found in the Black Church. They contributed 7.8% of the tithe for the division. Today 85% of the membership is found outside of North America and 26%-30% of the membership within the North American Division is found in the Black church. This does not include those Black members who hold membership in the sister churches. The tithe dollar in the Black sector in the North American Division represents 16% of the income of the division and 12% of the income from the world field. William A. Henry, III, in his article in *Time Magazine*, April 9, 1990, sets forth food for thought for church leadership as he speaks to government leadership in America. He states:

"Someday soon, surely much sooner than most people who filled out their Census form last week realize, white Americans, will become a minority group. Long before that day arrives, the presumption that the "typical" U. S. citizen is someone who traces his or her descent in a direct line to Europe will be part of the past. . . .

Already 1 American in 4 defines himself or herself as Hispanic or nonwhite. If current trends in immigration and birth rates persist, the Hispanic population will have further increased an estimated 21%, the Asian presence about 22%, blacks almost 12% and whites a little more than 2% when the 20th century ends. By 2036 when someone born today will be 66 years old, the "average" U. S. resident, as defined by Census statistics, will trace his or her descent to Africa, Asia, the Hispanic world, the Pacific Islands, Arabia—almost anywhere but white Europe.

"A truly multiracial society will undoubtedly prove much harder to govern. Even seemingly race-free conflicts will be increasingly complicated by an overlay of ethnic tension. For example, the expected showdown in the early 21st century between the rising number of retirees and the dwindling number of workers who must be taxed to pay for the elders' Social Security benefits will probably be compounded by the fact that a large majority of recipients will be white, whereas a majority of workers paying for them will be nonwhite.

". . . The real question is whether or not our notion of diversity can successfully negotiate the color line."

As we move toward the 'end of time' it might be well for some study to be given for a sharing of leadership roles in the church to help carry out the commission that has been given by our Lord. . . . the

The Editor's Desk

Sweet Memories of the Past



Elder Bradford fondly recalls the days when the linotype typesetting machine ruled the printing world. When linotypes were introduced, they replaced the older system of hand-set type and revolutionized the printing trade. Eventually linotypes were superseded by the optical typesetting systems now in use.

Elder Bradford has played a role as important in the development and growth of the Adventist Church as the linotype played in the printing industry. His influence, energy and spiritual leadership have brought fresh ideas and a new vision to this work. As he moves toward retirement, our appreciation and love go with him!

SUNSET CALENDAR

	June 29	July 6	July 13	July 20
Boston, Mass.	8:25	8:24	8:21	8:16
New York City	8:34	8:33	8:30	8:25
Buffalo, N.Y.	8:58	8:56	8:53	8:40
Atlanta, GA.	8:52	8:51	8:50	8:46
Miami, Fla.	8:16	8:16	8:15	8:13
Charlotte, N.C.	8:42	8:42	8:40	8:36
Birmingham, Ala.	8:01	8:01	7:59	7:55
Jackson, Miss.	8:12	8:11	8:10	8:07
Memphis, Tenn.	8:19	8:18	8:16	8:12
Louisville, Ky.	9:10	9:09	9:07	9:03
Detroit, Mich.	9:14	9:12	9:09	9:05
Chicago, Ill.	8:29	8:28	8:25	8:20
South Bend, In.	8:24	8:22	8:19	8:15
Minneapolis, Minn.	9:04	9:02	8:59	8:53
St. Louis, Mo.	8:29	8:28	8:26	8:22
Kansas City, Mo.	8:48	8:42	8:45	8:41
Denver, Co.	8:32	8:31	8:28	8:24
Little Rock, Ark.	8:26	8:25	8:23	8:20
Dallas, Texas	8:40	8:39	8:37	8:34
New Orleans, La.	8:05	8:05	8:03	8:01
Albuquerque, N.M.	8:25	8:24	8:22	8:18
Oklahoma City, Okla.	8:49	8:49	8:47	8:43

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

gospel must be carried to every nation, kindred, tongue and people before the end comes. Using every talented, christian member in leadership roles and using everyone who has been blessed by God with talents to get the job done. This is a must for Global Strategy. ". . . and the end will come."

C.E. Dudley

SPIRITUAL BENEFITS OF REGIONAL UNIONS

The "Negro work" as referred to time after time by Mrs. E. G. White was regarded for the most part to be the work among blacks in the southern part of the United States. This view forged during the 1880s and 1990s was an understandable one. At that time, most blacks lived in the South. The church naturally concentrated its missionary efforts for black people in the area below the Mason-Dixon line. The Southern Missionary Society, formed by James Edson White in 1895, was the first organization set up by the church to promote the gospel among the nation's blacks. Edson White recruited white northerners to move south to help operate mission schools throughout the black belt. The beginning of the Adventist work in the south virtually coincided with the passage of the famous Jim Crow laws. These laws greatly reduced the black man's social and political rights and enforced a system of rigid race segregation. The first sustained ministry for black people began in the south in the 1890s which meant that the pattern of Adventist race relations was set in an area and at a time of strong hostility and conflict. This conflict severely hindered the work of the fledgling Southern Missionary Society. The leaders of the church struggled to avoid confrontation on the race issue to preserve the fragile beginnings they made among the black population. Gradually a system of separate churches developed in the south among Adventists. Mrs. White, commenting on this development, said "The best thing will be to provide the colored who accept the truth with places of worship of their own in which they can carry on the their services by themselves. Let them be shown that this is done not to exclude them from worshipping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way" (*Testimonies*, Vol. 9, p. 206).

The organization of blacks in churches of their own proved to be a great blessing to the cause of Adventism. Mrs. White noted that there existed "workers to whom the Lord has given light and knowledge and who possess capabilities of no mean order." She stressed that "colored members of ability and experience should be encouraged to lead the services of their own people; and their voices are to be heard in the representative assemblies" (*Testimonies*, Vol. 9, p. 207).

In 1979, over 100 years after Mrs. White wrote this instruction to the church, there is not one single voice of a black person held in the assembly of the union presidents of North America. Consequently, when vital decisions concerning the finishing of the work are discussed at this level, the priority of the black work is not represented by one who is best fit to discuss it. All through the policies of our unions can be seen evidence that minorities are not considered to be an intricate part of the system. Currently, if the policies governing finances were followed by the black conferences, there could be practically no church building at all. Most large black church buildings are built outside of union policies and one of the policies clearly states that a conference administrator can be relieved of his office for doing this, yet there is no other policy in writing to accommodate the needs of blacks with 50 percent less income than our white counterparts. Referring to the early stages of the black work, it did not take long for the church to see that the black work grew much faster when it was directed by their own people. Consequently, the request for black conferences arose. The idea of black conferences was thoroughly debated. Some whites opposed the plan, desiring to retain the status quo. A number of blacks agreed with them. Some of these men favored integration at all levels and suggested that separate conferences would defeat that goal. However, in spite of the dedicated service of many whites, the black work in the Adventist church was generally regarded as an area of secondary importance. Its organizational structure was based on the southern experience. Beyond the church level, conferences were rarely administered by blacks themselves. Black leaders wanted to reverse these trends. They appealed over and over again until the spring of 1944. With the support of the General Conference president, Elder J. L. McElhany, the black conference resolution was passed and a few

months later black conferences were formed. Statistics will show conclusively that black conferences are the fastest growing work in the North American Division. Yet history shows that to gain them was a monumental struggle and many blacks opposed their formation. For thirty-three years now we have had black conferences and the work has grown tremendously. Yet the design and priorities of the black work is not always under the control of black leaders. The combined talents of several conferences working together is prohibited by union lines. Consequently, there are no chances for blacks to combine their small resources and ideas with union approval and promotion. The lateral mobility of local conference officials and departmental secretaries is a practically impossible task. Problems unique to our needs have no stage upon which to be presented. Our counterparts in the current union structures do not understand or share our experience in departmental or administrative work. The formation of black unions would eliminate the necessity of our well-meaning white leaders trying to force a black brother into a position of real leadership. Time and time again our best black leaders have been presented to nominating committees for consideration for the presidency. At no point has this approach worked even though it has been pushed by the strongest of our Christian white leaders. To do this is a most valiant and appreciated task, for Mrs. White states "When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice . . . and the color line will be regarded by many very differently from the way in which it is now regarded" (*Testimonies*, Vol. 9, p. 209). This condition of prejudice can only be cured by the outpouring of the spirit of God on the human heart and not by ecclesiastical coercions. Consequently, Mrs. White commented regarding a similar situation in her day by saying "We are not to agitate the color line question and thus arouse prejudice and bring about a crisis" (*Testimonies*, Vol. 9, p. 209).

It is quite apparent that the context of this counsel referred to the organized structure of the church as it relates to the attitudes of the world. There are many of our brethren that simply feel that to place a black leader at the head of an already existing union would dull the public relations image of the church with the world and hold many from joining the truth who otherwise would. This explains how some

of the brightest black leaders developed in this church were turned down when their names were presented as candidates for the presidency of some of the now existing unions. Such bright and tried workers as Elders Frank Jones, Willie Lee Sr., C. E. Bradford, and W. A. Thompson are cases in point.

Upon the occasions where blacks have been pushed for leaders of unions the voting countdown has been clearly along racial lines indicating prejudice in voting. Why should we continue this practice? If black churches proved to be an organizational blessing, if Regional Conferences have proved to be an organizational blessing, if black publishing departments (F.H.E.S.) have proved to be an organizational blessing, why then should the question of unions frighten the church? The blessings of black organized unions in the Adventist church could prove to inspire our white counterparts (who now depend upon black conferences for statistical gains in baptisms) to greater achievements and thus along with Regional Unions hasten the coming of our Lord which is indeed finishing the work.

Ask, and it shall be given you; seek, and ye shall find. Knock, and it shall be opened unto you. —Matthew 7:7

Dr. C. D. Joseph



E. E. Cleveland

GENERAL CONFERENCE "THE MISSING LINK"

Once again we've come to the feast of the tabernacles. The saints have gathered from the ends of the earth to this fellowship of praise. Though it was originally conceived as a business session, it has evolved into something considerably more. Reports oriented toward the general public now enliven the night sessions. Powerful preaching provides the focus, and incomparable music creates a festive air. The fellowship of brothers and sisters makes every General Conference an oc-

asion. Potential attendees could come from 193 countries. The city of Indianapolis, Indiana, has never seen a sight like this.

We gather mainly to celebrate the thousands of new believers that fill our church pews world-wide. This is the fruitage of the "Harvest 90" evangelistic thrust. The President of the General Conference and his staff deserve our encouragement for all such successful missions thrusts. The promotional materials are focused, simple, and easy to follow. Under the blessings of God, the program is impacting at the street level. An increasing number of lawyers are getting involved. This speaks well for our church-growth future.

And of course there are elections, and hence nominating committees. The General Conference leadership of the church will be elected here. This is set at this level. The influence of the body of the General Conference should not be underestimated, nor may we lightly regard those elected to its staff. Those who reach this level of church ministry have earned the respect of their peers in their service specialties. In the absence of the Urim and Thummim, how else would you do it? Some raise the question of politics. This involves the efforts of some to elect others. To be sure, there are worse ways to do it. We could have a bishopric which would lead to "office by appointment" rather than election. Then, there is the Papal system which is even more absolute. By far, the method that provides the most democratic input is the Committee system with the elective process as its base. So we shall see it here, and we shall *respect and abide* by its results.

The Evangelism Council will precede the business sessions. This emphasizes the church's chief focus. Evangelism has ever been, and remains the Church's first business. Other legitimate church interests will compete for top priority. To its everlasting credit, the Seventh-day Adventist Church has stubbornly held to its God-given priority. An evangelist is highly regarded in this church, and evangelism is no side issue. It has been said that church growth leads to institutionalism and stagnation. We are growing, and we are highly institutionalized, but we are not stagnating. Why? The commitment to evangelism. The General Conference leadership has set the tone by constantly reiterating this priority. Executives who expect to advance on the Adventist corporate ladder know that the prime requisite is a fervent interest in church population growth. As

this remains so, the living waters will continue to flow, and the hot breath of the Holy Ghost will be felt in the church body.

There is, however, one missing link. From every quarter of the globe Union presidents representing their ethnic constituencies will sit on committees affecting denominational policies. They are answerable to their constituents back home for their positions taken at the Council. Germans will represent Germany, Australians will represent Australia, Indians will represent India, Mexicans will represent Mexico, a Black South African Union president will represent Black South Africa, and the Afrikaaner Union president will represent White South Africa. The missing link is this: North American Black Adventists, with nine Black controlled Conferences, have no Black Union president—*answerable to them*—to represent them. And consider this: these nine Black Conferences give more money to the church than any church division outside North America. The significance of this lies in the fact that the ten Union presidents in North America are the decision-making persons in North America. Our absence from that table leaves us out of the priority-setting process. Perhaps, in the next five years the church will accept this wisdom and accord us equality with our brethren. If it does, General Conference 1995 will be pure jubilee for North America's Black Seventh-day Adventist leaders.

Finally, let us salute the General Conference food service. This typifies the great contribution that the church has made to the health of its members. No animal, fish, or fowl flesh will be served here. The Indiana animal kingdom can rest easy while the General Conference is in town. The carnivorous among us who seek Biblically permitted meats will have to find them elsewhere. The vegetarian diet that our church recommends has bought us from eight to ten years of life more than the average American. The soy-bean fiber as developed by Loma Linda and Worthington Foods has been a blessing to the nation. Our hospitals and health-care clinics are among the most highly rated in the world. Our divinely inspired, total-health philosophy is responsible for this.

The church still teaches the Commandments of God and the faith of Jesus; that the cross of Christ is central to the salvation of man; that the Lord is in His Holy Temple, ministering the blood; that our bodies are the earthly temples of the Holy

Ghost; and that Christ will soon come in the clouds of heaven with power and great glory. Other teachings surround this cluster, but the above describes the heart of the matter. The influence of Ellen White's teachings among the faithful has grown with the passing years. And our Message to the delegates of this Council is: "Courage in the Lord; and let us go forward, doing the best things more and the worse things less."

—E. E. Cleveland

ALLEGHENY EAST

BALTIMORE JUNIOR ACADEMY

Just a few weeks ago, Baltimore Junior Academy heard a heart warming story about a student magazine salesperson who had made a lasting impression on one of the city's medical doctors.

It happened in the summer of 1988. Several students were selling magazines in downtown Baltimore. One after another, people were approached. Some seemed slightly interested, some, very interested; some made purchases, others did not. One of those interested contacts was in a hurry, but the young literature evangelist was undaunted. He walked along with the man, telling him about the contents of the magazine and the school he represented. And then the man was gone.

Nearly two years had passed, but that encounter did not leave the mind of the doctor. He remembered the name of the school that the youngster had mentioned and determined to find him. In the office of Baltimore Junior Academy he asked questions about the magazine sales and how he might go about finding a particular student who had made such an indelible impression on him. He praised the student for his bright and articulate presentation. He commended the whole group, but spoke very favorably about one youth. He was directed to Principal William M. Mathi. They talked for over an hour about the school and youth evangelism. The doctor wrote a check for \$1,000 to Baltimore Junior Academy with instructions to apply it to the account of a worthy student.

The school has been unable to locate the particular student who sold the magazine and so impressed the doctor, but they want the world to know that there are

many impressive young people who love the Lord and sales work. Many thanks for the training provided by Mrs. Robert Moses and the fine leaders of literature evangelism. And many, many thanks to the supporters of youth.

Elder Noah Beasley, Director
Publishing Department

COMMUNITY LECTURE SERIES

A capacity crowd filled the hundred seat Audion Room of the Pottstown, Pennsylvania High School in response to the first of a community-oriented lecture series being presented by Paul Anderson, pastor of the Walnut Street SDA Church in Pottstown.

The initial speaker was popular radio talk show host, Irv Homer of Philadelphia Station WWDB. Homer is well known for his strong positions on current issues. At present he is advocating the repeal of the 16th Amendment which deals with income tax.

He discussed in depth a plan for family corporations. As families learn to manage their own financial planning within the confines of their own corporations, they will wield a mighty influence in the business world according to Homer.



Pastor Paul Anderson, left, and WWDB talk show host Irv Homer

HAITIAN CHURCH ORGANIZED

The newest member of the sisterhood of churches of the Allegheny East Conference is the Horeb Haitian Company of Langley Park, Maryland. Under the direction of Charles Cheatham, Conference Executive Secretary, a group of 21 charter members plus 11 other individuals awaiting letters of transfer, were organized.

This new group states as their goal a ministry to 30,000 Haitians residing in the



C. L. Cheatham (center). Allegheny East Conference Executive Secretary, officiates at organization of Horeb Haitian Company in the Washington, D.C. area.

Washington metropolitan community. They are preparing for their first evangelistic crusade during July. Currently they are worshipping in the Chillum Community Church in Hyattsville, Maryland. Their pastor is John Glenn Roberts, pastor of the Hyattsville, Maryland SDA church.

USHERS FEDERATION

The Allegheny East Usher's Federation (Young Peoples Division) met in Richmond Virginia at the Ephesus SDA Church on April 22. The youth participation was outstanding. The puppet ministry, special music, and the discussions on rap music, and jewelry was excellent.

The highlight of the day was the guest speaker Josef (Sam) McManus, Vice President of the Allegheny East Ushers Federation (YPD). His topic was "Rotten Apples." Josef is 13 years old, and lives, attends church, and Larchwood School in Philadelphia. He is graduating valedictorian of his junior class this year, a straight-"A" student, well mannered and most important he loves the Lord. Josef's proud parents are Daniel and Brenda McManus. He has an older sister Joy who is also a straight-"A" student in Larchwood school. Josef and Joy will be attending Blue Mountain Academy this fall. It is hoped that Josef and youth like him will continue representing Christ, his church, school, and community with a light that shines bright in this dark world of drugs, AIDS, ignorance, and pain.

The Youth Ushers' leaders are to be commended for hard work, love, and the care each of them put into teaching these young people the responsibility of caring for members and visitors at the principle church services.

The officers for the Federation are as follows:

President: Primitive Davis, West

Philadelphia SDA Church

Vice President: Josef McManus, North Philadelphia SDA Church

Secretary: Damarest Crawl, North Philadelphia SDA Church

Assistant Secretary: Tiffany Green, North Philadelphia SDA Church.

Treasurer: Joy McManus, North Philadelphia SDA Church.

Lillian Jordan: Communication Secretary, North Philadelphia SDA Church

"CAREER FAIR LIFTS OFF"

Representatives from Xerox Corporation, the U.S. Secret Service, and Southern Bell headlines Bethany's fourth annual community college career fair. College and university recruiters from as far away as North Carolina A & T University presented displays and college information to community and church high school students.

According to Vivian A. Allen, Coordinator Minority Recruitment, University of Miami, G.P.A.'s teacher recommendations and community/church involvement are key factors in being accepted in the nation's high ranking colleges and universities. Mr. Aldanzo Pratt, Assistant Director of Financial Aid, Broward Community College, enlightened the students to available funds to ensure a college education. Mr. Pratt stated that there are more than enough grants, scholarships, work/study programs, and loans for all serious-minded students. Parents and students were told to seek the form of financial aid appropriate for them.

Professionals from mortuary science, architecture, communications, accounting, electrical commodities, and many more enhanced and motivated the students to explore the many options available to them in choosing a career.

Mr. T. W. Fiar, C.E.D. Urban League of Greater Miami, captivated the students with his rendition of morality incorporated in preparing young people for higher education and developing career goals. Mr. Fiar's final challenge—"If it is to be, education is the key."

COMMUNITY SERVICES DAY

Lauren Newman, Community Services director for the Emmanuel Church in Brinklow, Maryland gave inspiring remarks as she introduced Community Services day to the Emmanuel congregation. Lauren is the section chief for Disability Resources for the Montgomery County

Government. She exhibits her daily work activities very well as she has undertaken the leadership role as Community Services Director for 1990.

After Lauren's remarks, Mr. Steven Stahley, former Catholic priest and Shelter Coordinator for Montgomery County, and once assigned pastor in an Afro-American parish in Cleveland, stated how rewarding it is to work among the poor and disadvantaged. "Working with the homeless has fringe benefits: (1) Having contact with homeless individuals and families—"There but for the grace of God go I," and realizing that this could be me. (2) Realizing that my true home is not on this earth—"I am destined for somewhere else." These were some of his comments as he commended the Emmanuel congregation for the work being done with the homeless in the Montgomery County area. He encouraged the church to continue using their God-given talents for the Lord.

It was unanimously voted by the church to adopt the Helping Hands Shelter as a Community Services Department project for the year 1990.

Following Mr. Stahley, Mrs. Cathy Saunders, president of the Community Services Federation, Alleghany East Conference, gave remarks. Mrs. Saunders represents Central Maryland. She highly commended Mrs. Newman for the aggressive way in which she is directing the Community Services Department.

Special music was provided by Mr. George Sampson, who sang "Ordinary People." As an added community feature, Mrs. Dorothy Thomas, a long-time member of the Emmanuel Church, as well as an advocate and active member of the Sandy Spring Civic Association, made an overwhelming plea to the congregation to "get involved with forthcoming plans handed down by the Montgomery County Government for the Sandy Spring/Olney Community." She informed the members that she has been empowered by the Montgomery County Government to seek a facility in the community to house community children and to provide viable programs that will assist them educationally, psychologically, as well as socially. She also petitioned members to become a part of this historical event.

Pastor Patrick Green from the South Jersey District concluded the day's program with words from Paul's writings in Acts 9—outlining the need to alleviate the pain and suffering of the poor and homeless.

Following the divine worship services, each Sabbath school teacher was given directions to a homeless shelter and/or area where the homeless congregate. members of Sabbath school classes then delivered 500 bagged lunches with literature as well as bundles of clothing.

Ella L. Murphy
Communication Secretary

CENTRAL STATES

LINWOOD YOUTH DAY

The young people of Linwood Blvd. SDA Temple held a Youth Day recently. The youth were in charge of Sabbath School, Church Service and AYS.

Speaker for the 11 o'clock worship hour was Reginald Dixon. The title of his sermon was "The End." The point was brought out that many of the things that are happening all around are signs that "The End" is very close. Other participants on the program were: Lisa Weatherspoon, Etta Canady, Ramon Hayes, Nikki Larry, Arketha Burks, Furman Fordham, Rudyard Fatoma, Shawn Payne, Raphael Frye and Paul Monk III.

In the afternoon, an AYS program was presented by the young people that attend Oakwood College. Linwood is very proud of their young people and are constantly praying that the Lord will continue to use them.

SPRING WEEK OF PRAYER

Spring Week of Prayer at Linwood Blvd. SDA Temple in Kansas City, MO was held in March. The speaker for the week was Elder Malcolm Taylor from Orlando, Florida. There was an exceptional crowd all week. On the last Sabbath when the altar call was made, there were over 20 souls that gave their hearts to the Lord. Of the 20 souls over 15 have been baptized.

LINWOOD BLVD. AYS ANNUAL BANQUET

The Linwood Blvd, SDA Temple in Kansas City, MO Annual Banquet was a great success. There were over 75 people in attendance. It was an enjoyable evening of dinner, music, games, and socializing. Each person there was asked

secretly to tell of someone there that was special to them and why. One of the senior citizens in attendance, Isabel Brown, had more special notes of love for her than anyone else. Mrs. Brown was amazed that so many people had a special love for her. The AYS is looking forward to a bigger and better banquet next year.

Rena C. Dixon
Communication Secretary

SOME DREAMS REALLY COME TRUE

Antonio Sanchez, the nine year old son of Rochelle Williams, had his dream come true.

Antonio has had a chronic case of asthma since he was two years old. He had wanted to go to Disney World for several years.

Television station KMBC of Kansas City, Kansas, has a program to help children up to the age of 16 if they are seriously ill. Each week a child is selected. Antonio was selected to be the "Dream Child" and receive his wish. Antonio has been a patient in several hospitals. When his name was first selected, he was a patient at the national Jewish Center in Denver, Colorado, so he could not accept the offer at that time. After three months in the hospital in Denver, his family was called and he was selected again.

Antonio was excited and thankful. The entire family was given the opportunity to go. The entire expense was paid by the "Dream Factory." They were in Florida six days and were treated royally. The family felt that they were honored to have been chosen, but the continue to thank God for the trip.

The family: Shirley Platt, the grandmother; Rochelle Williams, Antonio's mother; Lakesha, the sister; and all faithful members of the Bethel church in Kansas City, Kansas.

Antonio says "dreams do come true."
Mazie Mitchell
Communication Secretary

AGAPE NEWS FLASHES

Agape's Dorcas Federation of University, Mo. is busy sweeping away stereotypes of the society of little old ladies passing out used clothing. While the Federation under the leadership of Diane Jackson is still in the business of servicing the needs of the poor, the emphasis is on giving one's best for God.

One of their most recent fund-raising

benefits was a Sweetheart Banquet and Fashion Show. The program's purpose was to show love for friends and family while raising funds to show love to all of God's people. Members and friends modeled all types of clothing with the show culminating in the traditional bridal finale. Tributes of love by members and friends followed including original poems, songs and expressions. Among the most memorable of these were Pastor Pembleton's harmonica solo dedicated to his wife, and "secret lyrics" and expressions of love and gratitude by Pastors Turner and Meadows to their respective wives. Musical tributes also were presented. The evening ended with a renewed commitment to express God's love to one and all.

Anita L. Clay
Communication Secretary

EMMANUEL HAPPENINGS

You have heard the statement often: "All work and no play makes Jack a dull boy." Realizing this fact, youth engaged in a tournament in Atchison, Kansas, namely, the Central AY Federation Tournament. Five teams competed. Local elder Sherman Wilkinson Jr. was their coach for volleyball and basketball. The youth won the trophy for winning the most number of games played.

When competing in Denver, they again won the volleyball and basketball games, thus getting another trophy.

Local Gary Wilkinson ran at large for councilman of St. Joseph, Mo. He was re-elected with the highest votes of all the participating runners.

The earliteen class presented memory verses for the quarter. March 31 found the kindergarten, primary, and junior pupils on the 13th Sabbath program. They presented the welcome, sang three songs: "Champions for Jesus," "I'll Tell the Good News," and "The Lord is My Helper," after which they played on instruments in their band. They were in full uniform and performed nicely. Their investment project involves bringing pennies to feed the mallard duck corn, and for 13th Sabbath, pennies to buy peanuts to feed the elephant.

Mr. & Mrs. Sherman Wilkinson, Sr. were honored on their 50th Wedding Anniversary Celebration, hosted by their children and grandchildren at the Wyatt Park Baptist Church April 21.

Much is happening at the Palace of

Peace Church in Colorado Springs, Co. There is a new member in their midst in the person of Sonjo Garvin, who recently made a public acknowledgement for her acceptance of Jesus as her personal Savior through baptism.

Palace of Peace has a Pathfinder Club nowadays—thanks to the insight of deacon Douglas Hamilton and Aneasha Rucker. They are two dedicated members who have the welfare of young people at heart. Placing great emphasis on Christian principles, every first and last Sunday of each month, young people between the ages of 10 and 15 are *gainfully employed*. Only a few weeks have passed since the club's inception and already they have several projects planned. Small in number but high on ideals and aspirations, this club will be the club to watch as they build their character, serve community and ultimately win souls for Christ.

Excitement was in the air as the Palace of Peace Church recently was the venue for an extra special wedding ceremony. Elder James and Minnie Rowe celebrated their silver wedding anniversary. Pastor Reuben Roundtree of Denver Community Church and Pastor Maurice Valentine of Palace of Peace officiated as the couple, in their own words, renewed their vows. One could indeed tell that this couple is extra special. They are highly thought of, and loved by all. The Rowes are two of the "founding members" of Palace of Peace.

Claudette Clarke, Carletta Bolden
Communication Secretaries

NORTHEASTERN

CALVARY GETS NEW PASTOR

Sabbath, April 21, 1990, the Calvary SDA Church family in Bridgeport, Connecticut welcomed the arrival of their new minister.

Pastor and Mrs. Ernest Flowers and sons Ernest III (a student at Oakwood College), Richard, and Christopher are coming from Brooklyn, New York's Faith SDA church.

Harold Baptiste, Secretary for the Northeastern Conference, introduced Elder Flowers and his family to the congregation during the eleven o'clock hour. Those also present were other family members and a host of well wishers and

supporters from the church and mission where he had formerly pastored in Brooklyn.

Calvary looks forward to serving the Bridgeport community together with Pastor Flowers and his family.

*Michele Fowler
Communication Secretary.*

OAKWOOD CHOIR VISITS SOUTH OZONE

April 21 was high day at South Ozone Park SDA Church in Queens, NY. Under the leadership of Pastor Charles A. Tapp, the church hosted the Oakwood College Choir and simultaneously celebrated Sabbath School Community Guest Day headed by Sabbath School Superintendent, Mrs. Ometha Williams. The day's schedule was very hectic but rewarding. The church was filled beyond capacity to the degree that the young people were seated in the lower auditorium viewing the service via video monitor.

The agenda began with a rousing Sabbath School program which was highlighted with an intriguing lesson study conducted by Mr. Andre Clark, church financial leader. In closing, Sabbath School, members were blessed with special music from Mr. Ezra Lovingdeer, one of the South Ozone's leading tenor soloists.

The guest speaker for the divine hour was Roger Bernard, a senior theology major at Oakwood College, and the son-in-law of Mrs. Majorie Locker, a member of South Ozone Park. Roger Bernard's sermon was entitled "A Certain Voice in Uncertain Times." He gave a vibrant and soul stirring message on the obedience that God demands. He said, "A messenger of God can never go back on instructions given by Him; if so, we place ourselves on the Devil's ground where God cannot protect us." The Oakwood College Choir rendered music for the service.

The Oakwood College Choir, under the direction of Dr. Eurydice Osterman, along with the pianist, Melanie Otey, culminated the day by performing in a concert which exhibited the talent of all its members. The concert, held at Andrew Jackson High School in Queens, was a success, with over 1,200 persons in attendance. The concert was an excellent opportunity for the community and non-Adventist guests to observe one area of Seventh-day Adventist activities.

The planning of the Oakwood College

Choir originated in March of 1989. South Ozone's members alone sold over 400 tickets. The concert, grossed over \$10,000, which went toward the purchasing of South Ozone's new church van.

Pastor Charles A. Tapp was very expressive in giving thanks to God, and the united efforts put forth by ardent and dedicated members. It was and will continue to be a memorable occasion for the members of the South Ozone Park SDA Church.

THE MT. SINAI UPDATE (QUEENS N.Y.)

April 7: *Community Guest Day*—Members responded to the commission and brought sixty-five guests to share in their Sabbath celebration.

Snow flurries placed no damper on spirits elated by a dynamic sermon and the communion of souls. Elder H. Ashmeade, guest preacher, in his theme "Yet Others," highlighted the role of the church in bringing "other sheep" to the fold of Christ.

In his unique fashion he invited those present to the altar for prayer—members up one aisle, and "others" who now wanted Christ in their lives up the other.

A luncheon was served following the services.

PROFILE OF AN EPHEBUS BUSINESSWOMAN

Ida Alexander is presently serving as manager and treasurer of Alexander's Orthopedic and Surgical Supplies Company. The company was established by her parents, Preston and Sylvia Alexander in 1974. Canes, crutches, hospital beds, wheelchairs, diabetic monitoring de-

vices, support stockings, and ostomy products are just some of the many supplies that are offered at "Alexanders" which is located in the Bronx.

Ida has been working with the business since 1975. She is there because she enjoys working with people and seeing that they get the required products that will enable them to enjoy independent daily living.

Miss Alexander is a graduate of Columbia Union College. She has also done graduate work in Health Care Administration at C. W. Post College; completed a computer programming course at United Business Institute; attended numerous seminars pertaining to fitting, marketing, computer information systems and management.

Ida is President of the Harlem Trailblazers Community Services, Inc.; a member of the New York Club, NANBPWC (National Association of Negro Business & Professional Women's Clubs, Inc.); an officer of the National minority Business Scholarship Program, and UNCF Dean of the A.S. Rashford Chapter of the Oakwood College Alumni Association.

She is the recipient of the 1987 Certified of Merit from the national Chapter of the Oakwood College Alumni Assn. and the 1988 Business Award from the NANBPWC.

Miss Alexander's words of advice to aspiring youth are, "Make the most of your educational opportunities and don't be afraid to reach for goals that seem unattainable."

Caroline Jones

NEWS NOTE

Jacquelyn Gates, the national president of the National Association of Negro



Oakwood choir members enjoy luncheon



Ida LaJeanne Alexander

Business and Professional Women's Clubs, Inc. recently visited the Republic of China as a member of the ninth delegation of U.S. Women Leaders. During this cultural exchange, Gates visited the Taiwan Adventist Church for Sabbath Services. Gates is a member of the First SDA Church of White Plains.

STREET FAIR

Dr. Donald Blake, Ph.D., of Hartford, Conn. gave the marching orders to the members of New York City's Ephesus Seventh-day Adventist Church as they prepared for the Second Annual Community Street Fair. He urged the members to "hit the streets of Harlem preaching health and education. People will want your Jesus when you bring them material salvation first." He emphasized again and again that Black America remains physically sick with high rates of hypertension, strokes, diabetes, and A.I.D.S. He stated that the life expectancy for Blacks has decreased in the past two years! Dr. Blake said that in order for the Harlem Community to be helped, Ephesus Church must go to the streets.

The following day, Ephesus did go to the streets in record number for their Second Annual Community Street Fair. The Fair had something for everybody. Several health professionals from the church provided testing for glucose and hypertension. The Healthy Heart Team from Harlem Hospital gave cholesterol testing with immediate results. Expert counselling regarding diet, exercise and desirable cholesterol levels was given. Smoking Sam and Drinking (two manikins) were used to visually portray the hazards of tobacco and alcohol. In addition, an enormous amount of pamphlets were distributed on drugs, A.I.D.S., Diet, Lung Diseases, Asthma, etc.

Visitors were also provided with information on budgeting. A special Voter Registration booth was also a part of this exciting Fair. Clothing, food and school supplies were given away. Just for fun, the youth played volleyball, basketball and double-dutch while the younger ones rode the Merry-go-Round!

A gospel concert featuring several talented artists from the church was the final feature of a perfect day. Perhaps the success of the Fair can be summed up in the words of a visitor who exclaimed, "This is just great, you are really doing something for the community!"

The "DON'T WORRY, BE HEALTHY"



Community members select clothing

Street Fair was coordinated by Mrs. Eidle Frett, the Street Fair Committee, Senior Pastor Clement A. Murray and the Associate Pastor, Bernard Penn. The Third Annual Street Fair has already been scheduled for Sunday August 19th. Don't Miss It! For more information on the Fair, call 212-662-5536.

Caroline Jones

VICTORY TEMPLE MEMBER HONORED

Mrs. Murlese Mays a member of the Victory Temple SDA Church was honored in December, 1989 with a retirement party from the Erie County Department of Social Welfare here in Western New York.

The following is a reprint from the local community newspaper—The Challenger : "An Inservice to Remember..."

"It was Dec. 14, 1970. It was a warm winter day when Murlease Mays started working for the Erie County Department of Social Welfare—that's what it was called then. Her first job was assisting the blind and aged. One of the most memorable cases was the joy of assisting a 27-year-old blind female in preparation and personal care.

At CASA, she was promoted to Social Services Assessor for the past several years.

Leaving CASA, she will miss the clients, the many aides she has monitored, her co-workers and supervisors, as well as the work that she has done during her 19 years of employment with the county.

Some time before her retirement, Mrs. Mays entered Canisius College where she received her certificate for a Real Estate license, and became a part-time salesperson with the J.A. White Realty Co."

Mrs. Mays has been a deaconess, Sabbath School teacher, choir member,



Dr. Cedric Heath, coordinator of African-American celebration at Mt. Vernon SDA Church

and Community Service member along with her job and household duties.

Barbara Winfield

WHAT SHALL I TELL MY BLACK CHILDREN

On February 3, Mt. Vernon SDA Church, New York, celebrated African-American month with a program entitled "WHAT SHALL I TELL MY BLACK CHILDREN?" The program directed by Dr. Cedric Heath encompassed a general overview of historical aspects of Black America. It summarized current status and offered insight for future perspectives. The program featured items symbolizing the pain, suffering and anger of African-Americans, yet amply dramatized their hope for a better tomorrow.

Among the distinguished guests were the Honorable Ronald Blackwood, Mayor of Mount Vernon; Mr. James Jubilee, member of the City Council; Mr. Arthur Glass Jr., Operations Manager of the United Negro College Fund; Assemblyman, Dr. Lawrence Seabrook, New York State Representative of The Bronx; Lyricist, Ms. Carol Wilson; Mrs. Andre Vialot, Ms. Kay Boyd and Mr. Larry Diggs, Jr. of the New York State Office of Mental

Health; and Dr. George Edward Tait, Administrator of the African National Pioneer Movement of New York.

Mrs. Lawrence Wells was the Master of Ceremonies. Special selections were provided by the White Plains SDA Youth Choir directed by Dion Franklin. Elva Alkins, Benjamin Tramel, and Denise Williamson thrilled the audience with their solos. Poems by Phillip McDonald, Lori-Ann Swaby, and Elizabeth Thomas depicted the unkind treatment meted out to Blacks and their struggle for freedom. The songs, poems and speeches were interspersed by vignettes which dramatized complex and troubling issues parents, relatives and guardians have to contend with in rearing Black children in the White world.

Dr. Heath, in his response to the vignettes, emphasized teaching children about talented and influential African-American singers, organizers, statesmen, civil rights leaders, physicians, scientists, and inventors, who have done a great job in uplifting the Black race.

Mayor Blackwood in his speech said, "We need to tell our children that they can be successful. . . . We need to make them learn to assume responsibilities, so they can become responsible citizens. Our children need to be told that they should not be afraid to fail, but if they fail they should try again, because success is failure turned inside out.

Mr. Glass as the representative of the United Negro College Fund underscored that quality education should be the way of the future for African-Americans.

Hon. Lawrence Seabrook, keynote speaker, addressed the theme by saying, "We should tell our children the truth which is the simplest thing, this he said, 'would help them to understand *our story* as against *history*.' They need to know the truth about Blacks living in America. Let them know there is a great need for Black professionals in America when they strive towards becoming professionals, they should be counseled to select those pivotal professions that have critical shortages, and currently have few or no Blacks. He further stated that Black parents need to raise their children in the proper way so they will develop wholesome values. "We need to tell them the truth about the struggles we have had for survival and that life is a little easier for them because of the sacrifices made by others before them".

Hon. Seabrook concluded by saying, "It is good to talk about our glorious past, we

must help our children to be aware of it and to prepare them for the future. Most importantly, there will be many who will predict the future of African-Americans, but only the African American can *determine their future*.

There were many high points throughout the evening program. But probably the most moving part was the joining of hands by the overflow crowd during the singing of "We Shall Overcome."

Winsome Dye
Communication Secretary

GOD ANSWERS PRAYERS IN THE STATE CAPITAL

Under the leadership of Pastor Oswald S. Euell, the Capital City SDA Church in Albany, N.Y. has made a major step toward acquiring a new church complex. On May 8th, 1990 the church purchased 2.1 acres of land for the construction of a new church and church school facilities. Says Pastor Euell, "This is the culmination of hard work and ceaseless praying. Praise the Lord! Now I can pass the mantle on to Capital City's new pastor, Pastor Carl Ware, to continue the vision so that a church representative of the state capital will be realized in the near future."

TEMPERANCE DAY AT CALVARY

Elder C. De La Pena, Temperance Director of the Northeastern Conference was the featured speaker when Calvary SDA Church in Bridgeport, Connecticut held its Temperance/Education day.

The theme of divine worship centered on the idea that Temperance was not just a department in the church, but a way of life. Pastor De La Pena reminded the congregation that God expects all to glorify Him in their bodies and spirits.

Following the fellowship dinner, the afternoon program, also conducted by Elder De La Pena was entitled "How to improve your brain power." Sugar was near the top of the list as being an enemy to health and intellectual potential. The church also learned that man-made drugs only camouflage the symptoms of disease without total cure.

Temperance day ended with many standing to affirm their determination to change their dietary habits.

Flora Fautner and Kevin Valentine are the Temperance leaders at Calvary.

Michele Fowler
Communication Secretary

C.D. WATSON VISITS SHILOH

Elder C.D. Watson, Associate Secretary of the General Conference recently visited the Shiloh Church, Ocala, Fla.

He shared with the congregation experiences he gained as missionary to Africa, Europe, and the South Sea Islands.

He conducted a workshop on the SDA Church Manual, and clarified concerns of the local church as well as other relevant issues.

COMMUNITY SERVICES TAKE ACTION AT MIAMI-BETHANY

On a given Sunday morning, at the Miami Florida, Bethany Church, classes in vegetarian cooking, budgeting with coupons, and breadmaking are taking place at the multi-purpose community center. Excited volunteers attend to the nourishment needs of the community during the week, while planting seeds of hope in Christ. The coupon exchange program is one of the newest programs implemented by Community Services Director, Mrs. Kim Long.

With the help of Inner City Leader, Altamese Hill, unwed mothers are receiving baby layettes, and prisoners are being re-established in society through work-release programs. Many of Bethany's nearby clients will be thrilled to see the mobile feeding unit scheduled to start rolling within a few weeks. This unit will service families who for some reason cannot or will not visit the multi-purpose center for food distribution and counseling.

V.I.P.'s are included in the top priority list of Community Services as the Adventist men move into action with minor repairs to the homes of Bethany's elderly population. Because of the expanding senior populace, significant services are underway to make their golden years the best yet. Bethany's network of V.I.P.'s are very important people.

Herman L. Davis, Sr., pastor.

WEEK OF PRAYER AT BETHANY

Elder J. McCoy, Secretary/Youth Ministries Director of the South Central Conference conducted the Week of Prayer at Miami-Bethany Church in Florida.

Lessons of God's love and mercy were

presented and youth and adults alike were enthusiastic listeners and benefactors. Music was provided by choirs from Miami/Northside, Miami/Perrine, Miami/Tabernacle, and of course Bethany, along with other soloists.

The week of spiritual emphasis culminated with a concert by the Oakwood College Aeolians, under the direction of Dr. Ricky Little. Traditional selections such as "Gloria," "Allelulia" from the Brazilian Psalm, "Ezekiel Saw de Wheel," "Oh Freedom," and others climaxed the week's activities.

NANCIE HARRIS, MISSIONARY, 98

Nancie Harris, a great missionary and magazine leader for the Seventh-day Adventist Church for over 35 years, died on April 5 at her sister's home in Fort Lauderdale.

A believer in education, she took from four to eight students each summer from Oakwood College in Huntsville, Ala., and gave them work. They sold books magazines and Bibles so that they were able to pay their tuition to college the following year.

She touched the lives of many students, who became noted in their fields of endeavor.

A diligent and faithful worker in the church, she was a charter member of the SDA church in Emlenton, Pa. The cablegram from that church sums up her life and her work:

"Sister Nancy Harris loved the Lord, her church, family, friends and mankind. She gave of herself, opened her home to others, gave food, clothing, money and her time. Thanksgiving and Christmas were busy times when she made arrangement for anyone who needed help to receive food baskets and toys for their children. Sister Harris was always about the Lord's business. Her memory will live on in the hearts of all whose lives she touched.

Deepest sympathy: Gertrude Monroe, Elaine Wideman, Maxine Richardson, Members of Emlenton SDA Church"

At age 89, she received her GED diploma at Pensacola Junior College and at 92 she enrolled in the college, studying Spanish and taking a microcomputer class. Due to the deplorable parking situation at the college and long walks to the classrooms, however, she was not able to continue.

She continued to do ingathering for her church until she was 95 years old. She won her last ingathering award in 1986. At age 96, her health failed and she moved



High school students at Miami-Bethany receive information given during the recent Career Fair. To the extreme right, Erycina Webbe, church member

to Fort Lauderdale in 1989.

Nancie, born Oct. 14, 1891 in Pittsburgh, Pa., was one of a family of 12 children.

She is survived by one sister: Fannie Jefferson of Fort Lauderdale; three grandchildren: Earl Jr., Bryant and Candace Jones of Pensacola; one niece and nephew, Eugene and Ida Adkins of Miami; her ward: Sylvester Johnson of Fort Lauderdale; many nieces and nephews of California, Pennsylvania and Richmond, Va.; and her protegee: Anna Mae Galley of Huntsville, Ala.

She was lovingly known as "Aunt Nan."

Fannie Jefferson

SOUTH CENTRAL

OLDEST BLACK SDA CHURCH: CELEBRATES 100TH ANNIVERSARY

During the month of May, 1990, the Magazine Street church in Louisville, Kentucky launched a seven-month-long anniversary celebration. The members there have ample cause for celebrating. The congregation has now been in continuous

existence for 100 years, making, it the oldest predominantly black SDA church in the world. It's Early History:

The seed was planted when Silas Osborne, a white layman, conducted public meetings that aroused interest in a study of the Scriptures. In 1888 the Southern Missionary Society sent a Black licensed minister, Elder A. Barry, to continue instructing those who had been captivated by the hearing of the Word.

The small group who met in the home of Elizabeth Minnis readily accepted the message and organized into a group of believers. In addition to Mrs. Minnis, other charter members baptized were: Floretta Allen, Mary Ferguson, Lenora Gibson, William Gibson, Mattie Lewis, Elizabeth Whitmore, Nora Ferguson, and Jennie Thompson.

Elder Barry responded to a call to Canada in 1889; and the General Conference sent Charles Kinny to carry on the work in Louisville. Elder Kinny, the first Black minister ordained by the Seventh-day Adventist church, organized the believers into a church February 16, 1890.

When Elder Kinny was called in 1891 to continue his ministry throughout the South, the little church was left without a pastor. However, the members continued





Elders Bradford and Lester stand with founding members of the Magazine Street Church. L-R: Elder Bradford, Fred Stafford, Gladys Carter, Harry Elmore, Mary Maupin, Miller Maupin, James Roberts, Lena Fuller, and Elder Isaac Lester.

to meet and study faithfully in private homes. Elder J. H. Lawrence arrived July 4, 1910 to pastor the flock and found the number of believers had doubled from its initial ten members.

Elder Lawrence conducted tent meetings in 1911 that resulted in the formation of the Shelby Street SDA Church in the east end of Louisville. One of its members, baptized by Elder Lawrence, Sister Maggie Hopper, is still living.

In 1912 another church was organized at 812 South 21st Street as a result of meetings in Louisville's west end. This church moved to West Chestnut Street. Some time afterwards, the Shelby Street and Chestnut Street churches united.

Under the administration of Elder H. J. Miller, a church was built at the present location in 1942. This building was destroyed by fire on March 10, 1952. The present structure was erected under the administration of Elder E. T. Mimms.

On Sabbath, May 5, members and visitors were delighted to find two bulletin boards prepared by the founder and archivist of the Magazine Street SDA Church archives, Mrs. Elizabeth Green. Pictures were displayed of each building in which the church has been housed, former pastors going back to Elder Charles Kinney, members who are now sleeping in Christ, senior members as they functioned in the church in the earlier years and musical groups and musicians that have served

the church over the years.

As a brief history of the church was read during divine worship, each family received a scroll containing historical highlights of the church, details of which were supplied by the Church archivist.

Elder Dudley, president of the South Central Conference, preached for the first Sabbath of the celebration. Elder Dudley supplied the church with a fascinating historical overview prior to his stirring sermon taken from the book of Malachi.

On Friday night, May 11, a special prayer service was held. Many members responded to the call to claim the promise of 2 Chronicles 7:14, recognizing the need for more unity and a deepened spirituality.

May 12 was set aside as Visitors and Homecoming Day. Dignitaries on hand represented the city and county governments. Rhonda Richardson, Alderperson, and Mrs. Freda Porter presented Elder Isaac Lester with proclamations from the Mayor's office and Executive County Judge declaring May 12, 1990 as Magazine Street Seventh-day Church Day.

North American Division President Charles E. Bradford, the guest speaker of the morning, riveted the attention of the congregation. Elder Bradford challenged the church to become a nurturing place that meets the needs of the membership and community rather a place where people die from spiritual and emotional malnutrition.

The 100th anniversary celebration will continue throughout the next few months with visits from former pastors, a special Reunion Concert on Labor Day and a formal banquet in the fall.

Readers may stop in Louisville while attending General Conference to visit this historic church which is located at 1942 Magazine Street. Also watch for a more complete history of this church in a forthcoming issue of the Voice.

PRESIDENT DUDLEY VISITS NEW COMPANY AT FORT KNOX

May 5 was a special day for the new Fort Knox seventh-day Adventist Mission. During an afternoon service the members presented a special program of music, poetry and testimonies. Elder Dudley, the South Central Conference president, then preached a sermon in which he challenged them to follow the example of three New Testament Samaritans. He said be thankful like the Samaritan Leper, be caring like the good Samaritan, and be a witness like the Samaritan woman Jesus met at the well who told her neighbors, "Come see a Man that told me everything I've done."

The Fort Knox S. D. A. Mission grew out of the ministry of Elder Lester and his local elders from the Magazine Street SDA church in Louisville who visited with the Henry and Etta Cannon family in Radcliff on Friday nights. From his ministry among the Seventh-day Adventist soldiers and members who live around the base Elder Lester found that they were interested in organizing a church.

After Wesley Evans, lay leader and head deacon, arranged for the use of a chapel, the company began to worship at the Eisenhower Chapel at Fort Knox on April 7, 1990 with 39 in attendance. Lay Leaders Norris Johnson, Henry Cannon, Wesley Evans and their wives Michelle, Etta and Monetha, along with the members, have sought to evangelize the citizens of Kentucky and invite them to church. Already they have experienced growth with an attendance now of nearly sixty on some Sabbaths.

Some estimates indicate that there may be around a hundred Seventh-day Adventists stationed at Fort Knox. The presence of so many Seventh-day Adventists fuels their hope that soon an evangelistic meeting can be held in Radcliff or Elizabethtown, and a strong church can be established on or near the base to serve the SDA soldiers and their families in the area.



President Dudley and Elder Lester (right), and Pastor Norman (left), with members of the Fort Knox SDA Mission in Kentucky

SABBATH SCHOOL WORKSHOP AT NEW COVENANT

A weekend Sabbath School workshop/seminar was conducted at the New Covenant SDA Church in Memphis, Tennessee, recently. Shelton Kilby, Church Ministries Secretary for the South Central Conference, along with his team from Huntsville, Alabama, presented a very inspirational and helpful workshop for Sabbath School Superintendents, Assistant Superintendents, teachers, and other officers of the Sabbath School.

Alice Conley, Sabbath School Superintendent at New Covenant, desired that such a workshop be provided for the officers of the church in order that the effectiveness of each officer be enhanced. Training and educating new members and officers in regards to their role and responsibilities was also a need.

The worship began on Friday evening. Elder Kilby delivered the Sabbath morning sermon during the divine worship hour. Sabbath afternoon, the workshop continued with a general session. Each division also had an opportunity to meet in its respective classroom for smaller workshops aimed at that particular age level and group. After the AY hour, the various leaders, teachers, and officers reconvened in the main sanctuary to close the Sabbath with a final presentation. The climax of the Sabbath at Sunset was the soothing musical selections on the piano played by Elder Kilby.

Representatives from the sister churches of the city were also present. Future follow-up workshops are scheduled.

*Charles D. Battles
Communication Secretary*



Shelton Kilby, Church Ministries Secretary, presents workshop

IN THE NEWS

FLASH BULLETIN!!!

See *Breath of Life* on ACTS, BET, 3ABN, & VISN

The time slots where *Breath of Life* can be seen are as follows:

STATION	DAY	TIME (ET)
ACTS (American Christian Television System)	Sunday	4:00-4:30 p.m.
BET (Black Entertainment Network)	Monday	8:00-8:30 a.m.
3ABN (Three Angels Broadcasting Network)	Friday	6:00-6:30 a.m. 7:30-8:00 p.m.
	Saturday	1:30-2:00 p.m. 2:30-3:00 p.m.
	Tuesday	12:00-1:00 p.m. 6:00-6:30 p.m.
VISN (Vision Interfaith Satellite Network)	Monday	1:00-1:30 p.m.
	Tuesday	8:00-8:30 a.m.
	Thursday	3:30-4:00 a.m.

CLASSIFIED ADS

ASSISTANT DIRECTOR OF PHARMACY

Florida Hospital needs an Assistant Director of Pharmacy. M.S., advanced degree, or three years experience in hospital pharmacy administration. Please send resume to:

Carol Tompkins
Florida Hospital
601 E. Rollins
Orlando, FL 32803
800-327-1914

GRAPHICS ARTS DESIGNER NEEDED

The Review and Herald Publishing Association is interested in reviewing resumes for the position of Graphic Art Designer, Commercial design experience preferred. Send resumes to:

Personnel Department
Review and Herald Pub. Assn.
55 West Oak Ridge Drive
Hagerstown, MD 21740.
(301) 791-7000.

NORTH AMERICAN REGIONAL VOICE

The official organ of the North
American Regional Conference

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

Editorial Committee: R. C. Brown, Sr.
Chairman, L. A. Paschal, C. E. Dudley, Stennett Brooks
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
Contributing Editor: E. E. Cleveland

Published monthly by the supportive Regional Conferences of North America and printed by Papers, Inc., Milford, Indiana
Subscriber rate \$8.50 a year

ALL MATERIAL FOR PUBLICATION MUST BE CHANNLED 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., Milford, Indiana

NORTH AMERICAN REGIONAL VOICE

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

LOCAL CONFERENCE DIRECTORY

ALLEGHENY EAST, Alvin Kibble, President; Charles Cheatham, Secretary; B. W. Mann, Treasurer.
Address: P.O. Box 266, Pine Forge, PA 19548.
Telephone: 215-326-4610

ALLEGHENY WEST, Willie J. Lewis, President; Carl Rogers, Secretary; James Lewis, Treasurer. Address: 1339 E. Broad Street, Columbus, OH 43205. Telephone: 614-252-5271

CENTRAL STATES, J. P. Monk, President; Phyllis Ware, Secretary-Treasurer.
Address: 5737 Swope Parkway, Kansas City, MO 64141.
Telephone: 816-361-7177

LAKE REGION, L. R. Palmer, President; R. C. Brown, Sr., Secretary; L. C. Stone, Treasurer.
Address: 8517 S. State Street, Chicago, IL 60619.
Telephone 312-846-2661

NORTHEASTERN, S. H. Brooks, President; H. W. Baptiste, Secretary; LeRoy Hampton, Treasurer.
Address: 115-50 Merrick Boulevard, St. Albans, NY 11434.
Telephone: 718-291-8006

SOUTH ATLANTIC, R. P. Peay, President; John J. Mendenhall, Secretary; Eugene M. Mason, Jr., 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, Jack Doggette, Sr., President; R. R. Brown, Secretary; Robert Patterson, Treasurer.
Address: 180 Westmonte Drive, Altamonte Springs, FL 32714
Telephone: 407-869-5264

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

NEW!

Multigrain Cutlets!

All the goodness of 7 natural grains,
and only 2 grams of fat.

Now you can enjoy the wholesome taste of all-natural grains, and get the high-quality protein you need without cholesterol. Plus, only two grams of fat and 90 calories per serving. New Multigrain Cutlets are pre-cooked and deliciously versatile. Try them breaded as an entree. Dice them for use in casseroles and other recipes. Look for them in your store's
Worthington Foods section.



Worthington



Lake Region Conference
North American Regional Voice
8517 S. State Street
Chicago, IL 60619

Non-profit Organization
U.S. Postage Paid
Permit No. 95
Milford, Indiana