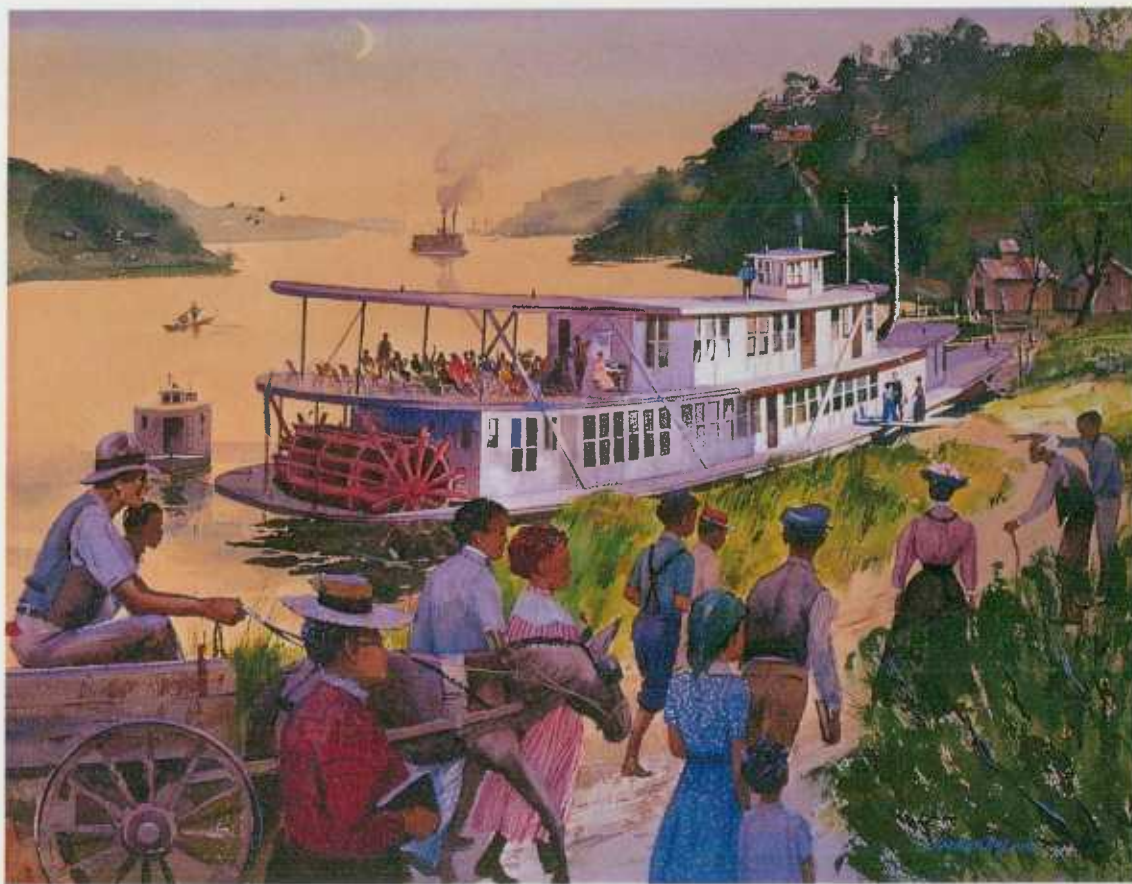


# *A Star Gives Light*



## *Seventh-day Adventist African-American Heritage*

### **Teacher's Resource Guide**

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## *Seventh-day Adventist African-American Heritage*

### **Teacher's Resource Guide**

Produced under the auspices of the  
Office of Education  
Southern Union Conference of Seventh-day Adventists  
Decatur, GA 30032

Co-sponsored by the North American Division  
Office of Education  
General Conference of Seventh-day Adventists  
Silver Spring, MD 20904

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~Dedicated~

*To my grand nephew, Matthew Michael Hunt, a fifth-generation Seventh-day Adventist, with the hope and desire that as he reads and studies this book he will acquire a greater knowledge of his religious and spiritual roots and of how God leads His chosen ones.*

*Norwida A. Marshall*

# Acknowledgements

The editors acknowledge with gratitude the contributions of the following organizations and individuals who helped to make this project possible:

The administrative officers of the Southern Union Conference of Seventh-day Adventists for their moral and financial support—Elder A. C. McClure, president; Elder Ward Sumpter, secretary; Elder Richard Center, treasurer; Lee Beers, undertreasurer; Elder D. K. Griffith, former director of education; and Elder Jim Epperson, director of education.

The North American Division office of Education for encouragement and financial support--Elder Fred Stephan, former director, and Dr. Gil Plubell, director.

The presidents of the Regional conferences who submitted requested information. Alberta Oliver, Robert DuBose and Joyce So'Brien, former members of the project committee.

We express special appreciation to the following: Elder C. E. Dudley for

willingly sharing his wealth of knowledge and expertise in the history of Black Adventism. Elders E. C. Ward and I. J. Johnson also shared their historical perspectives to various sections. A special thanks to Elder Ward for his gracious hospitality and his readiness to assist the committee; and the many individuals who provided vital information for the project. Dr. Jannith Lewis, head librarian at Oakwood College, and her capable and cooperative staff. Also Mrs. Minneola Williams of the Oakwood College Library archives. The former archivist, Mrs. Clara Rock, assisted in clarifying some information for us. Dr. Clarence Barnes of the history department, Oakwood College.

Finally, this work could not have materialized without God's help and guidance. From its very inception, there have been evidences of his intervention. Now that it has been completed, our hearts ascend in thankful praise to Him for what He has done. ☆



## Meet The Editors

### **Norwida A. Marshall, Ed. D.**

Norwida A. Marshall, a third generation Seventh-day Adventist, and a native of Pittsburgh, Pennsylvania, is the associate director of education for the Southern Union Conference of Seventh-day Adventists. She is the first Black and first woman to hold this position. Prior to this she served at Oakwood College, Huntsville, Alabama, as dean of women and associate professor of education in charge of training and supervising preservice teachers in elementary education.

Dr. Marshall's territory includes eight southeastern states--Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee--in which there are over 190 SDA schools with approximately 8,400 students and 512 teachers. Her duties and responsibilities include curriculum development, and teacher and school evaluation. Her primary responsibility is the K-8 program.

Voted Outstanding Educator of America, Dr. Marshall brings to this work impressive credentials in the fields of both teaching and writing. In addition to teaching at Oakwood College, she has taught at Alabama A & M University, Southern College, Collegedale, Tennessee, and Andrews University, Berrien Springs, Michigan, where she is an adjunct professor of education. Her writing accomplishments include the following: A proposal for a special reading program for elementary preservice teachers at Oakwood

College, which resulted in a \$60,000 federal grant for the department of education; creator and editor of a journal for Home and School leaders in the Southern Union, which was adopted by the North American Division, and is in the archives of the General Conference of Seventh-day Adventists; editor of a 60-page teacher's guide for mission geography currently being implemented in schools in the North American Division; developed and organized a reading management system

for the Seventh-day Adventist Life Reading Series known as the Adventist Reading Management System (ARMS), which is being used throughout the North American Division; and several other educational documents including teacher aide guidelines adopted for use by the Southern Union Conference. Dr. Marshall holds memberships in professional organizations such as Association of Supervision and Curriculum Development, National Association for the Education of Young Children, International Reading Association, National Association of Female Executives and Association of Seventh-day Adventist School Administrators



(ASDSA). She is also a resource person and presenter, traveling extensively giving workshops, symposiums and conferences in the Trans-European and Inter-American Divisions, as well as throughout the North American Division. Dr. Marshall has received numerous awards and honors during her career and served on many committees and boards, such as the NAD Board of Higher Education, the committee on the Ordination of Women and many NAD education committees. ☆

### **R. Steven Norman, III**

Richard Steven Norman, III, was born in Clearwater, Florida, to Richard and Mabel Norman, who taught in denominational schools. Pastor Norman attended Seventh-day Adventist schools for all his elementary and high school years. After his graduation from Oakwood College, Huntsville, Alabama, he studied at Andrews University, Berrien Springs, Michigan, where he received his master of divinity degree. He and his wife, Elaine Humphreys Norman, are parents of two children, Gianna and Steven.

Pastor Norman has served churches in the Selma, Alabama, district where he established the Temple Gate Elementary School, and the First Seventh-day Adventist church of Thomasville, Georgia; the Meridian, Mississippi district where he established the First Seventh-day Adventist church of Sylvarena; and the Hattiesburg, Mississippi

district. Currently, he is pastoring New Life Seventh-day Adventist church in Nashville, Tennessee, and the First Seventh-day Adventist church in Springfield, Tennessee.

Pastor Norman has a fondness for history and has spent much time over the past 15 years gathering his family's history and leading in the organization of the Simon Rolle Kin Association in Bimini, Bahamas. He has also spent time researching Black Seventh-day Adventist history.

Always active in the community, he established and is the director of the New Life Food Bank operated by the New Life SDA church. He also assists in providing terminal care for the dying, is a social services referral agent for low-income families, and is a member of several committees that provide food, housing, and financial assistance.

He enjoys writing and has authored articles for SOUTHERN TIDINGS and NORTH AMERICAN REGIONAL VOICE, and a weekly column called "Focus on Living" for the BLACK BELT JOURNAL in Selma, Alabama, for two years. He has completed the preparation of a Funeral Planner to assist families in planning funerals. ☆



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Mrs. Zeola Germany Allston, MA, teacher-educator, a Seventh-day Adventist for many years, and a native of Birmingham, Alabama, has dedicated her life to the cause of Christian education.

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A specialist in elementary education, Mrs. Allston has served as Principal-teacher, Oakwood Elementary school, Huntsville, Alabama; teacher, Oakwood Academy; cooperating teacher, Oakwood

College Education department; teacher, multigrade classroom; principal-teacher, Berea Seventh-day Adventist school, Boston, Massachusetts; and in many other teaching positions.

Mrs. Allston has also served as director of student activity, recruiter, dean of women, Oakwood College; director of inner city programs, Metropolitan Boston SDA Church; director, Headstart program, Boston, Massachusetts; and assistant director, day care center, New England Memorial Sanitarium and Hospital, Stoneham, Massachusetts.

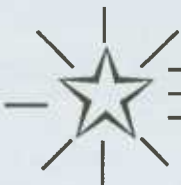
Mrs. Allston's expertise in the field of Christian education is an invaluable

contribution to the committee which planned and developed this work. She has helped to give it the prominence which it hopes to achieve in the field of Seventh-day Adventist education. ☆

## **Charles D. Battles**

As an academy teacher for nine years, Charles D. Battles passed on his love for history to his students. "I wanted the best for them," he says. "I wanted them to sense the importance of history in their lives." Although now principal of the Alcy SDA Junior Academy in Memphis, Tennessee, Charles has continued to instill in young people, as well as sons, Marwan and Omari, the importance of history through his work on this project.

Charles graduated in 1974 with a bachelor of arts degree from Oakwood College, Huntsville, Alabama, and received his master of arts in teaching one year later from Andrews University in Berrien Springs, Michigan. He has received several awards for his dedication to education. He received the Teacher Achievement Award from Pine Forge Academy in 1982, and the Principal Administrative Award in 1989 from the South Central Conference. In 1986, Allegheny East Conference elected him Principal of the Year.





Along with his education responsibilities, Charles also serves the community as a member of the Davis YMCA board of directors and coordinator of the annual food box distribution to needy families. ☆

### **Doris M. Gully**

Doris M. Gully is a native of Paducah, Kentucky, but was reared in Gary, Indiana. A daughter of Seventh-day Adventist parents, she was no stranger to Christian education, attending an Adventist church school until the ninth grade. After two years in public school, she again enrolled in an SDA school.

Doris graduated from Oakwood Academy and went on to study education at Oakwood College. Her education was completed at Morris Brown College in Atlanta, Georgia, where she graduated with a degree in education.



Doris' teaching career began in 1949 in Jackson, Mississippi. She has since held positions in Huntsville, Alabama; Chicago, Illinois; Pasadena and San Gabriel, California; Savannah and Atlanta,

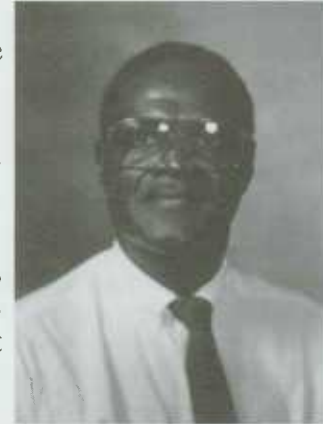
Georgia; Winston-Salem and Charlotte, North Carolina. She is currently principal and seventh- and eighth-grade teacher at Bethany Junior Academy in Macon, Georgia.

In 1951 Doris married Eugene Gully. They have four children: Judith, Janese, LaTonya and James. ☆

### **L. E. Mulraine** **Editorial Consultant**

Dr. Lloyd E. Mulraine is professor of English at Jacksonville State University,

Jacksonville, Alabama, where he has taught both writing and literature for 12 years. He holds bachelor and master of arts degrees in English from Andrews University, Berrien Springs, Michigan, and a doctor of arts degree in English from Middle Tennessee State University, Murfreesboro. He proposed, developed, and directed for three years the writing center at Jacksonville State University (JSU).



Before joining the English faculty at JSU, Dr. Mulraine was director of freshman English at Tennessee State University, Nashville, and chairman of the English department at Oakwood College, Huntsville, Alabama, where he served from 1967 to 1976. He is actively engaged in writing and has presented papers in composition theory at the College Language Association Conference, the Doctor of Arts Conference at the University of Michigan, Ann Arbor, Michigan; the Southeastern Writing Centers Conference, University of Alabama, Tuscaloosa; Miles College, Birmingham, Alabama; and at the Writing Instruction Technology Conference at JSU.

Dr. Mulraine has held memberships in the following professional organizations: National Council of Teachers of English, the College Language Association, the Southeastern Conference of English in the Two-year College, the Southeastern Writing Centers Conference, and the Modern Language Association.

Dr. Mulraine's expertise in the teaching of writing and his many years as a Seventh-day Adventist make him uniquely qualified for the position of editorial consultant for this work. ☆

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## Foreword

*A Star Gives Light: Seventh-day Adventist African American Heritage* is the first of its kind designed to introduce K-12 students in Seventh-day Adventist schools to the very important role played by Blacks in the history of the Seventh-day Adventist Church. Realizing the magnitude of this project, the editors and other contributors decided to limit this work to highlights of some contributions of Black men and women to the development and growth of Adventism. It is, therefore, not a complete history of the Black arm of the Seventh-day Adventist Church; neither is it a "Who's Who" in Black Adventism.

In an attempt to collect pertinent material for this text, the Editorial Committee tapped a variety of sources. Among them were the nine Regional conferences, two Regional Affairs offices on the West Coast, Bermuda Conference and Canada. As is the case in many projects of this nature, responses ranged from enthusiasm to apathy. It is therefore conceivable that some significant material did not reach the committee. On the other hand, some material received had to be modified for publication. The Editorial Committee considers this text to be a first step which should be followed by a much more extensive work in the future, and the rest of the story can be told.☆



# Introduction

From the creation of the human race, God has considered all people to be one. In Genesis 11:6 the Lord stated, "Behold, the people is one." This thought is mentioned again in Acts 17:26, "And hath made of one blood all nations of men for to dwell on all the face of the earth."

Satan has always looked for opportunities to divide the family of God. One of his most successful attempts was the introduction of racial slavery into the 17th-century American colonies. This institution set the pattern of American Black-White relations for hundreds of years.

At the conclusion of the American Civil War, the freeing of black slaves by the Thirteenth Amendment to the United States Constitution marked the first step on the long road toward full rights and equality for American Blacks. Progress in the years since Reconstruction has sometimes been slow and frustrating. The process sped up in the mid 1950s with the Montgomery bus boycott and then again in the 1960s with the passage of the Civil Rights Act. Full national attention to the issue seems to have come in 1968 with the tragic assassination of civil rights leader Dr. Martin Luther King, Jr. Since that time, America has seen a steady increase in rights and equality for Blacks, women and other minorities. Today, most minorities will agree that while complete social and economic equality have not yet been realized in the United States, the situation is the best of any major industrialized nation and is better than at any time in America's history.

In the Seventh-day Adventist Church, there has been great progress in equality for Blacks. Blacks have gone from the days of camp meeting segregation to the formation of their own Regional conferences and institutions, as well as Blacks in leadership positions on all conference, union, division, and General Conference levels.

Most people assume that this situation in society will continue to improve, but there are ominous undercurrents flowing as we enter the decade of the 1990s. The political climate in America is swinging toward conservatism and less tolerance of religious and ethnic diversity. Many affluent parents are now raising children to be label-conscious, appearance-oriented, selfish, and materialistic. Many of these children will not accept others who dress or appear different from themselves. There is a deep concern as to America's future when these youngsters reach voting age. USA TODAY reported in 1987 that in 1978 the Justice Department investigated only eight incidents of racial violence in America. By 1986 that number had risen to 276. Just in the 1985-1986 period there was a 42% increase in the cases of racial violence. Other groups such as the Southern Poverty Law Center's Klanwatch believe that there is a pattern of increasing racism in America. Revelation 7:1 speaks of "four angels standing on the four corners of the earth, holding the four winds." These winds (of strife) surely include religious and ethnic intolerance. Ellen G. White warns of coming religious and racial strife in America (*Testimonies*, vol. 9, pp.



207-208). She also states that the work not done now when it is easy will be done under hard circumstances later (*Testimonies*, vol. 5, p. 463). Part of the gospel of Christ is to instill in our youth the importance and worth of all races and to break down the barriers of prejudice and misunderstanding erected by Satan. It needs to be done today while this generation is still young and trainable, and

while the angels continue to hold back the four winds. The children in our schools need to realize that God's kingdom is not only for part of God's children, but that all are to be included. Thus, the need for and the importance of this document, as we continue to strive for brotherhood within the Seventh-day Adventist Church. ☆

## Overview

The Southern Union Conference, headquartered in Decatur, Georgia, has the distinct privilege of being located in the geographical area where the beginning of Black Adventism had its roots and where the only Black Seventh-day Adventist college is located — Oakwood College, in Huntsville, Alabama. These distinctions prompted the North American Division Committee on the Improvement of Curriculum and Instruction in the Regional Conferences to request that the Southern Union implement the Black Denominational History project using the resources in the archives at Oakwood College.

Another unique fact is that, of the nine Regional conferences in North America, one-third are located within the Southern Union and comprise all of its territory.

The Southern Union office of education accepted the North American Division Curriculum Committee assignment and the challenge to increase the level of awareness regarding the roots of Black Adventist history which grow deep, primarily in the soil of Mississippi, Alabama, Kentucky, and Tennessee.

Having accepted the challenge, a committee of five teachers, representing levels K-12, from the Black and White conferences, and a pastor who is a historian, were appointed to assist in fulfilling the stated mission.

Then began the costly and monumental

task of gathering information. This was done through reading, research, interviews, and countless phone calls and letters. Nine Regional conferences, two Regional offices and numerous individuals throughout the United States, Canada and Bermuda were contacted. From this effort, pieces and parts of history were collected and assembled.

As this dedicated committee worked untiringly and unrelentingly in the development of this document, the presence of the Holy Spirit permeated each session as the "pieces and parts" were fitted together to become a "whole document." In the embryonic stages of the project, the committee realized the awesomeness of its responsibility in its attempt to reach all students in grades K-12 with appropriate and interesting information. Under God's guidance and direction, it is believed that this first phase of the goal was achieved within the limited time constraints.

Emerson said, "The masses of men worry themselves into nameless graves when here and there, a great soul forgets himself into immortality." Such are the lives of the faithful lightbearers in this document. Undoubtedly there are many people whose lives are a part of this mosaic, but time and resources did not permit an exhaustive study. Perhaps the torch will be picked up by others and they may feel free to write the rest of the story. ☆





# For the Teacher

## *Teaching Strategies for K - 12*

The material in the Teacher's Resource Guide may be used in the following classes: Bible, English literature and history/social studies. As supplementary material, it may be emphasized during the month of February, which is African-American History month. It is highly recommended that the Resource Guide be used throughout the entire school year because of the wealth of material included and to adequately treat the subject areas in a fair manner.

**Student Activities** are to be photocopied for each student and assigned following the discussion of a section or sections. Be certain to explain what is to be done and assist students where needed, especially in the lower grades.

Use the codes on the lower-left side of the page for appropriate grade placement. There are some activities which can be used across grade levels. Adapt according to your students' needs.

The black box on the side of each Skills Inventory page shows where the Student Activities begin. Answer keys for the activities are in the back of the book.

### **Instructional Methods Grades K - 8**

1. Designate one class period a week to study one of the major articles.
2. Story/narrative may be read by teacher orally.
3. Class discussion following story/narrative.
4. Student activities may be done individually or in small groups.
5. Guest speakers (individuals mentioned in the narrative/story who may still be alive and/or knew the person) should be invited to visit the class.
6. Field trips to nearby Black institutions, if available.
7. Class projects may include:
  - a. Preparation of a bulletin board theme.
  - b. Plays or skits to be presented in class or as a church program.
  - c. Role-playing the lives of different pioneers.
  - d. Building a model of one of the institutions.
  - e. Display some class projects/ activities on walls of church lobby.

### **Instructional Methods Grades 9-12**

1. Designate one class period a week to study one of the major articles.
2. Story/narrative should be xeroxed so each student has his own copy for his notebook.
3. Story/narrative may be read by teacher orally, individually by each student or in study groups.
4. Class discussion to follow reading of story.
5. Student activities may be done individually or in small groups.
6. Guest speakers (individuals mentioned in the narrative/story who may still be alive and/or knew the person) should be invited to visit class.
7. Field trips to nearby Black institutions, if available. Extended weekend trips could also be arranged.
8. Class may develop short plays/skits to present during local school chapel/assembly/church programs. In boarding academies, these programs could include Friday evening vespers, AY, as well as weekly chapel programs.
9. In boarding academies, dormitory deans could also use stories/narratives as devotional thoughts for dorm worships. Guest speakers as mentioned in #6 could also be used.



# For the Teacher

## *Alternation Schedule*

If it is decided to use the Resource Guide only during the month of February, then the following two-year alternation plan would provide a more balanced and manageable coverage of the large amount of material. The story should be read as listed and followed by class discussion and student activities.

### **Odd Year**

- Day 1 - Millerite Movement--William Foy
- Day 2 - The Morning Star
- Day 3 - The Story of the North American  
Regional Department
- Day 4 - The Regional Conferences and  
Departments
- Day 5 - Guest Speaker
- Day 6 - Hadley Hospital
- Day 7 - GOSPEL HERALD
- Day 8 - MESSAGE Magazine
- Day 9 - Evangelists
- Day 10 - Bulletin Board Project
- Day 11 - Bible Counselors
- Day 12 - Professors of Religion and Theology
- Day 13 - Education
- Day 14 - Missionaries
- Day 15 - Field Trip
- Day 16 - Communications
- Day 17 - Science/Space
- Day 18 - Armed Forces
- Day 19 - Class Project -- Play or role-playing
- Day 20 - Quiz or Review

### **Even Year**

- Day 1 - Millerite Movement -- Charles  
Bowles
- Day 2 - C. M. Kinny
- Day 3 - Oakwood College
- Day 4 - Pine Forge Academy
- Day 5 - Guest Speaker
- Day 6 - Riverside Hospital
- Day 7 - THE NORTH AMERICAN  
INFORMANT
- Day 8 - THE NORTH AMERICAN  
REGIONAL VOICE
- Day 9 - Conference Administrators
- Day 10 - Bulletin Board Project
- Day 11 - Literature Evangelists
- Day 12 - Additional Firsts in Religion
- Day 13 - Additional Firsts in Education
- Day 14 - Health/Nutrition
- Day 15 - Field Trip
- Day 16 - Music
- Day 17 - Government/Law
- Day 18 - Authors/Writers
- Day 19 - Class Project -- Play or role-playing
- Day 20 - Quiz or Review



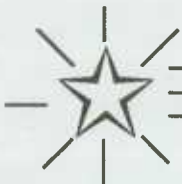
# Student Activity Codes

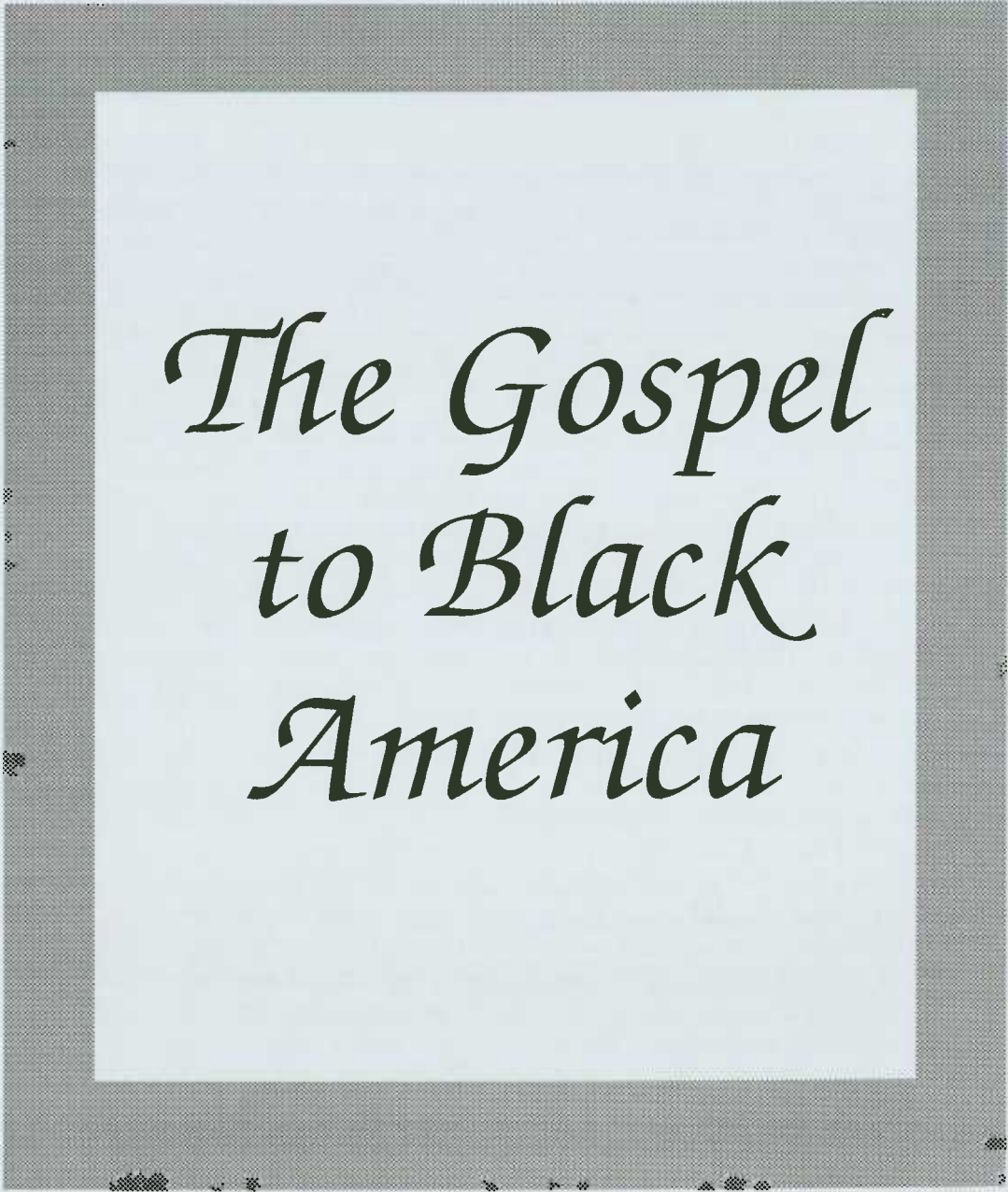

MM	Millerite Movement
CMK	Charles M. Kinny
MS	Morning Star
NARDC	North American Regional Department and Conferences
OC	Oakwood College
PFA	Pine Forge Academy
HH	Hadley Hospital
RH	Riverside Hospital
GH	GOSPEL HERALD
NAI	NORTH AMERICAN INFORMANT
ME	MESSAGE
NARV	NORTH AMERICAN REGIONAL VOICE
IP	Institutions and Publications
REL	Religion
ED	Education
MI	Missionaries
H/N	Health/Nutrition
COM	Communications
MU	Music
S/S	Science/Space
G/L	Government/Law
AF	Armed Forces
A/W	Authors/Writers

☆	Kindergarten -- Grade 2
☆☆	Grade 3 -- Grade 6
☆☆☆	Grade 7 -- Grade 9
☆☆☆☆	Grade 9 -- Grade 12

**Example:**

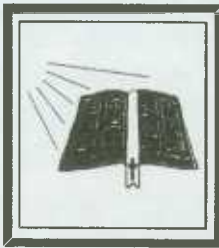
MM	☆☆☆	Millerite Movement -- Grades 7 - 9
ME	☆	MESSAGE -- Grades K - 2 and 3 - 6
	☆☆	





*The Gospel  
to Black  
America*





## "Thou Must Prophecy Again..." Rev. 10:11

### *Preface*

**O**n October 22, 1844, William Miller and thousands of others who had studied Daniel confidently expected Christ to come. When Christ did not come, Hiram Edson said, "Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before... We wept, and wept, till the day dawned." The message of Daniel, referred to as the "little book" that was so sweet to them as they eagerly awaited the coming of Christ, was now bitter as a result of their keen disappointment (Revelation 10:9,10).

In the days after the Great Disappointment, Hiram Edson and other believers who had expected Christ to return on October 22, 1844, prayed and studied. They sought a clearer understanding of Daniel's prophecy, "Unto 2300 days, then shall the sanctuary be cleansed" (Daniel 8:14). In response to their prayers, God clarified their understanding of Daniel's prophecy, renewed their confidence in the second coming of Christ, and gave them a prophetic sense of mission.

William Miller and most other scholars had interpreted the cleansing of the sanctuary as referring to the coming of Christ at the end of the world to

cleanse it from sin. God revealed to them that Daniel's 2300-day prophecy predicted that on October 22, 1844, Christ would enter the most holy place of the heavenly sanctuary to cleanse it from sin as part of the judgment process. After the investigative judgment was completed, then He would return.

With people all around the world needing to know that the judgment had begun, God told the early advent believers, "Thou must prophecy again before many peoples, and nations, and tongues, and kings" (Revelation 10:11).

Seventh-day Adventists understand that their mission to preach the gospel to all races is the fulfillment of this prophecy. Section one, "The Gospel to Black America," focuses on how the everlasting gospel has been preached to and by Blacks in North America.

Beginning around 1844 with William Foy and Charles Bowles, and their roles in the Millerite movement, the time-line then moves to C. M. Kinny, who established four of the first five Black Seventh-day Adventist churches. We then follow the "Morning Star's" journey down the Mississippi, and end by tracing the development of the North American Regional Department and Regional conferences through 1988. ☆



# Important Dates in Black SDA History

William Miller begins to preach	1831	
	1833	Falling of the stars
William Foy receives first vision	1842	
	1844	Great Disappointment
Seventh-day Adventist Church organized	1863	
	1886	First Black Church organized Edgefield Junction, Tennessee
Charles M. Kinny -- First Black minister ordained	1889	
	1892	James E. Patterson First Black missionary
Morning Star lands at Vicksburg, Mississippi	1895	
	1896	Oakwood College established Huntsville, Alabama
(First) GOSPEL HERALD published	1898	
	1905	(Second) GOSPEL HERALD published
Negro Department established at General Conference	1909	
	1914	Hadley Hospital established Washington, DC
Riverside Hospital established Nashville, Tennessee	1927	
	1935	MESSAGE magazine published
Regional conferences organized	1945	
	1946	Pine Forge Academy established Pine Forge, Pennsylvania
NORTH AMERICAN REGIONAL VOICE published	1978	
	1980	Elder Charles Bradford -- First Black president of North American Division



## The Millerite Movement

The scripture seemed to leap from the chapter of Daniel that William Miller was reading. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." What could it mean? Using his Bible and *Cruden's Concordance*, William Miller began to seek an understanding of the text.

By 1818, Miller saw that the 2,300 prophetic days represented 2,300 literal years that began in 457 BC. He mistakenly interpreted the cleansing of the sanctuary as referring to the second coming of Christ and decided that Christ would return during the year 1843. That was just 25 years away. That was exciting, but how could he be sure Christ was returning in 1843?

Hesitant to share what he had learned, Miller continued to study. By 1831, he could hold it no longer. He prayed and was invited to preach his findings at the Dresden Baptist church. Convinced that Christ was indeed coming within a few years, most of the people at the Dresden Baptist church took their stand and began to share their advent hope. Within a short period Miller was preaching in cities throughout the eastern section of the United States with much success.

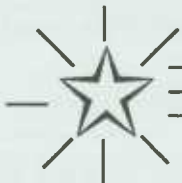
People from a broad spectrum of denominations flocked to Miller's meetings and left believing and looking for Christ to return in 1843 or 1844. Among them were thousands of ministers and lay persons from the Baptist,

Congregationalist, Methodist, Presbyterian, Lutheran, Christian, Quaker, and Episcopalian denominations who joined Miller in preaching. They became known as Millerites.



William Miller

Among the band of Millerite preachers there were at least three Black ministers: Charles Bowles of Boston, Massachusetts; John Lewis of Providence, Rhode Island; and William Foy from Portland, Maine. ☆





## William Ellis Foy



William Foy

William Ellis Foy was born in Augusta, Maine, in 1818. He was one of the three Black ministers associated with the Millerite movement. He was tall, light complexioned and a very eloquent speaker. Foy was a member of the Free Will Baptist Church. He became dissatisfied with some of their beliefs and was preparing to take holy orders as an Episcopal minister when he received two of the three visions that he had in 1842 and 1844.

After the visions he joined the Millerites in heralding the message of the expectation of Christ's soon coming.

On January 18, 1842, while attending a prayer meeting, he received the first of his visions. Witnesses state that he was in vision for two and a half hours. He was examined by a physician who stated that there was no appearance of life in him except around the heart. This verified his statement, "My breath left me."

He was reluctant to relate to others God's message given him in vision. His reasons were the prejudices against Blacks and the Millerites.

However, on February 6, 1842, while in worship he was asked to relate his vision. This he did. The next afternoon he

was asked again to relate it to a large congregation. This he did again, losing his fear and speaking boldly. Whenever he spoke after this he wore the robes of the Episcopal clergy, and spoke freely and graphically of the scenes he had seen in his vision.

Ellen White heard him when she was a girl. Later, when she was older, and Foy was attending one of her meetings where she was relating her own early visions, he told her that was just what he had seen.

He had his third vision around the time of the expectation in 1844. He did not understand it and in perplexity he ceased preaching. On November 9, 1893 at the age of 75, he died. He is buried in East Sullivan, Maine. ☆

Source:

• *Seventh-day Adventist Encyclopedia*, 1976







## Charles Bowles

Charles Bowles was born in Boston, Massachusetts, in 1761. His father was an African and his mother a daughter of an officer in the Rifle Corps in the American Army, Colonel Morgan. At the time of his father's death, young Charles was placed in the home of a Tory where he was very unhappy with the conditions and ideas taught. At the age of 14 he joined the army and served during the entire Revolutionary War.

Returning home after the war he united with the Calvinistic Baptist Church in Wentworth, New Hampshire. To be a Baptist at this time was very unpopular. Being ridiculed and harassed about his religious beliefs, he later changed from the Calvinistic Baptist Church to the Free Will Baptist Church. It was in this church that he felt the call to preach. This he did not really want to do, but he could not get away from his

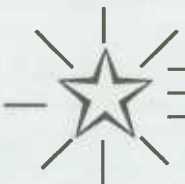
conscience. After much soul searching and many trials, he started preparing for his life work. Licensed by the Free Will Baptist Church, he traveled from city to city preaching the gospel of salvation.

Between 1808-1817 he labored in Ashburnham, Massachusetts, Rhode Island and Williamstown, Vermont. In November, Elders Webster and Maynard ordained him as a full-fledged minister of the gospel.

During the latter years of his life he lived with one of his daughters. He was a very affectionate father and grandfather. As a neighbor he was greatly respected and loved. As his health deteriorated he lost his sight, but he continued to preach. He died March 16, 1843. His daughters, Deborah and Eunice, left no written account. His son Charles became a very outstanding Presbyterian minister. ☆

Source:

• John Lewis, *Life Labor and Travels of Elder Charles Bowles*, Ingalls and Stowell's Steam Press, 1852.





# Millerite Movement

## *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Tombstones	Reinforcing motor skill development
2. Coloring	Using eye-hand coordination
3-6	
1. Let's discover	
2. Word Search	Reinforcing vocabulary development
7-9	
1. Word Search	Reinforcing vocabulary usage
2. Role Play	Portraying positive character development
9-12	
1. Role Play	Portraying positive character development
2. Creative writing	Developing writing skills



# Millerite Movement

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### William Foy and Charles Bowles

#### Art Activity

**Directions:** Make a tombstone for pioneers William Foy and Charles Bowles. Use either modeling clay, play dough or plaster of paris.

#### PLAY DOUGH

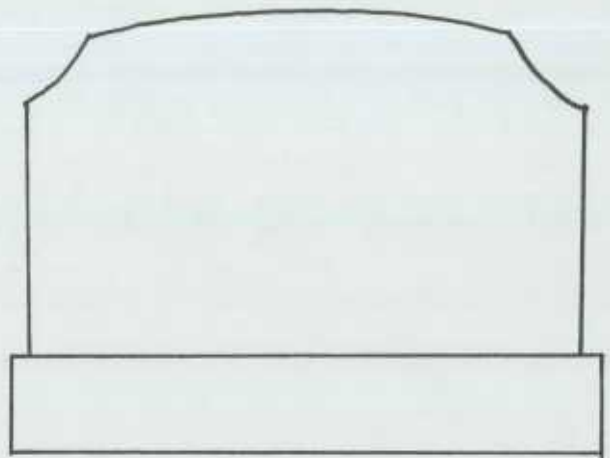
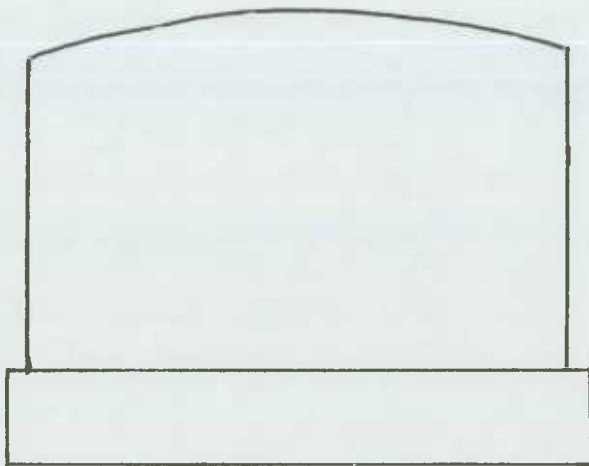
1 cup salt

2 cups flour

1/2 cup water

Food coloring or tempera paint

Mix salt and flour. Add colored water slowly to form soft dough. Place dough on cardboard and form tombstone. Use a pointed object to inscribe the name and date of birth and death on each one before it dries.



# Millerite Movement

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### William Foy

**Directions:** Color this picture. Make an attractive frame of construction paper.



William Foy

Birth: 1818 Kennebec County near Augusta, Maine  
Death: November 9, 1893, at East Sullivan, Maine  
Family: Father - Joseph Foy  
Mother - Elizabeth ("Betsy") Foy died 1870

# Millerite Movement

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Let's Discover

**Directions:** Read the clue and write in the boxes the name of the person the clue describes.

#### Name Bank

Miller	Foy	White
Lewis	Bowles	

#### Clues

1. His first vision lasted two and one-half hours.
2. Lady prophet
3. He wrote Charles Bowles' biography
4. Black Millerite preacher
5. He studied the sanctuary using the Bible and *Cruden's Concordance*.

#### Names


# Millerite Movement

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Search

#### Directions:

- A. Hidden among the letters are the names of some people in this story.
- B. The letters may be read backward, forward, up, down or diagonally.
- C. Draw a circle around the word.
- D. Write the names on lines #1 - 9.

M	I	L	L	E	R	A	S	E
W	I	L	L	I	A	M	E	L
B	S	L	A	H	E	O	L	L
O	R	B	L	W	S	A	R	I
W	H	I	T	E	O	F	A	S
L	E	N	T	H	R	R	H	F
E	C	L	I	A	E	I	C	O
S	M	J	N	O	T	C	T	Y
S	U	O	R	L	P	A	C	E
L	L	H	V	H	Z	D	T	M
P	A	N	T	E	L	L	E	N
O	T	M	O	C	M	D	O	T
E	T	U	V	Y	Q	E	M	O
S	O	N	H	O	J	J	N	C
O	L	T	A	F	R	I	C	T
B	O	C	E	A	F	H	D	F

#### Words

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_

# Millerite Movement

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Search

**Directions:** The following words are hidden in the puzzle below. Can you find them? Circle each one.

William Foy	Charles Bowles	William Miller
John Lewis	Millerite Movement	Ellen White
Boston	Augusta	Millerites
Visions	Providence	Preacher
Sanctuary	Soldier	Advent

S S A N C T U A R Y Q W  
P R O V I D E N C E I I  
A B C D E F G H I L J L  
S T B O S T O N L O A L  
O H A L L N P I Z B V I  
L X Y D A E A P T O G A  
D M N O V M P Q R S U M  
I C S T F E U V W T S M  
E H X O Y V N Z A O T I  
R A Y B C O D T E N A L  
F R G H P M R O T M A L  
W L E L L E N W H I T E  
P E S R Q T P O N M D R  
R S P U V I S I O N S D  
E B A M B R T Y P A V Z  
A O S I W E L N H O J V  
C W E L I L S E D L T Y  
H L M I L L E R I T E S  
E E P V N I C I L O T S  
R S G H I M J N K L K T

# Millerite Movement

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Role Play

**Directions:** Assume the role of one of the following individuals: William Miller, William Foy, Charles Bowles or John Lewis. Write and then portray a possible presentation that either of the men might have given during the pre-1844 period. You may wish to write a play, a sermon, or whatever else comes to mind. Be creative!

MM ☆☆☆

☆☆☆☆



# Millerite Movement

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### William Foy

**Creative Writing:** What do you think might have happened if William Foy had continued to share his visions and had become the leading figure in the Seventh-day Adventist Church instead of Ellen White? Do you feel the SDA Church would be any different today? If so, in what ways. If not, why not?



## Charles M. Kinny



C. M. Kinny

The year was 1866. The great American Civil War was over at last. The once proud Confederacy lay trampled in defeat, its treasured system of slavery outlawed by the Thirteenth Amendment to the US Constitution. Thousands of Blacks streamed out of the ravaged South, eager to put many miles between themselves and the scenes of their former bondage.

One band of freed slaves moving westward



C. M. Kinny preaches at Riverside Hospital.

contained a young boy about 10 or 11 years of age. Charlie, as he was probably known while a boy, was born a slave in 1855 in what would later be the capital of the Confederate States of America, Richmond, Virginia. He longed for a different kind of life, a place where he belonged, a permanence he had never known before. At the same time, the boy was lonely and far from anyone he could call family. He would often lay in bed at night and listen to the lonesome wailing of the eastbound train.

Charles ended up in Reno, Nevada, an important point for raising cattle and shipping mine products. He was able to find odd jobs to support himself.

The years moved on. One evening in 1878, as he was walking home, Charles was attracted to a tent meeting. J. N. Loughborough, pioneer Seventh-day Adventist evangelist and leader, was preaching. His message touched the heart of the almost-grown young man. He also thrilled at the message from the book of John preached a few nights later by Mrs. Ellen G. White. Charles Kinny heard for the first time that God loved him enough to call him one of His sons. At the close of that evangelistic series, on the last Sabbath of



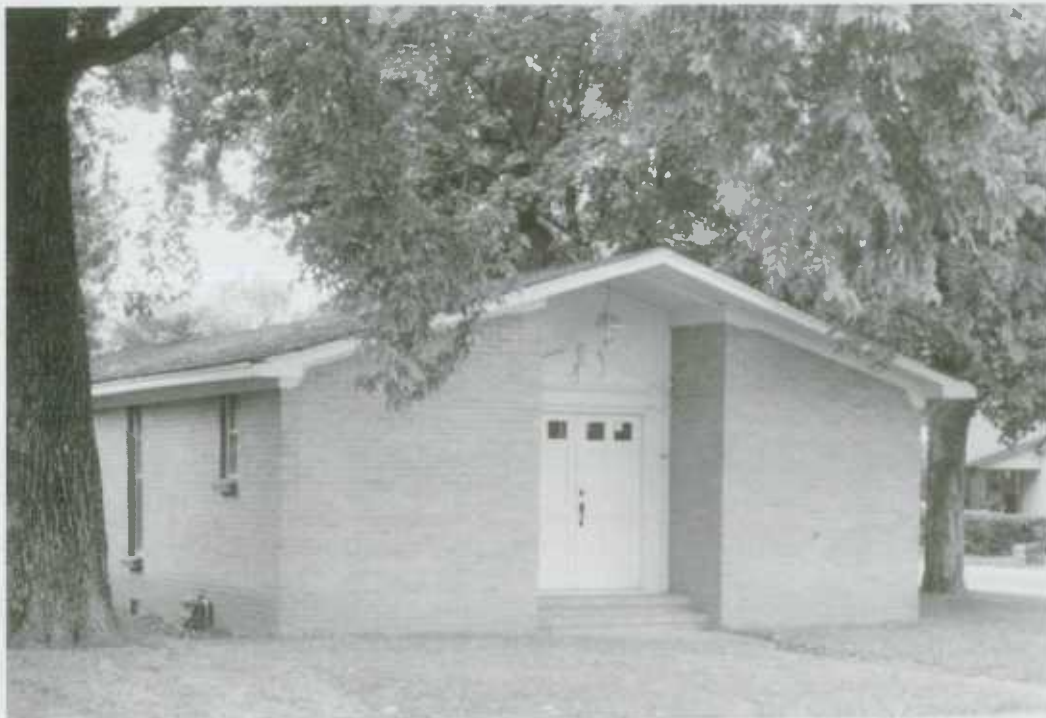
September, 1878, Charles M. Kinny was baptized as the first Black member of the Reno Seventh-day Adventist church.

Charles' earnest, dedicated nature soon saw him elected as secretary of the Nevada Tract Society. In that position, he was responsible for placing a complete collection of Adventist books and magazines in the Reno Public Library and the Reno Temperance Reform Club. This probably led to many conversions unknown to Charles.

Charles was so zealous that his work began to attract the attention of others. In 1883, Reno church members sent him to the newly opened Healdsburg SDA College in California. During his two-year stay at Healdsburg, Kinny again had the opportunity to hear the preaching of Mrs. Ellen White. Upon completion of his studies, Charles entered upon his long life of service to the Seventh-day Adventist Church.

The conference brethren sent Charles to work among the Black people of Topeka, Kansas. These were tough-minded people who had come west to get away from folks telling them what to do. Charles certainly had his work cut out for him. In the May 25, 1886, REVIEW AND HERALD, Kinny reported that since the previous October, he had made nearly 650 visits, had distributed over 16,500 tracts, and as a result, five women in Emporia had indicated they would keep the Sabbath and two heads of families reported they were quite interested.

In this typical pattern of canvassing, door-to-door visits and preaching, Charles M. Kinny worked his way eastward through Kansas and Missouri. Reports of his work that appeared regularly in the REVIEW led administrators to conclude that Charles could reach people in places others could not. For this reason, Charles began popping up around



**The Cottage Chapel Seventh-day Adventist church in Bowling Green, Kentucky, was organized by Elder C. M. Kinny on June 13, 1891.**

the South and Midwest in districts such as St. Louis, Louisville and New Orleans. Companies and churches he had fostered began rising up all over that part of the country. During the 1880s and 1890s, Charles labored in New Orleans to found the fourth Black church in the SDA denomination and found time to get married in Nashville, Tennessee! He was, indeed, a busy man who never let much grass grow under his feet!

Probably the most important event in Charles' life took place while he was assigned to work in Louisville, Kentucky. In the summer of 1889 at the Southern District camp meeting, Charles M. Kinny became the first person of African descent to be ordained as a Seventh-day Adventist minister. He continued his untiring efforts as an evangelist until 1911 when his wife's failing health made it impossible for him to maintain a full-time schedule of activities.

One of the serious problems faced by Charles Kinny was prejudice on the part of White church members. While he was

working in St. Louis, his evangelistic efforts resulted in Blacks and Whites worshipping together. Mrs. Ellen G. White issued a special rebuke to those church members who criticized this biracial worship. And then on his own ordination day at the Seventh-day Adventist Southern District camp meeting, there was an effort made to segregate Charles and his members from the Whites. Kinny suggested that Black conferences be organized as a solution to this embarrassing encounter.

Charles M. Kinny, slave boy of old Virginia, first Black to be ordained as a Seventh-day Adventist minister, the founder of Black Seventh-day Adventist evangelism, and tireless worker for God, lived until 1951. He was 96 years old! Former Oakwood College students fondly recall seeing the little old gentleman sitting quietly in church on Sabbath. He lived to see the Black Seventh-day Adventist work grow from a handful of less than 50 to almost 50 thousand in the year he died! ☆

Source:

• Reynolds, Louis B., *We Have Tomorrow*, Washington, DC, Review & Herald Publishing Assn., 1984.

C. M. Kinny

# The First Official Effort for the Colored People

A copy of an original document written by C. M. Kinny

"August 1, 1878 Eld. J. N. Loughborough Tent -- in Reno, Nevada

Sept. I kept my first Sabbath.

Reno Church Fund \$40.00 for First Canvassing.

1883-85 Healdsburg College Reno Fund \$100 on my second years schooling.

1885 California Conference gave \$75.00 sent to Topeka, Kansas, to begin.

① Nov. 1883 Edgefield church organized (9 mem.) by Eld. Fulton.

② Feb. 16, 1890 Louisville church organized (10 mem.) by R. M. Kilgore.

③ June 13, 1891 Bowling Green Church organized (8 mem.) by C. M. K.

④ June 4, 1892 New Orleans church organized (10 mem.) by C. M. K.

⑤ Sept. 15, 16, 1894 Nashville church organized (10 mem.) by C. L. Boyd.

Fall of 1894 Eld. White began work in Memphis, then in Vicksburg and Yazoo.

June 19, 1896 Birmingham church organized (15 mem.), Eld. Hottel."

C. M. Kinny  
The First Official Effort for  
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10 mem.

Fall of 1894 Eld. White began work in Memphis  
then in Vicksburg and Yazoo

June 19, 1896 Birmingham Church, 15 mem., Eld. Hottel



## The Morning Star



The "Morning Star" boat that Edson White used to evangelize Mississippi with the "Dawn" tied behind it.

During the 1880s the Seventh-day Adventist Church began to organize churches among Blacks in the South. In 1886, E. B. Lane preached at a church in Edgefield Junction, Tennessee, and C. M. Kinny organized several other churches in Louisville and Bowling Green, Kentucky; New Orleans, Louisiana; and Nashville Tennessee. Because Ellen White felt that more should be done on behalf of Blacks in the South, on March 21, 1891, she made a special appeal to 30 of the leaders present at the General Conference session. In her

appeal, which was entitled "Our Duty to the Colored People," Mrs. White challenged the church to begin an expanded work among Black people in the South. Ellen White's son Edson was convicted by her message and compiled it along with several of her other messages on the same subject in a little book called *The Southern Work*.

Not only did Edson White compile her messages regarding the work to be done, he decided to comply with her call for workers by going to Mississippi himself. Along with Will Palmer, Edson hired a Captain Orton to



build the frames for a steamboat they would call the "Morning Star." The boat's frames were built in Battle Creek, Michigan, and shipped down the Kalamazoo River to Allegan, Michigan, where the boat was completed in July of 1894.

The boat was seventy-two feet long, and its hull was 12 feet wide at the bottom. It had five staterooms, an office, a main cabin or salon, a nice dining room, a kitchen, and a large deck area for meetings.

Edson White and Will Palmer launched the boat at Allegan, Michigan, and sailed on the Kalamazoo River to Saugatuck Harbor on Lake Michigan. From that point they followed the shoreline of the lake around to Douglas. There, another boat, the "Bon Ami," towed them across Lake Michigan. The trip was stormy, and they feared that they would be lost, but 14 hours later they reached Chicago where they were joined by Walter Cleveland, F. Walter Halladay, and Louis Kraus.

They then followed the Illinois River to the Mississippi River, stopping at major cities along the way to sell the book *Gospel Primer* as a means of support. In St. Louis, after an unsuccessful search for a licensed pilot, they hired a Black teenager, Finis Parker, to pilot the "Morning Star" for the 300-mile trip to Memphis. Because he had no license, every time they came in sight of another vessel, he would hand the wheel to White or Palmer.

In Memphis, they were fined \$500 for operating without a licensed pilot. While waiting to clear up the fine, they visited a local First-day Adventist church. In a short time, the pastor and most of the members accepted the Sabbath truth, and the Seventh-day

Adventist Church was established in Memphis. Thus, God turned the delay into a blessing. Meanwhile, God had been preparing Vicksburg, Mississippi, for their arrival. The Blacks there sensed a need for revival. They were under conviction from the preaching of Alonzo Parker, a Black man, who had come from Louisiana preaching from *Bible Readings for the Home*. When the people heard him, they soon beat him to death in the streets of Vicksburg. As he was dying he said, "There will come to you people of Vicksburg just one more chance from God one year from now."

Conditioned by this experience, the Blacks of Vicksburg were curious, excited, and uneasy on Thursday, January 10, 1895, when the "Morning Star" with ministers and teachers on board came steaming into Centennial Lake and docked just below Fort Hill.



Edson White

Edson White and his group visited Mt. Zion Baptist church, and soon a class was started at Katie Holston's home. Within weeks, Hannah Washington, Katie Holston, Will Maxie, Grant Royston, and Duncan Astrap became the first Sabbathkeepers. Soon a church was constructed in Vicksburg with a home adjoining it for colporteurs. This building was named the Morning Star Seventh-day Adventist Church and was the place of worship for Seventh-day Adventists in Vicksburg until it was destroyed by a tornado in 1950.

In time, almost 40 schools were opened in the state of Mississippi where Blacks could learn reading, writing, arithmetic, and Bible. To further organize the work he was doing, Edson organized the Southern Missionary Society in Yazoo City. Later he moved the



The "Morning Star's" bell is housed in the Oakwood College Museum

headquarters for the Southern Missionary Society to Nashville and it became known as the Southern Publishing Association.

In the early 1900s the "Morning Star" was beached in Nashville, Tennessee, where it was to be used as an office, but someone set fire to the boat. After the boat was burned, the star was removed from where it hung between the smoke stacks and given to a school for White children near Huntsville, Alabama; and the boat's boiler was donated to the Oakwood

School. Later the star was donated to Oakwood College where for years it hung on the old Normal Building and now is in the Oakwood College Archives.

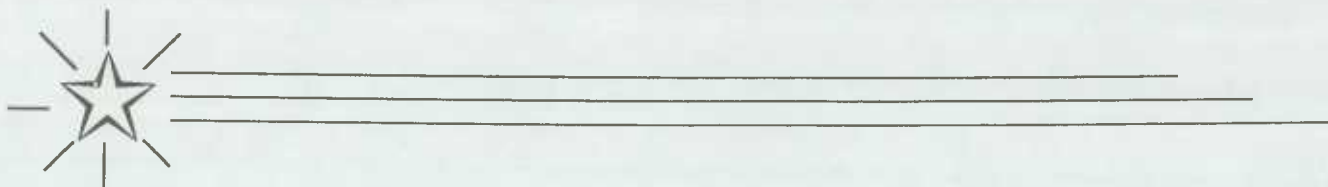
The influence of the "Morning Star" gave strong impetus to the evangelization of Blacks throughout the South. Writing to Edson in 1902 about the influence of the "Morning Star," Ellen White said, "Novelty of the idea excited curiosity, and many came to see and hear. I know that through the agency of this boat, places have been reached where the light of truth had never shone--places represented to me as 'the hedges'. It has been a means of sowing the seeds of truth in many hearts, and many souls have first seen the light of truth while on this boat. On it angel feet have trodden." Letter 139, 1902.

Even in 1989 there are persons alive who attended school on the "Morning Star". There are many others who can trace their membership in the Seventh-day Adventist Church to the fact that one of their relatives attended school on the boat. Josephine Green, the mother of Dr. Carl Dent attended school on the "Morning Star" when she was twenty. Etta Littlejohn, mother of Elder Charles Bradford, and Cynthia Gertrude Johnson, Dr. Garland Millet's mother, also attended school on the "Morning Star." ☆

Sources:

- Reynolds, Louis B., *We Have Tomorrow*, Washington, DC, Review & Herald Publishing Assn., 1984.
- Seventh-day Adventist Encyclopedia, Review & Herald Publishing Assn., 1966.







# The Gospel Spreads to Black America

## *Student Activities Skills Inventory*

C. M. Kinny

Activity	Skill
K-2	
1. Color drawing	Using eye-hand coordination
2. Dress C. M. Kinny	Developing artistic expression
3-6	
1. Matching questions/answers	Developing an historic overview
2. Complete statements	Reinforcing listening skills
7-9	
1. Complete statements	Reinforcing recall of facts
2. Word search	Reinforcing recall of facts
9-12	
1. Complete statements	Reinforcing recall of facts
2. Word search	Reinforcing recall of facts

### Morning Star

Activity	Skill
K-2	
1. Dot-to-dot activity	Using eye-hand coordination
2. Color the bell	Using eye-hand coordination
3-6	
1. Word search	Reinforcing vocabulary development
2. Map exercise	Developing map study skills
7-9	
1. Map exercise	Developing map study skills
2. Coded message	Reinforcing spelling skills
9-12	
1. Map exercise	Developing map study skills
2. Coded message	Reinforcing spelling skills



# Charles M. Kinny

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Color Charles M. Kinny, the first black Seventh-day Adventist ordained minister.



# Charles M. Kinny

Student Activity Sheet

ASTR Research Center Library  
General Conference of Seventh-day Adventists

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Dress Elder Kinny

Materials needed:

1. Fabrics (scraps from mother's sewing basket or construction paper)
2. Outline of the man
3. Glue or paste
4. Scissors

Cut clothes out of the scraps to fit the paper doll. Use your imagination as to the clothes Elder Kinny would have worn in the early 1900s.



# Charles M. Kinny

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Matching Questions

**Directions:** Match the words in Column A with their phrases in Column B. All definitions may not be used.

#### Column A

- \_\_\_ 1. canvassing
- \_\_\_ 2. slave
- \_\_\_ 3. Healdsburg SDA College
- \_\_\_ 4. prejudice
- \_\_\_ 5. Charles Kinny
- \_\_\_ 6. ordained
- \_\_\_ 7. minister
- \_\_\_ 8. Oakwood College
- \_\_\_ 9. 96
- \_\_\_ 10. almost 50,000
- \_\_\_ 11. Reno, Nevada

#### Column B

- A. first Black SDA ordained minister
- B. number of Black SDAs when Elder Kinny died in 1951
- C. pastor
- D. extremely small
- E. to go through a city asking for book orders, votes, and subscriptions
- F. to keep safe; protect
- G. SDA college in Huntsville, Alabama
- H. an estate or plantation
- I. a person who is the property of another
- J. a statement of fact
- K. Charles Kinny's age at death
- L. an opinion formed without taking time and care to judge fairly
- M. Charles Kinny baptized there in 1878
- N. California college now known as Pacific Union College
- O. appointed and consecrated as a minister

# Charles M. Kinny

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Complete the following statements:

1. Charles Kinny was baptized by \_\_\_\_\_ .
2. Many Blacks left the South after the Civil War because \_\_\_\_\_  
\_\_\_\_\_ .
3. Charles was elected secretary of the \_\_\_\_\_ .
4. Charles M. Kinny was the first \_\_\_\_\_ .
5. He was also the founder of \_\_\_\_\_ .
6. Probably the most important event in Charles' life was when he was \_\_\_\_\_  
\_\_\_\_\_ .
7. \_\_\_\_\_ rebuked White members who tried to segregate Kinny  
and his members at camp meeting.
8. Charles founded the \_\_\_\_\_ in New Orleans.
9. Kinny suggested the \_\_\_\_\_ as the  
solution to many Black-White problems in the Seventh-day Adventist Church.

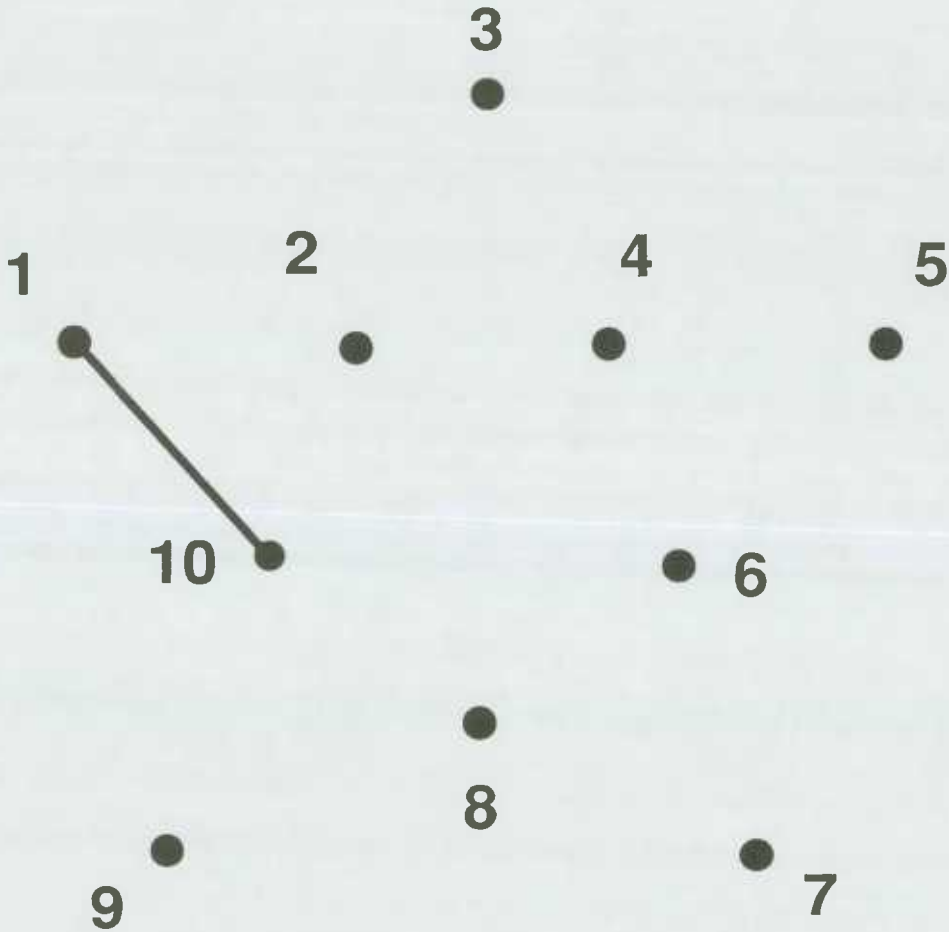
CMK ☆☆  
☆☆☆  
☆☆☆☆

# Morning Star

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Connect the dots, beginning with number 1.

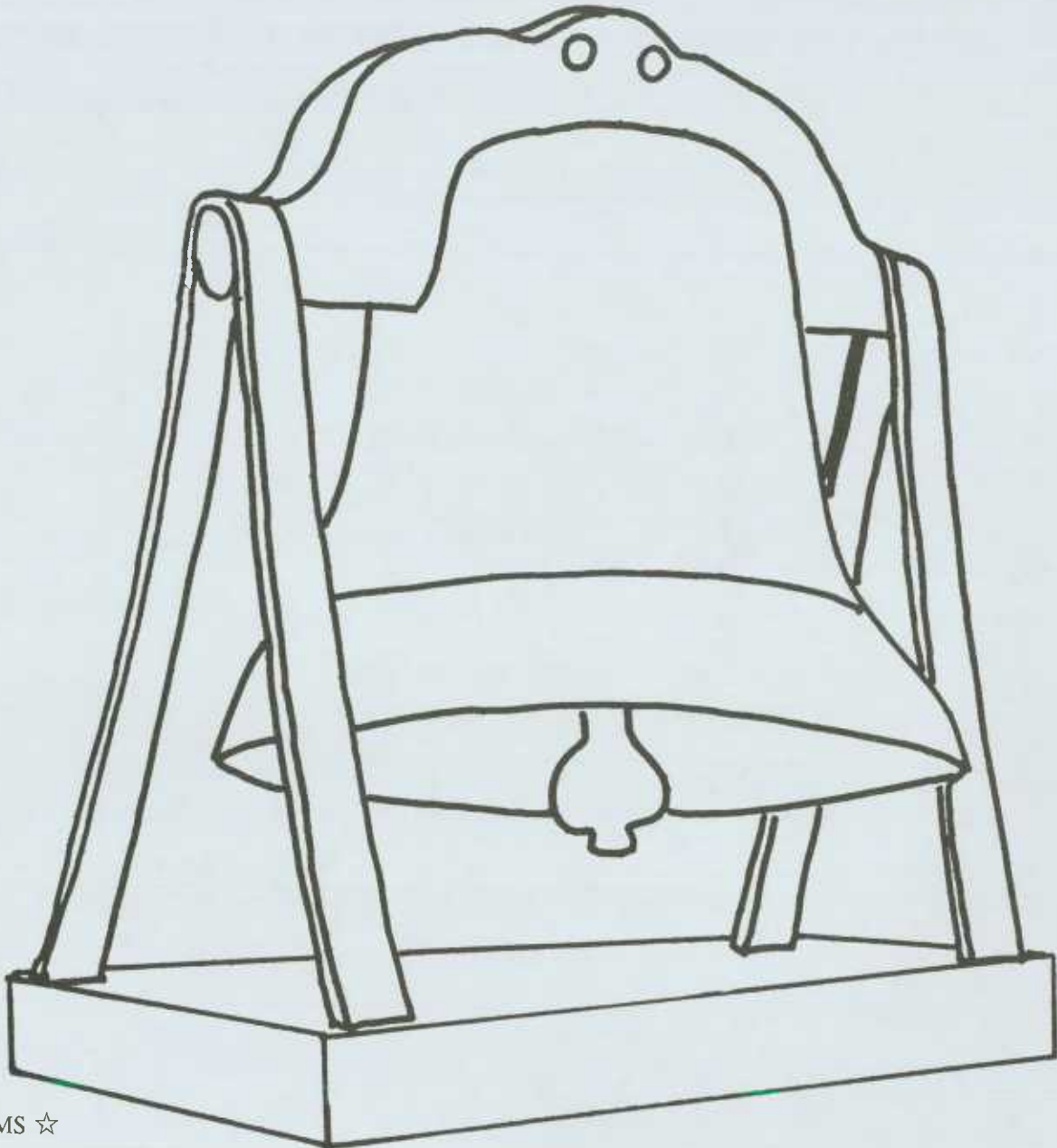


# Morning Star

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Color this historical bell that was rung to call the people of Vicksburg, Mississippi to meetings on the "Morning Star" boat.





# Morning Star

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## The Morning Star Word Search

**Directions:** Here are 15 words to look for. Can you find and circle them?

Morning Star

Boat

Palmer

Edson

Finis

Gospel Primer

Memphis

Yazoo

Little John

Hannah

Parker

Maxey

River

Katie

Vicksburg

M O R N I N G S T A R U H  
E Z R X Q N P U K T E F A  
M R G T O A B O A T M I N  
P I E S R E O L T C L N N  
H V D K I Z S R I J A I A  
I E E M A X E Y E B P S H  
S R K Y V I C K S B U R G  
C G O S P E L P R I M E R  
L I T T L E J O H N R S N

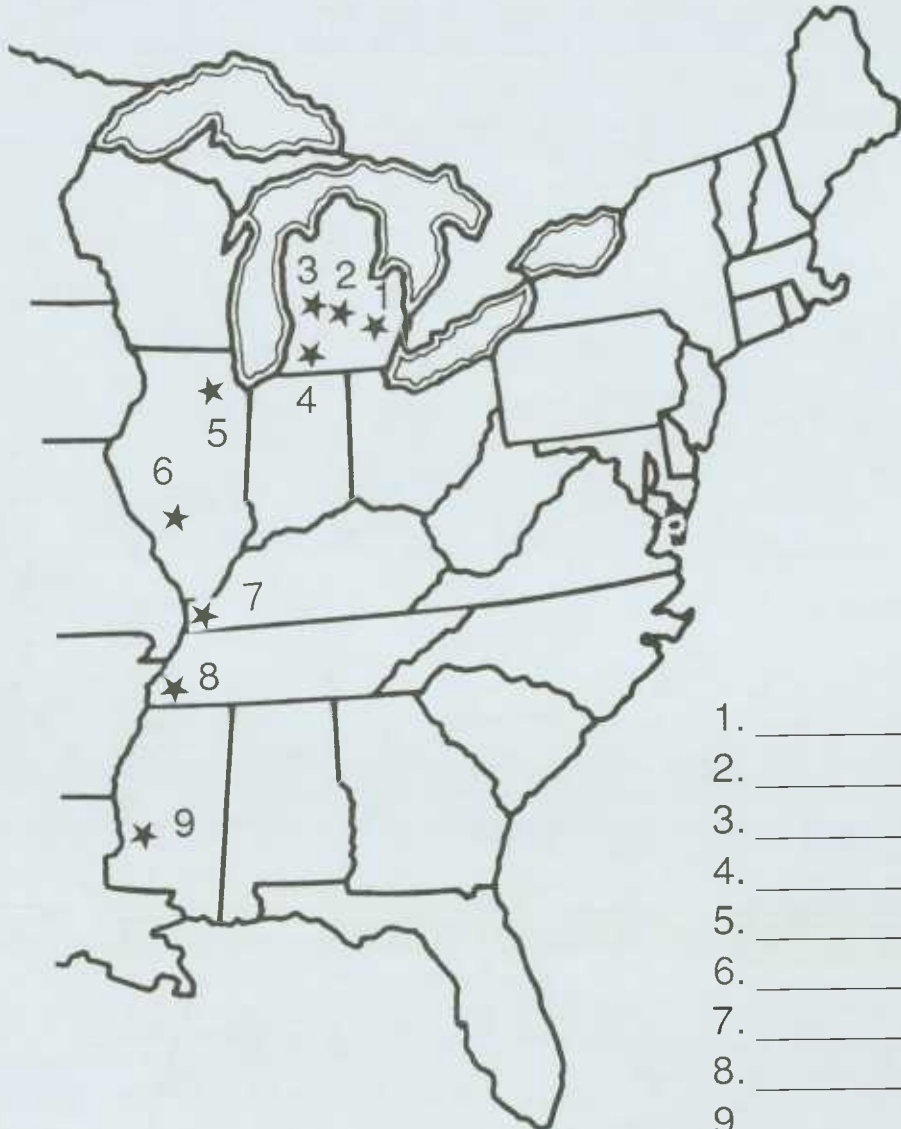
# Morning Star

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Trail Of The Morning Star

**Directions:** Trace a line showing the path that the "Morning Star" followed from its construction in Battle Creek and Allegan, Michigan down to Vicksburg, Mississippi. Then write the name of each city in the spaces provided.



1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_

# Morning Star

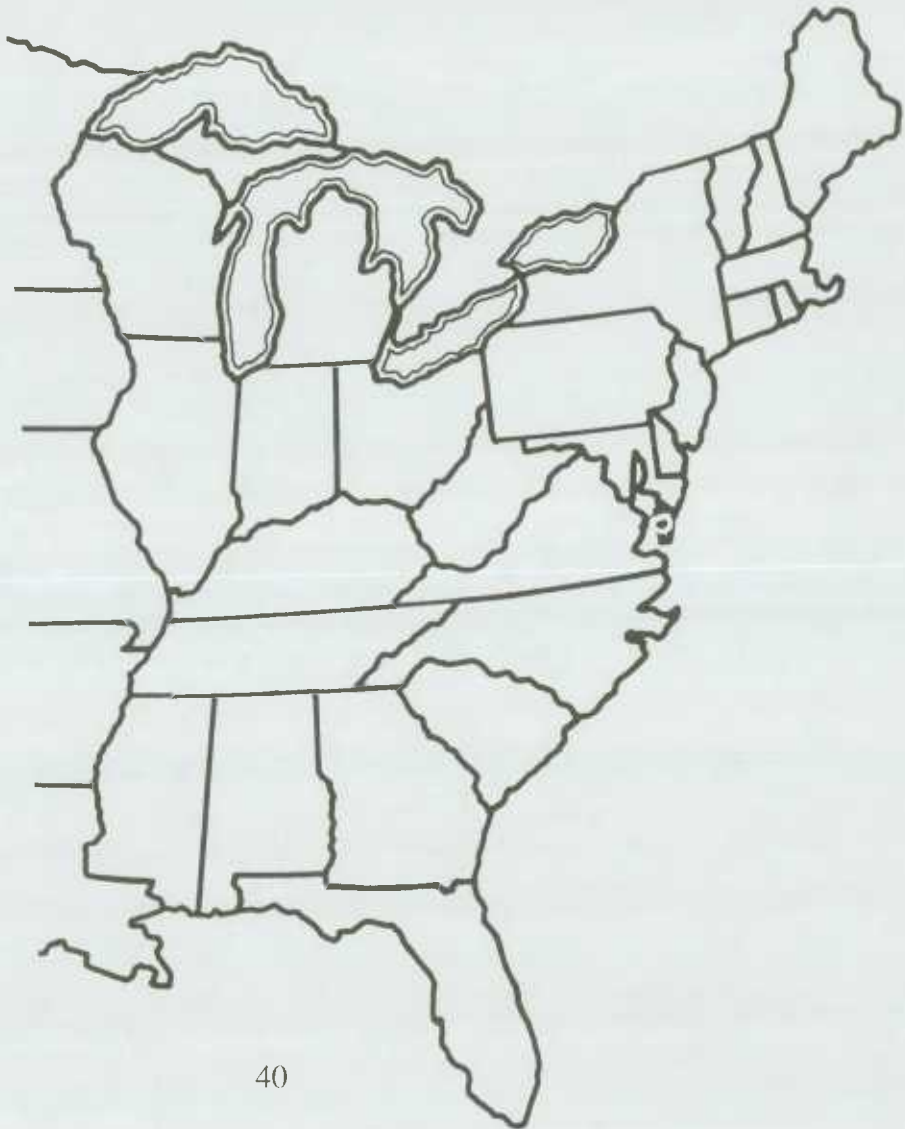
## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Trail of the Morning Star

**Directions:** Trace the trail of the "Morning Star" from its construction in Battle Creek, Michigan to Vicksburg, Mississippi. Then place the number of the cities below on the map and label water ways and lakes using the legend below:

- |                     |                  |                  |
|---------------------|------------------|------------------|
| 1. Battle Creek, MI | 4. Saugatuck, MI | 7. Cairo, IL     |
| 2. Allegan, MI      | 5. Chicago, IL   | 8. Memphis, TN   |
| 3. Douglas, MI      | 6. St. Louis, MO | 9. Vicksburg, MS |



Legend: ○ Waterways  
+ Lake

MS ☆☆☆  
☆☆☆☆

# Morning Star

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Coded Message

**Directions:** Find out what the coded message states by placing the correct letter in the blanks given. Use the alphabet code at the bottom of the page.

20 8 5 13 15 18 14 9 14 7 19 20 1 18

4 15 3 11 19 1 20 22 9 3 11 19 2 21 18 7

13 9 19 19 9 19 19 9 16 16 9 13 1 14 25

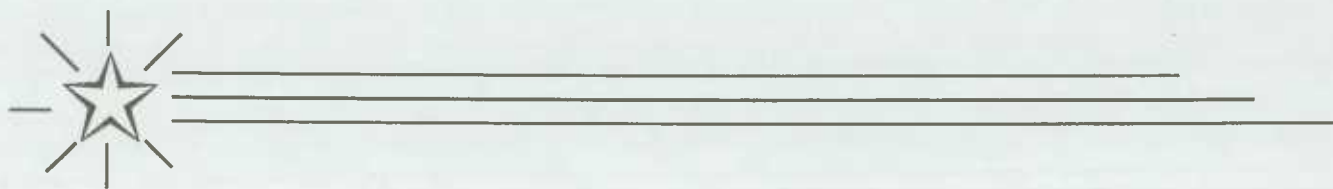
16 5 15 16 12 5 3 15 13 5 20 15 20 8 5

2 15 1 20 6 15 18 19 5 18 22 9 3 5 19

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

T	U	V	W	X	Y	Z
20	21	22	23	24	25	26

MS ☆☆☆  
☆☆☆☆





## The North American Regional Department

**I**n 1894, there were about 50 Black Seventh-day Adventists in the United States and five Black Seventh-day Adventist churches. The earliest Black Seventh-day Adventist church was organized in Edgefield Junction, Tennessee, in 1886. Soon other churches were organized in Louisville, Kentucky (1890), in Bowling Green, Kentucky (1891), New Orleans, Louisiana, (1892) and Nashville, Tennessee, (1894). When the General Conference met in 1909, there were 900 Blacks in the Seventh-day Adventist Church in North America.

At this General Conference it was recommended that the work for Blacks be organized on a mission basis in each existing union and that as the work progressed these union missions would be organized into local missions. However, Sydney Scott, J. K. Humphrey, W. H. Green and other Blacks that were present were not satisfied with only the organization of missions. They saw the need of and wanted representation on all levels of the Church as well. They did not want to be departmentalized into a separate unit of the Church. They were also concerned that the department be a road for the advancement of the cause among the many thousands of Blacks that

were not being reached as well as a bridge between the two races. So they decided on the formation of the North American Negro Department of the General Conference.

Elder J. W. Christian was elected as the first secretary to the new North American Negro Department. Within months of his election Elder Christian resigned due to ill health, and was succeeded by A. J. Haysmer who had been a missionary in the West Indies. In 1914, C. B. Stephenson became secretary of the Negro Department.

By 1918 the Black membership had grown to 3,500. Some of the evangelists responsible for this growth included Sydney Scott, A.



Early Seventh-day Adventist evangelists John Green, M. C. Strachan, John Mann and Sydney Scott



Barry, J. K. Humphrey, G. E. Peters, U. S. Willis, C. M. Kinny, T. B. Buckner, M. C. Strachan, P. G. Rogers, J. C. Dasent, L. C. Sheafe, John Manns, John Green, B. W. Abney, and J. H. Laurence.

With a Black membership of 3,500 and an able group of ministers and workers, the time



W. H. Green

had come for a Black leader. Therefore in 1918, W. H. Green, a former attorney who had argued cases before the United States Supreme Court, was elected the first Black secretary of the North American Negro Department of the General Conference.

He was also the first

Black to serve in the General Conference.

The next five years were momentous ones that proved the value and effectiveness of Black leadership. In 1918, when W. H. Green assumed the office of secretary of the Department, the Black membership was

3,500. These returned a tithe of \$140,000 and \$34,000 for missions.

By 1922, just five years later, membership had doubled to 7,000 and the tithe had leaped to \$533,000. This was an increase of almost 400% in tithe. Missions offerings had skyrocketed from \$34,000 to a startling \$309,529. This was a phenomenal gain of 900%. God clearly is able to use people of all races, on all levels and in all areas of church operations.

Elder Green traveled the country so much that he had memorized the railroad timetable for every major U.S. city and it is said that he lived out of a suitcase. As a result of his busy itinerary he was nicknamed "cross-country." When Elder Green died from exhaustion in 1928, he was succeeded by Elder G. E. Peters, another able leader.

By the 1930 General Conference session, four union conferences had selected union level Negro Department secretaries. This formed a stronger relationship between the Negro Department and ministers in the local missions as well as the local churches. Elder Peters reported that among Blacks in the United States, there were 119 church

buildings, 44 ordained ministers, 26 licentiates, and 16 Bible workers. Adventist education had been promoted to the point that the Black membership had five church school buildings, 40 church schools, 48 elementary teachers and an academy with four teachers and a junior college with 20 teachers. During this General Conference session, Elder Frank L. Peterson was elected to



Elder W. H. Green and ministers attending the first Black Ministers' Convention east of the Rocky Mountains



**Elder Benjamin W. Abney and family**

succeed G. E. Peters as secretary of the Negro Department (1930-1941).

In 1931, Elder and Mrs. B. W. Abney went to the South Africa Division where they served as missionaries. The first Black Seventh-day Adventist missionary had been James E. Patterson who went to Jamaica in 1892. Other early Black Seventh-day Adventist missionaries were Anna Knight, who served in India (1901), and Thomas Branch (1902) who established the Malamulo Mission in East Africa.

The year 1941 saw Elder G. E. Peters reelected as secretary of the North American Negro Department, and the name Negro Department was changed to North American Colored Department. Geneva Ryan, RN, was elected to serve as an assistant secretary of the Department. Her work was to visit and inspect all Black Seventh-day Adventist schools and give health lectures. In 1944, Elder L. B. Reynolds became the Black editor of MESSAGE magazine. This was another

step forward for Blacks.

The Black membership that was 8,114 in 1930, 12,023 in 1936; and 14,537 in 1940 had risen to 19,008 in 1945. This represented an average annual baptism rate of 894 for the years 1940-1945.

For some years, the Black leaders had seen and spoken of the need of Black conferences. At the 1944 Spring Council it was recommended that union conferences with sufficiently large Black constituencies organize colored conferences. Beginning in 1944 with 233 churches and approximately 17,000 members, Regional conferences were organized.

In 1941, Elder G. E. Peters began to publish the NORTH AMERICAN INFORMANT. This journal gave a voice to the Black members of the Seventh-day Adventist Church in North America, and told the progress of the work done by the members and ministers of the Colored Department in America and abroad.

By the 1950 General Conference session, the Colored Department had experienced many changes; six new Colored conferences provided broader Black representation at the General Conference session. Elder Peters reported that some of the conferences were already free of debt, and the membership had also grown to 26,341, showing the benefit of the Regional conference for soul-winning.



**Anna Knight went to India as the first SDA Black woman to serve as a missionary.**





Early Louisiana-Mississippi camp meeting held in Jackson, Mississippi

directed by W. S. Banfield. By that time the membership had soared to 113,696 with title of \$26,756,207.

Upon the retirement of Elder Banfield in 1989, Dr. Rosa Banks became secretary of the office of Human Relations which now serves the world and represents all persons in the area of human relationships. As we look back, we can say, "What hath God wrought!" Surely God is leading out

In the years that followed, the department was renamed North American Regional Department. Elder F. L. Peterson left the Regional Department to become the first Black elected to the office of associate secretary of the General Conference. Elder C. E. Moseley succeeded Elder Peterson as secretary of the Regional Department. Other men who served admirably as secretary of this department were H. D. Singleton, W. W. Fordham and W. S. Banfield.

In 1978, the North American Regional Department which had served effectively during its years by promoting the Black work and lessening racial tensions, became the office of Human Relations and was

a church comprised of all races, kindreds, tongues, and peoples. ☆



Some ministers attending the 1936 General Conference in San Francisco, California.



# Regional Conferences

Let us look at a map of the continental United States and see how all members of the Black Seventh-day Adventist churches have been grouped.

This map shows us that the states have been divided into nine geographical regions. In alphabetical order we can see the Allegheny East Conference, Allegheny West Conference,

Central States Conference, Lake Region Conference, Northeastern Conference, South Atlantic Conference, South Central Conference, and Southwest Region Conference. In some areas as few as two states or as many as 10 states form what is called a Regional conference. The name Regional conference was suggested by Albert



Thomas Maycock, a lay member of the Executive Committee when the Lake Region Conference was organized. He suggested the name "Region" because these conferences cover geographical areas.

The action to organize Regional conferences was taken in 1944 at the Spring Meeting of the General Conference in Chicago, Illinois.

These conferences have provided three benefits for Blacks:

1. They have been the most effective means of evangelizing Blacks. When Regional conferences were organized in 1944 the total

Black membership in the United States was 17,000. Four years later the membership had leaped to 26,341. By 1988 the combined membership of the Regional conferences was 174,918.

2. They provide opportunities for Blacks to exercise leadership gifts. They, in turn, become role models.

3. Blacks now serve on some committees, boards and in offices on the conference level where they would not otherwise serve.

Now let us study each of the Regional conferences beginning with the Lake Region Conference which was organized first.

## Lake Region Conference



James G. Dasent  
1945 - 1949



L. R. Palmer  
1987 -

The Lake Region Conference, formally organized September 26, 1944, was the first of the Regional conferences. It covers the states of Illinois, Indiana, Michigan, Minnesota and Wisconsin and has its headquarters in Chicago, Illinois.

The first officers of this conference were Elder James G. Dasent who served as president and Elder Fred N. Crowe who

served as secretary-treasurer. Other presidents have been Thomas M. Fountain, Harvey W. Kibble, Charles E. Bradford, Jesse R. Wagner, Charles D. Joseph and Luther R. Palmer.

With a membership of 19,479 in 1987, 77 churches and eight schools in 1988, Lake Region is the second largest and fastest growing conference in the Lake Union.

# Northeastern Conference



**L. H. Bland**  
1945 - 1954



**Stennett Brooks**  
1988-

The Northeastern Conference was organized in 1944 with 2,400 members in the states of New York, Connecticut, Maine, New Hampshire, Massachusetts, Rhode Island and Vermont. Its headquarters is in St. Albans, New York.

On October 3, 1944, Louis H. Bland, Sr., and Lionel O. Irons were elected to be the first president and secretary-treasurer, respectively. Elder Bland was succeeded by Harold D.

Singleton, R. T. Hudson, George R. Earle, and Leonard G. Newton. Stennett Brooks became president in 1988.

At the end of 1988, Northeastern had 31,736 members, 98 churches, one academy and 14 elementary schools. This made it the largest conference in the Atlantic Union and the fourth largest conference in the North American Division.

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# Allegheny Conference



**John H. Wagner**  
1945 - 1953



**Wm. L. Cheatham**  
1954 - 1966

In January, 1945, the Allegheny Conference began to serve the Black constituency in Pennsylvania, Ohio, West Virginia, Virginia, Maryland, the District of Columbia, Delaware, and New Jersey. Its first headquarters was the back room of Joseph Dodson's Howard University Bookstore in Washington, D C, but before long they were moved to an office on Irving Street. In 1946, when a site was purchased in Pine Forge, Pennsylvania, for a school and campsite, the

conference moved its headquarters there.

John H. Wagner and James L. Moran served as the first president and secretary-treasurer of the Allegheny Conference, respectively. William Cheatham succeeded Elder Wagner as president.

The membership grew from a little more than 4,000 in 1945 to 11,542 in 1966. In 1966 the decision was made to divide the Allegheny Conference into the Allegheny East and Allegheny West conferences.

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## Allegheny East Conference



**W. A. Thompson**  
1967 - 1970



**Alvin M. Kibble**  
1988 -

The Allegheny East Conference was formed after the old Allegheny Conference was divided in 1966. The territory of the Allegheny East Conference includes the eastern portion of Pennsylvania, all of New Jersey, all of Delaware, most of Maryland, the District of Columbia, and eastern Virginia with headquarters in Pine Forge, Pennsylvania.

W. Albert Thompson was the first

president with Edward Dorsey serving as secretary-treasurer. Other presidents have been Edward Dorsey, Luther R. Palmer, Jr., and Meade C. Van Putten.

In 1988, Alvin M. Kibble was elected president and serves a membership of 19,210, with 81 churches, 12 elementary schools and one academy that is operated jointly with Allegheny West Conference.

## Allegheny West Conference



**Walter Starks**  
1967 - 1968



**W. J. Lewis**  
1988 -

The Allegheny West Conference was organized in 1967 with Columbus, Ohio as its headquarters. The conference covers Ohio, western Pennsylvania, part of Maryland, part of Virginia, and all of West Virginia.

The first president and secretary-treasurer were Walter M. Starks and Aaron Brogden, respectively. Other presidents have been

Donald Simons, Harold L. Cleveland, Henry M. Wright and Willie J. Lewis.

Because of aggressive evangelism, the membership of this conference was 9,617 by 1988. It serves 52 churches, three elementary schools and one academy, Pine Forge, that is operated jointly with Allegheny East Conference.

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## South Atlantic Conference



**H. D. Singleton**  
1946 - 1954



**Ralph Peay**  
1988 -

The South Atlantic Conference was organized in 1946 with headquarters in Atlanta, Georgia. Its original territory was North Carolina, South Carolina, Georgia, and Florida.

Harold D. Singleton was its first president and Lyle S. Follette was the first secretary-treasurer. John H. Wagner, Sr., Warren S. Banfield, Robert L. Woodfork, Ralph B. Hairston and Ralph Peay have since served as presidents.

In 1981, the South Atlantic Conference had a membership of 21,541 and such a large territory that the Southern Union executive committee decided to divide it into two sections. Southern Georgia and Florida were formed into what is called the Southeastern Conference. Six years later, South Atlantic's membership had grown to 20,901, less than 700 members short of its 1981 membership. It presently has 92 churches, 14 elementary schools and one academy.

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## South Central Conference



The South Central Conference was organized in 1946 and includes the states of Kentucky, Tennessee, Alabama, Mississippi and that part of Florida which is west of the Apalachicola River. Its headquarters is located in Nashville, Tennessee.

When the conference was organized, Herman Murphy was elected as president and Von G. Lindsey as secretary-treasurer. Elder



**Herman R. Murphy**  
1946 - 1954



**Charles E. Dudley**  
1962 -

Murphy was succeeded by Walter W. Fordham, Frank L. Bland, and Charles E. Dudley, Sr. Elder Dudley has served as president since 1962.

Since the conference was organized in 1946 it has grown from 2,235 to 19,374 in 1988. Within its territory are 127 churches, 11 elementary schools, Oakwood Academy, and Oakwood College.

## Central States Conference



The Central States Conference territory includes Colorado, Iowa, Kansas, Missouri, Nebraska, Wyoming, San Juan County of New Mexico, Minnesota, North Dakota and South Dakota. It was organized as a mission on January 1, 1947 with a membership of merely 798, but grew to 4,916 by 1988. Thirty-two churches and three elementary



**Thomas M. Rowe**  
1947 - 1948



**J. Paul Monk**  
1985 -

schools are in this conference.

Thomas M. Rowe and J. H. Jones were the first president and secretary-treasurer. Other presidents who have served this conference are Frank L. Bland, Walter W. Fordham, Willie S. Lee, Donald L. Crowder, Samuel D. Myers, S. Haywood Cox, and J. Paul Monk.

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## Southeastern Conference



**James Edgecombe**  
1981 - 1988



**Jackson Doggette**  
1988 -



With headquarters in Altamonte Springs, Florida, Southeastern Conference serves the constituency of southern Georgia and all of Florida lying east of the Apalachicola River.

Since its organization in 1981, this conference has experienced phenomenal

growth under presidents James Edgecombe and Jackson Doggette and secretary-treasurer Donald Walker.

Today, Southeastern's membership is 14,091 in 81 churches. It also operates seven elementary schools and one academy.

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## Southwest Region Conference



**W. W. Fordham**  
1947 - 1948



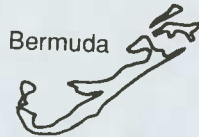
**Richard Barron**  
1986 -

The Southwest Region Conference includes Arkansas, Louisiana, New Mexico, Oklahoma and Texas with headquarters in Dallas, Texas.

When the constituency met to organize in 1946, it elected Walter W. Fordham president and Vincent L. Roberts secretary-treasurer. Other presidents have been Herman R.

Murphy, Vincent L. Roberts, William J. Cleveland, William C. Jones and Richard Barron. Under these leaders the membership has grown from 1,939 in 1946 to 12,389 in 1988. This conference has 83 churches and 10 elementary schools.

# Bermuda Conference



**Robert Carter**  
1975 - 1977



**Edward Richardson**  
1986 -

Seventh-day Adventists first began to work in Bermuda around the turn of the century. The number of believers grew until, in 1959, the Bermuda Mission was established with 829 members during the presidency of H. Reese Jenkins. Its territory is the Bermuda Islands with headquarters in Hamilton.

Robert Carter became the first Black

president to serve the Bermuda Mission in 1975. He was succeeded by Alvin Goulbourne. In 1986, the Bermuda Mission assumed conference status and elected Edward Richardson as president.

By the end of 1988, the conference had 2,496 members, eight churches and one school with grades 1-12.

#### Sources:

- Newfeld, Don, *Seventh-day Adventist Encyclopedia*. Revised Edition, Washington, DC, Review & Herald Publishing Association, 1976.
- Reynolds, Louis B., *We Have Tomorrow*, Washington, DC, Review & Herald Publishing Association, 1984.



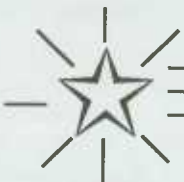
## Blacks on the West Coast and in Canada

The Black members in the Pacific Union, North Pacific Union and in Canada are not organized into Regional conferences. The Black SDA churches in these areas are included in the White conferences. In regard to this arrangement on the West Coast, Louis Reynolds notes:

"When Black pastors were called together in 1955, they voiced what they felt to be the sentiments of their constituents: that in the existing conference structure, they believed that departmental and administrative positions would be opened to Black leaders in the conferences. They felt that by this means some of the accomplishments of Regional conferences would be duplicated in the Pacific Union territory. They could plan ways to develop an integrated system of operation throughout the union and its related fields."

In Canada the situation is somewhat different. Blacks began to migrate from the Caribbean to Canada in considerable number

during the sixties. "With an urge to change their status, West Indian Seventh-day Adventists arrived in Canada with an overwhelming desire of becoming a part of the great Canadian national, cultural and religious mosaic, while retaining some visible threads of their own identity." They joined the White Seventh-day Adventist churches but missed the MV meetings, found the singing to be different, and the atmosphere too formal. Those who migrated from the Carribean reacted in two different ways. Some suppressed their own culture to adopt the Canadian style of worship, and others sought to blend Carribean and Canadian culture. Those who sought to blend the two cultures set up congregations that would be open to all cultures and allow for cross-cultural fellowship and worship experiences. Some Whites joined these churches but the majority of the Black churches in Canada are predominantly Carribean or Haitian in membership.



# Pacific Union Conference



**F. L. Peterson**



**Earl Canson**

Jennie Ireland began the Adventist work among Blacks on the West Coast in 1896. Her work led to the organization of the Furlong church (currently University) in Los Angeles. God sent many Blacks such as the Owen Troys, the Paul Bontemps family, P. G. Rodgers, Dr. Ruth Temple and others who helped evangelize the West Coast in the early years by preaching, healing, and education.

The Office of Regional Affairs, established in 1942, supervises the work among Black

Seventh-day Adventists in its territory which includes Arizona, California, Hawaii, Johnston Island, Nevada, and Utah. At the end of 1988, there were 19,748 Black members, 50 churches, 14 elementary schools and two academies that were predominately Black in the Pacific Union Conference.

The first Office of Regional Affairs secretary was F. L. Peterson. Successors have been Owen Troy, Sr., Willie S. Lee, Sr., G. Nathaniel Banks, and Earl A. Canson.

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# North Pacific Union Conference



**Edward White**  
1976 - 1986



**Elbert Shepherd**  
1986 -

Elder William J. Cleveland was one of the pioneers of the work in the North Pacific Union territory, which includes Alaska, Idaho, Montana, Oregon, and Washington.

The first secretary of the Office of

Regional Affairs was Edward White, who was succeeded by E. Wayne Shepperd. Under the direction of these men the Black membership reached 1,357 by the end of 1988.

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## Canadian Union Conference



In 1988, there were 8,598 Black Seventh-day Adventists in Canada with a tithe of \$4,105,385. They were members of White congregations or 25 predominately Black churches scattered throughout Toronto, Ontario, Quebec, Oshawa, Guelph, Hamilton, Ottawa, Windsor, and St. Catherines.



**Orville Parchment**  
President, Ontario  
Conference



**Robert O. A. Samms**  
President, Quebec  
Conference

Two Blacks, Orville D. Parchment and Robert O. A. Samms, have risen to become presidents of the Ontario and Quebec conferences respectively. Roy Adams served as an associate secretary of a conference before he became the first Black to serve as an associate editor of ADVENTIST REVIEW.

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In the four decades that have passed since the organization of the first Regional Affairs Office and the Regional conferences, God has guided them to a total membership of 187,340 or approximately 25% of the total membership of the North American Division. These

conferences contributed some \$64,769,518 in tithe during 1988, making them viable constituents of the Seventh-day Adventist Church who are committed to preaching the gospel to all men and women so that Christ can come soon.



# Officers of the Regional Conferences

## 1945-1988

### ALLEGHENY CONFERENCE

#### Presidents

J. H. Wagner	1945-1953
W. L. Cheatham	1954-1966

#### Secretary-Treasurers

J. L. Moran	1945-1946
F. L. Bland	1946-1948
M. S. Banfield	1949-1960
W. A. Thompson	1960-1966

### ALLEGHENY EAST CONFERENCE

#### Presidents

W. A. Thompson	1967-1970
E. Dorsey	1970-1975
L. R. Palmer	1975-1981
M. C. Van Putten	1981-1988
A. Kibble	1988-

#### Secretary-Treasurers

E. Dorsey	1967-1970
C. Laurence	1970-1971

#### Secretaries

L. R. Palmer	1971-1975
P. Cantrell	1975-1978
M. C. Van Putten	1978-1981
C. Cheatham	1988-

#### Treasurers

M. C. Van Putten	1971-1978
B. W. Mann	1978-

### ALLEGHENY WEST CONFERENCE

#### Presidents

W. M. Starks	1967-1968
D. Simons	1968-1972
H. L. Cleveland	1972-1983
H. M. Wright	1983-1988
Willie J. Lewis	1988-

#### Secretary-Treasurers

Aaron Brogden	1967-1971
James Washington	1972-1977

#### Secretaries

K. S. Smallwood	1978-1982
W. J. Lewis	1982-1988
C. Rogers	1987-

#### Treasurers

William McDonald	1978-1982
J. J. Mack	1982-1985
D. C. Keith	1985-1988
James Wood	1988-

### BERMUDA CONFERENCE

#### Presidents

R. Carter	1975-1977
A. Goldbourne	1977-1986
E. Richardson	1986-

#### Secretary

C. Simmons	1986-
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#### Treasurer

D. Pearman	1989-
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### SOUTH ATLANTIC CONFERENCE

#### Presidents

H. D. Singleton	1946-1954
J. H. Wagner	1954-1962
W. S. Banfield	1962-1971
R. L. Woodfork	1971-1980
R. B. Hairston	1980-1988
R. Peay	1988-

#### Secretary- Treasurers

L. S. Follette	1946-1952
N. G. Simons	1952-1959
L. S. Follette	1959-1965
F. L. Jones	1965-1971
J. A. Simons	1980-

#### Secretaries

R. B. Hairston	1973-1980
V. Mendinghall	1980-

#### Treasurers

T. W. Cantrell	1973-1976
R. Patterson	1976-1980
L. Word	1980-



## SOUTH CENTRAL CONFERENCE

### Presidents

H. R. Murphy	1946-1954
W. W. Fordham	1954-1958
F. L. Bland	1958-1962
C. E. Dudley	1962-

### Secretary-Treasurer

V. Lindsay	1946-1953
L. E. Ford	1953-1966
J. A. Simons	1966-1972
D. A. Walker	1972-1981
F. N. Crowe	1981-1984

### Secretaries

J. W. McCoy	1984-
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### Treasurers

F. N. Crowe	1984-
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## SOUTHEASTERN CONFERENCE

### Presidents

J. A. Edgecombe	1981-1988
Jackson Doggette	1988-

### Secretary-Treasurer

Donald Walker	1981-
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## SOUTHWEST REGION CONFERENCE

### Presidents

W. W. Fordham	1947-1954
H. R. Murphy	1954-1956
V. L. Roberts	1956-1969
W. J. Cleveland	1969-1976
W. C. Jones	1976-1986
R. Barron	1986-

### Secretary-Treasurers

V. L. Roberts	1947-1959
A. R. Carethers	1950-1958
J. E. Meredith	1958-1962
V. L. Roberts	1962-1964
M. L. Baez	1977-1982
S. L. Green	1985-1986

### Secretaries

C. M. Bailey	1973-1976
M. M. Young	1982-1985
S. L. Green	1986-

### Treasurers

L. D. Henderson	1973-1977
H. Turner	1982-1985
H. P. Premdas	1987-

## CENTRAL STATES CONFERENCE

### Presidents

T. M. Rowe	1947-1948
F. L. Bland	1948-1959
W. W. Fordham	1959-1966

W. S. Lee	1966-1971
D. L. Crowder	1971-1974
S. D. Meyers	1974-1979
S. H. Cox	1979-1985
J. P. Monk	1985-

### Secretary-Treasurers

J. H. Jones	1947-1951
H. T. Saulter	1951-1962
J. E. Meredith	1962-1973
J. A. Simons	1973-1980
L. B. Hampton	1980-1989
Phyllis Ware	1989-

## LAKE REGION CONFERENCE

### Presidents

J. G. Dasent	1945-1949
T. M. Fountain	1949-1951
H. W. Kibble	1951-1961
C. E. Bradford	1961-1970
J. R. Wagner	1970-1977
C. D. Joseph	1977-1987
L. R. Palmer	1987-

### Secretary-Treasurers

F. N. Crowe	1945-1961
J. H. Jones	1961-1964
M. C. Van Putten	1964-1971
R. C. Brown	1971-

### Secretary

R. C. Brown	1971-
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### Treasurers

Mark Wright	1971-1973
I. R. Palmer	1973-1981
D. C. Keith	1981-1985
L. Stone	1985-

## NORTHEASTERN CONFERENCE

### Presidents

L. H. Bland	1945-1954
H. D. Singleton	1954-1962
R. T. Hudson	1962-1966
G. R. Earle	1966-1985
L. G. Newton	1985-1988
S. Brooks	1988-

### Secretary-Treasurers

L. O. Irons	1945-1950
V. L. Roberts	1950-1956
F. L. Jones	1956-1964
S. H. Brooks	1964-1968

### Secretaries

R. H. Carter	1968-1972
S. W. Stovall	1972-1979
H. W. Baptiste	1979-

### Treasurers

S. H. Brooks	1968-1988
L. H. Hampton	1989-



*Skills Inventory and Student Activities*

Activity

Skill

K-2

1. Color picture
2. Map puzzle

Developing eye-hand coordination  
Developing letter recognition

3-6

1. Fill in blanks
2. Map exercise

Recognizing historical facts  
Developing map study skills

7-9

1. Bar graph
2. Map exercise
3. Creative writing

Developing skills in reading and preparing graphs  
Developing map study skills  
Developing writing skills

9-12

1. Bar graph
2. Map exercise
3. Creative writing

Developing skills in reading and preparing graphs  
Developing map study skills  
Developing writing skills



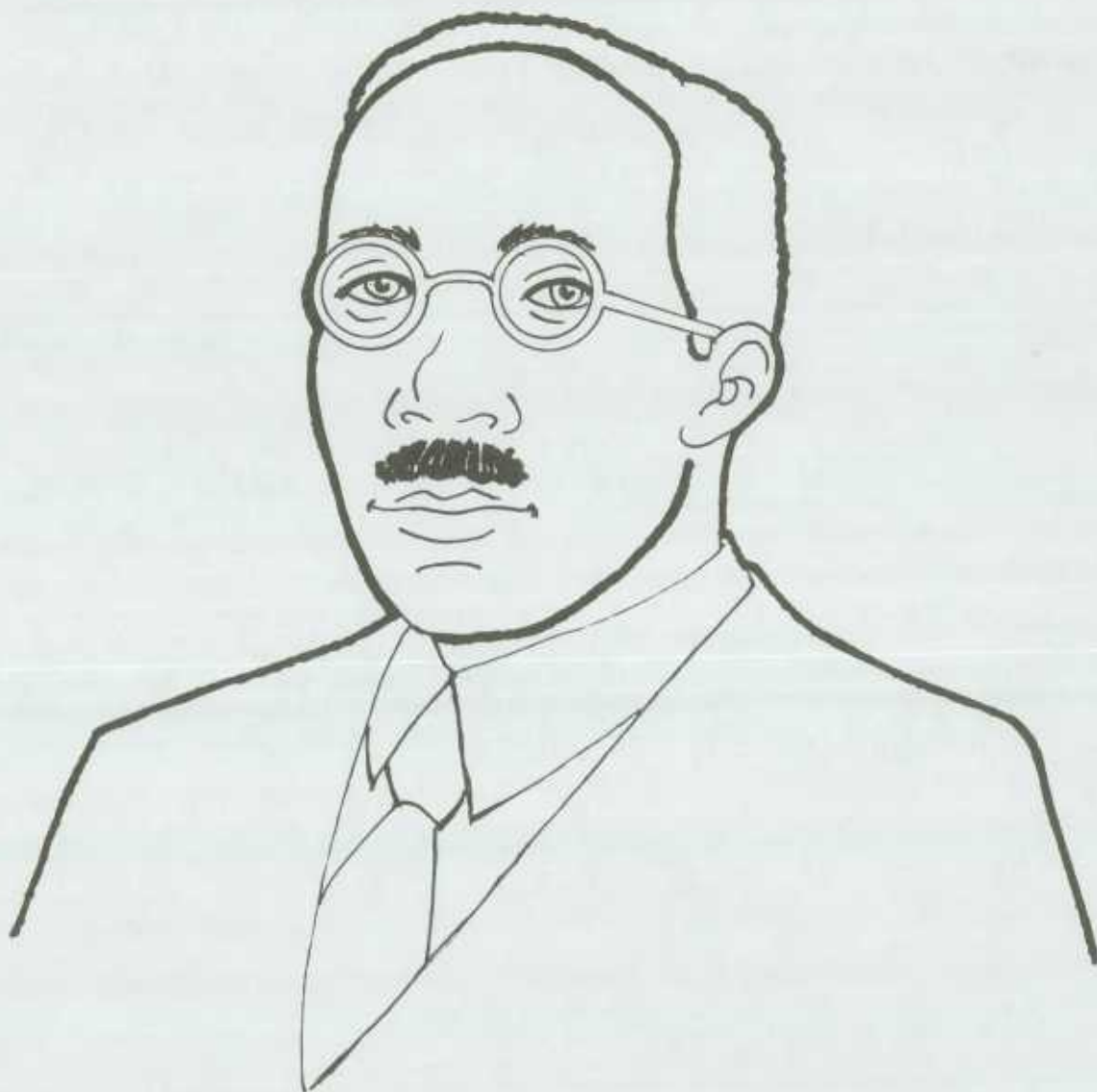


# North American Regional Department

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Color the picture of the first General Conference Black officer, **Elder W. H. Green**



# North American Regional Dept. & Conferences

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Find the Missing Letters

Directions: Print a vowel (a,e,i,o,u) on the missing lines to spell the names of the Black Regional conferences. Your teacher will go over these names with you.

1. L\_\_k\_\_ R\_\_g\_\_\_\_n

2. N\_\_rth\_\_\_\_st\_\_rn

3. \_\_ll\_\_gh\_\_ny \_\_\_\_st

4. \_\_ll\_\_gh\_\_ny W\_\_st

5. S\_\_\_\_th \_\_tl\_\_nt\_\_c

6. S\_\_\_\_th\_\_\_\_st\_\_rn

7. S\_\_\_\_th \_\_\_\_ntr\_\_l

8. S\_\_\_\_thw\_\_st\_\_rn

9. C\_\_ntr\_\_l St\_\_t\_\_s

10. B\_\_rm\_\_d\_\_

Look at these words to help you find the missing letters.

South Atlantic

Central States

Southeastern

South Central

Allegheny West

Northeastern

Lake Region

Allegheny East

Central States

Bermuda

# North American Regional Dept. & Conferences

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Fill in the blanks by using the word bank at the bottom of the page.

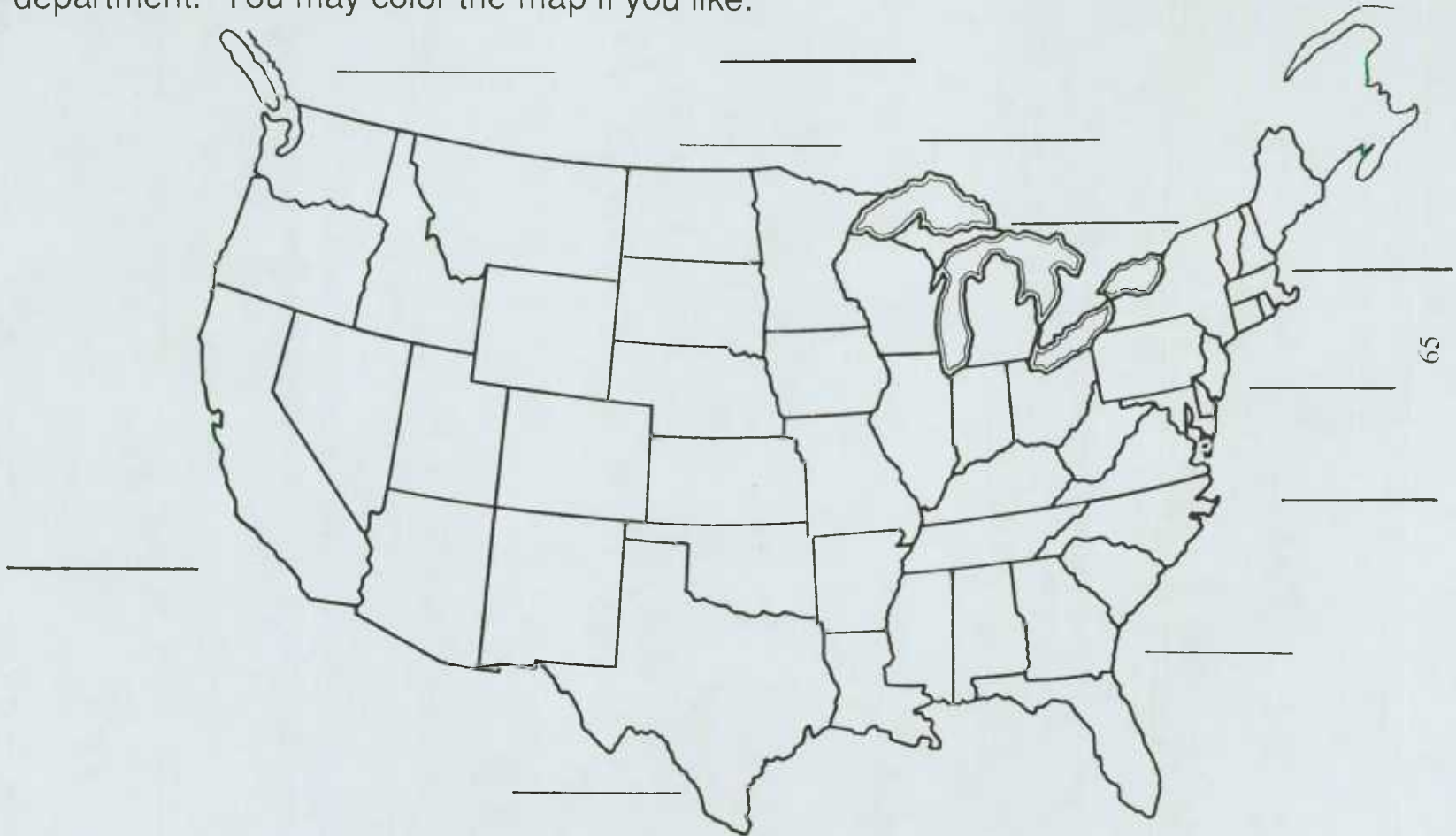
1. The North American Negro Department was organized in \_\_\_\_\_.
2. The first secretary of the North American Negro Department was \_\_\_\_\_.
3. The first Black secretary of the Negro Department was a former attorney by the name of \_\_\_\_\_.
4. There were \_\_\_\_\_ Black members in the North American Division when the Negro Department was organized.
5. The name North American Negro Department was changed to North American \_\_\_\_\_ Department in 1942.
6. Elder \_\_\_\_\_ served as secretary of the North American Negro Department and published the \_\_\_\_\_.
7. \_\_\_\_\_, RN, was the first woman and assistant secretary of the Department. She attended to the \_\_\_\_\_ aspects of the Department.
8. The first meetings of the North American Negro Department were held at \_\_\_\_\_ College in \_\_\_\_\_, Alabama.
9. The Department was renamed North American \_\_\_\_\_ Department in 1954.
10. The last three secretaries of the North American Regional Department were Elders H. D. \_\_\_\_\_, W. W. \_\_\_\_\_ and W. S. \_\_\_\_\_.

**Word Bank:** 1909 Fordham J. W. Christian Medical 900 Colored  
W. H. Green Geneva Ryan Oakwood Huntsville G. E. Peters  
Banfield Regional Singleton NORTH AMERICAN INFORMANT

Regional Dept. & Confs. Name \_\_\_\_\_ Date \_\_\_\_\_

Student Activity Sheet

**Directions:** Write in the names of each state. Then draw a border around each Regional conference territory. On the lines provided, write in the name of each Regional conference or department. You may color the map if you like.



# North American Regional Dept. & Conferences

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Write a short paper telling why the North American Regional Department was organized and explain how and why the work grew. Did the Blacks want to separate, or did they want representation and an organized, focused approach to Black soul winning? What did they want to avoid and achieve by this new arrangement?

# North American Regional Dept. & Conferences

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Directions:

1. Draw a bar graph comparing the tithe gain in the North American Regional Department in 1918, 1922 and 1978.

1918 - \$140,000    1922 - \$533,000    1978 - \$26,756,207

2. Draw a line graph showing the membership growth in the Department from 1909 to 1978.

1909 - 900	1940 - 14,537	1965 - 56,496
1918 - 3,500	1945 - 17,891	1970 - 73,054
1918 - 7,000	1950 - 26,526	1975 - 97,515
1930 - 8,114	1954 - 31,078	1978 - 113,696
1936 - 12,023	1960 - 43,139	

NARD ☆☆☆  
☆☆☆☆

# Regional Dept. & Confs. Name

Date \_\_\_\_\_

## Student Activity Sheet

**Directions:** Write in the name of each state. Then draw a border around each Regional conference. Finally, write in the name of each Regional conference and locate the headquarters office.



Regional Dept. & Confs. Name \_\_\_\_\_ Date \_\_\_\_\_

Student Activity Sheet

**Directions:** Write in the name of each state. Then draw a border around each Regional conference. Finally, write in the name of each Regional conference, the city where it has headquarters and the name of the current president.









*Institutions  
and  
Publications*





# Institutions and Publications

## *Preface*

**T**wo major educational institutions continue to contribute toward the growth and development of Black Seventh-day Adventism on the secondary and college levels. Oakwood College, located in Huntsville, Alabama, has provided the Black Church in America with between 80 and 90 percent of its leaders and continues to train and develop men and women who serve the Church in the traditional ministerial and educational fields and provides society with doctors, lawyers, business administrators, computer technicians and engineers, as well as other professionals.

Pine Forge Academy, for nearly half a century, has served not only the Black youth of North America, but has attracted students from the islands of the sea and the continent of Africa. Pine Forge continues to provide secondary education in a unique boarding school setting.

Adventist elementary schools and junior and senior academies serve as major evangelistic agencies for the youth of the Church.

In the area of medical ministry, Hadley Memorial Hospital serves the Black community of Washington, DC, in providing quality health care for thousands of individuals in the inner city. Even though Riverside Sanitarium and Hospital is no longer in operation, its influence in helping provide medical care for Blacks in the South has been far-reaching.

Over the years, the press has been an important medium in helping to spread the three angels' messages as well as to unify the Black Church by keeping its members informed of the growth and progress of the work among Blacks. From the early beginnings of the GOSPEL HERALD, to the NORTH AMERICAN INFORMANT, MESSAGE, and today's NORTH AMERICAN REGIONAL VOICE, the press has continued to link Black Seventh-day Adventists together.

Our educational and medical institutions along with our publications will continue to play their respective roles in helping to finish the work so that our Savior might return soon. ☆





# Oakwood College

Oakwood Elementary School  
Huntsville, Alabama 35896  
July, 1988

Dear Students:

I am a teacher here at Oakwood Elementary School in the Anna Knight Building. This is one of the outstanding places in the history of Black Seventh-day Adventist education. Let me tell you the story of Oakwood College as I have come to know it, both as a student here about 40 years ago, and up to now as a teacher.

If you could come to Huntsville, Alabama, where NASA's Space and Rocket Center is, you would also see a famous landmark in Black Seventh-day Adventist history. Do you remember the story of the "Morning Star?" Well, the star from that boat from which it got its name and the school bell that was used to call the students to classes are located here in the Oakwood College archives. This same star hung on the front of the little two-room wooden school building called the

Normal Building while I was a student here at Oakwood College. I was studying to be a teacher, and I did my student teaching in that building.

The present elementary school building replaces the old one and is named for Anna Knight, the first Black Seventh-day Adventist missionary to India. She was also a pioneer in our Seventh-day Adventist church schools. As superintendent of education, and a registered nurse as well, she visited my first school in 1950 to evaluate my teaching and to give the students their annual hearing and eye tests.

In response to a letter from his mother, Ellen White, in 1894, James Edson White



The Eva B. Dykes Library at Oakwood College



operated a steamboat called the "Morning Star" on the Mississippi River, and conducted a school to teach Black people to read and write as well as lessons from the Word of God. Some of the students from the "Morning Star" school were among the first students to come to the Oakwood Industrial School when it opened in 1896.

A three-man committee was sent from the General Conference Association to the South to find a suitable place to build a school. They were told to pay no more than \$8,000 for the property. Their goal was to begin a school to continue education where the "Morning Star" school left off. They wanted to train Black youth to become ministers, teachers, and nurses and to work as missionaries for God.

A 360-acre farm was located. We were told that it had been a slave plantation. They purchased the property from a man named Mr. Beasily. It had a few old cabins made of squared cedar logs, and an old run-down

house with a well. The only attractive thing about it was 60 large oak trees that seemed to overspread the farmland. So they named it "Oakwood." This is the plantation, it is said, where Andrew Jackson often visited for relaxation and recreation such as horse racing. Today one of those oak trees still stands. It has been preserved as a symbol of the original grove of beautiful oak trees.

The school began with a good student work program. Students attended classes in the morning and evening and worked during the middle of the day in the laundry, broom factory and farm. Students worked with the faculty and constructed buildings year by year as the money was raised. The main curriculum consisted of organized agriculture, carpentry, blacksmithing, and other industries such as broommaking, dressmaking, knitting, and manufacturing boys' clothing.

The faculty and staff of Oakwood College consisted of White men and women who came from the northern states. The White people of



The Fine Arts Building at Oakwood College

Huntsville frowned on the idea of northerners coming South to teach Negroes to read. James Edson White and Will Palmer got into trouble for teaching Negro people on the "Morning Star" around 1895 and 1896.

As Oakwood College grew, students became more concerned about the curriculum. The student body made requests to discuss some of their concerns with the administration, but they were refused an audience. A student named Samuel Rashford led a quiet, but respectful student protest. The students felt they should have some Black faculty members on the staff as well as a change in the administration of the school.

In 1932, James L. Moran, former principal of Harlem Academy (now Northeastern Academy) became Oakwood's first Black president. Others who succeeded him were:

Frank L. Peterson	1945
Garland J. Millet	1954
Addison V. Pinkney	1963
Frank L. Hale, Jr.	1966
Calvin B. Rock	1971

Emerson E. Cooper	Interim - 1985
Benjamin J. Reaves	1986

Today we see that the Oakwood Industrial School has grown from its first class of 16 students in 1896 to over 1,000 students in 1989. Students now graduate with degrees in religion, education, biology, business, chemistry, English, history, home economics, mathematics and music. Oakwood graduates are found all over the USA and around the world. Many have earned additional degrees in higher institutions of learning.

I do hope that if you ever have an opportunity to come to visit Oakwood that you will do so. We shall be happy to have you visit. We Oakwoodites like to agree with Dr. Eva Dykes, who taught at Oakwood for many years, and who always reminded us that "Oakwood is a place where loveliness keeps house."

Yours truly,  
Zeola Allston, Teacher  
Oakwood Academy

☆

Source:

• *Acorn* - Oakwood College Yearbook - 1946 - Oakwood College Archives, Huntsville, Alabama



# Presidents of Oakwood College



J. I. Beardsley  
1917-1923



J. A. Tucker  
1923-1932



J. L. Moran  
1932-1945



F. L. Peterson  
1945-1954



J. G. Millet  
1954-1963



A. V. Pinkney  
1963-1966



F. W. Hale  
1966-1971



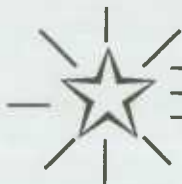
C. B. Rock  
1971-1985

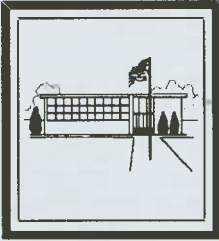


E. A. Cooper  
1985 (Fall)



Benjamin Reaves  
1985-





# Pine Forge Academy

*The School in the North*



**Kimbrough Hall is the girls' dormitory at Pine Forge Academy**

**P**ine Forge Academy, formerly known as Pine Forge Institute was established in 1946 as the "School in the North."

Located in southeastern Pennsylvania, and nestled in a serene and majestic valley beside the Manatawny Creek, stands the only boarding academy in the United States operated by the Seventh-day Adventist Church for Black young people.

For many years, Elder John H. Wagner, Sr., had a burning desire to establish a boarding school somewhere in the northern states for the Black young people of the church. Oakwood Academy in Huntsville, Alabama, was located in the South. Many feared attending school in the southern states and the distance involved in traveling to Oakwood hindered many from enrolling there. The

other academies that were operated by the church practiced racial discrimination which contributed to many Black young people leaving the church altogether. There was a definite need for a boarding high school that would provide an environment where Black young people could grow spiritually and academically under the leadership of Black administrators and teachers who would promote a positive self-concept.

When the Allegheny Conference was organized in 1945, one of the first goals was the establishment of a boarding school. Walter Caution, a member of the Ebenezer SDA church in Philadelphia, Pennsylvania, told his pastor, Elder Frank L. Bland, of a 575-acre farm near Pottstown, Pennsylvania, that was for sale. Elder Bland informed Elder





Wagner. Wagner's committee visited the property that was known as the "Rutter Estate." The members were impressed with the property and felt that it was ideal. Dr. Grace Kimbrough, a physician in Philadelphia, donated the earnest money to secure the property. Within nine months, the infant conference under Elder Wagner's enthusiasm, was able to raise over \$42,000. By the fall of 1946, school was opened with over 90 students enrolled from across North America. For nearly half a century, Pine Forge Academy has been producing Black leaders not only for the church but society as well.

The early days at Pine Forge Institute were pioneer ones. The old buildings were renovated to meet the needs of the new school. The grist mill became the first school building; the dairy barn served as the chapel; the horse stable served as the first dining hall, and the rooms upstairs served as additional dormitory rooms for girls. The dog kennel served as the laundry, and other buildings served as faculty/staff housing and the boys' dormitory. The elegant Georgian-English style manor house served as the girls' dormitory as well as apartments for faculty.

The Pine Forge property is rich in Ameri-

can history. This was the site of the beginning of the iron industry in the 1700s. During the Revolutionary War, General George Washington had his artillery manufactured at Pine Forge, and in all probability slept in the manor house.

During the Civil War, Pine Forge served as a station of the underground railroad. Today, the descendants of those fugitive slaves study, work, play and pray on grounds where their forefathers hid from slave catchers.

The student body of Pine Forge Academy has always been a cosmopolitan one with students enrolling from across North America, the islands of the Caribbean, Bermuda, Central and South America, Asia and the continent of Africa.



**Elder John H. Wagner**

Currently, Richard Mills is serving as headmaster and there are more than 250 students enrolled.

Since the early days, a physical plant has been developed that well represents Seventh-day Adventism. The J. H. Wagner Administration Building serves as the classroom building. Dr. Grace Kimbrough Hall is the girls' dormitory. Robert L. Handy Hall serves as the boys'

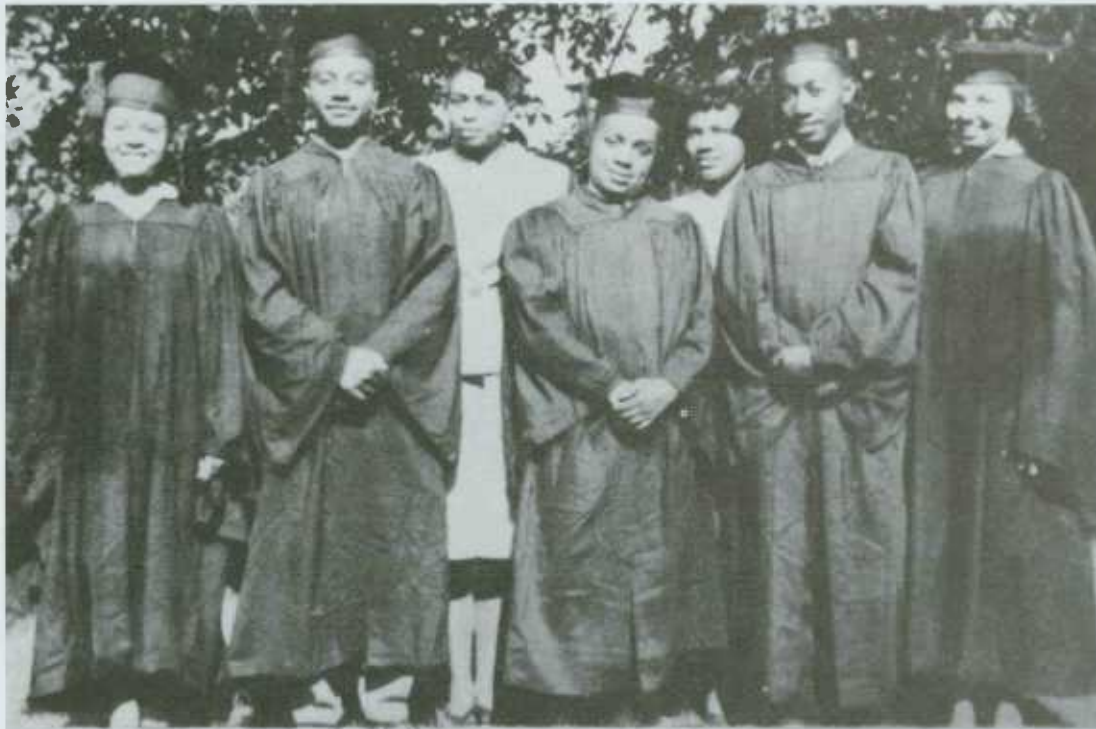


**Manor House**

dormitory. Funds from the 13th Sabbath offering overflow in 1972 assisted in the erection of the boys' dormitory. The industrial arts building was erected in 1984. The academy campus church was built in 1985. Funds from the General Conference assisted in the erection of the gymnasium in 1986.

In Louis B. Reynolds' book, *We Have Tomorrow*, the question has been asked, "Is there a need for Pine Forge Academy today?" The following incident is just one example that answers this question in a positive manner. Pine Forge Academy became the focus of national and international attention in 1977 when 14 students, along with their adult

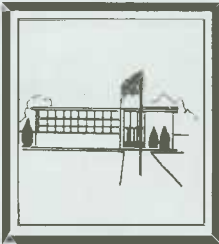
chaperons were on a history field trip to Boston. A violent attack was made on the Pine Forge group by a gang of white youth. Several of the students were physically injured along with their teacher. The news media picked up the story and carried it across the United States. What stood out in this incident was the character of the students involved. Their Christ-like attitude surfaced. The training that they had received at Pine Forge Academy testified to the fact that there will always be a need for this academy. Its doors must remain open where Black young people can receive the type of character training that will last for eternity. ☆



**Pine Forge Academy's First Graduating Class**

Sources:

- Brooks, Charles D., "Founding of Pine Forge Academy" pamphlet, 1970.
- Reynolds, Louis B., *We Have Tomorrow*, Review & Herald Publishing Association, Washington, DC, 1983.
- Pine Forge Institute FLAME, 1955.
- Oral Histories/Interview: Cheatham, William L., Greene, Ruth M.; Wagner, Jesse; Battles, Charles D.
- THE NORTH AMERICAN INFORMANT, March/April, 1977.
- *Seventh-day Adventist Encyclopedia*.



# Dine Forge Academy Principals



J. L. Moran  
1946-1948



Robert L. Reynolds  
1948-1950



E. I. Watson  
1950-1959



Charles L. Brooks  
1959-1963



Luther R. Palmer  
1963-1966



Cleveland B. Tivy  
1966-1969



Adrian T. Westney  
1969-1976



Auldwin Humphrey  
1976-1979



Paul R. Jones  
1979-1981



Rothacker Smith  
1981-1982



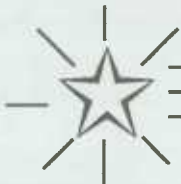
W. A. Cheatham  
1982-1985

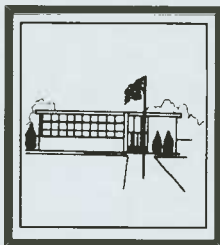


Conrad Gill  
1985-1989



Richard Mills  
1989-





# Schools That Serve Black Adventism

Throughout North America, many institutions have been established to help spread the message among Black Adventists. The education work is the largest ministry that exists with the local church. There are 87 elementary schools and junior academies, nine senior academies and one college established specifically for the Black youth of the church. Many non-Adventist youth are also enrolled in our schools.

Two of the major educational institutions, Oakwood College and Pine Forge Academy, are presented in this section. In order to recognize all of the schools, the following list provides you with a comprehensive listing of the other schools for Blacks in the United States.

### Allegheny East Conference Schools

Baltimore Junior Academy	Baltimore, MD
Calvary Church School	Newport News, VA
Dupont Park School	Washington, DC
Ephesus Junior Academy	Richmond, VA
George E. Peters School	Hyattsville, MD
Harrisburg SDA School	Harrisburg, PA
Larchwood School	Philadelphia, PA
Monmouth SDA School	Neptune, NJ
Mt. Sinai SDA School	Trenton, NJ
Pine Forge Academy*	Pine Forge, PA
Pine Forge SDA Elem. Sch.	Pine Forge, PA
Sharon Temple Jr. Acad.	Wilmington, DE
Trinity Temple Jr. Acad.	Hillside, NJ

### Allegheny West Conference Schools

Ethan Temple School	Pittsburgh, PA
Ramah Junior Academy	Cleveland, OH
Shiloh Preparatory School	Cincinnati, OH

### Central States Conference Schools

Central St. Conf. Jr. Acad.	Kansas City, KS
Dolea Fullwood Jr. Acad.	Omaha, NE
St. Louis Jr. Acad.	St. Louis, MO
V. Lindsay Elem. School	Kansas City, MO

### Lake Region Conference Schools

Calvin Center Elem. Sch.	Cassopolis, MI
Capital Ave. Elem. Sch.	Indianapolis, IN
Fairhaven Elementary School	Flint, MI
Mizpah Elementary School	Gary, IN
Peterson-Warren Acad. *	Inkster, MI
Shalem Elementary School	Waukegan, IL
Sharon Elementary School	Milwaukee, WI
Shiloh Academy *	Chicago, IL

### Northeastern Conference Schools

Berea SDA Elementary Sch.	Boston, MA
Bethel SDA Elem. Sch.	Brooklyn, NY
Bethesda Elem. Sch.	Amityville, NY
Brooklyn Temple Elem. Sch.	Brooklyn, NY
Emmanuel Temple School	Buffalo, NY
Excelsior School	Brooklyn, NY
Faith SDA Elem. Sch.	Hartford, CT
Flatbush SDA Elem. Sch.	Brooklyn, NY
Hanson Place Elem. Sch.	Brooklyn, NY
Hebron Bi-Lingual School	Brooklyn, NY
Linden SDA Elem. Sch.	Laurelton, NY
R. T. Hudson SDA Elem. Sch.	Bronx, NY



Rochester Junior Academy Rochester, NY  
 West Chester Area Sch. New Rochelle, NY  
 Northeastern Academy \* New York, NY

**South Atlantic Conference Schools**

Baldwin Chapel SDA Sch. High Point, NC  
 Berean Elementary Sch. Atlanta, GA  
 Berean Junior Academy Charlotte, NC  
 Bethany Junior Academy Macon, GA  
 East Market SDA Sch. Greensboro, NC  
 Ebenezer SDA School Augusta, GA  
 Ephesus Junior Academy Wilmington, NC  
 Ephesus Jr. Acad. Winston-Salem, NC  
 Gethsemane SDA School Raleigh, NC  
 Greater Atlanta Adventist Acad.\* Atlanta, GA  
 J. W. Jackson Adv. Acad. LaGrange, NC  
 Oakland Avenue SDA Sch. Florence, SC  
 Ramah Junior Academy Savannah, GA  
 Shepherd Drive SDA School Columbus, GA  
 Wrens SDA Christian Acad. Wrens, GA  
 Zion Temple SDA Sch. Greenwood, NC

**South Central Conference Schools**

Alcy SDA Junior Acad. Memphis, TN  
 Avondale SDA Sch. Chattanooga, TN  
 Bethany SDA Jr. Acad. Montgomery, AL  
 Emma L. Minnis Jr. Acad. Louisville, KY  
 Emmanuel SDA School Mobile, AL  
 Ephesus Jr. Acad. Birmingham, AL  
 E. E. Rogers SDA School Jackson, MS  
 F. H. Jenkins School Nashville, TN  
 Greenville District School Greenville, MS  
 Huntsville Area School Huntsville, AL  
 Oakwood Academy\* Huntsville, AL  
 Temple Gate SDA School Selma, AL

**Southeastern Conference Schools**

Ephesus Junior Academy Jacksonville, FL  
 Ephesus West Palm Beach SDA School  
 West Palm Beach, FL  
 Ft. Lauderdale District School  
 Ft. Lauderdale, FL  
 Mt. Calvary SDA School Tampa, FL  
 Shiloh SDA School Ocala, FL  
 St. Petersburg-Elim SDA School  
 St. Petersburg, FL  
 Union Academy\* Hialeah Gardens, FL

**Southwest Region Conference Schools**

Berea SDA School Baton Rouge, LA  
 Bethel SDA School Texarkana, TX  
 A. R. Carethers SDA School Houston, TX  
 City Temple Junior Academy Dallas, TX  
 Emmanuel SDA School Hammond, LA  
 Ephesus Junior Academy New Orleans, LA  
 Northside SDA School Pine Bluff, AR  
 Philadelphia SDA School Shreveport, LA  
 Shiloh SDA School Little Rock, AR  
 Smyrna SDA School Alexandria, LA

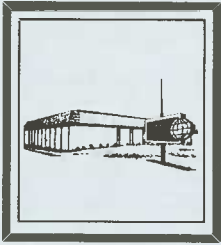
**Pacific Union Conference Schools**

(Whose Student Bodies Are Black)  
 Golden Gate Academy\* Oakland, CA  
 Golden Gate Elementary Oakland, CA  
 Los Angeles Union SDA Sch.  
 Los Angeles, CA  
 Lynwood Adventist Acad.\* Lynwood, CA  
 Lynwood Adventist Elementary School  
 Lynwood, CA

\*Designates a senior academy 9-12

Source:

• Department of Education Regional Conferences and Pacific Union Office of Regional Affairs.



# Hadley Memorial Hospital

## *The Vision Bold*

**H**adley Memorial Hospital in Washington, DC, reveals the story of the life work of Henry G. Hadley, MD, its founder. This hospital grew out of an earlier one which was called the Washington Sanitarium Mission Hospital. The Mission Hospital opened its doors in 1914, under the direction of Dr. L. Elliot in an historic house once owned by Thomas Law. This was situated on Sixth Street in the Southwest section of Washington, DC—a community of mixed population. The primary purpose of the hospital was to train nurses to do self-supporting work. The training program consisted of many months of learning the use of simple treatment, for which they received

very little income. Their responsibilities included the complete maintenance of patients and facilities such as cleaning, cooking, and janitorial services.

In 1919, Dr. and Mrs. Hadley took charge of the Mission Hospital. Mrs. Hadley served as



**Hadley Memorial Hospital**

the director of nurses. This husband-and-wife team had a special talent for hard work and long hours. Others who also shared a burden for dedicated service joined the Hadleys at the Mission Hospital.

The work of the hospital had been firmly established for 10 years when the original owners decided to sell it. Dr. Hadley bought the hospital. Thus the medical missionary work in southwest Washington, DC, was secured.

Dr. Hadley worked night and day for years without vacations; and his tremendous drive produced results. During the 1930s the hospital was improved providing space for additional beds, offices and treatment rooms. Modern equipment was also added.

In 1945, six acres of land were purchased by Dr. Hadley. Since then a new hospital has been erected on this plot and named Hadley



**Dr. and Mrs. Hadley, founders of Hadley Memorial Hospital.**



Memorial Hospital in honor of Dr. Hadley's mother, Sarah Hadley.

The old Hadley Clinic had a yearly patient census of 75,000 - 80,000. Many patients would stand in the halls or sit on the stairsteps when the waiting room was filled. The good reputation of the clinic continued to spread in the community. Profits that totaled nearly a million dollars was shared with academies,



Albert Dudley

In 1952, a new building was completed at a cost of \$1,250,000 and dedicated free of debt in 1955. All of the money needed for this new building,

local and foreign missions and the General Conference of Seventh-day Adventists. An early account records that delivery of a baby at the hospital in the early days cost only \$5, or less if the family could not pay that amount.

except about one percent that was given by friends, was raised from the earnings of the Sixth Street Clinic. Upon completion, the hospital was donated to the Columbia Union Conference of Seventh-day Adventists. Administrators of the hospital have included: Wilma Tuttle (1952-1961), Harvey Rudiasaile (1961-1967), E. E. Eldridge (1964-1969), James Suzuki (1969-1984). Albert Dudley (1984- ) is the current administrator. He is the first Black to serve in this capacity. Since the closing of Riverside Hospital in 1983, many have felt that Hadley has taken its place in the Black Adventist medical work. In 1985, construction began on a new Hadley Hospital which is a three-story brick building housing 81 beds. The new Hadley is joined with the old building by corridors. Thus the old and new are linked together in order to provide modern health care for thousands of patients. Doctors representing nearly every specialty are members of the medical staff which numbers 154. There are approximately 300 full-time and part-time employees.

Dr. Hadley's "vision bold" will continue in the greater Washington, DC, area as a legacy for the many who need and desire medical care in a Christian environment. ☆

*Sources:*

- *The Story of Hadley Memorial Hospital*" pamphlet.
- *Seventh-day Adventist Encyclopedia*
- THE NORTH AMERICAN INFORMANT, March/April 1977.
- Oral Interviews, Albert Dudley, 1988, Walter Fordham, 1988.



## Riverside Sanitarium And Hospital

*On The Banks Of The Cumberland River*



Several attempts to provide medical care for Black Seventh-day Adventists were short lived. In 1901, the first Black Seventh-day Adventist medical institution was founded. Treatment rooms were established on Cherry Street in Nashville, Tennessee, in the hope that eventually this should become a sanitarium. Fred M. Young served as the first superintendent, and in 1902, Lottie Isabell, MD, joined the institution. As the years passed, this venture proved unsuccessful.

In 1908, another building was secured. Dr. Lottie Isabell, now married to Dr. D. Blake, was asked to head this new medical institution which was opened as the Rock City Sanitarium in 1909. Hydrotherapy or "rag treatment" medicine as it was called, as well as other natural treatments were not well received by the local community. This second effort also failed. Almost 20 years went by

before another attempt was made.

Mrs. Nellie Druillard, a Scotswoman who served as a missionary in Africa, was concerned with the lack of medical training for Negroes in the South, and so she was determined to do something about it. With a \$30,000 investment she built Riverside Sanitarium and Institute in 1927, for American Negroes. This was located on the banks of the



Nellie Druillard





Cumberland River in Nashville, Tennessee.

The first sanitarium was composed of seven cottages, a chapel, living quarters for men and women, a kitchen-dining hall, cottage, and a house and office for Mrs. Druillard. Mrs. Druillard singlehandedly taught agriculture, fundamentals of education, hydrotherapy, and practical nursing. She



Riverside Hospital Doctors/  
Administrator; Drs. Carl Dent;  
William Coopwood; Gardener  
Dixon; N. G. Simons, Admini-  
strator; Samuel DeShay; G. W.  
Shurney; George Benson.

taught her students self-reliance and to learn by doing. One of the girls who was trained by Mrs. Druillard was Grace McDonald, who served at Riverside for more than 50 years.

In 1935, after learning of their desire to establish a hospital in the South for

Blacks, Mrs. Druillard turned over Riverside Hospital to the General Conference of Seventh-day Adventists. She stipulated that if they ever abandoned the project it was to return to the Laymen's Foundation.

Harry E. Ford was asked to take over the responsibilities at Riverside after Mrs. Druillard's retirement. Harry was an expert in the field of X-ray technology. His brother Louis came to assist him in the field of nursing. Dr. T. R. M. Howard served as medical superintendent/resident physician, and Ruth Frazier assisted in nursing.

Dr. Carl Dent joined the medical staff in 1939 and remained until 1945. He was in private practice in Santa Monica, California from 1945-1950 and then returned to Riverside where he served faithfully for 26

years as vice president of the medical staff. From 1935-1948 the sanitarium was housed in its original structure. Its reputation for medical care, as well as spiritual care, grew rapidly not only in the Nashville area but across the nation. Negroes journeyed from all parts of the United States to be treated at Riverside.

In 1948, the General Conference built a modern building housing 75 beds. It was now called Riverside Sanitarium and Hospital. Later a chapel, nurses dormitory and apartment, along with an elementary church school were built on the grounds across the road from the South Central Conference headquarters office. A school of practical nursing was also established.

Dr. J. Mark Cox served as president of the medical staff for many years and helped to organize the hospital medical staff. Harry D. Dobbins gave his expertise as sanitarium manager. Adell Warren served as business manager before being called to Oakwood College.

Norman G. Simons was named Riverside's administrator in 1959. Under his administration, a new hospital building was erected in 1972. This updated the old facilities and provided 55 beds for acute care. A professional medical building was built in 1976 which housed 16 suites of offices.

Joseph Winston, who followed Simons at Riverside, made strong efforts to save by cutting back in the area of finances. During this time, Riverside was facing severe financial problems.

As integration became more accepted, many Blacks found it easier to obtain medical care in the surrounding hospitals. This meant less patients for Riverside. In spite of its quality services, patient census declined. The General Conference of Seventh-day Adventists asked the Southern Adventist

Health and Hospital Services (later the Sunbelt Health Care Corporation) in 1976 to take over the management of Riverside. James E. Merideth was chosen administrator to see the hospital through this transition.

Womack Rucker assumed the leadership of Riverside in 1981. The South Central Conference initiated a fund-raising drive in 1983 to save Riverside, the only Black Seventh-day Adventist medical institution in North America. Unfortunately, the doors of

Riverside closed in 1983, thus ending more than six decades of medical care to the Black Seventh-day Adventist Church and the non-Adventist population in the Nashville area.

The influence of Riverside Sanitarium and Hospital will ever remain alive in the minds of the many patients whose lives were touched by the healing obtained at the hospital located on the banks of the Cumberland River in Nashville, Tennessee. ☆

Sources:

- Reynolds, Louis B., *We Have Tomorrow*, 1983, Review & Herald Publishing Association.
- THE NORTH AMERICAN INFORMANT, March/April, 1977.
- *Seventh-day Adventist Encyclopedia*



# Diverside Administrators

Photo  
Not  
Available

H. E. Ford  
1936-1938



L. S. Follette  
1952-1959

Photo  
Not  
Available

Louis Ford  
1938-1944



N. G. Simons  
1959-1972



H. D. Dobbins  
1944-1947

Photo  
Not  
Available

J. P. Winston  
1972-1977



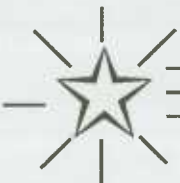
Adel Warren  
1947-1952

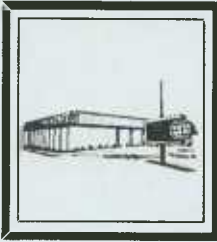


James Merideth  
1977-1980



Womack Rucker  
1980-1983





# Institutions

## *Skills Inventory for Student Activities*

### Oakwood College

Activity	Skill
K-2	
1. Color Oakwood school	Developing eye-hand coordination
2. Color and identifying	eye-hand coordination
3-6	
1. Complete sentences	Reinforcing recall of details
2. Interview	Developing oral expression
7-9	
1. Complete sentences	Reinforcing recall of details
2. Crossword puzzle	Vocabulary skills
9-12	
1. Crossword puzzle	Vocabulary skills
2. Creative writing	Developing writing skills

### Hadley Hospital

Activity	Skill
K-2	
1. Color hospital	Eye-hand coordination
2. Color the Hadleys	Eye-hand coordination
3-6	
1. Role play	Positive character development
2. Word search	Reinforcing vocabulary words
7-9	
1. Word search	Reinforcing vocabulary words
2. Creative writing	Developing writing skills
9-12	
1. Creative writing	Developing writing skills
2. Research	Developing library skills

### Pine Forge Academy

Activity	Skill
K-2	
1. Color school building	Using eye-hand coordination
2. Learn school song	Music skills
3. Color picture	Eye-hand coordination
3-6	
1. Creative writing	Writing skills
2. Crossword puzzle	Vocabulary skills
3. Learn school song	Musical skills
7-9 and 9-12	
1. Song writing	Musical skills
2. Crossword puzzle	Vocabulary skills
3. Learning school song	Musical skills

### Riverside Hospital

Activity	Skill
K-2	
1. Color hospital building	Eye-hand coordination
2. Make get-well card	Developing artistic expression
3-6	
1. Make get-well card	Developing artistic expression
2. Word scramble	Reinforcing vocabulary
7-9	
1. Word scramble	Reinforcing vocabulary
2. Creative writing	Developing writing skills
9-12	
1. Word scramble	Reinforcing vocabulary
2. Creative writing	Developing writing skills



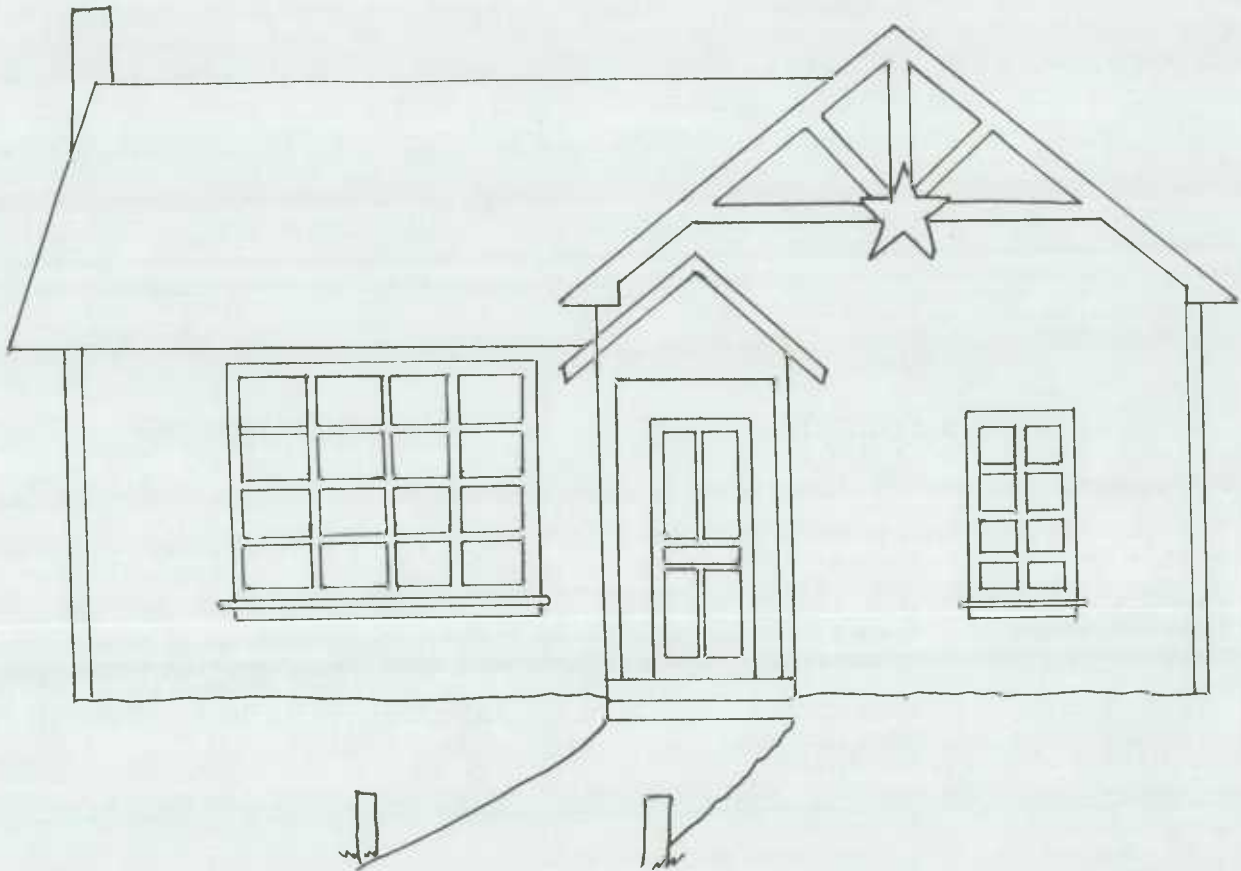
# Oakwood College

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Oakwood College School

**Directions:** Color this picture.



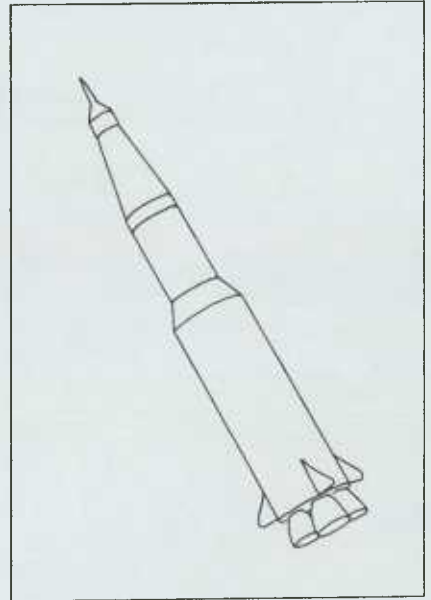
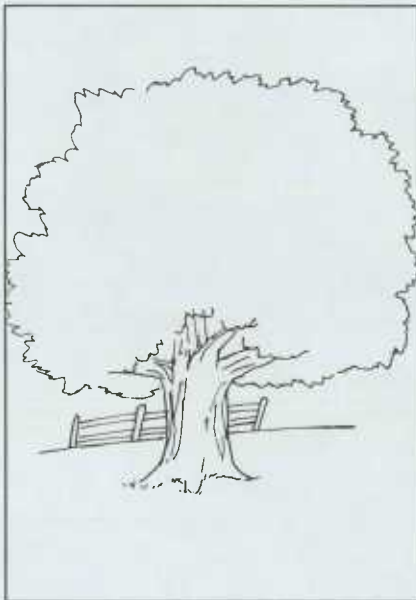
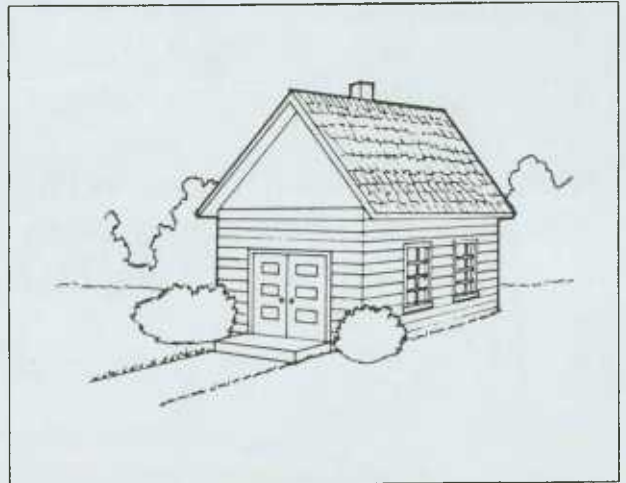
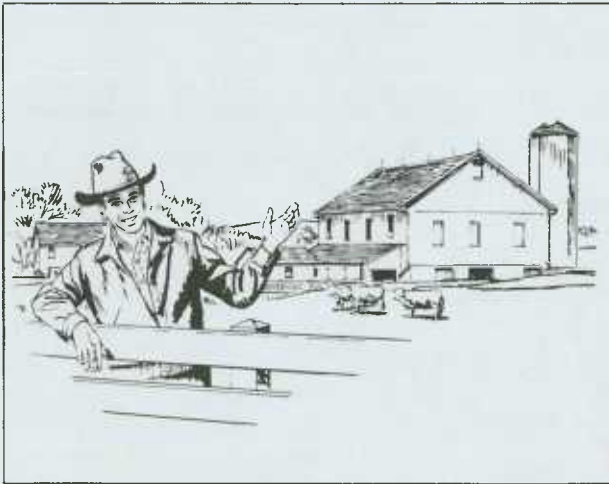
# Oakwood College

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Oakwood School

**Directions:** Color the pictures below and write a word below each picture telling what it is. Each one should say something about Oakwood College and the city it is near.



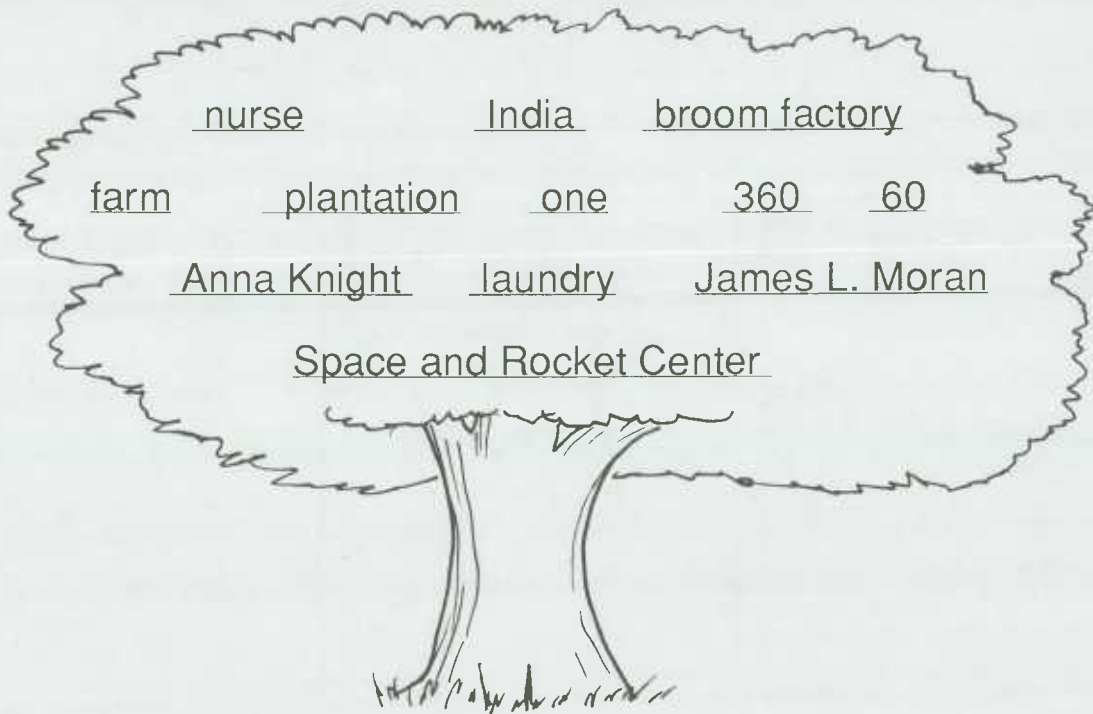
# Oakwood College

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Complete the sentences with the words that are underlined on the Oakwood College tree.

1. School building named for \_\_\_\_\_.
2. Oakwood was a \_\_\_\_\_ acre farm.
3. Anna Knight was a teacher and a \_\_\_\_\_.
4. Oakwood's first Black president was \_\_\_\_\_.
5. The students earned money by working in the \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
6. In the beginning, Oakwood had \_\_\_\_\_ oak trees.
7. Near Oakwood College is the \_\_\_\_\_.
8. Anna Knight was the first Black SDA missionary to \_\_\_\_\_.
9. The farm had been a slave \_\_\_\_\_.
10. Only \_\_\_\_\_ of the original trees still stands.



# Oakwood College

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Fill in the missing information with facts that you have learned from the letter. Use words from the Word Bank below. Grades 3-4, do numbers 1-9 only. Grades 5-9, do numbers 1-20.

1. Oakwood College is located in \_\_\_\_\_, Alabama.
2. This city is the home of the world's largest \_\_\_\_\_ and \_\_\_\_\_ center.
3. This school was named Oakwood because of the many huge \_\_\_\_\_ trees.
4. Some of the first students who attended this school were former students of \_\_\_\_\_ school.
5. The General Conference of Seventh-day Adventists told the committee to pay no more than \_\_\_\_\_ to purchase property for the new school.
6. The committee found a farm consisting of \_\_\_\_\_ acres which they purchased from a man named \_\_\_\_\_.
7. This farm had been a \_\_\_\_\_.
8. Located on the property were some slave \_\_\_\_\_, some old \_\_\_\_\_, and an old \_\_\_\_\_.
9. The faculty and staff were people who came from the \_\_\_\_\_ states.
10. After a few years the students felt the need to have some \_\_\_\_\_ teachers on the staff.
11. A student named \_\_\_\_\_ led a protest to have a new president.
12. The first Black president of Oakwood College was named \_\_\_\_\_.
13. There have been \_\_\_\_\_ additional presidents.
14. There were \_\_\_\_\_ students enrolled the first year.
15. Former US President \_\_\_\_\_ often visited the Beasily Plantation for recreation.
16. In the early days of Oakwood, students were trained in three main areas: \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
17. Students earned money to finance their schooling by working during the \_\_\_\_\_ part of the day.
18. Students had their classes during the \_\_\_\_\_ and \_\_\_\_\_.
19. The original Morning Star symbol is now located in the \_\_\_\_\_ at Oakwood College Library.
20. The main courses for girls were \_\_\_\_\_ and \_\_\_\_\_, and the boys were taught \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.

middle  
masonry  
carpentry  
morning  
oak  
Andrew Jackson  
16  
The Morning Star

James L. Moran  
space and rocket  
northern  
agriculture  
teachers  
cabins  
home planning  
slave plantation

\$8,000  
Huntsville  
evening  
A. Samuel Rashford  
nurses  
Mr. Beasily  
7

well  
360  
archives  
gardening  
buildings  
ministers  
Black





# Oakwood College

**Directions:** This crossword puzzle has two different clues to help you determine the answers.

1. All the words that come from the letter and words that are commonly known to SDA's have been written with complete sentences and a blank line to be filled in.
2. All other words have short definitions.

## Across

1. Benjamin F. \_\_\_\_\_ is president of Oakwood College.
4. Close
5. Morning
7. Preposition
8. Ireland (abbr.)
9. To overspread
12. James L. \_\_\_\_\_ was the first Black president of OC.
13. Person spoken to
14. Head covering
17. Pint (abbr.)
19. Hearing organ
21. Los Angeles (abbr.)
23. Oakwood is located in \_\_\_\_\_, Ala.
27. Associated Press (abbr.)
28. Church schools have \_\_\_\_\_ (abbr.) organizations.
30. Oakwood got its name from the \_\_\_\_\_ tree.
31. Smelling organ
34. Northern Whites took a \_\_\_\_\_ to teach Blacks at OC.
40. Small hill
42. Circumference ratio (3.14)
43. Highest point
45. Students cooked on a pot belly \_\_\_\_\_ in the early days.
46. The \_\_\_\_\_(s) provided milk for the dairy.
48. Fixed practice
49. \_\_\_\_\_ College Library Archives houses the star from the "Morning Star" boat school.
51. James E. White started \_\_\_\_\_ in many southern cities.
52. Small insect
53. Ape
54. Singer

## Down

1. Precipitation
2. Error
3. A. \_\_\_\_\_ Rashford led a student protest for a new president.
4. The early faculty of Oakwood Industrial School came from the \_\_\_\_\_.
6. Self pronoun
7. Highest point
9. Therefore
10. A 360 \_\_\_\_\_ farm was purchased for the Oakwood School.
11. Resident assistant (abbr.)
15. The Oakwood campus was a former slave \_\_\_\_\_.
16. Happiness
18. The Morning \_\_\_\_\_ school was a forerunner of OC.
20. \_\_\_\_\_ (abbr.) is the state where OC is located.
22. Army Post Office (abbr.)
24. Negative
25. Water sport
26. Printer's fluid
29. President Andrew \_\_\_\_\_ often visited the Beasily Plantation for recreation such as horse racing.
32. The old cabins on the farm had been used for \_\_\_\_\_.
33. Of all the SDA \_\_\_\_\_ workers around the world, 75% were trained at Oakwood College.
35. Students worked \_\_\_\_\_ and had classes morning and evening.
36. \_\_\_\_\_ assist doctors in hospitals.
41. Prisoner of war (abbr.)
44. An SDA college on the West Coast is \_\_\_\_\_ (abbr.)
47. Students had to \_\_\_\_\_ to finance their education at OC.
48. Slim; skinny
50. Atmosphere (abbr.)

# Oakwood College

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Creative Writing:** Compare and contrast the two major Black SDA educational institutions: Oakwood College and Pine Forge Academy. In what ways are they alike and in what ways are they different? How have these institutions contributed to the growth of the Adventist mission—"Go ye into all the world"?

# Oakwood College

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Find out if there are individuals in your church, school or community who have attended Oakwood College. Interview them concerning their years spent there. You may also want to invite them to your class to share some experiences.

If there are no individuals in your church or school who attended Oakwood College, write to the college and request that a college catalogue/bulletin be sent to you in order to learn more about the college.

**Registrar's Office  
Oakwood College  
Huntsville, Alabama 35896**

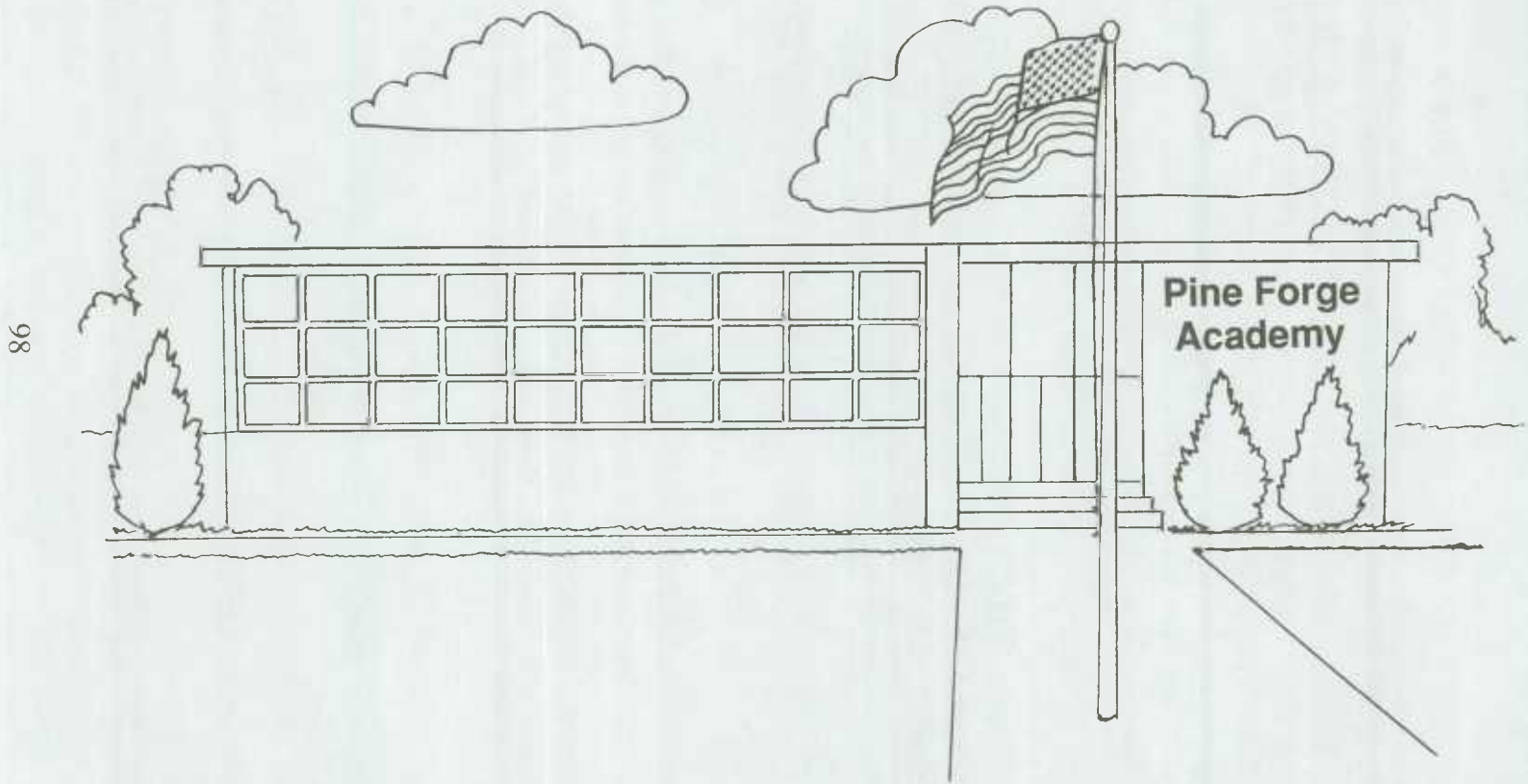
OC ☆☆  
☆☆☆  
☆☆☆☆

# Dine Forge Academy

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Color this picture of the school building at Pine Forge.



# Pine Forge Academy

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Elder John H. Wagner, Sr.**  
**Father of Pine Forge Institute/Academy**

**Directions:** Color the founder of the "School in the North."



# Dine Forge Academy

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Write a school song for your school if you do not have one. Make sure that your school sings its song at joint assembly or chapel program to promote school spirit.

PFA ☆☆  
☆☆☆  
☆☆☆☆

# Dine Forge Academy

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### How Far Is It?

#### Directions:

#### Activity Number 1

Locate your city on a map of the United States. Measure the distance to Pine Forge, Pennsylvania (near Pottstown, Pennsylvania) and to Huntsville, Alabama. Which is closer to your home?

#### Activity Number 2

On a map of the United States, locate Pine Forge, Pennsylvania (near Pottstown, Pennsylvania) and locate Huntsville, Alabama. What is the distance between them?



# Pine Forge Academy

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

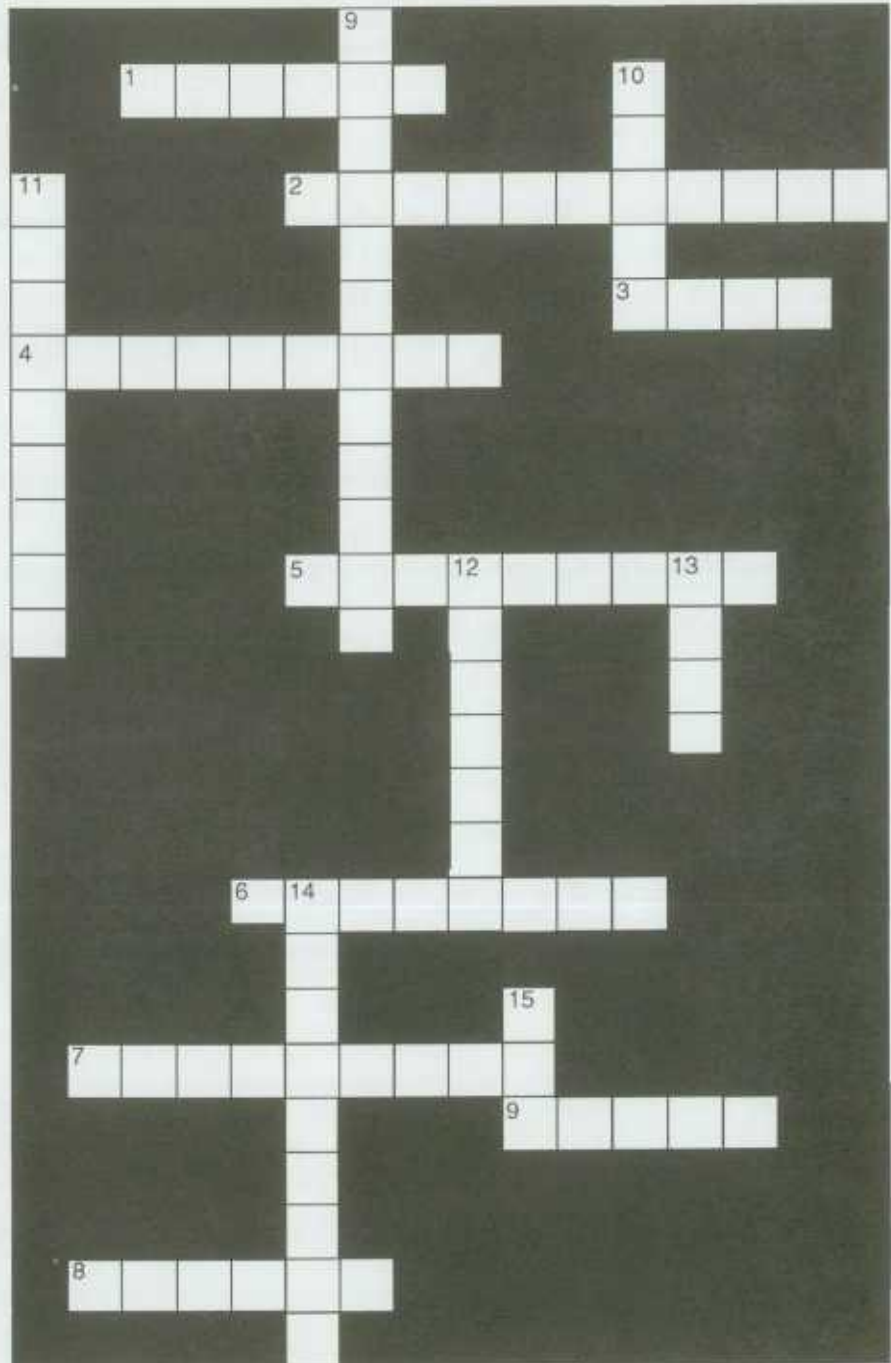
### ACROSS

1. "Father of Pine Forge Academy."
2. Pine Forge served as a station of the \_\_\_\_\_ railroad during the Civil War.
3. Number of months it took to raise money for school.
4. What was done to buildings before school could begin.
5. Provided down payment to purchase property.
6. One reason why parents wanted a school in North, instead of sending students South.
7. Indian creek located at Pine Forge.
8. Number of students during first year.
9. Present principal of PFA.

### DOWN

9. State where Pine Forge is located.
10. First principal of PFA.
11. Training that will last for eternity is a \_\_\_\_\_.
12. Foreign country where students came from.
13. Former principal of PFA.
14. First name of PFA.
15. GC money helped build this.

PFA ☆☆  
☆☆☆  
☆☆☆☆



# Pine Forge Academy Song

**Directions:** Learn and sing the Pine Forge School Song as a class.

Used by permission

by Harold L. Anthony

1. On the riv - er Man - a - tawn - y, Where the hills of rol - ling green, — Meet the light of Heav - en's  
 2. We a - dore your no - ble vir - tues, And your prin - ci - ples so pure, — Which in time past made us  
 3. In these halls where we have stud - ied, Us - ing heart and mind and hand, — We have found the great Phy

sun - shine, Through the tall ma - jes - tic trees, — There my heart is e - ver quick - ened, And my  
 won - der, If the cause we could en - dure, — But Pine Forge, we're more than hap - py, As our  
 - si - cian, We have seen the Mas - ter Plan, — We will nev - er cease your prais - es, to re -

face is of - ten seen, — There is where my "Al - ma Ma - ter," "Pine Forge, reigns as  
 col - ors, green and white, — Whis - per sweet - ly to its bear - ers, "Grow in wis - dom, walk in  
 count where 'er we be, — "Pine Forge, our Al - ma Ma - ter, You will reign e - ter - nal

Chorus:

Queen." light." - ly!" Pine Forge, your sons and daugh - ters, So stal - wart and so true, Lift

lives and hearts and voic - es, in glow - ing praise to you!

PFA ☆☆  
 ☆☆☆  
 ☆☆☆☆

# Dine Forge Academy

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### **Creative Writing: "We Need A Slogan!!!"**

**Activity Number 1:** Pretend you are Elder John H. Wagner, Sr. Create a slogan that you would present to the churches in the Allegheny Conference that would help motivate them in raising the needed money to purchase the "Rutter Estate." Be able to present the slogan orally with feeling and enthusiasm to the class.

**Activity Number 2:** Create a slogan that you would present to your local church pertaining to a special need that may exist at your school.

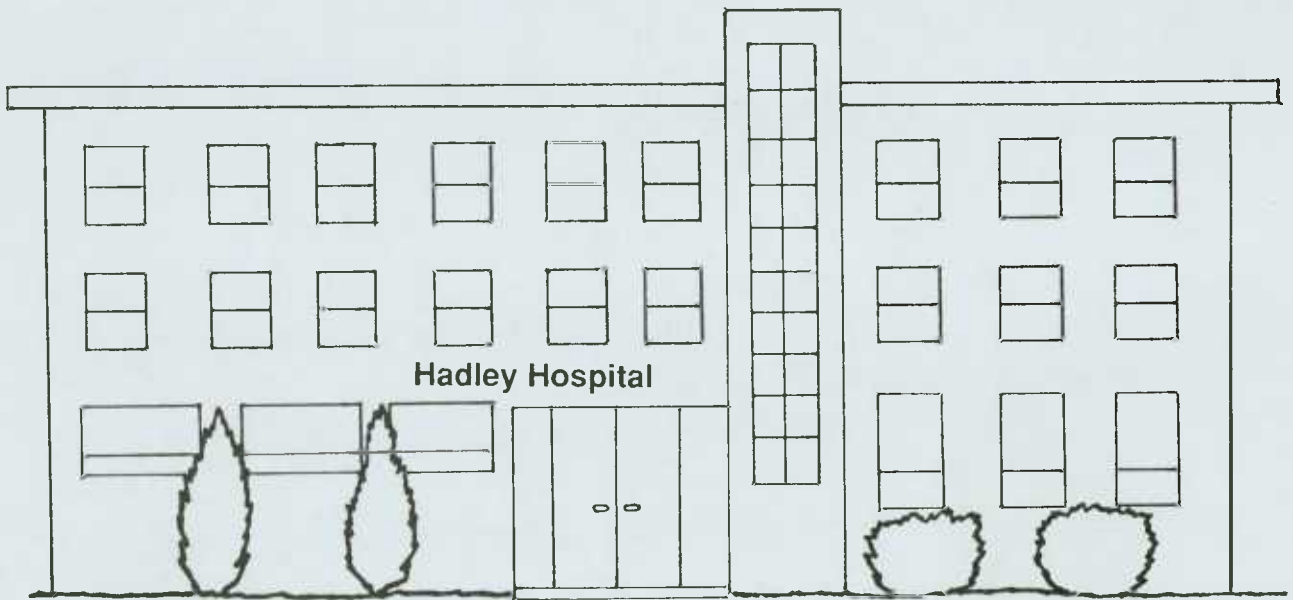
# Hadley Hospital

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Hadley Hospital Architecture

Directions: Color the picture of the Hadley Hospital building.



# Hadley Hospital

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Color the picture of Dr. and Mrs. Hadley.



# Hadley Hospital

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Meet Dr. and Mrs. Henry Hadley

**Directions:** Pretend that you are missionaries like Dr. and Mrs. Hadley were. As a doctor or nurse, what are some of the things you would need to do for your patients?

HH ☆  
☆☆

# Hadley Hospital

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Read the words at the bottom of the page, locate them and circle.

T	R	E	A	T	M	E	N	T	S	O
A	S	B	Z	C	E	L	L	I	O	T
K	O	L	M	E	D	I	C	A	L	M
N	U	R	S	E	S	T	A	S	P	E
H	T	S	C	O	U	T	C	A	H	C
O	H	H	L	Y	Z	M	P	R	I	O
S	W	A	T	W	U	I	D	A	M	L
P	E	D	U	K	K	E	P	H	I	U
I	S	L	T	A	I	C	B	E	S	M
T	T	E	T	D	H	I	G	J	S	B
A	C	Y	L	M	H	L	K	F	I	I
L	A	W	E	O	E	N	P	Q	O	A
W	A	S	H	I	N	G	T	O	N	U
R	W	S	X	T	R	U	V	Z	X	N
D	U	D	L	E	Y	N	P	R	T	I
D	C	F	K	D	O	C	T	O	R	O
B	R	E	P	U	T	A	T	I	O	N
E	G	J	H	M	L	O	Q	S	U	V
A	I	P	A	T	I	E	N	T	X	W

Washington	Patients	Doctor	Henry
Reputation	Medical	Mission	Sarah
Southwest	Elliot	Columbia Union	Suzuki
Nurses	Tuttle	Hospital	Hadley
Dudley	Law	Treatment	

HH☆☆  
☆☆☆  
☆☆☆

# Hadley Hospital

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Adequate Health Care: A Growing Concern

**Directions:** Research at least five problems that the poor and elderly encounter in obtaining adequate health care today.



# Hadley Hospital

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Quality Health Care at Hadley

**Directions:** Create an advertisement that could be placed in the REGIONAL VOICE, MESSAGE, ADVENTIST REVIEW or another church paper about quality health care at Hadley Memorial Hospital. You may refer to the back cover of a past issue of one of the above periodicals for an example.

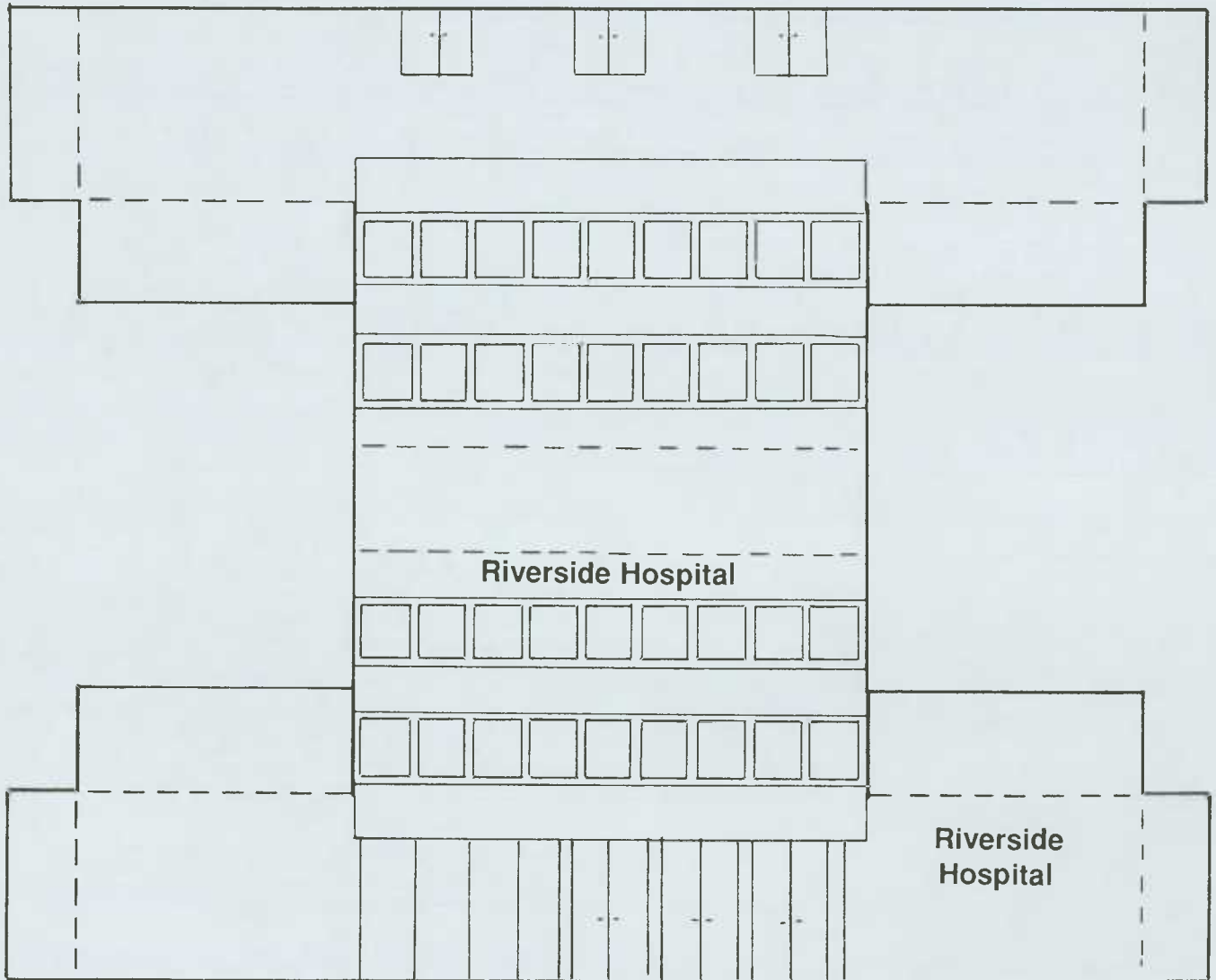
# Riverside Hospital

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Riverside Hospital of Yesterday

**Directions:** Color the hospital building. Cut out the building on the solid black lines. Fold along the dotted lines and paste together the model building of Riverside.



# Riverside Hospital

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### "Get Well Card"

**Directions:** Using the card below as a guide, design a get-well card and take it or mail it to a person in a hospital or nursing home.

<p><i>Get Well Soon!</i></p> <p><i>Here's hoping that this card brings some cheer your way today.</i></p>	
	<p><i>Get Well</i></p> 

# Riverside Hospital

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### WORD SCRAMBLE

**Directions:** Unscramble the letters to discover the answers.

- |   |                    |       |
|---|--------------------|-------|
| 1. Founder of Riverside                 | LUDALIRRD          | _____ |
| 2. City where Riverside was located     | EANVLSLHIL         | _____ |
| 3. One of the subjects taught to nurses | YHPYDARROETH       | _____ |
| 4. Number of years Dr. Dent served      | WIYETSNXT          | _____ |
| 5. Last administrator of Riverside      | CRKURE             | _____ |
| 6. First sanitarium                     | SOATCTGE           | _____ |
| 7. Received hospital as a gift          | NGLEARE FONCEREENC | _____ |
| 8. One cause of Riverside closing       | OITEAINGRTN        | _____ |
| 9. A doctor that served at Riverside    | TDNE               | _____ |
| 10. Radiologist at Riverside            | DFRO               | _____ |

### MATCHING

**Directions:** Place the date on the line before the corresponding event.

- |   |      |
|---|------|
| _____ Riverside given to General Conference | 1948 |
| _____ Womack Rucker became administrator    | 1972 |
| _____ Riverside established                 | 1981 |
| _____ Second modern building built          | 1983 |
| _____ Riverside closed                      | 1976 |
| _____ Professional medical suite built      | 1935 |
| _____ Carl Dent joined staff                | 1927 |
| _____ First modern building built           | 1939 |

RH ☆☆

☆☆☆

☆☆☆☆

# Riverside Hospital

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

"Help! SOS! Help!"

**Scenario #1:** Students are working in a hospital faced with a financial crisis. Write a letter to the community to encourage its support to save or prevent the hospital from closing.

**Scenario #2:** Have students compose a letter that they can share with their community/constituents to help prevent the hospital from closing.

# Institutions and Publications

Student Activity Sheet

Name \_\_\_\_\_  
Date \_\_\_\_\_

## All Across The USA....

**Directions:** On the map below, locate and label the educational institutions of Black Adventism.

- Elementary schools and junior academies (red)
- Senior academies (blue)

Also, locate and label Hadley Memorial Hospital and Oakwood College in green, using the information in "Schools That Serve Black Adventism," pp. 81, 82.



IP ☆☆☆  
☆☆☆☆  
☆☆☆☆☆



## GOSPEL HERALD

According to Seventh-day Adventist historical sources, shortly after J. Edson White arrived in Mississippi in his gospel steamboat, "Morning Star," he began publishing a paper called GOSPEL HERALD. Its purpose was to promote the gospel among Blacks in the South, but in an effort to remain afloat and to provide funds for other areas of evangelism, the editor found it necessary to promote products such as "albright cloth" for cleaning mirrors and silver, a 'Twentieth Century New White Sewing Machine No. 4,' puzzle maps, rubber stamps, and a large assortment of other items." In August, 1988, REGIONAL VOICE reported: "The object of the GOSPEL HERALD was three-fold: educational, industrial, and evangelistic; and it served this balanced purpose very well."

It seems the GOSPEL HERALD lapsed in continuity, because reports have stated that it resurfaced in 1904, published by the Southern Missionary Society, which coordinated work among Black Seventh-day Adventists. This time it was a four-page news journal. Edson White had first published it on the "Morning Star," but as he changed location from time to

time, the periodical was published in Yazoo City, Mississippi; Battle Creek, Michigan; and finally in Nashville, Tennessee, when White moved his headquarters there and established the Southern Publishing Association.

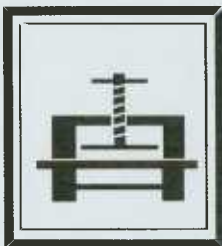
By 1905, the GOSPEL HERALD gave way to SOUTHERN MISSIONARY, but unfortunately, little news about Blacks and the church appeared in this periodical; somehow it had lost sight of its original purpose to distribute information to Blacks and poor Whites like the leaves of autumn. Edson White decided in 1906 to introduce another periodical aimed at the Black constituency of the church. This publication, to be named MESSAGE, did not materialize at that time.

One year after the Colored Department was organized by the General Conference, the GOSPEL HERALD reappeared as the official news organ of the Colored work. From 1910 to 1923 it was published at Oakwood College. It ceased to exist in 1923. In 1954, the Colored Department was renamed the Regional Department. The editors of the GOSPEL HERALD were at various times: J. Edson White, A. J. Haysmer, T. A. Jeys, W. L. Bird, and J. A. Tucker. ☆

### Sources:

- GOSPEL HERALD, 1898-1904, 1918-1923.
- NORTH AMERICAN REGIONAL VOICE, August, 1988.
- *Seventh-day Adventist Encyclopedia*, pp. 472-473.
- Oakwood College Archives, Huntsville, Alabama.
- Reynolds, Louis B., *We Have Tomorrow*, Washington, DC, Review & Herald Publishing Assn., 1984, p. 88.





## NORTH AMERICAN INFORMANT

The success of an organization is largely dependent upon the flow of information. Human beings need to communicate. For several years after the organization of the Colored Department by the General Conference of Seventh-day Adventists, no direct mechanism was established for the flow of information to the rank and file of the Black members of the church. The leader of the Colored Department, Elder George E. Peters, felt virtually cut off from his people. Feeling the need for a medium through which the Black membership could communicate, he decided to prepare a monthly bulletin called the INFORMANT to be distributed among the workers.

The first issues of the INFORMANT, which appeared in 1941, were mimeographed, but at the request of Elder Peters, Elder J. H. McElhany, president of the General Conference, and a small committee recommended that the bulletin be printed by the Review and Herald Publishing Association under the title NORTH AMERICAN INFOR-

MANT. The paper flourished from 1946 until 1978, and was distributed to the various Regional conferences and the churches in those conferences.

It is reported that the INFORMANT, which should have been the voice of the Black people within the church, had restrictions placed upon it by the General Conference. Articles had to be approved by the White leaders of the denomination; hence, instead of being the voice of the people, the INFORMANT was allowed to publish only those articles which reflected what the leaders of the movement wanted printed.

In 1978 when the Office of Regional Affairs of the General Conference was disbanded, the NORTH AMERICAN INFORMANT also met its demise. This move, though it seemed unfortunate, was perhaps a blessing in disguise because from the ashes of the INFORMANT has arisen another medium, the REGIONAL VOICE, which truly reflects the views of Black Adventism. Editors of the INFORMANT are pictured below: ☆



G. E. Peters  
1946-1953



C. E. Mosley  
1953-1954



F. L. Peterson  
1954-1962



H. D. Singleton  
1962-1973



W. W. Fordham  
1975-1978



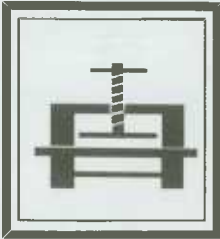
W. S. Banfield, Jr.  
1978

Source:

• NORTH AMERICAN REGIONAL VOICE, August 1988.







## MESSAGE

The most popular Black magazine in Adventist circles is MESSAGE. It is found in homes of Blacks in this country and abroad. First appearing during the Great Depression, when hope gave way to despair in many hearts, MESSAGE helped to revive the shattered dreams and hopes of thousands throughout the land. The idea of a journal with the name MESSAGE aimed at the Black community was the brainchild of Edson White in 1906; however, it was 28 years later that the idea materialized.

MESSAGE is in a sense a successor to the GOSPEL HERALD and the SOUTHERN MISSIONARY. Its focus is the Black community, and its goals are soul winning. Its trial number in 1934 was an immediate success, but because it is geared to individuals outside the church, the Black church members needed a journal that discusses the intimate matters that concern them. Also, as was the case of the INFORMANT, articles published in MESSAGE had to be approved by the White leaders of the General Conference.

In 1935, MESSAGE was published quarterly; from 1943 until 1959 it became a monthly periodical. It is now being published bimonthly, with additional issues in June and July, by the Review and Herald Publishing Association, Hagerstown, Maryland. Statistics

gathered in 1984 report its circulation in excess of 260,000 for one issue. "In the '50s a large New York advertising agency listed MESSAGE as one of the leading religious publications in America. It has featured as writers many outstanding leaders in the Seventh-day Adventist Church and other denominations."

Besides an area of special emphasis in each edition, there is information on significant religious events, human interest stories, penetrating comments on the times, fast facts, questions and answers, information on diet and health, Black history, and a host of other articles of interest to its readers.

The editors of MESSAGE for the past 55 years are as follows:

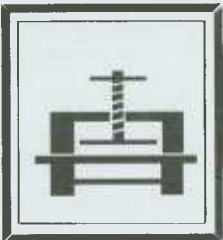
R. B. Thurber	1935
James Earl Shultz	1936-42
H. K. Christman	1942-43
Robert Leo Odom	1943-45
Louis B. Reynolds	1945-59
James E. Dykes	1960-67
Garland J. Millet	1968-70
Rachael Clark (acting mgr.)	1971
William Raymond Robinson	1971-78
Louis B. Reynolds	1978-80
J. Paul Monk, Jr.	1980-85
Delbert W. Baker	1985-

☆

### Sources:

- NORTH AMERICAN REGIONAL VOICE, August, 1988.
- Reynolds, Louis B., *We Have Tomorrow*, Washington, DC, Review & Herald Publishing Assn., 1984, pp. 319, 320.





## MESSAGE Editors



Louis B. Reynolds  
1945-59 & 1978-80



James E. Dykes  
1960-67



Garland J. Millet  
1968-70



William R. Robinson  
1971-78

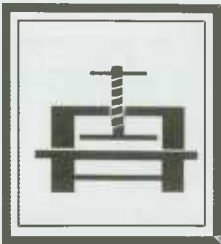


J. Paul Monk, Jr.  
1980-85



Delbert W. Baker  
1985-present





## NORTH AMERICAN REGIONAL VOICE

Like a phoenix, rising from her ashes, the NORTH AMERICAN REGIONAL VOICE arose after the demise of the INFORMANT. Black leaders of the Seventh-day Adventist Church, realizing there was no periodical through which Black members of the church could "talk" to each other, decided to do something. Previously, Black journals published by the church were controlled by White leaders, so "when the Black leadership came together to discuss the plight, it was agreed 'we must publish our own journal to keep our people informed as to what is taking place. The demise of the INFORMANT may have been a blessing in disguise, for now we can tell the people about many things that they would not hear as it related to the work in the Black sector of the church.'"

One of the major problems that confronted publication of the REGIONAL VOICE was finance. The \$9,000 per year which the General Conference budgeted for the INFORMANT was withdrawn at its demise, and requests to have this sum applied to the VOICE were denied. This meant Regional conference leaders had to find funds for publication. Miraculously, a way was provided, and in 1978 the first issue of the NORTH AMERICAN REGIONAL VOICE was published and lines of communication once more opened for the Black sector of the church.

According to information gathered from the publisher's page of the first issue of the REGIONAL

VOICE, the periodical is designed to disseminate "news from all the Regional conferences who have joined in the venture, highlights from Oakwood College and Riverside Hospital, editorials on current events as they relate to you [the individual member], introduction to Black personnel in the Seventh-day Adventist Church, weddings, deaths, sunset tables, and many other interesting news notes." The periodical is today in its 11th year of publication.

The original staff of the REGIONAL VOICE consisted of L. A. Paschal, editor; R. C. Brown, editor-in-chief; Stephanie Johnson, assistant editor; C. E. Dudley, administrative advisor; Stennett Brooks, treasurer. Others associated with the publication of the periodical were Michael Paschal, designer; John Bauer, staff artist; and E. E. Cleveland, contributing editor. The magazine has a monthly distribution of over 100,000 in the United States, Canada, Inter-America, Africa and the islands of the seas. ☆

Sources:

- NORTH AMERICAN REGIONAL VOICE.
- *Seventh-day Adventist Encyclopedia*, Vol. 10, p. 1976.



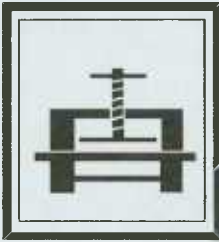
L. A. Paschal



C. E. Dudley



R. C. Brown



## Publications

### *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Make booklet	Developing writing & artistic skills
2. Word search	Developing vocabulary
3-6	
1. Complete sentences	Developing sentence structure
2. Word search	Reinforcing vocabulary words
7-9	
1. Creative writing	Developing writing skills
2. Creative writing	Developing writing skills
3. Creative writing	Developing writing skills
9-12	
1. Creative writing	Developing writing skills
2. Creative writing	Developing writing skills
3. Creative writing	Developing writing skills



# North American Informant

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Construct a six-page book! Write a story or poem about a new church or new church building. Then draw pictures, or cut them out from magazines, to go with your story or poem. Finally, make a cover and give your book a title. Let your parents and pastor read it!

# MESSAGE

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Message Magazine Word Search

**Directions:** Use this code to unscramble the message below. Each has a number symbol. Write the message at the bottom.

A B C D E F G H I J K L M  
1 2 3 4 5 6 7 8 9 10 11 12 13

N O P Q R S T U V W X Y Z  
14 15 16 17 18 19 20 21 22 23 24 25 26

20 8 5 13 1 14 23 9 20 8 1

13 5 19 19 1 7 5 9 19 20 8 5 13 1 14

23 5 23 1 14 20 20 15 8 5 1 18

ME ☆  
☆☆

# GOSPEL MERALD

Volume XVII

HUNTSVILLE, ALABAMA, SEPTEMBER-OCTOBER, 1923

Number 9

## Visiting Camp-meetings

It was my privilege to attend a number of camp-meetings in the Southern, Southeastern and South-western Conferences during the present season. The first meeting I attended, was the Louisville meeting. Owing to a misunderstanding, a very few of the members of the conference outside of the Louisville church were present.

Elder Dasent was anxious that Oakwood have an opportunity to present its needs before the people. We spoke to them at the opening service and found a ready response. Eric Dillett was the Oakwood representative. A number of other students attended this meeting also, and their influence was felt in a marked way.

### Louisiana-Mississippi Camp-meeting

The next meeting that I attended was the Louisiana-Mississippi camp-meeting. A more complete report of this meeting is found in another part of the HERALD. They had a very beautiful location on the out-skirts of the town of Brookhaven. It has not been my privilege to attend a better arranged camp than the Louisiana-Mississippi camp.

Ivan Christian from the school, as well as a number of other former Oakwood students were present. They had a splendid Oakwood spirit worked up before I arrived. We had an Oakwood rally, and found a very deep interest in the school. Louisiana-Mississippi has a splendid representation in the school, with a number of others who plan to come later. The workers did all they could to make the stay pleasant and profitable. We appreciated very much their hearty co-operation.

### Arkansas Camp-meeting

The Arkansas camp-meeting was not a camp-meeting in reality, but after the order of the Louisville meeting; they had no tents pitched. The brethren and sisters from outside of Little Rock lived in rooms. Elder W. S. North of the Oklahoma Conference was present and helped the local conference workers. We found a number of former Oakwood students at this meeting. Otis Trotter was the Oakwood representative. He had done splendid work and was able to bring two students back with him. It was a real privilege to visit this conference in which it was my pleasure to labor a number of years ago. The workers in the conference made the visit very pleasant indeed.

### Georgia Camp-meeting

The Georgia camp-meeting was held in Augusta. Owing to the fact that our school opened in the midst of the meeting, I was able to be there only over the last Sabbath and Sunday. Practically

every church in the conference was well represented. The brethren told me that they had experienced many blessings from the Lord and that they had had a very profitable meeting. Sabbath afternoon, we had an Oakwood rally, quite a number of former Oakwood students being present. We found a deep interest on the part of the young people to attend school. The workers did everything possible to make the Oakwood meeting a success. A large number of workers were present from outside the conference. They had with them Elders W. H. Heckman, W. H. Green, and B. W. Abney. Earlier in the meeting, I understand, the union departmental men were with them.

### An Appreciation

This was a real privilege to visit these camp-meetings. Two things were very manifest in all these meetings: First, the earnest desire on the part of a large number of young people to secure a Christian education; second, the hearty co-operation of all the brethren to make the work at Oakwood a success. With this spirit among our young people and our workers, we see bright days ahead for our school.

J. A. TUCKER.

## Colored Camp-meetings in Brief

At this writing all the camp-meetings for the colored people have been held, save Florida's which convenes November 1-11, as follows:

Oklahoma, (Guthrie), July 26-August 5; North Texas, (Dallas), August 16-26; Cumberland, (Knoxville), August 23-September 2; Kentucky, (Louisville), August 30-September 9; Carolina, (Charlotte), August 30-September 9; Louisiana-Mississippi, (Brookhaven), September 6-16; Arkansas, (Little Rock) September 6-16; Georgia, (Augusta), September 15-23.

At all the meetings named the writer visited for a part of the time, except Carolina and Arkansas. The several meetings I attended were well located and in most cases quite fully attended, though at Kentucky and Georgia there was only one tent pitched, which was used for preaching and other meetings, and these had been used through the summer's efforts.

There was generally present at the meetings local, union and general help to conduct the preaching and help in the business of the conference.

The most important phase of the meetings was the spiritual uplift gained by all as expressed in renewed devotion of those already in the faith, the new converts baptized and added to the church.

# Gospel Herald

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Your teacher will xerox a copy of the GOSPEL HERALD for you in order to answer the following questions.

1. The GOSPEL HERALD was printed at \_\_\_\_\_.
2. The date of this issue of the GOSPEL HERALD was \_\_\_\_\_ and is volume \_\_\_\_\_, number \_\_\_\_\_.
3. The author of the article "Visiting Campmeetings" was \_\_\_\_\_, president of Oakwood College.
4. What did the Oakwood representatives, former students, and ministers do to promote Oakwood College? \_\_\_\_\_  
\_\_\_\_\_
5. Which camp meetings did Elder Tucker say he visited in his "Visiting Campmeetings" article? \_\_\_\_\_
6. What can you do to help recruit students for your school?

GH ☆☆☆  
☆☆☆☆



# Cospel Herald

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Writing

**Directions:** Publish a GOSPEL HERALD for your school. Write two short articles about your school, church Pathfinder club, or Sabbath school that can be published in a class newspaper called the GOSPEL HERALD. If you have pictures, include them. You may also want to elect an editor, layout team, and reporters for your newspaper. If an advertising staff is elected, they can design newspaper ads advertising the school, or some item that the school is selling such as oranges, pencils, paper, jackets, etc.

# North American Informant

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Writing

### Directions:

1. Write an advertisement for the newspaper about your church school. Give details or information about subjects to be taught.
2. Write a poem for your church or school paper.
3. Give your favorite recipe.
4. Write an article or report on a tent meeting or a religious meeting you attended.
5. Distribute the paper to other youths and church members.

NAI ☆☆  
☆☆☆  
☆☆☆☆

# North American Regional Voice

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Writing

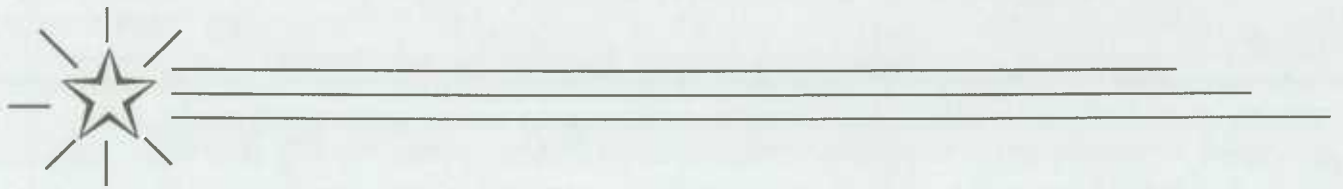
**Directions:** You have been asked to send in articles for an Adventist magazine. Write a poem, advertisement, help wanted, recipe, or make a request for persons needed for overseas service. You may write a report of an outreach program that you have participated in or that is happening in your community.

NARV ☆☆☆

☆☆☆☆

*Bearers  
of the  
Light*



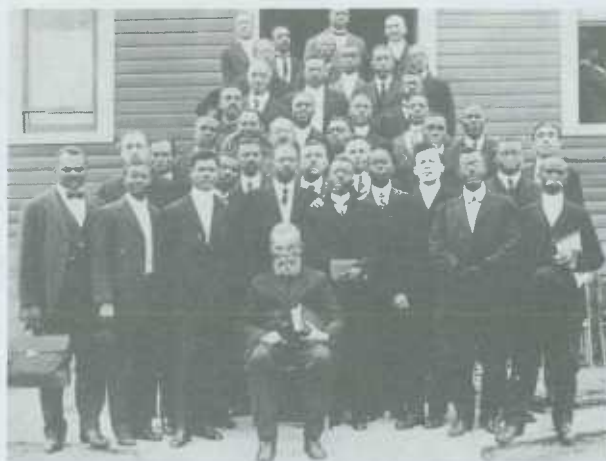




## A History of the Black SDA Ministry

The ministry of the Seventh-day Adventist Church consists of pastors, evangelists, administrators, departmental leaders, Bible instructors, literature evangelists, and chaplains. From the very early days of the Church, Black men and women have served in the various capacities of the ministry. Charles Bowles a Baptist, William Foy an Episcopalian, John Lewis, and possibly other Black ministers preached the second coming of Christ along with William Miller in the northeast portion of the United States during the Millerite movement.

On October 5, 1889, C. M. Kinny became the first Black Seventh-day Adventist minister to be ordained. Elder Kinny did much to establish the work among Blacks across North America. He worked in Topeka, Kansas, and then through the South where he established churches in Bowling Green, Kentucky, New Orleans, Louisiana, and pastored churches in Louisville, Kentucky; Birmingham, Alabama; and Nashville, Tennessee. His request to the General Conference in 1881 to extend the work among Blacks in the South helped in the establishment of several Black



A group of early ministers. Elder C. M. Kinny is seated and Elder W. H. Green, secretary of the Negro Department, stands directly behind him.

congregations in the region.

As a result of the work of Edson White and F. Halliday aboard the "Morning Star," many intelligent and able Blacks who learned about the three angels' messages became pastors, evangelists, Bible teachers, and Bible instructors. Some of the early pastor-evangelists were L. C. Sheafe, M. D. Strachan, Sydney Scott, A. Barry, T. B. Buckner, F. G. Warnick, M. L. Ivory, U. S.



An early ministers meeting. Elders Green and Kinny and Anna Knight are among those on the front row.



Elder Owen Troy, Sr.



Alexander Osterman, first ministerial graduate, Oakwood Manual Training School, 1912.





**Top: Ministers attending the Annual Council on Evangelism at Oakwood College. From left: a South Atlantic Conference workers meeting in the 1940s; Elder C. E. Bradford, first Black president of the North American Division, gives his report at the 1985 General Conference Session in New Orleans; William Scales, associate secretary of the Ministerial Association of the General Conference; Earl Moore drove the South Central Conference Community Services van in the Poor Peoples March to Washington.**

Willis, and H. Green. Others during this period became missionaries. James E. Patterson went to Jamaica as the first Black Seventh-day Adventist missionary in 1892; Anna Knight went to India in 1901; and Thomas Branch established the Malamulo Mission in Africa in 1902.

During the decades from 1910 to 1940, further efforts were made to carry the gospel to Blacks across the United States. Elder W. D. Ford worked in Chicago, Illinois, Elders Owen Troy, Sr., P. G. Rodgers, and Paul B. Bontemps raised up churches throughout the Los Angeles area; other men, such as J. H. Laurence, Maitland

Nunez, A. B. Storey, John and Charles Mann, John G. Thomas, H. D. Green, Robert Bradford, O. Young, and G. E. Peters raised up churches in other areas.

In the mid-1940s, continued evangelistic efforts by Elders W. W. Fordham, E. E. Cleveland, W. J. Cleveland, E. C. Ward, John Allison, H. D. Singleton, and R. Hope Robertson caused the Black membership to increase greatly. This was further augmented by the organization of the Regional conferences in 1945. Since the 1940s, some advances made among Black Seventh-day Adventist ministers are as follows:

- G. N. Banks became the first Black president of an overseas mission.
- L. B. Reynolds became the first Black editor of MESSAGE.
- Earl E. Cleveland became an associate secretary of the Ministerial Association of the General Conference.
- Owen A. Troy, Jr., was elected associate secretary of the Sabbath School Department.
- Frank L. Peterson was elected general vice president of the General Conference.
- Aaron Brogden became secretary of the Columbia Union.
- Charles E. Bradford was elected first Black president of the North American Division.
- Robert Carter was elected president of the Lake Union Conference.

The Black minister has always had to address the social concerns of his congregation as part of his pastoral role. Indeed, his effectiveness as a pastor or evangelist has often been linked to his ability to aid and lead the flock in their common quest for equal opportunity in the job market, adequate housing, fair pay, the right to vote, desegregated schools, and justice in the courts.

The Bible instructor is a vital participant in the

**Eleanor Story (left), first Black Missionary Volunteer leader; Elders Silas McClamb; Jessie Bentley; Leon Davis, and J. W. McCoy, first secretary of the South Central Conference.**



gospel ministry. In the Seventh-day Adventist plan of evangelism, a Bible instructor is one "who dedicates



himself to the teaching of the Scriptures, generally to individuals or to small groups. Such a person may be assigned to local churches, or to institutions, or may be asked to work with evangelists.... Through the centuries many of the Christian Era gifted women have played their part in spreading the good news of salvation in Christ" (*Seventh-day Adventist Encyclopedia*, p. 130). Some pioneer Bible instructors in the Seventh-day Adventist Church were Elizabeth Harvey, Mary

**A group of Bible instructors trained by Mrs. Ola Mae Harris (far left) in Winston Salem, North Carolina. At right are Elders Robert Smith and Theodore Smith. Below right: Odell Mackey (front row center) and other publishing directors and associates meet with the literature evangelists of the South Central and South Atlantic Conferences.**





Left to right from top: Elders M. G. Cato; E. J. Humphrey; Ward Sumpter, secretary, Southern Union; O. J. McKinney, ministerial secretary, Southern Union; Harvey Kibble, Sr., who had four sons enter the ministry; Major White, secretary, Pacific Union; Richard Simons, former president, Northern California Conference; and Alvin R. Goulbourne, former president, Bermuda Conference, now secretary, Atlantic Union.

Senator, Delia Wilson, Della Johnson, Birdie McCluster, Anna Thomas, and Jessie M. Bently.

Literature evangelists, too, have contributed much to the gospel ministry. A literature evangelist is one "who regularly sells from house to house denominational books and magazines to the public. He is considered a gospel worker whose efforts are coordinated with those of other evangelistic workers of the church.... Going directly into the homes of all classes of people, he tells his customers of the way of salvation, and prays with them, hoping that God will impress them as the books he is leaving in the homes are read and studied" (*Seventh-day Adventist Encyclopedia*, pp. 705, 706).

Blacks have been involved in literature evangelism since the days of C. M. Kinny who sold books and distributed tracts in many areas of the United States. Laymen such as Mary Butler, John G. Thomas, Lewey Cunningham, and W. E. Adams have been engaged in this ministry. Other well-known literature evangelists were Virgil Gibbons, H. Warner, Richard P. Robinson, I. J. Johnson, Elder Britt and Mrs. Nancy Harris. In later years, Silas McClamb, T. S. Barber,



Three Generations of Wagners have served the denomination as preachers and teachers.

Theodore Smith, M. G. Cato, Elders C. M. Willis, Robert Smith and Sandy Robinson have been effective leaders in literature evangelism.

Clearly, the Seventh-



day Adventist ministry is multifaceted. It consists of all those who unite to spread the good news of salvation whether they be pastors, Bible instructors, literature or lay evangelists. Their mission is the same—to prepare men and women for the second coming of Jesus. ☆



One hundred new members baptized by Elder Harold Cleveland in Ocala, Florida.



## Charles D. Brooks

### *Breath of Life*

Elder Charles D. Brooks, a General Field Secretary of the General Conference of Seventh-day Adventists since 1974, and director-speaker for the *Breath of Life* telecast since 1971, has baptized more than 5,000 people in his ministry. He represents the General Conference on college and academy campuses around the world, at Division councils or any other area requested by the General Conference committee or the president.

He and his wife, Walterene, have two children: Diedra Yvonne and Charles D. Brooks, II.

Charles, next to the youngest in a family of seven girls and four boys, was born in Greensboro, North Carolina, in 1930.

His father, Marvin B. Brooks, was a man of the soil. He loved to watch things grow and believed that a rural setting could not be surpassed in rearing children. He also believed in the ethic of labor as a character-building influence. He did landscaping and farming for the businessmen and professional men of the community. Known for his honesty, he faithfully paid his debts during the depression years. His word was his bond.

Charles' mother, Mattie Alice Brooks, was the daughter of a Methodist clergyman and a spiritual tower in the home. Diligently, she taught the children the scriptures and prayed for them, calling each one by name. Her sterling example served as a model of

character development and an influence for others to love the Lord.

Brooks came into the Seventh-day Adventist Church in a spectacular way—the result of a vision his mother received from God. Charles was an infant at the time his mother went into the hospital for complex surgery and was told she wouldn't live. In that hospital room, God spoke to her directly and audibly. He called her name and told her to keep the seventh-day Sabbath. She promised the Lord that she would observe His true Sabbath, even if it were only she and her children. Charles' father didn't agree with the new idea, however he was later baptized and died loving Jesus and this precious Adventist truth.

For seven years, Mattie Alice Brooks and the children observed the Sabbath (from midnight Friday to midnight Saturday) and thought they were the only ones in the whole world who were doing so. Her faith brought her into severe conflict with neighbors, relatives and the community. There was hostility from everywhere.

After several years of abuse and ridicule, a committee from the Methodist Church, headed by a senior deacon, was named to approach



this valuable, but confused member. They pleaded for her to refute the message. She didn't argue and dispute in the face of ridicule. Instead, she questioned them and quoted thoughts from the Word of God which she studied faithfully every day and by hours on Sabbath (with no church to attend). She had become more than a match for the committee. God was with her, and the truth triumphed that day. In desperation and exasperation, the committee retreated. When they stood to leave, the head deacon removed from under his arm a package wrapped in brown paper and tied with twine. He said, "Mrs. Brooks, since you believe this foolishness, here is something I've brought for you. I didn't think we could change you."

After they had left, the package was carefully opened. Inside was a large elegantly-bound volume call *The Great Controversy* by Ellen G. White. Charles wasn't yet ten years old. Reading this book was like God speaking to His own. Charles understood it and got the powerful, profound, yet simple message. Here was the explanation of why God spoke to his mother in that hospital room. At that time, they had never heard the name Seventh-day Adventist. They knew only that God was speaking to them and later had a Methodist deacon deliver an Adventist book to confirm their faith.

In his work as an evangelist, Elder Brooks attributes his accomplishments to the honest and noble character of his father and the stamina of his loving mother who was true to her vision and to her God. He says, "It is my privilege to do evangelism for the Lord now and to baptize large numbers. Never do I see

a harvest of souls in connection with my work that I don't remember her (my mother) and consider my work, under God, an extension of her ministry. Whatever I am or ever hope to be, I owe to God and these parents."

### Facts of Interest

- 1951 B.A., Oakwood College
- 1956 Credentialed, ordained SDA minister, Pine Forge, Penn.
- 1951-63 Pastor-evangelist, Allegheny Conference of SDA
- 1963-65 Field Secretary, Columbia Union Conf., Washington, D.C.
- 1966-71 Ministerial Secretary, Columbia Union Conference
- 1970 Received honorary doctorate, Union Baptist Seminary, Birmingham, Alabama.
- 1975-76 Named in Who's Who in Religion
- 1976-77 Named in Notable Americans
- 1981 Represented Protestants of America at an "Inaugural Festival"
- 1981 Voted Alumnus of the Year by the Alumni Association of Oakwood College
- 1985 Received Honorary doctorate, Andrews University

Elder Brooks has baptized more than 5,000 people, having worked actively on five continents. He has written many articles for books and magazines, but still finds time for his hobbies of photography and music.

To date, Elder Brooks has organized six Breath of Life churches. ☆

#### Sources:

- Kuzma, Kay. *My Unforgettable Parents: How They Bent the Twig*. Mountain View, Calif.: Pacific Press Publishing Association, 1978.
- Reynolds, Louis B. *We Have Tomorrow*. Washington, DC: Review & Herald Publishing Association, 1984.



## Edward E. Cleveland

### *Evangelist*



God has always been on the lookout for youth who will stand for the right so that he can use them in His service. Edward Earl Cleveland tells the story of how he had to stand for God as a senior at Howard High School in Chattanooga, Tennessee.

Not long before the senior prom, Earl's geometry teacher and class sponsor said, "Earl, as president of the senior class you are to lead the grand march at the senior prom."

Knowing that he could not attend the senior prom, Earl replied, "I cannot go to the senior prom."

"Why?" the teacher asked. "You know that the senior class president always leads the grand march."

Earl explained, "As a Seventh-day Adventist, I cannot attend."

"Well, what will your classmates think? They elected you as their class president and expect you to be there."

"I know that they may be disappointed," Earl replied, "but what matters most to me is not what they think but what God thinks."

Turning red with anger because of Earl's conviction, the geometry teacher threatened, "Young man, you will either go to the prom or I will withhold your geometry grade."

That hurt. The loss of his grade in geometry could prevent him from graduating, as well as ruin his chance to be valedictorian of his class. But how could he go to the

prom? He didn't want to violate his conscience. Besides, his father would never permit him to go even if he wanted to. Earl needed help.

When Earl returned home, he told his parents what had happened at school that day and together they prayed. Within days, God cleared the way for him to skip the senior prom, get his geometry grade, and graduate as valedictorian of his class.

After graduation, Earl enrolled at Oakwood Junior College where he prepared for the ministry. He married Celia Marie Abney, the daughter of Elder and Mrs. Benjamin Abney. Mrs. Cleveland worked with her husband as pianist, choir director, and Bible instructor in support of his ministry. They have one son, Earl Cleveland, Jr.

Early in his ministry, God blessed Elder Cleveland with the gift of evangelism. He conducted several successful evangelistic campaigns which resulted in his becoming conference evangelist for the South Atlantic Conference in 1946, and later union evangelist for the Southern Union. In 1954, he was elected to the General Conference Ministerial Association where he spent 23 years conducting evangelistic crusades, and while



there he trained over 900 ministers. Immediately following his appointment to the General Conference in 1954, he conducted an evangelistic crusade in Montgomery, Alabama where over 500 persons were baptized. He has held evangelistic campaigns in 67 countries and across the United States in major cities such as New York, Detroit, Chicago, Los Angeles, Oakland, Washington, DC, St. Louis, Houston, Cincinnati, Columbus, and Birmingham. Some of the countries in which he has held revivals or crusades are Poland, India, the Philippines, Uganda, Tanzania, the Bahamas, Australia, Finland, South Africa, Trinidad, and the United Kingdom. His most successful crusade was in Trinidad where 1,244 people were baptized.

He made his first overseas trip in 1954 to Uganda. Elder Cleveland says, "The British had kidnapped the king of Uganda and spirited him away to England. So the people were on strike against Christianity—no one was going to any church."

Elder Cleveland was there to preach an evangelistic campaign but knew that he could not preach to people who refused to come to any church or Christian meetings. He decided to pitch a tent and ask the queen to come. He reasoned that if the queen came, everyone else would turn out also, giving him the crowd he needed.

Elder Cleveland's idea worked. The Queen agreed to come. After hearing many

powerful sermons, the queen arranged for Elder Cleveland to teach at the palace where he baptized Uganda's crown prince.

Elder E. E. Cleveland is one of the founders of the Annual Council on Evangelism at Oakwood College. At this Council, hundreds of ministers, evangelists and Bible instructors gather from across the nation to be trained in the art of evangelism and to celebrate the success of their evangelistic endeavors. He also served as a professor in the religion department at Oakwood College, visiting professor at Andrews University, and founded the Academy of Adventist Ministers.

From their youth, Elder and Mrs. Cleveland both engaged in the struggle for civil rights. Elder Cleveland participated in the Poor People's March on Washington, the first King Memorial March on Washington, and he organized the Oakwood College chapter of the National Association for the Advancement of Colored People (NAACP).

A prolific writer, Elder Cleveland has authored 11 books, two Sabbath school quarterlies, and many articles for *MINISTRY*, *MESSAGE*, and *ADVENTIST REVIEW*. Currently, he writes a monthly column for the *NORTH AMERICAN REGIONAL VOICE*.

After his retirement from the General Conference, Elder Cleveland served as the director of church missions at Oakwood College until the spring of 1986. ☆

Sources:

- Biographical Data Survey
- THE HUNTSVILLE TIMES, Article: "E. E. Cleveland: Can I Get a Witness," Saturday, June 24, 1989, pp. 6A, 7A, by Dale James.
- NORTH AMERICAN REGIONAL VOICE, January 1987, p. 2, Article: "Dr. E. E. Cleveland, "Mr. Evangelism Retires."



## Joseph H. Laurence

### *Evangelist*

Joseph Hermannus Laurence grew up in the town of Basseterre on the island of St. Kitts. His parents, Joseph Daniel and Mary Magdalene Laurence, were members of the Moravian Christian Church. When he was eight years of age, young Joseph listened to a Seventh-day Adventist preacher and wanted to join the church, but his mother would not permit him. When he was 15, he again wanted to become a Seventh-day Adventist and was to be baptized on Easter weekend. When his mother learned about this, she locked up his clothes. However, he and Elder A. J. Haysmer prayed, and Joseph was baptized by Elder Haysmer in May of 1900.

When the news of his baptism got around the island, he was expelled from the Episcopal Intermediate School where he was a student and part-time teacher. Elder L. A. Spring, who had come to St. Kitts from Grand Junction, Colorado, told eight ladies who supported missions about Joseph's plight, and they provided funds for Joseph to go to the Oakwood Training School in Huntsville, Alabama. In 1903 when he entered, he was the first foreign student to enroll at the school. The instructors saw that Joseph was a good student in mathematics and asked him to teach algebra, while he continued his studies.

Around 1904 or 1905 Elder F. R. Rogers called him to Yazoo City, Mississippi, as a teacher and preacher on the "Morning Star"

school. He returned to Oakwood College briefly and married Miss Bela Brandon. The night after their marriage, they left for Jackson, Mississippi, where he preached in a building used by Edson White.



Bela's health began to fail, so Joseph returned to Oakwood and tried to persuade her to remain with her family while he returned to his field of labor. Determined to stay with him, she accompanied him to Birmingham, Alabama.

Elder Laurence conducted an evangelistic crusade in Birmingham, and then teamed up with Sydney Scott in Mobile, Alabama, where they erected a giant tent and stirred the entire city. While the meeting was in progress, Mrs. Bela Laurence passed away.

In 1908 Joseph labored in Selma, Alabama, with Elder Taswell B. Buckner and raised up a church there. Two years later evangelist J. H. Laurence was ordained to the gospel ministry.

He married Miss Geneva Questley Wilson. They had six children, all of whom have given a number of years in denominational service. Hermannus taught church school and was the first dean of men at Pine Forge; Genevieve, wife of Elder C. T. Richards, longtime



professor of religion at Oakwood College; Jocelyn, who was matron and first dean of girls at Pine Forge until 1947; Dorothea, a nurse who conducts health programs in churches in the Allegheny Conference area; Elois was a church school teacher; and Carty was manager of the Book and Bible House in Lake Region and treasurer of the Allegheny East Conference.

Miss Delia Wilson, Elder Laurence's wife's sister, came to work with him as a Bible instructor for 20 years and was responsible for helping hundreds of persons find their way to Christ during his meetings.

In Pensacola, Florida, he was assisted by Elder George E. Peters. Among those baptized in Florida was a talented 18-year-old young man named Frank Loris Peterson and his family. Frank later became a president of Oakwood College and the first Black vice president of the General Conference.

Elder Laurence went to Louisville, Kentucky, where he helped to house the congregation in a new church. While in Louisville, he set up his charts in a railroad station where he began teaching and preaching. Mr. Winston was baptized and became a noted preacher and whose son, Elder Joseph Winston, became a minister and administrator of Riverside Hospital.

In 1916, the Southern Union Conference called Elder Laurence to be a union evangelist. During his crusade in Memphis, Tennessee, he met Louis Bland, a young railroad man who had been baptized by Elder Sydney Scott. He encouraged Louis to speak publicly and used him in his meetings. Louis later became the first president of the Northeastern Conference. Louis Bland introduced Elder Laurence to his brother Frank, whom Elder Laurence baptized. Elder Frank Bland became a Regional conference president and a vice president of the General Conference.

Returning to Jackson, Mississippi, for a series of meetings, Elder Laurence baptized the parents of Elder C. E. Moseley.

In Paducah, Kentucky, Elder Laurence raised up a church with a mixed congregation of Whites and Blacks and left Elder Louis Bland in charge.

In 1921, Elder Laurence accepted Elder S. E. Wright's invitation to go to Omaha, Nebraska.

In 1924, he built a church in Denver, Colorado, and invited the governor of the state to lay the cornerstone at the ceremony. Moving to Topeka, Kansas in 1927, Elder Laurence built a church. Nearby in Kansas City, the church grew under his leadership and he was privileged to see the mortgage burned.

Elder Laurence then moved to South Bend, Indiana, in 1930, where he baptized the older brother of Charles Dudley, A. Gaines Thompson. A few years later Charles Dudley, president of the South Central Conference, was also baptized. While there, he also built churches for South Bend and Elkhart and organized churches in Cassopolis and Battle Creek, Michigan.

Elder Laurence went to Detroit in 1932 to pastor and enlarge the work there. In 1935, he moved to Indianapolis where with H. T. Saulter as songleader/assistant, he baptized over 300 in one tent effort and built a new church there.

Meanwhile, God was softening Elder Laurence's mother's heart and leading her to accept the fact that the seventh day is the Sabbath. On Christmas Day, 1937, Elder Laurence baptized his mother.

His wife, Mrs. Geneva Wilson Laurence, died in March of 1938, and with God's help he continued to preach and accepted the new role of single parent to six children. In 1940, he met and married Cordelia Morton.

Assisted by Elders Dunbar Henri and Fred

Crowe, Elder Laurence went to Gary, Indiana, in 1941 to build up the work.

The next year he moved to Cleveland, Ohio, and held meetings in a large blue tent he erected. Hundreds were baptized. Among those baptized were Frank L. Jones and William Scales, Jr., now of the General Conference, and Elder Edward Dorsey, former president of the Allegheny East Conference.

Elder Theodore Carcich, president of the Washington Conference, invited Laurence to come to Seattle in 1952 where he found about 25 members who needed a new church building. Within a few weeks he sold the old building and moved the congregation to a new edifice. Then he worked to build up the membership. In one tent effort he baptized all 13 members of the Bushnell family. Three of the Bushnell sons became Seventh-day Adventists ministers.

With his evangelistic fervor unabated, Elder Laurence continued to evangelize long after his retirement. He was unique as an evangelist because he correlated current events with prophetic messages in the Bible and the Spirit of Prophecy.

He had a phenomenal memory and never relied on written notes. He often said, "If I write what I plan to say, the devil will know and keep the very one away who needs the message." He always remembered a face—often recognizing persons from a different state visiting a church 40 and 50 years later, recalling their time of baptism and members of the family.

He attested that an angel directed him early in his ministry to keep three doctrines foremost in the minds of his hearers, the Sabbath, health and the Spirit of Prophecy. After receiving this directive from the angel, he never preached a sermon which did not include these three doctrines.

His greatest expressed wish was to live to see Jesus coming in the clouds of heaven as conquering king. On September 6, 1987, Elder Joseph Hermannus Laurence died at the age of 102, but his influence will long be felt and remembered across the North American Division. ☆

Born January 8, 1885

Died September, 6, 1987, at the age of 102.

Sources:

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- Interview with Mrs. Genevieve Richards.
- NORTH AMERICAN REGIONAL VOICE, James E. Dykes.
- Reynolds, Louis B. *We Have Tomorrow*. Washington, DC: Review & Herald Publishing Association, 1984.





# George E. Peters

## *Evangelist*



**A**s a youngster growing up on the island of Antigua in the Caribbean, George Edward Peters sat in the living room with his parents, a Moravian minister and a parochial school principal, having family worship. After they sang a song, George's father said, "George, your memory verse for today is John 3:16. I want you to listen while I read it."

George listened to the words, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."

"Now, be sure to memorize your verse today so you can say it during family worship tonight," reminded his mother.

During the day George memorized his verse while he played. That evening during family worship, just like every other evening, George repeated the memory text he had been told to learn.

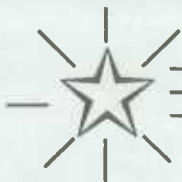
Having to learn the verses that his parents, Henry and Sarah Peters, taught him, prepared George for his ministry in the same manner that Timothy was prepared for his ministry by the instruction of Lois and Eunice (see 2 Timothy 3:15-17). George's early experiences as the son of godly parents and his exposure to many good books gave him a solid religious foundation. When George was 13 he and his family were baptized into the Seventh-day Adventist Church.

After the death of his father, George went

to Trinidad and then to Panama to earn money to attend Oakwood College in Huntsville, Alabama. In Panama, George met Ethel Espeut, who later became his wife.

After preparing for the ministry at Oakwood College, George Peters began his ministry in the southern section of the United States. He conducted numerous successful tent crusades which made him one of the leading Seventh-day Adventist evangelists of his day. As a result, he was named union evangelist. His British accent, appearance and sincerity enabled him to attract large crowds. In Tampa, Florida, in the 1920s, he baptized 245 converts, fruits of a single evangelistic crusade.

He was called in 1922 to pastor the Shiloh church in Chicago, Illinois. While there, he held three tent crusades, built a new church, and added 500 members to the congregation. In 1929 Elder G. E. Peters was elected to the office of secretary of the Colored Department of the General Conference. However, because of his unique pastoral ability to bring harmony out of conflict, he was called to New York. He pastored for nine years in New York City and was responsible for establishing the Ephesus Seventh-day Adventist church which



grew to 800 members during his pastorate. Ephesus SDA church in New York City was then the largest Black SDA church in the North American Division.

In 1939, Elder Peters was called to pastor the Ebenezer church in Philadelphia. After two and a half years, he was re-elected secretary of the Colored Department of the General Conference in 1941. He was influential in the hiring of many Blacks as teachers, preachers, departmental directors and office secretaries, as well as in providing opportunities for Blacks to engage in mission service. It was during his term in office that L. B. Reynolds became the first Black editor of MESSAGE magazine. He worked to remove color barriers within the General Conference headquarters, sought the integration of the White Adventist schools and the Washington, DC, Hospital and Sanitarium. He loyally supported the development of Riverside Sanitarium and Hospital in

Nashville, Tennessee, and the organization of Regional Conferences.

Elder Peters was also a writer. He was the first editor of the NORTH AMERICAN INFORMANT, which he published as the voice of the Colored Department. He also wrote the book, *Thy Dead Shall Live*.

After nine years as the secretary of the General Conference Colored Department, he was elected to the office of field secretary of the General Conference. He carried both responsibilities effectively until 1953 when he retired due to failing health.

George Edward Peters dedicated 45 years of service to the ministry. He relocated to Philadelphia, Pennsylvania, where he remained an inspiration to other ministers and administrators until his death on January 30, 1965.

George Edward Peters was a powerful preacher and a successful evangelist with a deep and sincere knowledge of his calling. ☆

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- NORTH AMERICAN REGIONAL VOICE, Oct. 1985, p. 2, 3, "George Edward Peters: Successful Evangelist, Eminent Church Administrator," by H. R. Murphy.
- *Seventh-day Adventist Encyclopedia*, Peters, George Edward, p. 983: Review and Herald Publishing Association, 1966.



## Eric C. Ward

### *Evangelist*

**E**ric Calvin Ward is the son of Goldbourne and Estelle Ward, two of the first settlers among Seventh-day Adventists on the West Coast. They were baptized by Elder P. G. Rodgers who had come to California from Baltimore and organized the Wadsworth Seventh-day Adventist church, now University. The ministry of Elder P. G. Rodgers influenced young Eric to become an evangelist. He and Gwendolyn Burton, who would later become his wife, were two of the first students of the 35th and Naomi Seventh-day Adventist Elementary School when it opened in 1936. They were in the fifth grade.

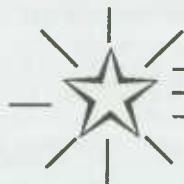
A native of Los Angeles, California, Elder Ward has been in the gospel ministry of the Seventh-day Adventist Church and its educational institutions since 1946. He is a graduate of Pacific Union College, Angwin, California, with a bachelor of arts degree in theology and Biblical languages. When the South Atlantic Conference was organized in 1946, he was one of the first interns to be hired, along with Franklin S. Hill, Warren Banfield, and Donald Crowder. On his first assignment, he worked with Elder E.E. Cleveland in Greensboro, North Carolina, where Elder Cleveland baptized 100 people. At the conclusion of the meetings in Greensboro, Elder Ward was assigned to the Wilson-Rocky Mount-Greenville district that had been organized by Elders G. E. Peters and

H. D. Singleton. He purchased the land and built a church in Wilson. Because of their interest in evangelism,

Elders Ward and E. E. Cleveland were asked to evangelize and establish the work in towns throughout the South Atlantic Conference. From March to June they conducted separate meetings in Florida. In July they returned to the Carolinas and conducted another 10-12 week meeting. Then during the winter they pastored their churches.

In 1954, while pastoring in Charlotte, the Wards went to Jacksonville, Florida, for a spring meeting. His evangelistic team included Elder C. B. Rock, a new Bible worker, Ola Mae Harris, Elder John Street, and Elder and Mrs. Ira Harrell. About the third week of the tent meeting, a Bishop from Philadelphia, a strong radio preacher, heard that Elder Ward was in Jacksonville preaching about the Trinity and Ten Commandments. Elder Ward's Trinity message angered the Bishop, so by radio he told over 500,000 listeners across the United States that he was going to Jacksonville to physically straighten out Elder Ward because there is only one person in the Godhead, not three.

On the third Sunday night of the campaign,



three ministers sent by the Bishop appeared as delegates to Elder Ward's tent. As he shook hands at the end of the meeting, the ministers requested a debate with him. Elder Ward said, "Well, brethren, I don't make it a practice to debate, but I will be happy to discuss your concerns with you." "We want you to prove the Trinity from the Ten Commandments," the three men said. "And if you can't prove it, we will baptize you into our church; but if you prove it, you can baptize us into your church." Elder Ward agreed and shook hands with the ministers. They decided to meet the following Monday night.

Elder Rock felt certain that Elder Ward had made a terrible mistake. But that night Elder Ward prayed for an answer, then took out his Hebrew Bible and Lexicon and began to study. Starting with Genesis 1:1, he found Elohim and knew that it was a plural form of God's name. He went to verse 26 which states, "Let us," again indicating a plurality in the Godhead. Next he studied Isaiah, and by 4 a.m., he found the plural form Elohim used about 700 times. He had more than enough texts to prove the plurality of the Godhead, but he had been told to prove it from the Ten Commandments. Wearily, he turned back to Exodus where he found the word Elohim seven times in chapter 20 in verses 1-17. Excited over what the Holy Spirit had revealed to him, his weariness left him.

Monday evening found Elder Ward at the tent awaiting the three ministers. Elder Rock warned him again, "Elder Ward, why would you try to prove the Trinity from the Ten Commandments?" John Street said, "Pastor, I don't know what you plan to do, but I know you must have something good." Just then the three ministers arrived at the tent for the discussion.

Elder Ward looked at the men and knew that to convince them he had to be careful

with his attitude. He could not be critical or faultfinding. They greeted each other and sat down for the discussion. The men stated their premise again--there is only one God. As evidence, they quoted the text, "One Lord, One faith, One baptism" (Ephesians 4:5). Elder Ward patiently listened. When they were finished, he spoke quietly. "Gentlemen, no doubt you have been to college and the seminary, and are well aware of the insight that the original language can give us into the Bible." They agreed. "You also agree that the Godhead can be traced throughout the Bible." Again, they agreed. Then beginning with Genesis he showed them the plural form of God in connection with the Creation, the flood story, the Exodus, and then called their attention to Exodus 20 where he showed them in verses 1-17 the plural form of the word Elohim seven times. Lowering his voice, he said, "Gentlemen, there was a time that I didn't know these things myself. I have presented them to you because I know that you are honest men who will accept the truth when you see it from God's word." Then he paused and prayed in his heart waiting for the Holy Spirit to work on the men's hearts.

The men looked at each other sheepishly and then at Elder Ward. "Excuse us," one of them said. Together they walked to the corner of the tent where they whispered among themselves. In a few minutes the three ministers walked back to where Elders Ward, Rock and Street were seated. The spokesman for the three said, "You have proved it to us, the Bible does teach a plurality in the Godhead. We wish to be baptized." Elder Ward then taught them the rest of the doctrines and baptized them the following Sunday night.

Meanwhile, when the news reached the Bishop about the baptism of his three ministers, he canceled his trip to Jacksonville.

He also stopped preaching against the Trinity and began to warn the people against Elder Ward persuading them not to eat pork. "Bring all your hogs to me and I'll eat them." The Bishop went to Jamaica, West Indies, where he suffered a heart attack and died. When the campaign ended, 100 new members were added to the Jacksonville church.

After pastoring other churches in the South Atlantic Conference, Elder Ward was appointed conference evangelist in 1950. During a series of evangelistic meetings in Wilmington, North Carolina, tragedy struck. He and his wife lost their son, Gabriel. However, God blessed his efforts and added 500 souls to the church.

In 1954, after serving as ministerial secretary of the General Conference, Elder Ward was appointed union evangelist for the Southern Union, a post he held until 1962 when he returned to Southern California to pastor the 31st Street Seventh-day Adventist church in San Diego. He initiated the "Go Tell" program of lay witnessing which brought 500 members into the church over a 49-month period. In addition, he built a recreational center with a seating capacity of 1,200. God blessed the work there in other areas, and after serving as associate secretary

for the Southern California Conference, a post which had never before been held by a Black in a White conference, Elder Ward was called to pastor the church at Oakwood College, Huntsville, Alabama.

Elder Ward's major assignment at Oakwood College was to build a church. Years before in 1948, he had heard a voice which said, "After 20 years you will pastor at Oakwood College and build a church." The prophecy must now be fulfilled. He set to work from August, 1973, when he arrived there to obey the command, and by September 3, 1977, after 80 years of its existence, Oakwood College had a church edifice of its own. Over the years of his ministry at Oakwood, Elder Ward has also seen the church membership increase from 348 to 2,030.

Elder Ward is also a radio evangelist. His sermons and services are broadcast by two radio stations weekly from Huntsville, Alabama, WOCG-FM, and WEUP-AM. He continues to pursue his education toward a doctor of ministry degree from Andrews University, Berrien, Springs, Michigan. He and his wife Gwendolyn are parents of two grown sons, Prince and Goldbourne, and four grown daughters, Carolyn, Beverly, Linda, and Della. ☆



## Charles E. Bradford

### *NAD President*



Elder Charles E. Bradford, president of the North American Division (NAD) of the General Conference of Seventh-day Adventists, is the first and only Black to hold this office. As president, Elder Bradford attends sessions of the Conference, acts as chairman of the Executive Committee and works in the general interests of the Conference, as the Executive Committee may advise, and performs other duties as pertain to that office. He is a descendant of a long line of Adventists dating as far back as the Morning Star. His father, Robert L. Bradford, an SDA minister, pastored Ephesus church in Washington, DC—the city of Charles' birth. Both his father and grandfather were ordained SDA ministers and were among the earliest Black missionaries in Kansas. His mother, the former Etta Littlejohn, along with her family, became Seventh-day Adventists as a result of J. Edson White's Morning Star boat ministry in Vicksburg, Mississippi. She was among the first 16 students to enroll at Oakwood College. Later, while studying nursing at Melrose Sanitarium in Massachusetts, she was Ellen White's nurse.

After graduating from high school, Charles attended Oakwood College in Huntsville, Alabama, where he received a bachelor of arts degree in 1946. He did graduate studies at Potomac University (now Andrews University), in Washington, DC, from 1957 to 1958.

In 1978, Andrews University in Berrien Springs, Michigan, conferred on him the doctor of divinity degree.

Charles E. Bradford, considered to be one of the denomination's most articulate and profound preachers, began his ministry in the Southwest Region Conference of SDA in 1946. He served as pastor in Baton Rouge, Louisiana, and Dallas, Texas. It is interesting to note that from then on, his career seemed to have followed an alternating pattern of departmental secretary, pastor, departmental secretary until he became president of the Lake Region Conference in 1961. He served as departmental secretary and pastor in Central States and Northeastern conferences. For six years he served as president of the Lake Region Conference until 1970 when he was called to the General Conference in Washington, DC, to serve as associate secretary—a position he held until January 11, 1979, when he was elected president of the North American Division.

Elder Bradford's landmark sermon, "Formula for Change," preached to delegates from 190 countries around the world at the 1980 session of the General Conference in Dallas, Texas, was a turning point for the



SDA Church. He challenged the Church to be "vertically alive to God and horizontally in touch with men and all that troubles them," and pointed out that "the principles of justice and neighbor love must be worked out in the laboratory of human experience, in the here-and-now, and we are the ones to demonstrate those grand principles." Both his Sabbath sermon and his first North American Division report presented at this session one year after he assumed the presidency erased all doubts from the minds of those who questioned his ability to lead this great division.

Elder Bradford has many other responsibilities as NAD president. He is the chairman of many committees, including the

North American Board of Higher Education, North American Division Board of Education, K-12; Adventist Health Systems/United States Board of Directors, Literature Ministry Coordinating Board, and the Religious Liberty Association of North American Board of Trustees.

Elder Bradford's experience, his innovations, his concern for and interest in the well-being of others, and his personal discipline in studying and preparing his sermons, inspire those who know and hear him. He is loved and respected by the hundreds and thousands whom he serves. He and his wife, Ethel Lee McKenzie of Jacksonville, Florida, have three children: Sharon, Charles, and Dwight. ☆

Sources:

- Reynolds, Louis B. *We Have Tomorrow*
- Fact sheet, Seventh-day Adventist Church World Headquarters, January 1989.



## Charles E. Dudley, Sr.

### *Administrator*



Charles Edward Dudley, Sr., son of Joseph and Julia Dudley, was born in South Bend, Indiana. His family was among the founders of the A.M.E. Zion Methodist Church in South Bend. During his childhood, his family became members of the Seventh-day Adventist Church. In 1937, Charles was baptized by Elder J. H. Laurence, and after completing his high school education at Oakwood Academy, he remained at Oakwood where he enrolled in the college theology program.

In 1947, the year of his graduation, Charles was married to Etta Maycock. This union was blessed with three children: Bonita, Charles II, and Albert.

Charles began his ministry in the South Central Conference as an assistant to Elder D. B. Reid in Knoxville, Tennessee. From there he was assigned to the church in Greenville, Alabama, where he served until he was transferred to the Jackson-Humboldt district in Tennessee. His other pastoral appointments in the conference were Memphis, Tennessee, and the Bethany church in Montgomery, Alabama. From the South Central Conference, Elder Charles Dudley was called to work in the Southwest Region Conference where he pastored the Baton Rouge-Alexandria, Louisiana district, and the City Temple church in Dallas, Texas.

In 1962, Elder Dudley returned to the

South Central Conference to succeed Elder Frank L. Bland as president. He has served in this capacity for 27 years and,

under God's leadership, has witnessed a growth in membership from 4,716 to over 20,000. The number of churches increased from 56 to 130, and by 1988, the annual tithes receipts reached a total of \$5.5 million. Over 100 buildings were acquired by the conference during this time.

As president of the conference, Elder Dudley initiated a number of soul-winning projects. One of these is Infiltration Evangelism. In this ministry a young Adventist pioneer enters a territory where the message of the church has never been preached and where there is no Adventist church. He distributes Adventist literature, generates interest in Bible studies, starts a branch Sabbath school, and eventually organizes a church.

Being a person who is sensitive and responsive to the needs of people, Elder Dudley has initiated and supported programs that have grown out of a need. During the 1960s when the Civil Rights Movement was at its height, Elders Dudley and Earl Moore participated in the Poor People's March on Washington and Resurrection City. Using the





conference Community Services van and doctors from the conference the South Central Conference gathered and coordinated a team of physicians from Howard University who provided free medical care to the marchers. He believes that it is just as important to protect civil rights as it is to defend religious liberty.

With Elder Earl Moore, Elder Dudley started what is now known as Inner City Ministry. This program has since been adopted by the North American Division. Using the conference Community Services vans, South Central's ministers and members took their Community Service programs to the sweltering streets of some of our nation's large cities such as Detroit, Washington and Los Angeles. They provided medical treatment, clothing, love and other services for the needy and neglected population in the inner city.

Elder Dudley pioneered the idea of the conference providing public housing on a large scale. He saw that many people were

denied adequate housing and encouraged the construction of six low-income housing projects in the states of Tennessee, Kentucky, and Mississippi. Together these housing complexes provide housing for 546 families as well as jobs for the communities surrounding the projects. A sixth housing complex which houses some 76 families is owned by the First Seventh-day Adventist Church in Huntsville, Alabama.

Adventist education also receives his attention and support. While pastoring in the Southwest Region Conference, he established the Southwest Region Academy in Dallas, Texas. In South Central, he has seen an increase in the number of schools and has rallied conference support for students at Oakwood College and Loma Linda University. He has served on a number of boards and committees and was influential in organizing the North American Black Caucus and is board chairman for the NORTH AMERICAN REGIONAL VOICE which he helped to found. ☆

Sources:

- Interview, R. S. Norman, III.
- SOUTHERN TIDINGS, January, 1986, "40 years of Progress," by I. J. Johnson, p. 8, 9.



## George R. Earle

### *Administrator*

**D**uring the fall of 1942 when the United States Army was engaged in World War II, a young Seventh-day Adventist, Private George Roland Earle, was assigned to the 92nd Infantry Division stationed at Fort McClellan, Alabama. Those were trying days for conscientious objectors in the US Army. At any moment an entire division could be assigned to the battle front where soldiers are expected to kill or be killed. What was a conscientious objector to do?

At the command, "Attention! Forward March!" George and his entire company proceeded to the supply office to be equipped in preparation for a two-week bivouac. Each soldier was given a rifle. George, a conscientious objector, one who believed in and practiced God's command which states, "Thou shalt not kill," politely refused the rifle. Of course, disobeying the command of a superior officer in the Army carries serious consequences, perhaps even court-martial.

Enraged at what he considered an act of gross insubordination, George's superior officer retorted, "What do you mean you can't accept this rifle, soldier? Don't you know that you are in the army?"

Angry that Private Earle had refused to obey his order to take the rifle, the officer tried to embarrass and humiliate him in the presence of the 240 soldiers, but embarrassment and humiliation would not make

Private Earle accept the rifle. He believed that "Death before dishonor or the transgression of God's law, should be the motto of every Christian." (*Messages to Young People*, p. 80).



Failing to intimidate the young soldier, the infuriated officer dismantled the rifle, putting some pieces into Private Earle's pockets and pinning others to his jacket. Still, Private Earle said, "I'm sorry, sir, but I cannot accept this rifle." He was taken away by jeep to the guard house where he was punished and separated from his company.

Shortly thereafter, Private Earle's friends in the 92nd Infantry Division were sent to North Africa. His request to go with them was denied. George never saw his friends in the 92nd Infantry Division again. Several months later he received word that as the 92nd Infantry Division approached the mountains to fight, the forces of the German General Rommel mowed down the American soldiers like grass, wiping out the entire division.

George was glad he had obeyed God. Obedience to God had saved his life. He served in the army for one year and was given an honorable discharge.

While in the army, George married his



college sweetheart Vernelle Rogers on January 10, 1943, in Birmingham, Alabama. The Earles were blessed with two children, Reginald and Chrissa.

George worked in Washington, DC, and California before he returned to Oakwood College to prepare for the ministry. After his graduation, he served in the South Atlantic Conference as interim pastor of the B. W. Abney Chapel in Fayetteville, North Carolina for one month; then he assisted Elder E. E. Cleveland in a summer crusade in Winston-Salem, North Carolina.

In August 1948, George was called to serve in the Northeastern Conference. He pastored the New Rochelle and Linden Boulevard churches. While pastoring the Linden Boulevard Church, he established the Springfield Garden Church and the Amityville Mission which was later renamed the Bethesda SDA church. From Linden Boulevard he was called to pastor the Bethel SDA Church in Brooklyn, and later the City Tabernacle Church in New York City.

In January 1967, Elder Earle became the president of the Northeastern Conference--a position he would hold for 18 years. During his term in office, the Northeastern Con-

ference experienced a 159-percent growth, making it the fourth largest conference and the largest Regional conference in the North American Division.

It was during Elder Earle's leadership that the conference acquired the Northeastern Academy building, constructed the Victory Lake Nursing Home, and made major improvements at Camp Victory Lake. He also helped to establish and operate a conference Community Services Center, and to construct and complete the conference office in St. Albans, New York. Sensitive to the needs of young and old, Elder Earle led in the construction of housing for the elderly. Northeastern Towers, a 12-story senior citizen housing complex, was constructed for the elderly.

To assist the young people of the conference in their effort to get an education, \$47,100 was granted in scholarships and matching grants.

Elder Earle retired as president of Northeastern Conference in 1985, but continued to serve the church as a field secretary in the South Central Conference and on various committees that promote the advancement of the gospel among Black conferences. ☆

Source:

- NORTH AMERICAN REGIONAL VOICE, August 1985, "George Earle: A Leader Among Leaders," by Stephanie Johnson, pp. 2-4



## Walter W. Fordham

### *Administrator*

God has many ways of getting man's attention. Often adversity drives us to Him. It was the loss of a family member that caused the sorrowing Fordham family to turn to the religious meetings conducted by the Manns brothers in Charleston, South Carolina, around 1910, the year before Walter W. Fordham was born. At the age of eight, Walter was baptized into the Seventh-day Adventist Church by Elder Charles Manns. He grew up with the ambition to become a lawyer, but God had other plans for his life.

Before age 12, Walter worked in the cotton fields, picked and sold blackberries, was a delivery boy in a kosher meat market, and earned 50 cents after school as a caddy on the local golf course. He credits his mother for instilling in him "determination to achieve a worthwhile goal in life through hard work." He also says, "As I look back, I am grateful that productive labor was a part of my training. For all practical purposes, I worked my way through school up to a certain point." Walter attended Oakwood Junior College in Huntsville, Alabama, and received a bachelor of science degree from Tennessee State College in Nashville, Tennessee. He also did graduate studies at the University of Pittsburgh. He began his work as a Seventh-day Adventist minister in 1934 as a pastor-evangelist in the New Jersey Conference of Seventh-day Adventists where he remained for four years.



From 1939 to 1942, he served in a similar capacity in the West Pennsylvania Conference. Walter's next appointment took him to the Florida Conference where he served as evangelist from 1942 to 1946. Then, it was on to the Southwestern Union where he also served as evangelist from 1946 to 1947. During these years, God richly blessed his ministry. While in West Pennsylvania, he received recognition for his support of the Center Avenue, Pittsburgh branch of the YMCA, and was instrumental in organizing the National Association for the Advancement of Adventist Youth in 1941. Elder Walter Fordham's career took a different path in 1947. From then until his retirement from active service in 1979, he served in a number of administrative positions culminating in the offices of the General Conference of Seventh-day Adventists. In 1947, when the Southwest Region was first organized as a mission, W. W. Fordham was chosen as its first president. "At the end of two years as a mission, the membership was organized into a conference with over 1,900 members," with headquarters in Dallas, Texas. Elder Fordham remained there until 1954, when he became president of the South



Central Conference, headquartered in Nashville, Tennessee. He was then elected president of the Central States Conference in Kansas City, Missouri, where he served from 1959 to 1966.

Elder Fordham's evangelistic and administrative skills took him beyond the Regional conferences to serve as associate secretary of the Regional Department of the General Conference of Seventh-day Adventists, headquartered in Washington, DC, from 1966 until he retired in 1979. He is convinced that "courage and determination, coupled with prayer and faith, changed the course of my life."

During the course of his ministry, Elder Fordham wrote several articles for MINISTRY, REVIEW AND HERALD,

MESSAGE, and LIFE AND HEALTH. He is also the author of *Soul Food* tracts. He served both the church and the community by organizing and promoting Inner-City Services of the North American Division, organizing and promoting medical and dental services for the NAACP and Urban League conventions, by serving as a member of the YMCA board in Pittsburgh, Pennsylvania, and by being an advocate for AARP, Washington, DC. Elder Fordham married the former Maybelle Lois Winston of Philadelphia, Pennsylvania. They have three children: Mrs. Lois Clay, Mrs. Audrey Booker, and Mr. Walter W. Fordham, Jr. His contributions to the growth and development of the Seventh-day Adventist Church will long be remembered and enjoyed by the rank-and-file membership. ☆

Sources:

- Reynolds, Louis B. *We Have Tomorrow*.
- Fact sheet from the Seventh-day Adventist World Headquarters, Bureau of Public Relations (October, 1966)
- Biographical data submitted by Walter W. Fordham, Sr.



## Frank L. Peterson

### *Administrator*



**T**he name Frank Loris Peterson is a legend among Seventh-day Adventists. This multi-talented man of God has left behind a rich legacy for Seventh-day Adventism in general, and for its Black constituency in particular.

Born in Pensacola, Florida, on August 12, 1893, to Frank and Elizabeth Peterson, Frank was the youngest of four children. He attended private Methodist schools where he received his elementary and high school education. At age 14, he heard the preaching of Elder Joseph H. Laurence, pastor of the Seventh-day Adventist church. He responded to the invitation and was baptized in 1907. This young soldier in God's army seemed to have been destined for a lifetime career of dedicated Christian leadership. In preparation for the ministry, Frank attended Oakwood Junior College in Huntsville, Alabama, and Pacific Union College in Angwin, California, where he studied theology, graduating in 1916, and at the same time making history as its first Black graduate. This was the beginning of a long list of firsts for Frank.

His path, which eventually led to his being the first Black vice-president of the General Conference of Seventh-day Adventists, began in a one-room church school in Louisville, Kentucky, where Frank taught for one year. By September, 1917, he was a member of the faculty at Oakwood Junior College, a position which he held until 1926. It was during this

period that he met and married Bessie Jean Elston of Anniston, Alabama on May 3, 1922. From this union came five children: Frank, Marjorie, Calvin, Katherine, and Clara.

Frank's next stop on the road to successful Christian leadership was in Nashville, Tennessee, where he served as assistant missionary volunteer, educational, and home missionary secretary for the "old" Southern Union Conference of Seventh-day Adventists. Perhaps you are wondering how one man could carry so many responsibilities at the same time, in an age devoid of the modern conveniences such as are available today. Perhaps the church membership was much smaller than it is today, and there was, then, a different work ethic.

In 1929, Frank L. Peterson was ordained to the ministry and assumed the pastorate of the Berea Seventh-day Adventist church in Boston, Massachusetts, a position which he held until July, 1930, when he was chosen secretary of the North American Negro Department of the General Conference of Seventh-day Adventists. By 1941, Elder Peterson was pastoring in Los Angeles, California, and the following year he was



appointed director of the office of regional affairs in the Pacific Union--another first in the denomination.

From 1945 until 1954, Elder Peterson served as the fourth president of Oakwood College and laid the groundwork for the school's accreditation by upgrading its faculty and physical plant. South Hall, Green Hall, and H. E. Ford Hall were erected, and hundreds of students were encouraged to attend Oakwood College through Elder Peterson's assistance.

Elder Peterson's path to denominational world leadership took him once more to the headquarters of the denomination where he was elected associate secretary of the General Conference at its 47th world conference session in 1954. He remained in this office until 1962 when the world body of Seventh-day Adventists in session elected him vice-president of the General Conference, again the first Black to fill this office.

Elder Peterson was also a gifted musician and writer. One of the crowning acts of his contribution to Adventism is the book, *The Hope of the Race*. Because of its doctrinal merits, this book has been instrumental in leading many to the Seventh-day Adventist Church. It was the first of its kind to be written by a Black member of the church.

Elder Peterson's leadership skills, sense of humor, commitment to the task of soul winning, diplomacy, enormous tact in handling touchy situations, and dedication to God's work constitute a legacy to Seventh-day Adventists.

Among the monuments which memorialize Elder Peterson are F. L. Peterson Hall, Oakwood College, and Peterson Academy, Inkster, Michigan. But the greatest monument left in his honor after his death on October 23, 1969, is the godly and god-like life that he lived. ☆

Sources:

- NORTH AMERICAN INFORMANT, Jan.-Feb., 1970.
- Seventh-day Adventist Encyclopedia, p. 1108.



## Harold D. Singleton

### *Administrator*



**T**he Seventh-day Adventist Church in general and the Black constituency in particular have been blessed by the contributions of its many Black leaders. Among them is Elder Harold Douglas Singleton whose 46 years of unselfish service to the denomination have left an enriching experience that is still being enjoyed by the church 14 years after his retirement. Harold was one of the first young men accepted into the new internship program for ministers in the Seventh-day Adventist Church. He began his career in what was then the Cumberland Conference. In retrospect of his first appointment in Chattanooga, Tennessee, Harold declares, "I was overwhelmed with the awareness that my responsibility was to warn that city of Christ's return."

Harold was born in Brunswick, Georgia, on December 10, 1908. When he was still very young, his parents were introduced to the Seventh-day Adventist Church in Jacksonville, Florida, by Pastor Matthew C. Strachan. Both his mother, Annie Mae Singleton, and his father were impressed with the gracious manner of Elder Strachan and were baptized in 1917 by Elder G. E. Peters. According to Elder Singleton, at that time "the ratio of Black Adventists to the total membership in the North American Division was only one in 25." At the time of his retirement in 1975, the ratio stood at approximately one in five, with a total Black membership of 100,000.

Harold was baptized in 1925 by Elder W. L. H. Baker. He attended Oakwood College in Huntsville, Alabama, during the Great Depression, and also spent nine months at Union College in Lincoln, Nebraska. In addition, he accumulated over 30 hours of graduate credits at the Seventh-day Adventist Theological Seminary.

After laboring for seven years in Florida, raising up congregations, building churches and pastoring in the Miami district, Elder Singleton proceeded to the Carolinas where he served for three years. His next appointment was at the Southern Union Conference where he served for three years as secretary of the Southern Regional Department (then known as the Negro Department). When the South Atlantic Conference was organized in 1946, he was appointed its first president. In 1954 he succeeded the late L. H. Bland as president of the Northeastern Conference and remained there until 1962 when he became secretary of the North American Regional Department of the General Conference. Elder Singleton served faithfully and well for 13 years in this capacity until his retirement in 1975.

Elder Harold Singleton agrees, "God has blessed my work and has been kind to me."





He refers to his time at the General Conference as "13 years of marvelous progress among Black Seventh-day Adventists in many ways." He believes that his "emphasis on evangelism, efficient administration, sound financial practices, and development of young workers" have contributed to his success.

Elder Singleton's life partner has been the former Mary Louis Miller of Atlanta, Georgia. Six children were born to them--two daughters and four sons. In passing on the torch, Elder

Singleton declared, "As we recount the great advances made in the financial gifts of our people, in the large number of qualified workers today, in the growth of Oakwood College,...Pine Forge, and the MESSAGE magazine, in the positions occupied as church leaders in all levels by Blacks, in the goodwill and acceptance we now have in institutions, churches, and organizations we can say, although we have not fully arrived, we have come a long way." ☆

Sources:

- Reynolds, Louis B. *We Have Tomorrow*.
- NORTH AMERICAN INFORMANT, Sept.-Oct. 1975.
- Biographical data submitted by H. D. Singleton, 1989.



## John J. Beale

### *Professor*



"*H*e was my favorite teacher," says a former student living at Oakwood. "He was a compassionate person. He made Bible class enjoyable, yet he was a stern professor. It was a pleasure to be in his classes."

John Joseph Beale was the oldest of twins born in New Rochelle, New York, September 22, 1909, to William and Emma Beale. His mother, during his early childhood and education, contributed much in influencing his career as a minister.

His marriage to Elizabeth Collins helped to provide a lovely Christian home environment. They became the parents of nine sons and two daughters, most of whom were born and grew up in the Oakwood College community.

It was difficult to be a student, rear a family and keep children in church school. Beale was a good student, graduating with honors in 1949. An inspiration to his children, he taught them by example to work and study to help pay for their education. As time allowed, Mrs. Beale also took classes. She graduated in 1972 with a major in psychology and a minor in sociology. She later pursued a course in nursing.

Elder Beale joined the Oakwood College staff and taught Bible at the academy.

He received a master's degree in systematic theology from the Seventh-day Adventist Seminary in Washington, DC, in 1952. After ordination in 1956, he was pastor

of the Oakwood College church for three years while continuing to teach speech and other courses.

He did post-graduate study at New York University in education and speech pathology which qualified him to teach in various areas.

Beale was known because of the service to his country as well as his service to his fellow men. He was inducted into the US Army and served as a conscientious objector. He was discharged with a Good Conduct Medal. He was an instructor for the American Red Cross, and for many years, was the only instructor-trainer for the Madison County Red Cross.

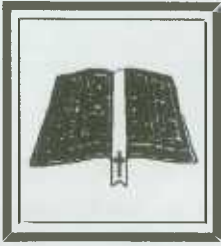
After his retirement, Elder Beale was asked again to teach at Oakwood. He was later called to teach at Bermuda Institute, West Indies College, and Bethel College in South Africa. He also conducted a training program for Adventist ministers in East Africa.

Elder Beale was truly a family man, a patriarch who commanded his house after him. The positive Christian training of both parents have given the church a legacy of dedicated adult children in Michael, David, Mark, Victor, Vincent, Timothy (deceased), Elizabeth (deceased), Samuel, Bernard, Jonathan and Eileen. ☆

Source:

• Obituary, Oakwood College, 1989.





## Calvin E. Moseley, Jr.

### *Professor*



**A**s the "father of Black Seventh-day Adventist ministers," Dr. Calvin Edwin Moseley's name will never die, nor will his memory ever fade from the Seventh-day Adventist Church.

Young Calvin was born in Demopolis, Alabama, January 7, 1909, to Calvin and Lilly Belle Moseley, Sr. He and a younger brother, Ernest, learned early that work, along with outdoor activities such as fishing, horseback riding, etc., would help give them a balanced life.

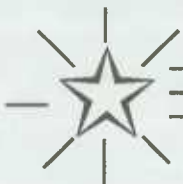
Times were hard, so the family moved to Meridian, Mississippi, to find better employment. Calvin was an excellent student and often won scholastic awards for which he received recognition in the local newspaper. At age 15, he enrolled at the Tuskegee Institute where Dr. George Washington Carver, the famous scientist, was a professor. In addition to science, Dr. Carver also taught a Bible class in which Calvin, now a college student, enrolled. He states, "Dr. Carver's Bible class was just as interesting as his work in the laboratory, and I was fascinated by both." This experience at Tuskegee helped to direct Calvin's mind toward God and the Bible.

It was in Jackson, Mississippi, that Evangelist F. S. Kitts baptized Calvin's parents and his brother Ernest into the SDA Church. Later, after Calvin's baptism, Elder Kitts said to him, "You must preach the gospel." Calvin felt he lacked the ability to

become a preacher, for his family was skilled in the building trades. When he was very young, Calvin learned the plasterer's trade from his father. Calvin's musical ability was inherited from his father who had a rich baritone voice and also played the fiddle. He expanded his music background at Tuskegee by playing a bugle in the school band and singing in the choir under the noted composer William Dawson.

In 1926, Elder Ivan Christian and Miss Anna Knight encouraged Calvin to attend Oakwood Junior College. While there he became a member of the prestigious college quartet composed of John Wagner Sr., F.L. Peterson, Charles Salsbury, and himself. They traveled to many cities giving concerts. The highlight of one of these trips was a concert in Chicago where Calvin met Harriet Slater, a nurse, who in 1933, became his wife. To this union were born two daughters, Harriett Ann (Mrs. Doncil Keith) and Barbara Jean (Mrs. Mervyn Warren, Sr.).

Calvin graduated from Oakwood Junior College and continued his education at Emmanuel Missionary College (now Andrews University), where he received a bachelor of arts degree and his master's from the



Seventh-day Adventist Seminary. He later received an honorary LL.D. from Daniel Payne College.

President J. L. Moran invited Calvin to join the staff at Oakwood College as a Bible teacher, pastor of the church and dean of men. He established the department of religion and theology and was its chairman for 19 years. From this position he was called to the General Conference in 1951 where he served for 21 years.

Elder Moseley's position has taken him to preach on every continent except Australia and Antarctica. As a result of his preaching at eight camp meetings in West Africa, 1,509

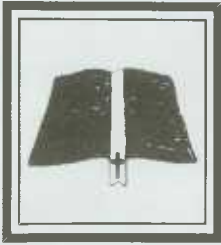
souls made decisions for Christ. In Cairo, Egypt, a Moslem city, it is reported that 83 decisions were made. In Indonesia, again against strong opposition by the Moslems, the record shows 606 baptisms and in Poland, a communist country, there were 93 converted to Adventism.

Elder and Mrs. Moseley came to Oakwood to retire in 1972, but again Oakwood College recruited Elder Moseley to teach the ministry to the many young students, most of whose parents he had taught.

Today, he is affectionately called "Rabbi," which adequately describes him as a "great teacher." ☆

Sources:

- Interview, 1988-1989.
- NORTH AMERICAN REGIONAL VOICE, 1988.



## Clarence T. Richards

### *Professor*

Clarence T. Richards, born in New York City, is the son of Lillian and the late John Richards. After his father died, his mother married Phillip Atkins. Through the influence of his friends, Clarence became a member of the Ephesus Seventh-day Adventist church in New York City where G. E. Peters was pastor. He later moved to Boston and was baptized by Marion Campbell, pastor of the Berea SDA church in Boston, Massachusetts.

Richards attended Oakwood Academy and Oakwood Junior College, where he graduated in 1938. The enrollment was about 100 students at that time. In 1940, he received a bachelor of arts degree from Emmanuel Missionary College (now Andrews University) majoring in history and religion. He received a master's degree from Potomac University in 1952.

In the beginning of his ministry, Richards pastored two churches, one in East St. Louis, Illinois, and the other in Toledo, Ohio. He was later ordained in 1947.

Richards joined the staff at Oakwood College as a Bible teacher while C. E. Moseley was chairman of the religion department. Later, Richards himself became chairman of the religion department at two different times during his tenure at Oakwood, 1968-69 and 1976-78.

During his years of service at Oakwood, Elder Richards held other responsible

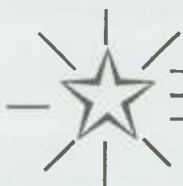
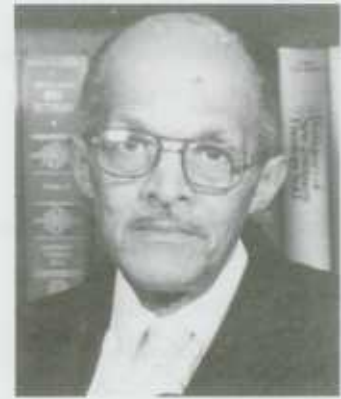
positions, such as advisor for student seminar organizations and student evangelist groups. Students felt

very comfortable as they sought his advice and counsel on many of their problems and in areas of concern. He was a good listener and students felt they could confide in him.

Students admire Elder Richards for his kind manner and his unyielding stand for principle. Anyone who has ever been a student of his should be able to quote for you Elder Richards' favorite motto, "No deviation from strict integrity can meet God's approval." (*Patriarchs and Prophets*, p. 130, E. G. White)

Elder Richards served as pastor of the Oakwood College church, the First Seventh-day Adventist church in Huntsville and the church in Florence, Alabama, while on staff full-time at Oakwood College. Presently, he serves as an elder at the Oakwood College church.

He has served as president of the Oakwood College Federal Credit Union, and vice president and a member of the Board of Trustees. He is also treasurer of the J. L. Moran Oakwood College Alumni Chapter. Professional organizations with which Elder Richards is affiliated include the Religious Education Association and American



Association of University Professors. His publications have appeared in MINISTRY magazine as well as MESSAGE magazine, and EDUCATIONAL JOURNAL OF SDA.

Although he has retired, Richards has continued to teach several courses regularly in

the religion department. When asked how long he plans to teach, he says, "I've retired from teaching."

He is married to Genevieve Laurence Richards. They have three adult children: Clarence, Phillip and Carmen. ☆

Sources:

- NORTH AMERICAN REGIONAL VOICE, January, 1983, Volume 5, No. 1.
- Interview, June, 1989, by Zeola Allston.



## Ernest E. Rogers

### *Professor*



"**B**eing poor and having to work your way through college is no deterrent to achievement," says Ernest Eugene Rogers, Ph. D., professor of Greek and Hebrew.

Louisa and John Edward Rogers were parents to six children, third of whom was little Ernest, born in Memphis, Tennessee, on June 17, 1916. Sadness came to nine-year-old Ernest when his father died.

Although not a Seventh-day Adventist, he grew up in a Christian home. His first contact with Adventism came as a result of trying to console the family of a friend who had died. He asked for a Bible to find a text on death. An adult friend of the family asked if she could be a part of a Bible study group that started from that discussion. "Sister Annie Bell," he recalls, "reversed the whole situation and taught us more of God's Word, leading me to become a Seventh-day Adventist."

Ernest was very active and participated in the church services. One Sabbath after hearing him give the mission story Pearl Crawford, a public school teacher, was impressed with his performance. She came to him and said, "Young man, how long have you been doing this? Have you given the mission story before?" "No ma'am," Ernest replied, "this was my first time." "Well," she said, "this is outstanding, you don't need to be here in Memphis. You need to be at Oakwood. Would you like to go to Oakwood? School

starts in about three months.

Can you be ready?" asked Mrs. Crawford.

"Oh no, I can't be ready in three months,"

Ernest replied. "You see, I have no money."

"Oh," said Mrs. Crawford, "I will pay your way." Ernest was both happy and surprised to

think that someone whom he didn't know cared that much about him. She paid his fare to Oakwood College, and his tuition for the first year.

Ernest was a diligent student and a high achiever. He completed academy and graduated from Oakwood Junior College without having anyone give him additional money. He says, "I worked as the college 'fireman.' My workday began at 3 a.m. and ended at 10 p.m. This included my work and classes. My job was to 'fire' the furnaces to provide heat and hot water for seven buildings.

"I had only one dress suit and plenty of work clothes. There were no casual clothes because I went to class in my work clothes and boots."

Ernest could not afford to buy books so he borrowed books from friends when they were not studying and copied notes in capsule form. As he went from building to building to fire the furnaces, he would take a quick glance at



his notes and absorb as much information as he could.

In preparation for exams, Ernest said, "Many students came to me to be tutored in biology and chemistry." He also helped many students who were having difficulty with the prophecies of Daniel and Revelation. Being a good student in English gave him a good background in his favorite subjects, Greek and Hebrew.

All of his post-graduate work was accomplished with grants and scholarships. He received a bachelor of arts degree from Union College in 1943, a masters from Andrews University in 1952, and a Ph.D. from Michigan State University in 1967. Dr. Rogers was ordained to the ministry and served as pastor of many churches. He joined

Oakwood College staff as professor of biblical languages from 1945-79. During these years, he served as pastor of the nearby Decatur, Florence and Huntsville, Alabama, churches, and served in the community as chairman for March of Dimes and the Heart Fund.

He married Mildred Strachan in 1943. They have three children: Jeanette Dulan, Ernest Eugene, and William Sherman. When asked about his very successful career, he states, "My wife has been the inspiration for any success I might have achieved."

In 1984 Dr. Rogers taught biblical languages and all classes in theology at Caribbean Union College in Port of Spain, Trinidad. He has finally retired from his most recent position as Radio Pastor of WGOD in St. Thomas, Virgin Islands (1987-89). ☆

Source:  
. Interview June 1989 by Zeola Allston





## Celia M. Cleveland

### *Bible Instructor*



Celia Abney Cleveland, through hard work and Christian example, has counseled and encouraged many youth. Among them was a young man named Charles.

Charles was a member of the Market Street Seventh-day Adventist Church in Greensboro, North Carolina, while Mrs. Cleveland's husband, E. E. Cleveland, was pastoring there. Charles wanted to attend Oakwood College in Huntsville, Alabama, even though there were good public colleges in his hometown of Greensboro. However, he did not have the money he needed for tuition. Knowing that her son should go to Oakwood College since it is a Christian school, Charles' mother packed his trunk in faith and decided to trust God to provide his tuition.

After all of his clothes were packed, Charles and his mother went to their pastor's house for prayer. Mrs. Cleveland prayed with them and told them to catch the train for Huntsville. Young Charles caught the train praying all the way that God would provide his tuition at Oakwood. Meanwhile, back in Greensboro, Charles' father was learning about the second coming of Christ. He learned how Jesus died so that he might have eternal life. He also learned the truth about Sabbath keeping. Three weeks after Charles arrived at Oakwood, his father said to Elder and Mrs. Cleveland, "I'm ready to be baptized into the Seventh-day Adventist Church." Re-

membering his son, Charles, at Oakwood College, he told his wife, "I will send the money for Charles' tuition."

Looking back, Mrs. Cleveland says, "I'm glad that I encouraged that young man to go to Oakwood College and to trust God to help him with his tuition because the young man is now Elder Charles D. Brooks, the speaker of the Breath of Life telecast."

Celia Marie Abney Cleveland was born to Benjamin and Celia Abney on June 14, 1921, in Raleigh, North Carolina. Her parents nurtured and encouraged her musical talent which enabled her to become a pianist at an early age.

While Celia was a little girl, her parents accepted the challenge of being the first Black Seventh-day Adventist missionaries to South Africa. There Celia studied for seven years in the local public school. Returning to the United States, she graduated from Oakwood Academy in 1941 and from Oakwood College in 1943.

During her summers in academy and college Celia worked as a Bible instructor and pianist in tent efforts conducted by Pastors Frank L. Bland, Herman Murphy and R. C. A. Lynes. After graduation she married Pastor



Edward Earl Cleveland on May 29, 1943. They have one son, E. E. Cleveland, Jr.

Celia worked with her husband in over 30 tent efforts around the world as pianist, Bible instructor, choir director and business manager.

As a Bible instructor she would rise early in the morning to pray for the people who attended the evangelistic meetings and to keep a record of their attendance. Then she would visit their homes to encourage them to return to the meetings and to distribute Bible literature. As her husband preached the different doctrines of the church, she would visit homes and encourage decisions for Christ. After her visits she would return to the tent to rehearse music for the nightly meetings and to assist her husband.

During their first meeting in Fayetteville, North Carolina, she visited a Mrs. Betty Bonner. Mrs. Bonner was a public school teacher who was attending the meetings night after night. Mrs. Cleveland would go to her

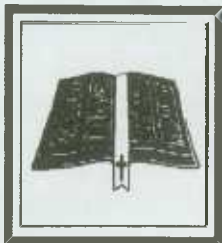
home and review the Bible lessons with her and then kneel to pray. However, Mrs. Bonner would never kneel to pray with her. Mrs. Cleveland did not know why the lady would not kneel to pray, but she kept on going and kept on praying every week for eleven weeks. When the day of the baptism arrived, Mrs. Bonner took her stand and was baptized.

Curious to know why Mrs. Bonner would never kneel to pray but did not seem to mind her praying, Mrs. Cleveland decided to ask Mrs. Bonner why she never knelt for prayer. Mrs. Bonner said, "Mrs. Cleveland, I've lived in this community for many years, but no one has ever come to pray for me. When you came and wanted to pray, I wondered if you were real. So I would sit and watch you while you prayed to see if you were a real person."

Her dedication has resulted in more than 3,000 souls joining the SDA Church. She has also trained many of the dedicated and productive Bible instructors in the Adventist Church. ☆

Sources:

- Biographical Data Survey.
- NORTH AMERICAN REGIONAL VOICE, August, 1984, "Celia Marie Cleveland: The Good Shepherdess," by Lucille Jackson Hill, p. 2 (2)



## Ida M. Hanks

### *Bible Instructor*



One of the evidences of conversion is the burden to tell one's friends about Jesus. This has been the case with many who have experienced Jesus' healing touch in the gospel and has been the experience of Ida Mae Hanks, a Bible instructor in the Northeastern Conference of Seventh-day Adventists.

On the floor of the room Ida was cleaning lay a ragged book. She picked it up and saw that it was a Bible left behind by the former tenants of the house. Not interested in a Bible, she tossed it into the trash and turned to pick up other trash. But she went back and picked up the Bible saying, "Should we keep this? It's so ragged." She started to drop it back into the can, but then decided she would keep it since she had never owned a Bible.

Weeks passed and Ida began to sense an urge to draw closer to God. She tried to read the Bible but couldn't understand it, so she left it alone. One day the Faith for Today telecast caught her attention. She ordered the Faith for Today study guides, and when they came she eagerly began to study them searching for a closer relationship with God. With each lesson she saw Christ as she had never seen him before and learned to find the books of the Bible as well as understand them. Wanting to accept Christ as her personal Saviour, she thought of going to church to find out how, but was afraid to because most of her friends who went to church didn't live any

differently than she did. She remembered a friend whom she met in a church that she attended when she was a child

who seemed to be Christian, so she went to her house and asked, "How can I accept Christ as my Saviour?" Her friend said, "Ida, you just go to the church and call on Peter, Paul and John." Immediately, she knew that her friend couldn't help her because she had read in Acts 4:12 that there is none other name given under heaven whereby men must be saved but the name of Jesus. Certainly her friend had been misled. Disappointed, she left her friend's home to continue her search for Christ.

Each morning and evening Ida would spend time in Bible study and prayer. She prayed that God would show her how to accept Christ so she could be saved. Every week she was strengthened as she completed her lessons and sent them back to Faith for Today to be graded and returned with her new lessons.

One day she hurried to get the house clean so she could spend the afternoon with her children. While cleaning the living room, she looked out the window at the lady's lawn across the street. The grass was so green and



beautiful in the sunshine it reminded Ida of Matthew 6:30: "Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Ida laid her broom down and ran to the table where she prayed and studied her Bible and fell to her knees. "Lord," she prayed, "thanks for showing me how to be saved. You have shown me that just as you make the grass beautiful you will make my life beautiful. I ask you to and believe. Lord, I confess my sins and ask you to please come into my life and make it as beautiful as Christ's life. Amen."

When she finished praying, Ida was so excited she had to tell somebody. She called her sister and said, "Guess what? I just accepted Jesus Christ! I'm so glad! Please tell everybody that you know that I found Jesus, and He has saved me." Having accepted Christ, Ida began looking for a church to join.

One day Ida found a card in her mailbox from Elder Scales asking her if she wanted advanced lessons. She accepted. Elder W. C. Scales visited her and gave her Bible studies. After a few studies, he invited her to church. On the first visit, she knew that this was where she belonged. She was baptized into the Mt. Calvary Seventh-day Adventist church in Newport News, Virginia, in 1963.

After joining the church, Ida wanted to tell everybody what God had done for her, but seeing that most people were turned off, she

began to pray for a way to tell people about Jesus in such away that they would not be turned off. Elder Scales invited her to work in meetings with him and Ida enjoyed the experience so much that she also worked in meetings with Elder Auldwin Humphry. She was beginning to witness.

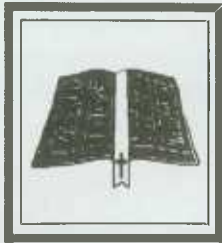
When Elder Leonard Newton came to pastor the Mt. Calvary Seventh-day Adventist church in Newport News, he trained Ida to do Bible work, and her gift began to blossom. God was helping her learn to tell what He had done for her in such a way that people would listen and be converted.

Elder Newton was transferred to the Northeastern Conference to pastor in Boston. When he ran his first evangelistic meetings in Boston, he arranged with the conference for her to be invited, and she accepted the call to be a Bible instructor in the Northeastern Conference. She witnessed over 300 baptisms during her 10 years in Boston, working with Elders Newton, Benjamin Cummings, and John Nixon. She also worked in Springfield with Ralph Williams; in Hartford, Connecticut, with Jonathan Thompson; and in Rhode Island with David Coleman.

Since 1982, Ida has worked in Hartford, Connecticut, with the three churches there—Faith, Hope, and Charity. God has blessed her with over 800 baptisms in the past 17 years. This demonstrates that God can use young people who accept Him as their Saviour and witness to their friends. ☆

Source:

• Personal Interview — 1988-1989



# Ola Mae Harris

## *Bible Instructor*



Ola Mae Harris is the daughter of Henry and Lottie Lewis. Her father was a Baptist and her mother, Lottie, became a Seventh-day Adventist after she studied with John and Charles Manns in her late 20s. Since there was no church in Gainesville, Florida, three Seventh-day Adventist families held services in their homes. Ola Mae's mother held Bible classes in their home and became a pioneer of the Gainesville church. When Ola was 12, she was baptized by Elders J. G. Thomas and Charles Manns during a meeting which they conducted in Gainesville. Upon joining the church, she worked as a Bible worker for Elder Manns in the Florida Conference.

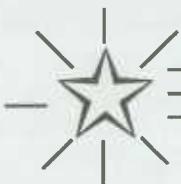
After graduation from Lincoln High School, Ola Mae attended Oakwood College for two years to take the Bible instructor's course. She graduated in 1945 with an associate degree in Bible instructing and theology. At Oakwood she was known as a lady who could really preach. She occasionally spoke and taught Sabbath school classes.

In 1946, Ola Mae married John H. Harris and adopted a son, Johnny Lee Harris. Ola Mae was hired by the South Atlantic Conference as a Bible instructor. Her first assignment was a series of meetings conducted by Elder L. R. Hastings and Lysle Follette in Ocala, Florida. She then worked at meetings held in Palatka, Florida, where

several souls were baptized. Because Ola Mae's husband was in the armed forces, the family was moved to

Seattle, Washington. She attended services there for several weeks and quickly got involved with Bible work. One day while she and one of the members of the church were out working, she met a Black Seventh-day Adventist who told her about a Black SDA church in town with just 16 Blacks, and that they were looking for a Bible instructor. Their pastor was Elder William J. Cleveland. Ola Mae was introduced to Elder Cleveland and was hired by the conference that day. Together they worked, and the band of believers began to grow.

At the South Atlantic camp meeting in Jacksonville, Florida, in May of the following year, Elder W. J. Cleveland introduced her to his brother, Earl Cleveland, who arranged with the conference to employ her as his Bible instructor. She held this post until E. E. Cleveland went to the General Conference in 1953. After camp meeting, Ola Mae quickly prepared to go to Greensboro, North Carolina, where Elder Cleveland was pastoring at the time. On June 4 they began evangelistic meetings resulting in 100 baptisms. She then



went on to Winston-Salem, North Carolina, where they worked successfully for the next four years. After Winston-Salem, they went to Orlando, Florida, where God blessed them with many baptisms.

When Elder Cleveland was elected ministerial secretary of the General Conference of Seventh-day Adventists in 1953, Elder Singleton assigned Ola Mae to work with Elder E. C. Ward. Their first two series of meetings were in Jacksonville, Florida, and Macon, Georgia. One of the ladies she studied with in Macon was Mrs. Willoughby, who taught in the public school system. Mrs. Willoughby and her husband were middle-class people who had traveled extensively and possessed many expensive items. Mrs. Willoughby attended the meetings and was convicted by the word of God as Elder Ward preached night after night.

One day near the end of the meetings, Mrs. Willoughby called Mrs. Harris, who lived across the street, and asked her to come over to her house. Mrs. Harris prayed, then went to Mrs. Willoughby's home. Inside, Mrs. Willoughby spoke to her about how the Holy Spirit had convicted her that the messages she had heard at the tent were true. Everything was right in her Bible. Now she wanted Mrs. Harris to be with her as she made some adjustments in her lifestyle. Mrs. Willoughby threw away all her jewelry, wine, unclean foods and records she felt weren't appropriate for a Christian. Mrs. Harris knew that Mrs. Willoughby truly loved the Lord to be willing to give up all these things for Christ. Mrs. Willoughby then told Ola Mae that she was

now ready to be baptized. Even today, the story of the lady who was willing to give up all these things so she could please the Lord inspires Ola Mae.

The next big series in which Mrs. Harris worked was in Wilmington, North Carolina. There, over 500 people were baptized and a new church was built on Castle Street. About 40 of the youth who were baptized in this campaign were organized into a youth choir. After this series, the South Atlantic Conference presented her with an award for soul winning.

In 1962, she worked again with Elder Ward in Miami, Florida. However, during that year he accepted a call to the Pacific Union Conference and arranged for her to join him in San Diego where together they set a goal of 500 baptisms and began to organize the church into an evangelistic center.

Elder Ward started the "Go Tell" ministry, challenging laymen to go tell their neighbors, friends, and relatives that Jesus is coming soon. As members were recruited, Mrs. Harris helped train them to correct and mail the Bible lessons. They saw thousands of people graduate from their Bible school and in just 49 months they baptized 500 people.

When Elder Ward transferred to Los Angeles to pastor the Berean church, Mrs. Harris and Elder Orlando worked with him and together they baptized over 115 people.

In 1972, Mrs. Harris retired due to her poor health. She now operates a day-care center and lives with her husband in San Diego, California. She is still involved in her community, witnessing every chance she gets. ☆

Source:

• Personal Interview — 1988-1989



## Mildred D. Johnson

### *Bible Instructor*



**M**ildred Poole Johnson was born in Birmingham, Alabama, to Mr. and Mrs. Ernest Poole. In 1956, Elder Donald Crowder, along with two laymen, gave Bible studies to Mildred and her husband, Washington Johnson, Sr. Later, Elder Crowder conducted evangelistic meetings which Mildred, her husband, and their children attended.

When her pastor from the African Methodist Episcopal (AME) Church heard that she was attending the meetings, his curiosity led him to attend. The Bible doctrines that were being preached fired his anger, and he tried to persuade her to stop attending the meetings, saying she was under a spell. Nevertheless, she continued until the entire family decided to join the Seventh-day Adventist Church. Her former pastor later confessed, "If I was only younger I would have joined, but now I am near retirement."

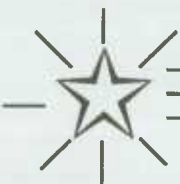
In 1964, Elder M. M. Young asked Mildred to assist in a series of tent meetings as a Bible instructor. In the face of discouragement by friends, she decided to accept the offer relying on the words of Philippians 4:13, "I can do all

things through Christ which strengtheneth me." By the end of the summer, she helped to encourage 106 souls to be baptized.

The joyful experience of helping to lead these souls to Christ and His church led Mildred to give up nursing, her former occupation, and become a Bible instructor. After working in several evangelistic meetings with Elder Young and one with Elder C. B. Rock, she was hired as a full-time Bible instructor by the South Central Conference. Mildred has worked in over 100 evangelistic meetings, has conducted several cottage meetings, Bible studies, and hall meetings. She has also assisted in training a number of Bible counselors to help spread the gospel of Jesus Christ. As a result of her dedicated efforts, hundreds have been led to the Seventh-day Adventist Church. ☆

Source:

• Biographical Data Survey





## Rosa L. Jones

### *Bible Instructor*



Youth who pray can be used in marvelous ways as they commit themselves to serve God. Rosa Lee Jones is a Bible instructor whose life demonstrates the power of prayer.

Rosa Lee Jones was born in the little town of Girard, Alabama. Her father died when she was eight, leaving her mother to struggle with two boys and two girls. Shortly after the death of her father, her grandmother took care of her. It was at her grandmother's home that she had her first prayer answered.

Rosa Lee tells the story of how one of her responsibilities was to go out to the cotton field to work with her 16-year-old uncle. She says, "When we got to the field, my uncle would go to a tree and get switches and just beat me and then tell me not to tell his mother. One day he beat me so hard that I told his mother. She didn't believe me, so I begged her, 'Please don't make me go back to work with him in the field.' When she accused him, he said, 'Mamma, she is just lying because she doesn't want to work in the field.' He made her believe I just didn't want to go out in the hot field and pick that cotton, so she made me go with him. He said, 'I'll fix you.' I knew I was going to be murdered. He went to the tree to cut the switches and beat me until I was bruised all over. I couldn't run because he would out-run me.

"There was a train that passed right along the field and often I'd stand there and wave to

the train and just cry because it was going right to my mother's house. I decided to pray for the train to come.

"I had never prayed in my life. But you know, my mother would get up every morning at five o'clock and pray aloud. I remembered her prayers, and I had always said the Lord's prayer, but nothing more.

"I got down on my knees by a bush, and while I pretended I was picking cotton, I prayed. 'Lord, please send my brother David on this evening train.' That's all I said, but my prayer went straight to the throne of God.

"At seven o'clock that evening the train was due and I had something to look forward to. When seven o'clock drew near, grandmother was already in bed and I waited to hear the train. The train stopped, then went on by. Shortly, I heard steps coming up the path and a knock on the locked door.

"Grandmother got up and asked, 'Who is there?'

'It's Dave.'

'Dave, what are you doing here?' grandmother questioned.

'I've come to get Rosa Lee,' David replied. 'I could hear her crying today. I'm going to take her back on the one o'clock





train.'

Grandmother said, 'Oh no, you're not going to take my baby back.'

Standing firmly, 16-year-old David said, 'Yes, I am.' God was answering my prayer. And sure enough, when the one o'clock train arrived, Dave and I climbed aboard and returned home.

"Now God's answer to my prayer was outstanding, wasn't it? But you know, I doubted it. After my brother and I got home, and mother and I finished our greetings, mother told me to go to the well to get some water. The well was at the neighbor's house about four blocks away.

"It was a hot Alabama day with the sun shining brightly. I stopped by an old log house and looked up to heaven and said, 'Lord, did you send my brother Dave on the evening train for me? If so, let me hear it thunder.' Suddenly, as I kept repeating those words, a thick smoke began to turn around the sun and it got darker and darker as I kept on saying, 'Come on, come on' and then it thundered, as if God was saying to me 'Yes, I sent your brother!' I was trembling and afraid of that loud clash of thunder. This should have been enough to assure me that God sent my brother for me, but I wanted more proof. So as I was looking at the sky I said, 'One more thing I want to ask you to do. If you sent my brother on that evening train for me, let me see it lightning right now. Come on, come on,' I kept repeating. Immediately, the lightning began to flash so furiously that I thought it was going to strike me. I screamed and said, 'Oh God don't do it any more, Oh God don't do it any more!'

"Frightened, I went on to the well to draw the water, but I was shaking like a leaf on a tree. I couldn't get enough water to put into my pail, my hand was shaking so bad. I can see why the children of Israel told Moses to

ask God to let him speak to them and not God. They were frightened when God spoke through the thunder and lightning."

Rosa Lee remained at home with her mother until she was about nine years of age, then she was taken to Atlanta to live with a wealthy aunt until she was 16 or 17.

After a few years in Atlanta, Rosa Lee worked at night as a cook and dishwasher at a restaurant. One day a Seventh-day Adventist lady saw Rosa Lee outside her aunt's home and asked someone who she was. She invited Rosa Lee to live in her home and promised to send her to school. Rosa Lee quit her job and moved into the Adventist lady's home.

Rosa Lee recalls, "I had never heard of Seventh-day Adventists, but since I had no work to do, I accepted her invitation to attend church.... My new friend didn't eat pork, and that was all I had grown up on. Why, everybody ate pork and went to church on Sunday! I just couldn't understand, so I watched her. Her prayers, her talk, her attitudes--everything was different."

During the Week of Prayer, the Bible instructor talked to the children about Jesus and invited them to become members of His family. Rosa Lee accepted after much prayer. The next Sabbath at church, Elder G. E. Peters made an appeal and Rosa Lee stood up. After she took Bible studies, Elder Peters baptized her into the Seventh-day Adventist Church. Excited over her new-found relationship with Christ, she went back to her hometown of Girard, Alabama, for three months to tell her relatives and friends about Jesus and his desire for everyone to keep his commandments and observe the seventh-day as Sabbath.

Not long after she returned to Atlanta, she met a young man whom she married when she was 17, and then moved to Detroit, Michigan. She would later confess, "I made a sad mistake. He came from a good family but he

wasn't a Seventh-day Adventist. He loved sports and often left on hunting and fishing trips. I was left alone much of the time to care for the children." Detroit didn't provide the living for them that they expected. The Depression destroyed the opportunity to work. The welfare rolls were full, and people were standing in soup lines. During this trying time Rosa Lee and her husband divorced. Today she counsels young Seventh-day Adventists to marry committed Adventist Christians.

In 1942, Rosa Lee made a vow to work for God all of her life if He would arrange for her to be at home with her growing children. He did. On July 9, 1945, she received a call from the Northeastern Conference to work as the Bible instructor and singer in White Plains, New York. On January 1, 1947, Elder A. E. Webb requested her services at the Ephesus Seventh-day Adventist church in Manhattan,

New York City, New York, to be the Bible instructor there and to direct the Ephesus Senior Choir. She worked with the choir for four years during which time concerts were given to raise thousands of dollars for the building of the new White Plains church. She also organized the New Believers Choir in 1956. Over 50 persons have been baptized and much money raised through the ministry of this choir.

During the 28 years that Rosa Lee worked at the Ephesus Church, nearly 1,000 souls were added. Others were also added to the Corona, Linden Boulevard, Bronx, Brooklyn churches, and in the south at Vanceboro, North Carolina. Her work has also taken her overseas to Ile Ife, Nigeria, West Africa; Jamaica, the Cayman Islands, Nassau and Freeport, Bahamas; Hamilton, Bermuda; and Honolulu, Hawaii. ☆

Source:

- 1985 Woman of the Year Book, published by The Association of Adventist Women.
- SOUTHERN TIDINGS, October, 1981.
- Letter to Elder Earl, November 14, 1974.
- Interview — 1988-1989.
- YOUTH INSTRUCTOR, November 2, 1965; November 9, 1965; November 16, 1965.



## WARREN E. ADAMS

### *Literature Evangelist*



Literature evangelist, colporteur, and minister in the publishing work are just a few contributions Warren Earl Adams made to the Seventh-day Adventist Church. His love for his Church and his desire to help spread the three angels' messages throughout the vast territory of the Southern Union kept Warren active during a great portion of his 96 years.

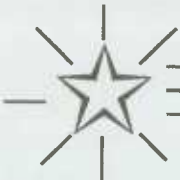
Warren was born on July 18, 1882, in New Orleans, Louisiana. Religion was a vital part of his family life, but as Warren grew older he became dissatisfied with the typical Sunday churches. The leaders and members of these churches, he felt, were not living up to the Bible standards as they should; thus he began to search for something better.

Warren came in contact with Elder Thomas Murphy who began to study the Bible with him. The urgency of spreading the three angels' messages and the message of Christ's soon return inspired Warren to accept Seventh-day Adventism, and he was baptized by Elder Taswell Buckner in New Orleans. After becoming a member of the Adventist Church, he was encouraged to attend the Oakwood Industrial School (now Oakwood College) in Huntsville, Alabama.

Warren had a special gift for selling, contributing to his success in the colporteur ministry in Alabama, Florida, Georgia, Mississippi, and North and South Carolina. The consistency and self-motivation which

Warren possessed and developed over the years were notable characteristics and requirements of the

colporteur ministry. Many people resisted the Adventist "book preacher" with his various magazines and books. The literature evangelist, on the other hand, attempted to conceal his identity as a colporteur while he traveled throughout the various cities and states. Warren was known to carry his books in two large pockets under his suit coat. Many Blacks in the South worked as sharecroppers on the old slave plantations. Warren felt it was his duty to share the three angels' messages with everyone, so he walked from farm to farm canvassing the Blacks while they worked. The White farm owners didn't like the idea of this "book preacher" slowing down their workers. On many occasions, Warren was literally run off the farms. On one occasion, after he had been told to get off a certain plantation, Warren turned and walked away. After walking a good distance, he turned and looked behind him. He saw the owner on a horse riding toward him. Catching up with Warren, the landowner said, "I thought I told you to get off my property." Warren responded, "I did.



How far does your property go?" The owner responded by kicking Warren in the seat of his pants and ordering him once more to be gone.

Warren sold several large books and various magazines and periodicals such as MESSAGE, which sold for only ten cents a copy in those days.

Warren was married to the former Ida Mae Thomas. They were the parents of two daughters--Lillian and Myrtle.

The South Central Conference in Nashville, Tennessee, recognized Warren's skills and invited him to serve as assistant publishing secretary. In this capacity, he worked with the student colporteurs throughout the conference. After his retirement, Warren lived near Oakwood College in Huntsville, Alabama, until his death in 1978. The far-reaching results of his ministry will be fully revealed in the kingdom of God. ☆

Sources:

- Taken from an excerpt from a biographical sketch of the life of Warren E. Adams.
- Telephone interview, Lillian Jones, 7 August 1989, Huntsville, Alabama.



## Odell Mackey

### *Literature Evangelist*



**L**ike most Black Americans he struggled to survive. While still in his teens, Odell Mackey left school and assumed the role of guardian and provider for the family due to his mother's illness and his father's death. He was left to face the challenges of the world alone.

Odell was born October 16, 1915, in Wetumpka, Alabama. His parents, Will and Janice Mackey, later moved the family to Birmingham, Alabama, in search of greater opportunities. In Birmingham, Odell worked, played and grew into manhood. Here he also attended the local schools where he completed eleven grades before his mother suffered a severe stroke.

He secured a job as a porter at the Tutwiler Hotel. After working for several years he decided it was time to find a life-long companion. Mary Henderson, a girl from his own neighborhood became his choice. They were married in 1938.

In 1942, a remarkable change occurred in Odell's life. He purchased a copy of *Great Fundamentals of our Wonderful Bible*. After reading this book he began studying the "Twentieth Century Bible Studies" along with a careful study of the doctrine of the Sabbath. Odell became convinced that the Seventh-day Adventist Church was God's remnant church. He was now faced with the decision of keeping his job or observing the Sabbath. He knew the possibility of losing his job, but held

on to the promise that God would never leave or forsake His own. He also took into consideration

that he had a wife and mother to support and that jobs were extremely hard to obtain. After weighing all the possibilities, he decided to obey God.

After observing the Sabbath for the first time, Odell returned to his job and informed his boss that he had become a member of the Seventh-day Adventist Church, and that he could no longer work on Saturday. Odell stood steadfast and waited for his boss to reply. "Mackey, we don't want to get rid of you. That's all right. You just go ahead and keep the Sabbath." Having taken his stand for God, Odell was anxious to be baptized, but before his baptismal date, he was drafted into the US Army. Because he was determined to be baptized, his request was granted, and he entered into full fellowship in the SDA Church.

During his years of service in the military, challenges faced Odell that tested his faith in his God. He was able to remain steadfast, which left a profound impression upon the soldiers and officers.

Upon returning home in 1946, Odell



entered the literature evangelism ministry. He was trained and encouraged by B. Ewing, H.R. Murphy and W.E. Adams. At first, his new experience as a literature evangelist presented many difficulties and severely tested his faith, but he refused to give up. The first year was so lean that each month he struggled to pay the \$11 rent. His wife, Mary, was a pillar of strength. She stood beside him and encouraged him in his work. The following year, God rewarded his faith. His deliveries increased a hundredfold. His wife was finally baptized as a result of his Christian example.

After three years in the field, Odell was appointed associate publishing director for the South Central Conference. In 1960, Central States Conference with headquarters in Kansas City, Missouri, called him to serve as publishing director. The publishing work prospered and grew under his leadership for

three years. In 1963, he returned to the South Central Conference as publishing director where he served until his appointment as associate publishing director for the Southern Union Conference in Decatur, Georgia. He served the Southern Union for six years. In addition to his responsibilities in the Union office, he was instrumental in organizing a church in College Park, Georgia.

Although he began his collegiate work at Daniel Payne College in Birmingham, he never completed his education because he felt God had called him to a special work. To this he gave 35 years.

In each position he held, Odell manifested great love and enthusiasm for God's work. Like many leaders who have worked in the heat of the day, he sacrificed personal ambitions in order to train men and women in literature evangelism. ☆

Sources:

- THE NORTH AMERICAN REGIONAL VOICE.
- An excerpt from "Life Sketches of Elder Odell W. Mackey (Obituary)."



## Charles M. Willis

### *Literature Evangelist*



**W**ith a career in literature evangelism spanning 45 years, Charles M. Willis loves his Church and the small contributions that he has been able to make in the literature work. He doesn't claim to be a scholar nor can he claim any educational attainments in the Seventh-day Adventist school system. Charles gives God all recognition for his accomplishments and the richness of the SDA denomination that has been a part of his life for more than half a century.

Charles, the youngest of five boys, was born on May 9, 1914, in Spartanburg, South Carolina. His mother later moved the family to Chicago, Illinois. Charles attended the public schools in the city of Chicago, but as he looks back on his education, he wishes that he had had the opportunity to attend Adventist schools. He is convinced that our young people today should take advantage of the opportunity that Christian education provides them.

During the days of notable gangsters, such as Al Capone who terrorized the streets of Chicago, a White colporteur lady sold a book to the Willis family. A tent was pitched by Elder F. C. Gilbert in the Chicago Heights section of the city. Bible studies were later given as a follow-up by Elder Williams. Charles' mother accepted Adventism and was baptized. She consistently took her sons to Sabbath school every Sabbath. It was not

until after his mother died that Charles, at age 24, accepted the third angel's message in 1934.

"God dealt very graciously and was patient with me," Charles says, "With tender care God gradually took away the rough edges. He called me to the publishing ministry in 1940 and taught me. I studied, studied and studied." Literature evangelism became his life. Charles' career began in the Illinois Conference as a colporteur. After seven months of leadership he was called to serve in the publishing department of the Lake Region Conference where he served for two years. His leadership ability wasn't overlooked, for in 1946 he became the publishing director for the Northeastern Conference. During his ten years as director, the student literature program developed and grew. Students from Oakwood College were able to help defray their college expenses by selling various books during their school breaks and vacation periods. Charles was ordained to the gospel ministry while serving in the Northeastern Conference.

The Allegheny Conference called Charles to head up the publishing work where he gave of his talents for seven and a half years. Allegheny led the world field in literature



sales for two consecutive years--1958 and 1959.

His leadership, zeal, enthusiasm and love for the publishing work was recognized by the Review and Herald Publishing Association in Washington, DC, where he served in the periodical department. Charles was the first Black to serve at the Review in an administrative position. After serving for eight years at the Review, the Southern Publishing Association in Nashville, Tennessee, utilized his expertise for five years. During this time, Charles had the opportunity to travel to the islands of the Caribbean and West Indies, speaking at colleges, conducting workshops and recruiting individuals--young and old--to join the ranks of literature evangelism as a career. These experiences brought Charles tremendous joy and satisfaction.

After leaving Nashville, Charles served as the General Conference associate publishing director for nearly ten years, traveling to as many as five continents.

Before retiring in 1975, he was asked by the General Conference to write a series on the publishing ministry and leadership. Over a period of 18 months, he was able to complete four small books: *Leadership Book 1 and 2*, *Recruiting for Literature Evangelism* and *Recruiting for Literature Evangelism and Salesmanship--Its Assets*.

Elder Willis is the father of three sons who are now grown--David, Stephen and Joseph. He currently resides in Crewe, Virginia, with his wife, the former Ruth Stanford. Although retired from active service, Charles continues to encourage and preach the SDA message, especially the literature ministry. ☆

Source:

- An excerpt from an autobiographical sketch of Charles M. Willis.
- Reynolds, Louis B. *We Have Tomorrow*, Washington, DC: Review and Herald Publishing Association, 1984.
- Telephone Interview, June 8, 1989, Huntsville, Alabama.
- Telephone Interview, June 23, 1989, Atlanta, Georgia.







# Religion

## *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Color and paste	Using eye-hand coordination
2. Tracing statement	Using eye-hand coordination
3. Making book shelf	Reinforcing word recognition
3-6	
1. Matching information	Reinforcing historical details
2. De-code message	Reinforcing spelling skills
7-9	
1. Matching information	Reinforcing historical details
2. Witnessing activity	Reinforcing Christian values
3. Personal testimony	Reinforcing Christian experience
9-10	
1. Witnessing activity	Reinforcing Christian values
2. Matching information	Reinforcing historical details
3. Personal testimony	Reinforcing Christian experience

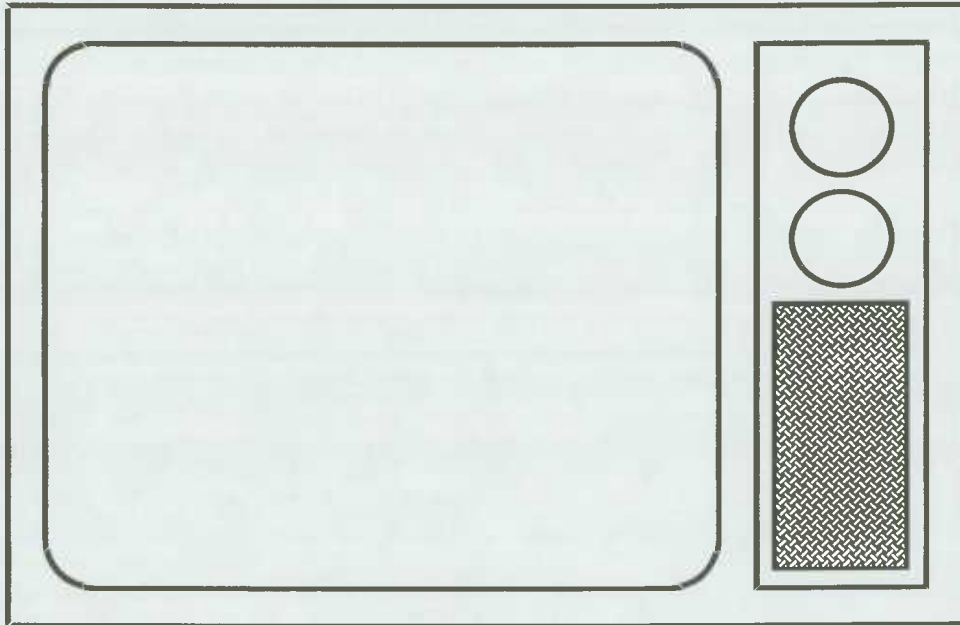


# Religion

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Color the pictures of Elder Charles D. Brooks and the TV. Cut out Elder Brook's picture and paste it onto the TV screen.



Breath of Life

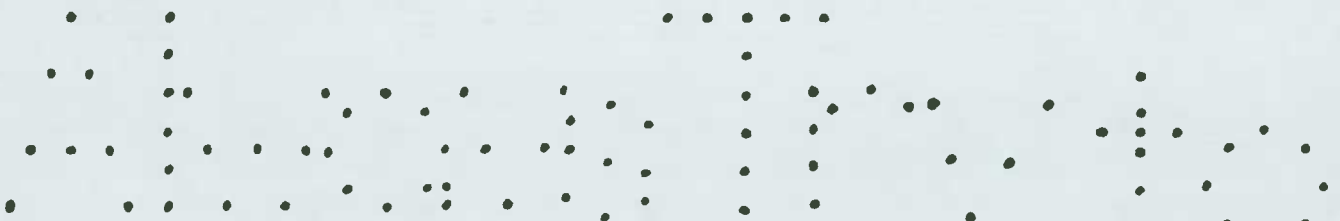
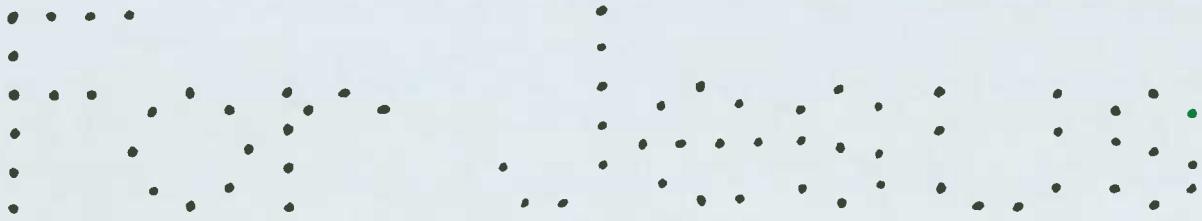


# Religion

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Connect the dots and read the sentence to a friend.



# Religion

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Cut out the books on the following page. Paste them on the book shelf below.



# Religion

Student Activity Sheet

Name \_\_\_\_\_

Date \_\_\_\_\_

Directions: Color the books below. Cut out the books and paste them on the bookshelf on the other sheet.

**The Bible Story**

*Bedtime Stories*

*My Bible Friends*

**Bible Stories for  
Boys and Girls**

*Psalms for  
Tiny Tots*

Special Stories  
from the Bible

**The Children's  
Bible**

# Religion

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Draw a line from the statement to the correct name given on the right.

- |   |                     |
|---|---------------------|
| 1. Mother locked up his clothes so he could not go to his baptism.                        | 1. George Earle     |
| 2. He baptized Frank L. Jones and William Scales, Jr., of the General Conference.         | 2. C. E. Bradford   |
| 3. Punished and separated from his company for refusing to carry a rifle in the infantry. | 3. George Peters    |
| 4. Speaker for Breath of Life telecast.   | 4. Walter Fordham   |
| 5. President of the North American Division (1979- ).                                     | 5. F. L. Peterson   |
| 6. Author of "Soul Food" tracts.  | 6. Joseph Laurence  |
| 7. First editor of the NORTH AMERICAN INFORMANT.  | 7. Harold Singleton |
| 8. First president of South Atlantic Conference.  | 8. Charles Willis   |
| 9. Wrote a series of small books on leadership for literature evangelists.                | 9. C. D. Brooks     |
| 10. First Black vice president of the General Conference.                                 | 10. Joseph Laurence |

# Religion

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Decode the following message.

A	B	C	D	E	F	G	H	I	J	K	L	M
11	4	14	2	20	3	25	5	26	9	18	22	6

N	O	P	Q	R	S	T	U	V	W	X	Y	Z
8	12	19	7	13	10	15	23	16	21	17	24	1

"  
11 8 2 15 5 26 10 25 12 10 19 20 22 12 3 15 5 20

18 26 8 25 2 12 6 10 5 11 22 22 4 20

19 13 20 11 14 5 20 2 26 8 11 22 22 15 5 20

21 12 13 22 2 3 12 13 11 21 26 15 8 20 10 10

23 8 15 12 11 22 22 8 11 15 26 12 8 10 ; 11 8 2

15 5 20 8 10 5 11 22 22 15 5 20 20 8 2

14 12 6 20 ."



# Religion

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** These facts have been taken from the biographical sketches of each of the professors. Read each one, then see how many facts you can match with the correct person. Place matching numbers on the line.

John J. Beale

Calvin E. Moseley

Answers \_\_\_\_\_

Answers \_\_\_\_\_

Clarence T. Richards

Eugene E. Rogers

Answers \_\_\_\_\_

Answers \_\_\_\_\_

Score: 5 - Good      7 - Very Good      9-10 - Excellent

- |   |   |
|---|---|
| 1. Born in Memphis, Tennessee                     | 18. U.S. Army veteran                           |
| 2. Baptized in Boston SDA Church                  | 19. Prof. Biblical languages                    |
| 3. Sang with Oakwood quartet                      | 20. Attended Oakwood College (OC) and Academy   |
| 4. Taught academy and college                     | 21. Chaired religion department twice           |
| 5. Encouraged by Anna Knight to attend Oakwood    | 22. Fired boilers at Oakwood                    |
| 6. Bible study with G.W. Carver                   | 23. "Father of Black SDA ministers"             |
| 7. Borrowed books to study                        | 24. Father of 10 children                       |
| 8. Radio pastor, Virgin Islands                   | 25. Sent to OC by public school teacher         |
| 9. Chair Religion Dept. 19 yrs.                   | 26. Attended Tuskegee, age 15                   |
| 10. Taught in Bermuda & Africa                    | 27. Professor, Caribbean Union College          |
| 11. Pastored Illinois & Ohio                      | 28. Played bugle in school band                 |
| 12. Graduated Oakwood with 100 student enrollment | 29. Taught in Bermuda & Africa                  |
| 13. Ph.D. Michigan State University               | 30. Established OC Religion Dept.               |
| 14. MA Systematic Theology                        | 31. Married Genevieve Laurence                  |
| 15. Twin brother                                  | 32. Born New Rochelle, N.Y.                     |
| 16. General Conference position for 21 years      | 33. Born in New York City                       |
| 17. Taught at Oakwood for over 40 years           | 34. Directed Medical Cadets, General Conference |
|   | 35. "No deviation from strict integrity..."     |

REL ☆☆☆

☆☆☆☆

# Religion

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Witnessing Activity

#### Directions:

1. **You can be a witness.** Pass out ten tracts or pieces of literature to neighbors and friends and be prepared to report back to the class.
2. **Write a Bible tract.** Evangelists and Bible instructors use a lot of tracts. Please write a short tract for youth on one of the following subjects using at least four Bible verses.

Which day is the Sabbath?

Healthful Living

The True Church

The Love of God

The Second Coming

The Judgement

Baptism: Sprinkling or Immersion

Tithing

3. **You can be an evangelist.** Plan a youth week of revival working with your church pastor. Select five students to write a 15 minute sermon to present and assign others to design advertising posters, to usher, to be pianists or give a musical selection. Students can invite their friends and family.
4. **Why Christians don't dance.** Read the story about Elder E. E. Cleveland then discuss why Christian youth should not dance. See the *Seventh-day Adventist Church Manual* and the book *Seventh-day Adventists Believe...*
5. **Invite your pastor to visit** the class and share a description of his life as a pastor/evangelist. Be prepared to ask him questions which you might be pondering.

REL ☆☆☆

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# Religion

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Personal Testimony

**Directions:** After reading the story of how God led Mrs. Ida Hanks to a saving relationship with Christ and on to be a soulwinner, write your personal testimony.

My life before I accepted Christ as my personal Savior...

How I accepted Christ as my Savior...

What Christ has done in my life since I accepted Him...

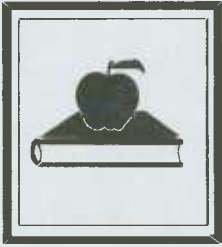
My favorite text is...

Three persons I would like to see accept Christ:

- 1.
- 2.
- 3.

REL ☆☆☆

☆☆☆☆



# A History of Black SDA Education

Seventh-day Adventist education, the "crown jewel" of the Church, is an integral part of its mission to save God's children. Its foundation begins by acknowledging God as the Creator, and man as His highest creation. Man's responsibility is to glorify God through the development of his spiritual, physical and mental powers.

God's charge that "All thy children shall be taught of the Lord, and great shall be the

peace of thy children" (Isaiah 54:13) provides Adventist education with its *de facto* mission statement for administration and operations.

This God-given mandate propels us to establish schools, train Christian teachers, author and publish books sensitive to our Bible-based objectives and forge an inseparable triune of home, church and school.

Black Seventh-day Adventist education is no exception.

In 1877, the first SDA school for Blacks

Clock wise from left: Northeastern Academy Graduating Class, 1979; Nathaniel Higgs, Mechanical Drawing Class, Peterson Academy, Inkster, Michigan, 1968. Faculty, F. L. Peterson Academy. Allen Reid prays with students at a 1974 Peterson Academy Week of Prayer.





From top left: Oakwood Academy, Huntsville, Alabama; Ann Galley's classroom at Oakwood Elementary; Ivan Christian, principal, Ramah elementary, Savannah, Georgia; Samuel Gooden, former education superintendent, South Atlantic Conference; A sixth grade class at F. H. Jenkins elementary, Nashville, Tennessee, Loretta Freeman, teacher; Reginald Barnes, Lake Region Conference; Henrietta Emmanuel, former English professor at Oakwood College.

was begun by H. M. Van Slyke near Kansas City, Missouri; and about the same time, Joseph Clarke and his wife started another school in Texas. The "Morning Star" boat, operated by James E. White (1895), taught Bible and classes in reading, writing and singing to adults and children. From this boat school we are able to trace some early pioneer "torch bearers" such as Etta Littlejohn and Cynthia Johnson, who were among the first students at the Oakwood School (now Oakwood College) in 1896.

Since this early beginning, our education system has produced many outstanding educators who have helped to perpetuate SDA education under difficult circumstances.

Some of these pioneers are Mrs. J. G. Thomas, Elvirah Finley, Julia Wesley, Julia Baugh, Seneva Crossgrove, Dollie Ford, Trula Wade, Delilah Custard, Mrs. R. L. Warnick, Ezra Watta, Artie McNichols and Ivan Christian.

In more recent years Black educators have made contributions in various areas. The first system-wide recognition of Black writers was evidenced when Dr. Natelkka Burrell, with co-author Ethel Young, wrote the first SDA Reading Series. This pioneering edition is the forerunner of the new SDA Life Reading Series. For this series, Adventist Reading Management System (ARMS) was developed by Dr. Norwida Marshall to assist teachers in the management and implementation of the



The pictures above feature Union School, Los Angeles, California. Clockwise from top left: Union School; Virginia Thomas, Principal and Mary Young, Registrar; V. Knight and the first grade listening center; beginning computer class; Mrs. Peak's first grade reading class.

reading program. A K-12 Reading Guide was developed by Sandra Herndon, who was also a member of the SDA Life Reading Series committee. Mrs. Herndon was the first Black woman superintendent.

There are many Blacks who have made outstanding contributions in education and administration. Dr. John Richard Ford was

the first Black and only SDA to serve on the California State Board of Education. Appointed by Governor Ronald Reagan, Dr. Ford was vice president for four years and president for one year. During that time it was declared by the board that evolution would be taught as a theory and that creationism would be introduced into the science textbooks in grades K-8. As a result, several books were changed to include this material. Dr. Jessie Godley Bradley, Oakwood College graduate, was director of elementary schools of New



Gene Freeman and Doria West teach Bible and language arts at Loma Linda Academy in California.



Northeastern Conference Science Fair



**Top: Lake Region teachers. At left, a kindergarten class graduates in the Lake Region. Right: St. Louis, Missouri, Junior Academy.**

Haven, Connecticut, for over 15 years. Dr. Talbert Shaw, another Oakwood graduate, has been the president of Shaw University since 1988. Dr. Timothy McDonald was the first Black director of education to serve at the

union level for the Columbia Union, and Dr. Norwida Marshall, Southern Union associate director of education, is the first female to hold this position. Phyllis Paytee was the first Black associate director of education for the Pacific Union. Dr. A. T. Westney is associate director of education in the Columbia Union.

**At left, Joseph Dent, education superintendent, Allegheny East Conference, evaluates student's reading. E. I. Cunningham, a former women's dean at Oakwood College, for whom the women's dorm was named. At right, teachers D. Dorsey and Doris Hardeman are honored at their retirement by Southeastern Conference Treasurer Don Walker, Education Superintendent Oster Paul and Principal Archer. Lower right: The Miami, Florida, Union Academy band performs.**

In that "Education is the mother of all professions," many leaders attribute their





**Top left, Education Superintendents Dr. N. Miller (left), Central States Conference; Elder N. Higgs, South Central Conference; Elder I. Van Lange, Lake Region; and Dr. William Wright, South Atlantic. Top right, 1987 Inservice, New Orleans, Louisiana. Above, City Temple Junior Academy, Dallas, Texas. Below: A teachers meeting from the 1950s.**

success to outstanding Seventh-day Adventist educators who provided their foundation. One such educator was Onilda A. Taylor who organized the Oakwood College Library.

There are many, many more who have also made notable contributions, among whom are Mrs. Jessie Wagner, Ceola Jones, Ruth Mosby Greene, Edna Lett Williamson, Naomi Shelton Clark, Cordell Evans Williamson, Linval Williamson, Louise Duncan Davis, Avie Joseph, Carol Cantur, Sam Gooden, Alice Brantley, Reginald Barnes, Emerton Whidbee, Belvina Barnes and Rosemary Tyrrell.





The education departments of the Regional conferences have made much progress. Here is a brief overview of leadership and schools currently in operation:

Conferences	First Superintendent Of Education	Present Superintendent	Schools	
			Elem.	Acad.
Allegheny E.	C. L. Brooks	Joseph Dent	12	1
Allegheny W.	A. T. Westney	Helen G. Smith	4	1*
Bermuda	Carlyle Simmons	Carlyle Simmons	K - 12	
Central States	James Jones	Nathaniel Miller	4	
Lake Region	Walter Kisack	Ivan Van Lange	6	2
Northeastern	Jonathan Roache	Joycelyn Johnson	14	1
So. Atlantic	Fitzgerald Jenkins	William Wright	14	1
So. Central	Fred Slater	Nathaniel Higgs	11	1
Southeastern	George Timpson	Oster Paul	7	1
SW Region	Charles E. Cunningham	James Ford	10	
Pacific Union	(Predominantly Black schools)			2

\*The president of the conference had education until around 1980 or 1981 when Carlyle Simmons was appointed.



The first South Atlantic, South Central, Southeastern tri-conference teachers' convention, held in August of 1988.



# Rosetta Baldwin

## *Educator*



On February 14, 1903, in Graham, North Carolina, John Franklin and Mary Elizabeth Baldwin received the largest Valentine they had ever gotten in the person of a baby girl whom they named Rosetta.

In 1914, Elder G. E. Peters, with the aid of Elders B. W. Abney and Shepherd, held a tent meeting in the city of High Point, North Carolina. Mary and John Baldwin were among those to leave the African Methodist Episcopal Church to accept the Advent message. They took their children with them, but only Rosetta joined. In those days, it was traumatic (especially for children) to be a Seventh-day Adventist, because the children at school teased and embarrassed them about their strange religion.

After having an accident which left Rosetta in the hospital for several weeks, she read the book *Bible Readings for the Home*. She also promised the Lord that she would obey him henceforth if he would heal her. The Lord answered her prayer. She was not ashamed to attend church on Sabbath anymore nor to go to school. She joined the church in 1915 and was baptized in 1917 when they thought she knew and understood the Adventist doctrines.

In 1922, when she finished High Point Normal School, Mrs. Maude Bookhardt, the Education Superintendent for the Carolina Conference came to see her. Mrs. Bookhardt

urged her to teach church school instead of public school. After she went to Charlotte to meet with the Educational

Committee, they decided to send her to Oakwood College that summer to learn more about the Bible and the Adventist doctrines.

In the fall of 1922, she was sent to her first assignment -- a little one-room school in LaGrange, North Carolina, where she stayed for four years. They had some problems in Wilmington, so they asked her to go there for a year, after which she returned to LaGrange for four years.

After camp meeting in 1933, the Charlotte church opened a one-room school in the basement of the church. It had just a plain dirt floor. After arriving there, Rosetta organized a club to floor the basement and make other improvements so the school would pass city inspection. She lived out of her little suitcase for two weeks, after which Pastor Robert Ryles and his wife took her to LaGrange to get her clothes and other belongings.

Four years later, the school in Louisville, Kentucky, asked the Carolina Conference to send them a good teacher. Miss Smith, the superintendent, asked Rosetta to go. Rosetta was very fearful, but Elder Boyd, the pastor,



and his wife were extremely supportive. They told her to keep up the good work and she would get along all right. Rosetta sent her train schedule ahead, but, when she arrived, there was no one to meet her. She was young and lonely at the railroad station in a strange town . The desk clerk finally got in touch with Elder Keits, the pastor, who came and took her to his home that night. The next day they sent her to a Sister Brown's home where she stayed for a month until Mr. and Mrs. William Fort returned from a trip. She lived with the Forts for the next six years.

In August, 1942, Rosetta's father died. On going home, she was encouraged to remain there because she was the only other Adventist in the family, besides her mother. Many children were brought into the Church after their families accepted the Advent message at a tent meeting conducted by Elder H. D. Singleton. They wanted Rosetta to establish a school there, so for the past 38 years, she has remained in High Point teaching that school.

Her father gave the lot on which to build the church when there were less than a dozen members with only two men. He and the other brother built the church for \$900 and the members paid for it by contributing \$9 per month. The church was named Baldwin Chapel SDA Church and the school was called Baldwin Chapel SDA School.

In 1947, the number of children increased to the point where two teachers were needed.

Among the faithful teachers who have come to help with that school were Mrs. E. E. Cleveland, Mrs. Helen Brown, Mrs. Viola Barnes, Mrs. Humes, Mrs. Sarah Parkers, and of course, Miss Sylvia Jackson who is now the principal. Some of the strongest workers in the church at High Point were taught at the Baldwin Chapel School.

"The sources of my inspiration came first from the Lord and then from Anna Knight, Mother Cunningham and Maude Bookhardt. Miss Knight saw her walk into the chapel at Oakwood with Mrs. Lucille Rogers. She said, 'What little girl is that, she can't teach, not school!' I had to prove to her that good things sometimes do come in small packages." ☆

#### FACTS OF INTEREST

Birth date -- February 14, 1902

Started teaching at the age of 20 in 1922.

Taught one year in the public school system in High Point.

Started teaching in church school in 1923 in LaGrange, North Carolina.

Taught in church school in Wilmington, Raleigh, and Charlotte, North Carolina, and Louisville, Kentucky.

In 1942, the school was started in High Point.

Retired in 1969.

Total teaching years -- 66 years.

Presently, teaching kindergarten.

Source:

• FOCUS ON EDUCATION: Southern Union Conference.



## Rosa Taylor Banks

### *Educator and Administrator*

Rosa Taylor Banks likes to read the story of Isaiah's call by God. She is especially interested in Isaiah's answer, "Here am I, send me." This she decided to adopt as her motto in life. She also remembers the statement "All the world's a stage, and the men and women merely players," from Shakespeare's "As You Like It." So she decided early in life--at age 15--to plan her life in stages.

Rosa's major goals were (1) to become actively involved in the Missionary Volunteer Society (now the Adventist Youth Society), (2) to successfully complete high school and college, (3) to receive a Christian education and (4) to work in Christian service.

When the time came to make a decision in each of these areas, Rosa would go to her favorite prayer spot and ask, "Lord, what is it you want me to do?"

As a result, Rosa completed her high school and college education, and also earned the master's and doctoral degrees in business education. She married Halsey Banks and became the mother of four children, two of whom were adopted.

In 1969, Rosa began teaching business education at Oakwood College Academy. After two years she was appointed head of the business education and secretarial science department at Oakwood College. Her next appointment was to serve as the first woman assistant to the president at Oakwood College,

and later as the vice president for administration and development. During this time, she developed a five-year strategic plan for Oakwood College.



Dr. Banks served in the community in several demanding positions such as Huntsville Community Coordinator for the United Negro College Fund which raised \$150,000 annually (1984-89), and as a member of the mayor and city councils.

Dr. Banks was one of the most sought-after speakers on the faculty at Oakwood College, where she capably performed the duties of an elder of the Oakwood College church. She was often called upon to speak on "Women's Issues," one of her favorite areas of discourse. She has served on several committees of the General Conference.

Recently, Dr. Banks accepted a call to the General Conference as general field secretary/director, Office of Human Relations. She became the first woman to serve in a high-level position in the GC.

Rosa was born, second in a family of 12 children, to Eddie and Albertha Taylor in Gainesville, Florida. She has been an excellent role model to her brothers and sisters, as well as to her students. She is proof



that people can accomplish what they choose when they allow God to lead in their lives. She can proudly say that all of her goals have been met according to her plan with only one exception. She explains, "I had planned to give 15 years to the Church, but soon realized I was hooked to denominational employment." Realizing that God called her to a life of denominational service, she has altered that goal to 40 years. Unknown to Rosa, when she

joined the Adventist Church at age 13, was the fact that God had called her, like Isaiah, to a life of Christian service.

Among her many awards for outstanding service to the SDA Church and community are recognition from the Association of Personnel Leaders, Outstanding Educators, Association of Adventist Women, Outstanding Alumnus presented by the National Association for the Advancement of Higher Education. ☆

Source:

• Autobiographical sketch, 1989.



## Natelkka E. Burrell

### *Educator*



**B**orn tiny, premature, and delivered by a midwife, many consider it a miracle that Natelkka E. Burrell survived after coming into the world Feb. 8, 1895, in Brooklyn, New York. Her incubator was a basket lined with turkish towels and hot-water bottles. Still, she survived.

Her father died when she was three, leaving her to be reared and educated by her mother. Formal education began for her at age five. She attended a Baptist kindergarten run by two sisters. Here she set her goal for her life's vocation--to be a teacher. She attended an avant-garde public school in a primarily upper-middle class neighborhood. When she reached high-school, her mother placed her in a manual training school offering several vocations. Natelkka was very unhappy about this. Her mother felt her ambitions to become a teacher were fine, but reasoned that she needed a trade to support herself in the summer when she wasn't teaching.

Natelkka and her mother became Seventh-day Adventists under Elder J.K. Humphrey. Through him they learned about Christian education and the SDA college at South Lancaster, Massachusetts. Through many adversities, hardships and sacrifices, she was able to finish her training at South Lancaster and graduate with honors.

Her first teaching position was in the Southern New England Conference at the school in Guilford, Connecticut, for \$40 a

month. The children were of mixed nationality. Natelkka taught there for two years. During the summer she worked at

Camp Menuncatuk--an all-girls camp located on the bay about five miles from Guilford.

Later, she was hired to start a school for Black children in Baltimore. This was a very rewarding and successful project. It was here that she met and married Joseph H. Bishop.

She returned to teaching and for four years taught seventh and eighth grade at the Harlem Academy in New York City. After holding several other jobs in New York, the Oakwood College Board of Trustees called her to become dean of women. This was a new phase of work, but she accepted the challenge. It was at Oakwood that she met and adopted Katrina Nesbitt as her daughter.

After a most successful year, she attended Emmanuel Missionary College (EMC) to increase her skills as dean. When she was asked to head the education department, God certainly was in this plan. Miss Burrell systematically studied Mrs. E. G. White's writings on education, the requirements of state and county for certification and also the offerings in selected colleges and universities (secular and denominational) from every



section of the United States. From these she constructed a new curriculum for teacher education. Miss Burrell started the first Future Teachers of America (FTA) club, an affiliate of the National Educators Association (NEA).

Sickness hit a second time and doctors at Riverside Hospital discovered she had cancer of the spine. Faculty and students went on a three-day fast and prayed for her recovery. On the day after Christmas when they performed surgery to replace a vertebra and to fuse others, they found no trace of cancer. Shortly after this she was instrumental in establishing the Anna Knight Elementary School.

During her stay at Oakwood, she earned a bachelor of arts from EMC in 1943, a master of science degree from Wisconsin University in 1948, and a Ph.D. in education from Teachers College at Columbia University in 1959. Miss Burrell worked at Oakwood for over 20 years before leaving in May, 1961. She moved to Washington, DC, where she and Ethel Young co-edited and co-authored the SDA Scott Foresman reading program in 1963. At the completion of this project she went to live in retirement with her daughter in Rochester, New York. Here she assisted Katrina and Margaret Earle in the Jefferson Avenue School.

Retirement just isn't for some people, so in the spring when she received an invitation to teach during the 12-week summer session at Andrews University, she accepted and became a permanent "Guest Professor."

She has seen many changes through the years at Andrews and was happy to be a part of them. She now has a permanent home in Berrien Springs, Michigan. Katrina has retired and moved there to care for her. In 1977 she tried retirement again. However, from time to time she is called on to teach special

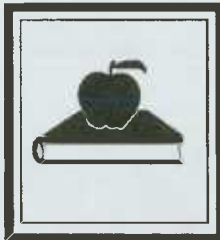
courses or to address the students in training.

Some of her honors are listed below:

- 1945: A Teacher's Life Certificate, presented by the Southern Union for the General Conference.
- 1958: A Professional Elementary Certificate, the General Conference's highest.
- 1963: A beautiful corsage and plaque honoring her as an "author, educator and friend," presented by the Education Department of Andrews University.
- 1964: A large plaque from the Chicago Chapter of the Oakwood College Alumni Association, bearing the word, "A living inspiration to education."
- 1972: A citation of honor from the Education Department of the General Conference.
- 1972: A testimonial dinner at Wynn Schuler's given by the Michiana Chapter of the Oakwood College Alumni. They presented her with two dozen yellow tea roses and a gold watch, plus a plaque with the inscription "for aiding and abetting Christian education above and beyond the call of duty."
- 1973: Elected to Andrews University's "Hall of Fame," the university's highest honor.
- 1975: A large plaque presented by the faculty and students of Oakwood College in recognition of "your distinguished contributions to Christian education during more than 40 years of dedicated service in teaching, administration, research, and writing."
- 1975: A citation by the General Conference at its World Conference in Vienna, Austria, as one of the 10 most outstanding women in the Seventh-day Adventist Church.
- 1978: The high honor of delivering the commencement address at the Spring graduation of her alma mater, Andrews University. ☆

Source:

• *Beloved Rebel*, by Elizabeth Spalding McFadden, Pacific Press Publishing Association



## Eva B. Dykes

*Educator and First Woman Ph.D.*



The life of Eva Beatrice Dykes can be summarized in one word--excellence. As an educator/teacher she felt that all of her students should achieve the highest goal possible in life.

Thirty years after the Emancipation Proclamation was signed, on August 13, 1893, Eva B. Dykes was born to James and Martha Dykes of Washington, DC. After attending the local public schools, she enrolled at Howard University, where her father, mother, three uncles and two sisters had also attended.

After graduating summa cum laude (highest academic honor) from Howard University in 1914 with a BA degree, she entered Radcliffe College in Cambridge, Massachusetts. Here she was required to complete another BA before the school would grant her a master's degree, and later her doctorate in 1921. She was the first Black woman to receive a Ph.D. Her terminal degree was in English and Latin, German and Greek were also major areas of study.

Her uncle, Dr. James Howard, was a special influence and was directly responsible for their contact with Seventh-day Adventism.

Teaching became Eva's love. She taught at Walden University in Nashville, Tennessee; Dunbar High School in Washington, DC; and later Howard University. Eva became an active member of the First SDA Church in

Washington, DC, a prominent Black church of the city. While teaching at Howard, she was encouraged

to join the teaching staff at Oakwood College. It was felt that Oakwood students needed a positive role model like Eva on the staff.

She resigned her position at Howard in 1944 and joined the Oakwood faculty, where she taught in the English department until her retirement in 1968. Two years later she returned to the classroom where she served for another five years.

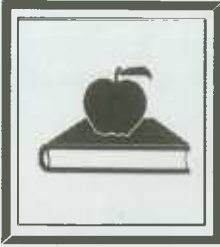
In 1973, the new college library was named and dedicated in her honor. Dr. Dykes, as she was known in the academic world, was a member of many professional organizations. She was author and co-editor of many articles, publications and periodicals. She was also an accomplished pianist, organist and choir director. The annual "Messiah" presentation on the Oakwood College campus was always anticipated by the Huntsville community. As her life of 93 years came to a close on October 29, 1986, her students remembered and appreciated the inspiration and role model she had been for them. ☆

Sources:

- *The Spreading Oak*, Nov. 13, 1986. Oakwood College Newspaper.
- The Lake Union HERALD. Dec. 21, 1986.
- Obituary of Eva B. Dykes.







# Otis B. Edwards, Sr.

## *Educator*



Whether one chooses to label him a musicologist, historian, college administrator, alumni affairs pioneer or editorial columnist, Dr. Otis Bernard Edwards, Sr., stands tall as an example of God's forging multi-dimensional talents for His work.

A Pensacola, Florida, native and second child of Mr. and Mrs. Willie H. Edwards, Otis accepted the Seventh-day Adventist doctrine in his pre-college years. After attending Oakwood Junior College, he later received a BA degree from Union College, Lincoln, Nebraska. He began teaching church school in Montgomery, Alabama, where the Frazier children were some of his first students. Two years later, in 1924, he returned to begin his 44-year stewardship at Oakwood College.

In 1926, Edwards married Roberta Adele Claiborne, and to them was born one child, Otis Bernard, Jr.

Nearly every facet of Oakwood College life was touched by this Christian educator and administrator, who responded to the school and its alumni's needs for effective leadership in obtaining and maintaining a strong bond between the two groups. Edwards was elected the first president of the Oakwood Alumni Association in 1926, a post he held for 13 years. He also served as dean of the college, chairman of the social sciences department, professor of history and dean of men.

As Oakwood's director of music, Dr. Edwards is universally credited with composing the school song, "To Thee, Dear Oakwood." He also wrote

"The Graduate's Farewell" and "To a Red Rose." From 1961-67, his column "Music in Worship" regularly appeared in MESSAGE.

As an ordained minister and masters graduate of Andrews University Theological Seminary, Edwards held several positions at Oakwood College church and wrote a series of columns on Bible prophecy for MESSAGE.

Dr. Edwards received his doctorate from the University of Nebraska, and held membership in the American Historical Association, the American College Personnel Association, the Conference of Alabama Colleges and the National Association of Collegiate Deans and Registrars.

Upon his retirement in 1968, historian Edwards began his cherished dream of writing the history of Oakwood College. It ended with his untimely death on Saturday, October 23, 1971.

In recognition of his legacy to his beloved school, an upperclassman dormitory was named and dedicated in his honor as O.B. Edwards Hall.

Of Dr. Otis Bernard Edwards, Sr., it was said:

"There were no bounds to his service,  
Neither latitude or longitude.

All he wanted to know was:

Is there some human being in need,  
Mentally, spiritually, physically,  
or financially?"

He knew no bias, nor line of prejudice.



Source:

- Obituary, Oakwood College.





## Bernice H. Ford

### *Educator*



"While at Oakwood College, not having enough funds to meet my expenses, I worked 40 hours a week and went to school full time. My dorm mates were kind enough to allow me to use their books while they slept. After lights were out I would study each night by candlelight in a closet.

"One night as I studied in the closet with the door closed, I fell asleep and was awakened just in time to find that the closet was filled with smoke. Luckily, no fire had started, although the smoke was choking me. I felt that the Lord had awakened me in time to allow me to complete my education and thus dedicate my life in service to Him."

Bernice Hall's mother said to her, "You are a jewel. Since you want to be a teacher, be the best teacher that you can be." Her mother passed away, but Bernice was determined to fulfill both their dreams.

After her mother's death, Bernice went to live with her paternal grandmother and aunt. This new home became a "house by the side of the road." As a Bible worker, her grandmother accommodated many of the pioneer ministers and other workers including Anna Knight--missionary, nurse and educator. An Adventist evangelistic team conducted meetings in their city and these workers lived in the home also. Her paternal grandmother shared the Adventist message with her maternal grandmother and this family became

the beginning of the Seventh-day Adventist church in Winston Salem, North Carolina. Bernice was studious and

graduated from high school with honors. She attended Oakwood College with the same determination even though the struggle to make it wasn't easy. She worked to pay her tuition and was determined to take a full class load, but there was no money for books. She worked 40 hours a week, studied by flashlight at night after the lights were out and graduated among the top 10 in her class.

Her first teaching position was at Bethel SDA school in Miami. She had 50 students and 25 desks. She made an assessment, formulated a plan, and with excellent response from parents and church members, raised \$1,000. With these funds she redecorated the school, bought new equipment, updated materials and installed a new library of over 300 books.

This kind of enthusiasm for better SDA church schools permeates Mrs. Ford's life. She has done this in many situations, raising enormous sums of money for improvement of existing physical plants. Her spirit has helped to inspire her students to "do the very best with their capabilities." In the life of this busy



and enthusiastic teacher, there were times when her fund-raising ability was a must for her own salvation. She sold magazines to compensate for the deficit in her salary of \$75 per month.

This teacher's talent wasn't limited to the classroom. The summers found her in various areas of employment as Bible instructor, summer youth camps, workshops, etc. Bernice learned to trust God at an early age, and she prayed to Him for guidance in her life. She said, "God showed me in a dream that James Ford would be my husband." Together they have made a wonderful team in the promotion of Christian education. James is superintendent of education for the Southwest

Region Conference. In their pursuit of excellence in education, they haven't neglected their own children. Janice Ford is a psychiatric nurse, James Jr. was a musician and Durandel is an Adventist minister.

Other areas in which Mrs. Ford has made a contribution to the denomination include serving as a member of various General Conference and Union Conference committees, special projects and programs, committees for the development of the new Bible curriculum, and the new SDA Life Reading Series, curriculum and textbook revisions of the Southwestern Union Conference and the committee for evaluation of textbooks in Texas public schools. ☆

Source:

• Biographical sketch, 1989.



## Victor S. Griffiths

*GC Associate Education Director*



Victor S. Griffiths was born in Minas, Camaguey, Cuba, to parents who came from Jamaica, West Indies.

He grew up as an only child having lost a brother in infancy. His elementary education took place in two different schools--one-half day in an English-speaking school, and one-half day in a Spanish-speaking school because his parents wanted him to be bilingual. He was sent to Jamaica, West Indies, to live with his grandmother while he attended a private high school.

Griffiths began his ministry as an intern in the Bahamas Mission in 1954. After a year, he returned home to Cuba and engaged in self-supporting work. He accepted a call as principal of the Harrison Memorial elementary school, Montego Bay, Jamaica, in 1957 and was a pastor-evangelist in the West Jamaica Conference 1957-63, and where he was ordained as a Seventh-day Adventist minister. He joined the staff at West Indies College where he had been a student, and taught Spanish. While there he completed courses for his bachelor degree in theology.

"One of the highlights of my experiences," Griffith says, "was meeting and marrying Barbara C. Duoet, a nurse from Kingston, Jamaica. I was doing dark-county evangelism and she was a dedicated nurse in a similar missionary setting in the rural hospital."

As an extension of his education, Griffiths came to the United States with his wife and

first son, Robertto, to attend Andrews University, where he later received a master's degree.

Dr. Griffiths accepted a call from the Northeastern Conference to teach eighth grade at the R.T. Hudson SDA school in Bronx, New York, for the 1964-65 school year.

Later, Dr. Griffiths joined the faculty of Union College where he taught English. During this time two more important events entered into his life--another son, David, and the completion of his doctoral program at the University of Nebraska.

Griffiths' travels took him further west to Loma Linda, California, where he accepted a position as professor of English and chairman of the department, as well as an administrator of the University. He was associate dean of the Graduate School at Loma Linda University from 1975-76, coordinator of the University Extension Program from 1976-78, and later dean of the Graduate School from 1977-78. Dr. Griffiths plays both the violin and guitar. When asked why he chose two similar instruments, he says, "I was trained to play the violin when I was quite young. I was asked to play at a church festival on Exuma Island of the Bahamas, and during the performance, I



sensed that the music went right over the heads of the congregation. I decided to buy a guitar and teach myself to play for song services and accompany myself during my evangelistic efforts in the Bahamas. I learned to enjoy it, and with more practice got to be pretty good at it. Now I spend a bit more time with the guitar, singing with the family while my son David, a talented pianist, accompanies me."

Dr. Griffiths' wide range of service in the Adventist Church has brought him into a few "firsts" for Blacks--full-time Black faculty member at Union College, dean of Loma Linda University Graduate School and chairman of the English department.

Dr. Griffiths now serves as an associate director of education in the General Conference, a position he has held for a number of years. ☆



## Chessie Harris

*Educator and Humanitarian*



She was just eight years old when she made herself a promise, "I will make sad children happy, the ones who never seem to smile. I want to see them with happy faces like the ones I see in books." It took 40 years, but Chessie Harris kept her promise.

She was born to sharecroppers on a farm in Tuskegee, Alabama, in 1906. Gertrude, her younger sister, helped their mother milk cows and do housework, but Chessie preferred to help her father feed horses and hitch mules for plowing the fields. "My daddy always wanted a boy," she says, "so I was his boy." Much of her inspiration seemed to come from her father who had attended Tuskegee Institute. He was an avid reader and he passed on this gift to his girls. Chessie enrolled at Tuskegee in 1924. Her parents moved to Cleveland, Ohio, and before her senior year, she had to leave school to join her parents.

She became a doctor's receptionist and took night classes to complete her college degree. In 1933, she met and married George Harris, a southerner who had gone north to find work. They had four children. George and Chessie were then called to join the staff at Oakwood College in Huntsville, Alabama. George became supervisor of garden and lawn services, while Chessie became the food service director. She reminisces, "We were hardly there 30 days, and I was riding out in the country when I saw the children." She

was concerned about the vagrant children poking into trash bins at supermarkets and those who stole from the loading docks. She saw kids who slept on other people's front porches and in service stations. She wanted to help. One day she followed a boy with a stolen chicken to his little shack and saw his poor little grandmother waiting for the chicken for food.

Once or twice a week she would load up her car with biscuits, grits, and eggs, fix a lunch for them and conduct a Bible story hour. Chessie and George began taking children to their home, and in 1954 they were licensed by the Alabama Welfare Department. In 1960 they bought the house next door. After state funding increased, they built additional housing. The Harrises were parents to as many as 40 youngsters and teenagers at a time. This number now totals over 900.

"I don't think of them as 900 or 300 or 100. I think of them as individuals such as Irene, the first one who was a baby left in a vacant house." Today many of the children have become homemakers, teachers, doctors, lawyers and businessmen and are making contributions to society and are helping others "smile."

Mrs. Harris has received awards and



honors for her service to the community. Alabama Governor George Wallace declared January 16, 1978, as "Chessie Harris Day" in the state of Alabama. The Honorable Ronnie G. Flipppo, before the U.S. House of Representatives, described Mrs. Harris as a "Miracle Worker in Alabama" by her accomplishments. Recently, the United Way of America in Washington, DC, honored her with their highest recognition, the Alexis de Touqueville Society Centennial Award. WOMAN'S DAY magazine honored her as one of five women in the United States to receive its Unsung Heroine Award.

Mrs. Harris recently received the 1989 President Volunteer Action Award from President George Bush and the Volunteer Leaders of Alabama Award from Governor Guy Hunt.

Presently, Mrs. Harris is coordinator of transportation for the elderly citizens in rural Madison County. She is active in the Oakwood College church as an elder and in the earliteen division of Sabbath School.

At age 83 she is retired from directing the Harris Home for Children and now promotes the Harris Home Foundation which collects endowments and raises other funds. ☆

Sources:

- The Huntsville TIMES, June 21, 1987.
- WOMAN'S DAY, October 27, 1987, "Guided By Compassion", by Jo Caudert.
- Interview, April, 1989, by Zeola Allston.



# Anna Knight

## *Pioneer Educator*



**A**nna Knight was born in Jasper County, Mississippi, but her family was originally from Macon, Georgia, where her mother was born a slave.

The White man who bought the family was named Knight, and he took the family to Mississippi. At the end of slavery, Anna's family moved with one of Knight's younger sons, who didn't believe in slavery, to Jones County, Mississippi. Here they did share cropping for him until they were able to buy land of their own. They were very poor, but working together as a family they were able to build a home and farm their own land and make it prosper.

Living was very hard and rugged in those days. Blacks weren't taught to read or write. However, by playing with the White children in her neighborhood, Anna was able to get them to teach her to read. Her first two books were Webster's Blueback Speller and McGuffey's Reader Book Four. She taught herself to write by copying words in the sand. Then she taught the younger children the things she had learned.

She became an Adventist by enrolling herself in "The Cousins' Exchange," a column in the newspaper that requested people to send nice reading material to each other. Two Seventh-day Adventists corresponded with her, sending her Signs of the Times and other literature. Miss Embree kept the correspondence going and finally sent her

Steps to Christ. After reading this book, Anna decided to be baptized.

The first school she tried to attend was in Graysville, Tennessee, but because of her color, she was denied the privilege. The matron of the school had Anna assist her with her work and taught her privately.

A couple, the Chambers, took her under their wings and taught her at home until they could get her enrolled at Mount Vernon Academy in Ohio. This was in 1894.

After finishing Mount Vernon, she went on to Battle Creek College in Michigan, there preparing herself as a missionary nurse. Upon graduation, she chose to return home to Mississippi to start a school to teach her people. There were great obstacles, but her work was quite successful.

At the General Conference session in 1901, she volunteered for service in India. She and five others were sent to Calcutta. After years of hard work and extensive travel, she was given a two-year furlough to return to Mississippi to rebuild the work there. Anna didn't return to India at the end of her furlough, but accepted a call to Atlanta, Georgia, to help establish the Colored work there.

The Southeastern Union Conference head-





quarters office, at that time, was located in Atlanta, Georgia. Miss Knight was asked to start the first sanitarium there, serving as medical matron. She encountered much opposition and finally had to open a private treatment room in her home. As an aid to her program, she was asked to take over the Bible instructor's work. There was already a two-teacher school established, and to this she added night courses. Very soon, through her missionary work, the school was overcrowded.

Miss Knight met many prominent people at Atlanta University, Spelman, Morris Brown and Clark Colleges. As the first Colored missionary from India, she was asked to give many lectures on India. This helped remove some of the prejudice which had been built up against the Adventist work. Because of her community service, she was able to start the first Black YWCA in Atlanta.

At another Southeastern Union Conference meeting, it was decided that Miss Knight be asked to work as home missionary secretary and missionary volunteer secretary among the Blacks. At the end of her first term, the work had so increased that they added the educational responsibilities to her other duties.

After she had worked a little more than six

years in the Southeastern Union, the Southern Union, comprised of the states of Louisiana, Mississippi, Alabama, western Florida, west Tennessee and Kentucky, requested the General Conference to transfer her to that conference to do the same type of work. This request was granted. She began by trying to standardize the course of study and the textbooks. She sought to select suitable teachers and to improve the physical condition of the schools.

In 1922, she became the first president of the first National Colored Teachers Association (NCTA). She held this position for 27 years.

After six years in the Southern Union, she returned again to the Southeastern Conference as a field secretary. She remained in this position until December, 1945, when the Black conferences were organized.

Miss Knight worked under 16 union presidents, 38 local conference presidents, 8 union Sabbath school and home missionary secretaries, 22 union education and missionary volunteer secretaries and 5 union Colored secretaries.

Anna Knight died at Riverside Sanitarium at the age of 98 in 1972 and is buried in the Knights' family plot near Soso, Mississippi. ☆

Source:

- Knight, Anna. *Mississippi Girl: An Autobiography*. Nashville, Tennessee: Southern Publishing Association, 1952.



## Garland J. Millet

*GC Associate Education Director*



**A**fter 41 years of varied services to the Seventh-day Adventist Church, Dr. Garland J. Millet announced his retirement. His wife, Mrs. Ursula Berry Millet, also served for 27 years--first as an elementary school teacher in Los Angeles and Washington, DC, and later as an editorial and administrative secretary at Southern Publishing Association, Riverside Hospital, and the General Conference Regional Department.

Dr. Millet's mother, Mrs. Cynthia G. Johnson Millet, was an early convert through the ministry of Edson White's missionary boat, the "Morning Star," at Yazoo, Mississippi. She attended Oakwood during the early years and heard Mrs. Ellen White speak there.

Dr. Millet attended Pacific Union College, receiving his bachelor of arts in 1934 and his master of arts degree in 1947.

About three decades of Dr. Millet's service specifically involved ministry to the Black population. He taught in academies in Washington, DC, and Los Angeles; and at Oakwood College in the 1930s and 1940s. He pastored the Santa Monica Delaware Avenue and Los Angeles Berean churches for five years and was ordained in the early 1950s. In 1954, Dr. Millet became the third Black president of Oakwood College. During his nine-year administration, 13 buildings were erected, student enrollment doubled, faculty with terminal degrees multiplied, Oakwood

received its accreditation and the now-popular "Three-way Plan" for students was started.

After earning a Ph.D. at George Peabody College for Teachers (now Vanderbilt University) and serving for several interim years as assistant to the president of Fisk University, Dr. Millet became the third Black editor of MESSAGE magazine from 1967-1970.

In 1970, he became the first Black associate director elected to the General Conference Department of Education. During his eight years there, Millet coordinated overseas higher education, edited THE JOURNAL OF ADVENTIST EDUCATION and issued, with supporting committees, (1) a review of SDA nursing education, (2) "Seventh-day Adventist Concepts of Psychology," and (3) "Christian Education--Values Needed Now." Dr. Millet also served the Oakwood College board for about 20 years.

Dr. Millet's latest post was special assistant to the president of Loma Linda University. One of his tasks was to encourage more Black and other non-White employment at Loma Linda University and Medical Center, which together comprise the world's largest

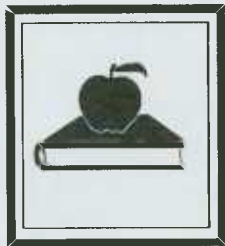


Seventh-day Adventist institution. During his three years of service, the total number of Black employees grew, and some 27 Black teachers were invited to teach at the university, while approximately 50 invitations were extended to all other ethnic minorities. Dr. Millet retired to Huntsville, Alabama, in 1982, and in 1983 was a visiting teacher in the teacher-training program of Bethel College, in the southeastern part of South Africa, as part of a team from Oakwood College.

The Millets divide their time between Huntsville, Alabama, (now familiarly called the "capital of Black Adventism") and Southern California. Their three children are Garland, a professor at Southern University in Baton Rouge, Louisiana; Carol, a nurse and minister's wife in the South Central Conference; and Debra serves as administrative staff assistant at the Presbyterian Medical Center in San Francisco. ☆

Sources:

- Graybill, Ronald D., *Mission to Black America*. Mountain View, Calif.: Pacific Press Publishing Association, 1971.
- Personal interview with Dr. Garland J. Millet, former president, Oakwood College, Huntsville, Ala., 10 Dec. 1986.
- Reynolds, Louis B. *We Have Tomorrow*, Washington, DC: Review & Herald Publishing Association, 1984.



# Education

## *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Making words	Reinforcing letter recognition
2. Drawing school	Using creative imagination
3-6	
1. Geometry puzzle	Reinforcing spelling skills
2. Word search	Reinforcing vocabulary development
7-9	
1. Word search	Reinforcing vocabulary development
2. Crossword puzzle	Reinforcing vocabulary words
9-12	
1. Word search	Reinforcing vocabulary development
2. Crossword puzzle	Reinforcing vocabulary words
3. Creative writing	Developing writing skills



# Education

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Word Search

**Directions:** Here are six words. Can you find them? Circle each one. The words to look for are below.

M	H	I	F	O	R	D
D	A	N	N	A	M	T
M	S	D	P	O	M	N
B	C	I	W	R	T	U
T	E	A	C	H	E	R
S	F	B	A	N	K	S
J	H	D	Y	K	E	S

ANNA

INDIA

FORD

TEACHER

BANKS

DYKES

# Education

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Draw a school of long ago made from wood, and draw a school of today made from brick. Put a flag pole and flag in front of each school.


Long Ago

Today

ED ☆  
☆☆

# Education

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Search

**Directions:** There are 14 words here. Can you find them? Circle each one. The words to look for are below.

C	F	E	F	R	N	P	S	H	A	R	E	C	R	O	P	P	E	R	Y	T	
L	F	T	J	K	J	G	D	Q	Y	M	M	C	T	X	Q	X	E	F	T	Q	J
E	S	R	U	N	V	C	N	U	M	X	A	R	X	Q	N	E	F	T	O	X	F
U	F	L	H	J	Z	Q	M	G	Y	L	V	G	S	N	E	I	F	R	U	K	
H	V	C	X	F	X	N	Q	K	C	A	L	I	A	L	R	P	S	G	O	F	
L	A	B	O	R	Y	M	F	U	S	E	B	W	G	H	R	R	E	Z	R	T	
X	U	L	J	G	E	M	T	Q	U	Y	P	G	T	O	R	I	P	B	K	S	
N	P	W	J	U	I	T	B	G	M	M	U	F	V	O	V	D	X	C	Y	U	
Y	K	O	G	K	A	G	D	U	A	R	M	G	H	X	E	M	M	J	S	I	
H	U	T	B	E	F	O	E	I	T	Y	A	C	J	A	S	L	X	K	Q	U	
T	O	P	Y	F	T	M	D	S	R	L	J	H	N	H	A	C	F	S	T	Z	
H	R	I	C	N	B	N	I	A	E	I	F	N	H	A	P	C	S	T	S	A	
G	X	R	P	I	I	P	N	S	E	T	U	F	T	H	P	P	Z	Z	S	A	
K	T	K	G	I	G	O	N	E	S	F	U	I	T	H	W	I	H	T	A	Q	
I	M	S	Y	P	I	O	A	Q	C	I	E	R	K	B	S	R	W	T	U	U	
O	L	D	R	S	T	C	K	C	U	I	S	H	E	Z	I	R	A	Y	V	M	
D	U	Q	S	T	H	N	P	U	C	I	T	S	F	Q	Z	R	G	I	K	Q	
Q	B	I	O	R	E	I	N	D	Y	I	U	S	O	I	Z	T	W	S	J	Y	
Q	M	C	R	G	Z	H	W	M	Q	T	B	O	Y	V	P	B	W	C	C	Y	
T	N	K	H	T	I	T	E	J	T	Y	F	V	U	F	P	Y	Y	Z	D	Z	
I	H	T	Y	I	M	M	W	U	P	F	F	S	C	O	O	I	J	A	K	V	

Anna	Chores	India	Labor	Mississippi	Sharecropper	Teacher
Calcutta	Cotton	Knight	Nurse	Missionary	Struggle	Thrifty

# Education

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Search

**Directions:** There 14 words here. Can you find them? The words to look for are below.

A A G E L S T O Z U E V U E X V P D I R H Q Y N T  
V P L L S U T K C X J R O F U O N O N L A B O R H  
X Z Y S M R G R U C L Q P H C K M T C B H V Q O D  
F E C T I J U X U D O Z P E O I Y P V T G X A Z I  
A R A D S M Y N Y G K M U S G W R E T I T W A T H  
R E A E S I C C B A G K U J K W H C V N U S C C T  
H H A N I I W N E F P X L R W L W C G P M I W T W S  
Q C F V S I D E Y G F F E K R E W O B V W K W E I  
T A G A S D G E H R O H E R R Q L A L A Q S W V O  
A E X U I B G B D T E L J P U S O M G L C P O R Z  
P T I H P H D S Y Q E P H S V G I C V R E M I E U  
G R E T P P I O T R J C P R D E G V A R R G T W B  
W G J Q I Y N H N U J O Z O K W G L C D Y T E Y J  
M Q R N A E G B R R V B K F R V H E E X F V E C E  
L Y A X T I V Z L V A Z U G S C R Y I S Y I U N A  
S G Z G N G T D K Y W X U H L P E O Y R C X P F X  
R T Q K R T B Q Z X L V A L H N H R A O F D L Y X  
X M L A H P W W G B H K G X Y D L N A S U Y Y S E  
Y H O G U O F O W V I D K Y S D O Z H H W T M S F  
U S I T A R C O T I K X A Y T I Y F R P S F E T Y  
L A T T U C L A C D I P X V S C O T T O N I D E H  
K A N N A G X T K D P F C S H Y V V U Y N R A S K  
D C T X I N B F H X D H I H V K C O E D B H C R C  
U N H H Z J Y I Z B Q M T Y V M O T R H O T A A E  
Q Y F O O U L O R O E B X J D M Z D Y Z M I X N U

Academy  
Cotton  
Missionary  
Thrifty

Anna  
Knight  
Nurse

Calcutta  
Sharecropper  
Struggle

College  
Mississippi  
Teacher

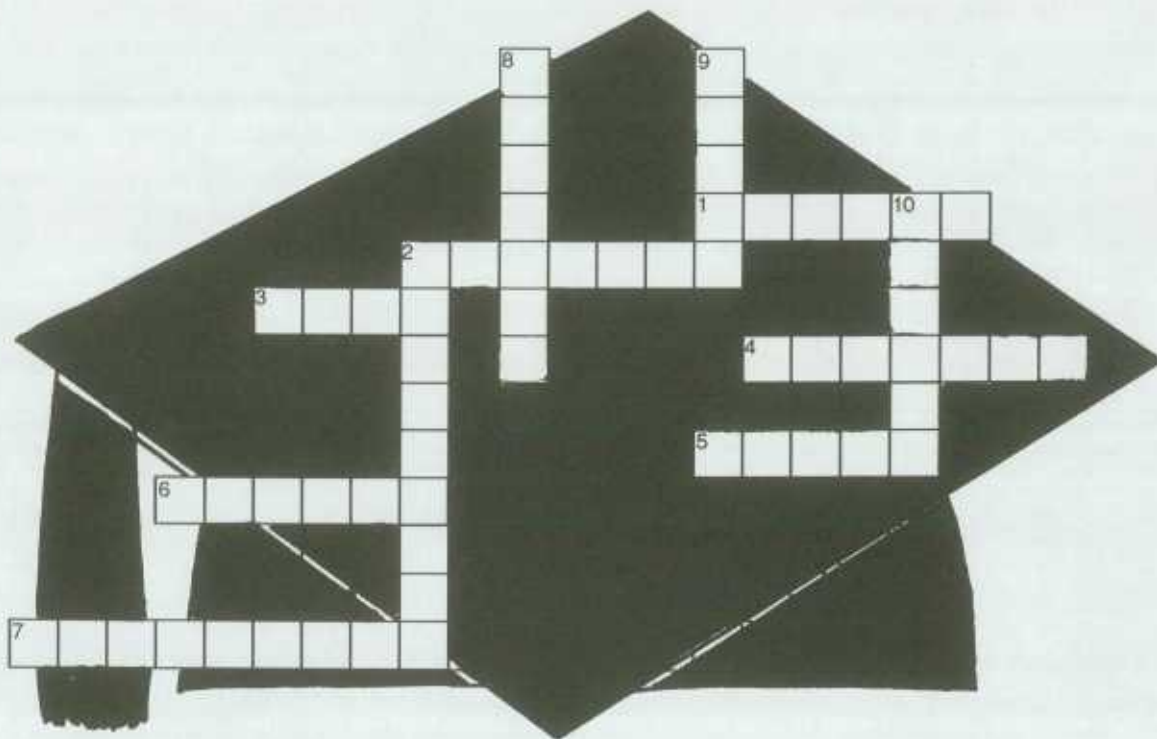


# Education

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Supply the names of the "Educator Firsts."



### ACROSS

1. First Black education superintendent
2. Wrote the "Oakwood College Song"
3. Family began the church in Winston-Salem, North Carolina.
4. Co-author SDA readers
5. First Black female Ph.D.
6. Editor Adventist journal
7. First Black chairman English department, Loma Linda University.

### DOWN

8. Church and school named after her
9. Female General Conference secretary
10. Honored by President Bush

ED ☆☆☆  
☆☆☆☆

# Education

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Search

**Directions:** There 18 words here. Can you find them? The words to look for are below.

O S T S L Q T O Z U E V U E X V P D I R H Q Y N T R G G H L  
G P L L S U N K C X J R O F U O N O N T U G V J H Z L U I G  
E Z Y S S U G L U C L Q P H C K M T C B H V Q O D J U J O T  
F E C T Q J I X X D O Z P E O I Y P V T G X A Z I K I Q L H  
A C A D E M Y W Y J K M U S G W R E T I T W A T H R I F T Y  
R U A E I I C C B A B K U J K W H C V N U S C C T O A U Y Y  
Q W P H L O K G S K I S O Y C O K B I L J X V Y R U H K C Z  
Q N F V M I D E Y G F C T K R E W A B V W K W E I Q C P V V  
T D G A Q D G E H J O H E R R Q L A G A Q S P V O A M L R O  
A S X U B B G B D T X L J P U S O M G S C P O R Z C P O A P  
P T I H X H D S T Q E B H S V G I C V R O M I E U K A T F C  
G R E T U P I O S R J C C R D E G V A R R W T W B G V V G A  
W G J Q N Y N S N U J O Z Q K W G L C D Y T T Y J A E X W K  
M Q R N A E D B R R V B K F J V H E E X F V E C E C R P C B  
L Y A X T X V Z L V A Z U G S H R M I S S I O N A R Y O H X  
S G Z G E G T D K Y W X U H L A F O Y P C X P F X Q R Y K Y  
R T Q M R T B Q A X L V A L H N H Y M O F D L Y X R J G J L  
X M L A H P W W G B H K G S Y D L K B S U R M S E I L G P I  
Y H O G U O F O W V I D K Y S D Z Z H F W N J S F M I X P D  
U S I T A R C O T I K X A Y T Y Y F R P J I P T Y Q Z O I T  
L N G N X R A J O D I P X V T J L J W O N O R E H C A E T L  
K W H B V G X T K D P F C A H Y V V U Y N J H S K H H W S A  
D C T X I N B F H X D H X H V K C O E D B W L R C Z J I S H  
O I C O R U S B W P M J J F O E Z I E P N M V U E U D C I K  
Q Y F O O U L O R O E B X J D M Z D Y Z M I X N U E E E H H  
I S M Z L T W V J L U H B M N T C L P W P Z E J M W J J A H  
W Q S O S L C F A G W Y S M O D K G R G U Y W O J X F I N V  
T R A C X O E B F E W A V M B M I S S I S S I P P I D E N F  
M L X M S K I G W P P K K O A I O R F H H K Y S P N I K A B  
T Y K N X G P Z E Q V T O U T O E R D H A K E O I M R A M M

Academy  
Cotton  
Missionary

Adventist  
Knight  
India

Anna  
Nurse  
Struggle

Bale  
Sharecropper  
Teacher

Calcutta  
College  
Oxcart  
Thrifty

Corresponded  
Mississippi

# Education

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Writing

**Directions:** Select two people from the section on education and prepare five questions you would ask each one about his/her career. Then summarize as to why you would or why you would not like to choose that particular career.



# Missionaries

## *Preface*

**S**tarting with the first full-time Black missionaries who finished their education and went to various continents to work, to the student missionaries who served while still attending college, Black missionaries have had phenomenal growth in every part of Seventh-day Adventist work: medical, educational, secretarial, publishing and ministerial.

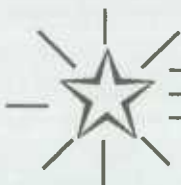
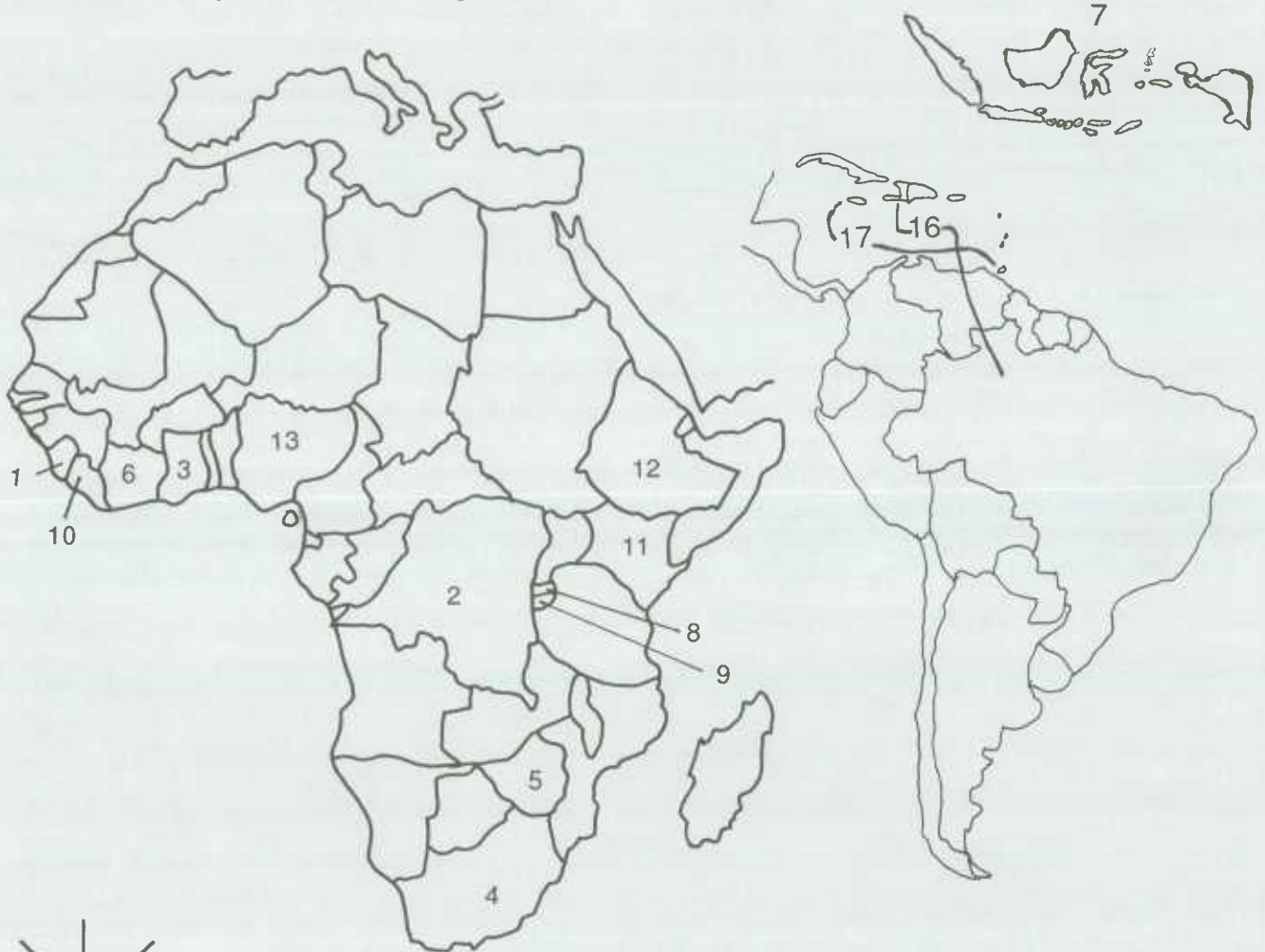
The map on the next page denotes the areas where many missionaries and their families have served, along with the names of several student missionaries. There

are countless others who made significant contributions.

One gains a sense of pride for the SDA Church and the progress it is making when you observe the growth made possible through the accomplishments of these missionaries under the guidance of the Holy Spirit. As some of the personal experiences of these Black missionaries are related, hopefully students will receive enlightenment regarding the contributions that Blacks have made in the area of the SDA missionary ministry. ☆



- 1 Sierra Leone:** Donald Simons, Louis Raymond, John Pitts  
**2 Zaire:** C. Billy Woods, DeWitt Williams  
**3 Ghana:** Ruth F. Davis, James Hammond, Owen Troy, M. Battles (Liberia)  
**4 South Africa:** Benjamin Abney, Alice Brantley  
**5 Zimbabwe:** Thomas Branch, Ronald Lindsey  
**6 Ivory Coast:** Lindsey Thomas  
**7 Indonesia:** Dennis Keith  
**8 Ruwanda Gitwe:** Gloria Maxim, Dolly Alexandria  
**9 Burundi:** Robert Patterson  
**10 Liberia:** John Johnson  
**11 Kenya:** Craig Newborn, Randolph Stafford, Earl Richards, Raymond and Carol Cantu  
**12 Ethiopia:** William Burns, George Benson  
**13 Nigeria:** Sam Gooden  
**14-15 Liberia and Nigeria:** R. Simons, Lois Raymond, Lucius Daniels, Ted Cantrell, (Kenya, Ghana), David Hughes, Douglas Tate, Ronald Wright, C. Dunbar Henri (Ghana, East Africa), G. Nathaniel Banks, Philip Giddings  
**16 Brazil and Haiti:** Clarence Thomas Jr.  
**17 Trinidad and Jamaica:** James Edgecombe, Donald Crowder, Alfonso Greene, Robert Andrews  
**Student Missionaries:** Cynthia Clark, Eunice Rock, Vernon Norman, Jason McCracken, Barry Black, Lynn Davis, Calvin Mann





## B. W. Abney

### *Missionary*



One hundred years ago, Seventh-day Adventist churches weren't as numerous as they are today. The Church was new and many had never heard of Adventism, Ellen White, or William Miller. But over time, evangelists like Benjamin Abney preached the message and brought new members into the Adventist Church. Hundreds of new churches sprang up throughout the country.

When the Advent message spread, leaders of the Seventh-day Adventist Church sent missionaries overseas to further spread the message. The Black pastors and evangelists played an important role in these growing years of Adventism--like Edson White and his "Morning Star," C. M. Kinny, who paved the way for Black Adventist evangelism; and Benjamin Abney, pastor/ evangelist and first Black missionary sent to South Africa.

Benjamin William Arnett Abney, Sr., was the youngest of seven children born to Delia and M.H. Abney, an African Methodist Episcopal minister of Edgefield County, South Carolina, on November 30, 1883.

Abney entered Oakwood Manual Training School in 1910 to study for the ministry. In 1912, he entered the ministry and was ordained four years later. He pastored in Orangeburg, Allendale, Columbia, and Sumpter, South Carolina; Lumberton, Fayetteville, and Raleigh, North Carolina.

Elder Abney became an active and en-

thusiastic member of the Seventh-day Adventist Church. He established churches in Greensboro and Raleigh, North Carolina; rebuilt the church in St. Louis, Missouri, and served as the union evangelist for the Southeastern Union Conference. Abney soon became an accomplished pastor and respected member of the Adventist Church. Still, he wanted to do more.

When the Black people of South Africa requested a Black missionary, Elder Abney responded, becoming the first Black missionary sent to South Africa. Although he was the union evangelist to the Black people, Abney helped form several churches among all three groups located there--Blacks, Europeans, and native Africans.

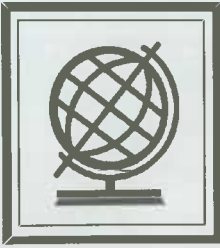
When he returned to the US, Abney served a total of 12 years in the cities of Miami, Florida; Mobile, Alabama; Jackson and Meridian, Mississippi; and Memphis, Tennessee. He retired at 74, after 45 years of service. Twenty-two years later, at age 96, he died.

Today, there are thousands of SDA churches scattered throughout the US and overseas. Even in the smallest towns, the little blue sign giving directions to the nearby Seventh-day Adventist Church can be seen. ☆

Source:

• Interview granted by daughter, Mrs. Celia Cleveland, 1988-1989.





## C. Nathaniel Banks

### *Missionary*



**I**t must have been a thrill for Alan Sheppard to be among the first Americans to set foot on the moon. Many would consider him as a kind of pioneer. In the Seventh-day Adventist Church, there are also pioneers like G. Nathaniel Banks, who was among the first Black missionaries sent to West Africa.

A graduate of Pacific Union College, Angwin, California, Elder Banks directed the Seventh-day Adventist mission in Monrovia, the capital of West Africa. Elder Banks' work came to the attention of the president of West Africa's Cabinet. To become more familiar with his work, the president twice invited the Bankses to dinner at his headquarters.

Because of World War II, materials and supplies weren't readily available, making Elder Banks' missionary work difficult and challenging. After the war, materials and supplies became more available and with the growth of the SDA churches and schools, Elder Banks began to build dormitories for the students and churches for the congregations.

Besides the shortage of supplies, the Bankses, students and teachers endured other difficulties as well. A ruling was made in West Africa requiring all teachers

and students to attend Saturday classes. The teachers and students refused to attend the clas-

ses and the police arrested them. The president, however, had become friends with the Bankses and appreciated the contributions they made to his people. When the President heard of the ruling, he made a proclamation throughout the republic that all members of the church observing the Bible Sabbath were not obligated to attend Saturday classes.

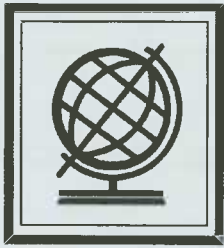
But Elder Banks didn't just help the mission. When the government completed work on a large pavilion to be used for government events only, Elders Banks and C. Dunbar Henri, an evangelist in Grand Bassa, approached the President about the possibility of dedicating the building to God. He agreed. Elders Banks and Henri volunteered to make plans for a 30-day religious celebration in Liberia, making the gospel known to even more West Africans.

Elder Banks spent seven years in West Africa before returning with his family to the United States. ☆

Source:

• Personal letter — 1988-1989





# Maurice T. Battle

## *Missionary*



**W**orking as a missionary in a foreign land sounds exciting. But sometimes, excitement turns to danger. Picture yourself as a missionary in the middle of a war in some far-away country. Though a challenge, it can be quite scary. But even with the risk, some people, like Maurice Battle, face the danger in unknown lands.

Born in Oberlin, Ohio, Maurice Tazwell Battle graduated from Oakwood College at age 20 with a bachelor's degree, and later received his LLD from Union Seminary. A third generation Adventist, he always yearned to serve. So, while at Oakwood, he applied for mission service, hoping to eventually be called to some mission field. While pastoring in St. Petersburg, Florida, and serving as director of public relations for the South Atlantic Conference, he continued to let others know of his interest in missions. Finally, in 1956, he received a call to become the president of the Liberian Mission in West Africa. Although only 27, he gladly accepted.

Elder Battle held other positions during his lengthy stay in Africa. He served as president of Sierra Leone Mission in Sierra Leone, West Africa, and director of public relations and lay activities for the West African Mission in Accra, Ghana, West Africa.

After leaving Africa, Elder Battle continued his missionary work in the Northern European Division (now Trans-European) in St. Albans, Herts, England, where he worked

in the lay activities and radio and television departments.

Returning to the United States, Elder Battle worked for the General Conference lay activities department. Then, in 1975, at the General Conference session in Vienna, Austria, he was elected secretary of the Afro Mid-East Division (now Eastern African Division). He and his family left the United States for Beirut, which at that time was in the worst of its war years. Eventually, it became too dangerous for them to stay and they had to be evacuated to Nicosia, Cyprus, where they stayed for about a year. When the war abated, Elder Battle and his family returned to Beirut until 1978, when Elder Battle was elected associate secretary of the General Conference.

As GC associate secretary, Elder Battle serves as liaison between the Trans-European Division, Eastern African and Middle East unions, and the General Conference. He also helps supply workers for those areas.

Elder Battle is married to the former Esther Coleman. They have two sons and two daughters--Maurice, a minister; Michael, an architect; Carla, an ADRA worker in the General Conference; and Renee, a second-year law school student. ☆

### Sources:

- Fact Sheet, Department of Communication, General Conference of Seventh-day Adventists
- Personal letter — 1988-1989







## Thomas H. Branch

### *Missionary*

**M**issionaries lead adventurous lives. When they apply for mission service, they never know where they will serve. Early missionaries, like Thomas Branch, had an even more difficult time because they were the forerunners. They had no examples--no role models, besides Biblical characters like Paul. Missionaries were scarce, and Black missionaries nonexistent—until Thomas Branch.

Thomas H. Branch was born in 1856. He was a man of great energy, and began his evangelistic ministry in 1901 in Pueblo, Colorado. Exemplifying courage, bravery, and vigorous attributes, coupled with his astute Bible knowledge, Branch was highly regarded by Adventist leadership. He was assigned to the first Seventh-day Adventist mission—Plainfield Mission (later known as the Malamulo Mission)--in Nyasaland around 1902, becoming the first Adventist Black American to be sent overseas as a missionary.

Perceiving what people need is one of the missionary's biggest assets. It's hard to tell off-hand the make-up of the culture how the people within the culture act. Each culture has differences, and going from the American to the South African culture, Branch had to make many adjustments. But he was determined to help, and when he arrived in Nyasaland at age 46, he used his years of experience to observe

and evaluate what the natives needed. Branch keenly observed that the Africans were educationally oriented. He capitalized on that by establishing schools which attracted many. In these schools, young lives under the influence of the missionary often accepted the gospel.

Branch made an impact not only with the young people of Nyasaland, but the leaders of the country as well. During the first five years of Plainfield Mission, Branch was invited to join the Council of Mission Societies and other influential societies in Nyasaland. He politely declined, possibly because he felt his presence as a Black person might be embarrassing to European members of the council. Years later, he worked in South Africa before returning permanently to America.

As the first Black to be sent overseas as a missionary, Branch set an example for other Black missionaries and opened the door to many Blacks who never thought missionary work was possible. Others would follow, and would not disappoint—Benjamin Abney, C. D. Henri, Nathaniel Banks, Maurice Battle, and Phillip and Violet Giddings. Branch brought many young lives to God and even more by being an inspiration for other Black missionaries to venture overseas and introduce God in far-away lands. ☆

Source:

• *Seventh-day Adventist Encyclopedia*, p. 151





## Samuel L. DeShay

### *Missionary*



"**W**e went to Nigeria in 1961, and intended to stay only two years," reminisces Dr. Samuel Lee DeShay, "but because of the needs, we discovered the two years grew into some 13-14 years total."

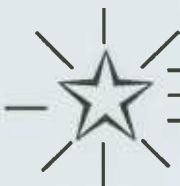
The peaceful calm and comforts of his present Takoma Park, Maryland, office are a world away from the stark poverty and dangerous perils of the Nigerian and Biafran countrysides where, from 1961 to 1975, this Columbus, Ohio, native practiced his craft of internal and preventive medicine on the West African peoples. "It was worth the effort," endorsed Bernice, his wife. "God had called us to this work, and we felt that we were responding to this request. There were hardly any days that we spent there that we did not see someone who might have died had we not been there. There were so many cases of a serious nature that it was extremely important for them to see a doctor."

Samuel Lee DeShay received his bachelor of arts degree in chemistry from Union College in 1954, and his medical degree in 1959 from Loma Linda University. After serving as physician at Riverside Hospital from 1960-61, the husband-wife duo began their international trek of service in West Africa.

Dr. DeShay served as medical director for East Nigeria's Ahoada County Hospital from 1962-67 and 1970-72, Ghana's Kwahu Hospital in 1962, Sierra Leone's Masanga

Leprosy Hospital from 1968-70 and as health director of the Ghana-based West African Union from 1966-73.

DeShay's medical ministry was complemented by his spiritual ministry as he received a master's degree in systematic theology from Andrews University in 1957 and later a doctorate in ministry (ethics) from Howard University Divinity School in 1982. Dr. DeShay shares this story of their escape from Nigeria by canoe during the midst of the conflict between Nigeria and the proposed state of Biafra. "We were caught in Biafra during the outbreak of war and were basically under siege while there. Fortunately, we helped to train the emergency volunteers and also Red Cross teams to help the wounded. This allowed the Biafran government to give us special privilege in our time of departure. We were responsible for one of the few hospitals still operational in Biafra while the conflict was raging. People were constantly checked for defecting. We were given papers that allowed us to be exempt from this nuisance. When we got to the great Niger River and attempted to cross over into the country of Nigeria, there were literally hundreds of people who were also waiting to



cross. We were told to go to the front of the group and were even helped to cross over. We later learned that we were in advance of the rebel army and they were slaughtering freely all in their path. God directed our escape that day for which we were thankful." Dr. DeShay was named Medical-Health director of the General Conference, a post he held until 1980 when he was appointed associate director for International Health. Concurrent with those posts at the denom-

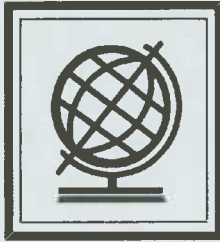
ination's world headquarters in Takoma Park, Maryland, he performed as a clinic physician at the nearby Hadley (1977-83) and Washington (1978-81) Adventist hospitals.

Dr. DeShay began his private medical practice in 1984 in Takoma Park.

In addition to his celebrated medical missionary career, this published author, teacher and minister is also an accomplished musician, having attended London's Royal School of Music in 1972. ☆

Sources:

- Letter sent to Doris Gully, 8-27-88.
- Biographical data written by Z. Allston.



## Philip E. Giddings, Jr.

### *Missionary*



For most Americans, 1945 marked the end of World War II. But for Philip E. Giddings, Jr., and Violet Blevins Giddings, 1945 marked a new beginning. Soon, they would be among the first Black missionaries to set foot in West Africa.

Stationed in Konola, 60 miles from Monrovia, Elder Giddings served as Liberia's educational director for 10 years. With Liberia still in its primitive state, the Giddings endured hardships--among them, traveling. Only one dirt road ran from Monrovia, the capital, to the hinterland. Many of the road's wooden bridges washed away during heavy rains making travel to schools and mission stations difficult. The Giddings would often wait a day, week or even longer for the bridges to be repaired.

But that didn't affect them from serving the area well. While in Liberia, Mrs. Giddings organized and taught a school choir which later performed for President Truman and other dignitaries. Elder Giddings built the girls' dormitory giving students an opportunity to live on-campus and attend the SDA school.

The task wasn't an easy one, however. Elder Giddings and his staff had to make the bricks, requiring them to dig for sand from the riverbed miles away. Despite hardships, Elder Giddings succeeded not only in building the dormitory, but also in building a firm

foundation for young students to take a stand for God. Some eventually became evangelists, teachers and workers for the mission.

The Giddings returned to the United States in 1955 and stayed there until 1964 when they responded to a call for a French-speaking missionary to direct the Rouake Ecole Adventiste in Ivory Coast, West Africa.

At the Coast they found many students, young and old, anxious for an education. For this reason, there were two schools -- Ecole Populaire for the adults and Ecole Regulaire for the regular age group. Over 900 students gathered for the school's first registration day, some standing in line since daybreak. At the registration everyone was required to bring a birth certificate or judgment, where the magistrate determined the student's age. The Giddings recall one older student with whiskers sitting among the first-grade children with a birth certificate saying he was only eight years old. He had borrowed one from his cousin. That's how eager the people were for an education.

The Giddings worked hard during their second stay in West Africa. The Northern European Division sent them a letter of



appreciation for handling the school's finances well. As she did in Liberia, Mrs. Giddings directed the school choir. Elder Giddings translated many of the choir songs from English to French, although the students sang well in English. The choir won first-place in a city-wide competition and sang the only religious song on the program.

After West Africa, the Giddings returned to the United States for a few months before receiving another call in 1971--this time to Kenya, Africa, on the Indian Ocean. For seven years Elder Giddings served as director of education for the East African Union. With his years of experience in working with young people, Elder Giddings was elected chaplain

for all East African university students in Kenya, Uganda and Tanzania. For several years, he pastored the Nairobi Central church. Mrs. Giddings kept herself busy in Kenya as a secretary for the youth, education, Voice of Prophecy and personal ministries departments at the East African Union office. She also conducted the church choir.

The Giddings especially enjoyed the beautiful terrain of Kenya and the friendly, receptive people. After nearly 25 years of missionary service, they will not only be remembered here as two of the first Black missionaries in West Africa, but also there by the many young people who benefited from their contributions. ☆

Source:

• Written by Violet Giddings (his wife), 1988-1989.



## C. Dunbar Henri

### *Missionary*

**I**t was a challenge--if he failed, others might not be sent. But, when Elder Dick finally came knocking at his door asking him to go, he didn't even hesitate. Elder C. D. Henri jumped at the opportunity.

He never dreamed of being among the first Black missionaries sent to Africa. While a student at Atlantic Union College in South Lancaster, Mass., C. D. Henri stood at a bulletin board and stared at the list of students who had served as missionaries. He wanted to go but since no Blacks were being sent, he never expected the call. He filled out the forms anyway--hoping, praying. And when the call came years later, Elder Henri was more than ready to meet the challenge.

"I had been thinking about it for years and years and years," says Elder Henri. "I read all the books about Africa," he laughs, "including *Tarzan of the Apes*."

In 1945, Elder and Mrs. Henri were sent to the Liberian Mission in West Africa. The first years were the toughest. They lived in a tent house with no windows, bathroom or running water. But they adapted to the new living conditions. They built dry wells and placed tanks on top of the house to collect running water. Because of the water's uncleanliness, it had to be boiled before being used for drinking or cooking.

The Henris helped the people at the mission adapt as well, educating them while preaching the gospel. Mrs. Henri conducted

cooking classes and introduced the West Africans to a vegetarian diet. For three years, Elder Henri held two positions in



Liberia. Along with his duties as mission president, Elder Henri also served as principal of the Konola Academy from 1948-51.

Word circulated about the Henris' work at the mission and eventually reached William V. S. Tubman, Liberia's president. For his contributions to the Liberian people, His Excellency, President William V. S. Tubman, knighted Elder Henri as Knight Commander of the Liberian Order of Human Redemption, a government award reserved for individuals who perform humanitarian service for Liberia. The Henris considered it a special honor to be knighted.

"I think we were the first Black Americans to [be knighted]," Elder Henri says.

While in West Africa, the Henris decided to build a family of their own. They had two daughters, Burdetta Leona and Patricia Elaine; and one son, Coleridge Dunbar Jr.

In 1970, with many years of mission experience behind him, Elder Henri became president of the East African Union in Nairobi, Kenya, East Africa.

After serving in Africa, Elder Henri and



his family returned to the United States where Elder Henri served as the general vice president of the General Conference in Washington, D C, from 1973-1980. Retiring from the GC, Elder Henri pastored several churches in the Atlanta, Georgia, area: Berean, Boulevard, Maranatha and Mt. Olive. He now lives in College Park, Georgia, with his wife Lorraine.

Elder Henri credits Benjamin Abney, the first Black missionary to Africa, for his inspiration, and the father of his roommate while at Atlantic Union College.

Since his return to the United States, the General Conference asked Elder Henri to

return to South Africa several times--which he did. Currently, Elder Henri works for the South Atlantic Conference going "wherever I'm needed."

Elder Henri holds a bachelor of arts degree from Atlantic Union College, a master's degree from Andrews University, and an honorary degree from Payne College.

For someone who never expected to be a Black missionary in Africa, Elder Henri was well prepared.

"When the Lord asks you to do something," Elder Henri says, "He gives you a way to do it." ☆

Sources:

- . Phone interview, July 17, 1989, Jim Williamson
- . Tape by C. Dunbar Henri



# Missionaries

## *Skills Inventory for Students Activities*

Activity	Skill
K-12	
1. Role Play	Portraying positive character development
2. Making words	Reinforcing vocabulary development
3-6	
1. Making words	Reinforcing vocabulary development
2. Crossword puzzle	Reinforcing vocabulary development
7-9	
1. Creative activity	Reinforcing character development
2. Role play	Reinforcing character development
9-12	
1. Creative activity	Reinforcing character development
2. Role play	Reinforcing character development





# Missionaries

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Role Play

**Directions:** Pretend you are going as a missionary--pick where you would like to go. Make a list of the things you would most like to take with you.

1.

2.

3.

4.

5.

6.

Which of these things do you think would not work where you are going?

1.

2.

3.

# Missionaries

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Making Words

**Directions:** After reading the stories of the missionaries, find the names and places which begin with the letters below.

M -

I -

S -

S -

I -

O -

N -

A -

R -

I -

E -

S -

MI ☆  
☆☆

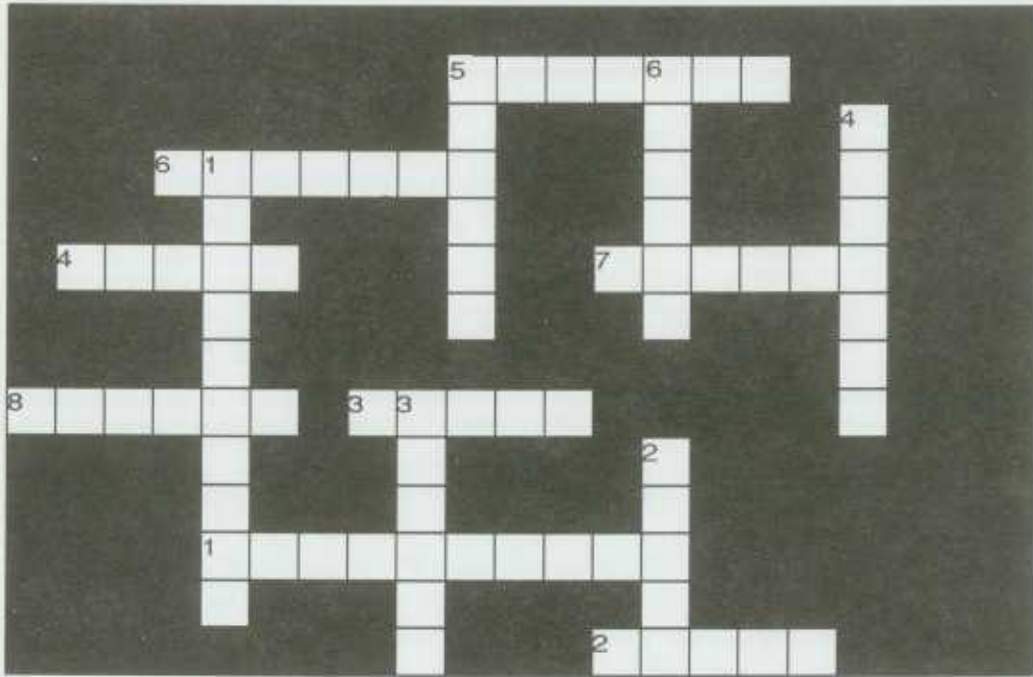
# Missionaries

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Crossword Puzzle

**Directions:** Complete the crossword puzzle.



#### Across

1. John Pitts went there as a missionary.
2. It was in this country that DeWitt Williams worked as a missionary.
3. He was one of seven children born in Edgefield, South Carolina.
4. Pastor Abney established churches here as a union evangelist.
5. Where John Patterson worked.
6. It was here that Mrs. Giddings organized a choir that one time performed for President Truman.
7. This missionary was sent to West Africa.

8. First SDA Black American to be sent overseas as a missionary.

#### Down

1. Lindsey Thomas was a missionary in this poor country.
2. Country where Stafford worked.
3. Elder Battle and his family had to be evacuated from this place during the war.
4. Owen Troy went as a missionary to this place.
5. Country where Clarence Thomas was sent.
6. A student missionary.

# Missionaries

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Activity

**Directions:** Make flags and costumes of at least six countries. Present a pageant in your Sabbath school and tell something about the countries you are representing. Contact former missionaries to get information.

# Missionaries

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Role Play

**Directions:** Think about going as a student missionary. Where would you like to go? Why? If possible, contact someone who has been there and interview him/her to gain information about the area. Be able to present a report to your class.



# Health And Nutrition

## *Preface*

**N**ever before has there been so much attention and concern focused on health and nutrition. As Seventh-day Adventists, we have always believed that our bodies are the temples of God. Since we believe that Christ will return to the earth and take back to heaven with Him a "fit" people, it behooves us to live healthfully.

Modern science and technology are helping to extend life; men are living longer than ever before, but longevity without quality of life is useless. Mankind is afflicted with many chronic diseases today, for which science research can find no cure. "Disease (properly called dis--ease) is an effort of nature to free the system from conditions that result from a violation of the

laws of health." (Ministry of Healing, p. 127)

More and more the world is emphasizing what Adventists have been teaching many decades about natural remedies. We call attention to NEWSTART: N - nutrition, E - exercise, W - water, S - sunshine, T - temperance, A - air, R - rest, T - trust in Divine power. "Christ is the true head of the medical profession, the Chief Physician, He is at the side of every God-fearing practitioner who works to relieve human suffering." (*Ministry of Healing*, p. 111)

Seventh-day Adventists are in the business of good health and prevention of disease. We salute the Black medical workers who have made outstanding contributions in these fields. ☆





## Lottie C. Blake

### *First Black SDA Physician*

Lottie C. Blake was born June 10, 1876, in Appomattox Court House, Virginia. Her birthplace is significant historically.

She was born in the home of her maternal grandfather, John Diuguid, a free man who owned a home next to the famous Isbell Plantation where General Lee surrendered to General Grant, ending the Civil War.

She completed high school in 1894 and a teacher's course in 1896. That same year, Lottie became a Seventh-day Adventist.

Lottie wanted a career which helped others, so she went to Battle Creek, Michigan, to become a missionary nurse. While studying at the famous Battle Creek Sanitarium, the noted physician Dr. John Harvey Kellogg noticed her outstanding scholastic ability and encouraged her to become a doctor. She trained at the American Medical Missionary College and became the first Black Seventh-day Adventist medical doctor during the first term of President Theodore Roosevelt.

Her first missionary field led her to the South, where she labored as director of Rock City Sanitarium in Nashville, Tennessee (forerunner of Riverside Sanitarium and Hospital).

Dr. Blake was the only Black female physician practicing in Birmingham, Alabama, in 1904, and she made frequent trips to Huntsville, Alabama, to organize a nurse's

training program at Oakwood Manual Training School, now Oakwood College.

She married David Blake, a minister who also became a doctor. As a team, they engaged in medical missionary work in Central America and the Caribbean. After 10 years, David died, leaving his wife to rear their five children alone.

In 1975, Oakwood College church established in her honor the "Lottie C. Blake Lectureships" (Medical Week Series).

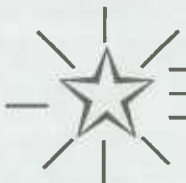
Dr. Blake celebrated her 100th birthday in Huntsville on June 10, 1976, with her two daughters who served Oakwood well—Mrs. Alice Brantley as teacher and principal, and Miss Frances Blake as dean of women. Dr. Blake died on November 16 the same year.

Perhaps the greatest legacy has been the inspiration which she has given her family and others to become medical personnel—her husband, Dr. David Blake; a younger aunt, Dr. Grace Kimbrough; her daughter, Dr. Sarah K. Blake; a niece, Dr. Muriel Robinson; a grandson-in-law, Dr. James Holmes; and a great grandson, Dr. Keith Wood. ☆



#### Sources:

- "Obituaries." SOUTHERN TIDINGS, March, 1977, p. 26.
- "Pioneer Physician Passes." NORTH AMERICAN INFORMANT, Jan.-Feb., 1977, p. 7.





## Naomi Bullard

### *Nurse/Administrator*



One day a sixth-grade girl at the Phillis Wheatley Elementary School in Miami, Florida, along with her classmates, were taking a geography test in their Weekly Reader booklet. Suddenly, the teacher was called from the room. One of the students discovered that the answers were in the back of the booklet and announced this to the class. One by one, students began turning to the back page and copying the answers. Naomi Bullard, not wanting to be different, also copied the answers. She, however, didn't need to, for she usually made a perfect score on her tests.

A few days later as the teacher began grading the tests, she noticed that even those students who performed poorly had all the correct answers. She queried, "How did they do so well?" Naomi, who was helping to grade math tests, fidgeted but said nothing. The teacher then discovered the answers and knew what her students had done. She turned to Naomi and asked, "Did you also copy the answers?" Naomi fidgeted again. She could have said no, and the teacher would have no way of knowing the truth, but wanting to be honest, Naomi said, "Yes, I cheated."

"But you didn't have to cheat--you're a good student. Why did you?" the teacher asked. Naomi lowered her head. Ashamed, she couldn't explain why--she was merely following the crowd.

The teacher decided that the students

would receive a "U" for the test, but the grade wouldn't necessarily affect their report card grades. However, the teacher decided to give Naomi the "U" grade on both her test and her report card. Naomi learned a valuable lesson that day in 1941 about following the crowd.

Naomi went to high school and then to Oakwood College where she studied pre-nursing. In 1961 she received a bachelor's degree in nursing and two years later a master's degree--both from Loma Linda University. She remained at Loma Linda and taught on the nursing faculty for three years. She received three calls to work as a missionary in Ethiopia, Zambia and Rwanda. In 1967 Naomi accepted the call to the French-speaking Rwanda in Central Africa to establish a nursing program at the Mugonero Mission Hospital. This was a very challenging task. Funds were limited, and with all that was involved in a beginning program, Naomi was determined that with God's help the mission would be accomplished. One year later, the program began and 20 students who entered were instructed in French. Naomi served as the director of the School of Nursing at the Mugonero Mission Hospital for 13





years. All government requirements were met and approved for the Rwanda Adventist College.

Because she learned years earlier that she needn't follow the crowd, Naomi became one of the trail-blazers in Adventist nursing education.

Ms. Bullard has received numerous awards for academic excellence, among them is the President's Award for the School of Nursing at Loma Linda University, 1961, and Alumnus of the Year, School of Nursing, LLU, 1972. Currently, Ms. Bullard is assistant professor of nursing at Oakwood College. ☆

Sources:

- Personal interview by Zeola Allston.
- Biographical sketch.



## Benjamin S. Carson

### *Neurosurgeon*



**I**t was a regular school day for most students in Washington, DC, but the eager expressions on the faces of boys and girls in the Dupont Park SDA elementary school showed that they had reason to be excited. Dr. Benjamin Carson, a young Black neurosurgeon was coming to speak to them. Mrs. McDonald, the principal, took charge of the assembly. She and three students sat on the stage with their guest.

Two boys from Mr. Shaw's class were talking. "He doesn't look like a doctor," Carl said. "No," replied Dave. "Maybe the doctor couldn't come and this man came instead."

Just then Shelley tapped Susan on her back and asked, "Is that Dr. Carson?" Susan whispered, "Yes, he looks the same as the picture my dad cut from the newspaper." Mrs. Burgess stood up and everyone got very quiet as she spoke. "Our guest speaker today is a very busy person. He has come to talk with you about your future careers. Dr. Benjamin Carson is the director of pediatric neurosurgery at the Johns Hopkins Children's Center in Baltimore, Maryland. The students seated on the stage have been chosen from their classes to ask him some questions."

"I wonder if we will be able to ask questions too," Karen said to her friend. "I'd just be happy to shake his hand," Mona replied. "My dad said his hands are insured for millions of dollars." "Insurance on his hands? Why?" Karen asked. Mona con-

tinued, "Because his work is so special, and his hands are very delicate. He is not allowed to do anything that may damage them in any way."

Dr. Carson stood up and began his talk. "You can be anything you want to be!" he said. "I remember when I sat in a school just as you are today. At first I just went along from day to day not giving special attention to my studies. In fact, my grades weren't good at all. My mother made a decision to turn off the television in our house. She said that my brother and I were to go to the library and read two books a week and write a book report on each to be turned in to her."

A fifth grade girl raised her hand and asked, "Is your mother a teacher?"

"No," said Dr. Carson, "In fact she had only a third grade education. I now realize that she probably couldn't even read the book reports, but God gave her the wisdom to know how to discipline us. The additional reading helped us with other school work and our grades greatly improved."

"My parents were divorced and my mom worked two jobs to earn the money to keep things going for my brother and me. I grew up in a poor neighborhood in Detroit where



fighting was very common. I had a very bad temper. It was out of control. If I felt that someone had infringed upon my rights, I took pains to be sure that they suffered as a result. Whatever was available--rock, hammer, bottle, knife--I would go after them. Later, I prayed to the Lord to take my temper away and He did. Here is a text from the Bible that helped me, Proverbs 16:32, 'He that is slow to anger is better than the mighty.'

Dr. Carson reflected on an experience he had in eighth grade in a largely White junior high school. He had done so well that he won a prize as the best student in his class. This upset the White teacher. He recalls, "That teacher blasted the rest of the class for letting me be Number One. Obviously, they weren't working hard enough if a Black kid was Number One. I'll never forget that."

Jeff, a student seated on the stage, asked, "When did you decide to become a doctor?"

"That inspiration came from listening to the mission stories in Sabbath school about how the doctors would help so many people. I wanted to do something special to help people too. However, I didn't get serious about my career until the latter part of my high school years. I had begun listening to my peers again who were into all kinds of trouble. My mother worked on me constantly saying that I was headed nowhere fast. After a year I gave serious thought to what she was saying and I began studying again. I won a scholarship to Yale University Medical School."

Brian, the last student on the stage, asked, "Do you have any problems in your position because you are Black?" Dr. Carson said, "Racism will always exist, but if you prepare yourself with a marketable skill, people will be looking for you."

Sources:

- EBONY, January, 1988.
- PARADE, December 25, 1988.
- Consecration address, Oakwood College, May, 1987. Rewritten by Zeola Allston.

Dr. Carson called on a boy in the audience whose hand was raised. He asked, "What do you attribute your success to?"

"God," he said. "I make no secret of my belief in God. He has given me this talent. God works in mysterious ways. I see this every day in my work. You probably wonder why I don't work in a Seventh-day Adventist hospital. SDAs are needed in non-Adventist hospitals to witness. We believe all of the Bible and we must be willing to share this with others."

Dr. Carson told the students about the miracle God allowed him to assist with in the restoration of a four-year-old boy who had a malignant brain tumor. As a result of this surgery, Dr. Carson's faith was strengthened and an atheist became a believer in God.

His most notable experience was the separation of Siamese twins joined together at the head. PARADE calls him a "miracle worker who was a poor inner-city teenager who nearly threw away his life and is now an outstanding surgeon saving lives."

Dr. Carson expressed his faith in God this way, "God can raise people from the dead; God can separate Siamese twins." He closed with a challenge to THINK BIG:

**T**alent--develop the talent you have.

**H**ope for the future

**I**nsight--read the Bible; the sky is the limit--never take God out of your life.

**N**ice--have friends; carry no grudges

**K**nowledge is the key to mental freedom

**B**ooks--bring in-depth knowledge,

**I**n-depth learning

**G**od--the most important; don't take God out of your life. ☆



## Carl A. Dent

### *Medical Missionary*



Carl A. Dent was born on St. Simons Island, Georgia, May, 1914, to Ernest and Josephine Green Dent. His mother, at age 20, attended school on the "Morning Star," the boat used by Elder James Edson White to take the Advent message to Blacks in the South. Both parents trained as nurses at Oakwood Training School in 1908.

After his father's death, his mother moved the children to Redlands, California. Carl and his sister, Thelma, were constantly reminded by their mother that they were "first class people from good stock." She taught them to be industrious and thrifty and to give detailed attention to duties assigned them.

As a student, Carl possessed great intellectual ability. He was an honor student in high school and a member of the California Scholarship Federation. One of his teachers encouraged him to enter engineering because of his love for mathematics. He lived in California near Loma Linda University, and on Sabbaths he was thrilled to hear the doctors tell of their missionary experiences. He longed to become a doctor.

He entered Pacific Union College in Angwin, California, in 1931 and worked his way through school doing all sorts of odd jobs in the cafeteria--mopping floors, cleaning tables, washing large kettles and carrying linen to the laundry. During his freshman year, he worked 40-50 hours weekly for 25 cents an hour and was able to pay his bill in

full. He earned excellent grades while taking a full load of 18 hours per semester and was gifted with a photographic

mind. Carl could listen to his professors' lectures and on a test write verbatim what had been said.

During the Depression, in 1932, his wages were cut to 22 cents per hour. Money was scarce. After much prayer and counsel, he sought the wealthy for loans. God worked many "money miracles" for him, using the people Carl had come in contact with as a faithful errand boy at LLU. Church members also gave assistance.

An unusual gift came as a result of an article he wrote in the YOUTH'S INSTRUCTOR (now INSIGHT). He received 100 Chinese dollars from a man who was impressed with his story.

Loma Linda University Medical School accepted him as a medical student, and through hard work, much prayer and hitch-hiking to make contacts for additional funds, he was able to complete his course of study in 1938.

Carl married Lavetta Lucas of Phoenix, Arizona, in 1938. While a nursing student at Loma Linda University, Lavetta became a



victim of the polio epidemic in 1934. Being confined to a nursing home for some time, she became well acquainted with her Adventist roommate. In time, Lavetta was led by the Holy Spirit to become a member of the Seventh-day Adventist Church.

Dr. Dent was the first Black intern at the Los Angeles County General Hospital. He had to overcome many incidents of racial prejudice, but by his outstanding reputation, he paved the way for many other young Black physicians.

Dr. Dent's first encounter with racism came when he went for his first interview at the Los Angeles County Hospital. When they came face to face, the medical director discovered he had accepted a Black intern and said to Carl, "We're not going to accept you."

"Why, because I'm Black?" Carl asked. "It would be like fitting a square peg into a round hole, and every time I wanted to send you to a service, I couldn't send you. You would have too many restrictions tied to you. I couldn't do that. It would disrupt my whole organization."

It was with the help of Judge Taplan, with whom Carl had established a friendly rapport while working as a call boy at LLU, that political connections rescued him. After several phone calls from the judge, who used his influence, and with much prayer from the Dents and the SDA Church family, Dr. Dent was given the first internship as a Black doctor at the Los Angeles County Hospital.

While a student at LLU, he agreed to go as

a missionary doctor wherever and whenever he was needed. Among the many calls he received was one to serve at Riverside Sanitarium and Hospital in Nashville, Tennessee. Dr. Dent accepted the call and found that there was great need to improve this facility. His salary was \$31 a week and he worked a 12-hour shift. He and his wife made many sacrifices that Riverside could never forget in their 37 years of service there.

The Dents returned to California for four years, and during this time he took up aviation and enjoyed flying a plane as a hobby.

They were asked to serve Riverside again in 1950 to help continue the improvement of the hospital which had become the mecca for prominent Black physicians as well as Black patients who were denied medical treatment at White institutions. A practical nursing school was started to meet the need, for there were no White SDA sanitariums that would accept Black nurses. Outside of Oakwood College, Riverside Hospital was the only institution Blacks could call their own. In addition to his position at Riverside, Dr. Dent was instructor in clinical surgery at Meharry Medical School in Nashville, Tennessee.

The Dents helped start an elementary school on the grounds of Riverside Hospital. In 1983, they accepted a call to serve in Kenya, Africa.

Truly, God has used the genius of Dr. Dent to be a "citadel of commitment and dedication to the Seventh-day Adventist Church." ☆

Source:

• Johnson, Stephanie D. "Dr. C.A. Dent: A Citadel of Commitment and Dedication." NORTH AMERICAN REGIONAL VOICE, Nov-Dec., 1980.



## Harry E. Ford

### *X-Ray Specialist*

**H**arry Eugene Ford, the oldest of four children, was born in Vincennes, Indiana, in 1889. He was a "boy of few words," but certainly destined to make a significant contribution to the Seventh-day Adventist Church and to society as a whole. After his family became Seventh-day Adventists in 1905, he attended Beechwood Academy.

His health career began with a nursing course at Wabash Valley Sanitarium where he learned the relationship of health to one's spiritual well-being. He later pursued a bachelor of science degree from Purdue University in 1913. While working as a laboratory technician in Lafayette, Indiana, he learned to dismantle and reassemble the X-ray machines.

Near the close of World War I, Ford was drafted into the US Army. Here his medical training had the opportunity to expand greatly in the army hospital X-ray department and he was promoted to the rank of sergeant. The story is told of his compassion on a young recruit who was under his command.

The soldier, while on guard duty, had to walk past the army morgue, and found it very difficult to do so because of the ghostly feeling he had about the dead. Sgt. Ford gave the soldier his raincoat (it was raining) and walked several rounds with him until he felt confident to continue on his own in the dark without fear.

When the war was over, Sgt. Ford was discharged from the army. While en route home to Indiana, he stopped to visit his brother, Louis, a nurse at Hinsdale Hospital located near Chicago, Illinois. He met Dr. Paulson who invited him to join the medical team and to head up the newly opened X-ray and laboratory section of Hinsdale Sanitarium. While there, he made an outstanding contribution and expanded his medical career (1918-35).

Harry Ford held four major positions simultaneously while at Hinsdale. He was in charge of the clinical laboratory, the pharmacy, hydrotherapy, as well as the X-ray department. In these positions he worked closely with the doctors and became more efficient in his field. He learned so much about diagnosis that often he was consulted on medical matters and his opinions were highly respected. Many of his colleagues felt that he played as significant a role as the physicians. His son, Dr. John Richard Ford, recalls, "When I was a boy about nine years of age, I was getting dressed for school one day and my mother noticed that I was holding my stomach and bending over in pain while trying to put on my socks and shoes. She called Dad, who was downstairs in his lab, and reported her observation. Dad came and examined me, took some blood from my finger and did a white blood count. He called the surgeon, and within two hours from the time of the first



pain, I was on the operating table for acute appendicitis. The surgeon found a black gangrenous appendix. Thanks to Dad and his quick diagnosis, my life was spared."

Harry Ford was called Dr. Ford by many who knew him because of his work in the medical area, but few knew that he completed a doctoral program at the University of Chicago.

Ford helped develop the Riverside Sanitarium and Hospital in Nashville, Tennessee--a hospital for the Negro people. The Harry Ford Science Hall at Oakwood has been named in his honor because of this and many other contributions to health care.

While at Hinsdale, Ford was also a member

of the police department. When there was an accident, the police department called him, and often he arrived before any other medics. He took X-rays at the scene of the accident. Ford was the only non-physician and the first Black member of the Roentgen-Ray Society (X-ray). In the early 1920s, he also did special research in medical problems related to heart disease. He was responsible for the accreditation of Hinsdale's nursing program. He was called in on any difficult diagnosis, and while he sometimes differed with the physicians, many times his diagnosis was accurate. Ford later became business manager of Hinsdale Hospital. ☆

Sources :

- Interview of John R. Ford (son) by phone to Z. Allston.
- *Seventh-day Adventist Encyclopedia*.



## Thelma Bruner Harris

### *Dietician*



"The most important message that I would like to tell parents is that there are six environmental factors directly affecting our health: fresh air, sunshine, rest, sleep, a happy attitude and a well-balanced diet, and the most important of these is a well-balanced diet," advocates Mrs. Thelma Bruner Harris, recognized worldwide as a nutritionist, author and editorial columnist. As she tends her garden in her south-side Chicago, Illinois backyard, she is surrounded by her three loves: healthful dieting, homemaking and an avid love for her people.

Born July 3, 1916, in Frederick County, Maryland, Mrs. Harris finished Oakwood Junior College in 1935. She was urged to attend Loma Linda University and return to Nashville, Tennessee, to become Riverside Sanitarium and Hospital's dietician. "It was when I went to Loma Linda that I first learned how to balance a diet, and I was surprised that not one of our Black publications--not even the newspapers--discussed the importance of a well-balanced meal. It was there that I decided to devote my life to educating my people to eat properly, particularly vegetarian meals."

Thelma returned to Oakwood and married school official Cornelius Harris in 1940. "I had visions of lecturing and traveling," she says, "but I also wanted to get married and be a homemaker." While at Oakwood, she taught home economics before she and her husband moved to Chicago in 1941. Two sons were

born to them: Carl and James.

The March/April, 1938, issue of MESSAGE featured Thelma's photo on the cover and first-ever article, "Balancing Your Bill of Fare." In 1952, Louis B. Reynolds, editor-in-chief of MESSAGE, appointed Thelma food editor for the magazine after the death of her very good friend, Marvene Jones. For the next 20 years, she wrote a regular column "Food for Health," a collection of health education pointers interspersed with meatless recipes. During those years as nutritionist-educator, Thelma conducted cooking classes in both greater Chicago and at the Lake Region Conference annual camp meetings in Cassopolis, Michigan. At the same time, Thelma worked full-time at Chicago's Shiloh SDA church and nearby academy, as health and first-aid instructor and full-time cashier.

Favorable response from her MESSAGE magazine column began to come from readers in such far-away places as Africa and the Philippines, most of whom were making one major request: compile her 20-plus years of columns into a cookbook. In 1972, the year she retired from the MESSAGE post, Southern Publishing Association published her *Good Food for Good Health* cookbook. ☆

Source:

- Interview by Tim Allston, June, 1989.







## Marvene C. Jones

### *Dietician*



**P**hysical health and well being is just as important as spiritual health in God's plan for man's salvation. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." This was the apostle John's wish for the church. Seventh-day Adventists have been pioneers in the gospel of good health and clean living, and many within the Church have dedicated themselves to this ministry. Among them is the late Marvene C. Jones.

After graduating from the Illinois Institute of Technology with a bachelor's degree in dietetics, Ms. Jones began her health ministry by teaching people to live strong, sound, robust lives by following the rules of health, which includes the use of common nutritious foods. Her ministry took her to the ghettos among low-income families where she taught the people with limited funds how to prepare well-balanced, healthful meals.

In her cooking classes, Ms. Jones taught her students the nutritional value of many of the common, everyday foods. Among other things, she taught them how to prepare and cook those foods without destroying the vitamins and other nutrients. She also taught them the health benefits of eating raw foods, the loss in food value through cooking or over cooking certain foods, the benefits of a vegetarian diet, the health risks in eating flesh foods, and the importance of diet as it relates to health. Many of her students were taught

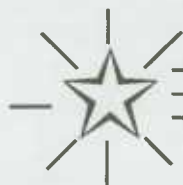
the art of baking bread and of preparing attractive, nutritious meals. Because of her dedication to her work, Ms.

Jones spent much of her time volunteering her skills and expertise to educate others. She traveled to many cities lecturing on health. Through these lectures, many people became aware of the importance of healthful living, and many lives were changed.

Marvene Jones was a lecturer, researchist, and author in the field of food and nutrition. Readers of MESSAGE magazine have benefitted from her many feature articles on health and also from her column on diet and foods.

Ms. Jones is the author of *Eating for Health*, a book which holds the distinction of presenting new approaches for improving living standards of lower- and middle-income groups, and for helping to solve many of their nutritional problems. At the time of her death, she was actively pursuing a master's degree at the University of Chicago where she had completed all of the requirements, except the thesis. Her exotic dishes and her practical demonstrations in cooking will long be remembered. ☆

Source:  
• MESSAGE magazine.





## Ruth F. Stafford

### *Health Educator*

**A**s we near the end of time, we need dedicated and consecrated youth to enter the health field to help in these closing days. This is an avenue through which we can serve," says Ruth Naomi Stafford. The 47 years of dedicated service that she gave to the Seventh-day Adventist Church prove that she believes every word spoken here.

Ruth was third in a family of seven children born to Louis and Julia Frazier in Montgomery, Alabama. They were baptized into the SDA Church by Elder T.D. Buckner, who impressed upon them the importance of Christian education.

Ruth reflected on her childhood, "All of us went to church school. I remember my primary teacher, Ms. Julia Wesley, and Mr. Otis B. Edwards taught me in the 7th and 8th grades. My parents were hard working truck farmers and they sent us to Oakwood Academy and Oakwood Junior College. From 1923 until now, there has always been a Frazier at Oakwood."

Ruth graduated in 1927 and entered a nursing program at Hinsdale Sanitarium and Hospital. After graduating she accepted a position at Shiloh SDA Church in Chicago, Illinois, where Elder Owen Troy, Sr., was pastor. He opened a health clinic in the community and began an extensive health program which included health classes, hydrotherapy treatments and dental care. In

addition to her duties as a nurse, Ruth taught elementary school at Shiloh Church. Ruth accepted a call to return to

Oakwood to assist Doctors Cherry and Holness in health care. This exposure helped her to see the need for further training. She enrolled in Pacific Union College and received a bachelor of science degree in nursing education. In the summer she worked at White Memorial Hospital where she met Dr. Carl Dent, who was an intern. They later became a part of the Riverside Hospital staff in Nashville, Tennessee, along with Harry Ford, X-ray technician and pharmacist, and Dr. T. R. M. Howard, medical director.

It was in this setting at Riverside Hospital that Nurse Ruth Frazier coordinated an interim nursing program at Meharry Medical College for the SDA students since they couldn't be trained at Riverside Hospital. The students in this first class included her sister, Mary Frazier Carter, Elsie Duhaney, Ann McQuerry Simons, Dorothea Laurence and Corrine Williams Lindsey. She said, "Riverside was flourishing in those days and this nursing program lasted for about six years."

In September 1948, Ruth married Joseph Stafford, a graduate of Oakwood College. She



received a master's in education from Fisk University. Later, she and her husband attended the University of Minnesota, and from there, continued her education at Teachers College in New York City.

Nurse Ruth Stafford returned to Oakwood College, this time as director of Health Services. She took charge of the pre-nursing program, and taught History of Nursing and Health Principles at the college as well as health classes at Oakwood Academy. Being in charge of health care for all students, she

worked closely with the college's physicians, S.O. Cherry, S.W. Hereford and Donald Bedney.

Mrs. Stafford reflected on her years of nearly a half century of service in Adventist institutions. "I assisted in the birth of many faculty members' babies while at Riverside Hospital, and I have watched many of them grow up here in the Oakwood community and become workers in this great cause spreading the gospel message to the world." ☆

Source:

• Interview — 1988-1989.



# Ruth J. Temple

## *Public Health Officer*



**R**uth Temple's life reflects that of a rich heritage. She tells that her grandfather descended from an African tribe of which his father, a prince, was brought to America as a slave.

When her princely ancestor was told that he had to become a slave, he said, "I can't do that." His captors responded, "You have to." He replied, "I can't." Again they said, "You have to." They tied him to a tree and asked him, "Do you give up? Do you say that you will become a good, obedient slave?" He insisted, "I cannot do that. I prefer death to slavery." So they beat him to death.

Ruth's mother's people had that same feeling--that they were born free. They were from France and England. Ruth's parents met in the North while working their way through college. Her father received a doctor of divinity degree and her mother was a teacher. They felt the need to fulfill what they considered to be a call from God to be missionaries to the people in the South, so they moved from Ohio to Natchez, Mississippi. That's where Ruth was born on November 1, 1892. Because of her rich, mixed heritage and strong Christian background, Ruth learned early what love for all mankind was about. She said, "My family never discussed racial issues or ethnic backgrounds with us." Her family felt that their 13-acre place was a refuge for all people. "My mother had a heart of gold. She would help anyone. If she saw someone walking in

the cold without a coat, she would give them one of hers. There was always soup on the stove for the hungry."

When Ruth was 10 years old her father died and her mother moved the family to southern California. Mrs. Jennie Ireland, a graduate nurse from Battle Creek, Michigan, gave the family Bible studies. She also taught them simple health treatments. Ruth liked this because she was interested in health. As a result of these classes, the family became Seventh-day Adventists.

Ruth attended Loma Linda University and graduated in 1918 in a class of 22 where only three were females. She was the first Black to graduate from the University.

After graduation, Dr. Ruth Temple, in the spirit of a missionary, began her work in the south Los Angeles area, which she considered a mission field. She recalls an incident which gave birth to her idea of opening a clinic. A mother filled with fear, ignorance and mistrust of others, refused to hospitalize her baby who suffered with pneumonia. As a result, the baby died. It was time, then, for Dr. Temple to act.

In 1941, Ruth received a master's degree from Yale University in public health, after



which she served as Chief Health Officer in Los Angeles for over 20 years. She retired in 1962 and continued to work yearly on the annual Los Angeles County Community Health Week, which promotes the prevention of disease. The Dr. Ruth Temple Health Center was named in her honor in 1983.

Dr. Temple never had children. She and her husband, who died in 1959, decided not to have a family until Ruth had finished her career. She never finished, "But," she said, "I never felt cheated. With all of the babies I've delivered and both of my sister's children I

helped to rear, I have all the children in the world."

At age 86 she traveled to Africa and worked with 40 nations in the interest of community health. Dr. Temple has been honored by Mayor Tom Bradley and Presidents Kennedy, Nixon and Reagan. But the greatest honor of all has been bestowed upon her by the greatest Physician who says, "In as much as you have done it unto the least of these, my brethren, ye have done it unto Me." She died at age 91. ☆

Sources:

- . Alumni Journal, Loma Linda University, Vol. 54 #2, April-June 1983
- . SCOPE, March-April 1981
- . WAVE Newspapers, Englewood, CA, Vol. 66 #12, February 15, 1984



## Alma Foggo York

*International Health Consultant*



Alma Foggo York was born in Bermuda, the first in a family of three children to Mr. and Mrs. Alfred Foggo. Her early childhood began in an Anglican Christian home. A colporteur sold her parents a copy of *The Great Controversy*, and through diligent study, they became Seventh-day Adventists.

Alma was a high achiever. She won a full scholarship and planned to continue her education in England, but her parent's conviction of God's plan for Christian education changed all of Alma's plans. She attended the Bermuda SDA Institute and was the first to graduate from the eighth grade class with honors.

At graduation, while Alma was being complimented for her achievement, her teacher, aware of her potential, said to her parents, "It isn't that Alma is so brilliant, she stands tall above the others because her classmates are unmotivated and present no challenge for her. Get her out of here or she will become Bermuda's best known and most shrewd delinquent."

Alma was sent to the United States to attend South Lancaster Academy in Massachusetts, then later to Atlantic Union College where she graduated with honors.

Alma began her health career in nursing at New England Sanitarium and Hospital, graduating in 1959. She was immediately hired as charge nurse in obstetrics and the

nurseries. In 1961, she became the first Black instructor of nursing at Boston Hospital for Women (a Harvard University affiliate). Later she received a scholarship to Boston University.

Alma's outstanding community service, which included committees, special projects director, and member of the Board of Trustees of Brigham & Women's Hospital led to her appointment by the mayor of Boston to the position of Assistant to the Commissioner and Senior Policy Analyst for the Department of Health and Hospitals of Boston.

As the top Black woman in Boston city government, she has had input in major legislation that affected school busing, health care, and reorganization of government, and has helped to open doors of opportunity for graduates from Atlantic Union College, Fisk and Meharry Universities, and many more.

When asked what happened to the advice, "Don't talk to strangers," given to her by her mother when Alma was leaving home for the first time, Alma replies, "Well, I was a little girl then, and I followed that advice as best I could. But as my education expanded, so did my contact with people -- I never meet strangers."



"Now my parents say, 'You are an Esther. God has placed you in governmental positions for such a time as this. You have been able to effect changes for so many people in areas that would have taken months and even years to achieve with legislation.'"

When asked what motivates her to keep pushing to the top in international affairs, Alma replied, "It began at home with family discussions about world affairs. Our philosophy was when you serve humanity, you are serving God. Our parents taught us that we are somebody, and all men are equal." "What is it that motivates you to stay at Oakwood?" she was asked. "I love students," she replied. "Many are deserving. God has given me so much, and I owe so much. I have

a responsibility to return it in kindness to others."

Mrs. York's most recent appointment has been to Harvard Alumni Board School of Public Health. The mayor of Huntsville has asked her to serve on the Task Force on Social Service for the year 2000.

As an international consultant, she travels to Europe, Africa and Central America in the interest of women's and children's health, and conducts programs for Women in Development (entrepreneurship).

Mrs. York is currently director of international/government affairs at Oakwood College. She has one daughter, a graduate of Oakwood College. ☆

Sources:

- Personal interview—1988-1989.
- Biographical sketch—Submitted 1988-1989.



## Health/Nutrition

### *Skills Inventory for Student Activities*

#### Activity

#### Skills

K-2

1. Coloring
2. Creative activity

Developing eye-hand development  
Developing classification skills

3-6

1. Word challenge
2. Dial-a-word code
3. Matching columns

Reinforcing vocabulary development  
Reinforcing vocabulary development  
Using historical details

7-9

1. Acronyms
2. Crossword puzzle

Using vocabulary development  
Reinforcing vocabulary skills

9-12

1. Vocabulary building
2. Creative activity

Reinforcing vocabulary development  
Identifying and classifying skills





# Health/Nutrition

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

Dr. Benjamin Carson, Neurosurgeon

**Directions:** Color Dr. Carson in his neurosurgeon's surgical attire.



H/N ☆

# Health/Nutrition

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Activity

**Directions:** Look through some magazines and cut out six foods that are good for you. Paste them on a sheet of paper and below the picture tell what it is.



# Health/Nutrition

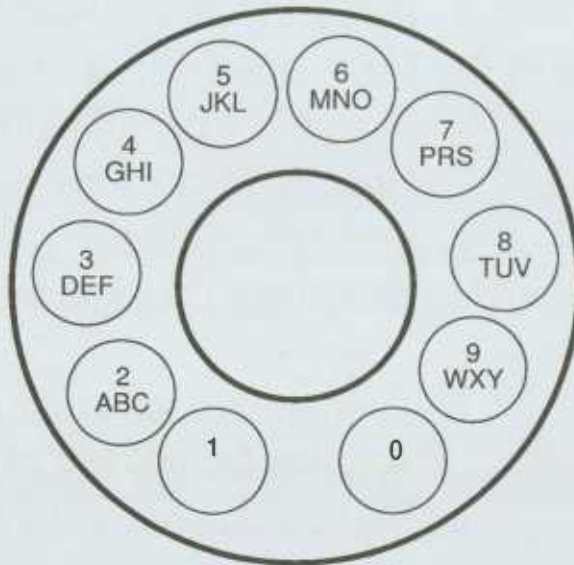
## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Dial-A-Word Code

**Directions:** The telephone dial is the key to this coded word game. The numbers in the clues below represent the numbers on the dial. Each number gives you a choice of 3 letters. Sometimes more than one word can be made from the given number combination. For example, 786 can make RUN or SUN.

The words below are related to careers. Write a code for any 10 words from this list. Exchange with a friend and see if he or she can solve your coded word.



### Career Word Bank

school	nurse	future	mission	boys	work	money
people	girls	library	control	talent	teacher	class
doctor	think	student	career	God	study	food
nutritionist	dietician	dairy	natural	weight	health	vitamins

# Health/Nutrition

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Matching Columns

**Directions:** Match the person on the left with the phrase on the right.

- |                                 |  |
|---------------------------------|--|
| ___ 1. Lottie Blake             | A. Nutrition columnist, MESSAGE magazine                         |
| ___ 2. Naomi Bullard            | B. Opened first clinic south Los Angeles, first Black MD, LLU    |
| ___ 3. Benjamin Carson          | C. Dietitian and author of <i>Eating for Health</i>              |
| ___ 4. Carl Dent                | D. First Black SDA physician                                     |
| ___ 5. Harry Ford               | E. Established school of nursing in Rwanda                       |
| ___ 6. Thelma B. Harris         | F. Operated 4 departments at Hinsdale Hospital at one time       |
| ___ 7. Marvene Jones            | G. International health consultant                               |
| ___ 8. Ruth Stafford            | H. First interim nursing program for Riverside Hospital          |
| ___ 9. Ruth Temple              | I. First Black doctor to practice at Los Angeles County Hospital |
| ___ 10. Alma Foggo York         | J. Medical duo missionaries to East Africa                       |
| ___ 11. Samuel & Bernice DeShay | K. Separated Siamese twins at the head                           |

# Health/Nutrition

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Acronyms

**Directions:** Dr. Benjamin Carson challenged the students with the acronym THINK BIG. See how many new words you can add to those he uses by putting your words on the same line.

Talent - \_\_\_\_\_

Hope - \_\_\_\_\_

Insight - \_\_\_\_\_

Nice - \_\_\_\_\_

Knowledge - \_\_\_\_\_

Books - \_\_\_\_\_

In-depth learning - \_\_\_\_\_

God - \_\_\_\_\_

H/N ☆☆☆

# Health/Nutrition

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Ruth Temple

**Directions:** Complete each statement with the correct word taken from the story of Ruth Temple, MD. Then put the words on the crossword puzzle by the corresponding number.

#### Across

1. Ruth's family moved to \_\_\_\_\_.
2. She always kept soup on the stove for the \_\_\_\_\_.
3. Her father's doctor of divinity degree made him a \_\_\_\_\_.
4. Dr. Temple diagnosed a very sick baby with \_\_\_\_\_.
5. Mrs. Jennie \_\_\_\_\_ gave Ruth's family Bible readings.
6. Dr. Temple treated various \_\_\_\_\_ (s).
7. The baby's mother refused \_\_\_\_\_ care for the sick child.
8. Ruth's mother was a \_\_\_\_\_.

#### Down

9. Dr. Temple was Chief \_\_\_\_\_ Officer of Los Angeles for over 20 years.
10. She opened the first \_\_\_\_\_ in south Los Angeles.
11. The Dr. Ruth Temple Health Center was named in her \_\_\_\_\_, 1983.
12. Her parents left \_\_\_\_\_ (abbr.) to be missionaries in the South.
13. There was no motor \_\_\_\_\_ in the South at that time.
14. A baby died because the mother was \_\_\_\_\_ of health care.
15. Opposite of peace: \_\_\_\_\_.

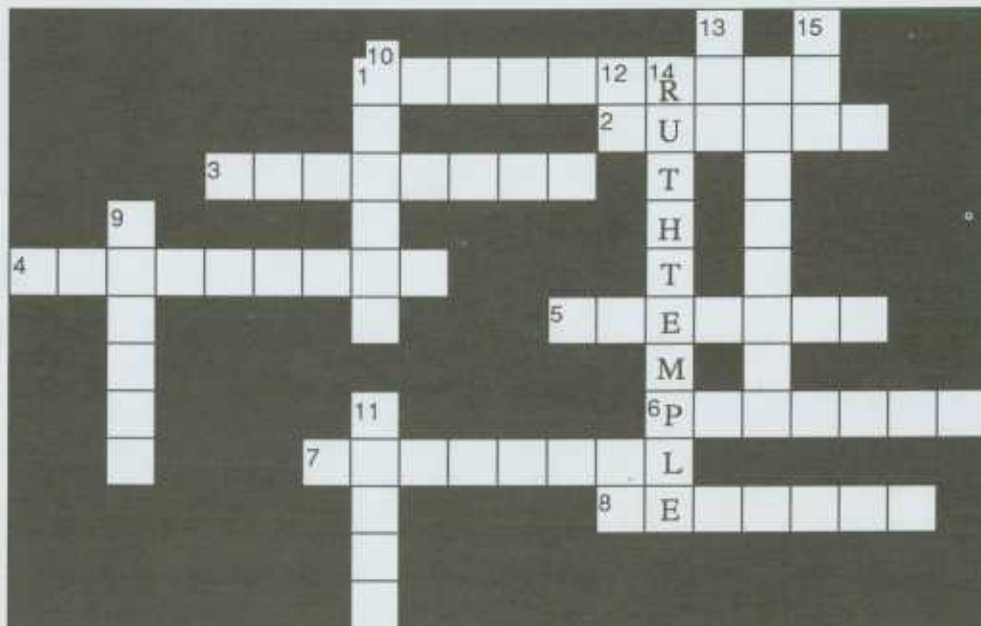
# Health/Nutrition

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Ruth Temple Crossword Puzzle

**Directions:** Use the words from the completion statements about Ruth Temple to complete the crossword puzzle acrostic with her name.





# Health/Nutrition

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Vocabulary Building

**Directions:** The list of words below has been taken from the story of Dr. Benjamin Carson. Write your own definitions, then exchange your paper with a classmate to see how accurate you were.

1. delicate — \_\_\_\_\_
2. neurosurgeon — \_\_\_\_\_
3. career — \_\_\_\_\_
4. discipline — \_\_\_\_\_
5. infringe — \_\_\_\_\_
6. temper — \_\_\_\_\_
7. Proverb — \_\_\_\_\_
8. reflected — \_\_\_\_\_
9. obviously — \_\_\_\_\_
10. inspiration — \_\_\_\_\_
11. racism — \_\_\_\_\_
12. marketable — \_\_\_\_\_
13. belief — \_\_\_\_\_
14. mysterious — \_\_\_\_\_
15. restoration — \_\_\_\_\_
16. atheist — \_\_\_\_\_
17. insight — \_\_\_\_\_
18. talent — \_\_\_\_\_
19. Siamese twins — \_\_\_\_\_
20. inner city — \_\_\_\_\_

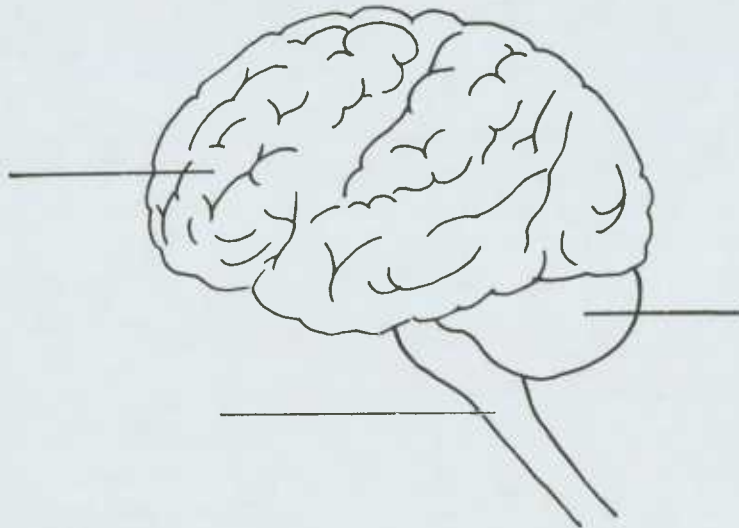
# Health/Nutrition

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Be a Brain Specialist

**Directions:** Dr. Benjamin Carson is a brain surgeon. Pretend that you are an aspiring doctor. See if you can identify the three main areas of the brain: cerebrum, cerebellum, and the medulla.



Label each part of the brain as indicated by the lines.

Fill in the blank with the correct word.

The \_\_\_\_\_ is located at the lower back of the head. Without this part of the brain, you would not be able to walk, run, write or play ball.

The \_\_\_\_\_ controls the activities of the internal organs including breathing, heart action and movements of the digestive system.

The \_\_\_\_\_ controls many thought processes including memory and learning and many of the voluntary movements. It is divided into two halves—each controls the opposite side of the body.



# Communications

## *Preface*

*F*or years, the ministry, Bible instructing and teaching were the only professions a Black boy or girl could consider in terms of getting a college education and preparing to work in God's vineyard. There were many who didn't want to pursue these vocations.

Mrs. White states that "helping students develop symmetrical characters for the present and future worlds is a prime objective." With these words of inspiration from Mrs. White, Black boys and girls prepared themselves to spread the gospel to the

world.

Later on, other fields were opened, including the field of communication. Communication covers a variety of fields for it is the transmitting or exchanging of message and information.

Black conferences were organized and a department of communication was added. Oakwood College developed a radio program playing only religious music and discussing religious topics. Oakwood College now offers to their students a bachelor of arts degree in communication. Students may also receive a minor in this area. ☆





## Carlos C. Medley

### *Journalist*



**M**any of the contributors to African-American Seventh-day Adventist history have had successful careers in the "real world." They were paid well in those positions and often had opportunities for advancement. Yet many left their "real world" jobs to use their talents to advance the work of the Church.

One such person is Carlos Medley, who began working as an accountant and auditor, and who is now the news editor for the ADVENTIST REVIEW.

Carlos was born in Philadelphia, Pennsylvania, and graduated from Temple University in Philadelphia in May, 1970. He later attended Andrews University, Berrien Springs, Michigan, graduating in 1978.

Carlos worked as an accountant and auditor for Philco Ford, First Pennsylvania Bank and the Opportunities Industrialization Center from 1970 to 1975. He began his media career in broadcasting. After serving as creator and producer of the New Experience radio broadcast, syndicated by Armed Forces Radio, he created and produced the Circle of Love radio program from 1975 to 1976. It was syndicated by the Adventist Radio Network. He was also 4-H program assistant for Berrien County, Michigan, 1977 to 1979.

After several years in broadcasting, Carlos became a staff writer for the South Bend TRIBUNE in 1980 and later a correspondent

for the United Press International. While working in South Bend, Indiana, he placed the Breath of Life

telecast on the air for four consecutive years. He was also successful in bringing the telecast to the Ionia State Prison, Ionia, Michigan.

Carlos is now news editor for the ADVENTIST REVIEW, the weekly news and inspiration magazine for Seventh-day Adventists. While he deals mainly with Church news around the world, he frequently writes editorials. From them, one learns what kind of person he is. He frequently expresses his religious convictions and commitment to God. His June 29, 1989, editorial says, "our tightly packed schedules are filled with a million-and-one things to do," but "if we will take the time to establish a clear connection with Christ, He will gladly reach out and touch our lives with His love, His joy, His peace, and His character."

Carlos has other talents as well. He has appeared in numerous sacred concerts as a keyboard artist.

He married Denise Elizabeth Krigger of St. Croix, Virgin Islands, on August 14, 1977, and they have one daughter, Deidre Elyse. ☆

Source:

• ADVENTIST REVIEW, June 29, 1989.





## R. E. Tottress

### *Radio Evangelist*



**I**f a Bible could speak, what would it say? That's kind of a scary thought for some of us. Would it tell us to study harder? Would it tell us to be nicer to people? Or would it simply tell us to keep right on loving God? It's hard to tell since we know our Bible doesn't speak to us verbally, right? But it still conveys a message, and since 1963 through his "Your Bible Speaks" radio program, Dr. R. E. Tottress has been helping us hear what our Bible has to say.

Born on a farm in Newby, Oklahoma, Elder Tottress comes from a large and deeply religious family. He is the eldest of a dozen brothers and six sisters. His father was a Baptist minister, mother a devout church worker, and three brothers are preachers.

Elder Tottress has spent more than 25 years in religious broadcasting. Thousands have been reached through his Your Bible Speaks program over local stations, one which began airing the program in 1963. He received an award presented by the Department of Communication and Ministerial Association of the General Conference during the Oxnard, California, Broadcasters Council.

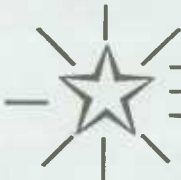
Broadcasting hasn't taken all of Elder Tottress' time, however. He is an active retired minister of the gospel and an authoritative scholar in the study of Daniel and Revelation. Along with his work in broadcasting, he has authored several books. He is a former professor of Oakwood College and

has always been active in community affairs. In 1977, he was made an honorary member of the Lt. Governor's staff in Alabama.

Elder Tottress has accumulated a number of educational degrees. He has a bachelor of arts degree in theology from Pacific Union College in Angwin, California; a BA in psychology/counseling from Oakwood College; and a masters and Ph.D. from the University of Beverly Hills, California. Other post-graduate studies include: Home Study Institute, Washington, DC; A & M University, Huntsville, Alabama; and Andrews University, Berrien Springs, Michigan. Elder Tottress belongs to the International Biographical Association, the American Biographical Institute, and Adventist Historians Association. He is listed in Who's Who in Alabama, Outstanding Secondary Educators of America, Who's Who in Community Service, Who's Who in the South and Southwest, Personalities of the South International, Who's Who among Black Americans, Notable Americans of the Bicentennial Era, IBA Yearbook and Biographical Directory, Personalities of America, and others. ☆

Source:

• Biographical Sketch — submitted 1988-1989.





## Owen A. Troy, Jr.

*NAD Director of Communication*



Everyone communicates in some form or another. We talk to people--verbal communication; or we give them a smile--non-verbal communication. The art of communication has three basic elements: the sender, receiver and the medium of the message. When you talk to your friends after school, you are a sender of a message. The medium of the message, or how you communicate the message to your friends, is your voice. If you wrote a note to them, you would still be considered the sender and the medium of the message would be the paper. Your friends would be receivers until they responded to what you said--then they would be the senders. It may sound complicated, but you do it every day.

To receive information about the Seventh-day Adventist Church and the activities surrounding it, the General Conference appoints "senders," or communication directors, to use a medium to get a message to you, the receiver. One such sender is Owen Austin Troy, Jr.

Elder Troy was born in Los Angeles, California, on June 19, 1927. He attended Pacific Union College, Angwin, California, where he graduated in 1949 with a bachelor of arts degree. He then received a master of arts degree in 1976 from Andrews University in Berrien Springs, Michigan. Elder Troy is married to the former Ann Estell Minors of Bermuda, and has two children: Carmelita

and Owen Troy, II.

Elder Troy pastored in the Northern California Conference and served as departmental secretary and pastor in the Northeastern Conference from 1957-64. He then served as treasurer of the Ghana Mission in Kumasi Ghana, West Africa, from 1964-66. When he returned to the United States, he once again became a pastor--this time in the Northeastern Conference in St. Albans, New York. After leaving the Northeastern Conference, Elder Troy went to the South Caribbean Conference in the Port of Spain, Trinidad, West Indies, where he served as a pastor and departmental secretary from 1971-77.

In 1979, he became assistant to the president of the Southeastern California Conference. Elder Troy is presently both the director of communication for the North American Division of the General Conference, Washington, DC, and the associate director of communication for the General Conference. Elder Troy works frequently with the Adventist Media Center in California on various projects. He is currently involved with the United Marketing Task Force working to develop ways to communicate the



church to the public and prepare ground work for other church programs. He also began a newsletter for the members of the North American staff.

Elder Troy has several projects involving satellite communications. One project is the Adventist Satellite Communications Network, which would transmit a variety of television programs to churches with down-links. The down-links make it possible for the churches to receive the television signals from the satellite network. Another satellite project is Star Net, which would allow local radio

stations to receive 18-24 hours of Christian broadcast programming.

As you can see, it becomes increasingly difficult to communicate with a large number of people in many different areas of the world. It takes satellites, newsletters and other mass media. So, the next time you're talking with your friends after school, think about how hard it would be to communicate your message to hundreds of people in another state. Then think about Elder Owen Troy, who is making that kind of communication possible. ☆

Sources:

- Biographical Sketch — submitted 1988-1989.
- Interview — 1988-1989.



## DeWitt S. Williams

*Lecturer/Writer/Administrator*



Scientists say that eating right and exercising regularly can actually increase our life span. That may not seem important now, but decades from now, most of us will welcome the extra years. Our health is important and thanks to health and temperance workers like DeWitt Williams, we can obtain guidance in leading a healthy life.

DeWitt Staton Williams was born in Philadelphia, Pennsylvania, August 21, 1939. He is a 1962 graduate of Oakwood College, Huntsville, Alabama, and was ordained a Seventh-day Adventist minister, in Oklahoma City, Oklahoma, in 1967.

DeWitt joined the Health/Temperance Department of the General Conference in 1983. While he lectures and writes articles about the importance of good health, his main emphasis is on temperance. Armed with his knowledge obtained through many classes, he talks to young people about the dangers of drugs.

DeWitt is involved with several organizations. In 1985 he was asked to be the executive director of Narcotics Education Incorporated (NEI), a non-profit organization which publishes THE WINNER and LISTEN magazines, for grades 4-6 and 7-12, respectively. The magazines are well thought of, and NEI recently received a couple of government grants. DeWitt also travels overseas as the assistant to the director of the

International Commission for the Prevention of Alcohol and Drug Dependency (ICPA), organizing national chapters to fight against drugs.

Spending time overseas makes knowing foreign languages extremely helpful. In West Africa, the television station interviewed DeWitt in French--and he understood every word. DeWitt speaks three languages: French, Swahili and Langana. He works hard to stay fluent in French. He occasionally preaches at a French church, and prays and studies his Sabbath school lesson in French as well.

Before his appointment with the Health/Temperance Department of the General Conference of Seventh-day Adventists in Washington, DC, in 1983, DeWitt held positions such as pastor in the Southwest Region Conference, Oklahoma City, Oklahoma; departmental secretary for the Zaire Union of SDA; and assistant and associate director of the General Conference Department of Communication.

From 1979-82, he served as president of the Central African Union, Bujumbura, Burundi, Africa. DeWitt says he is one of the two first Black Americans to serve as presi-





dent of an overseas union.

While working in the GC Communication department, DeWitt conducted minority writing seminars and at those seminars he challenged people to write a book. One day someone asked him if he had ever written a book. DeWitt hadn't, and decided then to start one. His book, titled *She Fulfilled the Impossible Dream*, told the story of Dr. Eva B. Dykes, a teacher for which DeWitt once worked. He wrote about Dr. Dykes because of her many accomplishments, such as being

the first Black woman to earn a Ph.D. degree. Despite his busy work schedule, DeWitt still finds time to stay fit. He is an avid jogger, and a few years ago, he ran in several marathons.

DeWitt is married to the former Margaret Norman of Dallas, Texas, and has two daughters, Deitrice, a second-year medical student at Loma Linda University, Loma Linda, California; and Darnella, a third-year Oakwood College student. ☆

Source:

- Biographical Sketch — submitted 1988-1989.



## Brenda Wood

### *TV Anchorwoman*



As the primary television news anchor at the CBS Affiliate WAGA-TV in Atlanta, Georgia, Brenda Wood is seen by thousands of viewers every weeknight from 5 to 6:30 p.m., and again at 11 p.m. She not only presents the news, but she also reports the news as a general assignment reporter. In addition, Brenda frequently produces, writes and reports special series' projects.

Twelve years in broadcast news, Brenda began her career in television in Huntsville, Alabama, after graduating summa cum laude in 1977 from Loma Linda University in Riverside, California. Hired as a general assignment reporter, she was quickly given the morning news anchor position and made producer and host of a 30-minute talk show. A year later, Brenda was promoted to prime time anchor of the 6 and 10 p.m. newscasts. In another year's time, she was hired to anchor the weeknight newscasts at the NBC television station in Memphis, WMC-TV, where she became the top-rated anchor in the city throughout her eight-year tenure.

Now anchoring in one of the nation's major television news markets, Brenda negotiated with station managers for a schedule that allows her time to keep the Sabbath. In an industry that covers news 7 days-a-week, 24 hours-a-day, consideration for the Sabbath was a major concession. Brenda has received several awards for her

journalistic and community work, including the prestigious Gabriel Award of Merit for writing, producing and narrating

a prime time hour documentary on the American debut of the Ramses the Great Egyptian exhibition.

Brenda joined WAGA-TV 5 EYEWITNESS NEWS in August, 1988, with more than a decade of success as a television journalist, including eight years of anchoring the top-rated newscast on WMC-TV in Memphis.

Even before joining WAGA-TV, Brenda was no stranger to covering news in Atlanta. In early 1988 she interviewed Mayor Andrew Young and County Commissioner Martin Luther King III for a two-hour live special commemorating the 20th anniversary of Dr. Martin Luther King Jr.'s assassination in Memphis. She also reported on the Atlanta child murders for WMC-TV, the only Memphis station that traveled to Atlanta to cover the story.

From 1985-87 Brenda reported on the discovery of a multi-ton statue in Egypt by the mayor of Memphis. Her follow-up work included an interview with the widow of Egyptian leader Anwar Sadat.



While reporting and anchoring in Huntsville, Alabama, Brenda hosted a face-to-face confrontation between representatives of the Ku Klux Klan and the Southern Christian Leadership Conference. That program was later featured nationally on ABC's 20/20. Committed to her career as a journalist, Brenda is also committed to a rich family life. She is a wife and mother of two daughters. Brenda has been honored by Memphis State University and LeMoyne Owen College in

Memphis. She was also named one of the Outstanding Young Women in America in 1978, 1980 and 1986.

WAGA-TV is the CBS affiliate for Atlanta, which ranks as the nation's 12th largest television market. The station's signal reaches more than 5.9 million viewers in its 100-plus county area of Georgia. WAGA-TV is Gillett Communications of Atlanta, Inc., a subsidiary of SCI Television, Inc. ☆

Sources:

- Biographical Sketch — submitted 1988-1989.
- Communications Department, WAGA-TV 5, Atlanta, Georgia.



# Communication

## *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Creative activity	Developing creativity and imaginative thinking
2. Crossword puzzle	Reinforcing vocabulary development
3-6	
1. Word scramble	Reinforcing vocabulary words through details
2. Geometry puzzle	Developing spelling skills
7-9	
1. Geometry puzzle	Developing spelling skills
2. Matching information	Developing vocabulary meanings
3. Word scramble	Reinforcing word recognition
9-12	
1. Matching information	Developing vocabulary meanings
2. Word search	Reinforcing word recognition
3. Creative writing	Reinforcing oral and written communication skills



# Communication

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Creative Activity

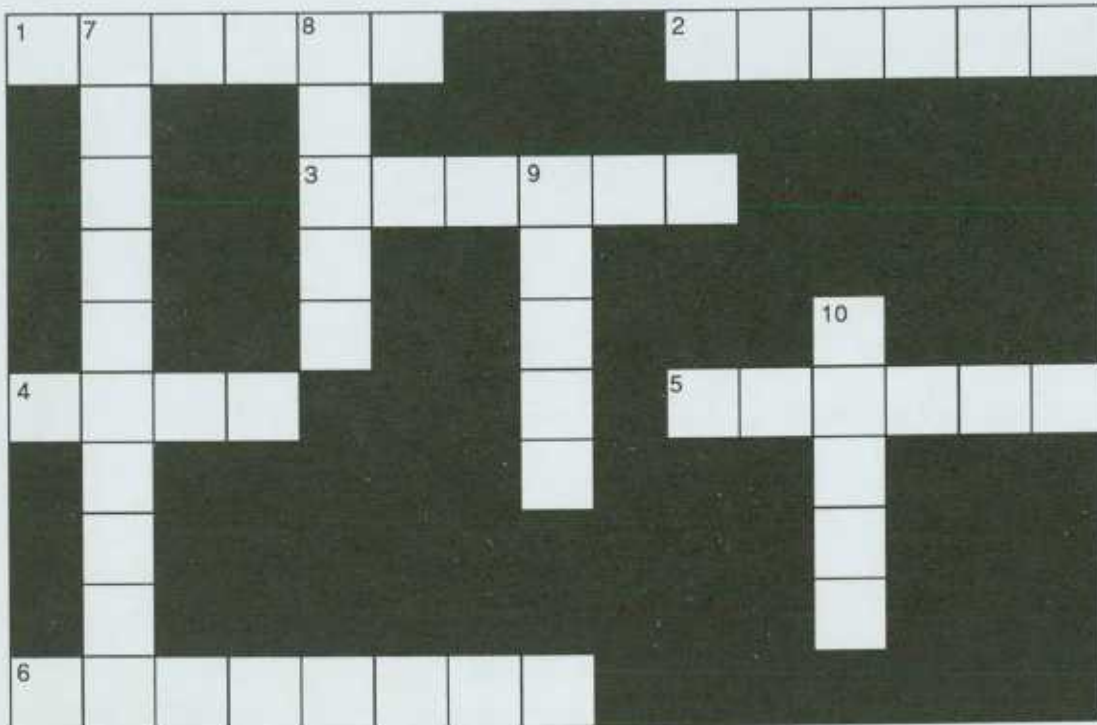
**Directions:** Draw a picture of a satellite circling the earth. Then write one or two messages you would like the satellite to tell the people on earth.

# Communication

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Crossword Puzzle



### Across

1. Carlos' last name
2. What God breathed into man
3. Carlos' wife's name
4. Opposite of death
5. Another name for round
6. The main part of the piano

### Down

7. Another word for knowledge or skill
8. Another name for minister
9. Telecast to this place
10. Place where newspaper is printed

CM ☆☆

# Communication

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### DeWitt Williams Word Scramble

**Directions:** Unscramble the letter to discover the answers.

- |   |                              |
|---|------------------------------|
| 1. DeWitt Williams' place of birth                          | 1. VISYNPNANAEL<br>_____     |
| 2. He is a _____ of<br>Oakwood College                      | 2. TUDARGAE<br>_____         |
| 3. Dewitt's wife's name                                     | 3. MNMROAETRGANAR<br>_____   |
| 4. What was <i>She Fulfilled the<br/>Impossible Dream</i> ? | 4. OKOB<br>_____             |
| 5. He speaks several _____ fluently                         | 5. GUSALENGA<br>_____        |
| 6. What is _____?   | 6. IHAI SIW<br>_____         |
| 7. What is _____?   | 7. HCRFEN<br>_____           |
| 8. What is _____?   | 8. AGLIALN<br>_____          |
| 9. Assistant director, _____<br>department                  | 9. NCM IATONCM I UO<br>_____ |
| 10. Who wrote the story of Eva B.<br>Dykes?                 | 10. STIWDETWALIMLI<br>_____  |

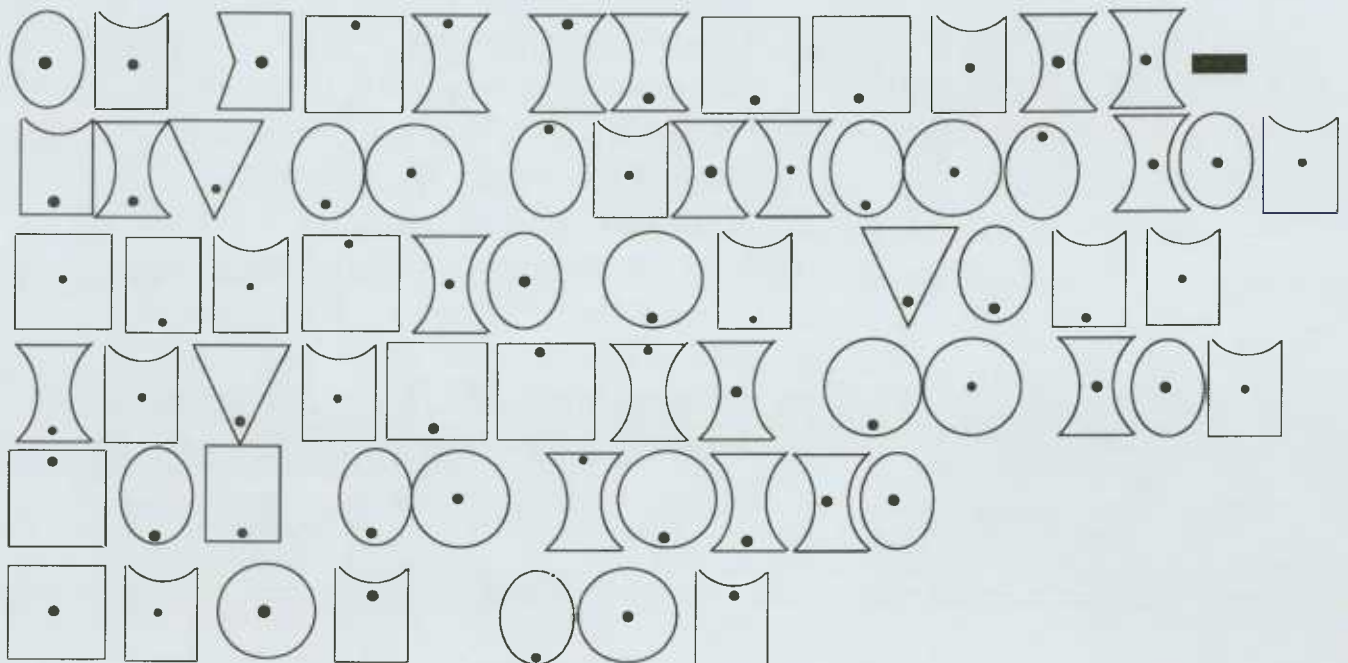
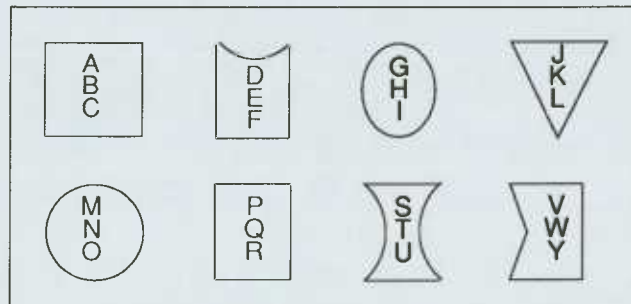
# Communication

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Geometry Puzzle

**Directions:** The geometric figures found in the code sentence are the same as in the box above. Each set of figures represents a word. The position of the dots indicates which letter to use. Write the message below.



MESSAGE \_\_\_\_\_



# Communications

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Matching

### Column A

- \_\_\_\_\_ 1. Book
- \_\_\_\_\_ 2. Radio
- \_\_\_\_\_ 3. Telephone
- \_\_\_\_\_ 4. Words
- \_\_\_\_\_ 5. Telegraph
- \_\_\_\_\_ 6. Talking
- \_\_\_\_\_ 7. Writing
- \_\_\_\_\_ 8. Letter
- \_\_\_\_\_ 9. Newspaper
- \_\_\_\_\_ 10. Satellite
- \_\_\_\_\_ 11. Periodicals
- \_\_\_\_\_ 12. Anchorwoman

### Column B

- A. To be the main reporter on a news broadcast
- B. A printed work on sheets of paper bound together
- C. A written or printed message, usually sent by mail
- D. A regular publication usually daily or weekly
- E. Published at regular intervals, as weekly, etc.
- F. Transmission of sounds or signals by electromagnetic waves through space
- G. A man-made object put into orbit around the earth, moon, etc.
- H. To put ideas into words
- I. An instrument or system for conveying speech over distances by converting sound into electric impulses
- J. An apparatus or system that transmits messages by electric impulses sent by wire or radio
- K. A speech sound having meaning as a unit of language
- L. To form words or letters on a surface as with a pen

# Communication

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Search

**Directions:** Look for the following words in the puzzle below. The words go up, down, backwards and sideways. Circle the words as you find them.

T S U W R I T I N G O L S  
N E V R A M H S U O M A L  
E F L E T T E R F L E M A  
W O S E W A T E E U Q I C  
S N U A P L C A N G E L I  
P A P L E H T E V I T A D  
A C N O M W O R D S O M O  
P L I C I Y L N M I A F I  
E A I I H H C C E E A R F  
R I E X C O E P T I N A E  
G R G R E A R T R U E L P  
O B M O T J B W C V E S T  
R C H G A E J N O R P W O  
A D B H L Q L U C M V N R  
D F I J K H C E C N A I P  
I H C T I A M C G B D N F  
O S U B N M P Q S R T U W  
T A O M G T S A E F A V Z  
M O E R Y R W E A B L P E  
K S A T E L L I T E T I H

1. Book
2. Radio
3. Telephone
4. Words
5. Telegraph
6. Talking
7. Writing
8. Letter
9. Satellite
10. Periodicals
11. Newspaper
12. Anchorwoman

# Communication

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Writing

**Directions:** Interview a classmate and write a one-page profile about his/her life. Include facts, but try to convey the person's character and personality. Let the person you interviewed read it and maybe you can share it with the class.



# Music

## *Preface*

**M**usic, as a form of worship, can be traced to the creation of the world. The Lord told Job that when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:6,7). Down the long corridors of time, music has continued to be an integral part of worship. It inspires, soothes, comforts, and cheers mankind, and it lifts the souls of men bringing them into harmony with their Creator.

African Americans have a rich musical heritage which takes them back to the tribal African villages where the sound of the tom-tom summoned them to their many assemblies. On the slave plantations in America during the 17th, 18th, and 19th centuries, music was a vital and necessary part of survival for the thousands of Africans held in the bondage of slavery. Their work songs, sorrowful songs, and spirituals conveyed messages of hope which enabled them

to endure the pain and humiliation to which they were subjected.

Gospels and spirituals which are a part of today's worship in the Black church are modern versions of the slave songs. They too give hope to those who are without hope, they bring joy to those who are sorrowful, and they inspire souls to seek God. Most of all, through these spiritual songs, Blacks give expression to their inner feelings. Remove these songs and you remove their "soul."

The Black Seventh-day Adventist Church is abundantly blessed with much musical talent. Through the years, composers, arrangers, writers, and performers within the church have made outstanding musical contributions to the worship services. Many recording artists, such as Marshall Kelly have contributed to the high standard of music in the SDA Church and continue to inspire through their recordings. It is to these dedicated musicians that this section is devoted.

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## Walter E. Arties, III

### *Vocalist/TV Director*



**A**s a young boy growing up in the environment of 123rd street in the midst of Harlem, New York, many wouldn't have dreamed that Walter Arties would become a director, producer, singer, and Christian. Walter has seen the Lord working, guiding and directing in his life, and would like every youth to know that "God has a design, plan and purpose for your life as well."

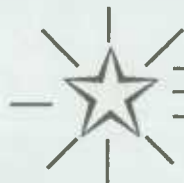
Walter E. Arties, III, was born to Elder and Mrs. Walter E. Arties II on November 12, 1941, in Pittsburgh, Pennsylvania. A product of Christian education, he attended church school throughout his elementary years and later attended high school at Pine Forge Academy in Pennsylvania. At first Walter dreamed of pursuing a career in physical therapy, but over the years his interest in music, communication and television production developed.

His singing talent began to develop while attending Pine Forge Academy. No one could anticipate during his academy years to what extent his career in music would develop. Walter sang in the various campus musical groups and the academy concert choir. Two of his music teachers, Charles Jones and Harold Anthony, recognized his superior talent and encouraged him to pursue a musical career. Walter is grateful to them for the important role they played in helping him lay a foundation in the area of music, and for the

direction, guidance and time they gave him while at Pine Forge. In his music, Walter expresses the love of Jesus in his own inimitable style and portrays the quiet strength of the Holy Spirit with warmth and charm. He combines his musical artistry with a deep spiritual sensitivity. As a recording artist, his albums include: "Peace," "I'm Gonna Sing," "Softly and Tenderly," "Almost Over" and "Gentle Exhortations" (Winner of a Religion In Media [RIM] Award for 1982-83).

Walter's tenor voice has been used in God's service for Campus Crusade for Christ, Youth for Christ, Lutheran Youth Alive, the Evangelical Welfare Association, the Salvation Army, Expo '72, in numerous workshops and in the Cotton Bowl. He has also appeared in many crusades with Elder Charles D. Brooks, Billy Graham and his associate Dr. Ralph Bell. At the invitation of the Billy Graham Association, he has toured Sweden, Finland, India and the West Indies.

For 10 years Walter was the director/arranger for the Walter Arties Chorale, a musical group composed of young adults in the Los Angeles area. The group became well known on the West Coast through their many



public appearances and concerts. Their albums also provided them with wide exposure across the country.

In 1973, while director of public affairs at the radio and television station KHOF in Glendale, California, Walter established the Breath of Life telecast--the only television broadcast sponsored and supported by the Seventh-day Adventist Church targeted to evangelize the millions of Black Americans. The program is presently viewed across the United States, Bermuda and parts of the West Indies. Thousands of people have been baptized through Breath of Life crusades resulting in the organization of six churches in California, Florida, Kansas, Maryland, New York and Tennessee. More recently, 525 individuals were baptized in Barbados, West Indies, credited to the work of the Breath of Life ministry. This group of believers will be

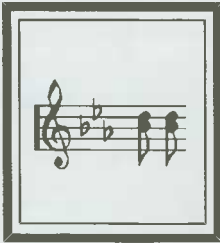
established as another church.

An ordained Seventh-day Adventist minister, Walter is married to the former Beverly DeShay and lives in Thousand Oaks, California. Along with his many concert appearances, Walter is currently director and coordinator of production/ ministry for the Breath of Life telecast and assistant to the president in the development of new programs for the Adventist Media Center in Newbury Park, California. In endeavoring to make non-Adventists aware of Adventism, Walter is in the process of helping to develop a series of 30- and 60-second image spot commercials on television for the general public.

To youth he once again emphasizes, "God has a definite design, plan and purpose for your life." The possibilities are unlimited. Walter counts it a privilege to use his talents to serve and give praise to the Lord. ☆

Sources:

- An excerpt from an autobiographical sketch of Walter Arties.
- Telephone interview, June 7-8, 1989, Huntsville, Alabama.



# Alma M. Blackmon

*International Music Educator*



As an outstanding educator and musician, Alma M. Blackmon has made a lasting impact on her students, colleagues and the Seventh-day Adventist Church.

On a summer day, July 25, 1921, in the nation's capital, Washington, DC, Alma was born to James and Martha Montgomery. At an early age, music became a part of Alma's life. She obtained her education, elementary through graduate school, in the school system and institutions of Washington, DC. She graduated from Dunbar High School as an honor student and pursued a bachelor and master of arts degree in kindergarten-primary education and early childhood education from Washington, DC, Teachers College.

A long career as an educator began in 1942 at the Payne Elementary School where she taught for 19 years. An important milestone in Alma's life occurred in 1960 when she was awarded the Eugene and Agnes Meyer Travel Fellowship enabling her to conduct a comparative study of pre-school and kindergarten programs in Norway, Sweden, Holland and Germany.

Her love for children led her to serve as kindergarten demonstration teacher, director of project Head Start and later kindergarten supervisor for the Washington, DC, public schools. In all of her positions she was determined to make her kindergarten and pre-school program the best! Parents had

entrusted their little one's to her care and she couldn't let them down.

Alma also taught and trained other early childhood teachers at her alma mater, Washington, DC, Teachers College, as well as Howard University and Bowie State College in nearby Maryland.

Music has been a vital part of her life since early childhood. The piano has been a medium to provide music to all age groups on not just a professional basis, but a social and entertaining one as well. She has taught instrumental and vocal to many music students.

For 12 years, Alma served as accompanist to Warner Lawson, dean of Howard University School of Music and conductor of the Washington Community Chorale. She has given musical performances before two United States presidents--Harry S. Truman and Richard M. Nixon. Her home church--Dupont Park SDA Church in Washington, DC--utilized her expertise as minister of music for 18 years. A youthful musical group, "The Voices of Praise," composed of Adventist youth in the Washington, DC, area, captivated audiences with their gospel music for many years.

In 1973, Alma joined the faculty at



Oakwood College in Huntsville, Alabama, where she developed and conducted the famous Aeolians for 12 years. The Aeolians' fame is attributed to her enthusiasm and constant demand for excellence. Whether it is an anthem, hymn or Negro spiritual, the Aeolians interpreted and delivered messages in song that inspired and directed minds heavenward.

Aeolians' rehearsals were always serious. Students who survived an Aeolian audition were worthy to be called an "Aeolian"! The Aeolians toured extensively across the continental United States as true ambassadors for Oakwood. On several occasions, the Aeolians were invited to perform abroad as Friendship Ambassadors to Moscow, Romania, the Netherlands, England, Scotland and Wales. Other countries that provided the Aeolians the opportunity to share their gifted musical voices have been Canada, Bermuda, the Bahamas and the Virgin Islands.

Alma has no doubt influenced choral music in the Adventist Church. She has served as associate choral director at four General Conference sessions and has been a member of two music committees for the church: the General Conference Music Committee and the Review and Herald Hymnal Committee that developed and compiled the new Seventh-day Adventist Hymnal. Four of her arrangements, "Lord Make Us More Holy," "Rise Up Shepherd and Follow," "Give Me Jesus" and "This Little Light of Mine," appear in the new hymnal.

Now retired, Alma Blackmon lives in Atlanta, Georgia, where she serves as minister of music for the Berean SDA Church. She enjoys spending time with her grandchildren. She looks back upon a lifetime of service in early childhood education, music education, and musical performance both in the public sector and the Seventh-day Adventist Church.

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Source:

- An excerpt taken from an autobiographical sketch of Alma M.Blackmon.





## Inez L. Booth

### *Music Professor*



She never had a desire to become a deputy sheriff. She wanted to be a missionary in Africa or another foreign country where she could help win souls to Christ, but she never had the opportunity. But while a music teacher at Oakwood College, Inez L. Booth faithfully visited the Huntsville county jail each week for 36 years bringing the ministry of music to the inmates and winning souls for Christ. She eventually earned the name "Deputy Sheriff."

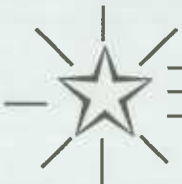
Inez was born in Mobile, Alabama, on July 26, 1913. Her family later moved to Santa Barbara, California, when she was about seven or eight years old. Practicing and playing the piano was a part of her early childhood years. Her mother encouraged her to practice every day at 6:30 a.m.

As a child, Inez played the role of the music teacher--a prelude to what would one day become her profession. She assumed the role of teaching songs to other children on her own age level, while she also emphasized self-esteem and self-respect. Years later she would become a professional music teacher emphasizing these same qualities as she instructed her students.

Inez recalls many incidents during her childhood that contributed to her success in life. As a young child, she always wanted her playmates to be kind to one another. One day she recalls a Chinese boy physically attacking a little girl. She asked the boy if he was

ashamed of what he had done. He responded by slapping her across the face. Inez's first response was retaliation. She put her books down and ran after him. All was in vain, for the boy out-ran her. A few years later, she learned that the boy had drowned in a bathtub. Inez felt ashamed of herself for attempting to get even with the boy. She felt that she should have just prayed for him since kindness was one of her goals in life.

After graduating from high school, Inez planned to enroll at Howard University in Washington, DC, although she didn't want to attend college so far from home. Because Washington, DC, was on the East Coast, this meant that she probably would only be able to visit her home once a year. A Seventh-day Adventist lady, Alice Jones, spoke to Inez about enrolling in the Adventist college in Angwin, California--Pacific Union College (PUC). She and her family were very strict African Methodist Episcopalians (AME). Inez liked the idea of attending college closer to home, but her father had to be convinced of sending her to a Seventh-day Adventist school. Elder Paul Bontemps and Elder P.G. Rogers, two black SDA ministers from Los Angeles,



visited with the Booth family and were able to convince Inez's father that PUC was a good school. After further investigation, Inez was permitted to enroll at PUC the following school term. Inez was determined that she would not be influenced by the Adventist teachings and beliefs. She wanted to remain true to the beliefs of her family which were rooted in the AME faith.

At age 19 while a student at PUC, Inez was anxious to obey the Lord. She asked Him to show her if Saturday is really the Sabbath. In a dream one Friday night, God did reveal to her that Saturday is the Sabbath. The next day being Sabbath, Inez took her stand and was later baptized into the Seventh-day Adventist Church.

Upon completing her bachelor's degree in music education, she began working in San Francisco where she stayed for two years. She applied to several schools for a teaching position. Elder J. L. Moran, president of

Oakwood College in Huntsville, Alabama, was on tour for the college when he met Inez. She hadn't applied for a position at Oakwood but did accept his invitation to join the teaching staff at the elementary school. During that first year, she also served as acting dean of women. She later began teaching in the music department of the college. Inez left Oakwood to complete her master's degree in music education at Columbia University. She then returned to Oakwood where she taught for a total of 46 years. Inez served as instructor, professor of music and later chairman of the music department.

She has received several awards for her commitment to Christian education and her involvement in the local community as well. Inez was married to the late Albert S. Booth. They had two daughters--Iris and Letitia. She never had the opportunity to go to Africa, but she did have the opportunity to win souls for Christ. ☆

Sources:

- Telephone interview, June 13, 1989, Huntsville, Alabama.
- An excerpt from an autobiographical sketch of Inez Lang Booth.



# Allen W. Foster

## *Hymn Writer*



The next time you pick up the hymnal during a church service, you might want to look for his name. You'll find it more than once, for Allen Foster has arranged four of the hymns: "Jesus Walked This Lonesome Valley," "I Lay My Sins on Jesus," "This Is the Threefold Truth," and "O Solemn Thought."

Born January 1, 1940, in Camden, New Jersey, Allen William Foster began formal piano study as a child. He developed a keen interest in the organ and church music. Allen attended the public school system in Camden. He completed undergraduate and graduate degrees at Temple University in Philadelphia, Pennsylvania, and Rutgers University in New Brunswick, New Jersey. He continued studying piano at Philadelphia Conservatory of Music and with private instructors.

For several years Allen worked for the Philadelphia school district as the coordinator of Social Services for the Early Childhood Division. At this time, he was organist, minister of music, and church elder at the Ebenezer Seventh-day Adventist church in Philadelphia. He also accompanied the church choir, which his wife, Gwendolyn, directed. On Sundays, he played for a Baptist church in Philadelphia.

When one thinks of music in Philadelphia, one cannot help but think of the husband-and-wife team Allen and Gwendolyn Foster. Their annual Christmas presentation of Handel's

"Messiah" has captivated audiences and brought tears to their eyes. Many travel long distances to attend this yearly musical rendition.

For eight years, Allen and Gwendolyn have also worked with the students at Pine Forge Academy as concert choir director. This choir has traveled extensively across North America and built a good reputation in choral music.

Allen believes in sharing his talents with everyone, assisting wherever and whenever he can. Through the years he has freely given his talents to evangelism, working with E. E. Cleveland, L. R. Palmer, and C. D. Brooks as well as General Conference President Neal C. Wilson in the 1,000 Days of Reaping crusade in Manila, Philippines. In 1985, he served on the committee that developed the new *Seventh-day Adventist Hymnal*.

His music activities include composing, arranging and concertizing. Several of his sacred compositions have been recorded by well-known choirs and artists, including the Ebenezer Seventh-day Adventist church choir and the Pine Forge Academy concert choir.

Allen, Gwendolyn and their three children live in Williamstown, New Jersey. He is a Philadelphia public school administrator. ☆

#### Sources:

- An excerpt from an autobiographical sketch of Allen William Foster.
- *Seventh-day Adventist Church Hymnal*, 1985, Review & Herald Publishing Association.





## Shelton E. Kilby, III

### *Minister of Music*

Everybody has God-given talents, and it is those talents that make it possible for each of us to achieve a degree of success. Dedicating these talents to God assures even greater success, and that's what Shelton E. Kilby III did. "When we dedicate our talents to the Lord," Kilby says, "He makes Himself responsible for our success."

Music director, singer, film composer, arranger and pastor are just a few Shelton's accomplishments. In 1975, the Breath of Life television ministry in Thousand Oaks, California, appointed Shelton as music director, Bible school director and quartet member, making him the first Black to hold this position in Seventh-day Adventist media.

A native of Washington, D.C., Shelton was born on December 24, 1939. He attended the Washington Union Academy (now Dupont Park School), Oakwood Academy, Columbia Union College, and Antioch West University.

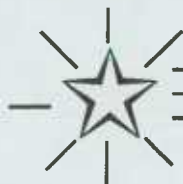
Shelton says that he was born with the gift of music which enabled him to play the piano at a very early age. He received continued encouragement from his parents to further his music education at Howard University Conservatory of Music and later in Ida Oberstein, Germany. Over the years, he has developed an interest in symphonic orchestras, and was privileged to study under the guidance of Dr. Albert Harris, a staff composer and conductor with MGM motion



picture studios. As a film composer and arranger, Shelton has been able to score various themes and

sound tracks for video and films. One of the films, "Harvest," a religious drama that was produced by Faith for Today, won the Religion in Media (RIM) Award for 1981. In 1987, an NBC affiliate station commissioned him to score the documentary special "Ramses, the Egyptian Pharaoh."

Shelton's travels have taken him around the world. His travel experiences have broadened his view of the world, his understanding of people, culture, music and art. He has learned that being there is different from what books portray. Shelton has also acquired a greater sensitivity to the social and cultural background of Negroid peoples. Over the years he has coordinated several music conferences on Afro-American music. Currently, Shelton serves as director of Sabbath school, communication and music departments for the South Central Conference of Seventh-day Adventists in Nashville, Tennessee. Previously, He has served as associate pastor of the Garden Grove SDA church in the Southeastern California Conference and pastor in Greenville and Kingsport, Tennessee. He has also served as



visiting professor at Oakwood College in the department of religion where he taught Bible Liturgy.

His love for music continues to grow. He sees it as a ministry that goes hand in hand with the gospel ministry. Music is a vital

force in the worship experience of Black Seventh-day Adventists, and Shelton Kilby's talents have strengthened that force. He is married to the former Clara Harris and is the father of two sons. ☆

Source:

- An excerpt from the autobiographical sketch of Shelton E. Kilby.



# Alyne Dumas-Lee

## *International Vocalist*



Places on a map or globe often project images of excitement, adventure and enchantment. We often wonder what it would be like to visit far away places in foreign lands. These places actually came to life for Alyne Dumas Lee, world concert singer.

Born in Knoxville, Tennessee, on March 22, 1903, and raised in Chicago, Illinois, Alyne Dumas Lee was the younger of two children born to Clara and Joseph Dumas. Music was always an integral part of her life. Alyne began studying music when she was five years old, and at age nine, she was playing the organ for church services.

Alyne obtained her elementary and high school education while living in Detroit, Michigan, and Chicago, Illinois. She later attended Oakwood College in Huntsville, Alabama; Emmanuel Missionary College (now Andrews University) in Berrien Springs, Michigan; Wayne State University Institute of Musical Arts in Detroit, Michigan; and later the American Conservatory of Music in Chicago, Illinois. Her musical studies also continued with private instructors in the United States, France and Germany. Her dream of one day becoming a concert singer became a reality.

Madam Lee, as she was known, began her career as a concert singer in December, 1949. She found the opportunity to continue her God-given vocal talent, and studied under

Franz Allen, director of "South Pacific," George Schnick, assistant conductor of the Chicago Symphony and Phillip Manuel, an internationally known harpsichord artist.

Madam Lee was the recipient of numerous musical awards which included the Michael's Memorial Award, the Illinois Opera Guild Award, Detroit's Musician Association Award, and the Indiana State Association of Negro Musicians Award. Her international fame skyrocketed after her New York debut in 1951, where she received profound critical acclaim.

Her repertoire included traditional classical songs of Bach, Brahms, Mozart, Schumman, Beethoven, Sibelius, Marx, and contemporary composers Ronald, Thompson, Salter and Beach. Negro spirituals of Johnson, Work, Hairston and others were also a part of her concert appearances. Madam Lee spent two-and-a-half years on a concert tour which included appearances in Finland, Norway, Holland, Italy, Germany and Austria, where she was well received. She also traveled throughout the Caribbean and throughout the 48 continental states. She also performed as soloist with the Chicago Symphony Orchestra,



and under such conductors as Leonard Bernstein and Eugene Ormandy.

In 1959 her health dictated a curtailment of her activities, but she continued her zest for music by directing various musical groups. As a faithful member of the Seventh-day Adventist Church throughout her entire life, she contributed her musical talent to local churches wherever she lived, and served as pianist, organist, chorister and choir director. She directed the choirs of the Hartford Avenue SDA church in Detroit, Michigan; the Shiloh SDA church in Chicago, Illinois; and the Capitol Avenue SDA church in Indianapolis, Indiana. Under her direction, these choirs became prominent in their respective cities. For 10 years Madam Lee also served as proprietor of her own candy shop called "Ma's and Pa's Country Candies" in Wheaton, Illinois. Young and old alike found pleasure in walking down the aisles of her shop attempting to satisfy their sweet tooth. Making youngsters happy was her major concern.

Madam Lee always believed that she was

guided through her daily life by prayer. "I asked the Lord to keep me out of anything that may change my way of thinking," she once said.

Oakwood College invited Madam Lee to join the faculty as "artist in residence" for the music department in 1966. During her service at Oakwood, she gave of herself unsparingly to the music students under her tutelage. Numerous young people learned the fundamentals of voice culture and proceeded to use their musical talent in a creditable way. She was also designated as special consultant for the Gala Night sponsored by the Civic Opera Society of Huntsville on November 1, 1969, because six of the 10 soloists starring in the performance were her voice students.

While teaching at Oakwood, Madam Lee also served as visiting professor of music at the Alabama A & M University in nearby Normal, Alabama, until her death in 1970. She had two daughters, Angela Lee Merriweather, Collegedale, Tennessee; and Susan Lee Baker, Frederick, Maryland. ☆

Sources:

- An excerpt from the biographical sketch of Alyne Dumas Lee.
- CHICAGO TRIBUNE, March 29, 1957.
- Obituary of Madam Alyne Dumas Lee.
- Reynolds, Louis B., *We Have Tomorrow: The Story Of American Seventh-day Adventists With An African Heritage*, 1984, Review & Herald Publishing Association, Hagerstown, Maryland.
- THE NORTH AMERICAN INFORMANT, December 1952.
- NEW YORK TIMES, November 2, 1953.
- DUPAGE PRESS, Wheaton, Illinois, October 15, 1965.



# Eurydice Osterman

## *Composer/Conductor*



**A**s a toddler, she was fascinated by the sounds which she managed to create on the piano. The second of four girls, Eurydice's interest and talent in music surfaced at a very young age. At age six, she began taking formal piano lessons from her parents who recognized and encouraged her musical talent.

Eurydice Valenis Osterman, born in Atlanta, Georgia, on April 5, 1950, to Elder and Mrs. Francis Alexander Osterman, seemed to have entered this world with special musical gifts. After graduating from Ephesus Seventh-day Adventist church school in Darlington, South Carolina, and from Shart-ridge High School in Indianapolis, Indiana, Eurydice enrolled at Andrews University in Berrien Springs, Michigan, where she earned her bachelor's and master's degrees in music education. She then completed her doctor of musical arts degree at the University of Alabama in Tuscaloosa in 1988.

Through the years, Eurydice's musical talent blossomed more and more as she excelled artistically and creatively. Thus music has dominated her academic and professional interests. One of her career goals is to continue composing and publishing her works.

Eurydice began teaching in Seventh-day Adventist institutions in 1972. Since then, she has served on the elementary, secondary and post-secondary levels. She was the first Black

music instructor at Mt. Vernon Academy in Ohio where she taught for four years. Other institutions in

which she served were Berean Seventh-day Adventist Elementary School in Baton Rouge, Louisiana, and Oakwood College in Huntsville, Alabama.

Eurydice's love for her students and her music is reflected in her strong devotion to both. She takes special interest in the academic success and personal well-being of each student. Her directorship of the Oakwood College choir has been one of the highlights of her career. She demands quality performance and enjoys the enthusiastic applause from an audience for a job well done. She receives satisfaction from doing what she enjoys most--composing, conducting, and keyboard. During her college years she developed a special interest in the organ which eventually became her major academic instrument.

Eurydice has published many of her works. To her credit are two hymns which she composed and/or arranged for the new *Seventh-day Adventist Hymnal* published in 1985--"God, Who Stretched the Spangled Heavens," and "I Want Jesus to Walk With Me." She is also a recording artist with choral





groups from Mt. Vernon Academy and Oakwood College. To date, four albums have been released under her directorship. She has won two awards from Andrews University for composition of her works, "Alleluia" and "Oh, What a Beautiful City." She also received the Teacher of the Year Award from Oakwood College in 1984 and 1985 and was honored with the Outstanding Young Women of

America Award in 1985. The Jaycees of Huntsville, Alabama, also nominated her as Teacher of the Year.

In her short life Eurydice has accomplished a great deal. She gives God all the credit and glory as she looks forward to many more fruitful years of musical success and fulfillment. ☆

Source:

- An excerpt from an autobiographical sketch of Eurydice Valenis Osterman.



# Wintley Phipps

## Vocalist



**I**t's a different way of reaching people and touching lives. Even in Bible times people wrote and sang songs of praise to God. So, too, has gospel singer Wintley Phipps written and performed songs glorifying God and touching many lives.

While traveling on a plane, Wintley Phipps recognized one of the passengers and was deeply impressed to share his music with her. He gave her a tape and asked her to listen to it, especially to the song, "I Give You My Life." She told him that she travels with a cassette player and would listen to the tape. As Pastor Phipps and his family were getting off the plane, the lady came up to Phipps, squeezed his hand and thanked him for the music. Days later she died. The lady was Natalie Wood, a famous movie star. Her life was touched by Phipps' music.

Many roads can lead a gospel singer to his calling and Wintley Phipps has traveled an unusual path. Born in Trinidad, West Indies, Wintley grew up in Montreal, Quebec. Hymns and traditional church music were part of his childhood years, but he never came into contact with Black American gospel music until his days at Oakwood College in Huntsville, Alabama. It was there that he first began to develop his gift of writing gospel music.

After graduating from Oakwood College and earning a master's degree in divinity from Andrews University in Berrien Springs, Michigan, it became clear to Wintley that he

would use his rich baritone/bass voice to reach out to mankind. He cultivated a unique multi-cultural form of gospel music which he writes and performs. Since then he has recorded a number of albums.

Wintley, a 1988 Grammy Award nominee, has performed before audiences across the United States, Europe, Australia, Africa and the islands of the Caribbean. One of the highlights of his ministry to mankind was to accompany presidential candidate Jesse Jackson on his peace-seeking mission to several countries in southern Africa in 1986. His other appearances include:

1. National Democratic Conventions in San Francisco, California (1984), and Atlanta, Georgia (1988).
2. The Oprah Winfrey show in Chicago, Illinois.
3. "Gospel at the Symphony" with the National Symphony Orchestra and the Edwin Hawkins Singers at the John F. Kennedy Center for the Performing Arts in Washington, DC.
4. CBS Nightwatch telecast.
5. Dr. Martin Luther King, Jr., television special in Los Angeles, California.



6. Dr. Robert Schuller's "Hour of Power" telecast at the Crystal Cathedral in Garden Grove, California.
7. The Vatican, where he met Pope John Paul II in Rome, Italy.
8. The palace of the president of Italy where he met President Fanfani in Rome.
9. "Saturday Night Live" in New York.
10. Lou Rawls Parade of Stars Telethon for the United Negro College Fund in Los Angeles, California.
11. National Easter Seal Telethon in Los Angeles, California.
12. Diana Ross wedding ceremony in Geneva, Switzerland.
13. The Billy Graham Crusade in Washington, DC, and New York.
14. President Ronald Reagan's National Prayer Breakfast in Washington, DC.
15. The "Son City Crusade" in Sydney, Australia.
16. The Radio City Music Hall in New York. Wintley also hosted a 30-minute gospel television program titled "Stellar Showcase" on WLS-TV, Channel 7, the ABC affiliate in Chicago, Illinois.

An ordained minister of the Seventh-day Adventist Church, Wintley has pastored several churches in the Northeast. He currently lives in Columbia, Maryland, with his wife Linda and their two sons.

Phipps' songs have reached many lives. He hopes that when people listen to his music, they sense a life that is committed to God since the purpose of music is to glorify Him. After all, He is the one who gives us songs. ☆

Sources:

- An excerpt from an autobiographical sketch of Wintley Phipps.



# Eleanor Wright

*Composer/Vocalist/Pianist*



They come to her in the middle of the night. She reaches for something—anything—on which to write the words while still in bed tapping out the tempo. Once she wrote the words on a brown paper bag. Her inspiration may come at unusual times, but since her birth on November 20, 1926, in Dayton, Ohio, Eleanor Wright has written over 200 songs. One of her gospel songs, "Surely, Surely," can be found in the new *Seventh-day Adventist Hymnal*.

At a very early age it became apparent that Eleanor had a special musical gift. But having 14 children, Eleanor's parents were unable to afford formal music lessons. Nevertheless, her talent improved gradually and quite naturally, which is the miracle of her excellence in music as a writer, composer, singer and pianist.

She first performed publicly with the Wright Family Ensemble after her marriage to Harold Wright at age 18. The trio consisted of Audrey Wright Dickerson, Jacqueline M. Wright and Eleanor Wright. The Ensemble traveled and performed all over the United States as well as Bermuda and Switzerland.

Since then, Eleanor has performed with many other groups, the most popular of which was the famous Blend-Wright Trio, which introduced gospel music to Black Seventh-day Adventism in a unique way. In addition to being an accomplished professional singer,

composer, pianist and arranger in her own right, Eleanor is also a recording artist and publisher.

Her songs of experience and encouragement are written in a variety of styles including anthems, children's songs, gospels and wedding songs. Many have been recorded and published in sheet music form.

Eleanor has served her church in many capacities. She wrote three youth congress theme songs, was a member of the General Conference ad hoc committee for the study of music trends in Black churches, and a member of the advisory committee for compilation of the *Seventh-day Adventist Hymnal*. She has also served with several evangelistic teams in the United States, Bermuda and on the continent of Africa. Contributions to the non-Adventist community include directing a 100-voice non-denominational choir.

The fascinating thing about Eleanor is that the same creativity which enables her to accomplish so much in the field of music seems to manifest itself on every level of her existence. When money was tight, and she needed a painting to hang over the fireplace in her home, she painted it herself. When it was time to have her couch reupholstered, she did



it herself. When she needed an extra-long garment bag, she made it herself. Her practical skills include making wedding gowns and bedspreads, and building piano benches and music stands. In our convenience-oriented society, it is truly refreshing to encounter a do-it-your-selfer like Eleanor.

Eleanor's other interests and hobbies include gardening, word games and baking. People have traveled miles just for a slice of her banana cream pie, homemade pecan rolls and strawberry shortcake.

Eleanor's close friends and loved ones know that while she has accomplished many wonderful things for God, she has not escaped the vicious attacks of Satan. Somehow through adversity, God has helped her to rise above incredibly hard times. Her strength lies

in her commitment to serving and honoring God above all else. In one of her songs, she expresses her views on her own life in this way:

As I look back upon my life,  
And I survey  
The rugged road I've had to climb  
And many a storm to brave  
But if I reach heaven  
And that's all I've had to say  
I wouldn't have it any other way.

That song has become a theme song for Eleanor and her family, for they have come to understand exactly what it says to each of them. The song has helped them come through the worst of trials victoriously--not merely undefeated but victorious--still praising God and giving Him the glory. ☆

Sources:

- An excerpt from an autobiographical sketch of Eleanor Wright.
- *Window of My Soul: Song and Story Collection*, Eleanor Wright, 1984, Eleanor Wright Music Co., Germantown, Ohio.



# Music

## *Skills Inventory for Student Activities*

Activity	Skills
K-2	
1. Maze	Developing directional skills
2. Hymn search	Developing number recognition and manuscript skills
3-6	
1. Musical notes puzzle	Reinforcing data through name recognition
2. Musical coded message	Reinforcing word recognition through decoding
7-9	
1. Coded message	Reinforcing word recognition through decoding
2. Word search	Reinforcing word recognition
9-12	
1. Word search	Reinforcing word recognition
2. Creative Activity	Developing literary and musical abilities



# Musicians

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Maze

**Directions:** Help the musicians get to their concert on time by finding their way through the maze.

**Concert**



Start ↗

MU ☆

# Musicians

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Hymn Search

**Directions:** Allen Foster, Eurydice Osterman and Eleanor Wright composed or arranged some of the hymns in the *Seventh-day Adventist Hymnal*. Look at the following hymns and write down the name of each one.

Hymn #151

Hymn #203

Hymn #298

Hymn #417

Hymn #536

Hymn #624

Hymn #688



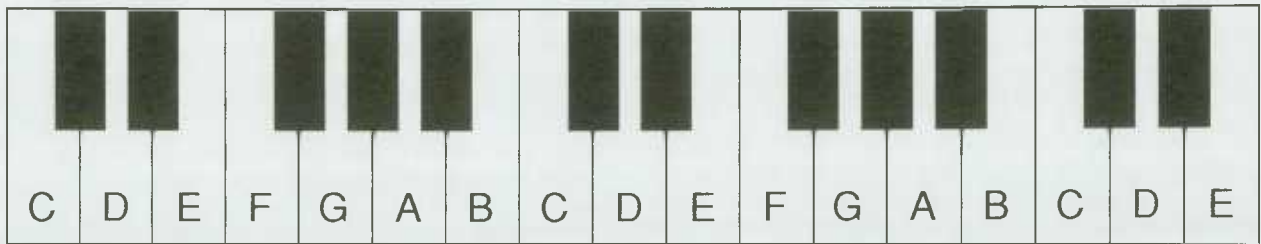
# Musicians

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Musical Notes

**Directions:** Fill in the missing letters of the musician's name by locating the letters on the keyboard.



1. W  LT  R  RTI  S
2.  LM   L   KMON
3. IN  Z  OOTH
4.  LL  N  OST  R
5. SH  LTON KIL  Y
6.  L   NOR WRI  HT
7.  LYN   UM  S L
8.  URY    OST  RM  N
9. WINTL  Y PHIPPS

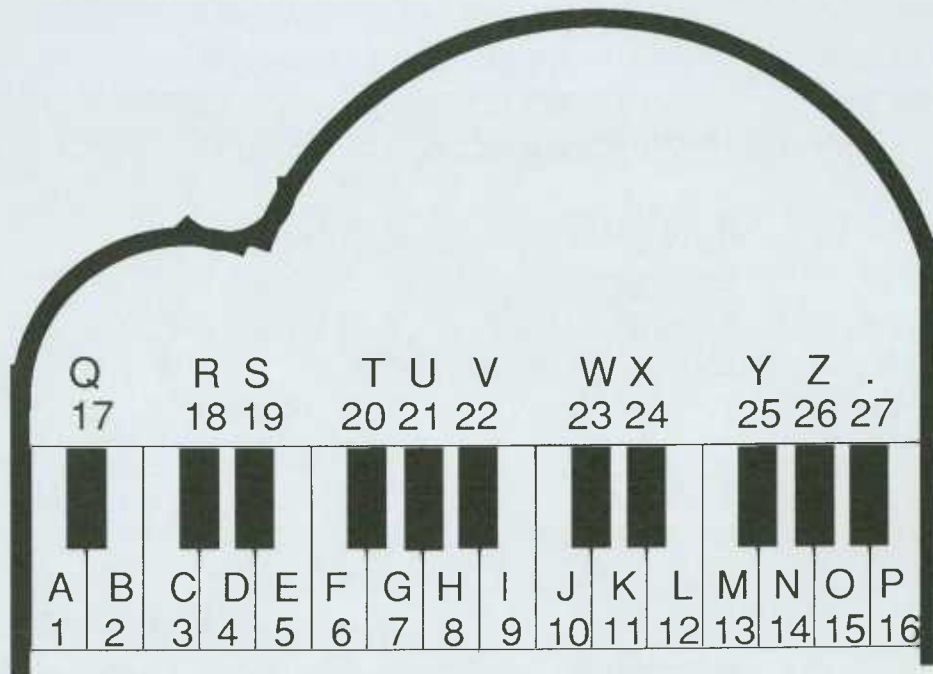
# Musicians

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Coded Message

**Directions:** Use the numbers on the keys to complete the coded message.



13 21 19 9 3 9 19 1 21 14 9 22 5 18 19 1 12

12 1 14 7 21 1 7 5 27 22 15 3 1 12 15 18

9 14 19 20 18 21 13 5 14 20 1 12 23 5 3 1 14

16 18 1 9 19 5 7 15 4 9 14 15 21 18

13 21 19 9 3 27

MU ☆☆☆  
☆☆☆☆

# Musicians

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Word Search

**Directions:** Circle the names of the following musicians in the name search below. Names are listed horizontally, vertically, diagonally, and backward.

Walter Arties

Alma Blackmon

Inez Booth

Allen Foster

Shelton Kilby

Alyne Dumas Lee

Eurydice Osterman

Wintley Phipps

Eleanor Wright

J I M D O N N A L P H A N N K E A D B  
A C D E U F G H K M N L O P J I C F E  
Q A R B S M T C U D V Y W Z X F J K I  
E L W F M G A O H N I O J P O K N H L  
U T A R T I E S V S W R H S Z Q O M P  
W Y L A G H B T I C J D T E K F G R Q  
A H T B I C L E E D J E O E L M F K G  
I N E Z N U O R P V R Q O R W S X T Y  
A B R E C N O M K C A L B O G P U B I  
E I M T Q R D A Z P L M N Y T S Q F A  
Z S H E L T O N O T M Q C I X H Z J E  
D V U U M S F Y S R A L Y N E Z R C R  
Y H L R P L T G D U V A H C L J V D X  
C P K I L B Y I N E X B G B E K D Q T  
X O H D N S U E H W N E L L A W C H E  
B G K I O K M X L J I Y O L N T G W Y  
W P Q C P R V H K T A F M M O I V B S  
A F J E N P W L G J N Z N L R K P V A  
S A T B U C S V D H W I X W E Y F Z G  
A I O B J P C K Q D L E W M F R G N H

MU ☆☆☆

☆☆☆☆

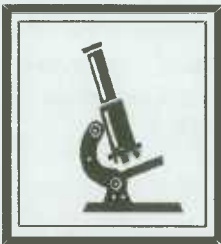
# Musicians

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Activity

**Directions:** Most of the musicians mentioned write their own songs.  
Try to write a song of your own for yourself, your school, or your class.



# Science And Space

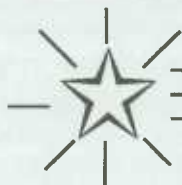
## *Preface*

**I**n this age of high technology, one cannot overlook the importance of science and the essential part it plays in our lives. We live in an ever-progressive tomorrow. We will all be misfits in tomorrow's world if we don't keep abreast of today's happenings.

As parents and teachers, we must inspire our youth to an awareness of their needed contributions to the future. Therefore, we must train them today in the basics of math, provide opportunities for problem solving, inspire them to explore, lead them into

inquisition, and encourage them to engage in scientific experimentation. There is so much more to learn.

God, the Creator of the universe, has given us this message, "Higher than the highest human thought can reach is God's ideal for His children." We are proud of the Black scientists mentioned here and we know that there are many more, but we cannot stop too long for applause. We must encourage our youth to expand to even greater heights than these. They will be tomorrow's leaders in scientific technology. ☆





## Donald F. Blake

*Entomologist/Administrator*



He didn't always oversee a \$10 million annual corporate operating budget, complete with a well-appointed office; his business mail wasn't always sent to the plush and sprawling West Hartford Conference Center. It used to go to such out-of-the-way places as Itta Bena, Mississippi, Walla Walla and Yakima, Washington. Although the test tubes, beakers and white laboratory smocks have been replaced by American Express charge cards, fax machines and a secretarial pool, this wide-eyed, toothy pioneer has never lost sight of his launch pad. If Seventh-day Adventist education had a Jackie Robinson (the first Black major league baseball player), his name undoubtedly would be Donald Frances Blake.

"It's extremely important for us Blacks to study the sciences as our entire numerical system is based on the sciences," explained Dr. Blake, director of education for the Hartford Insurance Group. "Science is very good for the development of quantitative thinking and logic, and the process is necessary in terms of applying the proper perspective to one's thought process."

Born March 10, 1932, in Mount Vernon, New York, and remembered as an excellent student at nearby Northeastern Academy, Blake received his bachelor of arts degree in 1953 from Oakwood College. Later, he attended Michigan State University where he received both his bachelor's and master's of

science degrees, and in 1965 he received his doctorate degree from the University of Rhode Island.

While serving as Walla Walla College's professor of biology and director of its Marine Biological Station in Anacortes, Washington, Dr. Blake became the first Black Ph.D. to teach in any of the denomination's predominantly White colleges and universities (1962-67, 1968-69). He also served as professor of biology at Mississippi Valley State University (1970-74), along with being its chief academic officer; at Oakwood College (1969-70; 1974-76) while additionally chairing both the department and its natural sciences division; and at Kentucky State University (1976-83) where he was also chief academic officer and graduate school dean. While living and working in the Bluegrass State, Blake also served as an adjunct professor of entomology (insects) at the nearby University of Kentucky College of Agriculture. Our scientist-educator also served as a consultant to such organizations as the U.S. Department of Agriculture, US Office of Education, Institute for Service to Education, Washington State Board Against Discrimination, Walla Walla County Board of Education and the United Board for College



Development. He also holds memberships in such professional associations as the American Association for the Advancement of Science, the Entomological Society of America, and the American Society of Acarologists (scientists who study mites and ticks).

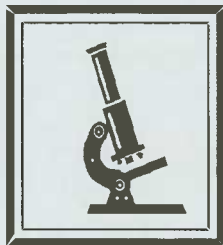
In 1983, Dr. Blake hung up his soiled laboratory smock for the corporate blues and grays when he was named assistant director of education for the Hartford Insurance Group. In 1987, he was named director. In this capacity, this science mentor-turned-senior corporate manager is responsible for the design, development, delivery and evaluation of corporate education and training for this Fortune 500 sub-unit.

Despite his multi-dimensional professional successes, much-traveled lecture itinerary and numerous recognitions and awards--most notably Walla Walla College Teacher of the Year (1969), Personalities of the South and

Outstanding Educator of America (1972), and Outstanding Young Black American (1973) --Dr. Blake points most proudly to his wife Vera, to their children Duane and Kimberly, to their grandson Ryan, and to his unconditional love for God and His plan of salvation. Equally important to him is his commitment to scientific education for Blacks. Reflecting on his 1976 NEGRO EDUCATION REVIEW article "A Quarter Century of the Black Experience in the Natural Sciences, 1950-74," Dr. Blake advocates, "Blacks should start early in grade school developing an appreciation and strong foundation in the sciences, particularly spending a lot of time with mathematics. My greatest concern, however, is with our young Black males, in helping them develop a sense of appreciation (with math and science) very early, say, third or fourth grade. Such a knowledge will help them develop a greater sense of security in school and in life." ☆

Sources:

- Resume — 1988-1989
- Biographical sketch - Submitted 1988-1989
- Personal Interview with Tim Allston  
April, 1989.



## Emerson A. Cooper

*Chemist/Professor/Administrator*



A scientist in his own right, Emerson A. Cooper's interest in chemistry was ignited by his junior high school teacher. Emerson was born January 1, 1924, in the Republic of Panama. His early years were spent in the Canal Zone. Because of limited secondary and college education in the Canal Zone, he decided to come to the United States to continue his education.

He chose Oakwood College in Huntsville, Alabama, over Tuskegee Institute even though the famous George Washington Carver was teaching at Tuskegee then. Emerson completed high school at Oakwood Academy, taking some college courses at the same time. President F.L. Peterson encouraged him to consider a career in teaching chemistry rather than chemical engineering. Emerson completed college in two and one-half years by accelerating his college work during summer.

By 1948, he received his bachelor of arts degree in physical science at Oakwood College. His teaching career at Oakwood began immediately; at the college and academy. Many days he taught seven classes.

He continued graduate studies at Polytechnical Institute in New York. Emerson recalls seeing only one other Black student here. In 1954, he received his master's and, in 1959, his Ph.D. in chemistry from Michigan State University—the first Oakwood College graduate to earn a doctorate.

While on study leave from Oakwood,

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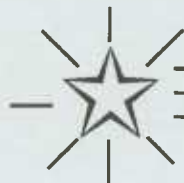
. Autobiographical Sketch, 1988-1989

Emerson worked as a chemist at the Metric Chemical Company in New York. One of the company's products was named "Emersite" in his honor.

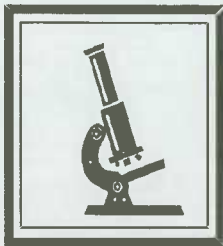
Dr. Cooper has served on the faculty of Oakwood for over 41 years. He has also made contributions at Alabama A & M and Kentucky State Universities, the University of Alabama in Huntsville, and the University of Wisconsin at Madison.

At Oakwood, Dr. Cooper has served as instructor, assistant and associate professor of chemistry, chemistry department chairman, chairman of the division of natural science and mathematics, dean of academic affairs and interim president. He has received a number of honors, awards and federal grants. He has authored several papers and manuals. In 1986, he received the UNCF - Tenneco Excellence Award in Teaching.

Dr. Cooper has demonstrated to his students that a scientist and chemist can also be a Christian. In a world when men want to separate God from the sciences, he always points his students to the greatest scientist who is the creator of this world--God. Yes, Dr. Emerson Cooper is not only a chemist but a scientist in his own right. ☆







## David Grandison

### *Cardiovascular Researcher*

Young David Grandison learned the value of good grades the hard way. Dr. O. B. Edwards, the academic dean, made every Oakwood College student who received a "C" or lower come to his office. David's lower-than-a-C grade earned him a visit with Dr. Edwards. "Why have you come to Oakwood?" Dr. Edwards asked. "Christian education starts with at least a C." Embarrassed, David left with the determination that that would never happen again. And it didn't.

David Grandison and his twin brother, Donald, were born in Detroit, Michigan. His mother, Alamaud, and father, Kingdon C., were very proud of their sons and provided a loving Christian home for them. The boys' parents became Seventh-day Adventists during their formative years.

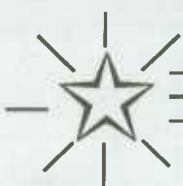
David grew up in metropolitan Detroit and attended public high-school. After graduation, he joined the U.S. Navy. Later, he decided to pursue a career and enrolled in the Detroit Institute of Technology as a part-time student from 1960-62. He then decided to attend Oakwood College in Huntsville, Alabama. "I followed a friend to Oakwood College without giving any significant study and planning about a future goal," he says. "When I arrived there, I had very little money (\$75), but I was encouraged to stay and make a go of it.

"I was given a job as night watchman to

help pay my expenses. My interest was in science, and courses were difficult with a full class load and work schedule. I graduated with a high average."

David attributes the success of those three years to the concerned staff, particularly his advisors Dr. E. A. Cooper, Ms. Irene Meredith, Elder C. T. Richards and others. "They showed me so much love and concern. It was the nurturing and Christian environment that brought me through," reflects Dr. Grandison. The apex of his experience was during his senior year when he met and married Carolyn Gilbert. They were later blessed with one son, David, who recently attended Oakwood College.

After graduation, David accepted a position with United Medical Laboratory in Portland, Oregon. He assisted four of his classmates to get employment there also. It was in this setting that he met Dr. Donald Blake, professor at Walla Walla College. He encouraged David to continue his education. David enrolled in Andrews University and received a master's degree in biology and genetics. Later, Dr. Blake invited David to join the staff at Oakwood. David taught there at two different periods, between time he received a Ph.D. from Wayne State University in physiology (1974). He then received a MD from Michigan State University in 1980 and completed his internal residency at Henry Ford Hospital in Detroit. From 1984-85 he



served as assistant medical director of the City of Detroit.

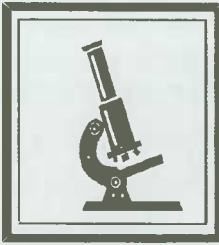
Dr. Grandison joined Warner Lambert/Parke Davis Pharmaceutical Drug Co. as associate director of cardiovascular research. As associate director, he was responsible for the research and development of drugs used to treat cardiovascular diseases. In 1988, he became director of cardiovascular research at Bristol Myers. He is now with another firm in

a more responsible position.

When asked, "What is your goal, and what can we expect next?" Dr. Grandison replied, "I believe God's messenger, Mrs. E. G. White, who says, 'Higher than the highest human thought can reach is God's ideal for His people...'" Very humbly he stated, "I don't feel that I should set limits for myself. I am God's child, and He is guiding my life." ☆

Sources:

- Resume — 1988-1989
- Interview, June 1989 by Zeola Allston.



## Robert E. Shurney

### *Aerospace Engineer*



**W**ould you like to meet a NASA aerospace engineer? Did you know that there is a Black SDA "Man in Space" who knew and worked with the crew members of the ill-fated space shuttle Challenger? Robert Ellerton Shurney was a friend and classmate of Ron McNair and flew missions with both McNair and Judy Resnick.

Robert Ellerton Shurney attended elementary school in San Bernadino, California, and graduated from Oakwood College Academy, Huntsville, Alabama. During his early life he didn't know that he would share the experience of working in a space program designing parts for space vehicles.

He attended Tennessee State University and received a bachelor of science degree in physics and electrical engineering. He received his Ph.D. degree in physics from Columbia Pacific University in San Rafael, California. In 1962 he was selected as one of the few blacks assigned to NASA/AST Flight Systems as an aerospace engineer at Marshall Space Flight Center in Huntsville, Alabama.

Shurney's job requires that he coordinate aircraft and hardware schedules, test and approve technical facilities, design parts for space vehicles, and participate in discussions to help solve space travel problems.

In order that he might keep abreast of new innovations in space, Shurney takes courses wherever he can. He has attended many colleges and universities including Meharry

Medical College, Howard University, University of Michigan, and University of Alabama.

Because of his early entrance into the space program, he qualified as an Equal Opportunity Counselor for Marshall Space Flight Center employees. He also assisted in developing a film depicting the role of Black minorities employed by NASA.

Dr. Shurney and his team worked inside NASA's KC-135 aircraft in a state of weightlessness while testing sections of the lightweight solar array. They also assisted in developing systems within NASA's "piggy back" space shuttle.

Dr. Shurney designed the tires used on FALCON, the moon buggy (an aluminum tire that has metal plates on the inside and something like a wire mesh on the outside). He has totaled more weightless time than most astronauts, somewhere between 300 and 400 hours. Outstanding is the fact that he has not had to take motion sickness pills prior to his zerogravity simulated flight. (This may be related to his SDA lifestyle of healthful living).

Dr. Shurney has served as a lecturer on many college campuses, including Andrews



University and Oakwood College. He has served as a judge for many science fairs including those conducted by the University of Tennessee and Vanderbilt University. He has written many technical manuscripts and published several scientific journals.

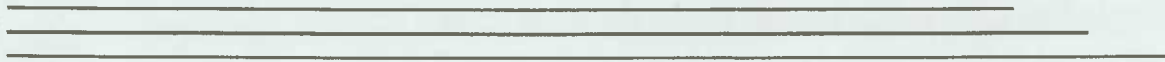
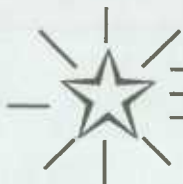
Among the many awards he has received for his outstanding contributions to the national space program are First Lunar Apollo

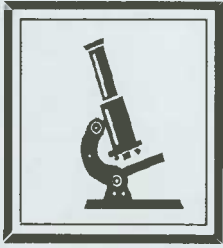
Flight Award, Apollo Achievement Award, and Skylab Achievement Award.

Dr. Shurney is married to the former Susie Flynt. They have four children: Ronnie, Darrell, Glen and Glendon. He is an active church member and serves as a deacon at the Oakwood College church, in Huntsville, Alabama. ☆

Sources:

- NORTH AMERICAN REGIONAL VOICE, Vol. 18, June 1986.
- Interview by Zeola Allston, June, 1988.





## Science/Space

### *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Color Rocket	Using eye-hand coordination
2. Drawing and coloring	Using eye-hand coordination
3-6	
1. Creative activity	Reinforcing artistic expression
2. Complete sentences	Reinforcing historical details
7-9	
1. Categorize words	Reinforcing classification of scientific terminology
2. Complete statements	Reinforcing historical details
9-12	
1. Categorize words	Reinforcing classification of scientific terminology
2. Complete statements	Reinforcing historical details

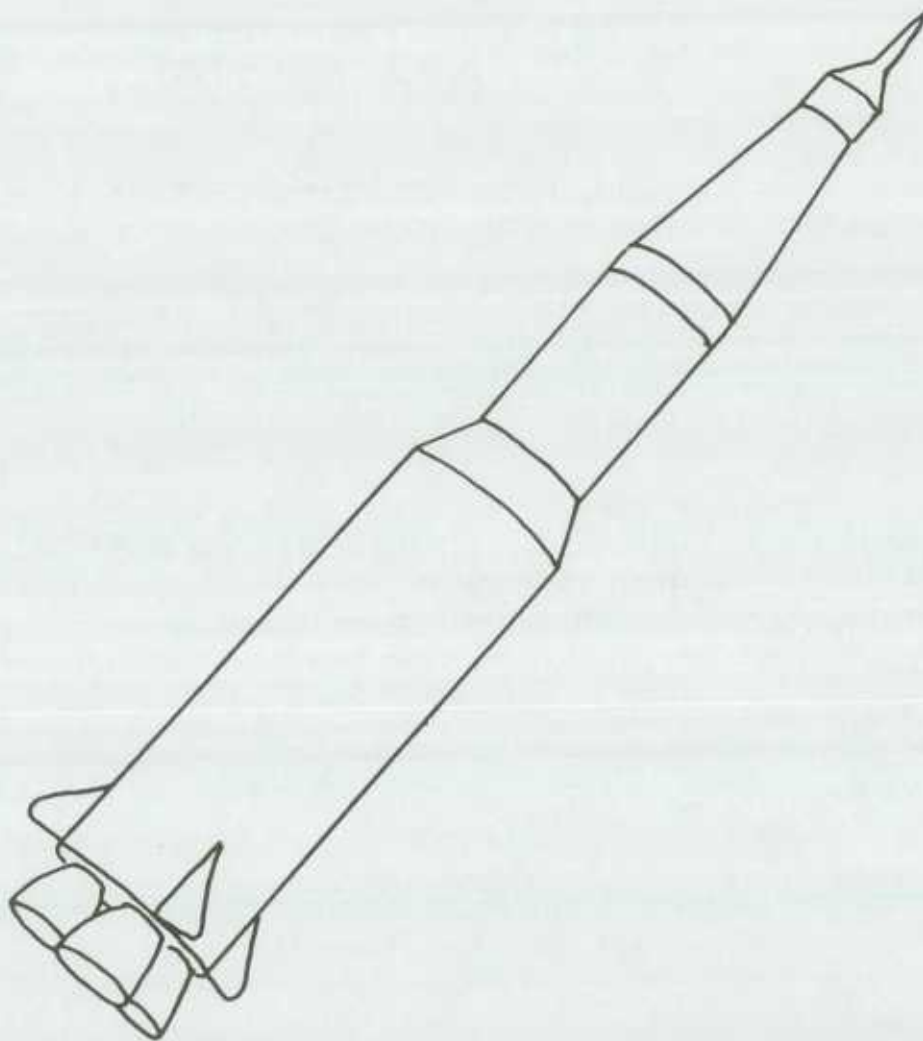


# Science/Space

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Color the rocket and display it from the ceiling.



# Science/Space

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Drawing and Coloring

**Directions:** Draw or trace four pictures lightly in pencil. Then color the pictures.

Fruit

Fish

Vegetable

Animal



# Science/Space

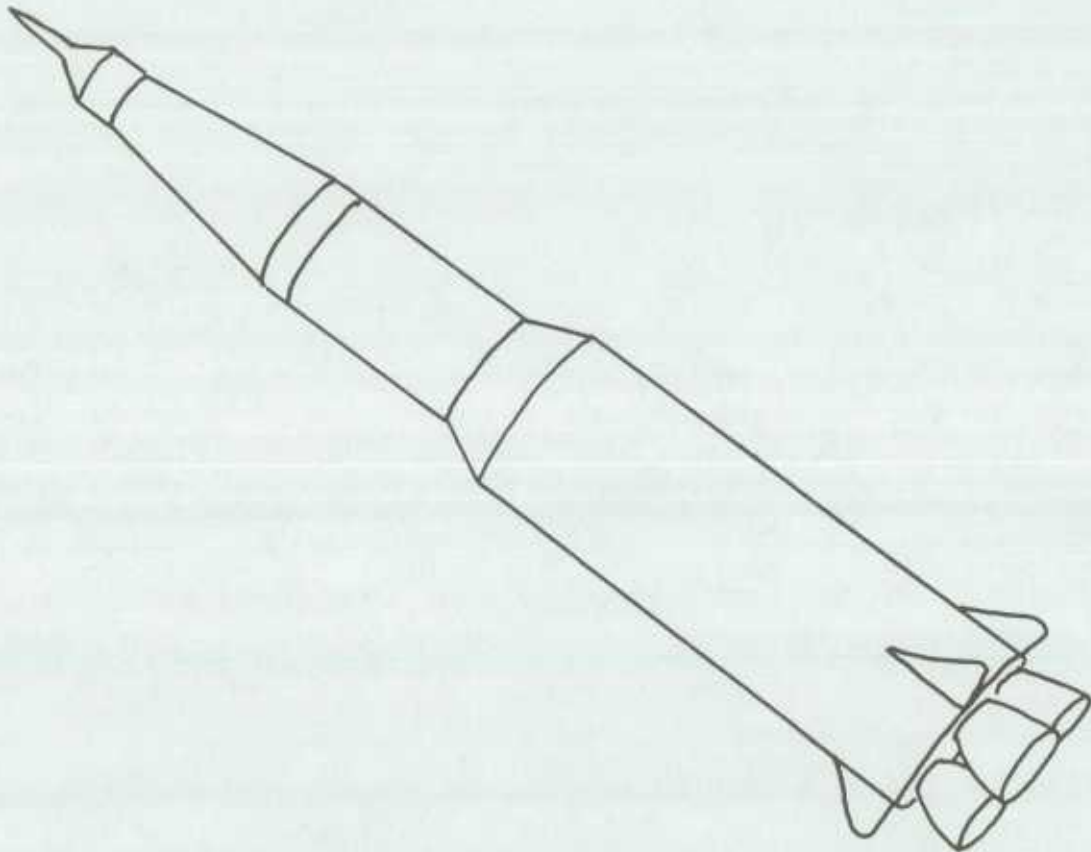
## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Creative Activity

**Directions:** Use the rocket as a pattern to cut out three other rockets from construction paper, and make a three-dimensional rocket.

1. Fold the rockets in half lengthwise.
2. Glue the rockets together at the sides.
3. Display rocket in the classroom.



# Science/Space

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Complete Sentences

**Directions:** Complete these statements with words from the biography of Robert E. Shurney. Then use the first letter of each word to spell out his profession or job title.

1. He received many \_\_\_\_\_.
2. He received his early \_\_\_\_\_ in California.
3. His first name is \_\_\_\_\_.
4. He attended \_\_\_\_\_ Academy.
5. He attended school in \_\_\_\_\_ California.
6. He has B.S. and Ph.D. degrees in \_\_\_\_\_.
7. Marshall Space Center is located in \_\_\_\_\_.
8. He is a \_\_\_\_\_ for many space programs.
9. He attended \_\_\_\_\_ school in San Bernadino.
10. He had an \_\_\_\_\_ entrance into the space program.
11. Space program name \_\_\_\_\_ (abbreviation).
12. One of his son's name is \_\_\_\_\_.
13. Weightlessness is tested \_\_\_\_\_ the aircraft.
14. First word in NASA. \_\_\_\_\_
15. Type of career in engineering. \_\_\_\_\_
16. Kind of scientist. \_\_\_\_\_
17. Indications are that he is a \_\_\_\_\_ man.

# Science/Space

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Categories

**Directions:** Put a word in each category that begins with the letter indicated.

	Birds	Girls' Names	Fruit	Trees	Boys' Names
S					
C					
I					
E					
N					
T					
I					
S					
T					

# Science/Space

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Categorize Words

**Directions:** Classify and write these words in the proper category for chemistry, biology, space engineering and research (cardiovascular).

cardiac	animals	oxygen	orbit	formulas
missile	heart	planet	species	genus
astronaut	elements	missles	blood	rocket
equations	explore	disease	mammal	muscles
zoology	weightless- ness	drugs	organic	protozoa

**Note:** Some words may fit into more than one category.

A. Research (Cardiovascular)      B. Biology

C. Chemistry      D. Space Engineering

SCI ☆☆☆  
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# Science/Space

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Complete Statements

**Directions:** Use the words from the Word Bank to complete the statements about Donald Blake, biologist.

1. \_\_\_\_\_ of Education for Hartford Insurance Group.
2. \_\_\_\_\_ of biology, Walla Walla & Oakwood Colleges.
3. Walla Walla College is located in the state of \_\_\_\_\_.
4. First black \_\_\_\_\_ to teach in predominately White SDA colleges.
5. Received a \_\_\_\_\_ degree from Oakwood College.
6. \_\_\_\_\_ is a father and grandfather.
7. Biology (abbreviation) \_\_\_\_\_.
8. Blake is a science \_\_\_\_\_.
9. Atoms that carry electric charges are \_\_\_\_\_.
10. Blake's specialty is in \_\_\_\_\_.
11. Extrasensory perception (abbreviation) \_\_\_\_\_.
12. Chief academic officer of Mississippi Valley State University (abbreviation) \_\_\_\_\_.
13. College students receive a \_\_\_\_\_ at graduation.
14. Hard work yields much \_\_\_\_\_.
15. Internal Revenue Service (abbreviation) \_\_\_\_\_.
16. Everyone has the power of \_\_\_\_\_.
17. Blake, Cooper, Grandison and Shurney are science \_\_\_\_\_ to young aspiring scientists.
18. Science aspirants must set high \_\_\_\_\_.
19. Obstetrics (abbr.) is a branch of medical science. \_\_\_\_\_.
20. Dr. Blake received his highest degree from \_\_\_\_\_.

Bachelor	Science	IRS	Degree	Director
Washington	Bio	lons	ESP	Heroes
OB	Professor	PH.D.	He	Educator
MVSU	Success	Choice	Goal(s)	
Rhode Island University				

SCI ☆☆☆  
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# Government and Law

## *Preface*

**R**ules of conduct are needed wherever people live together. Even before men could write, the laws and customs of each community were passed down from one generation to the next by older members of the group. Later some of the laws were written down for clarity and permanence.

The organization responsible for the direction and supervision of public affairs is called *government*. Its main function is to set forth a structure by which people are to live together peaceably in a community.

Just as our country is structurally based with a sound government, we can see the need for church organization.

In the past, we have shied away to some degree, from the political arena, but more and more we can see the need to have representatives in government to speak for the Church. There is a constant resurgence of Sunday laws that could greatly infringe upon the religious freedom which we as Seventh-day Adventists hold so dearly in exercising our faith and belief in God. Having representatives in government at the right time and place could help to safeguard our religious beliefs where the Church's interest is at stake. We salute Mayor Mary K. Stovall of Hurtsboro, Alabama, for the position of service she holds.

Politicians on the local level are very important as they represent us in

government. In the past we have had to depend upon non-Seventh-day Adventist attorneys for legal counseling service as well as lobbyists in government. We speak particularly of those with positions on local school boards, such as Dr. John R. Ford for what he did in California in legislating the control of evolution in science textbooks and including the story of creation in the same. Others have been effective in other areas of city and state government.

We encourage our students to consider this field of study as a career, where one can serve both his country and his Church. There are so many instances where the law needs to be properly interpreted for the Church and its members. Those who have been trained in political science can make outstanding contributions to the Church. There is a great need for legal counseling in our schools, hospitals, and other institutions.

Just as Daniel, Joseph, Esther, Ezra had their roles to play in government during Bible times, so we appreciate the services of George Cate, Attorney for South Central Conference, as well as Attorneys Eardell Rashford, Clifton R. Jessup, Jr., George Valentine and Eddie Murphy. Others in governmental services such as Henry Felder, Herbert Doggette, Kenneth Williams, and Clarence Hodges serve in areas that can properly represent the Adventist Church and serve humanity. ☆





## Herbert A. Doggette, Jr.

### *Social Security Administration*



**H**erbert A. Doggette, Jr., known as "Herb" by his friends and associates, recognizes that he is truly blessed.

Herb looks back on his life and can definitely see how God has blessed his family and career. Early in life, Herb began to set goals for himself, to which he attributes his success.

He currently serves as deputy commissioner of operations for the Social Security Administration (SSA), the number-two man in the SSA, a position he has held for over eight years. Herb is responsible for over 1,350 Social Security offices in the United States, oversees 65,000 employees who process six million Social Security benefits each year, distributes Social Security cards to 13 million people each year and sends out benefit checks which total \$40 million dollars a month. He also handles \$200 billion in benefit payments and works with a budget well over \$2 billion.

New York is Herb's home state. He spent two years at Oakwood College in Huntsville, Alabama, and then served his country for two years in the military. After being discharged, he began his career in Social Security as a mail and supply clerk in Los Angeles, California. Herb set his first goal to become district manager. He worked hard to become the best mail and supply clerk the Social Security Administration ever had. Doing those small, extra things made people notice his work. Herb's promotion began. He never

had to apply for promotions. In government work one must ask for a promotion. Herb never asked for one; he has always been asked for.

In one year he received two promotions, which technically was against the law, but exceptions were made for him. During 1965, Herb opened and managed the first Social Security office in the riot-torn section of Los Angeles called Watts. The following year he received the Commission Citation, the highest award given by the Social Security Administration.

While working for Social Security, Herb set another goal--to obtain his college degree. He would work days and "trek" to college at night. Herb's promotions in Social Security also meant transferring to different cities. But that didn't deter him from completing his college studies. In the process of completing his degree, Herb attended seven schools. Upon moving to Baltimore, Maryland, he received his bachelor's degree in business administration from the University of Maryland in 1974 and a master's in public administration from George Washington University in 1978.

In 1968, Herb was nominated for a Con-



gressional Fellowship. He has also worked on Capitol Hill for a year for Representative Brock Adams and Senator Joseph Tydings. Herb also received the Commission Citation for a second time.

He is married to the former Betty Branch and they are the parents of three children--Michelle, Carol and David. The family currently resides in Columbia, Maryland. His children are following in their dad's footsteps—they have learned that it is imperative to set goals.

Herb is an active member of the Emmanuel Seventh-day Adventist church in Brinklow, Maryland. He practices his religion not only at church, but at his job as well. Herb also makes a point of telling his fellow employees that he is a Seventh-day Adventist. He always looks for an opportunity to share his beliefs but without any pressures.

Herbert A. Doggette--from mail and supply clerk to deputy commissioner of operations for the Social Security Administration. Yes, truly blessed. ☆

Source:

• ADVENTIST REVIEW, July 17, 1986.





# Clarence E. Hodges

*Deputy Assistant Secretary  
US Department Of State*



**W**hen Adventists sit in church and watch people being baptized, they often wonder how the new members became Adventists. Many were "born" into the religion and never had to search for it. But then there are other people, like Clarence Hodges, who weren't "born" into the religion, nor did they search for it. Adventism found them.

Hodges became an Adventist by chance. His grandparents housed a young man who left and later returned with his new-found faith and introduced it to the family. "[If] that lodger had not come back," Hodges says, "we would not have become Adventists."

Since then, Hodges has committed his life to serving others. Currently, he manages the Office of Equal Employment Opportunity and Civil Rights as the deputy assistant secretary for the United States Department of State in Washington, DC. He has a doctorate in public administration and a master's in urban studies.

"I find enjoyment in service, in working and seeing things change--especially with young people," Hodges says. He has played leadership roles in organizations like the National Association for the Advancement of Colored People (NAACP), Boy Scouts, Big Brothers, Urban League and the St. Louis Committee on Racial Equality (CORE). His interest in shaping policy led him into politics.

"That's how I became involved with CORE," he says. "I was interested in getting people

jobs...I wanted to improve the lot of the people in the inner city. I found it takes political pressure to get help for the powerless."

He helps people on his own time as well, "I've done volunteer work for prisons, civil rights, schools..."

His commitment to service hasn't gone unnoticed. He has received the International Man of Achievement Award, the Indiana Distinguished Citizens Award and the Lake Region Conference Meritorious Service Award.

Hodges is familiar with the Bible and holds two of its characters as personal heroes. Who are they?

"Daniel and Joseph," he says. "They were politicians and public servants in governments that were hostile to their lifestyles. E. G. White holds them up as illustrations of what God will do for us.... White says Joseph and Daniel remained true to principle, were morally clean, and worked effectively within un-Christian governments. By remaining true they benefited all with whom they were connected."

Hodges' life proves that you can consider yourself God's servant in professions other than the ministry, teaching or missionary work. "Not everyone is called to the public ministry," he says, "but there is room for all to serve." ☆

Source:

• ADVENTIST REVIEW, August 13, 1987.





## Andrew A. McDonald

### *Judge*



**A**s United States citizens, many of us will be called to serve as jurors in a court of law. That may be the only situation for us to be involved with the courts. Some, however, will become lawyers, like Andrew A. McDonald, and make the courtroom a workplace.

Andrew A. McDonald was born in Jamaica, West Indies, where he attended the Government Primary School and then obtained his secondary education at Buxton High School, Kingston. He later attended Mico Teachers' College from 1958 to 1960, graduating third in his class of 96, at which time he was immediately certified as a government school principal.

On January 1, 1961, he assumed the principalship of Camberwell Government School, St. Mary, Jamaica, and remained there until June 15, 1963. He then enrolled at Howard University, Washington, DC, to pursue a pre-law degree in history, graduating in 1967. After further studies at Howard University, Mr. McDonald graduated in August, 1968, with a master of arts degree in history and educational administration and supervision.

Upon graduation from Howard University, Mr. McDonald was employed by the Chemical Bank, New York, where he remained until September, 1973, attaining the position of assistant secretary, Legal Department. While at Chemical, Mr. McDonald pursued the joint degrees of master of business administration

and Juris Doctor in the Rutgers University Graduate School of Business Administration and School of Law respectively.

Admitted to the New Jersey Bar in 1972, Mr. McDonald maintains an active legal practice in East Orange, New Jersey, having served as an assistant corporation counsel for the City of Newark during 1974-1975. Mr. McDonald is also a member of the Essex County Bar, American Bar and Garden State Bar associations.

In 1974, he again did postgraduate work at Northwestern University School of Law, Chicago, Illinois, and obtained a certificate in Civil and Criminal Defense. He was appointed judge of the Newark Municipal Court on March 21, 1977, and, in 1982, as judge in the City of East Orange, New Jersey. Currently he serves as civil court arbitrator, Essex County Superior Court, Newark, New Jersey.

Most of his cases are family-oriented and involve such items as real estate, custody, divorce, immigration and personal injuries. He is married to the former Audrey M. Hinds, MD, and they have three daughters: Andrea, Janine and Vanessa. They live in Short Hills, New Jersey, and are active in many civic and



religious organizations. He is a strong promoter of education at all levels because he believes that education enhances the upward mobility of all young people.

Mr. McDonald has served as first elder of the Orange Seventh-day Adventist church (1978-89), counsel for the Urban Action

Foundation in Newark, member of the Allegheny East Conference Executive Committee, consultant for the ABC Institute for Better Living, Inc., and member of the Broad Street National Bank advisory board in East Orange, New Jersey. ☆

Sources:

- THE JAMAICAN WEEKLY GLEANER, (N. A.) October 18, 1988.
- Biographical sketch — submitted 1988-1989



## Jim Pearson

### *Judge*

**O**n August 22, 1865, a son, Jim, was born to John and Elzilah Pearson in Madison County, Alabama. When Jim was young, his father passed away and Jim became his mother's main support. Early in his life, he demonstrated traits of becoming a successful entrepreneur. He worked as a delivery person for the local grocer and established a regular route of customers who counted on him. When he reached manhood, he traveled southward over the mountains to what was then known as Jones Valley, now Birmingham.

Jim was a deacon in the local Baptist church. White missionaries came to his church to warn the members not to listen to the "devils" who had come to the community teaching people to keep the seventh day holy as the Sabbath. Hoping to show the "devils" their error, Mr. Pearson tried to give them Bible lessons. Jesus promised, "If any man will do His will, he shall know the doctrine." Pearson was convicted of the truth and accepted the Sabbath.

He attended college in Battle Creek, Michigan, and trained under Dr. Kellogg. While there he married Laura Price Hall. The training in physical therapy and Swedish massage enabled "Dr." Pearson to open a treatment center in Birmingham. Among the wealthy White clients were businessmen, governors, lawyers, congressmen, editors, clergy and judges. One of these judges was

the Honorable H. S. Abernathy of the Jefferson County Court of Misdemeanors. Judge Abernathy counseled Dr. Pearson that the best way to help the Black people was to keep them out of the courts. He helped Jim Pearson form the Negro Court of Arbitration. Dr. Jim Pearson was the president (judge), and his wife Laura was secretary-treasurer (clerk). Here disagreements were arbitrated among the parties rather than going to the higher courts.

In 1921, Dr. and Mrs. Pearson purchased 198 acres of property and established the Pine Grove School. Their daughter, Elzilah Mae, served as principal. This school was operated by the Negro Board of Arbitration of Alabama. Judge Abernathy wrote a letter commending Dr. Pearson for organizing an established industrial school in Shelby County, Alabama, called the Pine Grove Industrial School. Abernathy wrote: "He has made a success with the small means at his hands. I hope that White people who are able will help him in his laudable undertaking." Many responded. Three years later, Dr. Pearson gave the following report in a letter: "...We purchased 300 acres of land two miles west of Vandiver, Alabama,...Pine Grove School has between 30 and 40 students. We hope to make this school self-supporting and are offering nine months of thorough training..."

In 1926, a group came from the White Seventh-day Adventist school in Madison,



Tennessee: Josephine Gotzian, Dr. E. A. Sutherland, N. H. Druillard, M. A. Beaumont and Lida F. Scott. They advised that the name be changed to Birmingham Institute (for Colored people) and that a White man should become president. Dr. Pearson, however, proclaimed that "This school will be of the Black race, for the Black race and by the Black race!"

Today, the dream still lives through the work of his son, Dr. J. Price Pearson, a podiatrist who is president of Faith Academy located two miles west of Vandiver, Alabama, for Black Seventh-day Adventist youth for this age. Thus the work of Judge Jim Pearson, an early pioneer of justice for all Black people, has left a legacy for all. ☆

Source:

• Biographical sketch — written by granddaughter, Elizabeth Finley Drake, June, 1989



## Mary K. S. Stovall

### *Mayor*



**A** quiet, soft-spoken, businesswoman and just-retired teacher-librarian, was asked by a White businessman of Hurtsboro, Alabama, "Why don't you run for mayor of Hurtsboro?"

"Mayor? No, no, no way!" said Mary Kate Stovall.

"Yes, you could be Hurtsboro's first female mayor," the businessman said. Later, when the word began to circulate, she was approached in quite a different manner by someone in the town who said to her, "I hear that you may be interested in running for mayor of Hurtsboro. Let me make a suggestion to you. I don't think Hurtsboro is ready for a Black mayor."

Mrs. Stovall replied, "I'm surprised that you would make a statement like that." And with those words ringing in her ears, Mrs. Stovall gave serious thought to the needs of the town. "That night I was unable to sleep," she says. "I prayed to God about my concern, then consulted with some friends of mine who held positions on the Alabama Democratic Committee of which I am a member. They encouraged me to go for it, and I won." Mary Kate Sanders was born in Perry County (Uniontown) Alabama, third in a family of five children to Tim and Estella Sanders. They were commercial farmers. Mr. Sanders raised cotton and operated his own syrup mill and sold cane syrup. Mrs. Sanders had her own dairy farm where she sold 10-12 gallons

of milk daily to commercial dairies as well as chickens and eggs. During the winter months, Mr. Sanders trapped

mink and muskrat for the market, and squirrel and rabbits for additional food for the family. It was this kind of entrepreneurship that made the Sanders a middle-income family. They sought the best for their children. They were sent to the Lincoln Normal School, a private school operated by the Presbyterian Church.

Mayor Stovall reflects, "I began my early childhood education in a small, one-teacher public school. My parents wanted to provide the best education possible for us so I was transferred to the Lincoln Normal School for grades 3-12. After graduation, I attended Alabama State College to pursue my mother's wish of having a teacher in the family." Mary Kate began teaching in a one-teacher school of her father's hometown and was referred to as "cousin Tim's daughter." She later received a MLS degree from Atlanta University and accepted a position as teacher-librarian in Hurtsboro at Russell County Training School in 1951 until her retirement in 1972.

Mrs. Stovall was the news reporter for Blacks in the local paper and attended the city



council meetings. When a seat became vacant, she applied and won on a vote of 243 to 47.

Due to her many community involvements as owner and director of the Stovall Funeral Home, a family business since 1928, a well-known businesswoman, news correspondent, humanitarian, church worker, civil servant and beloved retired school teacher, Mrs. Stovall had no difficulty in winning the mayoral election in the small town of

Hurtsboro, Alabama, in 1984.

Mayor Stovall credits her daughter, Audrey Stovall Hayes, for her influence in helping her make a decision to become a Seventh-day Adventist. Being the avid reader that she is, Mayor Stovall began researching Adventism from the World Book Encyclopedia and the books *From Sabbath to Sunday* and *How Sunday Got Its Name*. Today, she is a member of the Christ is the Answer SDA church in Hurtsboro, Alabama. ☆

Sources:

- Interview — June, 1989, by Zeola Allston
- Resume



## Government/Law

### *Skills Inventory for Student Activities*

#### Activity

#### Skill

K-2

1. Drawing and coloring
2. Drawing and coloring

Using eye-hand coordination  
Using eye-hand coordination

3-6

1. Making words
2. Coded message

Developing vocabulary skills  
Developing thinking skills

7-9

1. Creative activity
2. Creative activity

Developing analytical thinking skills  
Developing analytical thinking skills

9-12

1. Creative activity
2. Creative activity

Developing analytical thinking skills  
Developing analytical thinking skills





# Government/Law

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Drawing and Coloring

**Directions:** Fill in the broken lines to make the words. Color the picture.



City Mayor

# Government/Law

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Drawing and Coloring

**Directions:** Fill in the broken lines and make the words. Color the picture.



Justice

Mercy

# Government/Law

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Making Words

**Directions:** Make as many words as possible (at least 15) using the letters of the words below. Use each letter only once.

SOCIAL SECURITY ADMINISTRATOR

# Government/Law

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Coded Message

**Directions:** Use the code at the bottom of the page to figure out the following sentence.

20 8 5 18 5    1 18 5    13 1 14 25

7 15 15 4    16 5 15 16 12 5    9 14

15 21 18    7 15 22 5 18 14 13 5 14 20

A B C D E F G H I J K L M N O P Q R S T U V  
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

W X Y Z  
23 24 25 26

# Government/Law

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Creative Activity

**Directions:** If you were mayor of a town (maybe your town), what are some of the changes you would want to make? Discuss your plans in class.

1.

2.

3.

4.

5.

6.

G/L ☆☆☆  
☆☆☆☆

# Government/Law

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Activity

**Directions:** Ask your teacher to arrange a visit with your mayor or a representative at City Hall. Ask questions and make notes about the various duties of a mayor, such as working hours, number of employees at City Hall, how the person became a mayor, etc.

G/L ☆☆☆  
☆☆☆☆



# Armed Forces

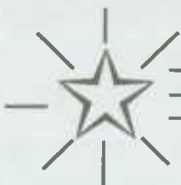
## *Preface*

**S**eventh-day Adventists believe, as did Jesus, that they should "Render unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21). They believe that they ought to serve both God and their country. They have done the latter by serving in all branches of the armed forces, dedicating their talents and skills, and giving their lives in military service. Either as non-commissioned or commissioned officers, Seventh-day Adventists have occupied all ranks of the military, from the ordinary foot-soldier, to private, to general.

Because Seventh-day Adventists have taken a noncombatant stand refusing to bear arms, the men and women who have been drafted into military service have been encouraged to enter as conscientious objectors. This decision, of course, is clearly a matter of conscience and rests entirely with one's personal convictions--it is not mandated by the Church. Many have entered military service as conscientious objectors, among them

several Black Seventh-day Adventists. They have served with distinction as medics--an area dedicated to saving lives by caring for the wounded and dying during war, and ministering to the health needs of military personnel and their families during times of peace. Others have served as chaplains watching over and caring for the spiritual needs of military families.

Wherever they are found, in civilian or military life, Seventh-day Adventists are missionaries by conviction. It is therefore not surprising that through the godly lives and witness of many men and women who serve in the armed forces, several individuals have been converted to the church. These "light bearers," who carry the torch of the gospel in the armed forces, often go unnoticed. It is to these unsung heroes that this section is dedicated. Although, compared to other sections there are few in number, these men and women in uniform have been a credit to their country and to the Seventh-day Adventist Church. ☆





## Barry C. Black

### *Naval Chaplain*



A distinct bass voice is heard on an academy or college campus during a Week of Prayer, at a youth federation, a camp meeting or during an evangelistic crusade. The voice reminds many listeners of the late Dr. Martin Luther King, Jr., for its captivating tone, the enunciation of words as well as the semantics that are used in his presentation, dialogue or sermon is not just ear-catching, but highly spiritual. The voice belongs to none other than Barry C. Black, chaplain for the United States Navy.

Barry Black was born on November 1, 1948, in Baltimore, Maryland. His voice and use of words have always been a distinctive characteristic of his personality that set him apart from the rest of the crowd. In spite of his small stature as a young boy, he was able to use his voice and "choice" words in his local neighborhood to impress his friends on the block. "Playing the dozens" on the streets of Baltimore was a common and favorite pastime. Barry's "tongue" compensated for his stature for he cut anyone down to his size in less than a minute. His vocabulary far exceeded the average child his age, although many of the words he used were not those one would associate with Christianity. In time, with the help of his mother, concerned teachers, pastors and the Holy Spirit, Barry was able to tame his tongue and use it for God's service. He admits that it was a hard struggle but one he overcame.

Barry was raised by a single parent in a Baltimore, Maryland, ghetto. Though the family was poor and on

welfare, his mother was determined that all of her eight children would be educated in Christian schools. When Barry's time came to attend school he enrolled in the Baltimore SDA Junior Academy. After graduation he continued his education at the Pine Forge Academy in Pine Forge, Pennsylvania. During his high-school years at Pine Forge, he was awarded several distinctions by winning many oratorical contests.

To help his mother fulfill her dream of all of her children obtaining a Christian education, Barry spent five summers as a student colporter to earn money for the expenses of academy and college. Elder Henry Freeman greatly influenced Barry during these years as Barry worked from place to place each summer.

Over the developing years of Barry's childhood and adolescence, several ministers and pastors left positive impressions on his life and served as mentors and role models of the speaker that he would one day like to become. He recalls hearing Elders C. E. Bradford and C. D. Brooks at camp meetings





each summer. Their speaking ability and sermons would "blow his mind." Barry preached his first sermon as a youth of 14 and at the age of 18 he conducted his first evangelistic meeting in Columbus, Ohio. The handbill that was distributed to announce the meetings advertised him as "The Boy Preacher."

Barry spent his undergraduate years at Oakwood College in Huntsville, Alabama, where he majored in theology. In 1968, he took time out of his college studies to serve as Oakwood's first student missionary in Lima, Peru. As a singing evangelist, he lifted up his voice in Spanish where many South Americans accepted Jesus Christ as their personal Saviour.

After graduating from Oakwood College he later completed his master of divinity degree at Andrews University in Berrien Springs, Michigan. Thus his mother's dream was fulfilled. Barry had experienced a Christian education from elementary school through graduate school!

The pastoral ministry occupied much of his early career years as he pastored 11 churches in the South Atlantic Conference. He later served in the Allegheny East Conference for

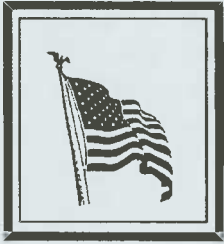
several years. The area of pastoral ministry which attracted him most led him to focus his career in the armed forces as a chaplain. This would provide him an opportunity to witness in a non-Adventist environment. Barry became the first Seventh-day Adventist and second Black to serve as chaplain at the United States Naval Academy in Annapolis, Maryland. Serving as a spiritual counselor, teacher, advisor, and friend to the youth of our country who were preparing their lives for careers in the armed forces and society reminded him of the deep spiritual concern that Elder Danny Davis, youth director of the Allegheny East Conference, had for the young people of the Adventist Church.

Chaplain Black also recognizes that education never ends for he has continued to increase his knowledge and pursued advanced degrees in the area of counseling, management and psychology. He is a sought-after speaker by churches, conferences and federations, for weeks of prayer and evangelistic revivals.

As US Naval Chaplain, his responsibilities have taken him to San Diego, California, and Middletown, Rhode Island. He and his wife Brenda currently reside in Burton, South Carolina, with their three sons. ☆

Sources:

- An excerpt taken from an autobiographical sketch of Barry C. Black.
- Telephone interview, Atlanta, Georgia: July 18, 1989.



## Leonard Johnson, Jr.

### *Chief Flight Surgeon*



"Give God your best in whatever you set out to accomplish" are fitting words that describe the life of Colonel Leonard William Johnson, Jr., for he gave God his best.

He was born on July 15, 1932, in St. Augustine, Florida, to Leonard and Vera Johnson. When he was only 10-years-old, Leonard moved to Elkhart, Indiana, with his family. Leonard made many friends there and Elkhart became home to him. After graduating from Elkhart High School, he completed his pre-medical studies with a major in chemistry at Howard University in Washington, DC, where he received his bachelor of science degree at age 18. Five years later, he completed his medical degree from Howard University School of Medicine.

Leonard married Evelyn Mays and became parents of two children: Karen and Leonard III. Their father, Dr. Johnson, served as a positive role model for them as well as for other Black children in the local community.

His internship was served at the Los Angeles County General Hospital. He later engaged in private practice of medicine and surgery in San Diego, California.

After a year-and-a-half, Leonard entered the military service where he was on continuous active duty with the United States Air Force and served in Alabama, Arizona, Illinois, Massachusetts, Maryland, New Hampshire, Texas, Virginia, as well as

Germany and the Philippines. After 12 years of active duty, he was promoted to the rank of full Colonel, thus becoming at that time the second youngest colonel in the United States Air Force Medical Corps.

His educational accomplishments also include a master's degree in public health from Harvard University and in 1968 he became the first Black physician to become certified in the specialty of aero-space medicine through residency training. He was also a diplomat of the American Board of Preventive Medicine and a fellow of the American College of Preventive Medicine.

Leonard held membership in many professional societies and received numerous military awards and decorations which included:

1. The Legion of Merit (the nation's seventh highest military award).
2. The Joint Service Commendation Medal for his aero medical management of the POW (Prisoners of War) program.
3. Meritorious Service Medal.
4. Air Medal with three oakleaf clusters.

He also held the aeronautical rating of Chief Flight Surgeon, the highest flying rating



for a physician in the Air Force. He owned his own Commanche 250 airplane, held a commercial pilot's license and logged more than 7,000 hours of flying time in more than 55 types of military aircraft and 15 different types of civilian aircraft.

One of his last assignments before his untimely death in 1987 was that of Surgeon General of the Electronic Security Command, at Kelly Air Force Base, San Antonio, Texas.

He was an active member of the

Seventh-day Adventist Church wherever he lived serving as Sabbath school teacher, local elder, medical-health secretary and lecturer for many camp meetings. He was also a member of the famous "Brothers of Washington, DC," a male musical group.

Colonel Johnson was also invited as guest speaker for many Black history programs and celebrations at elementary and high schools as well as colleges. His life aptly testifies that he gave God the best in all that he did. ☆

Sources:

- THE NORTH AMERICAN REGIONAL VOICE, September 1987.
- An excerpt from the biographical sketch of Leonard Johnson.
- Obituary of Leonard Johnson.



## Herman L. Kibble

### *Naval Chaplain*



Being of service to God and his country are two noted contributions that Chaplain Herman L. Kibble has given to humanity. Herman was born in Houston, Texas, on July 16, 1931, to Elder and Mrs. H. Kibble. Being a "PK" (preacher's kid) as they are often called, gave Herman the opportunity to travel and meet people from across the country which no doubt contributed to his career choice later in life.

Herman is a product of Christian education, having attended church school for his elementary, secondary, college and graduate studies. He attended the Shiloh Academy in Chicago, Illinois, for his elementary and academy years. Herman became a noted orator during his academy years. He entered and won several oratorical contests that were sponsored by the Lake Region MV society (now AY). He enrolled in Emmanuel Missionary College (now Andrews University) in Berrien Springs, Michigan, at the age of 16. He completed his bachelor and master of arts degrees there. Post-graduate studies led him to acquire a master of divinity degree also from Andrews, and a doctor of divinity degree from the University of California in Berkeley, California. During his college years, he was a noted singer in the male quartet, "The Harmony Four," which included John Rogers, Henry Doswell, Harvey Kibble and himself.

He followed in his father's footsteps by entering the gospel ministry and served several congregations in

various Southern California cities such as: Los Angeles, Monrovia, Long Beach, Pasadena and Altadena, where he built a new edifice for the members. A total of seventeen years were given in the area of pastoral ministry.

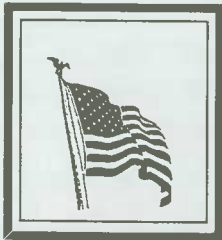
In 1969, Herman was commissioned by the United States Navy to Naval Captain, making him the highest ranking Seventh-day Adventist chaplain and the first Seventh-day Adventist and fifth Afro-American to be promoted to this post.

He is married to the former Marquita Hamilton and they are the parents of three children. He not only dedicated his life to the ministry, but to his country as a military chaplain ministering to the needs of our servicemen and women in the Navy. As a chaplain he counsels on a one-to-one basis, provides spiritual leadership through various religious services and programs. He also represents the Seventh-day Adventist Church and ministers to the spiritual needs of the Seventh-day Adventist Naval employees. ☆

#### Sources:

- An excerpt from the biographical sketch of Herman L. Kibble.
- Oral interview, 13 June 1989, Elder Harvey Kibble, Huntsville, Alabama.





## Joseph T. Powell

### *First SDAMilitary Chaplain*



**T**he youngest of five children and a third generation Seventh-day Adventist, Joseph T. Powell was born on November 11, 1923, in Baltimore, Maryland, to Clarende and Aleathia Weaver Powell. Even though his parents had little of this world's possessions, they nevertheless instilled in their children the teachings of God, love for each other and for mankind.

His mother was his first teacher. He attended the Baltimore Seventh-day Adventist Academy and graduated salutatorian of his class. Because of his grade point average, he was awarded a scholarship to Oakwood College in Huntsville, Alabama. He completed his studies at Oakwood in three-and-a-half years. After graduating from Oakwood, he attended the Washington Theological Seminary, now Andrews University Theological Seminary. His entire education, elementary through graduate school, was obtained in the Seventh-day Adventist school system.

From 1947 to 1952, he served at Pine Forge Academy in Pennsylvania; the first year as dean of boys, and the last four years as Bible instructor and campus pastor.

Joseph always felt the need and harbored the desire to serve in the military as a chaplain. This desire materialized in 1952 when he accepted a position in Korea where his primary responsibility was chaplain at the 121st Evacuation Hospital. As chaplain he

would assist in giving monthly character guidance lectures, conduct weekly worship services in the

camp stockade, the hospital chapel, as well as the Korean Union Mission Compound. He also spent many hours giving spiritual counseling and encouragement in the hospital with visitations. The Blind Children's Orphanage was also a part of his ministry that Chaplain Powell looked forward to. Many of the children anticipated his visits and would recognize his deep voice as he entered the front door of the main building and would scamper down the hall announcing, "moksa-nim oshisao" (The chaplain is here).

The life of a soldier had taken Chaplain Powell and his family out of their home country into one that was culturally different. Several adjustments had to be made in their lifestyle. Chaplain Powell had made history. He became the first Black Seventh-day Adventist to serve as a chaplain in the military. As Powell obtained the rank of Lieutenant Colonel, his assignments were on large military installations as religious advisor to the Post General. After completing his assignment in Korea in 1972 he was assigned to Germany where he served as chaplain and



race relations counselor to General Powers to help assist with racial problems. After the successful completion of this assignment he was awarded full Colonel in the United States Army Reserves. He carried this rank into retirement.

Chaplain Powell's other civilian responsibilities included pastoring in Raleigh and Durham, North Carolina and Los Angeles, California. His last responsibility was at Oakwood College in Huntsville, Alabama, where he served as chaplain and assistant professor of religion. In total he gave the Seventh-day Adventist ministry 39 years. His awards and citations are numerous.

He is married to the former Alice Pettiford of Marion, Illinois, and they are the parents of two daughters: Cynthia Powell Hicks and Jo

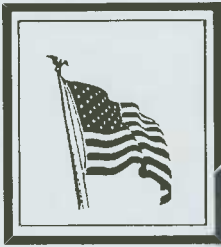
Anne Powell. Chaplain and Mrs. Powell currently reside in Orange County, California.

Although Chaplain Powell's responsibilities remained full while in active military service, he found time to participate in his favorite sports: volleyball, ping-pong and bowling. Playing the violin also brought relaxation to him and his patients. Whether he was preaching from the pulpit in his native Baltimore or among the barren hills of Korea, Chaplain Powell would leave his audiences with a true impression of his real self and his dedication to God. He was a man who stood head-and-shoulders above the crowd. Respected by all who knew him, a man of God, he went about doing God's work as best he could as a chaplain in the United States Army. ☆

Sources:

- MESSAGE, August 1964.
- An excerpt from an autobiographical sketch of Joseph T. Powell.





# Armed Forces

## *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Matching information	Developing listening skills & recall of facts
2. Let's Discover	Developing oral and thinking skills
3-6	
1. Matching information	Developing listening skills & recall of facts
2. Word association	Reinforcing association with details and vocabulary development
7-9	
1. Word association	Reinforcing association with details and vocabulary development
2. Interview	Developing oral and written expression
9-12	
1. Word association	Reinforcing association with details and vocabulary development
2. Interview	Developing oral and written expression





# Armed Forces

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Matching Information

**Directions:** Draw a line from the name on the left to the correct information on the right.

- |                 |  |
|-----------------|--|
| Barry Black     | a. Speaker, minister, Chaplain, US Naval Academy         |
| Leonard Johnson | b. Pastor, dean of boys, Bible teacher, US Army Chaplain |
| Herman Kibble   | c. Medical doctor, US Air Force Colonel                  |
| Joseph Powell   | d. Minister, Captain, Chaplain US Navy                   |

# Armed Forces

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Let's Discover

**Directions:** Talk to an adult and ask why Seventh-day Adventists don't carry guns in the military. What kind of work do Seventh-day Adventists do instead?

Why shouldn't you play with guns?

Be prepared to share the answers with your class.

# Armed Forces

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Matching Information

**Directions:** Place the letters of the contributions/facts of each individual on the space below their names.

Barry Black  
\_\_\_\_\_

Leonard Johnson  
\_\_\_\_\_

Herman Kibble  
\_\_\_\_\_

Joseph Powell  
\_\_\_\_\_

- a. First Black physician in aero-space medicine
- b. US Naval Captain
- c. Chaplain at US Naval Academy
- d. Noted singer while in college
- e. Dean of boys at Pine Forge Academy
- f. Student missionary in Peru
- g. Pastor in Pennsylvania, North and South Carolina and California
- h. Speaker for many religious meetings
- i. Bible teacher and college chaplain
- j. Pastor for 17 years in California churches
- k. Second youngest colonel in US Air Force
- l. Completed medical school at age 23
- m. Chaplain in US Navy, first SDA, fifth Black
- n. Noted voice and use of words in speaking
- o. His father served as role model as a minister
- p. First Black military chaplain
- q. Worked as student colporteur
- r. Chaplain in US Army in Korea and Germany
- s. Held highest flying rate in Air Force
- t. Called the "boy preacher"
- u. Colonel in US Army Reserves
- v. Won several oratorical contests in Lake Region Conference
- w. Noted flyer/aviator
- x. Surgeon general at Kelly Air Force Base

# Armed Forces

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Word Association

**Directions:** List as many words that you can that are associated with the armed forces and chaplains by using the first letters listed below. Be able to discuss each word and how it is used.

A \_\_\_\_\_

R \_\_\_\_\_

M \_\_\_\_\_

E \_\_\_\_\_

D \_\_\_\_\_

F \_\_\_\_\_

O \_\_\_\_\_

R \_\_\_\_\_

C \_\_\_\_\_

E \_\_\_\_\_

S \_\_\_\_\_

C \_\_\_\_\_

H \_\_\_\_\_

A \_\_\_\_\_

P \_\_\_\_\_

L \_\_\_\_\_

A \_\_\_\_\_

I \_\_\_\_\_

N \_\_\_\_\_

S \_\_\_\_\_

AF ☆☆

☆☆☆

☆☆☆☆

# Armed Forces

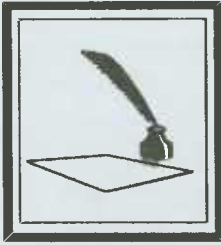
Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Interview

**Directions:** Interview various individuals in your school or church who have served in the armed forces. In what branch did they serve? In what capacity did they serve? You may want to invite them to your class to share some of their personal experiences in the armed forces as a Christian.

AF ☆☆☆  
☆☆☆☆



## Authors/Writers

### *Preface*

Going to the library and seeing the walls lined and shelves overflowing with thousands of books written by thousands of different authors is amazing. In some countries, Americans are considered lucky to have access to so many books.

People write for various reasons—to explain, inform, persuade, criticize, and entertain, among others. In a sense, we are all authors—we write distant friends informing them of the recent changes in our lives; we write reports in school persuading the teacher that we actually did read a book; and some of us keep a daily journal or diary. Although these works are never published, we are still considered the author.

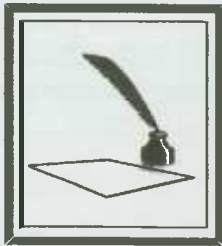
Through the years in school, you will read many books by different authors who, like our purpose for writing a friend, also had a purpose for writing their books. Sometimes the purpose is clear, such as a mathematics book is to teach math basics; and

sometimes the purpose is not as concrete, such as a philosophy book discussing an array of the author's ideas and challenging you to think.

The printed word is powerful—so much so that at times it has been censored. When the British colonists in America began publishing papers urging liberation from the homeland, they were strictly censored, and sometimes forced to stop publication. The Bible has also undergone extreme suppression, and its survival today is probably the best example of the power in the printed word.

Enjoying America's freedom of speech, Black Seventh-day Adventist authors have published their own works. Included in this section are the profiles of a few of those authors. The Seventh-day Adventist Church also has many publications such as the *ADVENTIST REVIEW* and *MESSAGE* magazine in which SDA writers can publish articles on a wide range of subjects. ☆





## Arna W. Bontemps

### *Writer/Poet*



**W**riter and poet of the Harlem Renaissance, Arna Bontemps was notably one of the most productive Black writers of the twentieth century.

Arna was born in Alexandria, Louisiana, on October 13, 1902. Because of the racial realities of Southern life and the lack of educational opportunities for black people, Arna's father, Paul Bontemps, decided to move his family to California to try to overcome these obstacles. Arna was three years old at the time. Other relatives also migrated West strengthening the extended family relationship--aunts, uncles, cousins and grandmother--all settled in the Los Angeles area.

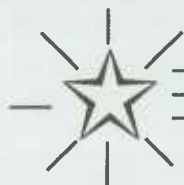
Sadness came to the Bontemps family when Arna was 12-years-old. His mother, Maria Pembroke Bontemps, died. Even though his father remarried (Felicia Ory), Arna had developed a strong attachment to his grandmother, Sara Pembroke, with whom he spent many happy days as a young child. The family joined the Seventh-day Adventist Church as a result of their father's acceptance of the Advent message. Because his father was deeply concerned with the education of his children, he sent Arna to the San Fernando Academy in 1917 where he completed his high school education. Arna was such an outstanding student that he finished high school in three years, graduating in 1920 at the

age of 16. Arna later entered Pacific Union College in Angwin, California, where he graduated in 1923 with a

degree in English. Arna was the only Black student in his graduating class, and, although he graduated at the top of his class, he felt that something was missing. He felt that he had been denied his African heritage!

Arna's father threatened him many times, insisting that if he should act "colored," he would find himself supporting his own education. Arna could never understand why he should be ashamed of his color.

The year after he graduated from college his poetry first appeared in *The Crisis*, a journal published by the NAACP and edited by W. E. B. Dubois. Hoping to pursue his dream of being a writer, Arna decided to venture east to New York City. Harlem was at this time the cultural and intellectual center of Black America, the place which offered opportunities to talented, young Black writers. In Harlem, Arna discovered other young Negroes from various sections of the country possessing similar dreams. In time, they began to recognize themselves as a group—writers and poets who only a few months earlier had been literally unknown in their



home towns of Topeka, Cleveland, Eatonville, Salt Lake City or Los Angeles. But here in Harlem they were seen in another light. They were heralds of a dawning day. Langston Hughes, Aaron Douglas, Countee Cullen, Claude McKay, James Weldon Johnson, Jean Toomer and many others were the new associates and friends of Arna Bontemps. According to Arna, these years were the "golden years." They were the years of the Harlem Renaissance.

Arna fell in love with Harlem. He began teaching at Harlem Academy (now Northeastern Academy) in 1924 while he was also developing his writing talent. He later served as principal of the academy. While in New York, he met his wife-to-be—Alberta Johnson—and married her in 1926. Eventually, six children were born to the Bontemps family.

In 1926 and 1927, Arna was awarded two Alexander Puskin Prizes for his poems "Golgatha Is a Mountain" and "The Return." In 1927, he received The Crisis Poetry Prize award for his poem "Nocturne at Bethesda." In 1931, Oakwood Junior College in Huntsville, Alabama, invited Arna to be a teacher in the English department. His first novel, *God Sends Sunday*, was also completed at this time. This title was not well-received by some Adventists who, without reading the book, concluded that it suggested Sunday as God's day of worship. This was far from the truth. There were others in the Adventist community who also criticized Arna for not only his writing, but his personal book collection and his personal friendships with "worldly individuals" whom he had known before coming to Oakwood, and with whom he maintained his friendship.

Arna left Oakwood in 1934 to complete his second novel, *Black Thunder*. In 1935 he

joined the teaching staff at the Shiloh Academy in Chicago, Illinois, where he served until 1938. While in Chicago, his writing career also developed. He pursued an advanced degree in library science at the University of Chicago.

After *Black Thunder*, was published in 1936, he received more criticism from his Adventist colleagues, even though he was appointed to the Illinois Writers Project and received a Julius Rosenworld fellowship for creative writing. Arna had been raised and educated a Seventh-day Adventist and he always abided by the rules of any Adventist institution with which he was affiliated. However, he did not always understand the reasoning behind some of the regulations. The racial prejudice and injustices that faced his father and forced his family to move West were also prevalent in the SDA church. His thoughts caused him to be classified as a radical. In time, Arna's affiliation with the SDA church officially ceased.

Arna was appointed head librarian at the Fisk University in Nashville, Tennessee, where he served for 23 years. He later returned to Chicago in 1966 where he taught literature at the University of Illinois. In 1969 he was appointed visiting professor and curator of the James Weldon Johnson Memorial Collection at Yale University in New Haven, Connecticut.

Fisk University invited him to return in 1971 as a writer-in-residence. He served there until his death in 1973 at the age of 70. Many books and poems bear his name. He received numerous awards during his lifetime. His name is still remembered in the world of literature. Arna Bontemps was one of the last survivors of the cultural Black renaissance which flourished in Harlem in the 1920s. ☆

Sources:

- *Afro-American Encyclopedia*, 1974, Education Book Publishers Inc.: Miami, Florida.
- Stokes, Otto Jr. *Biographical Sketch on the Life of Arna W. Bontemps*, 1985 (unpublished research paper)





## Jacob Justiss, Jr.

### *Historian*



Jacob Justiss, Jr., was often referred to as "Dr. Commentary," a walking historian who could talk for hours about many historical topics. Today, he would be associated with the African "griot," the main oral historian of many West African tribes. Jacob, Jr., was born on May 2, 1919, in Mt. Pleasant, Texas, to Jacob and Beatrice Justiss. When Jacob, Jr., was five months old, the family moved to Toledo, Ohio. He received his elementary and secondary education in the public schools of the city. Jacob was baptized into the Seventh-day Adventist Church at the age of 18. It was through the influence of his older sister, Valerie, that Jacob and his family learned of Adventism. At first, Jacob thought that his sister was crazy, but after studying the Bible and attending church, he acknowledged the fact that the seventh day was the Sabbath and declared, "I'll go crazy with you." The influence of the Justiss children eventually led the parents to accept the Adventist message and they were also baptized.

Jacob attended Emmanuel Missionary College (now Andrews University) in Berrien Springs, Michigan, and graduated in 1942 with a degree in history. He later completed his master's degree at the Theological Seminary in Takoma Park, Maryland, in 1945. He earned a degree in chaplainship from Harvard University in Cambridge, Massachusetts, in 1949, and his doctorate from Howard University in Washington, DC, in 1976.

Jacob married Mae Smith in Rockville, Maryland, on June 20, 1946. Two children were later born into the Justiss family--Joan and Jacob III.

When the Pine Forge Institute opened in 1946, Jacob was invited to serve as the history instructor at the infant academy. He served on the staff until 1948 when he joined the faculty at Oakwood College, remaining there as an associate professor of history until 1950.

Jacob's administrative ability was demonstrated in his position as principal of the Washington Union Academy (later named Dupont Park School) in Washington, DC.

Even though Jacob served as a pastor for several years in the Lake Region and Allegheny conferences, organizing a number of churches, his love for history never ceased; neither did his studies and knowledge in this area diminish. He was listed in *Who's Who in the West and Mid-West* and *International Biography of Intellectuals* published in London, England.

While teaching Black history in the public schools of Washington, DC, Jacob received an award as an outstanding teacher for having well-attended classes in a school known for having poor attendance.



Jacob recognized a dire need for a written history of the contributions of Black Seventh-day Adventists. This led him to research, study and write the first book on the history of Black Seventh-day Adventists. In 1975, *Angels in Ebony* was published, depicting the contributions of a people that had not been printed before. It was not a comprehensive volume, but it was a beginning. Louis B. Reynolds later wrote *We Have*

*Tomorrow*--a more detailed account of Black Adventism.

On April 23, 1978, nine days before his 59th birthday, Jacob Justiss' life came to a sudden end. The night before he died, Elder Justiss conducted his regular Bible study group that was composed of Adventists as well as non-Adventists. The joy and enthusiasm that Jacob Justiss experienced in teaching continued until his death. ☆

Sources:

- Taken from an excerpt from a brief biographical sketch on the life of Jacob Justiss.
- Telephone interview--Joan Justiss Tynes--July 20, 1989, Atlanta, Georgia.



## Louis B. Reynolds

*Journalist/GC Field Secretary*



Louis B. Reynold's ministry was unique, blending his journalistic and artistic abilities with public relations and his first-hand knowledge of the Scriptures. From 1936 until his retirement, and beyond, he served the Seventh-day Adventist denomination nobly and well. Louis was born February 23, 1917, in Verdery Greenwood, South Carolina. After the death of his father in 1923, the family moved to Cincinnati, Ohio. Louis received his elementary education from the Cincinnati school system. Recognizing his sharp mind and wealth of talent in Latin, science and calligraphy, his teachers encouraged him to reach for high goals. They noticed he possessed a sharp mind. Two teachers felt that Louis should pursue a career in medicine, and made arrangements for him to go to medical school. But God had a special work for him.

Louis and his mother attended an evangelistic series conducted by Pastor Thomas Rowe. They accepted the three angels' message and were baptized into the Seventh-day Adventist Church. Bonnie Dobbins, a Bible worker during the meetings, encouraged Louis to further his studies at Oakwood Junior College in Huntsville, Alabama. At Oakwood he finished his high school, sang with the male chorus and quartet, studied theology and met his future wife, Bernice Johnson, whom he married in 1938.

Two daughters, Dawn and Joan, were born into their family. Louis began his ministry in Kansas and Missouri where he pastored seven churches. Following his pastoral ministry in the Midwest, he served as chaplain of the Riverside Sanitarium and Hospital in Nashville, Tennessee, editor of the MESSAGE magazine, pastor in New York, director of public relations for the Northeastern Conference, associate secretary of the Sabbath School Department of the General Conference, script writer for the Breath of Life television series, author and co-author of several books including: *The Dawn of a Brighter Day*, *Great Texts From Romans*, *Look to the Hills* and *Little Journeys Into Storyland*.

Aware of his talent in journalism, the Adventist Church chose him to serve as the first Black editor of MESSAGE magazine, our denomination's only black journal, from 1945 to 1959, and again from 1978 to 1980--a total of 16 years. His last major contribution to the church was the culmination of his 30-year research. During the course of his career and for two full years toward the end of his life, he strived to complete the first comprehensive volume on Black Adventist history. *We Have*



*Tomorrow* was published in 1984. Elder Reynolds died on September 12, 1983, several weeks after completing the manuscript. His wife, Bernice, preceded him in death one month before on August 9.

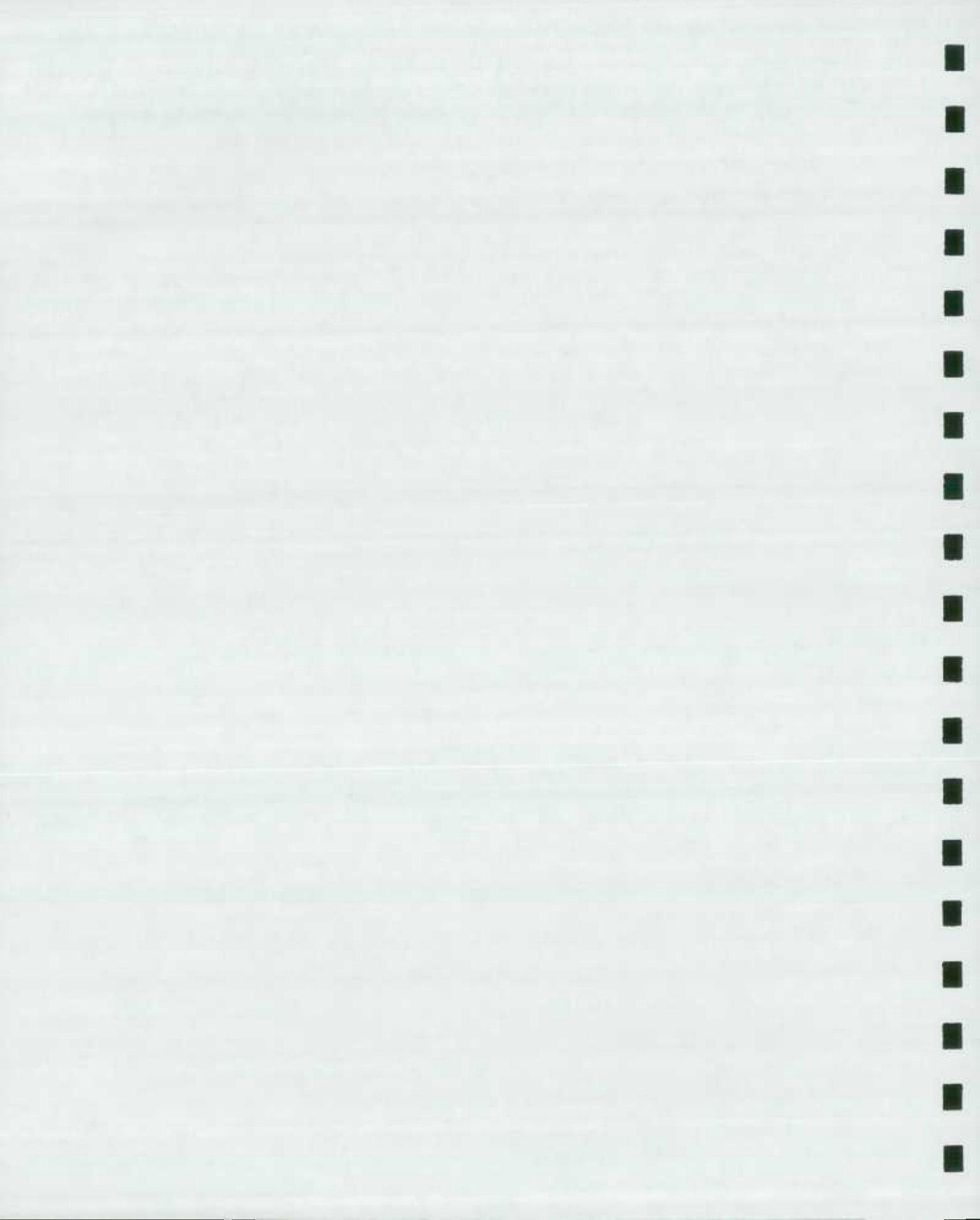
Over the years, Louis remembered the teachers in his youth who cared about and encouraged his young mind. He passed on the same caring and concern to many young people in the United States and other parts of the world. He didn't neglect to pursue his own higher education. After graduating from

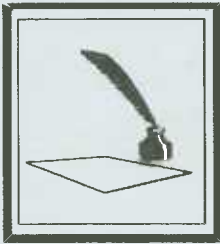
Fisk University in Nashville, Tennessee, he attended Howard University some years later and received a master's degree in religious education.

The legacy that Louis B. Reynolds leaves for generations to follow can be summarized in the text that is found Ecclesiastes 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." ☆

Source:

• NORTH AMERICAN REGIONAL VOICE, December, 1983.





## Authors/Writers

### *Skills Inventory for Student Activities*

Activity	Skill
K-2	
1. Make miniature books	Reinforcing eye-hand coordination and association skills
2. Write a poem	Developing word skills and creative thinking
3-6	
1. Book, title, author	Reinforcing recall and association
2. Write a poem	Developing word skills and creative thinking
7-9	
1. Crossword puzzle	Reinforcing historical detail
2. Book, title, author	Reinforcing recall and association
9-12	
1. Crossword puzzle	Reinforcing historical detail
2. Creative writing	Developing creativity in writing and thinking



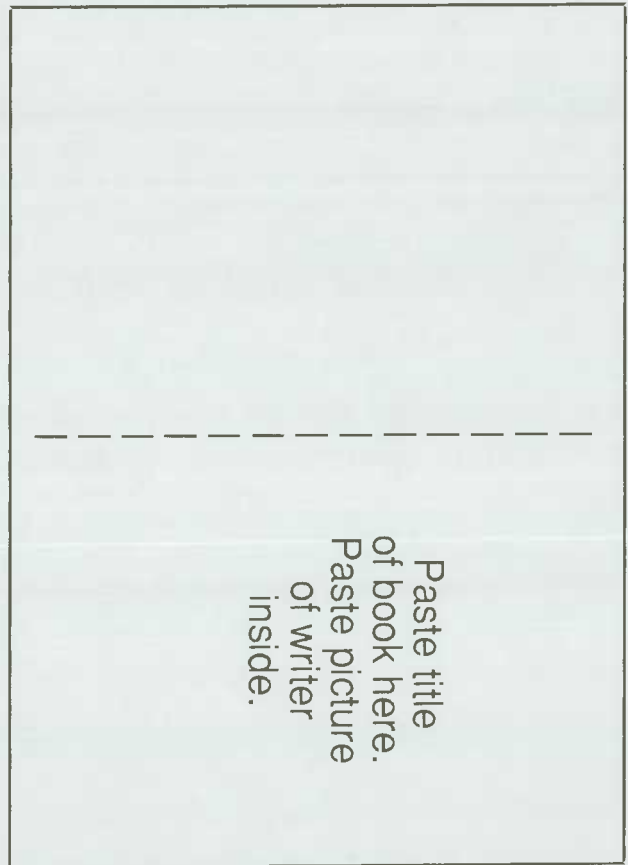
# Authors/Writers

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Make Miniature Books

**Directions:** Cut out the three miniature books below and on the next two pages. Fold along the dotted lines. Color the pictures of the three writers, cut them out and paste them inside their book. Paste each writer's title on the cover of his book.



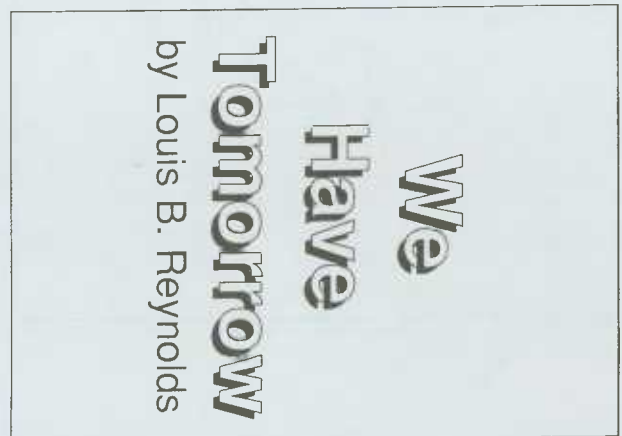
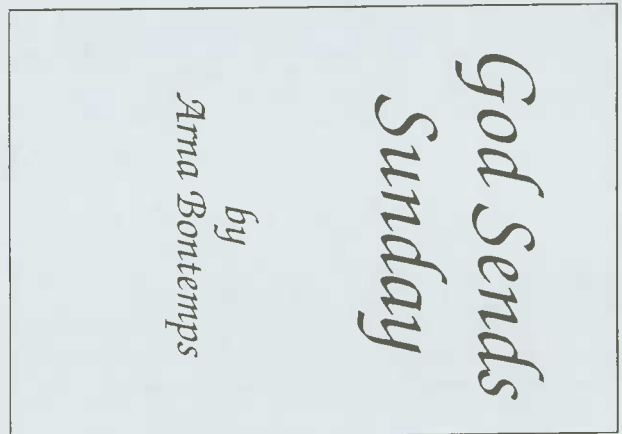
# Authors/Writers

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

### Make Miniature Books

**Directions:** Cut out the three miniature books below and on the previous and the next pages. Fold along the dotted lines. Color the pictures of the three writers, cut them out and paste them inside their book. Paste each writer's title on the cover of his book.





# Authors/Writers

Student Activity Sheet

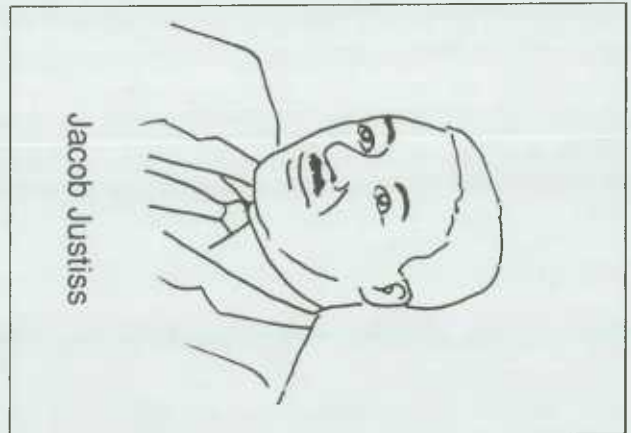
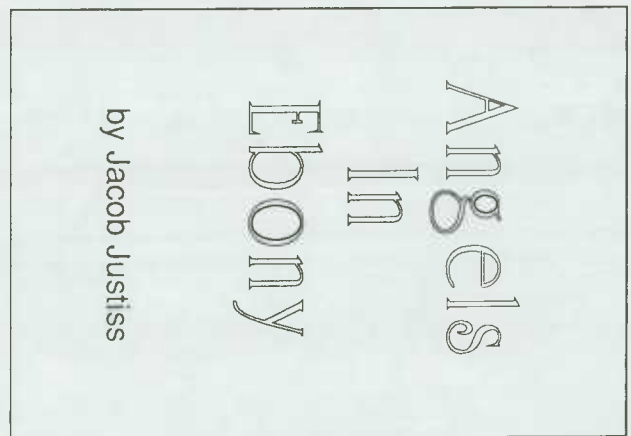
Name \_\_\_\_\_ Date \_\_\_\_\_

## Make Miniature Books

**Directions:** Cut out the three miniature books below and on the previous two pages. Fold along the dotted lines. Color the pictures of the three writers, cut them out and paste them inside their book. Paste each writer's title on the cover of his book.

---

Paste title  
of book here.  
Paste picture  
of writer  
inside.



# Authors/Writers

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Write a poem about anything, such as nature, a trip, a toy or a pet.

A/W ☆  
☆☆

# Authors/Writers

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

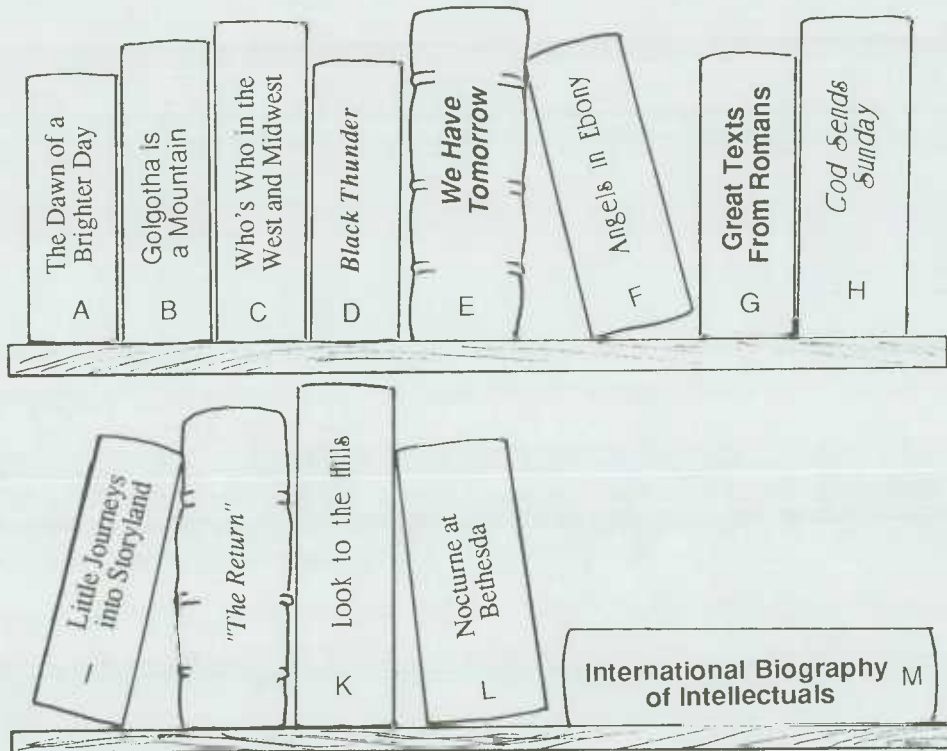
### Book, Title, Author

**Directions:** Place the alphabet of the books or poems in the blank next to the individual that it is associated with.

\_\_\_\_\_ Arna Bontemps

\_\_\_\_\_ Jacob Justiss

\_\_\_\_\_ Louis B. Reynolds



A/W ☆☆  
☆☆☆

# Authors/Writers

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

**Directions:** Complete the following crossword puzzle on page 378.

### Across

1. Close friend of Arna Bontemps: Langston \_\_\_\_\_.
2. California college Arna Bontemps attended (abbrev) \_\_\_\_\_.
3. Jacob Justiss' major in college.
4. Opposite of south.
5. Field of study for writers is called \_\_\_\_\_.
6. Louis B. Reynolds served as chaplain at this hospital in the South.
7. Special art form of writing is called \_\_\_\_\_.
8. Section of New York City where Black writers developed.
9. Black magazine that Louis B. Reynolds served as editor.
10. Title of Louis B. Reynolds' comprehensive book on Seventh-day Adventist history.
11. State where Arna Bontemps grew up.
12. Arna Bontemps taught at this school in Tennessee where Louis B. Reynolds once attended as a student.
13. Jacob Justiss and Louis B. Reynolds grew up in this state.
14. Official magazine of the NAACP.
15. Arna Bontemps' father left the South because of this reason.
16. Sisters name who introduced Adventism to Jacob Justiss
17. Books, poems, stories -- literary works of lasting value.

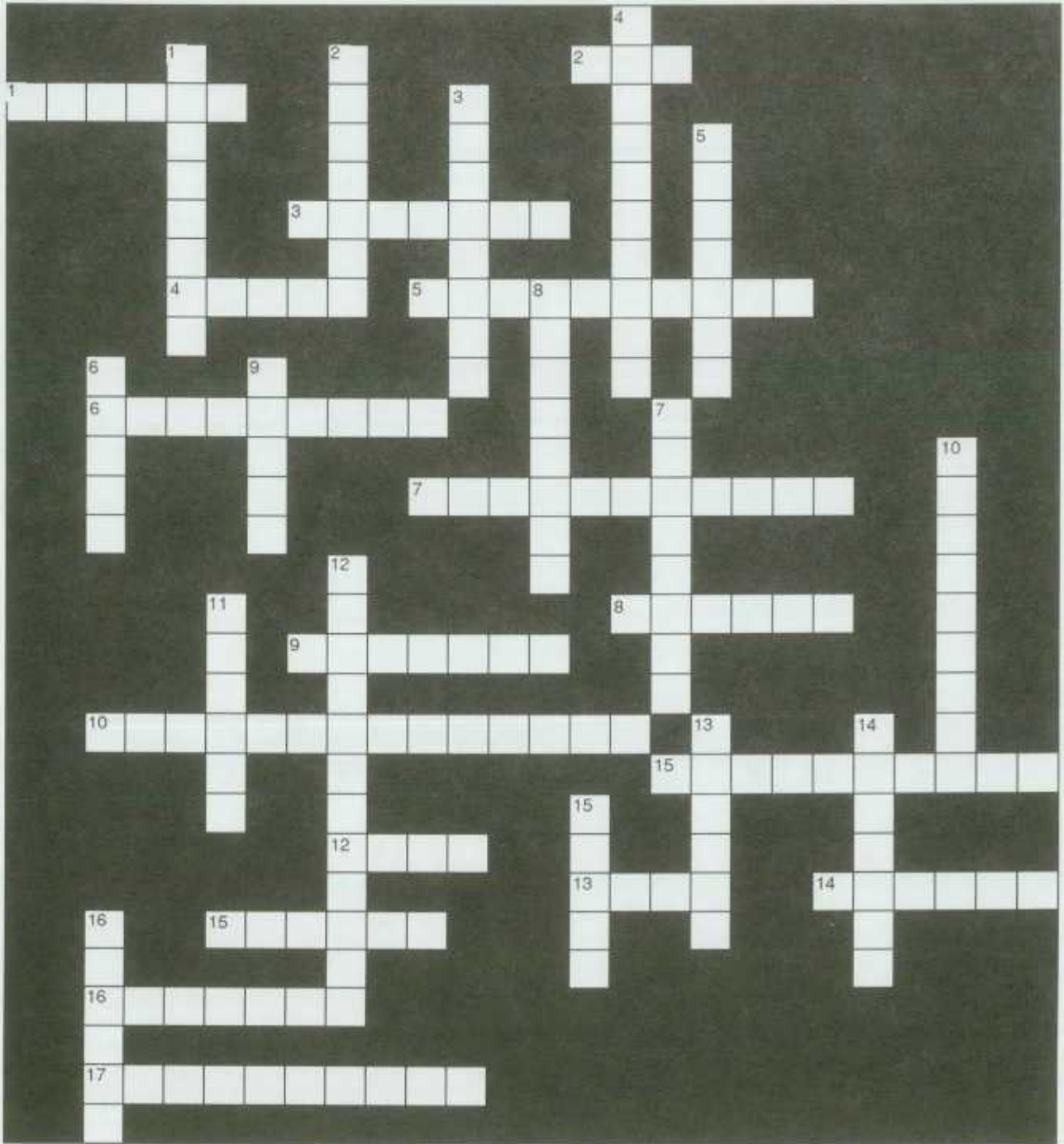
### Down

1. Jacob Justiss had a love for this.
2. Arna Bontemp's major while in college.
3. Louis B. Reynold's major while in college.
4. School in Washington, DC, where Jacob Justiss served as principal.
5. Last name of Bible worker who encouraged Louis Reynolds to attend Oakwood College.
6. Jacob Justiss felt his sister was \_\_\_\_\_ for keeping the Sabbath.
7. Arna felt that his African \_\_\_\_\_ was lacking from his education.
8. Last name of Louis B. \_\_\_\_\_.
9. Oral historian of African tribe is called a \_\_\_\_\_.
10. Arna Bontemps won the Alexander Puskin award for this poem.
11. Black university in Washington, DC, that Jacob Justiss & Louis Reynolds attended.
12. Television program Louis B. Reynolds served as script writer.
13. Another name for minister.
14. Word that Negroes were often called.
15. Jacob Justiss' book about Black Adventist history, *Angels in* \_\_\_\_\_.
16. Most of Arna Bontemps books were classified as \_\_\_\_\_.

# Authors/Writers

## Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_



# Authors/Writers

Student Activity Sheet

Name \_\_\_\_\_ Date \_\_\_\_\_

## Creative Writing

**Directions:** Suppose you were going to write a book. Give some thought to a subject and a title you might choose. Present your ideas to your class.

# Student Activity Answer Keys

## *Millerite Movement*

### Let's Discover (p.18)

1. Foy                      2. White                      3. Lewis                      4. Bowles                      5. Miller  
MM ☆☆

### Word Search (p. 19)

M	I	L	L	E	R	A	S	E
W	I	L	L	I	A	M	E	L
B	S	L	A	H	E	O	L	L
O	R	B	L	W	S	A	R	I
W	H	I	T	E	O	F	A	S
L	E	N	T	H	R	R	H	F
E	C	L	I	A	E	I	C	O
S	M	J	N	O	T	C	T	Y
S	U	O	R	L	P	A	C	E
L	L	H	V	H	Z	D	T	M
P	A	N	T	E	L	L	E	N
O	T	M	O	C	M	D	O	T
E	T	U	V	Y	Q	E	M	O
S	O	N	H	O	J	J	N	C
O	L	T	A	F	R	I	C	T
B	O	C	E	A	F	H	D	F

MM ☆☆

### Word Search (p. 20)

S	S	A	N	C	T	U	A	R	Y	Q	W
P	R	O	V	I	D	E	N	C	E	I	I
A	B	C	D	E	F	G	H	I	L	J	L
S	T	B	O	S	T	O	N	L	O	A	L
O	H	A	L	L	N	P	I	Z	B	V	I
L	X	Y	D	A	E	A	P	T	O	G	A
D	M	N	O	V	M	P	Q	R	S	U	M
I	C	S	T	F	E	U	V	W	T	S	M
E	H	X	O	Y	V	N	Z	A	O	T	I
R	A	Y	B	C	O	D	T	E	N	A	L
F	R	G	H	P	M	R	O	T	M	A	L
W	L	E	L	L	E	N	W	H	I	T	E
P	E	S	R	Q	T	P	O	N	M	D	R
R	S	P	U	V	I	S	I	O	N	S	D
E	B	A	M	B	R	T	Y	P	A	V	Z
A	O	S	I	W	E	L	N	H	O	J	V
C	W	E	L	I	L	S	E	D	L	T	Y
H	L	M	I	L	L	E	R	I	T	E	S
E	E	P	V	N	I	C	I	L	O	T	S
R	S	G	H	I	M	J	N	K	L	K	T

MM ☆☆☆

# Student Activity Answer Keys

*C. M. Kinny*

## Matching Questions (p. 34)

- E 1.
- I 2.
- N 3.
- L 4.
- A 5.
- O 6.
- C 7.
- G 8.
- K 9.
- B 10.
- M 11.

CMK ☆☆

## Complete the Statements (p. 35)

1. J. N. Loughborough.
2. They had left the South to get away from being told what to do. They wanted to be a long way away from the scenes of their former slavery.
3. Nevada Tract Society.
4. Ordained Black Seventh-day Adventist minister.
5. Black Seventh-day Adventist evangelism.
6. Ordained as a Seventh-day Adventist minister at the Southern Region camp meeting.
7. Ellen G. White.
8. Fourth oldest Black Seventh-day Adventist church.
9. Regional or Black conference.

CMK ☆☆☆

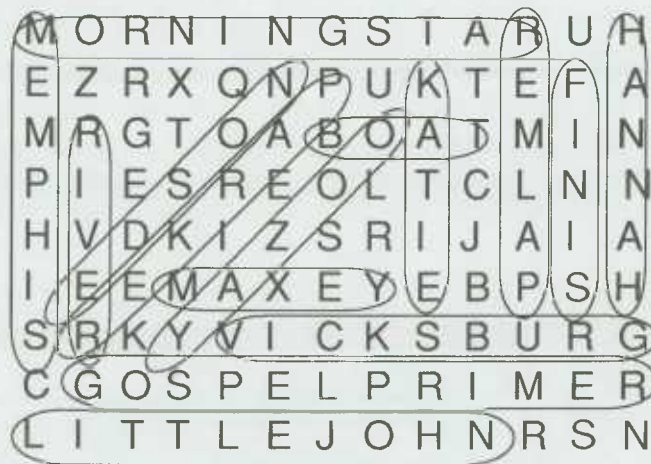
☆☆☆☆



# Student Activity Answer Keys

## *Morning Star*

### The Morning Star Word Search (p. 38)



MS ☆☆

### Coded Message (p. 41)

The Morning Star docks at Vicksburg Mississippi. Many people come to the boat for services.

MS ☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## *Morning Star*

### Trail of the Morning Star (pp. 39, 40)

- |                 |            |              |
|-----------------|------------|--------------|
| 1. Battle Creek | 2. Allegan | 3. Saugatuck |
| 4. Douglas      | 5. Chicago | 6. St. Louis |
| 7. Cairo        | 8. Memphis | 9. Vicksburg |



MS ☆☆  
☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## *North American Regional Department*

### Fill in the Blanks (p. 64 )

- |                   |   |                                     |
|-------------------|---|-------------------------------------|
| 1. 1909           | 5. Colored                                |                                     |
| 2. J.W. Christian | 6. G. E. Peters, NORTH AMERICAN INFORMANT |                                     |
| 3. W. H. Green    | 7. Geneva Ryan, medical                   | 9. Regional                         |
| 4. 900            | 8. Oakwood, Huntsville                    | 10. Singleton, Fordham,<br>Banfield |

NARDC ☆☆

### *Regional Conferences*

### Fill In The Missing Letters (p. 63)

1. Lake Region
2. Northeastern
3. Allegheny East
4. Allegheny West
5. South Atlantic
6. Southeastern
7. South Central
8. Southwestern
9. Central States
10. Bermuda

NARDC ☆

### Key to all Map Skills (pp. 65,68, and 69)

(Refer to the map on page 47 for the information for the Regional Conference map activities.)

NARDC ☆☆  
☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## *Oakwood College*

### Complete the Sentences (p. 92 )

- |                   |                                 |               |
|-------------------|---------------------------------|---------------|
| 1. Anna Knight    | 5. laundry, broom factory, farm |               |
| 2. 360            | 6. 60                           |               |
| 3. nurse          | 7. Space and Rocket Center      | 9. plantation |
| 4. James L. Moran | 8. India                        | 10. one       |

OC ☆☆

### Fill in the Blanks (p. 93)

- |                            |                            |   |
|----------------------------|----------------------------|---|
| 1. Huntsville              | 8. cabins, buildings, well | 15. Andrew Jackson  |
| 2. space and rocket        | 9. northern                | 16. ministers, teachers, nurses                                   |
| 3. oak                     | 10. Black                  | 17. middle  |
| 4. The Morning Star school | 11. A Samuel Rashford      | 18. morning, evening  |
| 5. \$8,000                 | 12. James L. Moran         | 19. archives  |
| 6. 360, Mr. Beasily        | 13. 6                      | 20. home planning and gardening; agriculture, masonry & carpentry |
| 7. slave plantation        | 14. 16                     |   |

OC ☆☆  
☆☆☆

### Crossword Puzzle (pp. 94, 95)

#### Across

- |                |              |
|----------------|--------------|
| 1. Reaves      | 30. oak      |
| 4. near        | 31. nose     |
| 5. am          | 34. risk     |
| 7. to          | 40. knap     |
| 8. ire         | 42. Pl       |
| 9. smear       | 43. up       |
| 12. Moran      | 45. stove    |
| 13. you        | 46. cow      |
| 14. cap        | 48. rut      |
| 17. PT         | 49. Oakwood  |
| 19. ear        | 51. schools  |
| 21. LA         | 52. ant      |
| 23. Huntsville | 53. monkey   |
| 27. AP         | 54. songster |
| 28. AJY        |              |

#### Down

- |                |             |
|----------------|-------------|
| 1. rain        | 24. no      |
| 2. err         | 25. ski     |
| 3. Samuel      | 26. ink     |
| 4. north       | 29. Jackson |
| 6. me          | 32. slaves  |
| 7. top         | 33. Black   |
| 9. so          | 35. midday  |
| 10. acre       | 41. POW     |
| 11. RA         | 44. PUC     |
| 15. plantation | 47. work    |
| 16. joy        | 48. thin    |
| 18. star       | 50. atm     |
| 20. AL         |             |
| 22. APO        |             |

OC ☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## *Pine Forge Academy*

### Crossword (p. 102)

#### Across

1. Wagner
2. underground
3. nine
4. remodeled
5. Kimbrough
6. distance
7. Manatawny
8. ninety
9. Mills

#### Down

9. Pennsylvania
10. Moran
11. character
12. Bermuda
13. Gill
14. Institute
15. gym

PFA ☆☆☆  
☆☆☆☆

### *Riverside Hospital*

### Word Scramble (p.113)

**Directions:** Unscramble the letters to discover the answers.

- |                 |                       |          |
|-----------------|-----------------------|----------|
| 1. Druillard    | 5. Rucker             | 9. Dent  |
| 2. Nashville    | 6. Cottages           | 10. Ford |
| 3. Hydrotherapy | 7. General Conference |          |
| 4. Twenty-Six   | 8. Integration        |          |

### MATCHING

**Directions:** Arrange the events in the proper order.

<u>1935</u>	Riverside given to General Conference	1940
<u>1981</u>	Womack Rucker becomes administrator	1948
<u>1927</u>	Riverside established	1972
<u>1972</u>	Second modern building built	1981
<u>1983</u>	Riverside closed	1983
<u>1976</u>	Professional medical suite built	1935
<u>1939</u>	Carl Dent joins staff	1976
<u>1948</u>	First modern building built	1927

RH ☆☆  
☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## *Hadley Hospital* (p. 108)

**Directions:** Read the words at the bottom of the page, locate them and circle.

T	R	E	A	T	M	E	N	T	S	O
A	S	B	Z	C	E	L	L	I	O	T
K	O	L	M	E	D	L	C	A	L	M
N	U	R	S	E	S	T	A	S	P	E
H	T	S	C	O	U	T	C	A	H	C
O	H	H	L	Y	Z	M	P	R	I	O
S	W	A	T	W	U	I	D	A	M	L
P	E	D	U	K	K	E	P	H	I	U
I	S	L	T	A	I	C	B	E	S	M
T	T	E	T	D	H	I	G	J	S	B
A	C	Y	L	M	H	L	K	F	I	I
L	A	W	E	O	E	N	P	Q	O	A
W	A	S	H	I	N	G	T	O	N	U
R	W	S	X	T	R	U	V	Z	X	N
D	U	D	L	E	Y	N	P	R	T	I
D	C	F	K	D	O	C	T	O	R	O
B	R	E	P	U	T	A	T	I	O	N
E	G	J	H	M	L	O	Q	S	U	V
A	I	P	A	T	I	E	N	T	X	W

Washington	Patients	Doctor	Henry
Reputation	Medical	Mission	Sarah
Southwest	Elliot	Columbia Union	Suzuki
Nurses	Tuttle	Hospital	Hadley
Dudley	Law	Treatment	

HH☆☆  
☆☆☆

# Student Activity Answer Keys

## *Gospel Herald*

(p. 125)

1. Huntsville, Alabama.
2. Sept.—Oct., 1923; XVII; 9.
3. J. A. Tucker.
4. Spoke to members during the meetings, held an Oakwood rally.
5. Louisville, Louisiana-Mississippi, Arkansas, and Georgia.
6. (Answers will vary)

GH ☆☆☆  
☆☆☆☆

## *Message Magazine*

Word Search (p. 123)

The man with a message, is the man we want to hear.

ME ☆☆

# Student Activity Answer Keys

## *Religion*

(p. 188)

1. (6) Joseph Laurence
2. (10) Joseph Laurence
3. (1) George Earle
4. (9) C. D. Brooks
5. (2) C. E. Bradford
6. (4) Walter Fordham
7. (3) George Peters
8. (7) Harold Singleton
9. (8) Charles Willis
10. (5) F. L. Peterson

REL ☆☆

Coded Message (p. 189)

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."  
(Matthew 24:14)

REL ☆☆

Matching Information (p. 190)

John J. Beale: 4, 10, 15, 18, 24, 32, 34

Calvin E. Moseley: 3, 5, 6, 16, 23, 26, 28, 30

Clarence T. Richards: 2, 11, 12, 14, 17, 20, 21, 31

Eugene E. Rogers: 1, 7, 8, 13, 19, 22, 27, 33, 35

REL ☆☆☆  
☆☆☆☆



# Student Activity Answer Keys

## *Education*

Word Search (p. 218)

M	H	I	F	O	R	D
D	A	N	N	A	M	T
M	S	D	P	O	M	N
B	C	I	W	R	T	U
T	E	A	C	H	E	R
S	F	B	A	N	K	S
J	H	D	Y	K	E	S

ED ☆

Word Search (p. 220)

**Directions:** There are 14 words here. Can you find them? Circle each one. The words to look for are below.

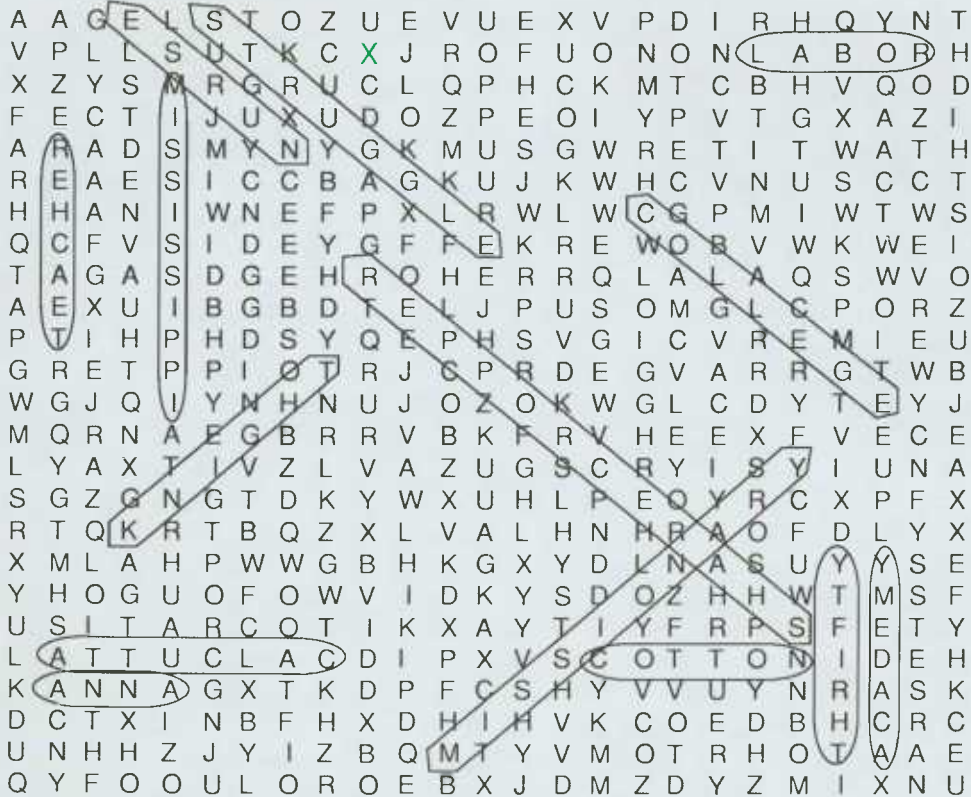
C	F	E	F	R	N	P	S	H	A	R	E	C	R	O	P	P	E	R	Y	T
L	F	T	J	K	J	G	D	Q	Y	M	M	C	T	R	E	U	E	T	Q	J
E	S	R	U	N	V	C	N	U	M	X	A	R	X	Q	X	I	F	O	X	F
U	F	L	H	J	Z	Q	M	G	Y	L	V	G	S	N	E	I	E	R	U	K
H	V	C	X	F	X	N	Q	K	C	A	L	I	A	L	H	P	S	G	O	F
L	A	B	O	R	Y	M	F	U	S	E	B	W	G	H	R	E	K	Z	R	T
X	U	L	J	G	E	M	T	Q	U	Y	P	G	T	O	R	I	P	B	K	S
N	P	W	J	U	I	T	B	G	M	M	U	F	V	O	V	D	X	C	Y	U
Y	K	O	G	K	A	G	D	U	A	R	M	G	H	X	E	M	M	J	S	I
H	U	T	B	E	F	O	E	L	T	Y	A	C	J	A	S	L	X	K	Q	U
T	O	P	Y	F	T	M	D	S	R	L	J	H	N	H	T	M	C	F	U	Y
H	R	I	C	N	B	N	I	A	E	I	F	N	H	A	P	A	C	S	T	Z
G	X	R	P	I	I	P	N	S	T	U	A	L	F	P	P	Q	Z	Z	S	A
K	T	K	G	I	G	O	N	E	S	F	U	I	T	H	W	I	H	T	A	Q
I	M	S	Y	P	I	O	A	Q	C	I	E	R	K	B	S	R	W	T	U	U
O	L	D	R	S	T	C	K	C	U	I	S	H	E	Z	I	I	A	Y	V	M
D	U	Q	S	T	H	N	P	U	C	T	D	S	F	Q	Z	R	G	I	K	Q
Q	B	I	O	E	I	N	D	Y	I	U	S	O	I	V	P	B	A	W	C	Y
Q	M	C	B	G	Z	H	W	M	Q	B	O	Y	V	P	B	A	W	C	Y	Z
T	N	K	H	T	I	T	E	J	T	Y	F	V	U	F	P	Y	Y	Z	D	Z
I	H	T	Y	I	M	M	W	U	P	F	F	S	C	O	Q	I	J	A	K	V

ED ☆☆

# Student Activity Answer Keys

## Education

### Word Search (p. 221)



ED ☆☆☆

### Crossword Puzzle (p. 222)

#### Across

1. Knight
2. Edwards
3. Ford
4. Burrell
5. Dykes
6. Millet
7. Griffiths

#### Down

8. Baldwin
9. Banks
10. Harris

ED ☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## Education

### Word Search (p. 223)

A 20x20 grid of letters with several words circled in black. The circled words are: ACADEMY, SOY, COLLEGE, CORUS, TRACX, and MISSISSIPPI.

- |            |           |          |              |          |         |              |
|------------|-----------|----------|--------------|----------|---------|--------------|
| Academy    | Adventist | Anna     | Bale         | Calcutta | College | Corresponded |
| Cotton     | Knight    | Nurse    | Sharecropper | Oxcart   |         | Mississippi  |
| Missionary | India     | Struggle | Teacher      | Thrifty  |         |              |

ED ☆☆☆☆

# Student Activity Answer Keys

## *Missionairies*

Making Words (p. 239)

M - Maxim, I - Indonesia, S - South Africa, S - Simons, I - Ivory Coast,  
O - Owen Troy, N - Norman, A - Abney, R - Richards,  
I - Islands of the Caribbean , E - Edgecombe, S - Sierra Leon

(Answers will vary)

MIS ☆  
☆☆

Crossword Puzzle (p. 240)

### **Across**

1. Sierra Leon
2. Zaire
3. Abney
4. Canoe
5. Burundi
6. Liberia
7. Battle
8. Branch

MIS ☆☆

### **Down**

1. Ivory Coast
2. Kenya
3. Beirut
4. Nigeria
5. Brazil
6. Norman

# Student Activity Answer Keys

## *Health/Nutrition*

### Word Challenge (p. 264)

#### PEDIATRIC

ped  
diet  
tide  
tie  
tired  
ride  
pride  
tried  
eat  
paid  
dart  
ice  
rate  
dare  
pit  
tear  
tripe  
reap  
trace  
edit

tied  
iced  
aide  
pie  
cite  
cited  
dear  
read  
aid  
card  
trade  
rat  
priced  
part  
ear  
pear  
rice  
dirt  
crate  
ape

drape  
trap  
red  
pert  
diaper  
tic  
tape  
raid  
tea  
cried  
tar  
price  
tarp  
are  
pat  
pare  
carp  
ride  
care  
drip

#### NEUROSURGEON

surgeon  
surge  
urge  
goose  
rug  
snore  
son  
ogre  
gun  
user  
snug  
sue  
our  
nurse  
genus  
so  
no

run  
runner  
genes  
gone  
soon  
green  
noose  
gnu  
urn  
goes  
neuron  
sour  
nose  
or  
sore  
eon  
guru

nor  
nun  
sure  
noon  
rogue  
ore  
rung  
sooner  
rose  
seen  
sun  
err  
rouse  
neon  
go  
none

H/N ☆☆

### Acronyms (p. 267)

Talent - gift, natural ability; aptitude  
 Hope - faith; trust; reliance; belief; expect; desire  
 Insight - wisdom; knowledge; perception; discernment  
 Nice - good; kind  
 Knowledge - wisdom; learning; intelligence  
 Books - printed pages; volume; sources; compilations  
 In-depth learning - concentration  
 God - Jehovah; Yahweh; Supreme Being; Jesus Christ

H/N ☆☆☆

(Answers may vary)

# Student Activity Answer Keys

## *Health/Nutrition*

### Dial-A-Word Code (p. 265)

school —	724665	nurse —	68773
future —	388873	mission —	6477466
boys —	2697	work —	9675
money —	66639	people —	736756
girls —	44757	library —	5427279
control —	2668765	talent —	825368
teacher —	8322437	class —	25277
doctor —	362867	think —	84465
student —	7883368	career —	227337
God —	463	study —	78839
food —	3663	nutritionist —	688748466478
dietician —	343842426	dairy —	32479
natural —	6288725	weight —	934448
health —	432584	vitamins —	84826467

H/N ☆

☆☆

### Matching Columns (p. 266)

**Directions:** Match the person on the left with the phrase on the right.

- D    1.
- E    2.
- K    3.
- I    4.
- F    5.
- A    6.
- C    7.
- H    8.
- B    9.
- G    10.
- J    11.

H/N ☆☆

# Student Activity Answer Keys

## *Health/Nutrition*

### Crossword Puzzle (pp. 268, 269)

#### **Across**

1. California
2. Hungry
3. Minister
4. Pneumonia
5. Ireland
6. Patient
7. Hospital
8. Teacher

H/N ☆☆☆

#### **Down**

9. Health
10. Clinic
11. Honor
12. OH
13. Inn
14. Ignorant
15. War

### Vocabulary Building (p. 270)

1. delicate — fragile; requiring careful treatment
2. neurosurgeon — doctor who operates on the brain and nerves
3. career — profession for which one trains
4. discipline — training that corrects; punishment; self-control
5. infringe — encroach; interrupt; trespass
6. temper — passion; disposition; to bring to a suitable state
7. Proverb — wise saying; book of the Bible (Old Testament)
8. reflected — considered; realized; influenced; deflected
9. obviously — most assuredly; easily understood
10. inspiration — motivation; a new look on life; influence
11. racism — doctrine or belief that one race is superior to another
12. marketable — sellable; able to be sold; of great value
13. belief — religious persuasion; conviction; opinion
14. mysterious — unrevealed information; beyond explanation
15. restoration — the giving back of life; beauty; health, etc.
16. atheist — one who does not believe in God; unbeliever
17. insight — discernment; penetration; seeing into a situation
18. talent — gift; natural ability; natural endowment of a person
19. Siamese twins — relating to Siam or Thailand; connected together at birth
20. inner city — metropolitan area; heavily populated part of a city

H/N ☆☆☆

# Student Activity Answer Keys

## *Health/Nutrition*

Be a Brain Specialist (p. 263)



Label each part of the brain as indicated by the lines.

Fill in the blank with the correct word.

The cerebellum is located at the lower back of the head. Without this part of the brain, you would not be able to walk, run, write or play ball.

The medula controls the activities of the internal organs including breathing, heart action and movements of the digestive system.

The cerebrum controls many thought processes including memory and learning and many of the voluntary movements. It is divided into two halves—each controls the opposite side of the body.

H/N ☆☆☆



# Student Activity Answer Keys

## *Communication*

### Crossword Puzzle (p. 283)

#### **Across**

1. Medley
2. Breath
3. Denise
4. Life
5. Circle
6. Keyboard

COM ☆☆

#### **Down**

7. Experience
8. Elder
9. Ionia
10. Press

### DeWitt Williams

#### Word Scramble (p. 284)

- |                    |                     |
|--------------------|---------------------|
| 1. Pennsylvania    | 6. Swahili          |
| 2. Graduate        | 7. French           |
| 3. Margaret Norman | 8. Lingala          |
| 4. Book            | 9. Communication    |
| 5. Languages       | 10. DeWitt Williams |

COM ☆☆

### Geometry Puzzle (p. 285)

MESSAGE: He was successful in getting the Breath of Life telecast on the air in South Bend, Indiana.

#### Matching (p. 286)

- |      |       |
|------|-------|
| 1. B | 7. H  |
| 2. F | 8. C  |
| 3. J | 9. D  |
| 4. L | 10. G |
| 5. I | 11. E |
| 6. K | 12. A |

COM ☆☆  
☆☆☆

# Student Activity Answer Keys

## *Communication*

### Word Search (p. 287)



1. Book
2. Radio
3. Telephone
4. Words
5. Telegraph
6. Talking
7. Writing
8. Letter
9. Satellite
10. Periodicals
11. Newspaper
12. Anchorwoman

COM ☆☆☆

# Student Activity Answer Keys

## *Musicians*

### Musical Notes (p. 310)

**Directions:** Fill in the missing letters of the musician's name by locating the letters on the keyboard.

1. WALTER ARTIES
2. ALMA BLACKMON
3. INEZ BOOTH
4. ALLEN FOSTER
5. SHELTON KILBY
6. ELEANOR WRIGHT
7. ALYNE DUMAS LEE
8. EURYDICE OSTERMAN
9. WINTLEY PHIPPS

MU ☆☆☆

### Coded Message (p. 311)

**Directions:** Use the numbers on the keys to complete the coded message.

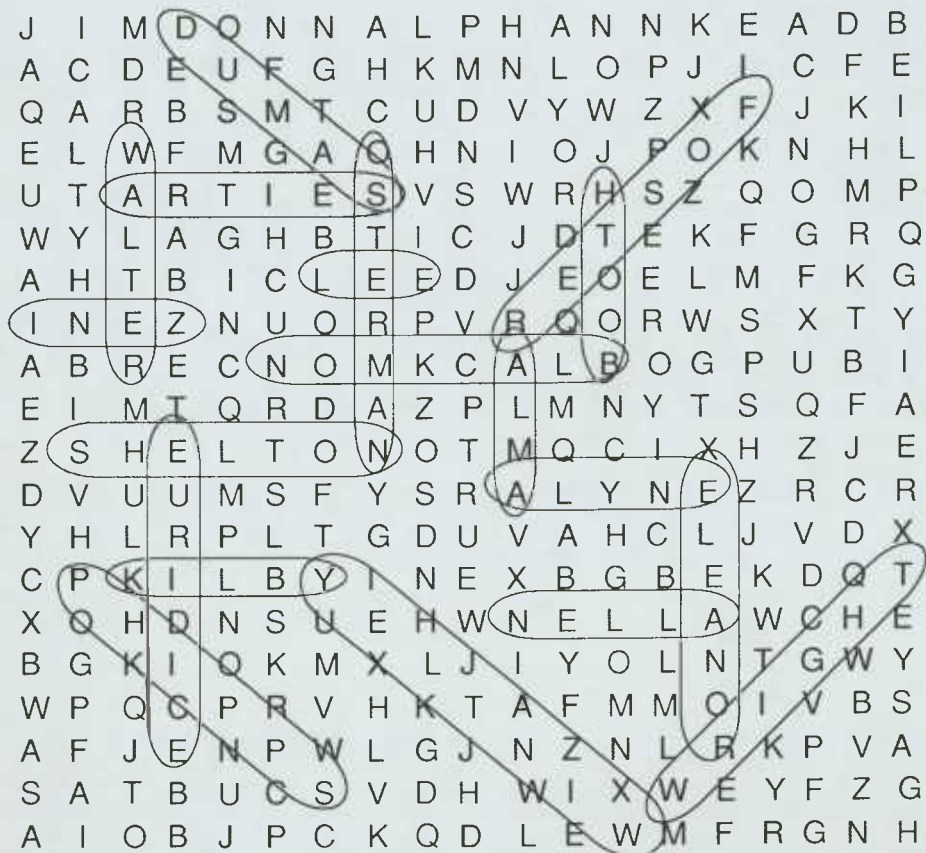
MUSIC IS A UNIVERSAL LANGUAGE. VOCAL OR INSTRUMENTAL  
WE CAN PRAISE GOD IN OUR MUSIC.

MU ☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## *Musicians*

Word Search (p. 212)



MU ☆☆☆  
☆☆☆☆

# Student Activity Answer Keys

## *Science/Space*

### Complete Statements (p. 327)

- |                  |                |
|------------------|----------------|
| 1. awards        | 10. early      |
| 2. education     | 11. NASA       |
| 3. Robert        | 12. Ronnie     |
| 4. Oakwood       | 13. inside     |
| 5. San Bernadino | 14. national   |
| 6. physics       | 15. electrical |
| 7. Alabama       | 16. engineer   |
| 8. counselor     | 17. religious  |

Solution: AEROSPACE ENGINEER

SCI ☆☆

☆☆☆

☆☆☆☆

### Word Categories (p. 329)

A cardiac	B animals	C oxygen	D orbit	C formulas
D missile	A heart	D planet	B species	B genus
D astronaut	C elements	D missiles	A blood	D rocket
C equations	D explore	A disease	B mammal	A muscles
B zoology	D weightless- ness	A drugs	C organic	B protozoa

SCI ☆☆☆

☆☆☆☆

### Complete Statements (p. 330)

- |               |                             |
|---------------|-----------------------------|
| 1. Director   | 11. ESP                     |
| 2. Professor  | 12. MVSU                    |
| 3. Washington | 13. degree                  |
| 4. Ph.D.      | 14. success                 |
| 5. bachelor   | 15. IRS                     |
| 6. He         | 16. choice                  |
| 7. Bio        | 17. heroes                  |
| 8. educator   | 18. goals                   |
| 9. ions       | 19. OB                      |
| 10. science   | 20. Rhode Island University |

SCI ☆☆☆

☆☆☆☆

# Student Activity Answer Keys

## *Science/Space*

### Categorize Words (p. 328)

	Birds	Girls' Names	Fruit	Trees	Boys' Names
S	<i>Screech owl Shrike</i>	<i>Sonya Sharon Sherri</i>	<i>Strawberry</i>	<i>Sassafras Spruce Sugar Pine</i>	<i>Samuel Simon Seth</i>
C	<i>Cock Crane Chickadee</i>	<i>Carmen Cathy Cindy</i>	<i>Cherry Currant Cranberry</i>	<i>Chestnut Cherry Cockspur</i>	<i>Chad Charles Chris</i>
I		<i>Irene Imogene Ida</i>			<i>Ivan</i>
E	<i>Emerald Eagle Eider</i>	<i>Ella Erica Ellen</i>		<i>Eastern pine Elm Eucalyptus</i>	<i>Ernest Eugene</i>
N	<i>Nuthatch</i>	<i>Nancy Nina Nona</i>	<i>Nectarine</i>	<i>Northern cedar Nutmeg Nectarine</i>	<i>Noah Noel</i>
T	<i>Toucan Thrush Tanager</i>	<i>Thelma Tammy Tricia</i>	<i>Tangerine Temple orange Tangelos</i>	<i>Tallow</i>	<i>Theodore Tyrone</i>
I		<i>Iris Inez Irma</i>		<i>Ironwood</i>	<i>Isadore Ichabod</i>
S	<i>Shoveler Scarecrow Swallow Stark</i>	<i>Sue Soma Sarah</i>	<i>Strawberries</i>	<i>Sweet gum Soapberry Sycamore</i>	<i>Sherman Stanton</i>
T	<i>Titmouse Tree sparrow</i>	<i>Trina Tina Tomasa</i>	<i>Tomato</i>	<i>Tamarind</i>	<i>Tom Tillman</i>

(Answers may vary)

SCI ☆☆

# Student Activity Answer Keys

## *Government/Law*

Making Words (p. 344)

### SOCIAL SECURITY ADMINISTRATOR

cure  
minister  
trait  
moss  
send  
mend  
train  
coat

suit  
minute  
crane  
tame  
raid  
raisin  
rusty

(Answers will vary)

G/L ☆☆

Coded Message (p. 345)

THERE ARE MANY GOOD PEOPLE IN OUR GOVERNMENT

GL ☆☆

# Student Activity Answer Keys

## *Armed Forces*

### Matching Information (p. 358)

Barry Black	a.
Leonard Johnson	c.
Herman Kibble	d.
Joseph Powell	b.

A F ☆

### Matching Information (p. 360)

Barry Black  
**c, f, h, n, q, t**

Herman Kibble  
**b, d, j, m, o, v**

Leonard Johnson  
**a, k, l, s, u, w, x**

Joseph Powell  
**e, g, i, p, r**

AF ☆☆



# Student Activity Answer Keys

## *Armed Forces*

### Word Association (p. 361)

- A army, air force, artillery, AWOL, aviation
- R rifle, rank, ravage, regiment, retreat
- M medic, marines, military, marching, militia, missile
- E engineer, equipment, ensign, espionage
- D drill, defense, detachment, deserter, discharge, draft
  
- F furlough, fleet, fort, fighter, file, fortification
- O officers, official, offense, order, ordinance, outfit
- R recruit, ration, region, reprieve, rescue
- C civilian, corps, colonel, captain, corporal, commander
- E entrench, evacuate, explode, explosive, enlist
- S scout, service, signal, squadron, seaman
  
- C court martial, combat, command, charge, civil
- H helicopter, helmet, hospital, harbor
- A admiral, anchor, allies, aerial, airplane
- P patrol, police, port, prisoner, punishment
- L lieutenant, legion, law
- A academy, aeronautics, armistice, align
- I infantry, invasion, intelligence
- N navy, nuclear, navigate, negotiate
- S sailor, soldier, siege, spy, sails

AF ☆☆☆

☆☆☆☆

# Student Activity Answer Keys

## *Authors/Writers*

Book, Title, Author (p. 376)

B, D, H, J, L Arna Bontemps      C, F, M Jacob Justiss  
A, E, G, I, K Louis B. Reynolds

A/W ☆☆  
☆☆☆

Crossword Puzzle (pp. 377, 378)

### Across

1. Hughes
2. PUC
3. history
4. north
5. journalism
6. Riverside
7. calligraphy
8. Harlem
9. MESSAGE
10. *We Have Tomorrow*
11. California
12. Fisk
13. Ohio
14. CRISIS
15. racism
16. Valerie
17. literature

A/W ☆☆☆  
☆☆☆☆

### Down

1. teaching
2. English
3. theology
4. Dupont Park
5. Dobbins
6. crazy
7. heritage
8. Reynolds
9. griot
10. "Their Turn"
11. Howard
12. Breath of Life
13. pastor
14. colored
15. EBONY
16. novels