

THE REGIONAL DEPARTMENT

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17.

Evangelists, colporteurs, teachers, Bible instructors, and church members are uniting to proclaim the advent message. The colored people are accomplishing more for the Lord today than ever before.

Here are some interesting points to remember in this chapter:

1. The Voyage of the “Morning Star”
2. Oakwood College
3. Medical Work
4. Regional Conferences

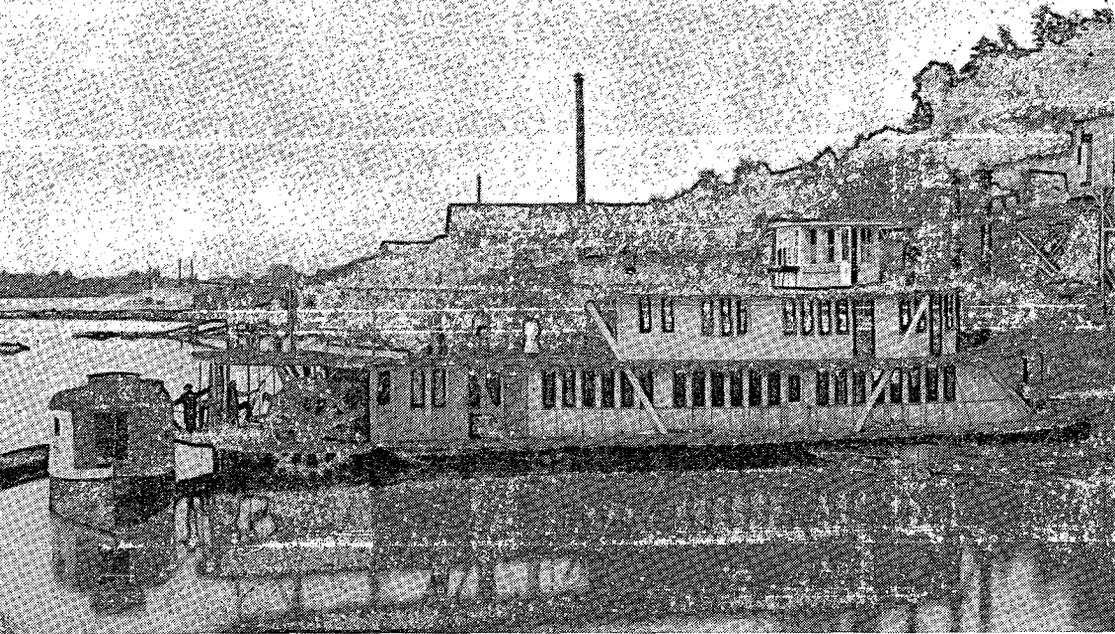
D *The Voyage of the “Morning Star”*

James Edson White, son of Elder and Mrs. White, had worked for a short time as a steamboat pilot on the upper Mississippi and was in business in Chicago, when a letter from his mother stirred him to new adventure. He happened on some testimonies written in Australia about work for Negroes in the United States, and at once a bold and unique plan of action came to his mind. In 1893 he began

building a boat and raising money for its construction by selling *The Gospel Primer*, a book he wrote to teach reading to illiterate Negroes.

The “Morning Star,” as the seventy-two-foot boat was named, was fitted for evangelism, with living quarters for workers, a printing plant, and a chapel. White piloted it across Lake Michigan, through the Chicago Canal, and down the Mississippi River to Vicksburg, Mississippi, recruiting an evangelistic company as he went.

This venture was successful for



The "Morning Star" was used for evangelistic services and for Bible classes at the cities along the Mississippi River. Success was with the river project.

several years as an independent operation. *The Gospel Primer* furnished money for the mission. White wrote *The Coming King*, which sold widely. Workers were recruited from all over the United States. Sunday schools on the boat and night-school classes for the illiterate brought a number to the Sabbath truth. A chapel and reading room were built in Vicksburg, and branch work was established up the Yazoo River. Negro teachers and preachers were trained, and nearly fifty schools were started in six states. The Southern Missionary Society was organized to carry on evangelism, to publish literature, and to provide charity.

After several years of service the "Morning Star" was replaced by a solid organization for evange-

lism and publishing. The Southern Publishing Association was incorporated in 1901 in Nashville. Elder J. E. White, encouraged by his mother, was the leader in this development. He had a fertile mind and a flair for publicity. His monthly *Gospel Herald* telling the gospel story in simple form was effective, and it was followed by later publications.

In time the Southern Publishing Association and other enterprises of the Southern Missionary Society were integrated into the denominational organization, and the work which Elder White had begun was carried on by the conferences. The publishing house produced *The Southern Watchman*, later called *The Watchman Magazine*, and today known as *These Times*.

Checkup

1. Who built the "Morning Star"?
2. What three purposes did it serve?
3. How many schools for Negroes were started at this time?

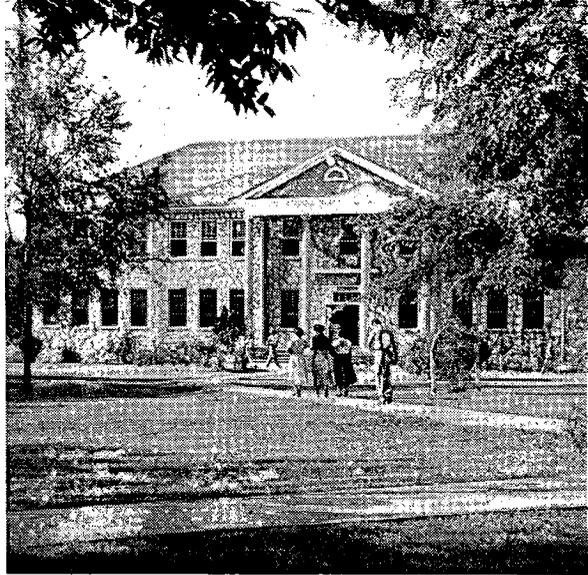
2 Oakwood College

To provide for the education of our Negro youth, an estate was bought in 1895 near Huntsville, Alabama, for a college. S. M. Jacobs of Iowa was given the responsibility of bringing order to the plantation and of reviving the worn-out soil. Acts of kindness to the neighboring farmers brought good will to the school. One white neighbor, who had been unfriendly, lost his barn and work animals by fire. Mr. Jacobs and some students took equipment over to his farm and offered to plow his corn. He looked sternly at Mr. Jacobs and said, "Is that the kind of man you are?"

"Yes," said Mr. Jacobs, "that's the kind of man I am."

"Well, if that's the kind of man you are, I've got something to do. I've said some mighty hard things against you for starting that school. Now I ask you to forgive me for all I've said."

"Why, I've forgiven you long ago," said Jacobs. "If not I wouldn't have come over here." The boys put in a good morning's work. At noon the man invited them all to dinner. They finished their day's work, and the next day

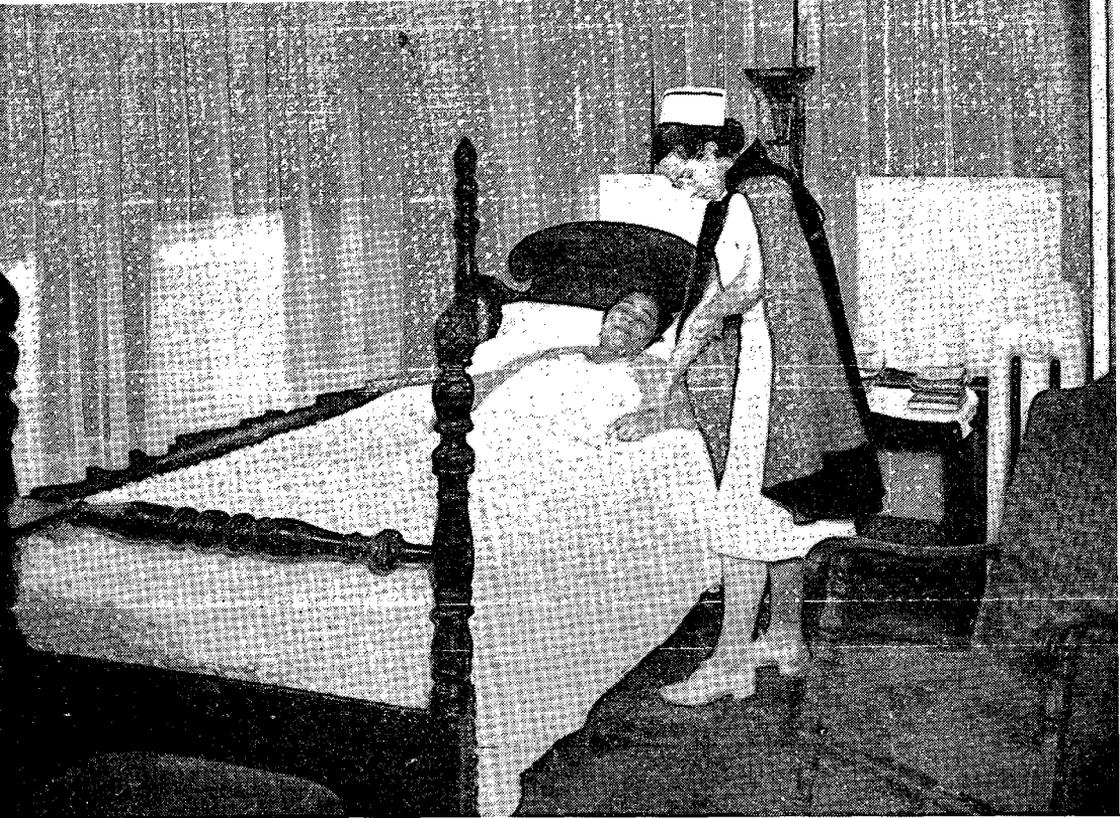


Oakwood College, Huntsville, Alabama, was established to train youth for God's service.

they helped a Negro farmer. This good fellowship between neighbors did much for the church and gained friends for the school.

Oakwood at first offered only twelve years of education, but soon added two years of college work. It was a junior college until 1944, when it became a senior college, with Elder J. L. Moran as president. Elder F. L. Peterson followed J. L. Moran as president of the college until 1954, when Elder Garland Millett was elected.

Agricultural and industrial work, combined with classroom study, have been the strong feature of education. Oakwood College offers degrees in six major divisions, and has supplied more than 90 per cent of the employees serving the Regional Department, including Regional representatives in the general, union, and local conferences and in medical and foreign mission services.



MISSIONS PICTURES

Nurses are trained in sanitariums, such as the Riverside Sanitarium and Hospital, near Nashville, Tennessee, to give the finest Christian ministry to the sick.

Checkup

1. What influence did the Huntsville school have on the community?
2. What contributions have Oakwood College made to denominational work?

3 *Medical Work*

The first trained nurse among Adventist Negroes was Anna Knight of Mississippi. She received the gospel by reading literature. She overcame great obstacles to obtain an education. She opened a school in her home town, but in 1901 she left it in the care of

a younger sister when she went to India as a missionary. Several years later Miss Knight returned to find that the school had been destroyed by fire. She rebuilt it and placed it under the care of the Southern Missionary Society.

In 1908 a sanitarium for Negroes was started at Nashville, Tennessee. A second sanitarium was established on the Oakwood College campus in 1910 and continued until 1923. Various doctors and nurses managed these institutions, which faced great difficulties because of the lack of money and trained personnel.

In 1930 another attempt was

THE REGIONAL DEPARTMENT

made to establish the medical work for Negroes, this time a private venture by Mrs. N. H. Druillard. This remarkable woman had already served for many years as a financier in South Africa, at Emmanuel Missionary College, and at Madison College. She had aided the self-supporting work in the South from the beginning. Now, at the age of eighty-four she had a serious accident and promised the Lord that any remaining years He might give her would be devoted to the betterment of the Negroes. She recovered and spent ten years in founding and developing the Riverside Sanitarium and Hospital on the Cumberland River near Nashville. She was active in administering, in teaching, and in working with her hands. After her death in 1941, arrangements were made for the General Conference to take over the administration of the Sanitarium. A new building was erected in 1945-47 with a capacity of eighty-four beds, comparing favorably with other denominational sanitariums. It is staffed with Negro workers and is well known for its excellent service and rural setting. Riverside operates an accredited school of practical nursing.

Checkup

1. Who was the first Adventist Negro nurse?
2. Who led out in founding the Riverside Sanitarium and Hospital?
3. Where is it located?

Regional Conferences

Work for Negroes at the close of the Civil War was almost nonexistent. Joseph Clarke in Texas and Mrs. Van Slyke in Missouri are the only recorded workers. Edmund Keller began to work for his people in 1878. In 1892 there were less than fifty Negro Adventists in the South. R. M. Kilgore, superintendent of the Southern field, pleaded for schools and workers.

During the operation of the "Morning Star" project, H. S. Shaw, under General Conference direction, worked for the Negroes, part of the time joining with James Edson White and his associates. When Elder Shaw began his work, there was only one colored minister, C. M. Kinney. A little later A. Barry and T. B. Buckner were ordained. By 1946 the nationwide membership of Negro Adventists was 17,000. At the 1954 General Conference a Negro constituency of 31,000 was reported. The trend has been toward complete Negro administration of institutions and conferences.

In 1909 a department of the General Conference for colored work was created. Under the name North American Negro Department this development was enlarged in 1918, and Elder W. H. Green, a Negro, became its General Secretary. Thereafter, where growth made it necessary colored secretaries aided in the supervision of this work on the union and local conference levels. In

THE STORY OF OUR CHURCH



The "Message" Magazine, a missionary journal for Negroes, begun in 1935.

order to improve the organization and to intensify evangelism, five Regional conferences were created in 1944, and they have since increased to seven. These sustain the same relationship to the respective union conferences as do any other local conferences within the territories of the union conferences which have a large Negro membership. They are: The Northeastern Conference, Atlantic Union; the Allegheny Conference, Columbia Union; the Lake Region Conference, Lake Union; the South Atlantic Conference and the South Central Conference, Southern Union; the Southwest Region Conference, Southwestern Union; the Central States Conference, Central Union. By 1954, when the

name "North American Regional Department" was chosen, closer supervision of an ever-growing work made necessary the inclusion of an Associate Secretary in the Regional Department and Associate Regional Secretaries in the General Conference Secretarial Office and the Ministerial Association.

A wider field of service is now open for developing the abilities of the workers of the Regional Department as they are called upon to assume new responsibilities. Following the mission work of Anna Knight, referred to above, T. M. Branch established work among the people of East Africa in 1902.

Since 1931, when B. W. Abney saw mission service in South Africa, the Regional believers have shared increasingly as missionary administrators, evangelists, medical servants, and teachers in portions of Africa, India, and the West Indies Islands.

In the Northern and North Pacific Union Conferences there are a few Negro pastors of churches which are a part of the regular conference organization. In the Pacific Union Conference there is a regional department administered by a Negro secretary.

The work among Negroes has grown rapidly and includes a complete representation of denominational organizations, including publishing, educational, and medical activities. Tithes and offerings have increased to nearly \$3,000,000 annually.

THE REGIONAL DEPARTMENT

Checkup

1. Who were the leaders in the early church work for Negroes?
 2. How are Negro conferences organized?
 3. What lines of work are represented in the Negro organization?
-

CHAPTER 60 REVIEW

Can you identify these?

James Edson White	Oakwood
"Morning Star"	S. M. Jacobs
Vicksburg	Mrs. Druillard
<i>The Gospel Primer</i>	Riverside
<i>The Message</i> magazine	Anna Knight

Pronounce it this way:

Yazoo	YA zoo:
Druillard	drow: LAHRD
Van Shyke	VAN SHIGHK

Personal questions:

1. If you had been on the "Morning Star" what work would you have enjoyed doing most?
2. What has been accomplished by the graduates of Oakwood College?