Teacher Bulletin Volume 6

LEST WE FORGET

Volume 4

Getting to know the people who helped shape the 7th-day Adventist Church

An Integrated Unit by Larry Robbins

Contents

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PURPOSE

Lest We Forget is a continuation of a unit about the beginnings of our church's history. More men and women who, through divine inspiration of God, helped establish the Seventh-day Adventist Church as we know it today will be introduced in this unit and future units.

Ellen G. White told us, "We have nothing to fear for the future, except as we forget the way the Lord has led us, and His teaching in our past history." *Life Sketches*, p. 196.

In this unit, we will look at how the Seventh-day Adventist Church dealt with the problems our members faced during the Civil War.

Much of the unit focuses on the men and women who helped shape the church in the South and among the Black race. We will look at major issues, as well as what part so many people played in spreading the "Good News" to those who were segregated against.

Each unit may include an overview of the life of the men and women, as well as some of the specific accomplishments each attained. Feel free to add to any area as you use each unit.

A unit on James White was published in the *Teacher Bulletin* four years ago. For a copy of that unit or the first two units in this series, please contact the Atlantic Union Conference Office of Education at www.atlantic-union.org.

This unit is designed for both junior high and academy students. Activity pages and quizzes/tests have been made for both groups. This unit can be used in its entirety or in sections. Feel free to use what you think will work for your students.

A source that was quite helpful was the 22 compact disks from the Lake Union entitled *Pathways of the Pioneers, Origin of the Seventh-day Adventists.* http://luc.adventist.org/pathways.

I want to especially thank those who are involved in publishing "Lest We Forget," a periodical published by Adventist Pioneer Library. Some of the material included in this unit has come from that periodical. Their web site is: www.aplib.org. Permission of the publisher has been given for material used.

A list of resources used can be found at the back of this unit.

LEST WE FORGET

THE PROBLEM OF THE CIVIL WAR

WHEN SEVENTH-DAY ADVENTISTS FIRST FACED WAR

by Peter Brock

(Seventh-day Adventists did not have to define their attitude toward the Civil War until the summer of 1862. With conscription threatening, James White, editor of the *Review and Herald*, wrote that "many of our brethren were greatly excited, and trembled over the prospect of a draft." Peter Brock, professor of history at the University of Toronto and a leading authority on pacifism in both America and Europe, analyzes the young church's attempt to define its position on war.)

Discussion began in August in the *Review and Herald* with a leading article entitled "The Nation," written by White. (See the next article to view excerpts from "The Nation.") The article drew attention to the seeming contradiction between their strongly antislavery position and the fact that, until then, they had stood aside from the war. But "the requirements of war" conflicted with both the fourth commandment ("Remember the Sabbath day, to keep it holy") and the sixth ("Thou shalt not kill"). Nevertheless, White went on, if a brother were drafted, "the government assumed the responsibility of the violation of the law of God, and it would be madness to resist." Refusal to obey might end in the resister being shot by the military: this "goes too far, we think, in taking the responsibility of suicide."

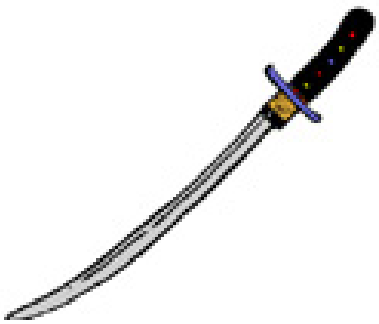
Two points are worth pointing out in connection with White's arguments. In the first place, he gives prominence to the sabbatarian objection to military service that became of primary importance to the sect in the wars of the twentieth century. Once in the army, it was feared, the Seventh-day Adventist would not be allowed to observe Saturday as his day of rest and prayer. (Were he permitted to do so, and were this to become the only grounds of his objection, the reasons for refusing to serve would naturally disappear.) Secondly, White implied not only that the disproportionately heavy cost of a refusal to fight, together with any guilt involved in breaking God's laws resting on the shoulders of the government, made it inexpedient to resist the draft but that the strength of the government's case in the midst of a struggle against "the most hellish rebellion since that of Satan and his angels" was a factor to be taken into consideration in reaching a decision on how to act.

From August until the end of October, week after week, the controversy over White's article filled many columns of the *Review and Herald*, and a large amount of further correspondence remained unpublished. Leading brethren wrote in their opinions. The immediacy of the issue facing brethren of draft age gave an added urgency to the discussion which White's advocacy of compromise had generated. His views aroused the opposition, in particular, of a group of pacifist militants: "those who have been most highly tinctured with the fanaticism growing out of extreme non-resistance," wrote White, "are generally the most clamorous against our article." He had never given any encouragement to voluntary enlistment, he explained to his readers: Seventh-day Adventists, "would make poor soldiers, unless they first lost the spirit of truth." His article was aimed

primarily at checking the extreme antidraft position which had been growing among them.

The general impression created by White's conclusions seems to have been one of confusion, and even of dismay among some brethren. Brother White's views carried weight but, of course, did not have final authority among them. Besides, it was not quite clear from his article precisely what course he did advise drafted Adventist to take, although those who interpreted him as recommending submission, even to the point of bearing arms, would appear to have been correct. Tempers at times began to get frayed, so that we find one writer, R. F. Cottrell, commencing his contribution on "Non-resistance" with the words: "There is no necessity for brethren to go to war with each other on *peace principles*." For him, "the only question was whether it was [our] duty to decline serving in the army at all hazards, even of life itself. It is by no means certain that a man's life would be taken because he declined fighting for conscience sake." If death were the only alternative to submission, however, he thought that he, too, would opt with Brother White for the latter, at least until God should grant further guidance. For Brother Henry E. Carver, on the other hand, such conduct smacked of apostasy: "untenable and dangerous ground," he called it. Despite his abomination of the Southern slaveholders' rebellion, he had "for years had a deeply-settled conviction (whether wrong or not) that under no circumstances was it justifiable in a follower of the Lamb to use carnal weapons to take the lives of his fellowmen." If an act was wrong, should it not be shunned at all cost, even that of martyrdom? Surely the individual was not entitled to transfer to the government responsibility before God for his own actions? J. M. Waggoner, a leading minister in Burlington, Michigan, was another brother who, though respectful toward White's views (while confessing himself rather startled by them at first), nevertheless supported the pacifist position. He opposed the idea of paying commutation money in lieu of personal service, preferring to "trust in God for the consequences" of a refusal to fight. Exemption on such terms was "not only doubtful in principle, but inefficient as a practical measure of relief. Not over one in one hundred, if as many, could avail themselves of its provisions, while the poor, the great mass of our brethren, whose consciences are as tender and valuable as those of the rich, stand precisely where they would stand with it." Thus it would create a rift in the brotherhood between the well-to-do minority and the rest.

Many contributors, however, expressed in varying degrees their approval of participation in the struggle that was being waged in their earthly homeland. There was the enthusiastic pro-war position of Joseph Clarke, who, pleading with the editor that Seventh-day Adventists should be allowed to become combatants, contributed two articles with titles, "The War! The War!" and "The Sword vs. Fanaticism," and who wanted "to see treason receive its just desserts." "I have had my fancy full of Gideons and Jephthahs, and fighting Davids, and loyal Barzillais," he writes; "I have thought of brave Joshua, and the mighty men of war that arose to deliver the Israel of God, from time to time." He had dreamed, his mind full of heroes of Old Testament times, of the day "when a regiment of Sabbath-keepers would strike this rebellion a staggering blow." He had only scorn for those many brethren who were "whining lest they might be drafted." Were not "the military powers of earthly governments" instituted by God for our protection? Was



not the time to refuse their summons when they were acting unrighteously, and not in the present crusade against Confederate wickedness?

Several prominent ministers supported a pro-war position, though in more restrained terms than the excitable Clarke, who had evidently been deeply stirred by seeming parallels between the apocalyptic happenings related in scripture and the events of his own day. J. N. Loughborough (1832-1924), who had joined the Adventist movement back in the forties and was now among the most respected leaders of its sabbatarian wing, implied that even in an unjust cause the guilt lay with the state and not with the conscript, quoting as his authority John the Baptist's admonition to the Roman soldiers, instruments, of an alien domination, to be content with their wages. D. T. Bourdeau could not understand why "civilized warfare, or capital punishment, are against the sixth commandment," since God had clearly given his sanction to war in the Old Testament as well as to the extirpation of the wicked. Brethren, however, should avoid being drafted, if possible, he said, because of the obstacles to a strict observance of the Sabbath that existed in the army. A brother from New York state, likewise an ardent believer in the righteousness of the Union cause who was unconvinced that Seventh-day Adventists must become conscientious objectors from a belief that war as such was incompatible with their calling as Christians, nevertheless went into considerable detail in describing the moral dangers for his people of life in an army camp. They would, he was convinced, be forced to work, drill, and fight on the Sabbath. Although it might be "rash and uncalled for" in the circumstances to resist the draft "to the last extremity," he felt it best to stand aside as long as possible, so that time might be given them to wait for God to reveal his will for them in the matter. Brother B. F. Snook in an article on "The War and Our Duty," confessing his conversion from long-held nonresistant views ("an untenable extreme") to belief in the compatibility of a just war, such as the present one, with Christian principles, believed that God had already spoken. "Dear brethren," he wrote, "let us be united and not resist our government in its struggle for existence. Our neighbors and friends have nearly all gone; and if God allows the lot to fall upon us, let us go and fight in his name."

Toward the end of the discussion, after he had published selected opinions both pro and con from the correspondence and articles which flowed in to him, James White restated his views on the attitude his church should adopt toward the coming draft. This was, in fact, not merely a restatement but a slight modification of the position taken in his "Nation" article, although it was still not without considerable ambiguity. He reproved what he designated extreme points of view on either side, both those who wished to give unqualified support to the war effort and the brethren who called for unconditional non-resistance. "We cannot see how God can be glorified by his loyal people taking up arms" was, however, his final summing up. If the whole nation had followed God's will, some other path than war would have been found to resolve the country's problems. Seventh-day Adventists he called upon to wage a war whose weapons were not carnal.

We did say in case of a military draft, it would be madness to resist. And certainly, no true disciple of non-resistance would resist a military draft.... We have advised no man to go to war. We have struck at that fanaticism which grows out of extreme non-resistance, and have labored to

lead our people to seek the Lord and trust in him for deliverance. How this can and will come, we have no light at present.

And so the debate petered out in this way rather inconclusively. Behind the editorial desk of James White, however, we may detect the figure of his wife, Mrs. Ellen G. White. She had not participated in the discussions in the *Review and Herald,* perhaps because it would not have appeared seemly to the Brethren for a woman to do so. More important was the fact of Ellen White's prophetic role in the sect. A prophetess does not confide her utterances to the columns of a newspaper even when it is edited by her husband. Several months before the attack on Fort Sumter, Mrs. White had had a vision of the coming bloody conflict between the states. The war, when it came, she viewed as a judgment of God on wickedness on both sides; yet her intense hatred of slavery, offspring of the abolitionist connections of her circle in earlier days, aroused in her warm sympathy for the struggle being waged by the North. She was, then, no neutral. But, at the same time, she saw the end of kingdoms of this world at hand. "Prophecy shows us that the great day of God is right upon us," she wrote in 1863. God's people, her people, must, in spite of their hatred of the satanic iniquity of slavery, hold themselves apart from the armed struggle and wait quietly and peacefully for the second coming.

After the indecisive debate in the *Review and Herald*, that we have dealt with above, and before conscription actually touched any of the brethren directly, Mrs. White, it seems, reached certainty on the stand that the brotherhood should collectively take in reply to the army's call whenever it should come. "I was shown," she wrote, "that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith." In the armed forces it would be impossible for them otherwise. "There would be a continual violation of conscience." However, she went on to criticize those who had acted impetuously in proclaiming their willingness to suffer prison and death rather than submit to the draft. Instead, "those who feel that in the fear of God they cannot conscientiously engage in this war, will be very quiet, and when interrogated will simply state what they are obliged to say in order to answer the inquirer." They must make quite clear, too, their abhorrence of the rebellion.

Thus the Seventh-day Adventists, even those who at first appeared to hesitate or rejected outright the nonresistant viewpoint, closed their ranks. Through a human agency God had spoken, dissipating their doubts. True, there was little likelihood of universal peace ever being established among the nations of this world; but in the short space before the establishment of a new dispensation on earth, God's children, it was now clear, must refrain from shedding human blood and desecrating the Sabbath. To court martyrdom was wrong. To avoid martyrdom, on the other hand, action was needed; the government must be informed of the reasons for their refusal to bear arms, and advantage taken of the legal provision for exemption provided by successive federal conscription acts.

Although membership in a peace church was not a requirement of the act of March 1863, the act of February 1864 demanded such membership from applicants as a prerequisite for exemption as conscientious objectors. However, opting out of service still remained possible even after Febru-

ary for those prepared to pay, although only enrollment as a conscientious objector brought the privilege of having the money devoted to humanitarian purposes or of choosing, as an alternative, the army medical service or work with freedmen. Content that, simply by paying, their scruples concerning the taking of human life and work on their Sabbath were respected, Seventh-day Adventists, with their eye more on the letter than on the spirit of the law, did not at first insist on their recognition as a noncombatant denomination within the meaning of the act. Poorer members were helped out with the necessary money by the church as a whole, while some evidently accepted induction into the army when drafted, hoping nevertheless to be able to take advantage of the recent act and be assigned noncombatant duties. But on July 4, Congress passed an amending act which, although it did not alter in any way the provisions made in February for conscientious objectors, did abolish the general privilege of escaping military service through commutation.

The brotherhood now became alarmed that their men, since they did not belong to a recognized nonresistant denomination, would be drafted into combatant service in the army, where they would find themselves forced to break both the fourth and the sixth commandments. As one of them wrote: "Not having had a long existence as a distinct people, and our organization having but recently been perfected, our sentiments are not yet extensively known." So it came about that on August 2 the three members of their general conference executive committee drew up a "Statement of principles" for presentation to the government of Michigan, in whose state the church's headquarters at Battle Creek was located. There is no trace in the document, the first public statement of the group's noncombatancy, of any of the doubts or hesitations or divergencies in view that had revealed themselves only two years earlier in the debates in the *Review and Herald*. One of the three authors was, indeed, none other than J. N. Loughborough, who in those discussions had championed the case for full participation in the present contest. But now, according to the "Statement," the church was "unanimous in their views" that war is contrary to Christian teachings; in fact, "they have ever been conscientiously opposed to bearing arms." For the performance of military duties, the "Statement" went on, would prevent them from an exact observance of the fourth and the sixth commandments; neither would their Saturdays be free from labor nor their hands from the stain of blood. "Our practice," the authors continued, "has uniformly been consistent with these principles. Hence our people have not felt free to enlist into the service. In none of our denominational publications have we advocated or encouraged the practice of bearing arms."

Similar statements were presented soon afterward to the governors of the other states where Seventh-day Adventists were to be found in any numbers, Wisconsin, Illinois, and Pennsylvania. The object of these approaches to the state authorities was to gain confirmation at the highest level locally–that is, in their home states where their views and practices ought to have been best known–that they were, in truth, a people whose principles forbade them to fight, who were therefore entitled to the exemption granted several such denominations in the act of the previous February. All but the governor of Illinois, who does not appear to have given an answer, replied that they believed that members of the church were, indeed, covered by the recent legislation. And even from Illinois a certain Colonel Thomas J. Turner could be quoted as having said that, in his view, the Seventh-day Adventists were "as truly noncombatants as the Society of Friends."

And so, armed with the "Statement of Principles" of 2 August and the supporting letter of the governor of Michigan, which had been printed as a pamphlet under the title of *The Draft* together with several other documents, a leading minister, John N. Andrews, was sent from Battle Creek to Washington around the end of August to plead his church's claims to noncombatant status. In the capital, Andrews had a friendly talk with the provost marshal general, Brigadier-General James B. Fry, who assured him that the act intended exemption to apply not merely to Quakers or members of the older peace sects but to all denominations whose members were precluded from bearing arms, and that he would issue orders to that effect. Andrews was further advised that, in addition to producing confirmation of membership in good standing and, preferably, too, of consistency of conduct from neighbors, conscripted Adventists should present a copy of *The Draft* to the district marshal "as showing the position of our people."

Andrews had succeeded in his mission. Henceforward, until conscription ended, there was no major conflict between Seventh-day Adventists and the military authorities. Some continued to pay the commutation fee. But attempts to create a fund from which to pay the fines of poorer members broke down, perhaps because the sect at that time did not possess enough well-to-do members to make this a practicable plan. Anyhow, we find most of their draftees entering the army and opting there for hospital or freedman work, according to the provisions of the February act. Trouble occasionally resulted, however, from unsympathetic officers attempting to make the men perform duties which went against their conscience. At the end of the war, at their third annual session in May 1865, the church once again confirmed its noncombatant stand. "While we...cheerfully render to Caesar the things which the Scriptures show to be his," the conference stated, "we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind."

The noncombatancy which the Seventh-day Adventists had achieved, not without much soul-searching and spiritual travail, was a doctrine of multiple roots. In the first place, these Adventists shared with the other pacifist groups...the belief that participation in war, the shedding of human blood for whatever cause, was contrary to the Christian faith. Loving one's enemies and killing them in battle seemed to them a contradiction impossible to resolve. The gospels forbade the use of any weapon but the sword of the spirit. Resist evil, turn the other cheek–these were Christ's clear command. "Could this scripture be obeyed on the battlefield?" asked a writer in the *Review and Herald*. Even here, however, the Adventists put much greater emphasis on the Old Testament commandment, "Thou shalt not kill," than most of the other peace sects of that day did. Moreover, in general, their discussions of the war issue and the draft were heavily interlaced not only with Biblical citations but with fantastic interpretations of them based on prophecy. Secondly, refusal to bear arms stemmed in the case of these Adventists from a deeply ingrained otherworldiness, a desire for nonconformity to this world even more intensely felt than that which underlay, for instance, the pacifism of the Mennonites. What, indeed, had God's people to do with the fighting of this world that was about to be destroyed and replaced by another where they would come into their own? And, thirdly, we get the sabbatarian objection, an element that had basically nothing in common

with pacifism. Unwillingness to risk the desecration of their Sabbath as a result of military orders was not, of course, their sole reason for refusing army service. Seventh-day Adventist conscientious objectors insisted on their status as nonresistants even after induction into the army. Still, especially among some of their leaders, as we have seen, the question of Sabbath-keeping figured prominently in their thought.

Courtesy of *Adventist Heritage*, Loma Linda University, Loma Linda, CA, 1974.

ACTIVITIES:

Is it acceptable to join the Armed Services of the United States? What happens to a person's rights when one joins versus being drafted? Research the answers to these questions and write a one-page paper with the results.

Listen to # 12-4.mp3 of Pathways to the Pioneers in the

TB2006_AUDIO_FILES folder on the CD.

THE NATION

Excerpts from James White's article "The Nation"

Review and Herald, August, 1862

For the past ten years the *Review* has taught that the United States of America were a subject of prophecy, and that slavery is pointed out in the prophetic word as the darkest and most damning sin upon this nation. It has taught that Heaven has wrath in store for the nation which it would drink to the very dregs, as due punishment for the sin of slavery. The anti-slavery teachings of several of our publications based upon certain prophecies have been such that their circulation has been positively forbidden in the slave States.

Those of our people who voted at all in the last Presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession.

But for reasons which we will here state, our people have not taken that part in the present struggle that others have....

The attention of many was turned to Sabbath keepers because they manifested no greater interest in the war and did not volunteer. In some places they were looked upon as sympathizing with the Rebellion. The time had come for our true sentiments in relation to slavery to be made known.

...The fourth precept of that law says, "Remember the Sabbath day, to keep it holy"; the sixth says, "Thou shalt not kill." In the case of drafting, the government assumes the responsibility of the violation of the laws of God, and it would be madness to resist. He who would resist until in the administration of military law is shot down, goes too far, we think....

We are at present enjoying the protection of our civil and religious rights, by the best government under heaven. With the exception of those enactments pressed upon it by the slave power, its laws are good....

Whatever we may say of our amiable President, his cabinet, or of military officers, it is Christ-like to honor every good law of our land. Said Jesus, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21). Those who despise civil law should at once pack up and be off for some spot on God's footstool where there is no civil law...."

http://dedication.www3.50megs.com/egwtestimony_civil%20war.html

ACTIVITIES:

If you had to choose which Commandment to break, the fourth or the sixth, which would you choose? Why? Write a one-page paper explaining your thoughts.

RESPONSE TO "THE NATION"

As James White published the article entitled "The Nation", he believed the Government to be the best on earth and fighting for a righteous cause. His best counsel at that time was that in the event of drafting "it would be madness to resist," and added; "He who would resist until, in the administration of military law, he was shot, goes too far." *Review and Herald*, August 12, 1862.

In response to his article, Elder White was accused with a virtual charge of "Sabbath breaking and murder". Such extremists were reproved by Mrs. White on the one hand, and on the other hand a note of warning was sounded to those who were inclined to enlist.

"I was shown the excitement created among our people by the article in the *Review* headed, "The Nation." Some understood it one way, and some another. The plain statements were distorted, and made to mean what the writer did not intend. He gave the best light that he then had. It was necessary that something be said. The attention of many was turned to Sabbathkeepers because they manifested no greater interest in the war and did not volunteer. In some places they were looked upon as sympathizing with the Rebellion. The time had come for our true sentiments in relation to slavery and the Rebellion to be made known. There was need of moving with wisdom to turn away the suspicions excited against Sabbathkeepers. We should act with great caution. 'If it be possible as much as lieth in you, live peaceably with all men.' We can obey this admonition, and not sacrifice one principle of our faith. Satan and his host are at war with commandment keepers, and will work to bring them into trying positions. They should not by lack of discretion bring themselves there.

"I was shown that some moved very indiscreetly in regard to the article mentioned. It did not in all respects accord with their views, and instead of calmly weighing the matter, and viewing it in all its bearings, they became agitated, excited, and some seized the pen and jumped hastily at conclusions which would not bear investigation. Some were inconsistent and unreasonable. They did that which Satan is ever hurrying them to do, namely, acted out their own rebellious feelings.

"In Iowa, they carried things to quite a length, and ran into fanaticism. They mistook zeal and fanaticism for conscientiousness. Instead of being guided by reason and sound judgment, they allowed their feelings to take the lead. They were ready to become martyrs for their faith. Did all this feeling lead them to God? To greater humility before Him? Did it lead them to trust in His Power to deliver them from the trying position into which they might be brought? Oh, no! Instead of making their petitions to the God of heaven and relying solely upon His power, they petitioned the legislature and were refused. They showed their weakness and exposed their lack of faith. All this only served to bring that peculiar class, Sabbathkeepers, into special notice, and expose them to be crowded into difficult places by those who have no sympathy for them.

"Some have been holding themselves ready to find fault and complain at any suggestion made. But few have had wisdom in this most trying time to think without prejudice and candidly tell what shall be done. I saw that those who have been forward to talk so decidedly about refusing to

obey a draft do not understand what they are talking about. Should they really be drafted and, refusing to obey, be threatened with imprisonment, torture, or death, they would shrink and then find that they had not prepared themselves for such an emergency. They would not endure the trial of their faith. What they thought to be faith was only fanatical presumption.

"Those who would be best prepared to sacrifice even life, if required, rather than place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to heaven for wisdom to act and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war will be very quiet, and when interrogated will simply state what they are obliged to say in order to answer the inquirer, and then let it be understood that they have no sympathy with the Rebellion."

Courtesy of *Testimonies For The Church, Vol. 1*, Pacific Press Publishing Association, Mountain View, CA, 1948.

ACTIVITIES:

1. Why would some accuse James White of "virtual Sabbath breaking and murder"?

2. Why would some mistake zeal and fanaticism for conscientiousness? Explain.

3. Explain the last paragraph. Write a two-page paper explaining your thoughts on the last paragraph.

CONSCRIPTION–NONCOMBATANCY–THE LAW

The nation was at war. Seventh-day Adventists were faced with a serious problem. Although at heart noncombatants, the sympathies of the church members were, almost without exception, entirely with the government in its opposition to slavery. As the conflict progressed, more and more men were called to the army. At each call every district was under obligation to furnish a certain number of recruits, and when the voluntary enlistments fell below that number, names were drawn to make up the lack. For a time it was possible by the payment of money to buy a substitute and thus release one whose name had been drawn. As there was no provision made for assigning Seventh-day Adventists to noncombatant service, and no allowance for Sabbath observance, Sabbathkeepers, when drafted, usually in this way purchased their exemption. If the individual was unable to raise the money himself, he was helped by a fund raised for that purpose.

Now, as more men were needed, and a national conscription law without such exemption privileges was impending, our brethren were in perplexity regarding their response to such a draft, where they might be compelled to take up arms or to work on the Sabbath.

In July 1864, the national conscription law was so amended as to revoke the $300 exemption clause. Steps were immediately taken to secure for the Seventh-day Adventist young men the privileges granted to members of religious denominations who were conscientiously opposed to bearing arms–of being assigned to noncombatant service in hospital duty or in caring for freed men. Before a serious crisis was reached, these efforts were successful. In a few cases, Seventh-day Adventist young men were drafted into the army and were assigned to hospital work or other noncombatant service. Whatever their assignment, they tried to let their light shine. Regularly for several months, there ran through the columns of the *Review and Herald* a listing of receipts for a Soldier's Tract Fund to furnish literature for distribution among the men.

The experiences of Seventh-day Adventists in connection with the Civil War led them to take steps that secured for them a recognized status as noncombatants, which at the same time enabled them to follow the Scriptural injunctions regarding their relationships to "the powers that be," which "are ordained of God."

Courtesy of *Testimonies For The Church, Vol. 1,* Pacific Press Publishing Association, Mountain View, CA, 1948.

ACTIVITIES:

1. Was it ethical for young Adventist men to pay for someone else to go to war for them? Explain in a one-page paper.

2. Would you have paid for someone else to go to war for you or would you have joined the army? Explain your reasoning to the class.

THE CIVIL WAR–WHY??

January 4, 1862, I was shown some things in regard to our nation. My attention was called to the Southern rebellion. The South had prepared themselves for a fierce conflict, while the North were asleep as to their true feelings. Before President Lincoln's administration commenced, great advantage was taken by the South. The former administration planned and managed for the South to rob the North of their implements of war. They had two objects for so doing: 1. They were contemplating a determined rebellion, and must prepare for it; 2. When they should rebel, the North would be wholly unprepared. They would thus gain time, and, by their violent threats and ruthless course, they thought they could so intimidate the North that they (the North) would be obliged to yield to them and let them have everything their own way.

The North did not understand the bitter, dreadful hatred of the South toward them, and were unprepared for their deep-laid plots. The North had boasted of their strength and ridiculed the idea of the South leaving the Union. The North have had no just idea of the strength of the accursed system of slavery. It is this, and this alone, which lies at the foundation of the war. The South have been more and more exacting. They consider it perfectly right to engage in human traffic, to deal in slaves and the souls of men. They are annoyed and become perfectly exasperated if they cannot claim all the territory they desire. They would tear down boundaries and bring their slaves to any spot they please, and curse the soil with slave labor. The language of the South has been imperious, and the North have not taken suitable measures to silence it.

The rebellion was handled so carefully, so slowly that many who at first started with horror at the thought of rebellion were influenced by rebels to look upon it as right and just, and thousands joined the Southern Confederacy who would not had prompt and thorough measures been carried out by our government at an early period of the rebellion, even as ill-prepared as it then was for war. The North have been preparing for war ever since, but the rebellion has been steadily increasing, and there is now no better prospect of its being subdued than there was months ago. Thousands have lost their lives, and many have returned to their homes, maimed and crippled for life, their health gone, their earthly prospects forever blighted; and yet how little has been gained! Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now that they are fixed, **they find that they have been deceived, that the object of this war is not to abolish slavery, but to preserve it as it is**. (Bold lettering added)

Those who have ventured to leave their homes and sacrifice their lives to exterminate slavery are dissatisfied. They see no good results for the war, only the preservation of the Union, and for this thousands of lives must be sacrificed and homes made desolate. Great numbers have wasted away and expired in hospitals; others have been taken prisoners by the rebels, a fate more to be dreaded than death. In view of all this, they inquire: If we succeed in quelling this rebellion, what has been gained? They can only answer discouragingly; nothing. That which caused the rebellion is not removed. The system of slavery, which has ruined our nation, is left to live and stir up another rebellion. The feelings of thousands of our soldiers are bitter. They suffer the greatest privations; these they would willingly endure, but they find they have been deceived, and thy are dispirited. Our leading men are perplexed, their hearts are failing them for fear. They fear to

proclaim freedom to the slaves of the rebels, for by so doing they will exasperate that portion of the South who have not joined the rebellion but are strong slavery men. And again they have feared the influence of those strong antislavery men who were in command, holding responsible stations.

Many of those who are placed high in command to fill responsible stations have but little conscience or nobility of soul; they can exercise their power, even to the destruction of those under them, and it is winked at. These commanders could abuse the power given them and cause those subject to them to occupy dangerous positions where they would be exposed to terrible encounters with the rebels without the least hope of conquering them. In this way they could dispose of daring, thoroughgoing men, as David disposed of Uriah. 2 Samuel 11:14, 15.

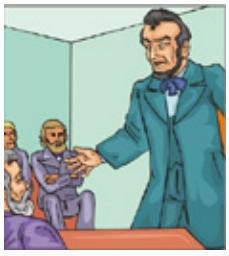
Valuable men have thus been sacrificed to get rid of their strong antislavery influence. Some of the very men whom the North most need in this critical time, whose services would be of the highest value, *are not*. They have been wantonly sacrificed. The prospects before our nation are discouraging, for there are those filling responsible stations who are rebels at heart. There are commanding officers who are in sympathy with the rebels. While they are desirous of having the Union preserved, they despise those who are antislavery. Some of the armies also are composed largely of such material; they are so opposed to one another that no real union exists among many regiments.

A great share of the volunteers enlisted fully believing that the result of the war would be to abolish slavery. Others enlisted intending to be very careful to keep slavery just as it is, but to put down the rebellion and preserve the Union. And then, to make the matter still more perplexing and uncertain, some of the officers in command are strong proslavery men whose sympathies are all with the South, yet who are opposed to a separate government. It seems impossible to have the war conducted successfully, for many in our own ranks are continually working to favor the South, and our armies have been repulsed and unmercifully slaughtered on account of the management of these proslavery men. Some of our leading men in Congress also are constantly working to favor the South.

Courtesy of *Testimonies For The Church, Vol. 1*, Pacific Press Publishing Association, Mountain View, CA, 1948.

ACTIVITIES:

1. Study the Administration in office before Lincoln became President. Find examples of what Ellen White was talking about in the beginning paragraph. Present your findings to your class in a 3-minute oral presentation.



2. Consider the Compromise of 1820 and the Compromise of 1850. Do these two national compromises clearly show how far the South wanted to take slavery?

3. Consider the fact that Ellen White wrote this months before the Emancipation Proclamation was put into law.

JUST PUNISHMENT FOR BOTH SIDES

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the sin of slavery, and the North for so long suffering its over-reaching and overbearing influence.

The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge is now upon the North, because they have so long submitted to the advances of the slave power. The sin of Northern proslavery men is great. They have strengthened the South in their sin by sanctioning the extension of slavery; they have acted a prominent part in bringing the nation into its present distressed condition.

I was shown that many do not realize the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled and confusion and war end, but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow and end the controversy.

(Read Exodus 7:1-15:19)

This scene was presented before me to illustrate the selfish love of slavery, and the desperate measures which the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The system of slavery had reduced and degraded human beings to the level of the brutes, and the majority of slave masters regard them as such. The consciences of these masters have become seared and hardened, as was Pharaoh's; and if compelled to release their slaves, their principles remain unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern or Northern men.

The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the valor and the power of endurance that Northern men have.

I had a view of the disastrous battle at Manassas, Virginia. It was a most exciting, distressing scene. The Southern army had everything in their favor and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. May were reckless and marched forward boastingly, as though victory were already theirs. As they neared the battlefield, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered

severely. The Southern men felt the battle, and in a little while would have been driven back still further. The Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in the ranks. It appeared to the Northern men that their troops were retreating, when it was not so in reality, and a precipitate retreat commenced. This seemed wonderful to me.

Then it was explained that God had this nation in His own hand, and would not suffer victories to be gained faster than He ordained, and would permit no more losses to the Northern men than in His wisdom He saw fit, to punish them for their sins. And had the Northern army at this time pushed the battle still further in their fainting, exhausted condition, the far greater struggle and destruction which awaited them would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops is a mystery to all. They know not that God's hand was in the matter.

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, the dying, and the wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them much perplexity. They know that if the North had an equal chance with them, victory is certain for the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand.

The South have strengthened themselves greatly since their rebellion first commenced. If active measures had then been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it has become most powerful. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event. The greatest perplexity and anxiety now exists among our national men. Proslavery men and traitors are in the very midst of them; and while these are professedly in favor of the Union, they have an influence in making decisions, some of which even favor the South.

Courtesy of Testimonies for the Church, Vol. 1, Pacific Press Publishing Association, Mountain View, CA, 1948.

ACTIVITIES:

1. The term "Civil War" is an oxymoron. How can any war be civil?

2. Civil War in the United States is another oxymoron. How can a group of states that are "United" have a Civil War?

3. Consider the two statements above and develop a 2-page essay on the subject.

4. Did the North deserve to be punished? Why and for what?

5. Who wrote the Fugitive Slave Law? Was this an act of the Devil? Could another law have been enacted that would have been more humane to the slaves?

6. Study the Battle of Manassas. Closely look at the battle to verify what Ellen White has stated in the article above.

7. Why would other nations be watching the progress of the war in the United States? What advantage would they have if either side should win?

8. Read Exodus 7:1-15:19. How do you explain the outcome? Could that outcome have been different? How?

WHICH SIDE WAS RIGHT?

I saw that God would not give the Northern army wholly into the hands of a rebellious people, to be utterly destroyed by their enemies.

There are generals in the army who are wholly devoted and seek to do all they can to stop this dreadful rebellion and unnatural war. But most of the officers and leading men have a selfish purpose of their own to serve.

They tyrannize over those under them as Southern masters tyrannize over their slaves. These things will make it difficult to procure men for the army.

In some cases when generals have been in most terrible conflict, where their men have fallen like rain, a reinforcement at the right time would have given them a victory. But other generals cared nothing how many lives were lost, and rather than come to the help of those in an engagement, as though their interests were one, they withheld the necessary aid, fearing that their brother general would receive the honor of successfully repulsing the enemy. Through envy and jealousy they have even exulted to see the enemy gain the victory and repulse Union men. Southern men possess a hellish spirit in this Rebellion, but Northern men are not clear. Many of them possess a selfish jealousy, fearing that others will obtain honors and be exalted above themselves. Oh, how many thousands of lives have been sacrificed on this account! Those of other nations who have conducted war have had but one interest. With a disinterested zeal they have moved on to conquer or to die. Leading men in the Revolution acted unitedly, with zeal, and by that means they gained their independence. But men now act like demons instead of human beings.

Satan has, through his angels, communicated with officers who were cool, calculating men when left to themselves, and they have given up their own judgment and have been led by these lying spirits into very difficult places, where they have been repulsed with dreadful slaughter. It suits his satanic majesty well to see slaughter and carnage upon the earth. He loves to see the poor soldiers mowed down like grass. I saw that the rebels have often been in positions where they could have been subdued without much effort; but the communications from spirits have led the Northern generals and blinded their eyes until the rebels were beyond their reach. And some generals would rather allow the rebels to escape than to subdue them. They think more of the darling institution of slavery than of the prosperity of the nation. These are among the reasons why the war is so protracted.

Information sent by our generals to Washington concerning the movement of our armies might nearly as well be telegraphed directly to the rebel forces. There are rebel sympathizers right at the heart of the Union authorities. This war is unlike any other. The great lack of union of feeling and action makes it look dark and discouraging. Many of the soldiers have thrown off restraint and have sunk to an alarming state of degradation. How can God go forth with such a corrupt army?

How can He, according to His honor, defeat their enemies and lead them on to victory? There is discord, and strife for honor, while the poor soldiers are dying by thousands on the battlefield or from their wounds and from exposure and hardships.

This war is a most singular and, at the same time, a most horrible and heartsickening conflict. Other nations are looking on with disgust at the transactions of the armies of both North and South. They see such a determined effort to protract the war at an enormous sacrifice of life and money, while at the same time nothing is really gained, that it looks to them like a strife to see which can kill the most men. They are indignant.

Many professed Union men, holding important positions, are disloyal at heart. Their only object in taking up arms was to preserve the Union as it was, and slavery with it. They would heartily chain down the slave to his life of galling bondage, had they the privilege. Such have a strong degree of sympathy with the South.

I saw that both the South and the North were being punished. In regard to the South, I was referred to Deuteronomy 32:35-37: "To Me belongeth vengeance, and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left. And He shall say, Where are their gods, their rock in whom they trusted?"

Courtesy of Testimonies for the Church, Vol. 1, Pacific Press Publishing Association, Mountain View, CA, 1948.

ACTIVITIES:

1. Do you think generals and leaders in the armed forces of the United States today would/could have the same jealous feelings as described in the article above? If so, would it be wise to join the fighting forces of our country? What alternatives does one have? Research what is available to Christian young men and women who want to serve their country.

2. Which side was right? Give specific reasons why you think this way. Create a debate with the class being divided into the two sides of this question.

HISTORY OF THE WORK AMONG AFRICAN-AMERICANS IN THE EARLY YEARS OF THE SEVENTH-DAY ADVENTIST CHURCH

Part 1

The story of African-Americans in the Seventh-day Adventist Church in North America is one of drama, confrontation, and danger. When slavery officially ended, there was major work to be done in the South. Yet evil powers conspired to stop the advance of any work that might have improved life for a people deprived of basic rights for so long. One of the most successful methods was the stirring up of racial antagonism.

But in spite of the obstacles, church work among Black people flourished. African-American Adventists now represent one of the fastest-growing segments in the Seventh-day Adventist Church.

Many Adventists have never had the opportunity to become culturally literate about Black Adventist history. The following vignettes provide a window of light on the significant developments in Black history. The themes that follow will help us put in proper perspective these vignettes.

Black History Vignettes

In 1891, Ellen White delivered a historic presentation entitled "Our Duty to the Colored People." This watershed message to the General Conference session in Battle Creek was the first major appeal to the SDA Church on behalf of developing a systematic work for Black people in the South. Her words were instrumental in influencing her son, James Edson White, to dedicate his efforts to the work among Black people in the South.

James Edson White and the Morning Star steamboat. This Mississippi River steamboat steamed up and down the Mississippi waterways for close to a decade. The boat was privately owned by Edson White and began operating in 1894. Initially the *Adorning Star* served as the headquarters of the Southern Missionary Society (c. 1895), an organization established by Edson White for the development of church work among Blacks in the South. Leaders later accepted the society as a branch of the new Southern Union Conference. The *Morning Star* represents the first serious organized effort by Adventists for Black people.

The Gospel Herald, predecessor to *Message* magazine, was first printed aboard the *Morning Star*.

Edited by Edson White, the *Gospel Herald* (1898-1923) chose as its objective the "reporting and promoting [of] the work among the Colored people in the South." This magazine now provides one of the most complete and reliable resources available on the early Adventist work among Blacks in the South.

Oakwood Industrial School (later Oakwood College, 1943) was established in 1896. This institution began in response to the appeals of Ellen White to develop a training center in the South for Black leaders. General Conference leadership purchased a 360-acre farm (the property later included 1,000 acres) about five miles north of Huntsville, Alabama. It was named Oakwood because of its 65 oaks.

Underground Railroad stations were run by early Adventist leaders. Church pioneers John Byington (later the first General Conference president) and John P. Kellogg (father of Dr. John Harvey Kellogg) are both believed to have operated stations for runaway slaves from their farms in New York and Michigan, respectively. They symbolize the strong anti-slavery activism of many early Adventists.

Sojourner Truth (Isabella Van Wagener), the famous abolitionist, was believed to be a Seventh-day Adventist–through the efforts of Uriah Smith. Though her baptism by Smith is questioned by some historians, it is generally accepted that Sojourner Truth was acquainted with Advent teachings and accepted the Sabbath. She knew Ellen White, John Byington, Dr. J. H. Kellogg, and other prominent church leaders. She spoke at Battle Creek Sanitarium and several other church gatherings. Her grave is in the Oak Hill Cemetery in Battle Creek, near the White family burial place.

William Ellis Foy, a Black minister, received visions prior to Hazen Foss and Ellen White. As a girl, Ellen White heard Foy speak in Portland, Maine, and later talked with him after receiving her first visions. She had a copy of Foy's four visions. She remarked, concerning his experience, "It was remarkable testimonies that he bore" (*Manuscript Releases*, vol. 17. p. 96). Foy had a prophetic ministry of approximately two years (1842-1844), which was primarily targeted to early Adventist believers.

Black people in the MIllerite movement played a significant part in the preaching of the soon coming of Christ. Prominent ministers such as William Still, Charles Bowles, William Foy, and John Lewis were coworkers with Millerite leaders William Miller, Joshua V. Himes, and others. Other prominent Black persons, including Frederick Douglass, were also acquainted with the Second Coming and other Advent teachings.

Charles Kinney, sometimes referred to as the father of Black Adventism, is believed to have been the first Black ordained Seventh-day Adventist minister. In Reno, Nevada, Kinney accepted the Adventist truth as a result of the preaching of John Loughborough and Ellen White. A colporteur, then preacher and evangelist, Kinney was ordained in 1889.

Kinney had a deep burden for his people. In an 1885 issue of the *Review and Herald*, he wrote: "I earnestly ask the prayers of all who wish to see the truth brought 'before many people...,' that I may have strength, physical, mental, and spiritual, to do what I can for the Colored people."

The concept of Black conferences was first suggested by Kinney when confronted by efforts to segregate him and his members at a camp meeting on the day of his ordination. He advocated Black conferences as a way to work more effectively among Blacks and to help ease the racial tensions in the church. By the time of his death he saw the Black membership in North America increase to more than 26,000.

Consistent growth of first Black churches. Edgefield Junction, Tennessee, became the location for the first Black Seventh-day Adventist church (1886), pastored by Harry Lowe, formerly a Baptist minister. The second Black Adventist congregation was established in Louisville, Kentucky, in 1890 with A. Barry as its first pastor. The third Black Adventist church was established in Bowling Green, Kentucky, in 1891. The fourth was established by C. M. Kinney in New Orleans in 1892. The fifth was organized in Nashville, Tennessee, in 1894. The first three and fifth churches were established in what is now the South Central Conference. The fourth church was established in what is now the Southwest Region Conference.

Ellen White stridently opposed slavery in all forms. Based on the principle of texts such as Deuteronomy 23:15, she advocated that Adventists violate the Fugitive Slave Law, which demanded the return of a runaway slave. In 1859 she wrote: "The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law" (*Testimonies*, vol. 1, p. 202). Later, in 1861, she received historic vision at Roosevelt, New York, that revealed the horrible curse and degradation of slavery. She declared that God was bringing judgment against America for "the high crime of slavery," and that God "will punish the South for the sin of slavery and the North for so long suffering its overreaching and overbearing influence" (*ibid.*, p. 264).

Leaders developed resources to direct the Black work. Primary among the resources were and are *The Southern Work* (a book first published in 1898 and 1901 aboard the *Morning Star*, and reissued in 1966), by Edson White, and *Testimonies for the Church*, volumes 7 (1902) and 9 (1909), by Ellen White. While by no means exhaustive (Ellen White literally has hundreds of pages of not-in-print materials concerning the Black work), these books contain messages that helped shape the Black work. Though these publications may contain statements that can be problematic when read out of context, they clearly indicate that Black church work was a priority with Ellen White.

Black History Themes: These vignettes provide some of the building blocks for understanding African roots in the Adventist Church. Equally important is the need to view Black Adventist history in the context of general church history. Five themes run throughout the Black history narrative. An understanding of these themes can help us better understand the inherent dynamics of Black Adventist history and to conceptually grasp how it meshes with Adventist history as a whole.

1. The development of the Black work was the providential outworking of God's plan

for Adventists to take the gospel to all the world.

Never should the evolution of Black church work be viewed as the efforts of one race to paternalistically help another. As followers of Christ, Adventists were under a divine mandate to share the gospel with any and every person possible. It was an issue of spiritual duty and responsibility (Rev. 14:6). Ellen White repeatedly told church leaders that they were not fulfilling their mission if they didn't direct their efforts to the South. The profound needs of Blacks just out of slavery made the responsibility of sharing the gospel all the more urgent. In light of cultural selfishness and residual prejudices natural to the human heart, Adventists were challenged to see if the power of the gospel was able to stir up a love that would actively assist the oppressed and unfortunate.

2. From its beginning, God designed that the Seventh-day Adventist Church be multicultural and inclusive of all people.

This is evident from the very basis of the gospel commission and the three angels messages, which are directed to all the world. God never considers one group of people to be superior to another. The message of Christ emphasizes unity and equality among all people. The Adventist Church was to model to the world not only the correct message but also the correct demonstration of that message.

3. Ellen White was the single most influential person in the Seventh-day Adventist Church to advocate the development of the Black work.

Ellen White can rightfully be called the initiator of the Black work. No person had a greater impact on the inclusion and status of Black people in the Adventist Church; it is impossible to talk about Black Adventist history without constantly referring to her contributions. All significant workers in the early Black work, either directly or indirectly, pointed to either Ellen White or her writings as a source of their inspiration and guidance. There would have been little hope for the Black work had Ellen White not championed the cause.

Further, every member of the James and Ellen White family made some contribution to the development of the Black work. James White was the first General Conference president to issue a call for volunteers to work in the South. Ellen White advocated freedom for slaves and pushed for Adventist work among Black people, and she gave money and resources to build the Black work. Edson White gave at least a decade of his life to building the Black work. William White, as his mother's assistant, supported her efforts on behalf of Blacks.

4. The Black work was instrumental in helping the Adventist Church mature in its outlook on multiculturalism.

Prior to the early 1870s, Adventists confined their efforts primarily to the northern part of North America. However, when they did begin to consider a broader perspective for outreach effort, it was to Europe that their attention was turned. In 1874 John N. Andrews went to Switzerland as

the first missionary. In 1895 Ellen White highlighted an important inconsistency: "We should take into consideration the fact that efforts are being made at great expense to send the gospel to the darkened regions of the world...to bring instruction to the ignorant and idolatrous; yet here in the very midst of us are millions of people...who have souls to save or to lose, and yet they are set aside and passed by as was the wounded man by the priest and the Levite" (*The Southern Work*, reprint ed., p. 20). Ellen White left the church little room to excuse its lack of effort in this area.

5. There is cause for celebration concerning the Black church work because progress in this area was the result of the combined efforts of the entire church.

The White and Black Adventists who went South did so at great sacrifice. Slowly but surely the work among Blacks began to pick up momentum. Records indicate that in 1890 there were only 50 Black members. However, by 1910 there were more than 3,500 Black members! Similar increases were realized in tithe, mission schools, workers, and churches. In spite of the challenges faced by the Black work, God blessed with success!

The Seventh-day Adventist Church now has another opportunity to make good its mission in helping the suffering groups in society. The church is still challenged to demonstrate inclusive cultural diversity and concern for the oppressed and needy.

ACTIVITIES:

Create a PowerPoint presntation detailing the five Black History Themes listed above. Present them to your class.

Part 2

At the end of the Civil War, the United States was faced with the proverbial winter of discontent. A melancholic air hung over the nation. In many quarters people seemed to be seized with an eerie feeling of malaise and hopelessness.

True enough, the Union had been preserved and the slaves freed, but at what cost? Optimists had predicted that the Civil War would be brief and limited. Instead, it proved to be the bloodiest conflict in the nation's history. More than 600,000 Americans died in the war–more than died in all the country's subsequent conflicts combined.

Large areas of the South were utterly ruined, physically and economically. The wounded and crippled would be commonplace in the North and South for years.

The Freedman Dilemma

On the other hand, it was a time for change and adjustment. Most pressing were the circumstances surrounding the Black race. Although Abraham Lincoln's original intent was not to free the slaves, on January 1, 1863, he issued the Emancipation Proclamation, freeing all slaves in the Confederate states. The Thirteenth Amendment to the Constitution, ratified by the states in late 1865, finally brought legalized slavery to an end. On April 9, 1865, Confederate general Robert E. Lee surrendered to Union commander-in-chief Ulysses S. Grant.

Eliminating slavery, however, was only the first step. Stunned by the assassination of their compassionate leader on April 14, 1865, the nation embarked on 12 rocky and controversial years known as Reconstruction (1865-1877). During this time the government sought to protect the rights of freed slaves and help them settle and start new lives.

Unfortunately, Reconstruction provided "too little for not long enough." Northerners made only a limited commitment to the objectives of Reconstruction. Before long, about the time of the Compromise of 1877, Northerners had returned most of the political power to Southern Whites. And they abandoned most of their efforts to assist emancipated slaves in achieving equality and self-sufficiency.

While the Civil War and Reconstruction provided Blacks with at least some level of liberty, it had not made them fully free. The nation's racial problems continued with segregation, discrimination, lynching, sharecropping and the draconian Black Codes, essentially a new form of slavery.

During this time the Seventh-day Adventist Church could have made a profound and historic impact on behalf of the Black race. Ellen White believed this period provided a unique window of opportunity to help a people who were at a nadir.

In 1895, writing from Australia, Ellen White observed in a letter addressed, "My Brethren in Responsible Positions in America": "The Colored people might have been helped with much better

prospects of success years ago than now. The work is now tenfold harder than it would have been then.... After the war, if the Northern people had made the South a real missionary field, if they had not left the Negroes to ruin through poverty and ignorance, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class" (letter 5, 1895).

"If Our People Had"

In the 1890s, Edson White and the workers in the South were experiencing danger and vitriolic prejudice as they worked for Black people in the Mississippi delta. In this context, Ellen White wrote a letter entitled "To Board of Managers of the *Review and Herald* Office," in which she characterized God's estimation of the Adventist Church relative to the Black race: "The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed Colored people. *If our people had taken up this work at the close of the Civil War, their faithful labor would have done much to prevent the present condition of suffering and sin*" (letter 37a, 1900; italics supplied).

The decisive turning point in the history of the church's Black work was the year 1891, when Ellen White presented an historic message: "Our Duty to the Colored People." It was delivered to the delegates of the twenty-ninth General Conference session, held in Battle Creek, Michigan.

Ellen White insisted that after years of neglect, the church could not go on ignoring its charge to the Black race without encouraging God's increasing displeasure. Fully aware of the confrontational content of her message, she conceded, "I know that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my work undone. I must follow in my Master's footsteps."

With words of authority she spoke of how God had repeatedly shown her many things in regard to the Black race. She said that "sin rests upon us as a church because we have not made great effort for the salvation of souls among the Colored people" (*The Southern Work*, pp. 9-18).

In the 1891 message, Ellen White enunciated many of her seminal positions on the issues of Black people, the Black work, equality, and race. In it she appealed to church leaders to begin the work and seek to make up for lost time. This presentation contained principles in embryonic form that she was to continue to develop and elaborate on for more than 20 years.

Early Black Adventist history, dating from the Great Disappointment to 1910, is divided by the year 1891. The period *before* 1891 can be called the "Inactive Period," when little work was done among Black people. The period *after* 1891 can be called the "Active Period," when increasing efforts were made among Black people in the South. **(The Active Period is discussed in Part 3 of this series).**

From the beginnings of the Adventist Church in New England and New York, the general trend

of the work was westward, not southward. Before the church existed as a group or organization, however, there were Black people who embraced the Advent teaching of the Second Coming under the preaching of William Miller. After the Great Disappointment there were Black Adventists in Northern congregations. While there was some integration, Black people associated with churches in the North according to social patterns of the region (*Seventh-day Adventist Encyclopedia*, p. 1192).

The Inactive Period

In spite of the fact that no other organization, religious or otherwise, was better prepared to deal with the needs of Black people than the Seventh-day Adventist Church, during this time the church established no Black work, nor did it begin any evangelistic initiatives in the South. Its message contained elements that held special attraction to Blacks–offering eternal life in the world to come, as well as a better temporal existence in the present world. And the Black race was in need of a system of truth that could improve the total person–mentally, spiritually, and physically.

The Seventh-day Adventist teachings, while challenging in their unorthodoxy, were simple and clear, suited to be understood by the masses and ideal for Black people searching for direction.

The belief concerning the soon appearing of Christ to rescue His people from pain, injustice, and oppression especially appealed to Black people, who were typically victims of oppression. The Biblical teachings of a weekly Sabbath rest appealed to many who were often grossly overworked. Not to be overlooked were the then-evolving health and temperance teachings, which provided a dramatic key to help address the physical needs of the Black race. Black people brought with them a spiritual fervency and commitment. In turn, the Adventist Church offered a complete and reliable system of truth.

Getting the Adventist Church to Work for African-Americans

Unfortunately, Black people were not to be introduced to Adventist teachings until almost a quarter century later. The period following 1865 was primarily characterized by sporadic and individual efforts of lay missionaries and ministers of primarily Southern origin. During this period Adventists made little, if any, effort to evangelize Black people. Rather, White ministers such as Elbert B. Lane (1840-1881), Sands H. Lane (1844-1906), Charles O. Taylor (1817-1905), Robert M. Kilgore (1839-1912), Dudley M. Canright (1840-1919), and John O. Corliss (1845-1923) conducted evangelistic meetings for Whites in various Southern cities.

Non-Adventist authors Malcolm Bull and Keith Lockhart, in their controversial book on Adventism (1989), *Seeking a Sanctuary*, argue that Adventist pioneers, at least after they became Seventh-day Adventists, had very little personal contact with Black people and were hesitant to associate with them. They pose that even when Adventists first began evangelization in the South in the 1870s, it was not on behalf of Blacks. According to Bull and Lockhart, "Blacks...found the church after turning up at Adventist meetings without being directly invited" (p. 194).

The Question of Segregation

Bull and Lockhart maintain that Adventists were generally passive and accommodating in regard to racial issues. They concede that while Adventists may not have endorsed segregation, they did accept it as a part of life in the South. They argue that racial segregation in the Adventist Church was initiated and perpetuated "first by expediency, and then by choice." There is, however, another perspective.

The Adventist Church *did address* the issue of segregation in this pre-1891 period. Adventist ministers in the South encountered a perplexing dilemma when Blacks attended their evangelistic meetings and churches. The burning question was "What should we do?" A. W. Spalding, in his unpublished manuscript "Lights and Shades in the Black Belt," avers that seeking to integrate churches would have hindered the work in the South. He goes on to say, "The matter [of segregation] did not come prominently to the attention of the denomination, because it was in only two or three places that the difficulties were acute, and the cause in the South was not extensive enough in those years to take over much of the time of the annual conferences" (p. 138).

The segregation issue did not appear in the records of the church until 1887. Entries in the *General Conference Bulletin* cite that the delegates had engaged in animated discussion on a resolution that the church recognize no color line. The discussion resulted in an amended resolution that stressed that "no distinction whatever" should be "made between the two races in church relations." In addition, the session established a three-person committee to "consider the matter carefully, and recommend proper action to the conference." A week later the committee reported that they saw "no occasion for this conference to legislate upon the subject, and would, therefore, recommend that no action be taken." This left the question to the discretion of individual ministers and teachers.

After the 1887 segregation issue, items having to do with the South and the Black work receded into the background. It took Ellen White's 1891 message to cause the church to face its unavoidable responsibility relative to work among Black people.

There is a temptation for those who look back in history to accuse, blame, or reside in the speculative realm of "what should have been" and "what could have been." *Perhaps the most important lesson is to learn from our past.* Today the church once again has windows of opportunity: in the United States, the former Soviet Union, Africa, South America, and numerous other places around the globe. The question is: How will we respond?

ACTIVITIES:

1. Study the Emancipation Proclamation. Write a two to three-page paper discussing the Emancipation Proclamation and how it affected the Black people of the United States. Was it for all Black people? Answer this question and any other questions that may come to mind. Be ready to defend your views.

2. Outline the Compromise of 1877. Develop a talk to present to the class.

3. How and why did the nation's racial problems continue after the Civil War and Reconstruction? Discuss this with a partner or a group.

4. Why did Ellen White state, "sin rests upon us as a church because we have not made great effort for the salvation of souls among the Colored people?" What could the church have done differently? Be ready to defend your thoughts.

5. Explain what the following statement means: "...racial segregation in the Adventist Church was initiated and perpetuated "first by expediency, and then by choice."

Part 3

The Seventh-day Adventist church's outreach to African-Americans prospered because certain individuals–change agents–accepted the challenge of a moral cause.

The cause addressed the needs of a people just released from more than 200 years of bondage. The cause showcased the power of people helping people. The cause illustrated the dynamics of an organization struggling with how its mission related to questions of racial inclusiveness.

The triumph of this story is that God providentially brought the Adventist Church's Black work into being in spite of seemingly insurmountable obstacles. As a result, untold thousands have been blessed with the liberating truth of the three angels messages.

In this series, we have followed Black Adventist history in the United States from the beginning of the movement to the year 1910. These years provide the basis for all the growth that followed. The Inactive Period extends to 1890, when the church had no active work for the Black people in the South **(see part 2 of this series).** The Active Period (1891 to 1910) extends to the time of the thirty-seventh General Conference session, when the church voted to create the North American Negro Department of the General Conference.

The Active Period–Ministry Expands

With the Black Adventist membership exceeding 1,000 within a decade, church leaders felt that a new form of organization was needed to coordinate the burgeoning work. The GC Committee's 1909 vote was implemented officially by establishing the Negro Department in 1910. This development signaled a significant and symbolic phase in the progress of the Black work. Heretofore the Black work was not structurally recognized at the highest levels of the organization. But beginning with 1910, and in spite of reorganization and adjustment, the Black work became–and remains–an integral part of every level of the administrative structure of the church.

The Active Period commenced with Ellen White's 1891 address to the General Conference. Her message, "Our Duty to the Colored People," outlined God's love for the Black race and the church's responsibility to work in the South, and it provided principles and a strategy for that work. Ellen White penned hundreds of pages of counsel concerning the Black work. Her counsel provides penetrating insights that seemed ahead of her times. Her messages reveal at least **seven principles upon which she based her advocacy of the church's responsibility to the Black work.**

First, *the Biblical principle.* God had given a commission to the Adventist Church to take the gospel to all the world, including the Black people of the South.

Second, *the moral principle.* Adventists were obliged to do what was morally right. It was not morally right to go to foreign countries of the world and ignore the Black race in the very midst of us.

Third, *the humanitarian principle.* While the White race was not in the same state of need as the Black race, they should try to understand what it must be like to be in bondage and to be deprived of education and domestic and civil freedoms, to be abused and ignored, to be treated as things, "instead of 'persons,'" for scores of years.

Fifth, *the restitution principle.* Mrs. White felt that the entire country had benefited from the life, energy, and labor of Black people, and it was time to restore something to them as a race for decades of loss, damage, and injury.

Sixth, *the societal principle.* Mrs. White reasoned that if one part of society is weak or needy, then it weakens the whole society. If the Black race could be strengthened, then the entire society would be strengthened.

Seventh, *the eschatological principle.* If Adventists ignored the Black race and did nothing to ameliorate the deplorable conditions in which they existed, Ellen White said they would answer for it in the judgment.

Adventist Change Agents

Perhaps the Active Period was best characterized by the efforts of scores of dedicated people who gave themselves unreservedly to the building of the Black work including Will Palmer (Edson White's associate), Elders R. M. Kilgore, H. S. Shaw, and Dr. J. E. Caldwell. Three people, however, were major architects of the Black work and wielded primary influence on its initial development.

First and foremost was Ellen White (1827-1915).

She can be called the *initiator of* the Black work **(see part 2 of this series)**. Her influence was constantly in favor of the equality and inclusion of Black people in the church. Ellen White articulated the Adventist position toward the fugitive slaves, the freedom of Black people, and God's judgments toward the U. S. in relation to slavery as demonstrated in the Civil War.

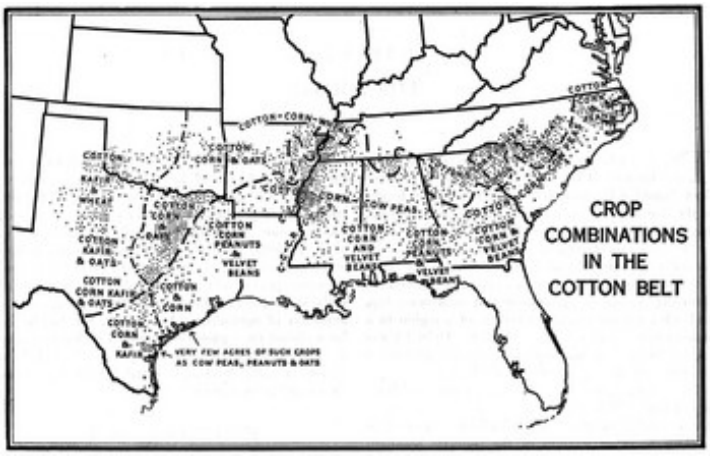
Beyond these emphases, it was Ellen White's messages that motivated and inspired those who later worked in the South. Her recollections affirming William Foy's experience, her diary entry about her and her husband staying with a Black family, the finances she personally gave the Black work, the ongoing guidance she provided Edson and Emma White during the time they worked in the South, the hundreds of pages of articles, letters, and manuscripts she wrote concerning the Black SDA work–all speak to Ellen White's initiating influence and personal interest and support.

Second in influence was James Edson White (1849-1928).

Because of his dedication and lasting work during more than a decade of service, Edson can be called the *pioneer* of the Black work.

As Ron Graybill's *Mission to Black America* portrays, Edson White and his *Morning Star* steamboat ministry initiative were main catalysts for assertive efforts on behalf of Black people. Sensing the need to coordinate all the efforts in the South on behalf of Blacks, Edson White established the Southern Missionary Society (SMS) in 1895.

Edson staffed the independent and self-supporting organization with a group of missionary-minded volunteers. For more than two decades, its ground breaking work promoted education, health, evangelism, and general self-betterment among Black people. Its program was elemental and included rudimentary education, community assistance, training in self-supporting work, industrial education, and basic principles in thrift, business, and health.



The reason for Edson White's success in the South was no secret. In a December 1899 editorial in the *Gospel Herald,* Edson White emphatically emphasized Ellen White's molding influence on his work: "We have ever regarded instruction coming from this source as the very highest authority. These instructions have been plain and explicit, *and when followed, success has ever attended this work*" (italics supplied). With Ellen White's counsel and financial and moral support, Edson White created a lasting model for the South.

The success of the Black work under Edson can be summarized in a simple four-step model: (1) Ellen White would *convey* a general principle or recommendation to Edson; (2) Edson, via the SMS, would *adapt and implement* the counsel; (3) the efforts were *examined and refined* in the context of the Adventist work in the South; and (4) Black and White Adventist workers would *participate* in the implementation of this counsel. The constant goal was to be efficient and self-supporting.

Finally, Charles M. Kinney (1855-1951) was the third major influence on the Black work.

As the first Black person to be ordained as a Seventh-day Adventist minister, and the first Black church worker and spokesperson among Black people, Kinney can rightfully be called the *father* of the Black work. A slave from birth, Kinney was born in Richmond, Virginia. Moving West after the Civil War, Kinney ended up in Reno, Nevada, where he attended evangelistic meetings held by J. N. Loughborough. Won to the truth through the preaching of Loughborough and Ellen White, Kinney ever held dear his acquaintance with them and the fact that he learned the Adventist truth from them.

Independent in thought, Kinney became the first to articulate the concerns of Black Adventists in the areas of race, church policy, and organizational equity. For two decades Kinney labored

throughout the South on behalf of Blacks, preaching to any person who would listen to this message. He believed that Black people needed to grow in three areas to reach their potential: education, experience, and economic development.

An avid belief of his was that Seventh-day Adventist doctrine could provide for the spiritual needs of Black people or any disadvantaged people. Therefore, he did everything in his power to see that his people received a knowledge of the truth and that the Adventist Church did all it could to advance the Black work.

Throughout his long and fruitful ministry, Kinney continued to establish congregations and build churches until his retirement in 1911. Before his death he was blessed to see the Black work expand beyond his highest expectation. Charles Kinney's story is one of struggle, faith, persistence, and eventual triumph. It is another biography that deserves to be told.

Implications for Today

The story of African-American roots in the Adventist Church in the United States contains all the drama and pathos of the best narratives. And though this chapter of early Adventist history closes with 1910, the effects of its ground-breaking ministry are felt today. The people and events of these early years give perspective to the succeeding chapters of Black work today–work that has grown throughout North America and around the world. And in light of the diversity and cultural dilemmas of our day, this period could be among the most instructive in Adventist Church history. It highlights areas that provide helpful insight and lessons for today.

Areas that could yield profitable study include: (1) Ellen White's influence as a change agent in the Adventist organization; (2) ways the church addressed itself to the sensitive issues of race and inclusiveness in its early years; (3) organizational lessons the church today can learn from the Southern work; (4) how the church started and supported work in a new and developing field. The list could go on.

There is more that we can learn from how God directed affairs in the past. We thank God for what He had done. "We have nothing to fear...except as we shall forget...."

ACTIVITIES:

Create a PowerPoint presentation outlining the article above. Include the major developments in the work for Black Americans.

Part 4

From the beginnings of Adventist African-American history, the Black work has continued to progress through the twentieth century–sometimes slowly, sometimes hesitantly, but always steadily. The history of Adventist African-American reminds us that God wants His message to go to every nation, tongue, and people.

We now turn our attention to an overview of the development stages of the Black work in the United States. This gives us a perspective to understand some of the challenges that face Adventist African-Americans today.

From Then to Now

The **Denomination Inactivity** stage (1860s-1890) began when the Seventh-day Adventist Church was in its organizational phase. During this time the church had no organized plan for, nor were significant resources directed toward, work among Black people in the South.

The **Denominational Activity** stage (1891-1910) witnessed increased synergy in the church toward the Black work. The acute need and neglect of Black people in the South led Ellen G. White to present a series of appeals and strategies for the Black work.

The **Independent Initiatives** stage (1894-1900) began when Edson White responded to Ellen White's 1891 appeal for the Black work and entered the South with the *Morning Star* steamboat and started the Southern Missionary Society (SMS). In response, the General Conference began to act to help the Black work and provided some coordination. The General Conference soon sensed the increasing difficulties of leaving this growing sector of the work under the jurisdiction of the SMS, an independent organization.

The **Progressive Maturation** stage (1901-1907) saw the SMS, in spite of obstacles and problems, mature and make extraordinary progress in the South. The Black work increasingly was recognized as a viable and significant part of the Adventist organization. In 1901 the organized work among Blacks in the South was finally legitimized by its merger into the newly formed Southern Union Conference of the church.

The **National Expansion** (1902-1930s) was unlike any period before. The Black work grew and expanded to all parts of the United States and even overseas. Black workers, laypersons, and ministers, trained in the mission schools of the South, along with those who received further education at Oakwood College, migrated throughout the United States doing evangelism and providing leadership.

At the beginning of the Seventh-day Adventist movement, the church had moved primarily westward; now it was moving in every direction. Black people brought to the Adventist Church an

invigorating sense of fervency and vitality. In a unique way the church began to reap some of the benefits of multiculturalism.

The **Organizational Inclusion** stage (1909-1940s) saw the Black work experience progress, but with the insistent undertone that much more needed to be done. At the beginning of this period, Ellen White still intoned that the church had not done, and was not doing, what it could for the Black work.

The rapid growth of the Black work from 50 members in 1890 to more than 1,000 in 1909 necessitated that Adventist leaders officially include Black leadership and presence at the highest levels of the church.

During this period several Black institutions were started (including Harlem [later Northeastern] Academy, 1920; Riverside Hospital, 1927; *Message Magazine*, 1934; Pine Forge Academy, 1946).

In the midst of the Black nationalism of the 1920s, several racial incidents shook the church. They became a catalyst for changes that were to follow. James K. Humphrey, a gifted Black minister and founder of the First Harlem SDA Church, was defrocked by conference officials in 1929, principally on the grounds of insubordination. Humphrey, on the other hand, felt the local conference, and church leadership in general, ignored the concerns of its Black constituency and practiced discriminatory actions. The issue came to a head when the First Harlem congregation sided with Humphrey and the conference disfellowshipped the entire church.

Perhaps the most well-known racial incident in the church happened in the Washington, D. C. area. Lucy Byard, a gravely ill Black Adventist woman and longtime member from Brooklyn, was admitted to the Washington Sanitarium (1943). When it was discovered that she was Black, the hospital discharged her. During her transfer to the Freedmens Hospital she became increasingly ill and died shortly thereafter of pneumonia. Such incidents caused Black leadership to press the General Conference to address discrimination and prejudice in the church.

After facing perplexing racial problems at different levels of the church organization, and not finding satisfactory resolution of them, the General Conference leadership, in coordination with the Black leadership, voted "that in unions where the Colored constituency is considered by the union conference committee to be sufficiently large, and where the financial income and territory warrant, Colored conferences be organized." Regional (Black) conferences were formed in 1944, affecting both the Black work and the entire Adventist Church in the United States.

During the **Participative Governance** stage (1944-1951), regional conferences, along with Black leadership at the General Conference, division, and union conference levels, became central in the coordination of the Black work from this point on. This new organizational configuration

facilitated a period of unprecedented evangelism, leadership experience, and promotion of initiatives. It allowed for new types of intraconference and interconference mobility in the Black work. Black membership increased from 20,000 in the early 1940s to more than 70,000 in the 1950s. Membership in regional conferences increased to more than 130,000 in the 1980s, and to more than 220,000 today.

The **Cultural Activism** period (1952-1969) and the former stage were the most stormy racial periods in the church in the United States. This was the period of backlash to Jim Crow laws, the Ku Klux Klan, and lynching. Additionally, it was the time of the civil rights and Black power movements. Black and White Adventists were confronted with the influence of Martin Luther King, Jr., Malcolm X, and others.

The country experienced a reordering of its laws and attitudes toward its African-American citizenry with the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. These laws prohibited discrimination because of color, race, religion, or national origin in accommodations, employment, and public schools. Adventists also reassessed their own practices and attitudes toward the Black constituency of the church. The church commenced a period of racial redress. Those who lived through this period remember it as a time of profound racial sensitivity and intense organizational introspection. The effects are still being felt.

The **Affirmative Resolution** stage (1970-1977) saw the church struggling with its practical relationship to issues of discrimination, equal opportunity, and affirmative action. During this stage, the church still had some segregation in its churches, schools, other institutions, and administrative levels. In an effort to cause the church to address the issue of race and equality, Black membership demonstrated, even boycotted.

During the 1970 spring session of the General Conference Executive Committee, measures were taken to rectify conditions relative to Black leadership inclusion in the administrative structure of the church. A set of 16 points was developed to help guide the church in affirmative action. As a result of the 16 points, Black representation was included in administrative and departmental positions on the union level and higher. These points, though adjusted, are still valid today.

Coming to the 1990s, we have the **Spiritual Empowerment** stage (1978-present). During the latter part of the 1970s the church's Black leadership recognized the need for periodic consultation and planning. As a result, the regional presidents formed the Caucus of Black SDA Administrators. The caucus includes the leadership of regional conferences and Black institutions, and other representatives. It was recognized that the caucus provided Black leadership a unique opportunity to fulfill the objectives of the Black work through evangelizing, ministering, nurturing, strategizing, networking, facilitating, and promulgating.

Charles E. Dudley, president of South Central Conference and founding chairman of the caucus,

says the caucus "is an avenue for the spiritual empowerment of the Black work. It regularly allows Black leadership an opportunity to address issues, promote needs, and seek to resolve the problems indigenous to the Black work."

Black leaders in various levels of the church have a deep desire to keep the spiritual focus central. Yet they must wrestle with the challenges of addressing the issues of residual prejudice that too often subtly and imperceptibly appears in the church. E. E. Cleveland, a member of the caucus, maintains that "the laws and policies checking discrimination and racism and guaranteeing civil rights are in place, but the implementation of these rights is slow in coming."

And Now

Since this last stage is not yet over, no one knows when the next one will begin. Or, for that matter, if there will be a next one. Jesus may come before then. But one thing is sure. Now is the time to test the power of the spirit of love and brotherhood in the multicultural environment of the Seventh-day Adventist Church. Will the church be able to come together in unity and equality to solve the problems of race and culture? Will there be genuine sharing of leadership, responsibility, and decision-making?

The world is waiting to see an organizational model of the kind of love and unity Christ spoke about in John 17:22:

"That they may be one, even as we are one."

Courtesy of http://www.oakwood.edu/ocgoldmine/hdoc/blacksda/roots/ts12.html

ACTIVITIES:

1. Make a PowerPoint presentation of the different stages mentioned. Share the presentation with the class.

2. Find a copy of the 16 points and develop a PowerPoint presentation and a talk covering the 16 points. Share with the class.

3. What needs to change to make our church's organization be reflective of the quote above? Write a two-page essay explaining what and how you think things could/should be changed.

THE BEGINNINGS OF A MAGAZINE

MESSAGE

During the late 1800s *Message*, originally called the *Gospel Herald*, was a premier religious communication paper for Blacks in the South and the Mississippi Delta. It was designed to uplift the Black race, recently freed from slavery. Its content aimed to educate its readers in Bible topics, Christian living, the gospel, and practical living. Over one hundred years later *Message* still aims to educate and uplift the Black race.

Founded in 1898 by James Edson White, son of Ellen G. White, cofounder of the Seventh-day Adventist Church, the first nine issues of the *Gospel Herald* were printed on board the *Morning Star*, a steamer that shuttled up and down the Yazoo River in Mississippi.

In the 1800s, educating Blacks was a dangerous and virtually forbidden enterprise, so White housed the printing venture on board the *Morning Star* for protection and mobility. If the climate became too dangerous in one place, the *Morning Star* would move to a different location. The plan was innovative and effective; however, White and his team were ridiculed, chased, shot at, and resisted by disgruntled White Southerners.

Notwithstanding, as the communication link of the Southern Missionary Society, an independent volunteer organization also founded by White, the *Gospel Herald* sold hundreds of thousands of copies and became a popular religious and educational magazine in the South. The catch line in the first issue of the *Gospel Herald* best sums up its appeal: "The magazine with a message is the magazine we want to hear."

Beginning with the first number of volume 4 (January 1901), the *Gospel Herald* was issued in Nashville, Tennessee, where Edson White moved the Gospel Herald Publishing Company, which also published books, magazines, and educational materials for ministry to Blacks in the South. The targeted audience of the *Gospel Herald* was the Black race in the South. The purpose of the magazine was to teach and galvanize Black people to reach for a better way of life educationally, economically and spiritually.

The mission to educate Black people came in part from Dr. John H. Kellogg, famed superintendent of the Battle Creek Sanitarium, who suggested that Edson White publish a paper carrying an account of the work among Blacks. Initially, the paper was not to make direct appeals for finances, but simply to represent the "character and needs of the work."

The *Gospel Herald/Message* was published at Yazoo City, Nashville, Oakwood College, the Southern Publishing Association, and today is proudly published at the Review and Herald Publishing Association. The *Gospel Herald* continued regular reports on the progress of the Black work–development of mission schools, medical missionary work, Christian help activities, industrial training, and farm and business activities.

In its early years the paper fluctuated in number of pages, ranging from eight to 16. It proved an excellent means of communication concerning the work among Black people in the South. In fact, its pages comprise one of the most complete and reliable records of the Black Seventh-day Adventist work. In the first issue of the *Gospel Herald*, in May 1898, Edson White, in his first editorial, explained that the object of the magazine was to "awaken an interest in the South." He identified his two editorial objectives as: (1) the securing of missionary effort and support for "Both educational and evangelistic work"; and (2) the encouragement of Seventh-day Adventist families to move to the South to take advantage of the "unparalleled opportunities" to start ventures in the business and farming lines. Edson believed that the strength and progress of Blacks were dependent on securing committed Seventh-day Adventists to live in the South, witness to Adventist teachings, and either directly or indirectly, build the work and relations between Blacks and Whites. Therefore, he initially targeted the Black population living in the Mississippi and Yazoo valleys.

In 1910 the *Gospel Herald* became the official magazine of the new Negro Department of the General Conference of Seventh-day Adventists, and the printing was taken over by the press at Oakwood College in Hunstville, Alabama (Oakwood is the Seventh-day Adventist Church's Black institution for higher learning). From then on it became primarily a news journal for the Black Adventist churches in North America. The magazine ceased publication for 11 years when Oakwood College began producing the *Oakwood Bulletin*, in 1923. Publication resumed in 1934 under the new name, *Message*. This name change was suggested 28 years earlier in a *Gospel Herald* editorial, which said the magazine should be called *The Message*.

Until 1945, the work of the *Gospel Herald/Message* was carried out under the leadership of White editors interested in reforming race relations and building unity. In 1945, Louis B. Reynolds, the fourth editor, became the first Black editor of *Message*. The 25-year history of the *Gospel Herald* under that title provided insightful information of the actions, personalities, and policies of the Seventh-day Adventist leaders toward Black work in the South. It recorded the origin of churches, educational advances, racial issues, and the general pulse of the work for Black people. Virtually every major development in the Black Seventh-day Adventist Church is either reported on, referred to, or intimated about in the pages of the *Gospel Herald*.

Throughout its colorful history and 12 editors, *Message* has responded faithfully to the social, domestic, and spiritual needs of Black people in the United States and around the globe. With its tasteful and balanced articles, editorials, reports and special

features, *Message* is distinguished as one of the oldest religious journals in America. It had a humble beginning. Today, faithful readers are found across the United States and around the world.

Over one hundred years after the small beginning of the *Gospel Herald* in the heart of the South, *Message* continues, among its numerous distinctions, its role as a Christian magazine of contemporary issues and its status as the only Black religious and international journal focusing on role models, positive Christian lifestyle, and social-moral issues. Historically, *Message* has targeted and always will target Black people, a minority readership, and those interested in diversity.

Finally, *Message* is still committed to its original mission: education! That includes an emphasis on Christianity, Bible teachings, and other practical teachings on success and positive living.

Taken from http://www.messagemagazine.org/history.html

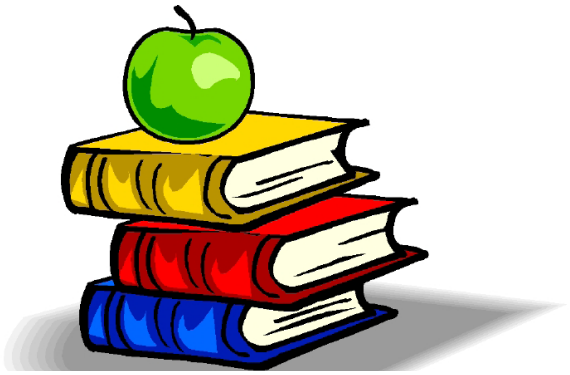
ACTIVITIES:

Obtain previous copies of *Message*. Create a PowerPoint presentation listing the origin of churches, educational advances, and racial issues of the Black people.

ELLEN WHITE AND JIM CROW

The following is a book review by Eric D. Anderson on two books written by Ron Graybill. The first is titled *Ellen G. White and Church Race Relations*, Washington, D.C.: Review and Herald Publishing Association, 1970. The second book is titled *Mission to Black America: The True Story of James Edson White and The Riverboat* **Morning Star**, Mountain View, CA; Pacific Press Publishing Association, 1971.

"Did Ellen White Contradict Herself?" asks one of Ronald Graybill's chapter headings. This question is the central issue of his two slim volumes on Seventh-day Adventists and black Americans.



In the 1890s, Ellen White admonished the church: "You have no license from God to exclude the colored people from your places of worship.... They should hold membership in the church with the White brethren." "We have no time," she said, "to build walls of distinction between the White and Black race." Yet in 1908 Mrs. White declared that "the colored people should not urge that they be placed on an equality with White people," and she counseled separate places of worship for Negroes.

Do these contrasting statements represent a reversal in Mrs. White's thinking, a capitulation to racism? Both *Mission to Black America* and *Ellen G. White and Church Race Relations* seek to explain the "apparent inconsistency" by examining "the racial climate in the country at the time," and Mrs. White's personal experience. According to Graybill, "once the relevant aspects of Negro history during this period are grasped, what at first appears to be a contradiction...becomes understandable."

The last decade of the nineteenth century and the first decade of the twentieth were certainly years of retreat and dismay for black Americans. Severe anti-Negro riots in Wilmington, North Carolina (1898), Atlanta, Georgia (1906), Springfield, Illinois (1908), and other cities, plus numerous barbaric lynchings in the North and South were symptoms of the increasing strength of racial prejudice. During these years Negroes were eliminated from politics in one Southern state after another, and segregation by law and custom became more systematic throughout the nation. One measure of the growing national acceptance of the racial views of the White South was the popularity of the works of novelist-preacher Thomas Dixon. Defending disenfranchisement, denouncing Reconstruction, and proclaiming the inherent inferiority of Blacks, his novels sold millions of copies in the early years of this century. (Dixon's *The Leopard's Spots*, a fictional treatment of Negro suffrage in North Carolina, even made its way into Mrs. White's library.)

The Federal government provided little succor for black people. The Supreme Court approved the doctrine of "separate but equal" and found the Mississippi scheme to deny the vote to Negroes compatible with the Fifteenth Amendment. Congress refused to act against lynching or unfair elections, and faltering presidential concern for Blacks practically disappeared upon the election of a Southern Democrat in 1912.

In the face of these discouraging conditions, many Black leaders emphasized racial solidarity and self-help, putting economic and educational progress ahead of civil and political rights. The most famous advocate of such ideas was Booker T. Washington, the Alabama educator who sought accommodation with the White South and discouraged Black militance, while privately wielding immense political power and financing court tests of segregation.

Mrs. White was very much aware of the Negro's deteriorating position, and, argues Graybill, her statements on "social equality" and segregation must be considered in this context. Deeply concerned about the future of Adventist work among Blacks, she was willing to accept segregation as unavoidable in some parts of the country. She did not endorse racial separation as ideal or see it as based on inherent qualities of Negroes.

Mrs. White's appreciation of the race problem was by no means merely theoretical. As Graybill makes clear in both books, she was intimately involved in the Mississippi missionary venture of her son J. Edson White, and his experience was one of the most important "concrete historical situations" in the background of her counsel.

Operating from a riverboat christened *Morning Star*, Edson White began his "mission to Black America" in Vicksburg in 1895. Temporarily avoiding the Sabbath question, the *Morning Star* group worked through Sunday-keeping Black churches and offered a popular night school where children and elderly ex-slaves learned reading. Throughout his time in Mississippi, White sought to present a "whole gospel," clothing the needy, treating the sick, educating the ignorant, as well as calling the sinful. After a group of Adventist believers was firmly established at Vicksburg, the riverboat moved up the Yazoo River to Yazoo City, and White and his associates established an SDA presence there and at intervening points along the river.

The *Morning Star* evangels had great difficulty with religious and racial prejudice–often united in dangerous combination. Mississippi Whites were suspicious of Yankee do-gooders teaching local blacks, especially when these outsiders criticized old methods of farming and convinced Negro laborers and tenants that working on Saturday was a sin. Blacks "resented a White man (whose very name was White!) invading their territory and stealing their members."

In December 1898, an ominous "committee" of White citizens threatened the White SDA teacher in Yazoo City, but prompt action by the city mayor and great caution on the part of the Adventist workers averted trouble. Then a few months later a "whipp'n spree" led by some of "the best planters along the Yazoo River" closed an SDA school at Calmer, down river from Yazoo City. The White teacher was run our of town and a Black Adventist got a severe flogging which stopped only when a "friendly White man" ordered the mob to desist, and backed up his words by drawing his revolver. In a letter to his mother, Edson wrote: "It's the 'Ku Klux' days right over and we are in the midst of it." Later both newspapers in Yazoo City denounced the Adventist work there as subversive of both the religious and racial customs of Mississippi. One editor commented men-

acingly that he would not like to see a repetition of 1875 -- the year the state was "redeemed" for white supremacy by the "Shotgun Plan."

In view of such incidents, says Graybill, it is clear why Mrs. White urged caution in dealing with the color line. "The very lives of workers and Black believers alike were in danger." The difference between her statements condemning "walls of distinction" and her later reluctant acceptance of segregation in some places–"until the Lord shows us a better way"–can be explained "only by the rise of racial tensions and segregation during the intervening years." Citing Mrs. White's strong opposition to slavery and many subsequent affirmations of racial brotherhood, he shows convincingly that Mrs. White was not placing her approval upon the subordination of the Negro.

Graybill's two prefaces acknowledge the assistance of many people, but one more name ought to be mentioned. Dr. Roy Branson of the SDA Theological Seminary, a more recent Mississippi missionary, stimulated the interest of his student Graybill in the problem of Ellen White's statements on race relations.

Graybill's work is thorough, well-written, and subject to only minor errors. (Graybill confuses, for example, two Mississippi congressmen with the name Patrick Henry and erroneously refers to Francis Winston as a former governor of North Carolina.) His thesis provides long overdue answers to important questions in denominational history. To borrow the words of E. E. Cleveland, Graybill's research "should have been written thirty years ago."

Courtesy of Adventist Heritage, Vol. 1, No. 2, Loma LInda University, Loma Linda, CA, 1974.

ACTIVITIES:

1. Why would Ellen White give counsel for separate places of worship for Negroes? Discuss your thoughts with a partner.

2. Why would Ellen White have a copy of a pro-slavery book, *The Leopard's Spots*, in her library? Share your thoughts with a partner.

3. Study the Fifteenth Amendment. What is the Amendment truly trying to say? Write a one-page paper with your thoughts and present them to the class.

4. Who was Booker T. Washington and what accomplishments are attributed to him? Write a two-page paper on your results.

CHARLES M. KINNY (KINNEY)

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 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 Kinney 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 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.

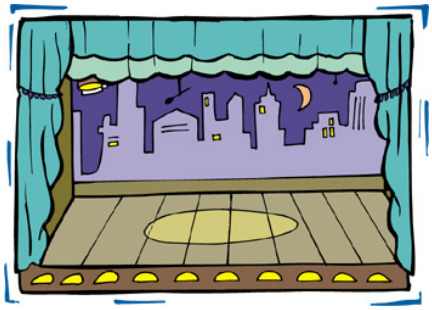
Charles M. Kinny, slave boy of old Virginia, first Black to be ordained as a Seventh-day Adventist minister, the founder of Black Seventh-day Adventist evangelism, and tireless worker for God lived until 1951. He was 96 years old! Former Oakwood College students fondly recall seeing the little old gentleman 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!

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

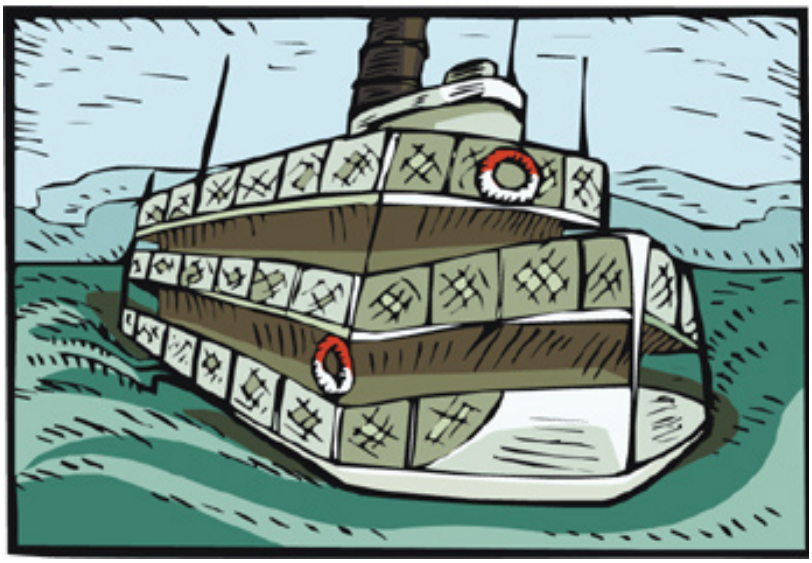
1. Listen to the story of Charles Kinney, African American Pioneer. **(CD # 17-1)**

2. Create your own skit on the life of Charles Kinney and present it to the class.



THE MORNING STAR

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 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 convinced 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.

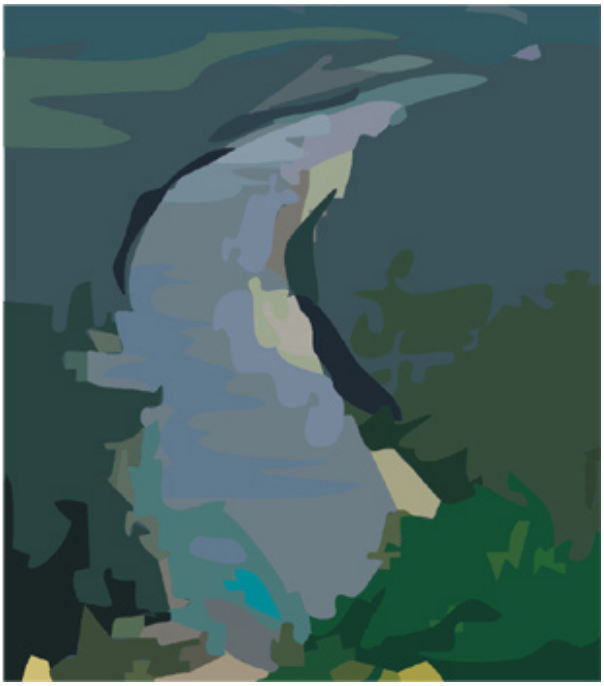
They then followed the Illinois River to the Mississippi River, stopping at major cities along the way to sell the book *Gospel Primer* as a means of support. In St. Louis, after an unsuccessful search for a licensed pilot, they hired a Black teenager, Finis Parker, to pilot the "Morning Star" for the 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 the Centennial Lake and docked just below Fort Hill.

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 in 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 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 were 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."

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

1. How old was Edson White when he embarked on this experience?

2. Use a map to find and trace the route of the "Morning Star" from where its frame was built to where it finally was destroyed by fire.

3. Listen to the following stories and discuss each of them with the class

(These are in the TB2006_AUDIO_FILES folder on the CD)

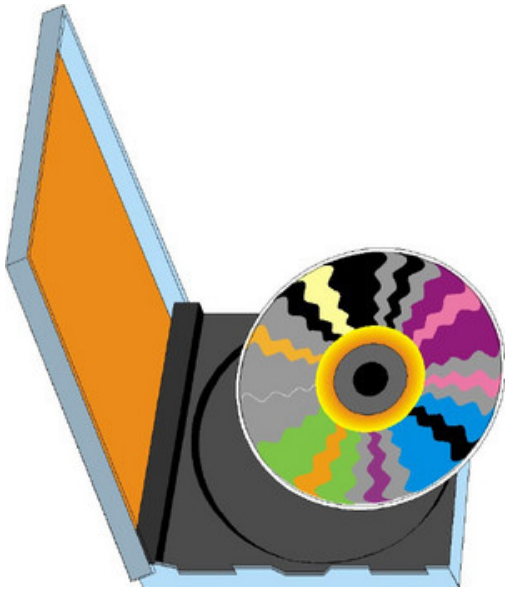
1. PATHWAYS OF THE PIONEERS -- # 17-4.mp3

2. PATHWAYS OF THE PIONEERS -- # 18-1.mp3

3. PATHWAYS OF THE PIONEERS -- # 18-2.mp3

4. PATHWAYS OF THE PIONEERS -- # 18-3.mp3

5. PATHWAYS OF THE PIONEERS -- # 18-4.mp3



THE NORTH AMERICAN REGIONAL DEPARTMENT

In 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, Tennessee, in 1889. 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. 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 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 $553,000. 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 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. 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 directed by W. S. Banfield. By that time the membership had soared to 113,696 with tithe 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 a church comprised of all races, kindreds, tongues, and peoples.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

1. Why would we want to change the name from North American Regional Department to the office of Human Relations?

2. What are the duties of the office of Human Relations? Write your answers in a two-page essay.

REGIONAL CONFERENCES

As we look at the regional conferences, we will notice that within the North American Division, the country is not divided "equally." The United States has been divided into nine geographical regions. In alphabetical order they are: Allegheny East Conference, Allegheny West Conference, Central States Conference, Lake Region Conference, Northeastern Conference, South Atlantic Conference, South Central Conference, Southeastern 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.

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.

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 Caribbean reacted in two different ways. Some suppressed their own culture to adopt the Canadian style of worship, and others sought to blend Caribbean 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 Caribbean or Haitian in membership.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

1. Find and name the states in each of the Conferences listed above.

2. Develop a PowerPoint presentation with the following information as part of the presentation: Date organized, latest membership totals, which states are included in each conference, the Conference leadership at the inception and presently. Use any other information you may find helpful.

3. Why did the Black members in the Pacific area of the United States choose to be a part of the regular church setup and not become separate Regional Conferences? Write a 2-page paper explaining your views.

RIVERSIDE SANITARIUM AND HOSPITAL

Several attempts to provide medical care for Black Seventh-day Adventists were short lived. However, in 1930, Mrs. Nellie H. Druillard, at the age of eighty, suffering a severe accident, promised the Lord that all the years He would give her should be devoted to the betterment of the Negro people. She had already interested herself in this work, with gifts to Negro institutions and with her counsel; but now her mind turned more exclusively to it. She made a remarkable recovery, and for about ten years carried out her vow by founding with her own resources, on the banks of the Cumberland River, near Nashville, Tennessee, the Riverside Sanitarium and Hospital. It was in very simple but substantial buildings that "Mother D" carried on the work of this little institution, herself administering, teaching, and laboring with her hands. The sanitarium acquired a high professional as well as spiritual reputation.

Mrs. 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.

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 single-handedly taught agriculture, fundamentals of education, hydrotherapy, and practical nursing. She 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.

During the next few decades, Riverside expanded. However, by the mid 1970s, as integration became more accepted, many Blacks found it easier to obtain medical care in surrounding hospitals. This meant less patients for Riverside. In 1976, the General Conference of Seventh-day Adventists asked the Southern Adventist Health and Hospital Services (later the Sunbelt Health Care Corporation) 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

THE UTOPIA PARK AFFAIR AND THE RISE OF NORTHERN Black ADVENTISTS

By Joe Mesar and Tom Dybdahl

Even before Seventh-day Adventists existed as a group, there were Blacks in the Advent movement. Early Adventists were strongly antislavery, and some of them had actively worked for abolition. But following the end of the Civil War, the church was slow in starting work among Black people. By 1894 there were only about fifty Black Seventh-day Adventists in the United States, with five organized churches, all in the south.

The first Adventist work among Blacks in the east began in New York City in 1902. A Black layman named J. H. Carroll, a recent convert from Catholicism, began to hold meetings in a home. He made contacts among Methodist and Baptist churches, and several baptisms resulted.

One of his first converts was James K. Humphrey, an ordained Baptist minister. A native of Jamaica, Humphrey was a natural leader with considerable charisma. He was both a musician and a scholar, with a special talent for organizing people and getting things done. When Carroll's group was formed into a church, Humphrey was chosen to be the pastor.

Under his direction, the work spread rapidly. Humphrey worked in both Manhattan and Brooklyn and founded the First Harlem SDA Church. By 1920, its membership was about 600, and he had also started three other congregations.

Because of his prominence, Humphrey was invited to speak at the 1922 General Conference in San Francisco. He spoke on suffering the evening of May 23. Said Humphrey: "Every man who has ever made up his mind to please God has to suffer. This is God's program."

He went on to tell the story of a man who had encouraged him to break loose from the denomination in 1905. In telling the story, he did not explain the arguments this brother had used. But he did state his answer unequivocally: "I flatly refused to do it.... I refused then to do it, and I refuse now to do it." Those words would return to haunt him.

Humphrey continued his ministry in New York, baptizing about fifty persons each year. In Decem-

ber 1924, the Second Harlem Church was officially formed. The future looked bright.

But things were not as ideal as they seemed. Humphrey had become somewhat unhappy working in New York City, and at both the 1918 and 1922 General Conference sessions he had asked to be transferred. Both times he was turned down. Because of his success, the conference wanted him to stay where he was.

At the same time, a change had begun in Humphrey's mind. He had always been concerned about the situation of Blacks within the church; his sermon on suffering had made that plain. But thus far he had solidly affirmed his loyalty to the organized church, and made up his mind to accept whatever came. But as time passed and things did not change, his frustrations began to build.

The only Seventh-day Adventist institution for Blacks in the United States at this time was the Oakwood school, which had become a junior college in April, 1917. There were no other schools where Blacks were normally admitted. They were not allowed in any Adventist sanitariums or treatment rooms –even as laborers. Blacks had given their tithes and offerings to support these institutions, yet they could not take advantage of the benefits.

In early 1929, the Spring Council met in Washington, D. C. One major item on the agenda was the question of how the work among Blacks should be organized. Elder W. H. Green, the Secretary of the Negro Department, had died suddenly the previous October, and his position had remained unfilled.

Humphrey attended the council, along with other Black leaders. A majority told the brethren they believed that the best way to work among Blacks would be to organize Black conferences. In these conferences, they could handle their own money, employ workers, develop institutions, and generally promote the work along their own cultural lines. These conferences would have the same relationship to the General Conference as the White conferences.

The General Conference Committee did not accept the proposal, but neither did they reject it outright. Instead, they appointed a Negro Commission to make a survey of the Black constituency and to study the subject of Black conferences, and then make a recommendation to the Fall Council. Of the sixteen members on the commission, eleven were White and five were Black. Humphrey was appointed as a member.

Fall Council was scheduled for October in Columbus, Ohio. A meeting of the Negro Commission was called just prior to the Council. During the interim, Humphrey had not been asked to confer

about the situation, although some of the other commissioners met with the presidents of the various conferences that would be affected. When announcements of the commission meeting were sent out, Humphrey sent word that he was sick and would not attend. Speaking later of the incident, Elder Louis K. Dickson, President of the Greater New York Conference, remarked: "So far as could be found out, his sickness consisted of promoting his own scheme."

That "scheme" was what became known as the Utopia Health Benevolent Association. It was to become the concrete cause of the split and was to bring to the surface the tensions that had long been hidden.

Humphrey had returned from Spring Council with the feeling that the General Conference had "absolutely refused" to accept the recommendation of the Black ministers. (He was substantially correct; the Fall Council decided to continue the previous system.) He felt that the only way the needs of the Blacks could be met was to start their own program. He began to do precisely that.

His idea was to establish a place owned and operated by Blacks, where they could develop their own institutions. He wanted to include an orphanage, a home for the aged, a training school, an industrial area, plus private residences with recreation and health-care facilities. It would be called Utopia Park.

The first plan proposed that Utopia Park would be in Wappingers Falls, N. Y., a resort area south of Poughkeepsie. But when that property was unavailable, they decided to buy the Hosford Estate at Atlantic Highlands, N. J., a small town on the Jersey shore about forty-five miles south of New York City by road.

Humphrey felt certain that if he told the conference what he planned, they would not allow him to do it. He believed that the attitude and the decision of the church at Spring Council had closed the door on separate institutions for Blacks, and that if this idea were to become a reality, he would have to do it alone.

So he began to actively promote Utopia Park–without conference knowledge or support. He issued a promotional brochure, calling Utopia Park "The Fortune Spot of America for Colored People." It was to be "absolutely non-sectarian," but would be exclusively for Blacks.

The aim, according to the brochure, was to "provide healthful recreation for thousands of colored people who are interested in the care of their bodies and the betterment of their minds." Among the sports advertised were boating, tennis, handball, archery, ice boating, skating, and baseball. Swimming was to be a major attraction, using any of Utopia Park's three lakes –"three beautiful sheets of water that shine like silver cloths in the summer sun. In the large lake there is room for bathing for five thousand people, if necessary."

To finance the project, the estate would be subdivided, and lots sold. To be eligible, a person was required to be "of good moral standing." Lots were 25 by 100 feet, and there would be electricity, gas, and septic tanks. Residence lots were priced at $600, with corners going for $650.

The primary need was money, so Humphrey and his congregation began to work. They solicited in the streets, signed up interested people, and sponsored fund-raising events. On October 21, they had a benefit dinner and an "intellectual review," and sold tickets for $12.50 each. By November, they had raised $8000, which was deposited in Humphrey's name in the Harlem Branch of the Chelsea Exchange Bank.

But prior to this, the conference president, Elder Dickson, had heard rumors that questionable activities were going on at First Harlem. He was uneasy, because it was not the first problem he had had with the church. Some months earlier, five leaders–not including Elder Humphrey–had come to talk with him about the feelings of the members at First Harlem. They told him that the reason for their decline in financial support was not Humphrey's doing, but an increasing unwillingness on the part of Blacks to support institutions that discriminated against them. Dickson, however, still blamed Humphrey, and in anticipation of trouble, a new pastor, Matthew C. Strachan, was brought in to build up the Second Harlem Church.

To find out what was happening, Dickson wrote to Humphrey on August 13.

The report has come that you and the officers of your church are promoting this project among your members, with the object of finally establishing a colored colony, sanitarium and old people's home. Of course, these are merely reports and I must come to you for facts.... I am totally in the dark regarding the facts. I would be glad to have you drop me a line, setting me straight on this matter, and giving me any other information which you think will be helpful in explaining what may be going on.

Humphrey replied one week later.

It is true that some of us are interested in this effort to help the colored people realize these institutions which we so sorely need.

It is not a denominational effort, inasmuch as our people are unable to maintain one. I thank you very much for your expressions of kindly interest and your desire to cooperate in this good work, but is absolutely a problem for the colored people.

Dickson was very much upset by this answer, and he responded immediately.

I cannot think that you are ignorant or unmindful of your obligations as an employee of the conference to counsel upon such important projects as planning for institutions for our people before such plans are launched in the church of which you are appointed pastor.

I think it is obvious to you from the foregoing that your answer to my letter was entirely unsatisfactory and disappoint-

ing. I am, therefore, now repeating my request to you for an explanation of this project which you are launching, as you say, in behalf of the colored people.

Humphrey did not reply. Consequently, Dickson decided to bring the matter up at the conference committee meeting on September 5. Humphrey was present, and according to Dickson, was "given the privilege of asking counsel of his associates in the ministry, but no such request came. A few statements regarding the project were made, but such a meager statement it was that we were as much in the dark as to the real status of the situation as we were before." After some discussion, they decided to refer the matter to the Atlantic Union Conference Committee, of which Humphrey was also a member. The meeting was to be held on October 27.

Some time before then the situation became even more troublesome in the eyes of the Greater New York Conference. In order to carry on its regular street solicitation during the Christmas holidays, the conference was required to obtain a permit from the Commissioner of Public Welfare. When one of the employees went down to get the permit, the Commissioner called him in and asked if he knew James K. Humphrey, and whether or not Humphrey was a Seventh-day Adventist minister. When the man answered "yes" to both questions, the Commissioner asked him for more information about Humphrey. Reluctant to answer, the man instead made an appointment for Elder Dickson to meet with the Commissioner the next day.

At the meeting, the Commissioner showed Dickson twenty-seven typewritten pages of material that he had collected in a hearing on the Utopia Health Benevolent Association. He said he was surprised that the denomination had not taken any action about one of its representatives being involved in a scheme such as this one. The conference president was embarrassed and felt compromised in the eyes of the Commissioner.

Humphrey did not attend the Union committee meeting on the 27th, but he was the main subject under discussion. After talking over the situation, the committee decided "that we hereby acquaint Elder Humphrey of our disapproval of his course of action in connection with this enterprise, and further that we counsel the Greater New York Conference Committee to revoke his credentials until such time as he shall straighten out this situation in a way that will remove the reproach that his course has brought upon the cause." The vote was unanimous. The action also stated that "we hereby place our unqualified disapproval upon this whole enterprise and solemnly warn our church members to beware of this and all other such projects."

Four days later, on Thursday afternoon, the Greater New York Conference Committee met again, with Elder Humphrey present. They discussed the matter further, and appealed to Humphrey to reconsider, but his mind was made up. So they announced their decision. He was informed that he was no longer a Seventh-day Adventist pastor or a member of the Union and Conference Committees.

The next major step was to explain the decision to the members of the First Harlem Church. At Humphrey's request, a meeting was set for the following Saturday evening, November 2. Elder Dickson was the main speaker, but he brought along plenty of support. The General Conference President, Elder W. A. Spicer, was called up from Washington to attend, along with Elder C. K. Meyers, the Secretary of the General Conference. Elder E. K. Slade, President of the Atlantic Union Conference, was also present.

In his address to the church, Dickson recounted the events leading up to their action regarding Elder Humphrey. He placed the emphasis not on any specific wrongdoing associated with Utopia Park, but on the attitude of Humphrey and where it was leading. Said he: "We wish to emphasize to you that we are not arguing the merits or demerits of any real estate enterprise, but must insist that the conference cannot allow any of its representatives to commit it to an enterprise which has never been considered by the conference...." He contended that Humphrey had used his position and the church's name to promote his own project.

Dickson's strongest appeal was on the subject of church unity.

Throughout all the history of the church, the cause has prospered in direct proportion to the perfection of the organization, and the loyalty of God's people to the same.... To disregard the most fundamental principles of the organization is to open the gate wide to the assaults of Satan. To trample under foot the body of Christ is to crucify Him afresh and put Him to open shame. This we cannot do and be blessed of heaven.

In his speech, Dickson also sought to refute Humphrey's contention that he had acted because the denomination had not cared for Blacks. He pointed out that Humphrey had not waited for the Fall council to take action on the various recommendations, and rather than joining "in the study of this problem, he has chosen rather to launch an enterprise independent of conference and General Conference counsel." He urged the church members "not to be moved from the truth, and from the relationship which acceptance of the third angel's message involved."

The five-hour meeting was an extremely stormy one. Church officials reported that "conference representatives were constantly interrupted," "strong and loud denunciations of the entire denomination were made," and "a majority of the audience present kept up the wild confusion and uproar in disrespect of the presence, counsel and advice of the leaders of the denomination."

From any viewpoint it was a wild scene. The New York *News* reported that "the meeting soon became uncontrollable and bid fair to develop into a riot, which was prevented by the quick action of the pastor himself."

One thing, however, was perfectly clear. The church was solidly behind Humphrey. Even the conference men agreed. "It was made very clear by the apparently unanimous vote of the people that

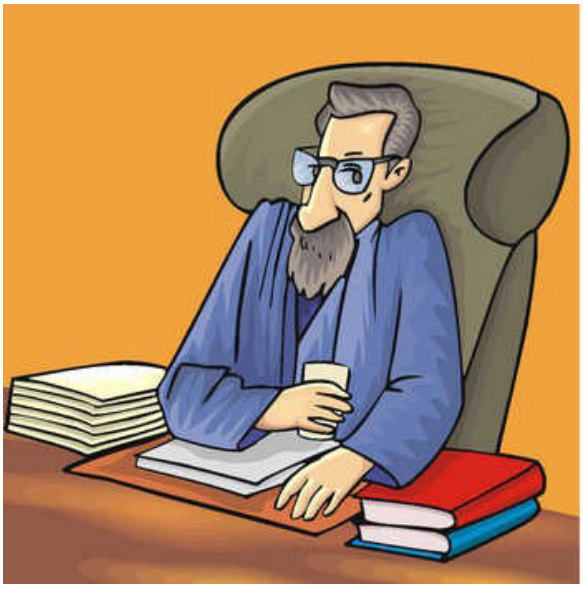
the entire church was opposed to the conference.... The former pastor was upheld and sustained in all his activities and attitude by the membership of the First Harlem Church."

After this meeting, the conference officials decided that they would have to take action on the whole church. On January 14, 1930, there was an Executive Committee meeting of the Greater New York Conference. A resolution was adopted unanimously that they drop "the First Harlem Church from its sisterhood of churches, and that the former First Harlem Church no longer be recognized as a Seventh-day Adventist Church." They also voted that any members who made "public profession of their loyalty to the denomination and of their desire to continue therein" would be organized into a new church.

The committee also voted to send a copy of the resolution to the members of the First Harlem Church. They invited representatives from the church to come to the Biennial Conference starting on January 27 "to present such facts in its defense as it may desire or think proper." No delegates from First Harlem came to the conference.

Meanwhile, the legal difficulties of the Utopia Park enterprise were being resolved. After completing its investigation, the Welfare Department asked the District Attorney's office to investigate the matter further. On November 16, 1929, the New York *World* reported on the situation. "Assistant District Attorney Lehman began yesterday an investigation for possible graft in the operation of the Utopia Health Benevolent Association which has been planning a Negro health resort at Wappingers Falls, N. Y."

The investigation continued for about two weeks, and ended on December 3. The reason Lehman closed the investigation, said the New York *Times*, was because "no complaints of alleged wrongdoings had been brought to him." The *World* added that "no charges were pending against the promoters or anyone else connected with the association."



Humphrey felt that this was a vindication of his efforts and tried to get the Utopia Park project going again. But there were other difficulties, and the adverse publicity proved to be too much. The remaining money was returned to the investors, and the project was dropped.

Shortly after the incident, both parties issued defenses for their actions. The General Conference was first, publishing a pamphlet entitled "Statement Regarding the Present Standing of Elder J. K. Humphrey." It was signed by J. L. McElhany, Vice-president of the General Conference for North America.

The pamphlet opened with a lengthy quote from Humphrey's sermon at the 1922 General Conference, in which he had stated that he had "never seen in the Word of God a precedent for any man, under any circumstances whatever–of hardships and trials and troubles, of wrong treatment by his brethren– to turn aside from God's organized plan of work, and succeed." It then went on

to recount the SDA view of the events from August, 1929, through January, 1930, that had led to Humphrey's dismissal and the separation of the First Harlem Church.

The statement alleged that one of the reasons that Humphrey had broken away was because he had personal ambitions for himself. He was said to have desired the position of secretary of the General Conference Negro Department, and was "greatly" disappointed when this seemed unlikely. They added that Humphrey "likened himself to Moses, who would lead the colored people of the denomination out of the slavery of White domination into a 'land of promise.'"

In response, Humphrey's supporters issued a pamphlet called "Attitude of the Church." In it, they stated their belief that church leaders felt "that Negroes are incapable of leading and governing themselves in any respect." They claimed that conference officials had gone about trying to ruin Humphrey's reputation because of his attitude. They justified his actions on the ground that it was the only way anything would be done for Blacks within the church.

They strongly denied that Humphrey had any ambitions to be the secretary of the Negro Department. It could not be true, they argued, because he had opposed the idea of continuing the department and had voted instead for Black conferences.

Because one of the major issues was the use of funds, the Humphreyites cited conference reports showing how much their church had contributed in tithes and offerings to the work of the church. They felt they had been treated unfairly.

It is very evident that during all these years in which the colored people have been associated in conference relationship with the White people, their funds have been drained and depleted without disposition on the part of the White presidents to give them an equal chance in developing talent along all cultural lines in this denomination. These funds should have been used to develop the work among colored people.

The General Conference had anticipated this charge, since it had been one of the sore points all along. And shortly after he had lost his credentials, Humphrey had declared in a newspaper article that the Seventh-day Adventists were doing nothing for colored people. It was a charge that needed to be answered.

To refute this accusation, the General Conference statement contained an article by Elder R. A. Ogden, president of the Antillian Union Conference. Ogden spoke at length of the support and help the church had given to the work for Black people outside the United States, but made no reference at all to the contributions for Blacks in North America. He, too, emphasized the unity theme: "We cannot think that you will allow yourselves to be deceived and led to follow any man who leads out on the pathway of rebellion and opposition to his great movement."

In closing, the statement included a listing of the actions taken at the 1929 Autumn Council affecting the North American Negro Department. There were a large number of recommendations, but the basic structure remained unchanged. There would be no Black conferences, and Black officials would continue to be under the control of White conference leadership.

Some of the other recommendations of the Autumn Council were particularly interesting. One provided for study to be given to establish a school for training colored youth. The stated purpose was so that they could "receive a Christian education without embarrassment to anyone." With regard to medical training, it was asked that "where possible" our sanitariums accept colored young people into the nurses training course. There was no mention of medical school.

No doubt Humphrey would have been amused by this last recommendation. The last part of his defense contained two letters that Blacks had received refusing them admission to Adventist institutions.

One was written by Martha Borg, director of the School of Nursing at the College of Medical Evangelists (now Loma Linda University). In the letter, dated January 8, 1929, she informed Mrs. Beryl Holness, a Black, that...

(W)e do not see our way clear to accept you to the nurses course because of your nationality. We have had some difficulty in training students of your nationality before. While they may have done very excellent work in many ways, yet many complications have arisen in connection with their training which, we feel, would not have arisen in institutions and schools of nursing further north.

The other letter was from Harvey A. Morrison, president of Union College. Writing to a Mr. J. E. Jervis, on August 22, 1919, he stated: "It is not our policy generally to receive colored students outside our own territory unless there is some very special reason why this should be done." Then he further clarified their position: "Ordinarily we do not have colored students in our school, even from our own territory."

The letters alone were eloquent arguments, but by this time most of the controversy had been played out. After the church was dropped from the conference, they formed a new organization. The First Harlem Church became the United Sabbath Day Adventist Church, with J. K. Humphrey as bishop. For a time there was strong support for Humphrey among Black Adventists, but much of it gradually died out. George E. Peters, who had been chosen as the new secretary of the Negro Department, was sent to Harlem to help stabilize the situation. Under his direction, the Second Harlem Church became the Ephesus Church and grew rapidly.

The last act of the drama centered around the former First Harlem Church building at 141 West 131st Street. The church went to court, trying to get the deed to the property, since they had paid for most of it. A lower court ruled in their favor, but the State Supreme Court overruled the decision. They were told that the only way they could keep the building would be to return to the conference. Forced to choose once again between the church and their pastor, they opted for the latter.

Shortly afterwards, the conference sold the church to a Baptist congregation. Meanwhile, the Sabbath Day Adventists were looking for a place to meet. Ironically, their first regular place of meeting after the split was their old home church. They rented it on Sabbaths from the Baptists.

With the conclusion of the law suit over the church property, Humphrey's formal dealings with the church came to an end. The effect of his actions, however, had a wide-ranging influence on the main Adventist body in its efforts to minister to America's Blacks.

For one thing, the Utopia Park controversy dramatically underlined the point that the problem of church race relations was national in scope. No one solution could apply to every local situation.

Humphrey's departure drew attention to the difficulties facing Blacks in the North. In turn, the dispute surrounding his church was a clear indication that the "Negro work" could no longer be regarded largely in Southern terms.

This view, forged during the 1880s and '90s, was an understandable one. At that time most Blacks lived in the Southern states. The church naturally concentrated its missionary efforts for Black people in the area below the Mason-Dixon line.

The Southern Missionary Society, formed by James Edson White in 1895, was the first organization set up by the church to promote the gospel among the nation's Blacks. The Society's journal, the *Gospel Herald*, graphically described the economic and spiritual needs of Blacks in the Mississippi Delta. Edson White recruited Northerners to move South to help operate mission schools throughout the Black Belt. So completely were efforts for the BBlack man identified with the Southern setting that Ellen White's thin volume on the subject was entitled *The Southern Work*.

The beginning of the Adventist work in the South virtually coincided with the passage of the famous Jim Crow laws. These laws sharply reduced the Black man's social and political rights and enforced a system of rigid race segregation. The fact that the church's first sustained ministry for Black people began in the South in the 1890s meant that the pattern of Adventist race relations

was set in an area and at a time of great hostility and conflict.

This conflict severely hindered the work of the fledgling Southern Missionary Society. Its leaders tried to avoid confrontation on the race issue to preserve the fragile beginnings they had made among the Black population. Gradually a system of separate churches developed in the South.

The Society faced other problems. Most serious among them was a lack of general support among White Adventists in the North. A number of White leaders, notably Ellen White, urged that the work for Blacks be given greater attention, but this was not done.

In 1891, she wrote: "Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people." Over a decade later, she noted that the money spent for this purpose was still inadequate.

The work to be done for the colored race is a large work, and calls for a large outlay of means. My heart aches as I look over the matter that had already been printed on this subject, but which upon many minds has no more weight than a straw. Like the priest and the Levite, men have looked indifferently on the most pitiful picture, and have passed by on the other side.

In 1915, at the time of Ellen White's death, the work among Blacks in the South was still meeting opposition in many quarters. Throughout the early 1900s, the "Southern field" always existed on a tenuous basis, never quite moving to the center of the church's missionary concern.

The organization of the Negro Department in 1909 was an attempt to remedy this situation. It was to oversee the opening of new territory, publish reports on the progress of the Negro work, and, in general, represent the needs of Black Adventists at the General Conference level. A White man, John W. Christian, was chosen as the department's first secretary. An executive committee, including J. K. Humphrey, was formed, and an initial appropriation of $40,000 was granted.

Until 1918, when W. H. Green was appointed secretary, the Negro Department was administered by White men. This same pattern held true on the local conference level as well. In the South, a bi-racial Negro committee handled the affairs of the Black membership. In practice, however, this group merely ratified decisions reached previously by the all-White conference committee.

In the North, a few Black ministers like Humphrey sat on conference and union committees. These men had a somewhat greater opportunity to influence actions taken concerning their churches. Humphrey's pamphlet leaves little doubt that in his mind, at least, this arrangement did not satisfactorily meet the needs of Black congregations.

This, then was the organizational background against which the events of 1929 occurred. Despite

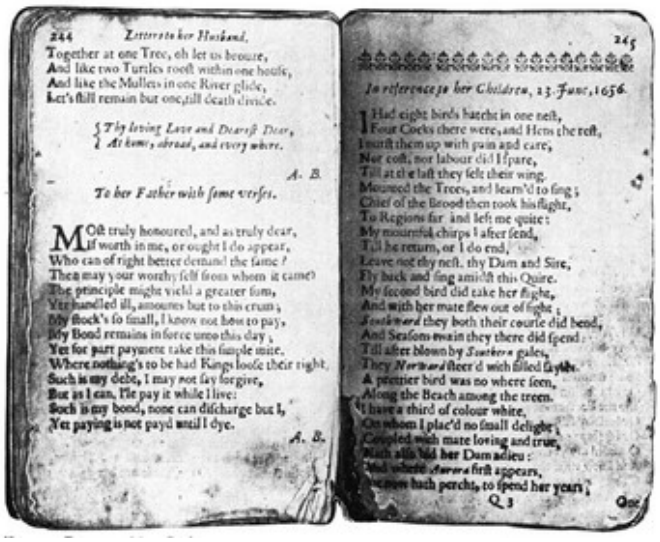
the dedicated service of many Whites, the Black work in the Adventist church was generally regarded as an area of secondary importance. Its main focus was in the South. Its organizational structure was based on the Southern experience. Beyond the local church level, it was rarely administered by Blacks themselves.

Humphrey wanted to reverse these trends. As early as 1909, he had appealed for funds for Harlem in the pages of the *Review and Herald*. He also had repeatedly urged that Blacks be provided with a greater share of the church's funding and personnel. His proposal for the formation of Black conferences was designed to bring about these changes. In addition, the Black conferences would insure indigenous leadership for Black institutions.

It is likely that Humphrey's desire for greater autonomy for Black churches was reinforced by the trends within the Black community at large. The 1920s brought a resurgence of Black nationalist feeling in Harlem, most vividly seen in Marcus Garvey's back-to-Africa movement. In his pamphlet Humphrey concluded with a passage from a Claude McKay poem, calling his people to stand "like a strong tree against a thousand storms." McKay was one of the leading figures in the Black literary revival known as the Harlem Renaissance.

In turn, the actions of the First Harlem Church received considerable publicity in the Black community. In the Black press the church's split from the Greater New York Conference was pictured as part of the Black man's larger crusade against White injustice.

Within the church, the influence of Humphrey's ideas continued long after the First Harlem Church was disfellowshipped. Because of Humphrey's successful ministerial career and his prominence in the denomination, his arguments could not be dismissed out of hand. The leadership, as we have seen, took great care in preparing its response to questions concerning the affair.


244 Letters to her Husband.

Together at one Tree, oh let us bee,
And like two Turtles roost within one boose,
And like the Mullets in one River glide,
Let's still remain but one, till death divide.

Thy loving Love and Dearest Dear,
At home, abroad, and every where.

A. B.

To her Father with some verses.

Most truly honoured, and as truly dear,
If worth in me, or ought I do appear,
Who can of right better demand the same?
Then may your worthy self from whom it came?
The principle might yield a greater sum,
Yet handled ill, amounts but to this crum;
My stock's so small, I know not how to pay,
My Bond remains in force unto this day;
Yet for part payment take this simple mite.
Where nothing's to be had Kings loose their right.
Such is my debt, I may not say forgive,
But as I can, I'le pay it while I live:
Such is my bond, none can discharge but I,
Yet paying is not payd until I dye.

A. B.

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In reference to her Children, 23. June, 1656.

I Had eight birds hatcht in one nest,
Four Cocks there were, and Hens the rest,
I nurst them up with pain and care,
Nor cost, nor labour did I spare,
Till at the last they felt their wing,
Mounted the Trees, and learn'd to sing;
Chief of the Brood then took his flight,
To Regions far and left me quite:
My mournful chirps I after send,
Till he return, or I do end,
Leave not thy nest, thy Dam and Sire,
Fly back and sing amidst this Quire.
My second bird did take her flight,
And with her mate flew out of sight;
Southward they both their course did bend,
And Seasons warm they there did spend:
Till after blown by Southern gales,
They Northward steer'd with filled sayles.
A pretier bird was no where seen,
Among the Beach among the treen.
I have a third of colour white,
On whom I plac'd no small delight;
Coupled with mate loving and true,
Proud alls did her Dam adieu:
And where Aurora first appears,
There hath perch't, to spend her years;

Q 3

The impact of the schism was even more powerful for Black Adventists. The charges of discrimination raised by Humphrey could not be ignored. His plan for Black conferences, once it was separated from the Utopia Park incident, gained support among Black clergy and laymen.

F. L. Bland, E. E. Cleveland, and W. W. Fordham, Black ministers currently associated with the General Conference, have stated that Humphrey's break with the church was the catalyst that sparked demands for the regional conference system. Humphrey's struggle left Blacks with a single concrete goal around which to organize.

Despite their efforts, the change did not come until 1944. It was precipitated by a concrete instance of discrimination. In the previous year, a Black woman was refused admission to the Washington Sanitarium and Hospital. Spurred by this incident, a group of Black laymen, led by Joseph Dodson and Addison Pinkney, issued a pamphlet containing a list of grievances. This *ad hoc* committee

proposed sweeping changes in church policy.

Their recommendations included many of Humphrey's earlier concerns. For example, the Black laymen urged fairness in church hiring practices, and in the admission policies of Adventist schools and hospitals. They pressed the question of Black conferences with arguments reminiscent of 1929. Going even further, they requested an end to segregated facilities at the General Conference Headquarters.

Because of the pressure exerted for these changes, the General Conference scheduled a special series of meetings to discuss the whole issue. These sessions were held in conjunction with the Spring Council of 1944.

At that time, the Black conference idea was thoroughly debated. Some Whites opposed the plan, desiring to retain the status quo. A number of Blacks agreed with them. Some of these men favored integration at all levels and suggested that separate conferences would defeat that goal.

In the end, the influence of the General Conference President, J. L. McElhany, prove decisive. McElhany, who had compiled the church's defense against Humphrey, now became the most effective White spokesman for the plan. He argued forcefully that Blacks who pastored large churches supervised a bigger membership than some White conferences. With McElhany's support, the Black conference resolution passed. Later in that year, after local approval was obtained, the first Black conferences were organized.

The Blacks in the Atlantic Union, Humphrey's old territory, were united into the Northeastern Conference. In the mid-fifties, some of the officers of the conference made an attempt to bring the Sabbath Day Adventist Church back into the main organization. William Samuels, Humphrey's successor as bishop, invited the conference president to present the idea to his congregation. The appeal was made in a Sabbath sermon that emphasized the need to forget old differences. Nevertheless the church voted overwhelmingly against the merger.

In part, this rejection stemmed from a feeling that the Black conferences were not nearly so independent as Humphrey envisioned. In particular, the limits placed on local conference financial policy by the General Conference were unacceptable to the Sabbath Day group. An even bigger obstacle was the fact that, in the intervening years, Humphrey's followers had rejected Ellen White as a divinely inspired messenger.

Despite the acceptance of many of their ideas by the larger church, the Sabbath Day Adventists have not been concerned with influencing the church from outside. Instead they have been consistently occupied with the survival and growth of their own church.

They encountered problems almost immediately after the split. One faction within the church soon broke off over personal difficulties with Bishop Humphrey. A small remnant of this group with nearly identical beliefs still meets on 138th Street in Harlem.

After renting from the Baptists at their old location for some time, the Sabbath Day Adventists acquired a home of their own on 135th Street. This building allowed the members a greater range of services and activities. They remained there until after Humphrey's death in 1952. When the city of New York bought the building for $135,000, the group was forced to move again.

At this point there was much disagreement about the proper course of action for the church. Most of the members, led by Samuels, favored buying property with the money from the recent sale and building a new church from the ground up. A sizable minority opposed this plan and also Samuels' proposal to use tithe money for the construction of the church. Rather, they wanted to purchase an apartment building and remodel it into a small worship hall. Failing to persuade the rest of the membership, this smaller group split off and relocated in the Bronx. This group still exists, although they have had to borrow money from Samuels' church in order to survive.

Bishop Samuels and the main congregation bought land on 110th Street and built on it their present church for $144,000. It was completed in 1955. A low stone structure facing Central Park, it is the only Black Adventist church in New York constructed and financed by its own membership.

In 1956, this congregation united with another small Adventist company to form the Unification Association of Christian Sabbath-keepers. The Association now has members in Trinidad, Jamaica, the Dominican Republic, Antigua and Nigeria.

Most members of the Sabbath Day Adventists today are not really concerned about the church's tumultuous past. Few of them, in fact, are aware of the events of 1929. Rather they seem determined to improve the church's quality of life.

Courtesy of Adventist Heritage, Vol. 1, No. 1, Loma LInda University, Loma Linda, CA, 1974.

ACTIVITIES:

1. Was J. K. Humphrey right in wanting a separate institution for the Black people?

2. Was the General Conference correct in wanting Humphrey to stay in New York City even after he wanted to moved to a new location?

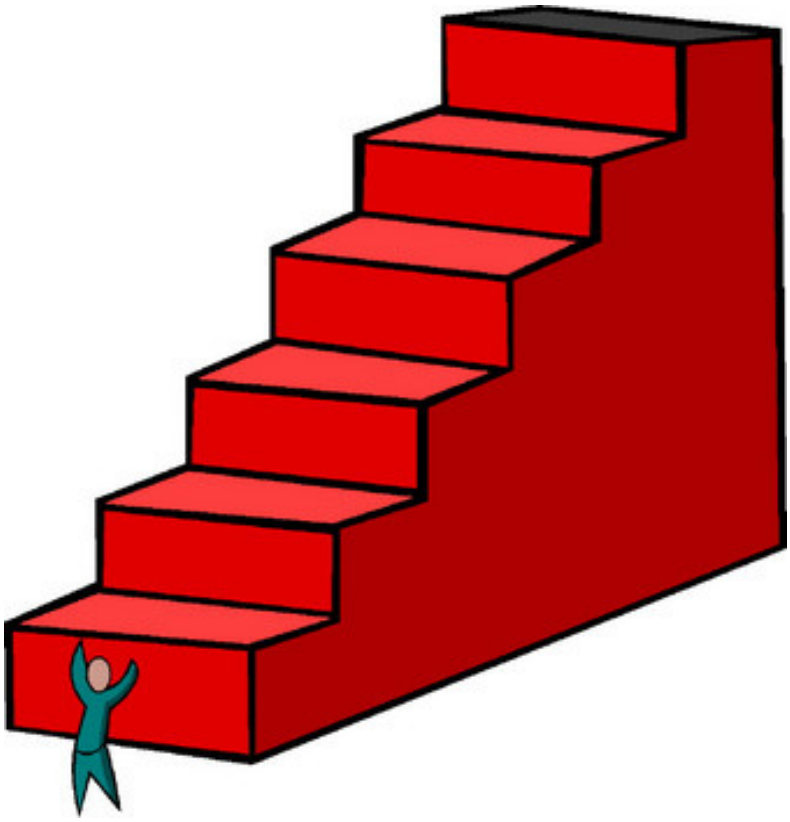
3. Was Humphrey doing the right thing when he put the money his congregation had raised for the Utopia Park project into his own bank account? What are the guidelines of the Church in regard

to situations like this? Give your results to your class in the form of a two-page paper.

4. Was the Church correct in its dealings with Humphrey and his congregation? Did the Church act appropriately when Humphrey's credentials were revoked? Explain your reasoning.

5. Was the Greater New York Conference justified when it voted that the First Harlem Church would no longer be recognized as a Seventh-day Adventist Church? What steps does the Church have to follow when it considers whether a church should remain or be removed from the Seventh-day Adventist Church denomination?

6. In the mid 1950s the Seventh-day Adventist Church made an attempt to reconcile with the Sabbath Day Adventist Church. It did not succeed. What were the reasons it failed? Were they valid reasons?



JOSEPH H. LAURENCE

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 8 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. Jaysmer 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 Hunstville, 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 married 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 conducted health programs in churches in the Allegheny Conference area; Elois, a church school teacher; and Carty, who 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.

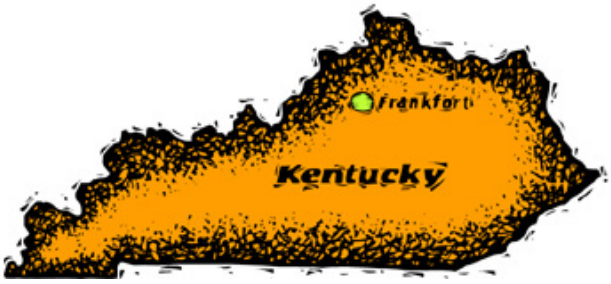
In Pensacola, Florida, he was assisted by Elder George E. Peters. Among those baptized in Florida was a talented 18-year-old young man named Frank Loris Peterson and his family. Frank later became president of Oakwood College and the first Black vice president of the General Conference.

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 minster 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 Adventist 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

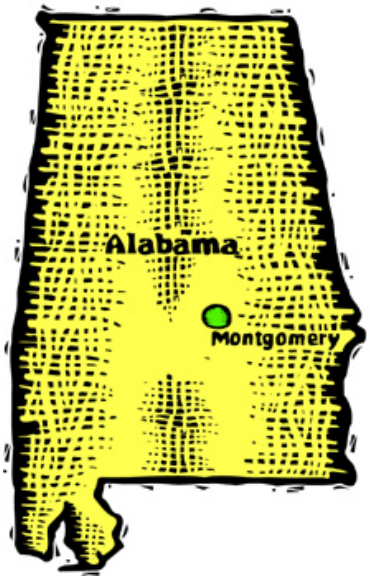
Using a map of the United States, map out the different places that Joseph Laurence worked. Share with a partner.

FRANK L. PETERSON

The name Frank Louis 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 Hunstville, 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 regional affairs in the Pacific Union, another first in the denomination.

From 1945 to 1954, Elder Peterson served as the fourth president of Oakwood College and laid the groundwork for the schools' 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 a godly and god-like life that he lived.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

Consider how you would feel if you were the first of your race to be a vice-president of the General Conference. Express your thoughts to a partner.

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 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 Currell, with co-author Ethel Young, wrote the first SDA Reading Series. This pioneering edition is the forerunner of the 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 reading program. A K-12 Reading Circle 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 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.

In that "Education is the mother of all professions," many leaders attribute their 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

Find the statistics for the numbers of students who are in the four major ethnic groups in your school: Black, Asian, Caucasian, and Hispanic. Make an Excel presentation with graphs representing the information found. Present the findings to your class.

ROSETTA BALDWIN

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 38 years, she 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

1. Are you embarrassed about your religion? What do you tell your friends who are not part of the Seventh-day Adventist denomination what your religion is all about? Write your answers to these questions in a one-page paper and present it to the class.

2. Try to tell someone this week about your faith and invite them to church next Sabbath.

NATELKKA E. BURRELL

Born tiny, premature, and delivered by a midwife, many consider it a miracle that Natelkka E. Burrell survived after coming into the world February 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 country 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 student 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, D. C., 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 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 words, "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 Andrew 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

Eva B. Dykes

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, D. C. After attending the local public schools, she enrolled at Howard University, which 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, D. C.; and later Howard University. Eva became an active member of the First SDA Church in Washington, D. C., 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 to 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ANNA KNIGHT

PIONEER EDUCATOR

Anna 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 Country, Mississippi. Here they did sharecropping 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 in 1907 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 headquarters 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 YMCA 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.

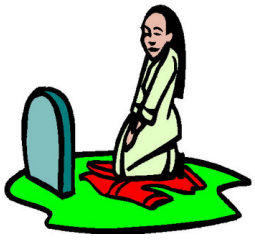
In 1922, she became the first president of the first National Colored Teachers Association (NCTA). She held this position for 27 years.

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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.



B. W. ABNEY

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. Kinney, 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 enthusiastic 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 U. S., 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 U.S. and overseas. Even in the smallest towns, the little blue or green sign giving directions to the nearby Seventh-day Adventist Church can be seen.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

THOMAS H. BRANCH

Missionaries 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 offhand the makeup of the culture and 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

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 Duiguid, 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 American 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. Alica 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

RUTH J. TEMPLE

PUBLIC HEALTH OFFICER

Ruth 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 of 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 12-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 promoted 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 sisters' 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.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

Consider your own walk with God. Are you ready to stand for God and the truth as Dr. Temple's grandfather when he stated, "I prefer death to slavery"? Consider this with a partner.

JIM PEARSON

JUDGE

On August 22, 1865, a son, Jim, was born to John and Elzirah 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, Elzirah 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 Country, 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, had left a legacy for all.

Courtesy of *A Star Gives Light*, Review and Herald Publishing Association, Silver Spring, MD, 1989.

ACTIVITIES:

Take the last several people mentioned in this unit and select one of them to present to a group or the class. Each student can present a different person in the "first person." Dress in the outfits each person would have worn in their day. Present the personal feelings each one may have had during the struggles each faced.

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