



HARRY ANDERSON, ARTIST

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MARCH-AUGUST ISSUE

The North American
Informant

GENERAL CONFERENCE SOUVENIR EDITION

A RECORD OF GROWTH AND ACHIEVEMENT

YOU ARE therefore no longer mere foreigners or persons excluded from civil rights. On the contrary you share citizenship with the saints and are members of His family. You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole fabric, truly bonded together, is rising so as to form a holy sanctuary in the Lord."

Ephesians 2:19-21
Weymouth's Translation



PHOTO BY MELANCON

Candidates for baptism resulting from evangelistic meetings held by E. E. Cleveland, of Ministerial Association, in Los Angeles, California.

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The illuminating and colorful account of the work fostered by Seventh-day Adventists to establish schools, churches, and hospitals for the vast Negro population within the United States, to bring hope to those children of the promise who, though sorrowing from some difficult memory of the past, sang their faith in the righteousness of a coming Deliverer.



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HARRY ANDERSON, ARTIST

William Miller preached to thousands, including free Negroes, during New England Advent awakening.

ROOTS IN THE MILLERITE MOVEMENT

By FRANK L. PETERSON

WHEN the Advent message was proclaimed by William Miller, there were free Negroes who heard it and accepted it. They felt safe behind this sheath of Bible truth that Jesus was coming back to the earth again, that He would bring deliverance to those who loved Him. This fact tempered their limited prosperity and mitigated the harsh, adverse social climate of the era.

L. E. Froom, in his historical research, discovered that "one of the unusual characters in the roster of Millerite preachers was a colored minister, Charles Bowles (fl. 1810-1843). He was born in Boston, his father being an African servant and his mother the daughter of the celebrated American Colonel Morgan. Bowles enlisted in the Army when only fourteen and was servant

to an officer. Upon his conversion he joined the Calvinistic Baptists. Though he felt a call to the ministry, he nevertheless fled to sea for a time, much like Jonah. But in 1816 he entered the Free Will Baptist ministry in Vermont, where 150 conversions resulted, and a church of 90 members was raised up. He was ordained shortly thereafter. Though he often met with bitter opposition because of his color, and the fact that he was preaching to large white congregations, he became a successful evangelist. His was the standard Millerite exposition of prophecy.

"On one occasion while preaching he was threatened with being thrown into a pond. But he continued to preach with such power that many of his tormentors were converted as they

gathered to witness the baptism that had been scheduled. Father Bowles, as he was often called because of his venerable age, was instrumental in raising up many churches and establishing various quarterly meetings, right up until 1843, his last sermon being preached on February 5.

"John W. Lewis, of Providence, Rhode Island, was likewise a colored Millerite minister."—*The Prophetic Faith of Our Fathers*, vol. 4, p. 705.

William Grant Still was famous for his work with the underground railroad in Philadelphia, heard the preaching of William Miller at a time of great upset and doubt in his personal life. By the middle of 1844, he had pondered the message of the persuasive figure with the convincing charts and he had his answer: Christ must come back to the earth. There was no other way out.

Long before the Advent people were labeled Seventh-day Adventists the intense, moving subjects that had been preached by William Miller were being followed by colored adherents with remarkable acceptance. Even though many among them could not read, they had a correct knowledge of the pertinent doctrines. O. O. Farnsworth has observed that there were Negro members in the first Seventh-day Adventist church that was organized in Washington, New Hampshire.

The Seventh-day Adventists have been identified since their beginning with programs to aid the Negro in his struggle to rise above a rough and discordant environment. Many of the early leaders of the church were abolitionists. Elder

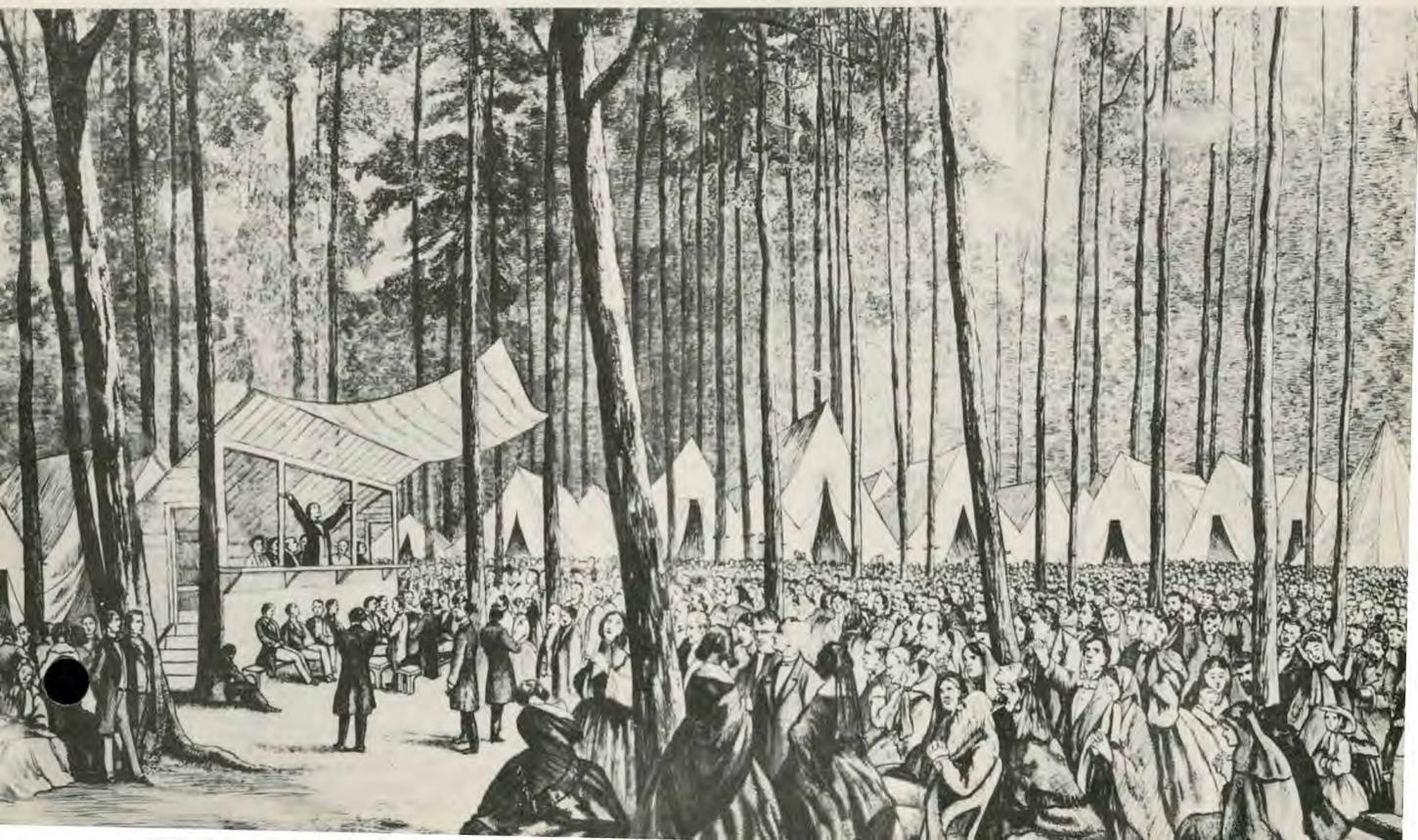
John Byington, first president of the General Conference, maintained a station of the underground railroad on his farm.

Frederick Douglass who is unquestionably one of America's greatest orators was another of those men of color who heard the preaching of William Miller and believed in the second advent of Christ. The Bible, which he read daily, and his hope in the peace which the coming of Christ would bring sustained him. He believed that the coming of Christ would put an end to all of his struggles and those of his people. Douglass witnessed the falling of the stars, November 13, 1833. In his description of that event he said, "I witnessed this gorgeous spectacle and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about day break when I saw this sublime scene. I was not without the suggestion, at the moment, that it might be the harbinger of the coming of the Son of man; and in my then state of mind, I was prepared to hail Him as my friend and deliverer. I had read that the 'Stars shall fall from heaven,' and they were now falling. I was suffering very much in my mind. . . . I was looking away to heaven for the rest denied me on earth."—*Life and Times of Frederick Douglass* (New York, Pathway Press, 1941; original edition 1855), p. 47.

Sojourner Truth listened to William Miller preach in New York. The charts he used greatly impressed her and she was deeply moved by the

(Continued on page 7)

Typical camp meeting of early Adventists brought together converts from wide range of New England villages. Among Millerite preachers were two Negro Americans—Charles Bowles and John W. Lewis.



Sojourner Truth, famous abolitionist of United States slavery period, joined the Seventh-day Adventist Church, and was baptized by Uriah Smith. She is buried with church pioneers in Battle Creek.



Frederick Douglass, also on abolitionist circuit, saw falling of stars in 1833, recognized event as "harbinger of the coming of the Son of man," a sign predicted in Bible.

Rosetta Douglass Sprague, daughter of Frederick Douglass, lived in Takoma Park, was apparently influenced by father's belief in the Advent. She joined Seventh-day Adventist Church in Washington, D.C.



William Grant Still of the underground railroad movement in Philadelphia, attended meetings of William Miller. His conclusion: "Christ must come!" This would be the answer to world's ills.

MILLERITE MOVEMENT (continued)

heme on the second coming of Christ. Later in life she was baptized into the Seventh-day Adventist faith in the Kalamazoo River, in Battle Creek, Michigan, by Uriah Smith. November 26, 1883, marks the date of her death.

God knew that there was great need for prophetic guidance to direct those who were seeking for light and who were searching the Bible. He again sought to trust this guidance through the human instrumentality by means of visions. He chose to speak to His people through a prophet. Among those chosen was William E. Foy, a member of the Freewill Baptist Church who was making preparation to enter the ministry.

Elder J. N. Loughborough in an address in 1893, said:

"God began to manifest this gift in the first message, before the time passed, as early as 1842. William Foye, of Boston, was given three visions, showing the pathway of the Advent people; and he went from place to place relating them. He saw the people being brought on to three different platforms, one following another. Some dropped through the first and went out of sight, and the others went on to the second one. Some dropped through this and disappeared, and the remainder went to the third, still others disappeared through this, and then the remainder went on to the city of God. In another vision, he saw a mighty angel come down from heaven, and a voice cried and said 'This angel has yet three steps to take.' He didn't understand anything about it; but is there any one here to-day who doesn't know what that meant? He lived to hear Sister Harmon relate her first vision, and to testify that the two were identical."—J. N. LOUGHBOROUGH in the *General Conference Bulletin*, Jan. 31, Feb. 1, 1893.

William Foy has been referred to as a mulatto. Mrs. White who heard him speak at Beethoven Hall in Portland, Maine, when she was a young girl, referred to him as being "a very tall man, slightly colored."

Foy said that "notwithstanding the command of my guide, and my solemn promise to declare these things to the world; I was at first exceedingly unwilling so to do, and it was three days before I revealed them in a public manner.

"The message was so different and the manner in which the command was given so different from any I had ever heard of, and knowing the prejudice among the people against those of my color, it became very crossing.

"These questions were continually arising. Why should these things be given to me, to bear to the world, and not to the learned, or to one in a different condition from myself? But no peace could I obtain in disobedience. 'Woe is me

if I declare not these things,' rested heavily upon my soul."

William Foy had been invited by a church group to come and relate the vision that had been given him. He was reluctant to do so but he states that "a band of brethren, sympathizing me, accompanied me to the meeting. Upon entering the house, I found a large congregation assembled, and each individual seemed like a mountain. . . . I asked the Pastor to open the meeting with prayer; telling him, I thought they would be obliged to have a prayer meeting. But while he was addressing the throne of grace, it seemed as though I heard a voice, speaking unto me and saying, 'I am with thee; and I promised to be with thee!' my heart then began to burn within me, and fear of man suddenly fled, and unspeakable glory filled my soul. I then related with great freedom, the things shown me, while the congregation sat in perfect stillness."

The visions were related by William Foy for several years. Beethoven Hall, in Portland, Maine, in which Ellen Harmon first heard him, was also the scene of Millerite meetings held at about the same time. It might be assumed that Foy was a part of the Millerite movement, and that his work was known to William Miller.

But there was a strong sentiment against visions and dreams, which had been built up in the Adventist ranks by the warnings and attitudes of the leaders. Without doubt the caution of Miller, Himes, Bliss, and others had secured the movement against extravagances. The fanaticism of John Starkweather in Boston and the episode of C. R. Gorgas in Philadelphia, which were in part based upon pretended revelations, were examples of what might have been the fate of the Millerite movement had free rein been given to the most unstable elements.

The Adventist leaders of 1844 were possibly hypersensitive and allergic to all occult influences because a segment of the English Second Advent believers had gone to extremes in the matter of spiritual gifts. They feared for the reputation and success of the American movement, in which they were prime agents. Himes suppressed Starkweather with a stern hand; Litch opposed Gorgas' fantasy. Bates was skeptical of all supernatural manifestations; and Miller protested that he had no faith in visions and dreams. Yet all of them had some dreams to which they gave interpretations and by which, to a greater or lesser extent, they were guided in their subsequent activities.

In the light of this skepticism toward dreams, it is understandable that Foy might have dreaded to announce that he was a dream prophet. But he gave the visions, albeit at times reluctantly, and thousands of people heard him and were strangely moved by his messages.

"Then another time, there was Foy that had had visions. He had had four visions. He was in a large congregation, very large. . . . He had all these before I had them. They were written out and published."

—ELLEN G. WHITE

Street in Portland, Maine, as it looked in middle nineteenth century. Beethoven Hall, building with bay windows behind carriage at right, was scene of Miller's explanation of 1844 Disappointment. It was also point where crowds gathered to hear William E. Foy, Negro minister to whom prophetic visions were first given.



The Plain of Paradise By WILLIAM E. FOY

FIRST VISION COMMUNICATED TO THE ADVENT BELIEVERS

ON THE 18th of January, 1842, I met with the people of God in Southark St., Boston, where the Christians were engaged in solemn prayer, and my soul was made happy in the love of God. I was immediately seized as in the agonies of death, and my breath left me; and it appeared to me that I was a spirit separate from this body. I then beheld one arrayed in white raiment, whose countenance shone beyond the brightness of the stars, and a crown was upon his head which shone above the brightness of the sun.

This shining one, took me by my right hand, and led me up the bank of a river; in the midst was a mount of pure water. Upon the bank I beheld a multitude, both great and small; they were the living inhabitants of the earth. Soon all moved towards the west, walking on the water, until we reached the mount. This became the separating line between the righteous and the wicked. The righteous crossed it, passed through three changes; 1st, their bodies were made glorious. 2nd, they received pure and shining garments. 3rd, bright crowns were given them.

But when the wicked reached the spot where the righteous were changed, they cried for mercy and sank beneath the mount. The saints then passed on to a boundless plain, having the appearance like pure silver. Our guide then spake and said, "This is the *plain of Paradise*." This heavenly host was then divided into flocks, some exceeding large in number, others but small. In the middle of each was an angel. These angels' garments were pure and white, and unto each . . .

was given a crown shining with great brightness.

Their countenances were most lovely to behold; their wings like unto flaming fire, beneath which were the saints both small and great. . . . I then beheld as it were a great gate before me. The gate was so tall, the height thereof I was unable to see. Before the gate stood a tall and mighty angel clothed in raiment pure and white; his eyes were like flaming fire, and he wore a crown upon his head, which lighted up this boundless plain. The angel raised his right hand, and laid hold upon the gate, and opened it; and as it rolled upon its glittering hinges, he cried with a loud voice to the heavenly host, "*You'r [e] all welcome!*" Then the guardian angels in the midst of the saints, struck a some [song] of triumph, and the saints, both small and great sang with loud voices, and passed within the gate; and the guardian angels arose upon their glittering wings, and vanished from my sight. The inside of the gate appeared like glittering diamonds. Beneath our feet, was as the appearance of pure glass. I then beheld countless millions of shining ones, coming with cards in their hands. These shining ones became our guides. The cards they bore, shone above the brightness of the sun; and they placed them in our hands; but the names of them I could not read. These guides took us by the right hand, and led us to a boundless place. Then I lifted mine eyes and looked above, no clouds, or skies appeared; but there, countless millions of bright angels, whose wings were like

(Continued on the following page)

unto pure gold; and they sung with loud voices while their wings cried "Holy! Holy!" I then beheld an innumerable multitude, arrayed in white raiment, with cards upon their breasts; and unto each was given a crown of brightness. The guide spake, saying, "These are they which have passed through death."

There was arrayed before me in the spirit, an innumerable multitude which had not passed through death; their crowns were like the brightness of the stars; and in their right hands they held cards. I then saw an individual which had passed through death. Her brightness was beyond the expression of mortals, and at her right side stood a guardian angel; the angel's raiment was like pure gold, and his wings like flaming fire, and as she passed me, she cried with a lovely voice, "I am going to the gate to meet my friends." An angel then appeared flying through the midst of this boundless place, and came to the spirit of one of those which had not passed through death, and cried with a loud voice, saying, "This is my Mother." He then became her guide. I then beheld in the midst of this boundless place a high mountain like unto pure silver. It appeared perfectly round, and although I was unable to see through it, yet my vision extended around it. Around this mountain was a space in which stood no being. But after this vacant circle, stood as it appeared to be, a choir of angels, and as far as my sight could extend, throughout this boundless place, stood the countless millions of the righteous. And O! the singing no mortal can describe! It appeared to me, the angels next to the circle around about the mountain, with loud voices struck a lovely song, and then ceased. The saints next to them caught the strain, and with voices yet more loud repeated it: and thus it echoed, and re-echoed, until it had been sung by all the saints, and then it ceased: and then again the angels sang.

At the right side of the mountain appeared a mighty angel, with raiment like unto burnished gold, his legs were like pillars of flaming fire, his countenance was like the lightning, and his crown gave light to this boundless place, and those that had not passed through death, could not look upon his countenance. I then beheld upon the side of this mount, letters like pure gold which said, "THE FATHER AND THE SON." Directly under these letters stood the mighty angel, whose crown lighted up the place, and all the heavenly host worshipped at his feet, round about the mountain. This mighty angel then raised His right hand, which appeared like a flaming sword, and all the multitude of those who had not passed through death were caught up to the top of the mountain; and there was a large book opened, and their names came up out of the book

in the form of cards, which were stamped upon their foreheads.

We then stood again upon this pure sea of glass, before the mountain; and our bodies had become like transparent glass; but the being that was within the mountain, I was unable to behold. While I was gazing upon the glories before me, a great voice spake in the mountain, and the place was mightily shaken, and the countless multitudes of saints and angels, bowed at the feet of the mighty angel, and worshipped him crying with a loud voice "Hallelujah!" and then every voice was hushed, and the heavenly host remained bowed before the angel in solemn silence; and naught was heard save the trembling of the place caused by the voice of him who spake in the mount.

I then beheld this lower world, wrapt as it were in the rolling mountains of flame, and in this fire I saw a countless multitude crying for mercy. They appeared to be the aged and those who had come to the years of understanding. Their cries came up before the mountain, while the heavenly host were bowed in solemn stillness. The voice from the mountain spake again, and all the saints and angels arose and with loud voices cried "AMEN."

I then began to converse with my guide, and inquired, *why there was no mercy for those whom I had seen in distress.* He answered, "The gospel has been preached unto them, and the servants have warned them, but they would not believe; and when the great day of God's wrath comes, there will be no mercy for them."

I then beheld in the middle of this boundless place, a tree, the body of which was like unto transparent glass, and the limbs were like transparent gold, extending all over this boundless place. On every branch of the tree were small angels standing. There was an innumerable multitude of them, and they sang with loud voices, and such singing has not been heard this side of heaven. This tree was also clothed in light proceeding from the mighty angel. Beneath this tree standing on the sea of glass, were the countless millions of the righteous, arrayed in white raiment, with crowns on their heads, and cards upon their breasts; and in the multitude I saw some that I knew while they were living upon the earth, and they were all singing with loud voices and lifting up their glittering hands plucking fruit from the tree; the fruit looked like clusters of grapes in pictures of pure gold. With a lovely voice the guide then spoke to me and said, "Those who eat of the fruit of this tree, return to earth no more." I raised my hand to partake of the heavenly fruit, that I might no more return to earth; but alas! I immediately found myself again in this lonely vale of tears.

THIS PRICELESS GIFT CONTINUES TO GUIDE



Ellen White, to whom visions were given after William Foy and Hazen Foss, has published revelations to Advent people that fill thousands of pages.

General Conference Souvenir Edition

TWO MONTHS following the 1844 Disappointment, after visions had been given to William E. Foy and Hazen Foss, a marked visitation of the prophetic gift came to Ellen G. Harmon. Her first vision was communicated at the home of a Mrs. Haines in Portland, during morning worship.

It is perhaps significant that both William Foy and Ellen Harmon had visions in the environment of Portland, Maine. Here was a center for second advent fervor, which meant also that after 1844 it was a scene of sorrow and dejection. People then who had followed William Miller, repudiated their entire Advent experience. Those who were not followers of Miller, were unreasonably harsh in their judgment of Adventists. Hence, the vision given to Ellen Harmon was designed to sustain confidence in God's leadership and in the integrity of the experience to which they had been exposed.

The exact date of the vision is not known, but early documents place it somewhere in the month of December, 1844. "The Lord showed me the travail of the Advent band and midnight cry in December," Ellen White reported in a letter dated July 13, 1847 (*Life Sketches*, p. 104). It is not likely that the importance of this symbolic revelation will ever be overestimated.

The revelation did not specifically answer questions relating to the 1844 Disappointment but it did indicate that the movement was of divine origin and that a blessing would come to those who maintained confidence in it. Those who abandoned the movement were shown as doing so at their own peril. After some delay, the faithful were assured that they would meet their Lord.

Within a few days, this first vision was related to the Advent believers who resided in Portland, Maine. In the second vision, which occurred about a week after the first, instruction was given as to delivering the messages (*Early Writings*, p. 20). As opportunity was afforded, Miss Harmon traveled to other points, meeting with the believers, recounting these and subsequent visions.

Although Ellen Harmon many times told interested audiences of her first vision and described the scenes presented to her, it was not put into print for many months.

No complete record was preserved of all the visions given Ellen Harmon in the weeks and months succeeding the first revelation. The more important ones were brought together in *Experience and Views*, and are now to be found in *Early Writings*, pages 11-78. Contemporary documents indicate that the revelations of those early days were frequent, and were given to encourage, instruct, guide, and protect the loyal remnant in this critical formative period of the first decade.



The Morning Star, built at Allegan, Michigan, represents the beginning of Adventist work in the Mississippi area by James Edson White and W. O. Palmer.

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KREIGH COLLINS, ARTIST



JAMES EDSON WHITE

IN 1893, a year of marked spiritual manifestations among Seventh-day Adventists, James Edson White, the elder son of James and Ellen G. White, went to Battle Creek on business and there met Will O. Palmer, who was attending a special Bible training class. The outcome of their conversations was a decision that both of them should go into the work in the South to preach the gospel to the large Negro population just 25 years out of bondage.

In Battle Creek also at the time, was Dr. J. E. Caldwell, who had for some months done evangelistic work in the Negro community of Knoxville. From him, Mr. White learned that it would be difficult to find suitable places to live in the South if they should devote themselves to this type of work. It is said that Mr. White had a natural passion for boats and some years previously had spent considerable time upon the Upper Mississippi in river boat work. Very easily, then, there came to his mind the project of making a missionary steamer which could be the home of the workers and in which they could easily move from place to place in their labors. He found a boat builder in Battle Creek, Captain Orton by name, and during the winter the frames of such a steamer were made in the big basement of his building. In the early spring, these pieces were shipped to Allegan, Michigan, on the Kalamazoo River, and here, March 10, 1894, work was begun on the steamer *Morning Star*.

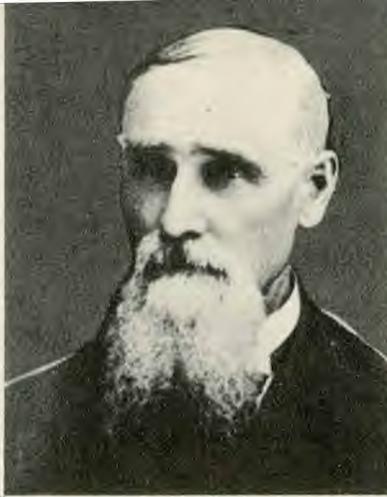
The boat was built seventy-two feet long, with a hull twelve feet wide on the bottom. She had one cabin deck which contained the necessary accommodations for the boat's company, besides the boiler room.

In July the boat was completed and was tugging at her lines, eager for the downriver trip that should begin her career. The enterprise of White and Palmer was accepted by the General Conference for the intended mission and they were given credentials as missionaries.

They had originally intended to make their first effort at Nashville, but when the General Conference took them as laborers, they were apportioned Vicksburg, Mississippi, as their field of labor. Nashville was included in a local conference which embraced western Tennessee and Kentucky; the rest of the South was under General Conference control.

No work of God moves forward without opposition. A work that has been neglected is beset with advocates of neglect and opposers of progress. New methods and strange plans were proposed in this missionary enterprise and there were not wanting those who cast in its way all the obstacles they could.

For years, the *Morning Star* served as the headquarters for the work, as a chapel for religious services, as a schoolroom, and as a home for the workers as they labored in different places along the Mississippi and Yazoo rivers.



A. J. Haysmer, former missionary to West Indies, was appointed in 1910 by the General Conference as secretary of the department fostering work among Negro Americans. He served three years.



C. B. Stephenson, president of old Southeastern Union Conference, was chosen departmental secretary in 1914, served until 1918.



J. W. Christian, father of Dr. Percy Christian of Walla Walla College, was secretary of the department from 1909 to 1910. He resigned because of ill health.

A DEPARTMENT IS FORMED A MISSION EXPANDED

IN 1894, there were approximately fifty colored Seventh-day Adventists in the United States. With additional colored leadership, the work began to develop under the strong evangelistic preaching of men such as L. C. Sheafe, John Manns, Sidney Scott, J. K. Humphrey, J. H. Laurence, G. E. Peters, P. G. Rodgers, M. C. Strachan, T. B. Buckner, J. M. Campbell, M. G. Nunez, B. W. Abney, J. E. Cox, U. S. Willis, A. N. Durrant, Randall Johnson, T. M. Rowe, H. D. Greene, F. H. Seeney, J. G. Dasent, F. A. Osterman, and John Allison.

The membership had reached 900 and it was felt that for greater advancement of the work, a different form of organization should be effected. At the General Conference session in 1909, the North American Negro Department was organized. A. J. Haysmer and C. B. Stephenson were the first secretaries and they did a noble work in building up the department. In 1918, the secretary reported that there were 3,500 members.

At the General Conference session in 1918, W. H. Green, a colored minister, was elected secretary of the department, a position he held until his sudden death, October 31, 1928.

W. H. Green, former lawyer of Washington, D.C., who argued cases before the Supreme Court, was elected secretary of the department in 1918. He served until his rather sudden death in 1928.





G. E. Peters, gifted evangelist of the church, was elected to office in 1929, served one year. He was re-elected in 1941 and served until problems of health forced his resignation in 1953.



C. E. Moseley, Jr., for 17 years was chairman of the department of religion at Oakwood College, he came to the General Conference as an assistant in the department. Is now, in addition, a field secretary.

At the Autumn Council in 1929, G. E. Peters was elected to the position of secretary, in which capacity he served in connection with his pastoral duties until the General Conference session in 1930.

Because of the need of holding our work together in New York City, Elder Peters declined to be re-elected as secretary of the department.

God's servant had warned against those who would leave the movement and would seek to draw disciples unto themselves and that some of the brightest lights would go out. The work in this department was meeting with such a problem in New York City, as it had met with this same problem in other parts of the United States. It was the ubiquitous race issue that troubled Israel, and even today all who become obsessed with it sooner or later lose their way.

F. L. Peterson was elected to the position of secretary in 1930, and continued to serve until 1941,

at which time Elder Peters was again elected to the position. The name of the department was changed from that of Negro Department to Colored Department and in 1951, C. E. Moseley was elected associate secretary. At the retirement of Elder Peters in 1953, C. E. Moseley was elected to become secretary of the department.

In 1954, F. L. Peterson and C. E. Moseley were elected secretary and associate secretary, respectively, in which capacity they now serve. Elder Moseley is also a Field Secretary of the General Conference. F. L. Peterson was also elected an Associate Secretary of the General Conference. In that same year, the name was changed from Colored Department to Regional Department.

F. L. Peterson, here shown with General Conference President R. R. Figuhr, was made departmental secretary in 1930 and remained in office until 1941. He was elected again in 1954 after serving as a pastor in Los Angeles and as president of Oakwood.





PHOTO BY A. R. SIMONS

Bell from old school hall, one of earliest buildings erected on Oakwood College campus, is historical marker.

AN EDUCATIONAL SYSTEM TAKES SHAPE

THERE were difficulties and changes in the *Morning Star* mission, but James Edson White kept at his work in Mississippi. While there remained at the mission only one or two of the original workers, there had been accessions of others. Ida Wekel, an undergraduate nurse of the Battle Creek Sanitarium, accompanied them. The first of January, 1896, Dr. and Mrs. Kynett, of Battle Creek, came to undertake medical missionary and industrial work, and a month later their daughter, Lydia Kynett, a graduate nurse, arrived as the doctor's helper.

Mr. White had felt especially encouraged by the messages received from his mother during this year. In July, 1895, she had written him: "Many cannot even read the divine Word, and follow their own superstitious ideas, and yet these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled, through the divine power of God."

The efforts of the *Morning Star* workers were henceforth directed more fully in educational lines—in schools for teaching the rudiments of learning, in public addresses in which they taught rather than preached, in care for the sick, not

only healing but teaching proper habits of living and in efforts to foster or create remunerative industries.

The night school, which had been interrupted by the closing of the churches some months earlier, was reopened in the Seventh-day Adventist chapel. It was held Monday and Wednesday evenings.

On the opening night there were thirty-five present, but within a few weeks the attendance had grown to more than 150. In a building 20 by 40 feet, it may be imagined that this meant crowding.

It was sometimes necessary for the students to sit on one another's laps. The pulpit held one class, and the organ platform another. The teacher would stand in the midst of a large and eager group, whose only division from the next class was their backs, and in the inevitable hubbub they would teach, with the aid of pictures and printed cards, slates and paper and pencils, the subjects of language and arithmetic and spelling. Reading came largely from *Gospel Primer*, though advanced classes required other books.

Boards were hinged to the backs of the seats,

and when the time for penmanship came, all eyes were directed toward the blackboard. Bent over their improvised desks, old and young, large and small labored to make the curves and angles of Spencer. The seats, however, were too crowded to accommodate all, and many a night the floor and the platform presented the spectacle of little boys sitting or sprawled flat upon their stomachs, with slate and pencil following the marks of the chalk.

There were six elderly women, ranging in age from sixty to eighty years, who came to this night school, determined to learn to read their Bibles. They were placed in a class by themselves, with Mrs. Edson White for their teacher. Tired with a day's work of washing or ironing or scrubbing, they would none the less faithfully drag their weary feet to the chapel for school. Their weariness and their age required frequent change of subject—a few minutes with *Gospel Primer*, then a little turn at reading and writing numbers and doing simple sums in addition and subtraction, then to their beloved Bible, to find the chapters through the puzzling veil of Roman numerals and at last to the writing exercise. To Mrs. White, these old ladies were a source of increasing interest and affection and they all became able to read their Bibles fairly well.

The day school required tuition of 10 cents a week, and its numbers were therefore fewer than the night school's. E. W. Carey conducted this school the first year, coming from the North the first of March. The difficulties were great, the children not being used to discipline or habits of study.

None of the students thought they could study otherwise than aloud, few had any idea of punctuality or obedience, and while nearly all were eager to learn, ambition was greater than application. There were some older students who were earnest and self-controlled, but the half-grown youth were difficult to manage.

Though in May there were two branch night schools established in different parts of the city, the crowded condition at the chapel night school made it evident that more room must be provided. Across the back of the chapel an addition twenty-six feet deep and thirty feet long was built.

The new building was called the chapel, as the Sabbath meetings were held there, while the old chapel was called the schoolroom; but both rooms were required for school purposes. Double folding doors connected them. The new building was prettily wainscoted four feet high and the rest of the wall and ceiling were covered with cloth and paper.

With these additions to the chapel, better classifications for the night school became possible.

The primary division with three classes took care of the children. The intermediate division consisted of grown people without education, whom F. W. Halladay led along the thorny paths of knowledge with more individual than class help. The old ladies' class, under Mrs. Edson White, also belonged to this division. The seniors had four graded classes, and contained some well-advanced pupils.

Here, in March, 1896, was organized as a nonlegal body, the Southern Missionary Society. It was felt that the spread of the work required some effective organization and as all but two of the workers were self-supporting and not in the employ of the General Conference, this organization was effected, its officers being, J. E. White, president; W. H. Kynett, vice-president; Lydia Kynett, secretary. Of course, no property could be held by this body, its sole purpose being to foster and direct the efforts of those composing it, and to interest others in the work it was trying to do.

The work had resolved itself into a persistent educational campaign: teaching the rudiments of learning to young and old, teaching them habits of right living in person and home, teaching them industry and self-reliance, teaching them to follow without reserve the instructions of the Bible, teaching them, above all, to have in their lives the principles of the gospel as they are revealed in Jesus Christ.



Early churches and school buildings which sprang up in South largely from pioneer mission undertaking on Morning Star. Churches often served as schools. "Bath room" at Vicksburg was early introduction of Battle Creek hydrotherapy treatments.



OAKWOOD

A CHARMING place is Oakwood College. From the grassy groves and stately brick buildings that make its campus, one looks away four and one-half miles to downtown Huntsville, backed by the long ridge of Monte Sano. Huntsville is a historic old town, having been the territorial capital of Alabama in the days when Andrew Jackson marched through to whip the Creeks at Tallapoosa. It is now the home of the Redstone Arsenal, from whence come the projectiles that have risen to explore the unknown dimensions of outer space.

The estate on which Oakwood is located was acquired in the latter part of 1895 by the General Conference Association of Seventh-day Adventists for the purpose of founding an industrial, normal, and theological school. Its farm lands, which contain nearly 1,000 acres, for the most part lie in a level of rolling stretch on three sides of the school campus. A tract of eighty acres across the road, cornering with the main body, is a wooded hill with out-croppings of limestone rock.

The first staff member to arrive on the Oakwood campus after its purchase was J. J. Mitchell, of California. He came with O. A. Olsen, General Conference president, in the night, and his first sight of the place the next morning was so discouraging that he at once resigned as manager, though he remained on the place for about two years. Grant Adkins was sent from Atlanta to take temporary charge, and an effort was made to get another man. Finally, S. M. Jacobs, of Iowa, was induced to undertake the work.

Mr. Jacobs and his family came in the early part of April, 1896. Two students had already
(Continued on page 20)

Left: Students find valuable reference materials in growing acquisitions of Green Memorial Library.

W. H. Green Memorial Library, left, is named to honor early departmental leader of church. Right: Student gains experience in on-the-job training with business office. Most students earn part of their expenses through campus work.



COLLEGE



Above: Well-equipped physics laboratory aids in rounding out a science major at Oakwood. Below: Students in anatomy learn intricacies of muscular and nervous systems by dissecting bodies of small animals in biology laboratory.



OAKWOOD COLLEGE (continued)

arrived: George Graham, from Birmingham, and Grant Royston, from Vicksburg. The president of the General Conference and the district superintendent, Elders Olsen and Irwin, put on their overalls and worked with the others in the first efforts at improvement.

The log cabins were fitted up for the students, and the old mansion underwent considerable repairing, besides having an addition made. Here the family of Mr. Jacobs and the other workers lived. The house was also used for class activity until West Hall, the first new building, was completed at the close of that first summer.

Most of the original campus buildings have now been demolished and in their place are spacious new brick structures that have been a means of attracting an ever-growing student body. Oakwood has come a long way from those early beginnings. In 1917, the institution became a junior college and in 1944 it became a senior college. In 1958, Oakwood received accreditation from the Southern Association of Colleges and Secondary Schools.

In 1956, the Oakwood College faculty had three persons with doctorate degrees. Through 1962, nine doctors have served on the college faculty. Eight members of the staff now hold the doctorate, with several members nearing that degree. Twenty-three of the twenty-four full-time teachers hold a minimum of a Master's degree.

There is a large number of prenursing students presently enrolled. Many of those who have taken the prenursing course have entered eight of our sanitariums across the country. There is an increasing interest on the part of registered nurses in returning to take the Bachelor's degree in Nursing Education. The premedical and pre-dental programs are growing; soon the college anticipates sending graduates directly from Oakwood to professional schools.

PHOTOS BY A. R. SIMONS

Left above: Laundry is important industry at Oakwood, has contract for all Redstone Arsenal work.

Center: Latest laundry equipment makes possible jobs for many students on the Oakwood campus.

Below: Supermarket on campus is patronized by community as well as by students of the college.



"I have often received divine instruction in regard to this institution [Oakwood College], showing what manner of school it should be, and what those who go there as students are to become."

—ELLEN G. WHITE



Ford Science Hall is named to honor Harry E. Ford, pioneer in X-ray work at Hinsdale Sanitarium and later business manager of Riverside Sanitarium.

PINE FORGE INSTITUTE:



Pine Forge Institute, boarding academy near Philadelphia, has grown with such strides that larger dormitory for young women has become imperative. Left: J. L. Moran, who served as first principal of Harlem Academy and president of Oakwood College, rallied ministers and members of Allegheny Conference to found long-anticipated boarding academy in the North.

THROUGH the years that Oakwood College was taking roots in the South, there was a growing feeling that a boarding school with emphasis on the needs and problems of Negro youth should be started in the North. There had been a great exodus from the South to the industrialized North. Many who had left the South did not wish to return. They wanted a school in the more friendly environs of the larger northern cities.

Harlem Academy, begun in New York, in 1920, was a step toward this goal, although it was not a boarding school. An attempt was made later to found a boarding school near Harrisburg, Pennsylvania, but due to the great depression and other hindrances, the plan did not materialize.

On a basis of sheer faith in 1946, the newly elected officers of the Allegheny Conference ventured out to establish this northern boarding academy. Raising initial money was a difficult ordeal. James L. Moran, who had been president of Oakwood for thirteen years, had faced problems of this character before. The Allegheny

Conference constituency responded, buildings were made ready for students and plans for the realization of an academy moved along.

There were problems of the acceptance of a school of this type in the Pottstown community. These obstacles, serious at first, have been worked out and the result has been a wholesome and long-standing friendship.

Today, Pine Forge Institute is accredited with both the General Conference Board of Regents and the Commonwealth of Pennsylvania. It has a modern administration building housing classrooms and a library. Nearly completed is a dormitory that will accommodate 104 girls, a dean's apartment, a lounge, a worship room, and a health unit.

The current enrollment of 111 students at Pine Forge is limited due to a shortage of dormitory space. But there are twenty-seven students from Bermuda, which shows the institution's popularity, acceptance, and appeal. There are fourteen faculty and staff members, most of whom have Master's degrees or are working toward them.

A BOARDING ACADEMY

PHOTOS BY PINKNEY

Pine Forge Institute, located in fertile valley near Pottstown, Pennsylvania, is accredited academy operated by Allegheny Conference.



Faculty and student body at Pine Forge Institute. Administration building at Pine Forge has a library and classrooms in addition to the offices, is well appointed, with modern school furniture.



Faculty members at Pine Forge, and Columbia Union MV and temperance secretary congratulate Aldwin Humphrey, who won oratorical contest in which academy students from over Columbia Union participated.



OTHER ACADEMIES AND

Elementary school at Gary, Indiana, adjacent to church, has two classrooms on upper floor and combination cafeteria, playroom, and auditorium in above-ground basement. It is an attractive, functionally desirable church and school combination.



PHOTO BY GIOLAS STUDIO

Cleveland's intermediate school on Lee Road is housed in modern building with adequate classrooms and lunchroom. New building continues long tradition of Adventist church schools in Cleveland community.



PHOTO BY PINKNEY

Atlanta Junior Academy, in upper-income residential community, attracts children from prominent families of city. Many have become Adventists through initial school contact, and have gone on to Adventist academies and colleges.



PHOTO BY A. R. SIMONS

ELEMENTARY SCHOOLS



PHOTO BY PINKNEY

DuPont Park School, Washington, D.C., has an enrollment of nearly 300, and a long history in training and inspiring young people toward goals of service to world. This 12-teacher school has four school buses, a gymnasium, a 32-piece brass band, and a cafeteria.

Northeastern Academy, situated in the densely populated section of the Bronx, is a beacon in the community, a source of learning and inspiration for students from New York boroughs. Has well-prepared faculty, spacious classrooms, and an adequate library.

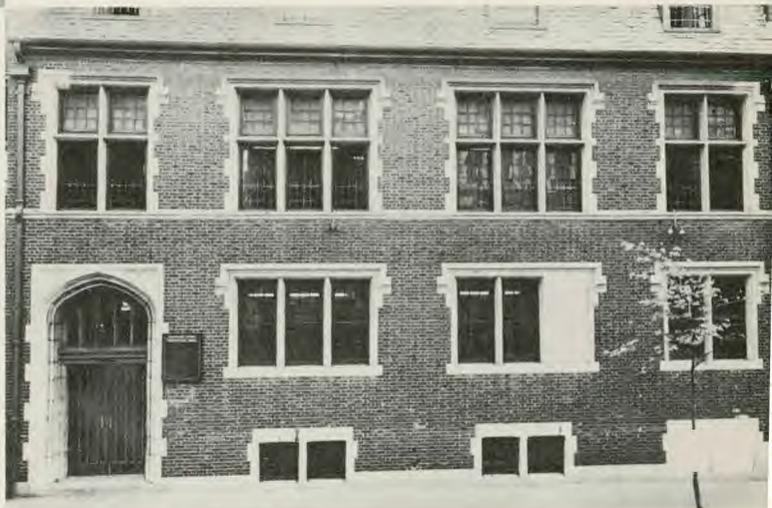


PHOTO BY BLACK STAR

Larchwood School, Philadelphia, is a ten-grade intermediate school operated jointly by the North Philadelphia and Ebenezer churches. A school bus is provided for pupil transportation. The building has 8 classrooms, and was formerly used for a Jewish school.



PHOTO BY PINKNEY



Ministers and church workers at 1922 General Conference, San Francisco. Front row, seventh from left, shows W. H. Green, secretary of department from 1918-1930. To right of him is G. E. Peters, his successor.



Ministerial institute in Dallas, Texas, 1934, brought together ministers of Southwestern and Central Unions for study of problems peculiar to evangelistic work in frontier and levee communities.



Group of ministers gather for picture at 1936 General Conference, held in San Francisco, California.

THOSE WHO BUILT IN DIFFICULT TIMES

IN 1878, Elder J. N. Loughborough held a tent effort in Reno, Nevada. A young man of color by the name of C. M. Kinney attended the meetings and accepted the truth. He was encouraged to dedicate his life to the preaching of the message. He was given employment in what is now the Book and Bible House in the conference, and also he served as the church clerk.

He attended Healdsburg College in California, 1883-1885. He was sent to Kansas to begin missionary work among the widely scattered and struggling community of colored citizens. Elder Kinney was born in Richmond, Virginia, in April, 1855.

In 1871, S. Osborne, a layman from Kentucky who had moved to Iowa and there accepted the message, returned to Kentucky to give the message to his brother. His brother persuaded him to hold public meetings, to which some colored people came and accepted the truth.

A small company of believers was raised up in Kentucky. Brother A. Barry, a layman who later became a minister, looked after the group until C. M. Kinney was sent to Kentucky to develop the colored work. He later was sent to Nashville, Tennessee, and was ordained to the gospel ministry—the first ordained man of color.



Dr. Owen A. Troy, evangelist and pastor for close to 40 years, was elected associate secretary of the General Conference Sabbath School Department. Dr. Troy was a dedicated, accomplished scholar.

A copy of the *Signs of the Times* fell into the hands of Harry Lowe, a Baptist minister in Tennessee. In 1880, he took his stand for the truth and endeavored to persuade the members of the church to which he was connected. He was disfellowshipped from his church and from the Baptist ministry.

In 1883, the first church of colored believers was organized at Edgefield Junction, near Nashville, Tennessee. Brother Lowe became the leader of this church. One of his daughters, Julia P. Lowe, became a mission schoolteacher and Bible worker. A son was a faithful member of Shiloh church, Chicago.

The work in the department continued to advance under the preaching of J. G. Thomas, F. S. Keitts, O. A. Troy, A. E. Webb, L. Pryor, T. M. Fountain, E. S. Dillett, T. H. Allison, M. M. Young, P. Boyd, T. H. Coopwood, H. J. Miller, J. F. Crichlow, W. S. North, L. H. Bland, H. D. Singleton, J. H. Wagner, O. J. Trotter, P. B. Bon Temps, H. W. Kibble, J. E. Johnson, and others.

The end is not yet, for the Regional work moves forward with greater zeal and power under the dynamic preaching of E. E. Cleveland and his band of evangelistic colleagues. We are looking forward to the time in the church when a thousand will be converted in a day. We pray that God will use us in bringing this to pass.

The membership of the department is 46,200. During the year 1961, there were 4,599 baptisms. The tithe receipt for the year was \$3,692,656.20, and the mission offerings amounted to \$1,215,218.60. The local church funds were \$1,436,422.06.

General Conference Souvenir Edition



Above: C. M. Kinney, born in 1855, lived to be 91. He saw membership of department grow from 50 to nearly 30,000. Below: J. H. Laurence, oldest of department's living ministers, raised up numerous churches in South, is now a pastor in Seattle.



THE HEALTH MESSAGE: AT FIRST A STRUGGLING ALLY OF THE GOSPEL

JUST after the turn of the century, in September of 1902, the Southern Missionary Society invited Dr. Lottie C. Isbell to engage in medical work at the Nashville Colored Sanitarium, located on Cherry Street near the heart of the city. She had just completed the medical course at Battle Creek College, and in Nashville she found the going hard. The residents had little confidence in women physicians and much less in the methods of treatment that the Adventists were then introducing—physical therapy as opposed to drug therapy. It was considered a novelty to treat pneumonia, arthritis, and related ailments with water, and a town that prided itself on being an educational center did not take to such ideas.

Miss Susie Willis, a sister of Elder Ulysses S. Willis, and a graduate nurse from Battle Creek, had connected with the sanitarium somewhat earlier. She had also found the going difficult. After two years the sanitarium moved from Cherry Street (now renamed Fourth Avenue) to Third Avenue. There appeared to be no good reason for the change, except that being under the same roof with an undertaker on Cherry Street might have had its drawbacks. Partly because there were two medical schools in Nashville, the city had more than its share of physicians, and with money a scarce item, the sanitarium folded in less than four years.

Later, in 1907, after Dr. Isbell was married to D. E. Blake, who later finished medicine also, they were both invited to make another try at the sanitarium work. This time the sanitarium was opened in a residential location on the east side under the name of the Rock City Sanitarium.

First sanitarium work for Negro patients in Nashville area began in building on Fourth Avenue, but was abandoned after four years of operation.



Drs. Lottie C. and David E. Blake (front row), who worked with initial sanitarium venture in Nashville, shown with nurses and assistants.

The new venture was somewhat more successful than the first, but it was not self-supporting, and in December of 1912 the sanitarium work was again abandoned.

In 1910 a sanitarium was established on the campus of Oakwood College, with Drs. M. M. and Stella C. Martinson in charge. They were succeeded in 1912 by E. D. Haysmer, M.D. The next year J. E. Caldwell, M.D., was the physician in charge. Thereafter the institution had no resident physician, but was staffed with nurses. Miss Etta Reeder was the superintendent until 1921, and Miss Bain, until 1923, when the sanitarium was discontinued.

About four years later, Mrs. N. H. Druillard, who had been struck by an automobile while attending a meeting in San Francisco, promised the Lord that if she recovered she would build a medical institution for the Negro population of the South. She had made a little money in a Nebraska real-estate boom. An earlier contact with Cecil Rhodes of diamond fame in South Africa had also been rewarding.

Mrs. Druillard, upon her recovery, gave up her property on the Madison College campus and bought on Young's Lane. The foundation of her sanitarium buildings had been poured when the neighbors discovered that the new hospital was to be for Negroes. When they objected, she moved down the road to 800 Young's Lane and built her hospital on a hilltop that commands a generous view of the city, the fields, and the

(Continued on page 30)

Riverside Sanitarium has come a long way in the thirty-odd years since Mrs. N. H. Druillard, who seemed to have a way with institutional finances, set out to do something for the Nashville Negro community.



Mrs. N. H. Druillard teaches hydrotherapy procedures to practical nursing students in later sanitarium development which she began on banks of Cumberland outside city of Nashville.

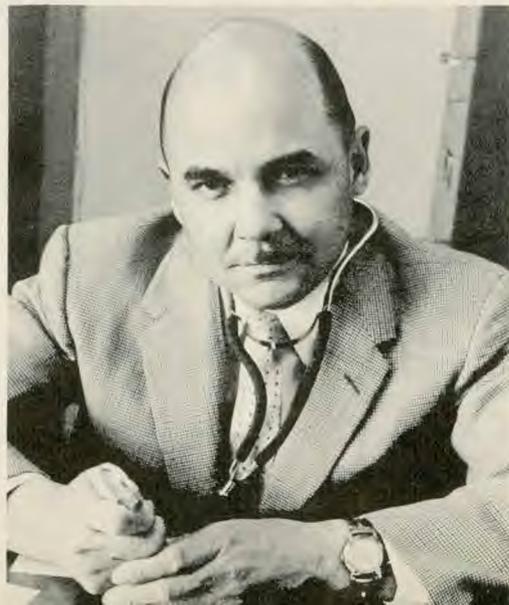
PAINTING BY
JAMES TALONE



Riverside Sanitarium and Hospital, one of the most modern health institutions in the South, is operated by the General Conference of Seventh-day Adventists, and has a high professional and spiritual reputation.

RIVERSIDE SANITARIUM: A BEAUTIFUL REALITY

Carl A. Dent, M.D., a Loma Linda graduate and president of Riverside's medical staff, has been with institution eighteen years.



river. The outlines of the first foundations still stand.

With characteristic fervor, Mrs. Druillard pitched in, and virtually singlehandedly, taught agriculture, the fundamentals of education, hydrotherapy, and practical nursing to students of the fourth- or fifth-grade level. Self-reliance was part of her credo, and her pupils were encouraged to learn by doing.

By 1935 Mrs. Druillard was getting along in years and when she learned that the General Conference of Seventh-day Adventists were looking for a location for a sanitarium and school of nursing she decided to give her project to them. She had spent some \$250,000 of her money to get the institution going. Mrs. Druillard moved back to her house on the Madison College campus. Two years later she died.

On December 3, 1935, Riverside Sanitarium was incorporated as a project of the General Conference of Seventh-day Adventists. The head of the X-ray department at Hinsdale Sanitarium, Dr. Harry E. Ford, was called to serve as business manager. Dr. T. R. M. Howard, a recent graduate of the College of Medical Evangelists, was named medical superintendent.

In the interim, Riverside Sanitarium—with a new hospital building, a new chapel, a new home for nurses, and a new laundry—is prospering. It is now one of the nation's leading medical institutions. People from all over the United States are among its enthusiastic clientele.

Riverside Sanitarium is fully air-conditioned, and it boasts the first closed-circuit television system to be installed in a hospital in Tennessee.

The North American Informant

PHOTOS BY A. R. SIMONS

Obstetrics ward at Riverside is equipped with latest delivery-room instruments and aids for nursery care.



Operating rooms for both major and minor surgery are available to a growing number of surgeons and specialists on the hospital's medical staff.

The entire communications system includes patient-signaling and a two-way contact between the nurse and the patient from the nurse's desk, television and radio in all the rooms, and a broadcast center in the chaplain's office.

The institution also has obtained operating tables with full control for O.B. and major surgery, twin Ritter operating lights, and a cystoscopic table.

Office services have been modernized by a Burroughs bookkeeping machine, Hadley's charge and receipt plan, and the Remington Rand Collect-O-Matic.

Recently the sanitarium has spent upwards of \$45,000 to secure an artificial kidney, a radio-isotope commuter, a flame photometer, a spectrograph, and other equipment to make the hospital service and facilities the most modern in the Tennessee region.

Dr. Carl A. Dent, president of the medical staff, has given perhaps the longest number of
(Continued on the following page)

The most efficient typewriters, duplicators, bookkeeping machines, and adding machines speed work of Riverside's business staff in handling of accounts for patients and employees.





Dr. George Benson (left) and Dr. Carl A. Dent use artificial kidney-dialyzer, new technique for treating kidney malfunctions.

years in service of any physician who has ever been connected with the sanitarium. This continuous identification has been responsible in large part, no doubt, for the outstanding patronage that the hospital enjoys today.

Dr. Dent spent some time recently at Mayo Clinic and at Oak Ridge in the study of isotopes. He is now working at Riverside with the most complete totally medical isotopes laboratory in the mid-South.

Riverside has been licensed recently for short-wave radio by the Federal Communications Commission on a frequency that the Government assigns to hospitals. This makes possible contact between the hospital and its ambulance within a radius of several miles. The hospital may also reach the house physician through a portable short-wave unit.

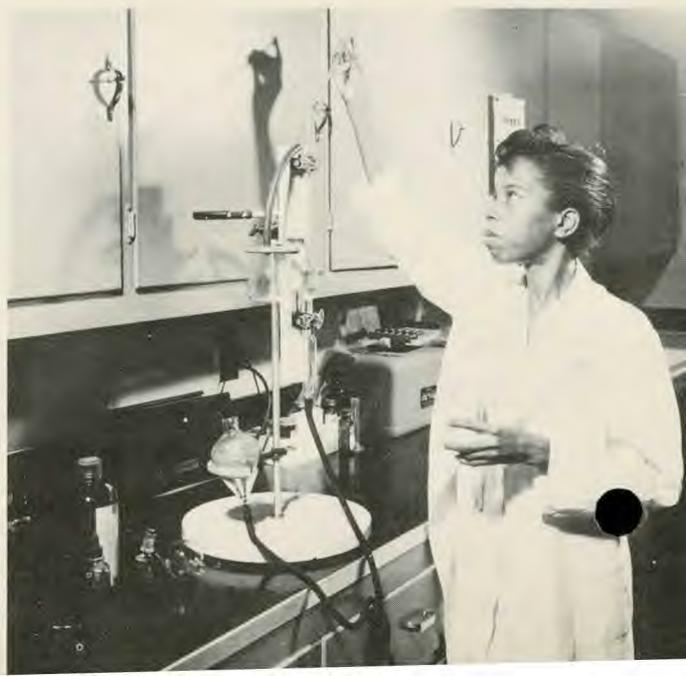
Construction will begin soon at Riverside on a new nurses' dormitory and classrooms. This, with the new physical education center that is also contemplated, will be a glowing fulfillment of Mrs. Druillard's dream.

Right: Elzira Finley, laboratory technician with a brilliant scholastic record, maintains high level of accuracy in computations and tests, required for diagnosis.

RIVERSIDE SANITARIUM

(continued)

PHOTOS BY A. R. SIMONS





Above: School of Practical Nursing, directed by Mrs. Joyce Daniels, has prepared scores of young women for service in hospitals, clinics, and doctors' offices throughout the nation.

Right: Qualified and dedicated nurses on round-the-clock duty are big reason for Riverside's high-level year-round patronage.



Below: Capping service is high moment in year-long program of School of Practical Nursing now in operation for more than a dozen years.



PHILLIPS MEMORIAL HOSPITAL

NEAR the central part of Florida in Orlando, is another medical institution, the Dr. P. Phillips Memorial Hospital, which launched its mission a few years ago in conjunction with the Florida Sanitarium. Approximately forty miles from the Atlantic Ocean and sixty miles from the Gulf of Mexico, the institution is serving a clientele scattered throughout Florida and nearby States.

This city has become an important distribution point for products used throughout the surrounding fertile orange and vegetable region. It was one of these citrus fruit growers, Dr. P. Phillips, who made a gift of the hospital to the Seventh-day Adventists. The building has been designed and constructed in the most modern architectural tradition and it has been equipped with the latest medical, surgical, and diagnostic aids. Dr. Phillips, who died a few months after the hospital opened, believed in helping people help themselves.

Phillips Memorial Hospital is operated solely by the Seventh-day Adventist denomination.

C. M. Crawford, the administrator, has a background of institutional experience in Canada and elsewhere before coming to Orlando.

Dr. J. Mark Cox, who was for several years the medical director at Riverside Sanitarium and who more recently served as chief of surgery for the Veterans Hospital at Tuskegee, Alabama, is chairman of the medical staff. He is a diplomate of the National Board of Surgery and a Fellow of the International College of Surgeons.

Another staff member is Dr. A. L. Bookhardt, son of the late Elder J. H. Bookhardt, and a graduate of Howard University Medical School in Washington, D.C.

Other members of the staff have come from different sections of the nation to make their contribution to this new medical venture.

A. L. Bookhardt, C. M. Crawford, and J. Mark Cox view land around Phillips Memorial Hospital. Elder Crawford is hospital administrator, Dr. Cox is chairman of medical staff, and Dr. Bookhardt is staff member.





Mrs. Agnes Barclay (left), director of nursing service, counsels with members of staff in circular nursing station, which is accessible to both medical and surgical wards.

Modern hospital building was constructed for Adventists by late Dr. P. Phillips, prosperous citrus grower of the region. Institution still benefits from trust fund, administered by son of the benefactor.



Phillips Memorial Hospital, with its elaborate appointments and beautiful surroundings, is being chosen more and more by prospective mothers for their period of confinement.

REACHING THE MASSES WITH THE PRINTED GOSPEL

THE EARLIEST efforts to issue the printed gospel in the South were those on behalf of the newly emancipated Negro. In connection with the *Morning Star* movement there was the issuance of the *Gospel Primer* and other books. The *Southern Missionary* and *Gospel Herald* were the magazines of the movement—the unifying force of the bold missionary enterprise. The forerunner of the Southern Publishing Association in Nashville, Tennessee, was the Gospel Herald Publishing House.

In 1934, *The Message Magazine* was brought out to continue a ministry similar to that carried on by the *Gospel Herald*. Its publishers intended some 15 years earlier to change the name of their publication to *The Message*. The editor was Robert B. Thurber and the magazine was received by the membership with warm enthusiasm.

Near the close of 1944, Louis B. Reynolds, the first Negro to take over the responsibility of preparing a major publication in the denomination, was installed at Nashville, to edit *The Message*. Under his leadership the magazine reached a peak circulation of 260,000 copies in one month. James E. Dykes is *The Message Magazine's* present editor and gifted writer.

Meantime, a full-message book, *Hope of the Race* by Frank L. Peterson, and several smaller publications have been issued. The publishing department leaders in the Regional conferences have turned in some impressive sales and delivery records. Allegheny Conference at Pottstown, Pennsylvania, for several years now has led the world in sales and deliveries of Adventist literature. This activity has resulted in a large number of accessions to the church.

PHOTO BY A. R. SIMONS

James E. Dykes, gifted writer and editor of The Message Magazine, with Secretary Delores Johnson, in office, Southern Publishing Association, Nashville, Tenn. The Message continues work of Gospel Herald.





PHOTO BY A. R. SIMONS

Mrs. Addie Hudson, former public school teacher, now working on circulation department staff of Southern Publishing Association, supervises addressograph files for Message Magazine and MV Kit.

Periodic meetings of magazine leaders at Southern publishing house assess circulation trends and devise new ways of keeping magazines flowing in greater numbers to subscribers throughout the nation.



PHOTO BY A. R. SIMONS

Publishing department force of Allegheny Conference beams over trophy awards. Conference has led world in literature sales for several recent years.



PHOTO BY PINKNEY



Women Whose Faith Shaped the Struggle

THOSE who have the power to revive again in our minds scenes of the past which have either disappeared or have been laid out of sight are a steadying factor among us.

The lives and fortunes of Miss Anna Knight and Mrs. Eugenia I. Cunningham, both rooted in Mississippi, have been linked by many a hidden chain. They are examples of the fortuitous ways by which the Advent faith has found people of sincerity and promise and has channeled them into roles of usefulness within the church.

Miss Anna Knight, about whom A. W. Spalding wrote a serial story for *The Youth's Instructor* of 1928, has presented her autobiography in book form under the title *Mississippi Girl*. She graduated from the nurse's course at Battle Creek and later went as a missionary to India. Upon her return, she devoted full time to the building up of the denomination's fragmentary educational work in the South.

Mrs. E. I. Cunningham was matron and dean of girls at Oakwood College for forty-odd years. She encouraged students from all over the U.S. to find and fill places of usefulness within the structure of the growing church. Her autobiography, *Make Bright the Memories*, gives a stark but realistic view of the hardships endured by ex-slaves just after the Reconstruction and it gives a side light on the ways by which Adventist believers were then working to win a newly emancipated people.

Their rich histories have helped readers to find their own solutions to life's difficult riddles, to strengthen their own convictions about the eternal rightness of truth and about its final triumph.

Above: Miss Anna Knight, nurse, early missionary to India, and leader in educational work in South. Her lifework is described in book Mississippi Girl.

Below: Mrs. Eugenia I. Cunningham, matron and dean of girls at Oakwood College for forty-odd years, gives her story in Make Bright the Memories.

The North American Informant



THE brightest page in the history of our work," is the way one person has described the records of Regional conferences. This type of organization has seemed to be the only way within the Adventist framework that a great and signal advance could be made in reaching America's largest segment of minority peoples. The General Conference officers and executive committee became gravely concerned that the potential for advancement in the department be not hindered because of a lack of organization. The work needed something more than the fixed program and the conventional policy and ap-
(Continued on the following page)



CONFERENCES TO MEET THE NEED . . .



Allegheny Conference office building at Pottstown, Pennsylvania, was erected to fill the needs of the early organization, but conference membership now tops 9,000, and officers must restudy accommodations.

proach of past years. It required an understanding view of people caught in the web of the social and economic struggle, a sympathy with their plight and their aspirations. A determined effort was put forth to discover a better way to meet this challenge and this need.

Prior to the 1944 Spring Council, much time and discussion was given to the conference plan as a means of filling the need. At the Spring Council, it was voted that conferences be organized in unions where the constituency of colored members was sufficiently large and the financial strength represented an adequate amount to ensure future success.

The Lake Region Conference was organized September 26, 1944, and began its operation January 1, 1945, with J. G. Dasent as president and C. E. Galley, secretary-treasurer. The membership now stands at 5,433. The territory of this conference includes the four States: Illinois, Indiana, Wisconsin, and Michigan.

The colored constituency of the Columbia
(Continued on the following page)

Central States Conference office building is in good residential neighborhood of Kansas City, Missouri.



City Temple, Detroit, Michigan (above) is one of several imposing Adventist churches in motor city.

Lake Region Conference office building, in Chicago, is one of newest office structures in nation.





Richard Penniman and Joyce Bryant, world-renowned entertainment figures, who gave up former roles and joined church, have drawn considerable attention to teachings of Seventh-day Adventists.



Scores of young people such as Stennett Brooks (above), Northeastern Conference accountant, now enjoy service in expanding work of the church.

Ministers, gospel workers of Central States Conference, gathered for workers' meeting at St. Louis.



Union met December 17, 1944, and organized themselves into the Allegheny Conference of Seventh-day Adventists. Elder J. H. Wagner was elected president and J. L. Moran, secretary-treasurer. The Allegheny Conference is now the largest of the Regional conferences with a membership of 9,150. The conference lines include seven States: Delaware, New Jersey, Pennsylvania, Ohio, Virginia, West Virginia, Maryland; and the District of Columbia.

October 3-4, 1944, the Northeastern Conference was organized. L. H. Bland was elected president and L. O. Irons, secretary-treasurer.

At the time of its organization, Northeastern was among the smaller conferences but today with its membership of 7,179, it is now the largest conference in the Atlantic Union and the fastest growing conference (according to percentages) in the North American Division. Each of these conferences began to function January 1, 1945.

The territory of the Northeastern Conference includes the seven States within the Atlantic Union. Its field work is centered principally in New York, Connecticut, and Massachusetts.

This new form of organization was recommended by the Southern Union to their colored constituency and on December 4, 1945, the South Atlantic Conference organization was voted. Elder H. D. Singleton was elected president and L. S. Follette, secretary-treasurer. South Atlantic is the second largest of the Regional Conferences with a membership of 7,832. The States involved are North Carolina, South Carolina, Georgia, and Florida.

The South Central Conference was organized December 5, 1945, at Birmingham, Alabama. H. R. Murphy was its first president and V. Lind-

Northeastern Conference (conference office is shown below) is, considered on a percentage basis, fastest growing conference in North America.





PHOTO BY A. R. SIMONS

South Atlantic Conference office, Atlanta, Georgia. This conference has a long camp meeting tradition.



PHOTO BY A. R. SIMONS

South Central Conference office, Nashville, Tennessee, embraces cities of major pioneer significance.



PHOTO BY HAYES

Southwest Region Conference office, Dallas, Texas, building also accommodates church and academy.

say, secretary-treasurer. There are 4,264 members throughout the States of Kentucky, Tennessee, Alabama, and Mississippi. The Southern Union has under its jurisdiction two Regional conferences. The combined membership of the two conferences in the Southern Union totals 12,096.

The Southwest Region Conference was organized in 1950, with W. W. Fordham, president, and A. R. Carethers, secretary-treasurer. It is a member of the sisterhood of conferences in the Southwestern Union and its territory extends over States of Texas, Louisiana, New Mexico, Oklahoma, and Arkansas. The membership now is 3,174.

In 1952, the Central States Mission was organized into a conference. F. L. Bland was elected president, H. T. Saulter, secretary-treasurer. This conference is in the Central Union and operates in Nebraska, Missouri, Kansas, Iowa, Wyoming, and Colorado. The present membership is now 2,332.

The Pacific Union colored constituency functions as a department with W. S. Lee as its secretary. With the evangelistic working force, the membership gains have been tremendous. The statistical report shows that there are 6,153 members listed.

The emerging pattern in the Adventist Church is to train promising people as leaders and administrators and to use them in the work of the church without regard to their race, color, or previous condition. In South America, with each passing year, there are more Bolivians, Chileans, and Argentines engaged in functions of leadership in the Adventist work. This is true of the West Indies and of the East Indies and to some degree of Africa. It is the wave of the future, the forecast of the new order. This practice is followed with obvious benefit to the cause and with the emergence of strong and loyal workers.

While the Regional conferences have given the colored constituency an experience in self-government and direction, their organic connection with the denomination has been maintained. There is no question but that, under this Regional concentration of membership and resources, more Negro adherents have been added to the church than could have ever been won in a less imaginative program. Yet increasingly, within many of these identical territories, the church with a biracial fellowship is increasing. Negroes hold key offices in predominantly white congregations and white believers are officers in overwhelmingly Negro memberships. One would be surprised at how widespread is this practice in many of the cities of the East, for example.

Negro missionaries are serving in Africa. Negro representatives from the General Conference are calling upon people all over the world.



PHOTO BY A. R. SIMONS

Banquet for personnel of South Atlantic and South Central Conferences shows how the group of ministers and teachers now at work in Southern field has increased. The territory of two conferences includes several major institutions: Oakwood College, Huntsville, Alabama; Riverside Sanitarium and Southern Publishing Association, Nashville, Tennessee; and Dr. P. Phillips Memorial Hospital, Orlando, Florida.

Mr. and Mrs. John Johnson (right), and their nephew, William, wave farewell from the ship that took them to Liberia, West Africa. A growing number of Negro recruits is being sent to the world mission fields.



PHOTO BY BRADLEY

Mrs. Jessie Godley Bradley (above), a Seventh-day Adventist member of the faculty at Connecticut State College, instructs students who major in elementary education.



Many Adventist churches have interracial, and interracial memberships. Here Richard C. Gage (left), pastor of Brockton, Massachusetts, church poses with John C. Jones, local elder, and Mrs. Carrie Jones, head deaconess.

WE SERVE THE WORLD . . .

THE world is wide, change is rapid, and time is short. In this age of international crisis the challenge before the church demands judgment, vision, courage, audacity, and adventure. These qualities are inherent in the Seventh-day Adventist beginnings. Since the inception of the church they have made our past honorable, they make our present a lively reality, and they forecast a future unlimited in scope and glorious with surprises.

From the mission of the *Morning Star* to the present development of churches, schools, and hospitals, Negro Adventists have come a long way. They have gained in membership from a mere 50 (in the South) in 1893, to more than 46,000 for the nation in 1962. They have replaced rough desks and warped blackboards of early church school times with up-to-date buildings and the most modern school furniture. Teachers are better trained, better paid. There are more doctors and nurses and businessmen.

Missionaries now go out from the United States to serve in other parts of the world, many of them as mission presidents.

E. E. Cleveland, as a Ministerial Association associate secretary, teaches evangelism to ministers and Bible workers in Poland, Finland, the Philippines, Formosa, Liberia, Nigeria, Tanganyika, as well as in Georgia, Mississippi, Alabama, and Florida. F. L. Peterson, as associate secretary of the General Conference, has led out in meetings in Europe, South America, and the Far East. In all these places, his position within the church and his leadership have been highly regarded. The late Dr. Owen A. Troy, as associate secretary of the General Conference Sabbath School depart-



PHOTO BY STONE

Verda Foster (above), clinical instructor and supervisor of obstetrical department, New England Sanitarium, Melrose, Mass., is making a unique contribution in nursing education.

Donna Matthews, alumna of Emmanuel Missionary College, Michigan, is a capable teacher of commercial subjects at the denomination's Canadian Union College in Alberta, Canada.



ment, edited the *Sabbath School Senior Quarterly* and conducted Sabbath school rallies without respect to section of country or the racial identification of the members.

Similarly, lay members have served in outstanding capacities in and out of the church.

Miss Verda Foster is an instructor in nursing subjects at New England Sanitarium. Mrs. R. W. Nelson works on the staff of the Voice of Prophecy, Dr. David Butler is on the faculty of Pacific Union College, G. J. Millet is on the board of Southern Missionary College, Charles E. Bradford is on the board of Emmanuel Missionary College, H. D. Singleton is on the board of Review and Herald and the Protestant Council of New York. On and ever on the story expands.



PHOTO BY PINKNEY

Thomas J. Anderson, a Seventh-day Adventist educator who filled a State Department appointment not long ago as provincial teacher and as administration adviser to Ahwaz, Iran, was for years a Howard University faculty member.



On our Faith for Today telecast, situations of intercultural character are sometimes portrayed, giving silent witness of brotherhood and understanding inherent in the Adventist faith.

PHOTO BY FAITH FOR TODAY

WE SERVE THE WORLD (continued)

Gloria Mackson, of Los Angeles, returned missionary, is crowned Queen for a Day on the nationally televised ABC broadcast, February 21, 1962. MC Jack Bailey, assisted by model Maxine Reeves, adjusts crown.



R. T. Hudson, New York pastor evangelist, is greeted by Assemblywoman Bessie Buchanan after he offered prayer at the opening of the New York State Assembly. He later spoke before same body on the question of Sunday legislation.



PHOTO BY MOSES JOHNSON

Adventist physician Dr. V. McKinley Wiles, specialist in urology and Fellow of American College of Surgeons, spends summers on African continent teaching missionaries and other physicians techniques of his specialty.



PHOTO BY MARION PALFI

Charles Warden (left), member of board of Ephesus Seventh-day Adventist church, New York, is president of National Real Estate Board. He is shown here with Dr. Robert Weaver (right), of Federal Housing Bureau.





PHOTO BY A. R. SIMONS

Louis B. Reynolds, denominational writer and editor, gives points to Damin Batoebara, the editor of Indonesian publication, Warta Geredja.

Drill with stretcher bearers is part of routine at Camp Desmond T. Doss, church-owned training ground at Grand Ledge, Michigan. Adventist soldiers go to all parts of world as representatives of their country and ambassadors of their God.



Members of White Plains, New York, church, enjoy meaningful fellowship. F. Fletcher (left) is pastor. Mrs. Annie Frost, religious liberty secretary, and Andrew McWaters, assistant Sabbath school teacher, give undivided support.

Dr. and Mrs. Samuel DeShay, former Riverside Sanitarium staff members, are now connected with Ile Ife Seventh-day Adventist Hospital in Nigeria.



E. E. Cleveland, associate secretary, Ministerial Association, has conducted institutes, held evangelistic meetings in many parts of world. Here he sits (front center) with Adventist workers in Taiwan.



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HARRY ANDERSON, ARTIST

Christ's promise, "I will come again," is a glorious hope for all the long-lost sons of God—the forlorn, the disinherited, those in fetters, and others upon whom life has cast a formidable shadow.