

## MINISTERING TO MINORITIES

**A**MERICA has been called a melting pot of nationalities and races. Without question there is a miscellany of peoples. From the beginning of colonization Europe poured forth English, Scotch, Scotch-Irish, French, Swedish, German, Dutch, and various other strains. The Spanish and the Portuguese were to the south, and infiltrated. The American Indian was already here, and the Negro came. Later periods saw great influxes of immigrants: the Scandinavian peoples, particularly on the new lands of the Northwest, and later the Russians; the Irish and the Italians answering to calls for construction work; the Slavic peoples in the mines, the factories, and other industries; the Portuguese and the Canadian French on the farms and gardens and in the factories of the Northeast. From the West, Oriental peoples—the Chinese, the Japanese, the Filipinos—and others came in successive waves.

Those nationalities most nearly related readily intermarried; for instance, the Northern and Western Europeans. The farther removed from affinity, the more slowly did they mingle; yet there was more or less amalgamation even of diverse races. Stresses and prejudices, due to pride of race, religion, and class, and to different living standards, have at times created eddies of passion and contest; some of these seem almost permanent. Yet on the whole the mixture of peoples in the American nation has formed an amalgam more harmonious and peace loving than in any comparable region of earth. Without calling the melting pot a complete success, we can say that it is at least self-containing and promising. The religion of Jesus Christ, when operative, is the greatest agency in the unifying and harmonizing of peoples.

The message of Seventh-day Adventists, for the first half

of their history, went mainly to people of British stock. Rising in New England and borne along on the westward-moving stream of population, it spread among the English-speaking settlers. Because of the Bourdeau brothers there was an early interest in the French, particularly in Quebec; but the field was difficult and the converts were few. When, however, it came to the new States of Wisconsin and Minnesota, and later more western and northwestern States, it encountered Norwegian, Danish, Swedish, and German peoples; and with the accession of the Olsens, Matteson, Shultz, and like men, it reached out among them. The Scandinavian and German elements in the church became considerable.

By the turn of the century interest had been aroused in other nationalities which had come to the United States, and early in the reorganization (1905) there appeared the North American Foreign Department, with G. A. Irwin in charge and I. H. Evans as secretary. In 1909 O. A. Olsen became general secretary. This, however, dealt mainly with the languages and peoples already forming a part of the constituency; namely, the German, Danish-Norwegian, and Swedish. At the 1918 General Conference this department became the Bureau of Home Missions, a name it retained until 1946. During this time it initiated work for several other peoples, including the Spanish, the Portuguese, the French, and the Jews.

In 1946 the department was reorganized, becoming the Home Foreign Bureau, with Louis Halswick secretary and E. J. Lorntz associate. It now carries on work in twenty-five different language groups in the United States; namely, Armenian, Chinese, Czechoslav, Danish, Estonian, Finnish, French, German, Greek, Hungarian, Italian, Icelandic, Indian, Japanese, Jewish, Yugoslav, Norwegian, Polish, Portuguese, Russian, Rumanian, Spanish, Slovak, Swedish, Ukrainian. One hundred and sixty foreign-speaking language workers are carrying on a full-time program for these different nationalities. There are in these language groups approximately fifteen thousand believers, and the accessions have for some time averaged

a thousand persons per year. Tithes and mission funds paid by them amount annually to more than a million dollars.<sup>1</sup>

*Education.*—Special opportunities have been offered in education for foreign-speaking students. Beginning with the first year, Battle Creek College offered both language and Bible courses in Danish, Swedish, French, and German. The French was discontinued, but in the other three languages courses were offered until 1890. When Union College opened in 1891 these departments were transferred to that school, where they were continued for twenty years. During these years many were trained to work effectively among their nationals in North America, as well as in Europe and other countries.

In 1909, after a careful study, it was voted that a Danish-Norwegian school be established in the Northern Union Conference, a German school in the Central Union Conference, and a Swedish school in the Lake Union Conference.<sup>2</sup>

A college property built by the Lutherans at Hutchinson, Minnesota, was purchased for the Danish-Norwegian school. A similar property at Clinton, Missouri, was secured for the German school. For the Swedish school a good farm property twelve miles west of Chicago was purchased, and there suitable buildings were erected.

These schools were named the Danish-Norwegian Seminary, the Clinton German Seminary, and the Broadview Theological Seminary. Later, these were changed to Hutchinson Theological Seminary, Clinton Theological Seminary, and Broadview College and Theological Seminary. These schools each year increased in attendance, and in 1918 were given senior college status by the General Conference Committee. In that year other language departments were added at the Broadview College: Italian, Rumanian, Russian, Ukrainian, Hungarian, Czechoslovakian, Polish, Yugoslavian, and Finnish.

Owing to increased use of the English language among the foreign-speaking constituency, especially those of Northern European origin, the necessity of special schools in those lan-

guages progressively lessened, and in consequence they gradually went out of existence. Clinton in 1925 merged with Broadview, and Hutchinson in 1928 was released to the Minnesota Conference for use as an academy. In 1934 Broadview turned over its college work to Emmanuel Missionary College, and became an academy for the Illinois Conference.

To prepare the workers still needed for the nationalities formerly served by these schools, a select few college graduates of these nationals were sent to Europe for one or two years, where they made an intensive study of the language in which they later labored.

The presidents of these schools were, in order: Hutchinson Theological Seminary: M. L. Andreasen 1910-18, N. P. Neilsen 1918-20, H. M. Johnson 1920-26, H. Grundset 1926-28; Clinton Theological Seminary: G. A. Grauer 1910-13, E. C. Witzke 1913-14, J. H. Schilling 1914-16, 1921-23, F. R. Isaac 1916-21, W. B. Ochs 1923-25; Broadview College: G. E. Nord 1910-17, H. O. Olson 1917-28, T. W. Steen 1928-34.

As work among the Spanish-speaking people developed later, and centered largely in the Southwest, educational facilities were provided as follows:

*Scandinavians and Germans.*—The Danish, Norwegian, and Swedish peoples are well represented in the membership of the Seventh-day Adventist Church. The larger number of these being of the second, third, or fourth generation in America, they speak the English language and are for the most part incorporated in American churches; but there are a number of churches that conduct their services in their mother tongues. There are about 4,000 members of Danish-Norwegian speech, and as many more of the Swedish. Out of them have come a large number of gospel laborers in America, in Europe, and in the uttermost parts of the earth; and they are represented in all classes of workers. The German element, too, has been and is a great factor in the work of the church. It has furnished ministers, colporteurs, and other workers, not only for the homeland, but for Germany, Russia,

and other fields. German churches in America number more than one hundred, with over 5,000 constituents.<sup>3</sup>

*The Spanish.*—Work among the Spanish is largely concentrated in the Southwest. This land—from Texas to California—which once belonged to Mexico, still holds about three million Spanish-speaking people. The Second Advent message reached out to them from their English-speaking neighbors and from Spanish books circulated by the colporteur. The first ordained minister in the Spanish tongue was Marcial Serna, who as the pastor of a Mexican Methodist church in Tucson, Arizona, in 1898 invited the Adventist elder W. L. Black to preach from his pulpit. The resulting relations brought Pastor Serna with all his congregation into the Advent faith, and they constituted the first Spanish-speaking Seventh-day Adventist church in America. Pastor Serna labored among his people for many years, and raised up churches. In 1903 Elder J. A. Leland organized a Spanish church in Albuquerque, New Mexico, the first baptism being of Louisa Sandoval. This Sandoval family has furnished three generations of Sabbathkeepers; and on land of their holdings near Albuquerque the Sandia View Academy was established in 1942, serving as a training center for many Spanish children in the area. Elder Burt Bray labored for some twenty years among the Spanish people between Sante Fe, New Mexico, and El Paso, Texas, and also in Colorado.

The Spanish work in California dates from 1906, when John P. Robles and C. Castillo opened meetings in Los Angeles, where a good church was organized. In Phoenix, Arizona, a Spanish church was raised up by the brothers Frank and Walter Bond, who later labored in Spain. The Spanish work was brought into the Bureau of Home Missions in 1921, under the directorship of H. D. Casebeer.<sup>4</sup>

*The Portuguese.*—Because the language is similar to the Spanish, work among the Portuguese was at first fostered by the Spanish Division. About two thirds of the Portuguese in the United States are on the Atlantic seaboard, particularly

southeastern New England; the other third are mostly on the Pacific Coast. In 1912 F. Gonsalves, a Portuguese, accepted the Advent faith in Taunton, Massachusetts. Interpreting for the English preacher, he assisted in bringing into the church a good many of his countrymen, who later, in 1918, were formed into a Portuguese church. J. F. Knipschild, learning the Portuguese language, ministered to that people in New Bedford, the city of Joseph Bates, and a good church has been raised up there. A church school and a junior academy for the children and youth are also conducted at New Bedford.<sup>5</sup>

*The French.*—Begun so early by the Bourdeau brothers, the French work was very difficult, because it was almost wholly among Roman Catholics, who tenaciously hold their people. Nor was it prosecuted with continuity, its ministers being often engaged in the English work or sent to mission fields. The latter part of the nineteenth and the first of the twentieth century, however, saw some French workers devoting most of their time to their own people: E. P. Auger, Jean Vuilleumier, G. G. Roth, and Louis Passebois. The French work in eastern Canada, where the great bulk of American French are located, has been organized into a special mission field, under the care of the Canadian Union Conference. The difficulties of the work among the French are illustrated by this statement from Louis Passebois: "The work among the French is practically all among the Roman Catholics, and the work has gone slow and hard. I have been arrested fourteen times. My home has been burned down and I have received fourteen Black Hand letters threatening my life and the lives of my family. I was slapped by a priest in a public place and otherwise abused; was forbidden to speak in public, and driven from the hall. In a place where a man became interested and called me to his home for studies, the mob would not allow me to get off the train."<sup>6</sup>

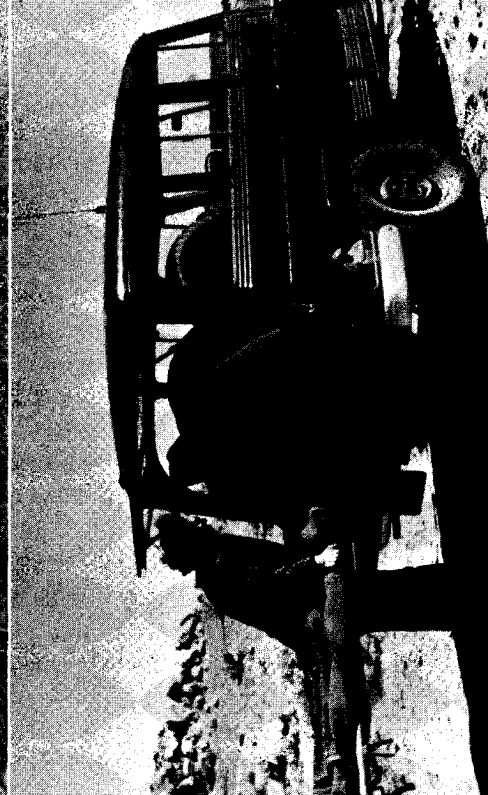
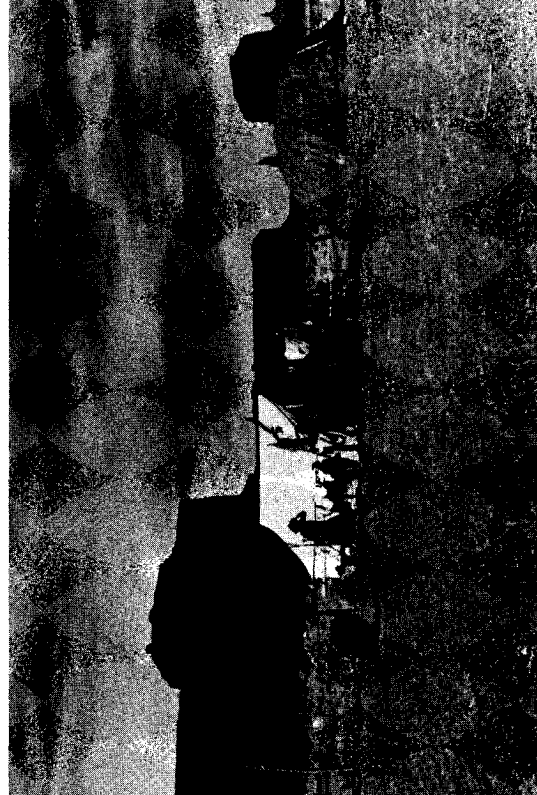
*The Italians.*—Immigration of Italian people to the United States began in the last decades of the nineteenth century and reached its peak in the 1920's, just before the

American Government fixed immigration quotas. In 1900 one of the Italian immigrants landing in New York was Rosario Calderone, who in Italy had prepared himself for the priesthood. Soon after landing he made the acquaintance of an Adventist Italian, by whom he was introduced to the faith, accepted it, and was baptized. Like many another clerical convert, he first entered the colporteur work, in Brooklyn, and in 1907, as a result of his labors the first Italian Seventh-day Adventist church was formed there. The second church was organized in New York City the next year.

Chicago is the second largest center of foreign-language residents; and here, in 1912, Elder Calderone was called to open the work among the Italians. As with the French, the Italians are strongly influenced by, and attached to, the Roman Catholic Church, and it is hard to gain an entrance to their thinking. The first meeting in Chicago, after extensive advertising, drew just two persons; but one of those, A. Catalona, became a strong Christian worker. The Italian church in Chicago now has a membership of two hundred.

A monthly paper, *La Verita*, was published, and Miss Vesta Cash, a niece of O. A. Olsen, became the first Italian Bible instructor. Though she at first knew nothing of the language, she rapidly learned, and she led the few believers in the distribution of the paper. A good church was raised up in Chicago. When a migration of Italians to the Pacific Coast began in the 1920's, the work out there was undertaken by several conferences, and a number of churches were formed. The Italian Adventist believers in the United States now number about one thousand.<sup>7</sup>

*Slavic Peoples.*—The last gospel message has been presented in several other European languages among immigrants in America. The Russians and Ukrainians, who settled mostly in the Dakotas and neighboring States and in Saskatchewan and adjacent provinces in Canada, have been appealed to through literature and the spoken word, J. A. Letvinenco and S. G. Burley being among the early and continuing work-





ers. A number of churches have been raised up. Russian and Ukrainian departments have been conducted in two of our schools, enlisting many young people, and large gatherings of the believers have appeared in camp meetings conducted in these languages. A Ukrainian monthly magazine, the *Watchman*, is published.

The Czechoslovakians began to hear the message in the early 1900's, largely through the efforts of their countrymen, L. F. Kucera and Paul Matula. This work has, so far, centered chiefly in the large cities of New York and adjacent areas and Chicago and its environs.

The Yugoslavs and the Poles are two other Slavic nationalities who are receiving the message in America.<sup>8</sup>

Still other diverse nationalities who are sharing in this evangel are the Greeks, the Hungarians, the Rumanians, the Finns, and the Icelanders.<sup>9</sup>

*The Japanese.*—There were few of this nationality in America until immigrants began coming in greater numbers in the first of the twentieth century. An agreement in 1907 between the American and the Japanese governments limited this immigration; but on the Pacific Coast the Japanese were already well represented, and their American-born children, the nisei (second generation), imbibing the language and customs of the land of their birth, and being loyal American citizens, formed a group that invited gospel service.

The first Japanese convert was T. H. Okohira, who then attended Healdsburg College and began laboring among his countrymen in the Bay cities. In 1896 he sailed with Professor Grainger to open the work in Japan. A long life of service was his. His son, A. T. Okohira, later labored among the Japanese of Los Angeles. Another Japanese worker was K. Inoue. A considerable number of Japanese accepted the Advent message.

The dislocations consequent upon World War II at first engulfed them, with their countrymen, in the relocation camps; but in the end many were distributed in different sec-

Top right: Monument Valley Indian Mission, Arizona. Top left: Monument Valley Mission headquarters. Bottom right: Mission truck that also serves as ambulance. Bottom left: Nurse Gwen Walters treating baby at Navaho Mission School.

tions of the United States. The services of two former missionaries to Japan, then having returned to America, were employed, among others, by the United States Government in helping to reorient the internees. One of these was B. P. Hoffman, teaching in the Seventh-day Adventist Theological Seminary; the other was P. A. Webber, teaching in Madison College. Many Japanese students were, by Government permission, gathered into the latter school, where they received a training which, after the conclusion of the war, a number used to advantage in re-entering Japan.<sup>30</sup>

Two peoples to whom the church owes a duty, yet the efforts for whom have so far been small and the results scanty, are the North American Indians and the Jews. The beginnings of Seventh-day Adventist work for each contain romance and heartbreak.

*The Indian Work.*—The first historic race in America is the Indian. The advance of white civilization and power has crowded them into a few reservations in the East and the Northwest. Only in the Southwest do any retain approximately the land of their fathers, though here also they are on reservations. New Mexico, Arizona, and southeastern California hold this territory. In the highlands are the Pueblos with their several divisions, also the Apaches, and the Navajos, the largest single tribe in America. In the lower lands westward are the Maricopas, the Mohaves, the Yaquis, the Yavapais, the Pimas, and the Papagos. In Oklahoma, once Indian territory, to which aborigines from east of the Mississippi were removed a hundred years ago, the Indian population is principally of the Cherokee, Creek, Chickasaw, Choctaw, and Seminole tribes. Said a young woman convert of the Cherokees: "I am happy in the knowledge that this great, threefold message had its origin in the land of my forefathers, and that from its humble beginning in this country, it has gone out into all lands, and is rapidly advancing among all the tribes of earth."

Oklahoma contains more than 100,000 people of Indian blood, largely mingled, however, with the white. Of pure-

blood Indians, Arizona and New Mexico contain 54 per cent of the total Indian population of the United States. This population is distributed, though in smaller numbers, through twenty-seven States, including Alaska, besides a large population in Canada. In the East, the Iroquois, the Six Nations, have reservations and agencies in New York and Ontario, and a remnant of the Cherokee tribe has a reservation in the mountains of North Carolina. Michigan and Wisconsin are the only other States east of the Mississippi with appreciable Indian populations—Potawatomi, Chippewas, Sacs, and Foxes. In the Northwestern States the Sioux, the Cheyenne, and smaller remnants of tribes are found in Minnesota, the Dakotas, Nebraska, Montana, Wyoming, and Idaho, to the number of about 87,000. California, Oregon, and Washington contain about 43,000, and Western Canada and Alaska have more than 80,000. The total Indian population north of Mexico is nearly half a million—350,000 of them in the United States and 111,000 in Canada.

Wronged and robbed and neglected, the proud aboriginal race of America has largely withdrawn into its racial heritage, cherishing its traditions, its religious concepts, and its types of civilization. Widely differing in cultures and customs, the different stocks and tribes have been uniform in rejecting the white man's civilization and his religion; and some of the conquering race have deemed it best to leave them so. But the spiritual successors of John Eliot have heeded the commission of their Lord: "Go ye into all the world, and preach the gospel to every creature." They have felt their obligation to the Indian of America no less than to the Indian of India.

Seventh-day Adventist effort for the Southwest Indians began in 1916 with the work of Orno Follett, who settled with his family among the Navajos, and in a very brief time acquired their language. The nomadic habits of the tribe and their pride in their own myths and traditions remain obstacles to their acceptance of Christian beliefs and practices, but some fruit has been garnered by the faithful efforts of the

persistent missionaries. After fourteen years in the highlands, Follett and his wife were compelled for health reasons to take a lower altitude, and have since then labored among the more western tribes, around the Colorado River. He is the editor of the *Indian Missionary*, a monthly paper serving the whole Indian field. Mr. and Mrs. Ira Stahl are also at work here. A school for the Navajos has been established at Holbrook, Arizona, under the supervision of Marvin Walter and his wife, who also do itinerant missionary service in the surrounding field.<sup>11</sup>

Contrasting to the missions to the highly intelligent and numerous Navajos is the mission, begun by Clifford L. Burdick, to the Seri Indians on Tiburon Island, in the Gulf of California. This tribe, numbering but two hundred, has been counted the most degraded and the most savage and treacherous in the history of white-red relations. The land is barren, and the Indians live by fishing, but they were also cannibalistic till threatened with extermination by the Mexican Government unless they gave up the practice. For centuries hostile to foreign encroachment, they were so savage that it was deemed suicidal for any white man to set foot on their island. So pagan were they that they did not even have a heathen religion. Two centuries ago the Jesuits tried to convert them, but the priests were killed or driven out.

Burdick, though warned that he was going to his death, went in with an interpreter, and gradually won their confidence by ministering to the sick and feeding the hungry. He took the gospel to them in pictures—the Sabbath school primary Picture Roll. After the lesson study one Sabbath an Indian woman stood in front of the picture of Jesus for some time. Finally, smoothing her hand over the picture of the Saviour for a moment, she then rubbed it over her own heart. It was her idea of applying the righteousness of Christ to her own troubled soul. The chief of the tribe, though he affected indifference during the story, showed his appreciation as he left by giving a large pearl to the missionary. The work has

been begun; it awaits the establishment of a mission station and school.<sup>12</sup>

In Oklahoma a work was begun by Elder and Mrs. F. M. Robinson in 1936. They were followed by Oscar Padget and C. D. Smith. The latest missionaries are Mr. and Mrs. A. W. Wennerberg, who came there in 1945 from the mission in Ontario, where they had spent several years in building up the work. The Indians of Oklahoma are no longer on reservations but are mingled with the white population. Consequently, the Indian church members are seldom in segregated groups but are in churches containing both white and Indian. A Chippewa brother, Frank Webb, coming from his native Minnesota, gave twenty-five years to colporteur-evangelist work among the Indians of Oklahoma, until his death in 1946. He was known far and wide as the "Indian preacher."

The station at Brantford, in Ontario, was at the same time taken over by Mr. and Mrs. Ira Follett. There a completely Indian church is self-sustaining and missionary-minded. Individual Mohawk and Seneca Indians in Ontario and New York are believers in the Advent message. A church of twenty-two members was once organized on the Onondaga Reservation in New York, but through neglect it perished.

The work has extended westward in upper Michigan, Wisconsin, and Minnesota. Among the Chippewas, at Zeba, Michigan, a school was conducted by Mrs. Harry Clausen from 1910 on for several years. On the Oneida Reservation, near Green Bay, Wisconsin, where a church of fifty-eight Indian members was raised up, a layman and woodsman, William Kloss, earned the money in the lumber camps to build their school buildings. David Chapman was the first teacher, and the school prospered for several years.<sup>13</sup>

Among the Sioux of the Dakotas several stations have been established, under such workers as Mr. and Mrs. Calvin D. Smith, Mr. and Mrs. Carl Brown, and E. L. Marley. A Sioux convert, Brother Blackhoop, made a translation of *The Bible Made Plain* from the English into the Dakota Sioux. This is

the first book Seventh-day Adventists have published in any North American Indian language.<sup>14</sup>

Slight efforts have been made among the Indians in Western Canada and up along the Yukon. In Alaska, S. H. Emery carried on both station and itinerant work for several years. An incident he relates is one of a thousand the world around that show the direct working of the Holy Spirit.

Awakened at 5:45 one morning from sound sleep, he felt the impression that he must take his projector and two films on the second coming of Christ to the aged chief of the Hyda village. He did so, and the chief watched without comment. But at the close he rose, his face radiant, and exclaimed, "That's good!" Then he continued: "This morning I awoke about six o'clock and prayed. I asked God to show me the truth. I do not read, so I cannot know unless I can see. I fell asleep again, and I dreamed that I did see pictures that would show me the right way. When I awoke I thought I would go to Ketchikan, look for a picture show, and find the pictures of truth. But that was not God's place for the pictures. Now I have seen them; you have shown them to me, some of them the very ones I saw in my dream." Then slowly, deliberately, he said, "You are the one with the power. When you come, I feel different, I feel good. God's people are a heart people. You must have it here [touching his heart] to be a Christian."<sup>15</sup>

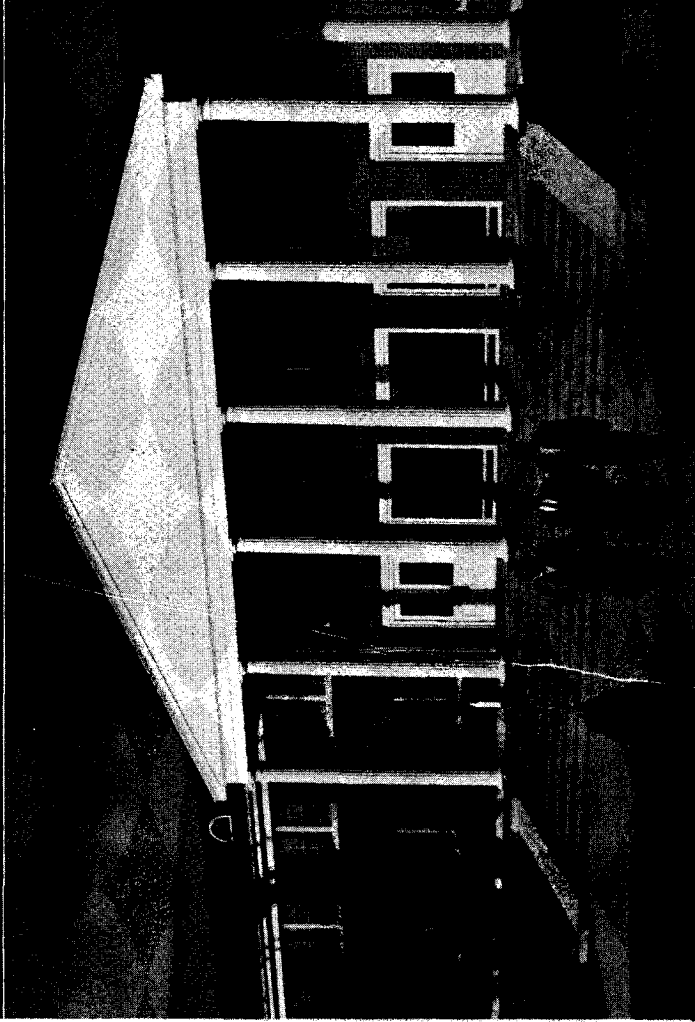
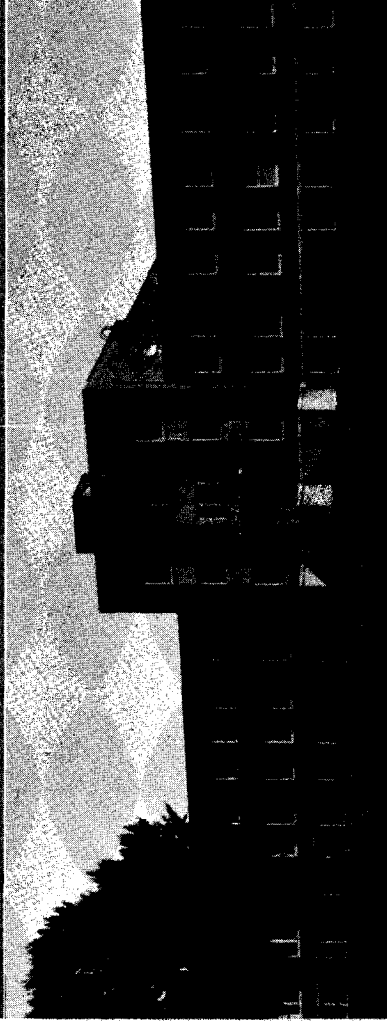
*The Jewish Work.*—In the late 1880's a young Jewish lad named Frederick C. Gilbert came to America from England, seeking employment and the regaining of his health, which was impaired by tuberculosis. He had been a pious boy, intended by his family to become a rabbi, but his ill-health caused him to leave the rabbinical school. Finding a home with a Seventh-day Adventist family, his prejudice against the Christian religion was gradually broken down, especially as this people accorded with three prime Jewish practices—the keeping of the Sabbath, abstention from the eating of pork, and the paying of tithe. In an experience strange and over-

whelming to him, he confessed himself a sinner, and found a Saviour in Jesus Christ.

Gilbert entered the colporteur work, and by that and other labor succeeded in going through a course of training in South Lancaster Academy. He felt a deep burden for his people, the Jews, and in 1894 he began labor among them in Boston. This was the beginning of Seventh-day Adventist work for the Jews, work which Gilbert, with denominational help, carried on for half a century while also ministering to non-Jews. In the latter part of this career he was joined by another Hebrew Christian, S. A. Kaplan, in editorial and evangelistic work.<sup>10</sup>

*The Negro Work.*—The Seventh-day Adventist constituency among the colored people of the United States has been raised from about one hundred in 1890 to more than seventeen thousand in 1946. The initiation and early progress of efforts for the colored race have been related in the first volume of this work. The policy has been followed in the Seventh-day Adventist Church of encouraging and training Negro leaders and administrators for the colored constituency. As such leadership has developed, the responsibility for the evangelization and education of Negroes has been progressively laid upon it, with evident benefit to the cause and with emergence of strong and loyal workers. While the colored constituency has gained more of self-government and direction, its organic connection with the denomination has been maintained, and Christian fellowship, counsel, and mutual assistance have marked the church relations.

In 1909 the colored work, represented by a constituency of about one thousand, was organized into a department of the General Conference. The first two secretaries were white men, A. J. Haysmer and C. B. Stephenson, who served until 1918. In that year the first colored secretary, W. H. Green, was elected to head the department. Elder Green served faithfully in this capacity for ten years, during which time the colored membership advanced from 3,400 to 8,114. At Elder





Green's death G. E. Peters served an interim term of about two years. In 1930 F. L. Peterson was elected secretary, serving until the General Conference of 1941, the membership then numbering more than fourteen thousand. G. E. Peters was elected secretary in that year, and has continued in the office since. During this time there has been marked progress in numbers, finances, evangelism, education, and medical work.

At the Spring Council of 1944 action was taken to form conferences of the Negro constituents within the territories of the several unions which contain large numbers of colored churches. Such conferences are coincident in territory with the already existing conferences, the division being along ethnic lines.

These areas, with the colored conferences formed, were: the Atlantic Union—the Northeastern Conference, with 2,468 members, headquarters in New York City; the Columbia Union—the Allegheny Conference, 4,047 members, headquarters in Pottstown, Pennsylvania; the Lake Union—the Lake Region Conference, 2,517 members, headquarters in Chicago; the Southern Union—two colored conferences: the South Atlantic, headquarters in Atlanta, with 3,523 members, and the South Central Conference, 2,300 members, headquarters in Nashville.

The fields where the colored constituency is not strong enough to warrant separate organizations are designated colored missions. The Autumn Council of 1945 authorized the organization of a mission plan for the colored constituents of the Central and the Southwestern unions. These two missions were organized and began their functions on January 1, 1946. The organization calls for a Negro superintendent and an executive committee. The colored work in the Pacific Union territory still maintains the departmental form of organization, with a Negro secretary who is a member of the union conference committee and who works under the direction of the union committee. The colored work in the Northern and the

**Top: Publications of the North American Negro Department. Center: Riverside Sanitarium, modern medical unit serving Negro constituency of the South. Bottom: Peterson Hall, new men's dormitory at Oakwood College, Huntsville, Alabama.**

North Pacific unions is still small, with a diminutive membership. In these territories there are colored pastors of some churches, which are an integral part of the conferences in which they are located.

Oakwood College, near Huntsville, Alabama, is the most advanced Seventh-day Adventist school for Negroes in the United States. After a career as a school of junior college grade, under a succession of white presidents, it came forth in 1943 as a senior college and under wholly Negro administration. The first such president was J. L. Moran. He was succeeded in 1945 by F. L. Peterson. This college has done nobly in training workers for evangelistic and educational roles both in the United States and in foreign fields. Following in high degree the program for comprehensive education, in the union of hand, head, and heart, it has been in no way behind the other Seventh-day Adventist educational work in the South. A number of academies, particularly in the great cities of the North, East, and Pacific Coast, provide secondary education, while the elementary church school work is being fostered throughout the nation.

The medical work for Negroes, a most important field, has labored under many handicaps and misfortunes, due largely to lack of means, insufficiency of trained personnel, and the comparatively low economic state of the race. But it has never been wholly abandoned, and at present it has the brightest prospects. The first trained American Negro nurse among Seventh-day Adventists was Anna Knight, of Mississippi, who was also a teacher, and who did magnificent pioneer service not only in the Southern United States but in India. In 1908 a sanitarium for colored people was opened in Nashville, with Dr. Lottie Isbell Blake as medical superintendent, and it continued for five years. In 1910 a sanitarium was established on the campus of Oakwood College, with Doctors M. M. and Stella Martinson in charge. They were succeeded in 1912 by E. D. Haysmer, M.D., followed the next year by J. E. Caldwell, M.D. Thereafter the institution had no resident physi-

cian but was staffed with nurses. Miss Etta Reeder was the superintendent until 1921, and Miss Bain, until 1923, when the sanitarium was discontinued.

In 1930 Mrs. N. H. Druillard, at the age of eighty, suffering a severe accident, promised the Lord that all the years He would yet 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, 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.

In 1941, after the death of its founder, the institution began an expansion and improvement under the auspices of the General Conference, to whom the property had been deeded. A large and modern, well-equipped building, with a capacity of eighty-four hospital beds, was erected during the years 1945 to 1947, making the physical plant of the sanitarium equal to many of the older denominational institutions of healing, and notable among Negro institutions not only for its equipment and service but for its rural setting and influence. From near its beginning it has been staffed with colored workers, nurses, and physicians. H. E. Ford was its business manager from 1935 till his death in 1938, when he was succeeded by his brother, L. E. Ford, later by H. D. Dobbins. T. R. M. Howard, M.D., was its medical superintendent from 1936 to 1938. C. A. Dent, M.D., became superintendent in 1940, followed in 1942 by J. Mark Cox, M.D., its present director. The first superintendent of nurses was Geraldine Oldham, R.N.; in 1938 she was succeeded by Ruth Frazier, R.N., who had been with the institution from near its beginning. Miss Fra-

zier's long and faithful work culminated with the opening of a nurse's training school in the new building January 1, 1949.

In the publishing field the monthly *Message Magazine*, a missionary paper for the Negro population, was established January 9, 1935, by the Southern Publishing Association, edited at first by the editors of the *Watchman Magazine*. But in 1943 a Negro editor, Louis B. Reynolds, was installed, and the magazine has greatly prospered under his hand and his staff of helpers. The magazine's contributors are largely colored, though not exclusively so, and the illustrations feature Negro subjects. *Message Magazine* has a large circulation, sometimes topping 300,000, though, as it is chiefly of the single-copy-sales type, handled by student scholarship candidates and colporteur salesmen, this fluctuates. The yearly subscription list is, however, being steadily built up. For press communication with church members, the *North American Informant*, a bi-monthly, is issued from the Washington office of the department.

A few books written by colored authors, illustrated largely with Negro subjects, and leaning to quotations from Negro sources, are beginning to be produced. *The Dawn of a Brighter Day*, by L. B. Reynolds, heralding the Second Advent, is one of these. Another, by G. E. Peters, *Thy Dead Shall Live*, presents the doctrine of immortality only through Christ. A third, *The Hope of the Race*, by Frank L. Peterson, is a compendium of the truths of the Advent message. In the field of dietetics, *Eating for Health*, by a graduate dietitian, Marvene C. Jones, is proving very popular. It is not assumed that a completely Negro-suffused literature must be presented to the colored people; but some books and periodical literature which by their composition and illustration relieve somewhat the uniform Caucasian appearance, make a welcome relief.

The work for the colored people of the United States has become the most advanced in all the world in education and fitting for service. A number of American Negro missionaries

have served and are serving in Africa, the tropic lands of America, and in other climes.

The complete detailed picture of the North American work for minorities cannot be covered in a chapter; but this glimpse of a half century of progress, of organization, and of some of the special features developed, will provide an acquaintance that makes it not wholly a stranger.

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<sup>1</sup> Louis M. Halswick, *Mission Fields at Home*, pp. 25, 26.

<sup>2</sup> *Review and Herald*, Oct. 28, 1909, pp. 6, 7.

<sup>3</sup> *Mission Fields at Home*, pp. 26-56.

<sup>4</sup> *Ibid.*, pp. 57-66.

<sup>5</sup> *Ibid.*, pp. 108-110.

<sup>6</sup> *Ibid.*, pp. 75-78.

<sup>7</sup> *Ibid.*, pp. 79-83.

<sup>8</sup> *Ibid.*, pp. 84-95.

<sup>9</sup> *Ibid.*, pp. 100, 111-117.

<sup>10</sup> *Ibid.*, pp. 103-105.

<sup>11</sup> *Ibid.*, pp. 67-73.

<sup>12</sup> *The Indian Missionary*, October, November, 1945.

<sup>13</sup> Orno Follett, letter to the author, July 7, 1948.

<sup>14</sup> *The Indian Missionary*, June, 1946.

<sup>15</sup> *Ibid.*, April, 1947.

<sup>16</sup> F. C. Gilbert, *Judaism and Christianity*, pp. 64-128.