

Memphis Raleigh SDA Church

Raleigh Seventh-day Adventist Church History

Modernized transcription and archival edition
1894-1997

Memphis, Tennessee

A modern digital edition prepared for easier reading, preservation, and church archive use.

About This Modernized Edition

This digital edition refreshes the original Raleigh Seventh-day Adventist Church history booklet into a modern, readable PDF. It preserves the historical flow of the booklet while improving typography, spacing, and access for online reading and church archive use.

The original booklet covered the history of Raleigh Seventh-day Adventist Church from 1894 through 1997, beginning with early Adventist work in Memphis and continuing through the formation and growth of the Raleigh congregation.

Historical Highlights

Year	Event
1894	Edson White's missionary boat, Morning Star, reached Memphis, generating public interest in Seventh-day Adventist Bible study.
1895	Meetings in South Memphis helped lead to the organization of the First Seventh-day Adventist Church of Memphis.
1910	Memphis First Church started a school, beginning the educational story later connected to Memphis Junior Academy.
1950	Frank Ashby held a lay effort in Raleigh; a group began meeting in the Raleigh area.
Jan. 20, 1951	Thirty-four members from Memphis First formed Raleigh Seventh-day Adventist Church.
1957-1958	Raleigh raised funds and moved toward construction of the church at 4204 Jackson Avenue.
Aug. 3, 1958	The congregation held its first services in the new church building.
1968	Classroom additions extended the building on both sides of the sanctuary.
1997	The original booklet preserved this history through 1997.

*Raleigh
Seventh-day
Adventist Church
History
1894 - 1997*



"First of all, let us thank the Lord for giving the vision. May we thank each of you and many others for the part that each had in this yet unfinished task - that will be finished when Jesus comes."

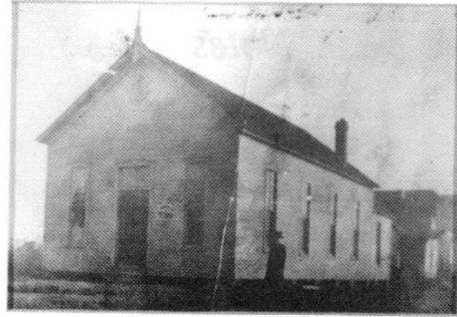
Original booklet cover.



Elder W.C. Arnold
October 15, 1960



Elder William Henson
March 31, 1962



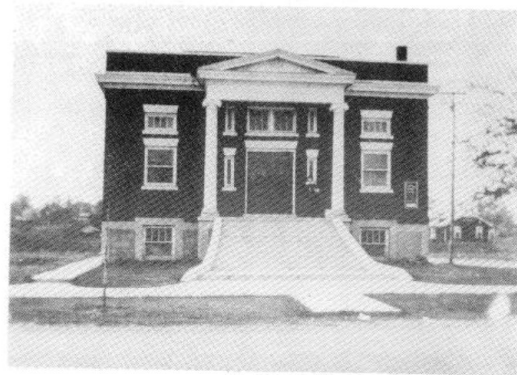
Original Church
At Dunlap & Faxon



Elder Harold Walker
November 30, 1963



Elder Paul Anderson
May 16, 1968



North Parkway & Dunlap

Historical photo plate: early church buildings and pastors.



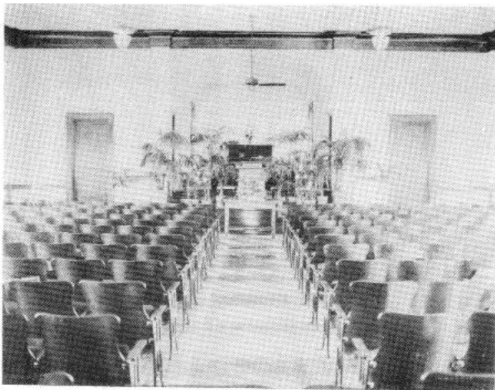
Day Of Church Dedication



Elder Oral Calloway
September 11, 1971



Elder John Estrada
January 4, 1975



Elder Don Howe
October 17, 1978



Elder Edwin Shafer
September, 1985

Historical photo plate: dedication, sanctuary, and pastors.

Juniors, Seniors, and Adults departments. He was a Pathfinder leader and Deacon, and is an Elder.

Jack's dad joined the church in 1981 on profession of faith under **Elder Howe** at the age of 86.

Irene was a Baptist when they married. After Jack joined the church, she studied with **Elder Salhany** and was baptized on December 5, 1959. She led out in the Kindergarten and Primary divisions, was Assistant Treasurer under Dr. Jean Boyd and Velma McLarty, was Church clerk, Sabbath School Secretary, and presently serves as Treasurer.

Their sons attended MJA and were all baptized after a week of prayer: Wayne - April 28, 1961, by Elder Arnold; Danny and Terry - April 23, 1966, by Elder Walker; and Larry - May 17, 1969, by Elder Anderson.

Irene fondly remembers, "Jack asked me to marry him when we were waiting to pick up his mother, a later Raleigh charter member, from prayer meeting at Dunlap and Parkway."

* **Milton Woolsey** feels a miracle introduced him to **Home Bible Studies** through **Bro. Williams** in New Mexico. When he read Daniel 2 he knew it was all true. He accepted the message. It was what he had believed all his life. He also accepted the Sabbath because it set the weekly structure right in his mind. (He had failed a test in the fifth grade because he insisted Sunday was the seventh day since his family observed the Sunday Sabbath.) He accepted the **Spirit Of Prophecy** because he had wondered why there was no latter day prophet. Bro. Woolsey says, "I thank God for Bro. Williams, **Sr. White**, and the **Holy Spirit** through whom all this was made possible.

Bro. Woolsey joined Raleigh church as a result of

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L. E. Lenheim
August 1932 - May 1935



L. A. Butterfield
August 1940 - May 1942



S. M. Schleifer
December 1942 - January 1947



R. H. Hartwell
April 1947 - January 1950

Historical photo plate: member and pastor portraits.



G. E. Leffler
November 1937 - May 1940



B. W. Spire
February 1923 - February 1925



Elder E.E. Carman
January 20, 1951



Elder Wayne Martin
September 7, 1954



W. A. Johnson
February 1925 - July 1926



W. P. McClennon
August 1926 - September 1930



Elder Preston Wallace
May 30, 1956



Elder Phaize J. Salhaney
July 7, 1957

Historical photo plate: early pastors.

Expressions of Appreciation

We are indebted to Faye Mills for her research of the early history of the Memphis churches, to Earline Bridges for gathering the documentation and stories, and to Rita Powell for compiling and editing it into a publication we hope will be a blessing to all who read it.

The final editing was done by Earline Bridges, Charles McLarty, Jr., and two special friends Sue Mason and Jim Armour.

We especially thank each of you who willingly shared your personal stories with us. God bless you.



Expressions of appreciation from the original booklet.

Modernized Transcription

The following section is organized by original scanned page number. It preserves the flow of the original history booklet while using modern typography and spacing. The original appreciation page is preserved above as an archival image plate.

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THIS IS THE STORY OF THE SEVENTH DAY ADVENTIST CHURCH in Memphis. Much of this material is taken from the history of the First SDA Church for their history is our history until January, 1951, when a group of the members branched out to form the Raleigh Church. Mission Work In Memphi We have our beginnings with Edson White's boat, Morning Star. White, in searching for a way to spread the gospel to the South, decided on a unique way to do it. His interests were printing, steamboats, and canvassing, and he combined them all. The Morning Star was built in Kalamazoo, Michigan, moved down the Kalamazoo River, across Lake Michigan, through the Chicago Canal and down the Illinois and Mississippi Rivers on its way to Vicksburg. In the early Fall of 1894, it reached Memphis, where White was fined \$500 for operating a boat without a license. The publicity about a missionary boat being under arrest aroused much interest, not all unfavorable. Questions were asked about Seventh-day Adventists, and this created interest in Bible study. By this time, Memphis was recovering from the devastating yellow fever epidemic of 1879, which had resulted in the surrender of the city Charter and bankruptcy. In 1893, the Charter was restored; however, our fair city had the reputation of being the "murder capital" of the country. Into this situation came Elder W.H. Reed, who in the late Fall of 1894, started with a series of evangelistic meetings in a small annex room of the old auditorium at Main and Linden. He left two young ladies behind to sell books. Myra Hill (later Mrs. Walter Nash) and Edith Worthin (later Mrs. I.A. Cimbal) canvassed the whole city from the Mississippi River to the city limits

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way out on Cooper, and from Chelsea to Fort Pickering with Great Controversy and Bible Readings. They were here a year or two giving Bible studies and healing treatments to the sick within the city. In 1895, Elder A.M. Boyd, a former missionary to Africa, held meetings in some homes in South Memphis. The reaping resulted in the organization of the First Seventh-day Adventist Church of Memphis. Charter members were Ella Leach (said to be the first person here to accept the message), Mr. and Mrs. V.O. Cole, Mr. and Mrs. Ben Parker, Lillie Ascough, and Teck Sory. The Church met in the home of the Coles on Shaw Avenue for a time, then rented a room in the Randolph Building at Main and Beale; but finances forced them back to the Coles. During this time Mr. Cole also covered the city, selling Prophecies of Jesus and 'other small books. Evangelistic meetings were again held in 1896. This time Elders Pegg, C.P. Bollman and W.R. Burrow spoke in a tent at Third and Jefferson. They each served as President of the Tennessee River Conference at later dates. Elder Burrows' Memphis descendants include daughters Eva Finley, Jamie McNeil and Bertha, who as Mrs. Gentry Lowery became a missionary to India. Margaret Tisdale Goodrich remembers hearing her mother, Mrs. Lew Tisdale, tell of Brother F.T. Wales coming to her home at 1470 Carr selling books and Health Magazine. She was converted and became the eleventh member of the church. She was so thrilled with the message she sent Brother Wales to see her cousin, Willie Ruth Thompson, who also joined the

church. Mrs. Thompson was the church clerk for years and is remembered as a teacher in the children's Sabbath School. After five years of meeting in church members' homes, Mr. Parker and Mr. Cole found a little two room coal-heated church for sale at the corner of N. Dunlap and Johnson (later named Faxon). The Johnson Ave. Baptist Church was asking \$1,200, but agreed to sell for \$1,000 if they could continue to use the church on Sundays for several months. Mr. Parker's father loaned the money for the down payment and the agreed to pay the balance at \$30 per quarter. Brother Cole asked Elder W.J. Stone, President of the Tennessee River Conference (the forerunner of the Kentucky-Tennessee Conference) to help him solicit donations for the building fund from business men of the area. Elder Stone sent Elder Burrow. He and Mr. Cole raised about \$800 in one week, and the church members gave the rest. Since the building was quite small, a children's Sabbath School class was taught in a coal shed behind the church. The coal was pushed aside, and Mrs. Mary Balsbaugh taught the little ones there. While Brother Cole was canvassing in 1901, he sold a book to a black woman named Ella Gray. She accepted the truth and, with her family, became charter members of the first black church in Memphis. On Monday morning, March 18, 1901, Ellen White, one of the founders of the Seventh-day Adventist Church, her son Willie White and several others on their way from Vicksburg to Nashville, stopped in Memphis to visit the fledgling church. A meeting was arranged for 9 AM and thirty-five people, among them four canvassers and one Bible worker, were present to hear Ellen White speak. By 1907, there were 78 members in the church. Satan is not willing to see things go smoothly for God's people if he can prevent it, so in 1907, some tragic events came to pass. Elder R.S. Donnell, who was the

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first pastor of the church, and who had been President of the Indiana Conference in 1901, became an advocate of a doctrine not Biblically sound and outside the Adventist faith. The result was that on April 14, 1907, the church as it was constituted at the time was dissolved, and a new Church was organized of those members who signed a statement of affirmation of belief in Seventh-day doctrines. Seventeen people signed. There were three others not present that day who later signed. Thirteen years later Elder Donnell requested to be and was accepted back into fellowship. In 1910, ten people joined the church bringing the membership up to 80. The ladies were very active with the Dorcas Society. They made clothes and quilts for needy families, including some in the church. (In those days it was not easy to get Sabbaths off, and many lost their jobs because of it.) The Dorcas ladies also made quilts and cookies to sell for Investment. Everyone took part in Harvest Ingathering. They had active singing bands and really enjoyed it, even when, as sometimes happened, they only brought back \$.50 a night. Personal witnessing played a large part in church growth. Each time Mrs. Willie Thompson went to her dressmaker's home to be fitted, she took a piece of literature to her. The dressmaker, Chloe Jay and her aunt, Matte Lowry, accepted the message and were baptized May 1, 1909. Miss Jay lived with her sister, Boyle Gregg who was baptized September 30, 1911. Mrs. Mary Ashby grew up in their home, and later she, too, joined after she and her neighbor, Mrs. L.T. Pritchett, had Bible studies with Mrs. Mamie Eder. Both Mrs. Ashby and Mrs. Prichett joined on May 22, 1920. By March, 1917, the church numbered 128 and formed a building committee to search for a new location. Two months later they unanimously accepted the recommendation of the lot at the corner of Dunlap and Speedway (later renamed North Parkway). In April, 1920, under the leadership of Elder Delmar Wood, the \$18,000 church building was dedicated debt free. It served the congregation for 44 years. Bill Alvarez recalled his mother, Myrtis Alvarez telling of how the ladies of the church baked bread to sell, with the money being used to buy bricks for the new

building. By May, 1921, church membership was 164. The father of the Callaway family was a Methodist minister in Grenada, Mississippi. His widow was sold some books by the Millers, who were colporteurs from Jackson, Tennessee. She became an Adventist, along with her six daughters one of whom was Beryl McLarty who joined in 1924. Beryl's children were Drs. B.E. and A.M. McLarty, Charles McLarty, and Louise Lindsay. AM. (Alex) McLarty, better known to us as 'Dr. Mac', remembers that back in the thirties when he was a mere lad, his mother would awaken his older sister and brothers early on Sabbath morning to ready themselves for the journey to Memphis. They lived in Whitehaven, about 15 miles from the church at North Parkway and Dunlap. Since this was a very long trip, they carried a lunch so they could stay all day. They would attend Sabbath School followed by the church service, then go to one of his mother's sisters for lunch. Her three sisters lived close to the church on North Garland. Each ran a rooming house, renting apartments to other families. This weekly family gathering alternated among the

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three sisters' homes. Then in the afternoon, there would be a young people's meeting. This was followed by Vespers at sundown. All of these activities were usually followed by a church social. This made for a long but very enjoyable day. All of this was interrupted by World War II, when the family went different ways. 'Dr. Mac' was drafted into the Army, his sister went to nursing school, Charles went to work in Defense in Alabama, and B.E. went off to medical school. Dr. Mac later attended medical school at Loma Linda where he met and married Velma. Velma, who was born into an Adventist home, recalls as a youngster riding in the back of her father's truck in Keene, Texas, while he busily sold literature as a -colporteur. (Her family later moved to Loma Linda, California.) In 1927, we find recorded the baptisms of Ruby McNeill, C.G. Mills, and Ruby Starnes. A camp meeting was held in tents on the city water works ground next to the church, and it was during this meeting that Mrs. McNeil was baptized. Did you know that there was once a radio station in the church? In the late 20's, while Elder McLennan was here the Sabbath sermons were relayed from the church to station WNBR, where it was rebroadcast over a radius of about 25 miles. In 1941, the Voice of Prophecy was sponsored on Station WMPS. Mrs. Frances Sperry was a staunch Methodist and kept Sunday like Adventists keep the Sabbath. Saturday was her preparation day; pressing and cleaning were all done to have the household ready for Sunday School and Church. In the summer of 1920, Brother and Sister G.J. Dawson and their two sons rented an apartment from the Sperrys. Every Saturday morning and Wednesday night they would ride in their buggy to the new church on North Parkway and Dunlap. One Wednesday evening, they invited the Sperrys to go with them, and they went. Providence had it that Elder Delmar Wood gave a short, interesting study on the Sabbath. It was so clear that even seven year old Merle understood and believed that Saturday was the seventh day of the week. After arriving home Mrs. Sperry and the children had worship and asked God for guidance. On arising from her knees, she opened the Bible to Hebrews 4:8&9 which read, "For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God." Mrs. Sperry felt that to be a direct answer to her sincere prayer, and on January 15, 1921, she was baptized. For several years after arriving in Memphis from Pensacola, Florida, Sister Viola Bradwell was a Bible worker. One day late in 1922, two of her neighbors on Galloway prayed for help in studying the Bible. They were impressed, but didn't know how to start. When Mrs. Bradwell knocked on the door of the sisters, Ina Davis Mills and Louise Davis, and offered to study with them, they were overjoyed. On April 8, 1922, both were baptized by Elder Welleker. In the early years they always had Sunday night meetings. When Elder

McLennan was pastor, on Sunday nights he would lead the singing, make the announcements, and do the preaching. He was a powerful speaker, but as a result of overusing his voice he developed a hoarseness, lost his voice and had to leave the ministry after being in Memphis for five years. Mr. and Mrs. W.E. Starnes were neighbors of the R.H. Thornes. When Elder McLennan held tent

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meetings in 1927, at the corner of Summer and National (the present site of Highland Heights Baptist Church) Mrs. Thorne invited the Starnes to go. They attended and sat in the car outside the tent where they could see and hear. They had three small children at the time. Another couple went with them and slept through the service, but Mr. Starnes said their eyes were wide open! They knew they had found the truth. Mr. Starnes believes he was the first Federal employee in Memphis to become an Adventist. He told his superintendent in the Post Office that he could no longer work on Sabbath. Amazingly, Mr. Starnes was given a key to the Crosstown Station, and every Sunday morning a driver brought a load of mail for him to sort. All alone in the locked building, "Shorty" Starnes sorted mail on Sunday, in place of Sabbath work. By 1930, membership was 225. Baptismal records include Claude Armour and Gilbert Mills. Recorded in 1931, were Eva Lee Finley, W.E. Starnes, Mrs. E.J. Colley, Danny Winfield, and Stella Benton. In 1933, Mrs. Z.D. Hurt and George Mills were named. Elder and Mrs. Harold Johnson, who had been in Memphis only a year, died in February, 1932, in a tragic automobile accident. They and Mrs. Bessie Jones were returning from a church meeting in Macon, Georgia, when the car hit a wrecker which was pulling a car that had struck a mule. (Mrs. Jones was thrown out and seriously injured but survived.) Their car went up in flames before the Johnsons could be rescued. The newspaper quoted O.H. Callicott, a deacon of the church: "One can't quite understand why two such talented and enthusiastic workers for God had to go so young. Their deaths are a hard blow to the Seventh-day Adventist faith in Memphis. The membership of the church had increased by 25 during his pastorate." (Mrs. Johnson, a nurse, had cared for a millionaire in Los Angeles. He was so impressed with the treatment he received that he gave \$500,000 for the erection of Porter Sanitarium in Denver.) Death came to four of our beloved pastors while they were here in Memphis. Elder G.E. Leffler died in May of 1940, Elder Stanley Schleifer in January, 1947, Elder E.E. Carman in February, 1956, and Elder Don Howe in June of 1986. Ingathering time came around like clockwork every Fall. Ruth Parker, Emma Baker and Dorothy Raines used to go with Fraziers to the businesses - to every place that was open. They stayed out as late as 2 AM and came in with \$80 - then a very large sum. Sometimes we may wonder how much good it does to give out literature. Horton Adams told a story that was told to him by J.R. Perkins, who taught at Memphis Jr. Academy in the early 1930's: "I used to pass out literature in a certain neighborhood regularly for several years without knowing whether it was accomplishing anything. I was really surprised to get a phone call one day from a stranger who said he wanted to talk to me and would send a car for me. Shortly afterward a long black Cadillac driven by a chauffeur drew up in front of my house and there I met the man who had been receiving my papers, He said, 'I'm going to die, and I want to be baptized first' and pointed to a trunk. 'That trunk holds all the literature you have left here, and I've read it all! He was baptized in his bathtub shortly after that.' It is good to know this kind of witness is effective. Dedicated home missionaries through these years included, among many others, Merle and William Sperry, Vera Dubois, Mathilde Denison, Horton Adams, Glenn Allen, O.R. Spencer, Eugene Finley, W.E. Starnes, Frank Ashby, and Glen Parham.

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An Adventist School Is Born The Seventh-day Adventist Church strongly believes in Christian Education. Memphis First Church started a school in the little church on Faxon in 1910, taught by Bonny Wade (later Mrs. Avery Roddy.) the school has been in existence ever since. Sam Alvarez entered first grade there in 1918, and Raymond Thorne in 1916. Sam remembered there were around 18 to 20 students, including his sisters, Florence and Grace. Mrs. Alvarez was a great believer in Christian education. Raymond remembered his teacher was Minnie Brown. He says it was a privilege to have gone to school there. Our school moved with the church to North Parkway and Dunlap and convened in the basement. . The clerk's record in 1926 gives the school enrollment as 24. The total expense of maintaining the school that year, included teacher's salaries was \$725. In 1929, with an enrollment of 30, three rooms were added and the school became Memphis Jr. Academy housing grades 1 through 10. By 1936, the enrollment was up to 55. The clerk's report for 1938 reported the cost of running the school at \$1,469.02. By the late forties, it was felt the facilities at the church were not adequate for the growing school. Al Meadows remembers cooking for the children's lunch in a basement room with makeshift equipment. Edith Severs used to cook soup at home, bring it to school and put it on the radiator to keep warm. Then she made sandwiches at school to accompany the soup. Imogene Sperry, Sarah Willis and Lottie Graves also helped. A lot was bought on the north side of Poplar just east of the present church for \$8,500 and held for several years. Then someone offered to buy it, without its ever being put on the market. The decision was that, since it was not the best suited because of its odd shape, perhaps it was best to sell. So another search was made. One place under construction was the lot where Goldsmith's Oak Court store now stands. Finally, the lot on Mendenhall, which was in the county then, but was annexed by the time the school was built, was bought for \$17,000. A profit of about \$27,000 had been made on the Poplar property. Elder E.E. Carman, minister for First Church and Raleigh, led out in the construction of the school, which opened in time for second semester in January, 1954. In the April, 1954 issue of Southern Tidings, Principal Ralph Bailey reported a 200% growth in enrollment during the past four years. The Dedication took place March 26, 1955. Claude Armour, a former M.J.A. student, who was now Commissioner of Fire and Police, spoke on "Developing Our Youth". The dedicatory address was given by Mayor Frank Tobey. In the years since then, the school has been enlarged, including the construction of a gymnasium. In 1950, at the urging of Dr. B.E. McLarty, the "Temple Plan", or free tuition, was instituted. With regret it was changed to tuition in 1977. Enrollment dropped, from around 100 students to 55. Today, MJA finds itself going strong with excellent academic programs that foster very successful, scholarship-winning, college bound students. Special mission projects, both local and further afield are part of the MJA experience as well. For example, for the past several years the ninth and tenth graders have traveled to the La Vida Mission to help refurbish

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buildings and assist in teaching the younger students. This certainly rounds out one's education. On June 19, 1997, the MJA School constituency met and approved an operating budget for the upcoming 1997-98 school year of \$210,673. Among the graduates of M.J.A. are preachers, missionaries, teachers, doctors, dentists, nurses, businessmen and women and many other successful people. It is obvious that we have had many dedicated teachers, and our children have had quality education. In the Fall of 1950, Frank Ashby held a lay effort in Raleigh. It was well received, and on January 20, 1951 a group of 34 Memphis First Church members "swarmed"

to form the Raleigh Church. The following text is an historical accounting by an unknown writer: "In 1949, the Baptist people of Raleigh moved into a new church building, and the old building which had been by Mr. L.D. Gordon became available for others to use. Dr. Eugene Finley and his mother, Sister Eva Finley believed this to be a good place to hold SDA meetings. The idea was discussed with Dr. Bonnie McLarty, Dr. George Mills, Brother W.E. Starnes, Brother Frank Ashby and others. The building was rented and the first meetings were begun in February, 1950. "Brother Ashby presented the spoken word while Brother Virgil Toomey and Sister Haywood Severs led out with the music. Sister I.J. Greene and Sister Fred Anderson assisted in Bible studies. Three members were added to the First Seventh-day Adventist Church and others continued taking Bible studies. "In September, 1950, a group from the First Church began to meet for Sabbath School and Church services as a Company with Brother W.E. Starnes and Dr. George Mills as alternate leaders. Elder Carman of the st preached from time to time until January "On this date January 20, 1951, Elder Strickland, the President of the Kentucky-Tennessee Conference organized the company into Raleigh SDA Church. Thirty-four charter members constituted the new church as their letters were transferred from First Church. The List of Charter Members Bro.&Sr. W.E. Starnes arse EF. Armour -&Sr. Eugene Finley Dr.&Sr. George Mills Bro.&Sr, Fred Anderson Bro.&Sr. J.W. Graham Bro.&Sr. Z.T. Burrow Bro.&Sr. Wm.M. Mobley PEPE OP SEP Ee Sr. B.B. Von Boeckman P.M. Hendren Sr. Etta Baker Ralph Bledsoe Dr(Sr.) H.B. Boyd Eva Finley Sr. Fannie Bolton BF. Sr. Dorothy Walker Bro. C.C. Colli The First The Elders Deacons Deaconesses Bro.W.E. Starnes Bro. Patman Sr. W.E. Starnes Dr. George Mills Bro. J.C. Kirkland Sr. E.J. Colley Dr. Eugene Finley Bro. FredAnderson Sr, Fred Anderson Clerk Treasurer Sr. E.J. Colley Dr. (Sr,) HB. Boyd Bro J.W. "Bro. Frank Ashby held three lay efforts for the Raleigh Church, one before the organization and two

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i ization. Twenty-three members were ey le, meetings. Sr. Armour assisted in Bible studies and Sr. Dorothy Walker and Bro. Chuck ene led out with the music for the second and third series o! meetings. "Elder Carman was our pastor from January 20, 1951 until Elder Wayne Martin arrived in September, 1954. "During Elder Wayne Martin's short stay, we looked for a suitable lot for a representative church building. rt: Acommittee was set upto look for a suitable prise to build achurch. A lot was found on Coleman Road . Coleman was a dirt road at the time, but the property was affordable. About the same time Dr. BE. McLarty was out looking at property. He found the property at 4204 Jackson Avenue (where our church roe stands) and went to see Mr. Starnes about it. He too Mr. Starnes to see the lot and asked if he thought this would be a suitable place for a church. Of course, Mr. Starnes thought it would be a wonderful location. It was very visible and an all around better piece of property, but he didn't think they could afford it. The cost was \$12,000. An anonymous donation made the purchase of this property possible.] é rreston Wallace became our Pastor in May, és Doan hid his leadership, the church body moved to one of two houses purchased by the First Church for a future building site. These were 152 E. Parkway N.,(the old W.T. Overton home where the Salhany family lived for a time), and 120 E. Parkway N. (the JC. Rainer home affectionately referred to as 'The Mansion') where our services were held. Soon the lot on Jackson Avenue was purchased and through the help of the Walnut Grove Church plans were laid to build two new church buildings. One for the Raleigh Church and one for the Walnut Grove Church. "Fortunate, indeed, for the Raleigh Church that its home was to be realized first. [Insert: For clarity, it is important to give some information regarding the formation, existence, and demise of the short-lived but very active Walnut Grove Church. It was the second church to form from the First Church. On July 17, 1954, 29 members transferred their

membership. They met in the cafetorium of the newly built school. This was a group of mostly young, enthusiastic families who had a real zeal to work for God and to become a viable and effective church. They immediately involved themselves with all of the activities of an Adventist church. They canvassed the area for prospective members, ingathered, formed a Dorcas Society, held evangelistic meetings, and enjoyed each others' company. For fun and fellowship, they held picnics and went on church-wide week-end camping trips. There was a large number of children who were watched over by all of the adults. It wasn't unusual to lovingly correct someone else's child when it was needed. Parents and children alike accepted this willingly. This was a lively group indeed. Money was raised by Raleigh and Walnut Grove toward the building of a new Walnut Grove Church. Property was purchased at the north-east corner of Perkins and Park Avenues. During this time, the Kentucky-Tennessee Conference, looking at the big picture in Memphis, encouraged the Walnut Grove Church to disband and join the First Church. The church was dissolved in 1963, assets being divided between First and Raleigh) with most of the membership choosing to Join with Raleigh J "In June, 1957, Elder Wallace accepted a call to the Music Department of Highland Academy.

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[Insert: In 1957, under the leadership of our new Pastor, Elder P.J. Salhany, Walnut Grove Church entered into a fund raising campaign with Raleigh Church to raise enough money to build two new sanctuaries. It was decided that Raleigh would be built first. The executive committee consisted of Dr. B.E. McLarty(Chairman), Dr. George T. Mills, Charles S. Collison, Dr. Eugene Finley, Herschel Powell, W.E. Starnes, Charles N. McLarty,Sr., J.C. Brasher, Cecil Abernathy, and I.J. Humphreys. A goal of \$75,0000 was set as the amount needed to be raised to build and equip the new church. Drawings were completed by Raymond Scott, Jr. of Sanford & Sanford on January 16, 1957. Recorded in the May 29, 1957 Church Board Minutes are these words,"He that soweth sparingly shall reap sparingly, but he that soweth bountifully shall reap bountifully." In the campaign to raise funds for the new churches, emphasis was placed on the importance to continue to maintain and operate Memphis Junior Academy in a proper manner as well as the two existing churches. Giving to this building fund was to be in addition to continuing God's work. In the Fall of 1957, an architect was selected and plans were developed for the new sanctuary. The plans showed classrooms, restrooms, a kitchen, and a fellowship hall, across the rear of the building with the sanctuary extending east toward Jackson Avenue. Along each side of the sanctuary and above the baptistery were to be beautiful stained glass windows depicting Christianity from Eden to Eden.J Depiction of the Stained Glass Windows Bapti The Hand of God - extended in reconciliation to man The Lamb - the perfect sacrifice, Christ Jesus The Dove - the visual manifestation of the Holy Spirit On the North Side The Sword - "which turned every way to keep the way see . the Tree of Life" & Law - written by the Finger of God, perfect The Menorah - perpetual light for the sanctuary The Lamp - "Thy word is a lamp unto my feet and a light unto my path" On the South Side Jesus, Rose of Sharon - newness of life, fragrant and pure The Fish - medieval Christian symbol The Word Of God - eternal guide to all mankind The Cross and Crown - His sacrifice, our reward "We were so looking forward to our new church home!" This next accounting is recorded in the Church Board Minutes by then Church Clerk, Mrs. E.J. Colley: "On January 19, 1958, Ground Breaking Services were held on our lot at 4204 Jackson Avenue. Bro. Starnes gave the reading of the Scriptures followed by prayer by Pastor Salhany. Elder Charles Edwards, pastor of our mother church (Memphis First) gave encouraging words and good wishes for our future. Being a member of the Kentucky-Tennessee Conference he represented our conference President who could not be with us. Spading of the soil was done by Bro. E.F. Armour,

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"Our Pathfinders, our School Board, and friends from other churches were present to join in our celebrating the prospects a new church . (Membership 108.) "Our new pastor Elder P.J. Salhany continued to press forward on the building plans and on August 3, 1958, we held our first services in the beautiful building. "Elder Marley, the Kentucky-Tennessee Conference President at the time, was our speaker for the opening services. "When we moved into these new quarters, our membership had grown from the 34 charter members to a total of 110 members. Membership as of June 30, 1959 132 Membership as of August 27, 1960 146 "Several years of faithful stewardship by the members and some large donations by others who were always interested in the growth of Raleigh Church produced a debt clear edifice. For this we are indeed grateful." Unsert: It took real sacrificial giving on the part of everyone to make Raleigh a reality. But what an enormous blessing it was for all involved to know that many others would come to know the Lord as a result of their efforts and would have a beautiful church in which to praise God. A fund raising document was published and a copy was given to every member. It laid out out the entire project...how to go about doing this using Christian principles. Letters of encouragement as well as exact financial budget were detailed. The following two pages are copies from this document. Dear Church Pamtiy: This is a grest and wonderful day tn the experience of our Raleigh and Walnut Grove Congregations. we aro lnunching into a bulding program which will place us in tative position to advance Ood'a cause in our City. growth of the Walnut Orove Churches 1s « thrilling ex of God's guidance. shows clearly thet wo are now at the time shen we must erect our new Church Budidings, As "e think of our porsonal responsibility in this endeavor, let us Tenember the gront and magnificent gift of our Fath Son in our behalf, Jesus gave all-- His Heavenly i Ris Lite, and, the Pather slowed His Son to go throw for you and mo, As we meditate upon this matchless love, this wonder ful gift, we will not allow the evil forces to cause us to shirk away from doing our very, very beat in behalf of this opportunity of ereot ing a beautiful Sanctuary in watch to meet with our God, God ordained the erection of a sanctuary whereby He could mest with His people, Today He still speake..., "Let them make me a sanctuary, that I may dwell among them", We are going forward to do just this, and, by our sacrificial gifts, we will have this Church Home in which to worship before Hin and to meet with Him for lls blessing. 'Therefore, rise up Omen and women! Give your heart, soul, mind and strength to this task. fiod's blessing will attend our efforts, and a "light house set on @ hill" will reslt, Tie Patriarchal fathers sacrificed for the cause of God. The early Christian leadq s gave themselves and means to the enent of the embryonic Christiah Church, Our Adventist ploneers ga' 11 for the cause of truth, Gan we give leas today? As yout pastor, I want you to know that I, along with you, will seek prayerful guldance in this mectal crusade for Christ. PIS /C

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Fund-Raising Plan Our Building Fund Needs & Canvass Goals 'This Fund-raising Appeal will be known as the 1957 Building Fund & Budget Canvass Tt has boon estinated that we will need approximately \$129,000.00 to cover the cost of the property, the onstruction and the furnishings for the new church buildings, ESTIMATED NEEDS Loss assets. Mew Cash Needed -75,000,00 Credit back gifts 28,000,090 Canvass Goal \$103,000.00 assers Gash see ee oy #22,000.00 Property purchased . 12,000.00 Confersnce Allowance 20,000.00 Total... \$51,000,00 Based upon these figures, it hes boon agreed that we will try to paiee at least \$75,000.00 more to carry

forward the construction program of our two churches. It is the hope there will be an overflow from the sacrificial giving of this canvass in which event these funds will be held in trust to be allocated as needed. The Raleigh & Walnut Grove Churches are growing as evidenced by the necessity of funds with which to build a new Sanctuary. A growing church means a growing budget, meeting the vital needs of a growing program. We have before us a program for the two churches which will develop into a first-rate endeavor, namely, two new church buildings, plus the operation and maintenance of a Junior Academy and Church School. Few cities can boast of such an accomplishment. In order to meet the financial needs of the church and school expense, we must maintain a high level of giving to the regular budget, in addition to the Building Fund. Anything less would be "penny wise and pound foolish". Raleigh was a giving church and the giving wasn't over. It was 1958 and the church needed an organ. Mrs. E.J. Colley wanted to honor her foster mother, Mrs. Anna E. Gilbert in a special way. She wrote many letters asking for donations. Each donor gave in honor of their own mother. Memphis Mayor Orgill even made a donation in honor of his mother. A beautiful book was put together with the names of each one who gave and their mothers. The book was displayed on the organ for years. Many beautiful floral arrangements for the Communion Table and walls were lovingly made by Velma McLarty. Dot Bennett also saw to it that our church was made lovelier and more useful as needed. Down through the years, Raleigh members have kept a watchful eye on the needs of the building. New carpeting was installed. Remodeling in the kitchen and bathrooms took place as well as new roofing and air conditioning systems. Handicapped ramps were added while inside a larger platform in the sanctuary was designed and installation overseen by Jim Covel.] "Elder Salhany, who had been the driving force in getting this accomplished, left for a post in the African "Elder Conn Arnold and Elder Bill Henson each guided us through ever increasing enthusiasm. "Elder Harold Walker arrived on the scene with his organizing ability and our church learned that only one day was needed to complete the Ingathering Program. "A definite need was now seen. We could no longer adequately do our instruction under such crowded conditions. The answer came with classroom additions."

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[Raleigh Church decided that it needed more classrooms and an office to extend out on both sides of the Sanctuary. Herschel Powell designed the wings and the mechanical systems and in 1968, J.C. Brasher built them with Harold Smith doing all of the electrical work.] "Just before the completion of our new classrooms, Elder Anderson was called to shepherd the Raleigh Church. His was a cooperative spirit along with good management. "First of all, let us thank the Lord for giving the vision. May we thank each of you and many others for the part that each had in this yet unfinished task - that will be finished when Jesus comes." Out of the original 34, there are still 10 who are 'presently members. Our membership is now 304. Mission Work Continued Raleigh continued diligently to reach out to the community in a number of different ways. The needs of the community were examined to give direction. Home visits were made. Bible studies were given and Ingathering took place. Members paired off to accomplish these tasks. Among these were Harold Smith, Charles McLarty, Sr., Herschel Powell, Charles Collison, Mr. J.C. Kirkland, Mr. W.E. Starnes, Dr. E. Finley, and others. (Today, Harold Smith is 93 years old and living in Malvern, Arkansas. He recalls Charles McLarty, Sr. "carrying little Charlie on his hip while Ingathering. Harold and Charles were baptized at the same time by Elder Martin. Harold's wife, Irene, also became a very faithful Adventist. After making her decision she approached her boss at the Tall Shop and told him she would have to quit her job. He didn't let her quit and she never worked another Sabbath.) Stop Smoking Seminars were very much requested during the 50's

and 60's. They were most often held in the auditorium of the Shelby County Health Department. This program was spearheaded by Dr. B.E. McLarty and was assisted by members of both churches. Charles McLarty Sr., Howard Mills, Herschel Powell, and J.C. Brasher, were some of Raleigh's members who participated. A very active Dorcas Society established a system for furnishing food and clothing. Dr. Jean Boyd is remembered for her diligent leadership at one time as are so many others. (Today it is known as Community Services.) Mission Work Continues Today Leading out in Personal Ministries is Dr. Roger Bennett assisted by Dot Bennett, Edie and Jim Covell, Sue Gaulding, Roscoe Howard and others. Reaching out to church members as well as others has been this groups' objective. A Prison Ministry has been an on-going activity for many years led by Dot Bennett. Programs, worship psalms with music, and birthday parties have been provided. The Women's Ministry led by Cindy Craig was born at Raleigh in 1994. They offer a Monday re-orientation at the church and do many things to help individuals (especially women and children) as they become aware of a new name. Earline Bridges saw a need to serve our children by organizing a Children's Church that is held once a month. Glenn Bridges, Lisa Kirkland, Karen and Rusty

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Bridges, Ruby and Gene Starnes, Phyllis and James Mansfield, Sue and Chaplain Tom Smith, Sue Ford and others have assisted. Raleigh's Children's Choir was the brain child of Pam Reaves. Pam became the director even though she couldn't read music she did not let this hinder her efforts. She listened to songs on tape and then taught them to the children. Sheila Schomburg played for the group, and Vivian Hurley purchased and fitted beautiful red and white choir robes to be worn. After Pam moved away, Sheila continued to work with the children until Heidi Bergstrom took over the leadership. This beautiful music graces our services. The Raleigh Band was formed under the direction of Dr. A.M. McLarty whose love of music and dedication to the church guided him in this direction. Raleigh has been blessed to have many members who have musical talents. Some long term members are Velma McLarty (who also has been our church organist for many years), James and Phyllis Mansfield, Roger and Dot Bennett, Karen and Rusty Bridges, John and Mary Lowe (Mary being our church pianist along with Sheila Schomburg), Sue Herron, and Melvin Wahl. A number of our young people also participate. Our Church Pianist position has been filled by Mary Lowe and Sheila Schomburg. Pathfinders, directed by Ruthie Rustin, and counseled by Lisa Kirkland, Karen Bridges, Sue Ford, and Tom Smith have provided a variety of activities for the children from crafts to camping and from mission work to marching. Our children also participate in a Bell Choir through MUJA under the direction of Hazen Briggs (who also publishes our weekly bulletin.) Friday night Bible studies have been held in the home of Herschel and Rita Powell for the last 12 years. They also enjoy studying with non-Adventists who are interested in learning more about the Bible. Raleigh learned about Net '95, a world-wide evangelistic out-reach program sponsored by The North American Division. The Voice of Prophecy created the Discover Bible School series of lessons to be used in conjunction with this evangelistic series. We began to make plans to participate in Net 96. When Net '96 rolled around we had our satellite dish in place and through the efforts of Charles McLarty, Jr., and Jim Covell we were able to receive the broadcast. We held evangelistic meetings to view and participate in the broadcast with members and visitors alike who were faithful in their attendance for the entire 5 weeks. Several baptisms took place afterwards! (What a thrill it was the night Raleigh Church gathered in our sanctuary and viewed members of our own congregation being broadcast around the world.) Presently our satellite dish is receiving The Three Angels' Message on Sabbath mornings for its members. The Discovery Bible Correspondence Course began to be offered around this same time with Roscoe Howard taking the lead. With this new church year

we find Ken Wherry at the helm. Members gather at the church for Wednesday Night Prayer Meeting and Supper. Between the supper hour and the meeting the members take time to correct and answer lessons that are sent in by the correspondence course students. With this new church year Ken Wherry will be taking the lead. What a blessing to share God's wonderful truths!

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A Social Committee was organized by James and Phylis Mansfield who put together activities that have provided us with a fun fellowship with each other and some very happy memories. A Sabbath Potluck is held at church every Sabbath immediately following the church service. Visitors are always considered special guests. This is a time of warm fellowship and relaxation. New members are received with open arms and departing members are bid a fond farewell. Mrs. Virginia Wahl and Mrs. Joanne Frazier have selflessly seen to the success of this project for years. Mr. Wahl has always readied the room along with other tasks to make this the best potluck anywhere. In recent years, a Spanish group has formed at the Raleigh church. At first only a few Spanish speaking individuals were attending but through the efforts of Claudio Fernandez and Isaías Dominguez, their lay pastor, their numbers have grown to more than 50. They meet in the Young Adult classroom for their Spanish Language Services. A bilingual church service was held recently and provided all the members with a great blessing. English lessons are conducted on Wednesday nights. Many other members are very active in the Lord's work that may not be mentioned here. This little booklet may not have given credit but God does. * Thelma Morgan heard about the Adventist church through her sister, Aleen Mobley. She came into the church through Bible studies with a neighbor and was baptized by Elder Hartwell at the Memphis First Church located on the corner of Parkway and Dunlap. Thelma's mother, Mrs. Baughman, was next to join through her sister and Bible studies with Dr. Finley, Mr. Kirkland and Mr. Starnes. Thelma was next to be baptized by Elder Carman, May 20, 1950. Her father, husband and two daughters joined later. Thelma says, "What a wonderful blessing it is to be a member of this church and the family of God". * Gracie Hendren was brought up Methodist in Dyersburg, Tennessee. She married Paul who had 2 Adventist sisters. They gave her some literature to read. She was determined to prove them wrong but instead read herself into the church. Her sister-in-laws asked her to go to church with them. This was when their daughter, Rosalind was a baby. Shortly after this, Gracie was baptized. About a year and a half later the family moved to Memphis and Gracie first joined Memphis First then became a charter member of the Raleigh Church. Paul attended church regularly with Gracie, sang in the choir and took an active part in the church but didn't join until 1966, when Elder Walker was pastor. Rosalind was baptized when she was twelve years old. It was then that she began to play the piano for the children's department. As she grew older she played for each consecutive Sabbath School department until she was playing both piano and organ for church services. Rosalind says Raleigh is her home even though she is presently living in California.

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The young people were so important to the church. They were encouraged to participate in a wide variety of programs and for fun many Saturday nights were spent at the Hendren's where they were provided with every kind of backyard game imaginable. Gracie recalls telling someone back then that if they ran out of ice cream at midnight they just went out and got some more. Gracie also remembers how the Raleigh families who attended church at 'the mansion' and then

later at the 'new' Raleigh Church would each take a Thursday to clean the church "out of love because they wanted their church to look nice" and they couldn't afford a cleaning service. Often the children accompanied their parents and helped out, too. Sometimes they slid down the mansion banisters to keep them clean as well. It was certainly a family affair. Bro. and Sr. Hendren served the church for many years. Gracie was Head Deaconess and Hostess. Paul was Head Deacon and Head Elder. In later years the church saw fit to honor Bro. Hendren as Honorary Elder along with Dr. Finley and Mr. Starnes. Paul still attends church regularly and has the distinction of being our oldest member. Gracie attends as often as health permits. * Our 'Poet Laureate', Virginia Phillips writes, "On the day I was born my life was touched By an Adventist lady (Mrs. Eva Finley) who cared enough To take me in prayer to God's throne of grace And because of her prayers I am here today. Then as a teenager, I lived next door to an Adventist family named Adams. They took me to Sabbath School and so once more Adventist Christians touched my life. Then during World War II, Mr. Starnes came and gave Bible studies out on our farm. Gas rationing caused the studies to cease, But that gentle man had sown the seeds That sprouted and soon in 1947, on a day in June I became a member of the Adventist family. In October 1955, I moved to my new church : home at Raleigh. This loving fellowship I have enjoyed for fifty years Creating memories I will always hold dear. And I thank the Lord every day of my life For those Adventist Christians who led me to Christ. s Jack Colley's mother Lou Evva Colley, was orphaned at birth and was raised by Mrs. Anna E. Gilbert, her foster mother, who was a Seventh-day Adventist. Sr. Colley joined the church in 1931. When Jack was a child, he and his brother attended church with their mother at the old First Church at Parkway ne Jack became an Adventist on April 18, Jack and his wife Irene had been taking Bi studies with Bro. Starnes. He came to their house eos Thursday night with his old Dukane projector and screen. During this time, Jack went on a bowling trip to New Orleans and took his dad. While there, Jack became ill and they had to return home. He decided then it was time to get his life in order and he and Irene began attending Raleigh, He was baptized by Elder Salhany. He has taught Sabbath School in the

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Juniors, Seniors, and Adults departments. He was a Pathfinder leader and Deacon, and is an Elder. Jack's dad joined the church in 1981 on profession of faith under Elder Howe at the age of 86. Irene was a Baptist when they married. After Jack joined the church, she studied with Elder Salhany and was baptized on December 5, 1959. She led out in the Kindergarten and Primary divisions, was Assistant Treasurer under Dr. Jean Boyd and Velma McLarty, was Church clerk, Sabbath School Secretary, and presently serves as Treasurer. Their sons attended MJA and were all baptized after a week of prayer: Wayne - April 28, 1961, by Elder Arnold; Danny and Terry - April 23, 1966, by Elder 'Walker; and Larry - May 17, 1969, by Elder Anderson. Irene fondly remembers, "Jack asked me to marry him when we were waiting to pick up his mother, a later Raleigh charter member, from prayer meeting at Dunlap and Parkway." * Milton Woolsey feels a miracle introduced him to Home Bible Studies through Bro. Williams in New Mexico. When he read Daniel 2 he knew it was all true. He accepted the message. It was what he had believed all his life. He also accepted the Sabbath because it set the weekly structure right in his mind. (He had failed a test in the fifth grade because he insisted Sunday was the seventh day since his family observed the Sunday Sabbath.) He accepted the Spirit Of Prophecy because he had wondered why there was no latter day prophet. Bro. Woolsey says, "I thank God for Bro. Williams, Sr. White, and the Holy Spirit through whom all this was made possible. Bro. Woolsey joined Raleigh church as a result of L. E. Lenheim L. A. Butterfield August 1932 - May 1935 ,

August 1940 - May 1942 S. M, Schleifer R. " December 1942 - January 1947 sages April 1947 - January 1950

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G. E. Lefer B, W. Spire Elder E.E. Carman Elder Wayne Martin 3 Feb: ~ Februa November 1937 - May 1940 'ebruary 1923 - February 1925 January 20, 1951 September 7, 1954 \ d Elder Preston Wallace Elder Phaize J. Salhaney May 30, 1956 July 7, 1957 W. A, Johnson W. P. McClennon February 1925 - July 1926 August 1926 - September 1930

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Elder W.C. Arnold Elder William Henson ; Original Church October 15, 1960 March 31, 1962 At Dunlap & Faxon Elder Harold Walker Elder Paul Anderson November 30, 1963 May 16, 1968 North Parkway & Dunlap

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Elder Oral Calloway Elder John Estrada Day Of Church Dedication September 11, 1971 January 4, 1975 x Elder Don Howe Elder Edwin Shafer October 17, 1978 September, 1985

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Elder Lloyd Schomburg G ' ees - H.C, Johnson J. H. Washbum December 1920-September 19: Septer 930 - i - Oct December 2, 1989 uae i 'eptember 1930 - February 1932 April 1908 - October 1913 C. G. Edwards O. M, Berg August 1957 - February 1963 May 1963 - February 1965 W. R. Elliott D. P. Wood June 1914 - October 1915 January 1917 - December 1920

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He feels, "Raleigh is my home. When I have been out of town for more than a week I do not feel like I'm truly home until I walk through the doors of this church'. After Betty's death, Herschel married Rita. He knew her Adventist grandmother, Lilli Ahlgreen Volkov, who had joined the church in Germany after a Baptist friend invited her to attend a series of meetings. (Sr. Volkov had been brought up in the Lutheran faith in Russia but believed in the Sabbath because she had studied about it in the Bible. She wondered why the churches did not observe this holy day.) After the first meeting, her friend did not return but Lilli kept going and became an Adventist. She joined Raleigh in 1963. Sr. Volkov moved to America to take care of her four year old granddaughter, Rita. As long as she could. Rita's grandmother took her to church, read to and taught her daily about Jesus and his love. These lessons were never forgotten. She demonstrated faithfulness to God all of her 89 years. All who knew her loved her. When Rita was older she joined and was actively involved in the Lutheran Church and later the Baptist Church. She even attended the Methodist church for a long time and briefly visited a number of others. She taught in a Catholic elementary school and attended services with her students each week during school hours for 8 years. She found much about each one that was good but was often disappointed when the doctrines were not in agreement with Bible truths. Many of these beliefs seemed to be based on certain traditions that were dear to each denomination. Rita became disillusioned and decided she would always attend church but would not attempt to join any

others. She shared these feelings with her beloved grandmother who ask her if she thought she might be happy in the Adventist Church. "Oh no", said Rita, who did not want to be looked on as different, but she felt a little twinge when she voiced this opinion. After her marriage, Rita attended church with Herschel and together they studied daily for a year and a half. She also studied with Pastor Howe for several months. One Sabbath afternoon, Rita decided to reread scriptures about the Sabbath. She prayed for understanding. She read the words "to keep it holy" and contemplating the meaning of the word 'holy' it became perfectly clear. She knew everything she had studied was true. She would join one more church...one that truly was totally Bible-based. Rita believes, "Raleigh is a special place with very special people who love God first and love others second...a people who have been able to meet many challenges, because they seek God's will and His guidance. God has richly blessed Raleigh. May He continue to do so." * Ruby Starnes was active in the Youth Department at Jackson Avenue Methodist Church when a mutual friend brought Gene Starnes, a life-long Seventh-day Adventist to one of the Youth Meetings. Soon after Ruby met the parents of her new friend, Earl and Ruby Starnes also Adventists. Ruby professes, "While trying to convert Gene to the Methodist faith, I was under the influence of his parents, two wonderful Christian People who lived what they believed." By the time Gene and Ruby were married and had their two children, Lisa and Stephen, Ruby knew their family would be together in the Seventh-day Adventist Church. Ruby was baptized at Raleigh Church in 1962, by

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Elder Harold Walker. * Dot Bennett's mother, a young teenager, attended a tent meeting with her parents after seeing an advertisement. When her parents discovered that it was Adventist, they stopped going, but their daughter, who had met a nice young man continued. They were married, had two children, Dot and her brother; later they divorced, and each remarried. Dot and her brother lived in a non-Adventist environment during the week, but spent sundown Friday to sundown Sabbath with their father who fervently tried to indoctrinate them. After graduation from high school, Dot took a job as a clerk in an insurance office to earn money to attend SWJC at Keene, Texas. It was in this office where she and Roger "met. After college, Dot and Roger were married and moved to Memphis for Roger to work on his master's degree. * Roger Bennett first heard of SDA's when he was a young child. He lived in Huntington, Tennessee and there was a group out near Leach, Tennessee. All He heard was there a group of people who cooked on Friday so they wouldn't have to on Saturday. Roger's father once told him that Saturday was the real Sabbath, not Sunday, but he never kept it. Years later, Roger was living in New Orleans when he heard about SDA's again. He was 23 years old and had just met Dot. Roger went to church with her occasionally, and joined in 1958, after they married. One month later, they moved to Memphis. (The pastor in New Orleans had wanted to baptize Roger before they moved because he thought something might happen and Roger wouldn't be baptized.) When they arrived in Memphis in January, 1959, and attended the Walnut Grove Church until it disbanded in 1963 at which time they joined Raleigh. * In the summer of 1969, while a young teenager, Cindy Craig's aunt began having dental work done by a dentist whose office was open on Sunday, Dr. Eugene Finley. She picked up some literature and gave it to Cindy's mom, knowing she was interested in the Sabbath. She had been studying material from Armstrong's, The World-Wide Church of God. Now realizing that there was another denomination besides this one and the Jewish, she became very interested in the Seventh-day Adventist Church and its beliefs. In the fall of that year, they attended the Raleigh Church for the first time. Several months of weekly Bible studies were given to them by Robert and Bernice Gordon. Then later in December, Cindy,

her mom and dad, Peggy and Ray Gaber, and her sisters Pam, and Vicky were baptized by Elder Paul Anderson; Randy was baptized later by Elder Oral Calloway. Four years later, Michael Craig attended a series of evangelistic meetings at Raleigh given by Grant Gunther and was baptized. Cindy shares, "The Raleigh church is very special to our family. Michael and I were married here by Elder Calloway. John was dedicated by Pastor John Estrada, and Chris was baptized by Pastor Ed Shafer all here at Raleigh. This truly is a wonderful church home". * Elizabeth Howell at the age of 14 was going to the Baptist church but became disillusioned because they didn't keep the seventh day as the Bible said so she quit going. When she met her first husband she found out that he was an Adventist. After they married they went to the SDA church together. Later they were divorced

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and she came to Memphis. Presently, she met and married James. One day she told him that she was going to go to church on the following Sabbath and her mother was going, too. Elizabeth invited James to go if he wanted to but she wouldn't nag him if he didn't want to. On Sabbath morning, Elizabeth got up and found him dressed to go to church. The next week Camp Meeting started and she asked James to take her there and set up their trailer. He went and stayed for Friday night and Sabbath services. Elder Bradford preached and James was very impressed. He had to work during the week but went back the next week-end to bring them home and heard the Friday night and Sabbath services, again. When they returned home, James, Elizabeth, and her mother attended Raleigh Church. Elder Howe came to visit them and eventually asked if they would like to join the church. James immediately said he did and Elizabeth said she wanted to be rebaptized. Elizabeth remembers how Elder Howe grinned from ear to ear. They were all baptized together in 1979. * Dorothy Landfare's father, was introduced to Ellen White's Back. Bible Readings For the Home, by a colporteur who visited in his home. Roy carefully read oo book and became convinced that this was the truth. He was worried about observing the Sabbath because he had to work on Saturday mornings in the city's assessor's office. It didn't pose as insurmountable a problem as he imagined, however. The church prayed for him and his decision. One of his coworkers volunteered to work in his place on Saturdays. Roy, his wife Grace, and their two sons were baptized at the Greater New York Camp Meeting. There was no church school where they lived but Dorothy attended Sabbath School and church. At the Age of 11, she was baptized. * Ron Landfare's mother, Martha, a talented cook was employed by a nursing home. She came in contact with someone who told her about the New England Sanitarium and Hospital. She became interested in the church and was baptized after an evangelistic series. Ron started attending church school and was baptized at age 14. After college, Ron taught science classes at an Adventist academy. During the summers, he went to Atlantic Union College to take courses required for standard denominational teaching certification. Here, he met Dorothy, and they were married the same day she graduated. For the first two years of their marriage, both of them taught at South Lancaster Academy. In order to raise a family on one salary, Ron decided to change careers. Their two sons Jeremy and David were baptized in 1986. In 1987, the family moved to Memphis where they lived near an Adventist school for the first time. The children were enrolled in MJA. They visited First Church and Raleigh and were pulled both ways. Elder Shafer's numerous home visits were the deciding factor in choosing Raleigh, and they soon came to love the people and their warmth and concern. During Ron Halvorsen's evangelistic meetings, Sarah made her decision for the Lord and was baptized. Dorothy returned to the teaching profession at MJA and was glad to have the opportunity to make an impact on young people's lives. Since that time, all three of the children

have graduated from MJA. Jeremy's interest in computers which began in Tom Mill's computer class led to his current position at International Paper. David

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attended and graduated from Highland and Southern College and is now an RN at Erlanger Hospital in Chattanooga. Sarah is about to begin college in the Fall. The family is basically grown now, and the Raleigh church family is becoming an increasingly important element in Dorothy and Ron's lives. » John Lowe was born and raised in London, England. As in a great many European homes, John was not raised in a Christian home. He never attended church until he met and married Mary. She had not been attending church on a regular basis and he was so anxious to get her back in church that he started to come with her. Even though he really wasn't ready, he went through baptism so Mary would go to church every week. While attending a series of meetings at the : First Church held by Elder Lavern Tucker from the Quiet Hour and Elder John Estrada, John experienced a 'wake up call' from the Lord and was rebaptized along with their daughter, Kimberly. John believes that coming to America and meeting Mary was part of God's plan for his life. * Mary Lowe's father joined the Adventist church when she was 6 years old. Even though she attended Sabbath school and church most of her young life, she didn't feel a real need for the Lord in her life until much later. Her religion was a surface one. Over the last 10 years her relationship with the Lord has grown and she is learning to lean on Him and to trust Him. She says, "I thank the Lord everyday for God-fearing parents and a wonderful husband." She feels like God has a plan for John and herself to be together and be members of His remnant church. * Karen Bridges' friend from high school, Belinda Edwards, was working at Wendy's. Belinda had met several Adventists (Tim Gunnin, Ted Bennett, Rusty Bridges) there and had joined the church. Karen was looking for a job, and Belinda helped her get one at Wendy's. Karen then moved into an apartment with Belinda and another Adventist girl, Sherry Stanley(Gaber). Both of them encouraged Karen to attend their weekly Wednesday Night Youth Study Group led by Earline Bridges. About a year later in 1979, Karen was baptized by Elder Howe and a few months later began dating Rusty Bridges. Four years later they were married. * Dick Frazier's mother became the first Adventist in his family. In 1970, she invited Dick to a tent meeting to hear some "interesting sermons". He attended one meeting with her but did not think much about it other than recalling the preacher was a good speaker and didn't preach "fire and brimstone" like his Baptist pastor. Over the next few years Dick began noticing some wonderful changes in his mother's life. Her appearance and attitude changed, she seemed to have a positive approach to everything she did. Hardly a week would go by that he did not receive a book or some type of literature from her in the mail. He never read the material but kept most of it just in case he needed something to read while on deployment with the Marine Corps. One day while visiting the new ship's doctor Dick noticed that the doctor had some of the same little books in his office his mom had sent him. He attended church with the doctor on several occasions and became very interested in the new truths he was hearing. After returning home, Joanne and Dick began attending the Adventist Church on occasion. That was the beginning. The Frazier family was baptized and joined the Raleigh Church in 1980, after attending a Revelation Seminar conducted by Elder Ralph Ringer.

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Dick says, "I have attended Adventist Churches all over the world. All were very friendly but none of them made me feel as 'at home' as the first time I attended the Raleigh Church. Raleigh

has a unique atmosphere and seems to make people want to come back for another visit". * Edie Covell titles her discovery of the Adventist faith "Out of the Darkness Into His Marvelous Light". She says it was just like God reached down into a little town in Western Pennsylvania and plucked out two teen-aged girls and placed them on the straight and narrow path that young Ellen Harmon saw on which the Advent people are traveling to the city of God. Edie's grown sister had become an Adventist. It sounded 'different' and Edie was disturbed. But when 'she came to visit she shared with Edie and her twin how Jesus was coming back to earth soon. Having never heard of His second coming they welcomed the news. She also told them how the dead in Christ would rise to meet and would go with them to heaven. For Edie this was indeed wonderful news because she had believed that the good people were already in heaven and that God consigned the bad people to hell to burn forever. She couldn't love God for she feared Him and was afraid to die. It lifted a great weight off her heart to learn that there was none burning in hell and that God loved man so much that He was soon to send Jesus to take us to heaven to live in peace and safety forever. Not one more thought did she have that her sister's new religion was 'strange' --- even when she told them that they were going to church on the wrong day. Her first response was that she didn't think it mattered to God what day they went to church, even if it was a week day. Their sister soon convinced them from the Bible that the seventh day is the Sabbath. Before she left, she enrolled them in a Bible Correspondence Course. Edie's twin and she studied each lesson as soon as it came and sent it back. They studied on their own like they always had with their school work. But Edie never doubted, as she learned each new truth that her twin accepted it as she did. To think that this was in the Bible all the time, and she didn't know it! They didn't go to Church on Sabbath because the nearest church was fifteen miles away , and there was no transportation available. The summer after they graduated from high school, their sister came again and contacted the Adventist pastor in Washington, Pennsylvania. He and his wife came to the house and had a Bible study with them. Their father had now become angry at their interest in a religion that was 'different', and had harsh words to say to the young minister. So one Sunday after they got out of church, there was the Adventist minister and his wife waiting for them outside the Methodist church. He gave the girls and their mother a Bible study on the state of the dead, which their mother readily accepted. The pastor wanted to baptize them and offered to help the girls enroll at Washington Missionary College. Edie's twin agreed, but Edie thought she would wait to be baptized, as she was working as a stenographer in Pittsburgh and liked her job. The day before her sister was to be baptized, the pastor came and gave them a Bible study on baptism. Edie was convicted then that she should be baptized but didn't say so. The pastor seemed to know, though, for he came and took them to their church the next day, and they handed them each baptismal robes. Their sister was with them and Edie saw tears in her eyes. They were baptized in a pond in a meadow with le sitting on the banks singing. It was the first time Edie had heard the lovely hymn, Near to the Heart of

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God. They also sang, Will there Be Stars In my Crown? Appropriate she has thought many times, since they were the first stars in their sister's crown. The next day, the pastor and his wife came early in the morning while their father was still asleep and with our mother's blessing took them to Washington Missionary College. Edie did not think at the time of the abuse their mother was willing to take from their father on their account, in allowing them to leave behind his back. Their sister, too, incurred his anger. Edie was only told later how their mother grieved in losing two daughters at once. As for herself, she cried all the way to Washington,D.C., as she didn't think she would have gone at all if her twin were not determined to go. She just couldn't let her go

alone. They were very homesick at first but took to heart the text that said that having once put their hand to the plow, turning back, they would be unworthy of the kingdom of heaven. Their mother came to visit them at college, and seeing the good people they were keeping company with, was comforted concerning them. "Of course," says Edie, "as probably expected by our wise young pastor, while under the Godly influence of the college, we became grounded in the truth never to leave that path -- the farther end of which leads to the glorious city of God and the beautiful Savior who was willing to risk it all for us. " * Sue Ford is grateful to an Adventist woman who stepped out of her comfort zone and into her world one August day in 1985, in Hawthorne, California. She invited Sue to her church saying there would be a baptism at the river that Saturday. Sue was drawn to the people she met that first Sabbath. Their word was clear and their behavior reflected what they believed. Their joy in the Lord permeated their lives. She knew that these people were sons and daughters of God and she wanted to be one, too. On March 1, 1986 she was rebaptized at the Norwalk Seventh-day Adventist Church. into the fellowship of the SDA Christian Sue had first been baptized into the Disciples of Christ Church at the age of eight in McKinney, Texas, after attending a special Bible class which was designed to prepare youngsters for church membership. She grew up in this same little town just outside of Dallas, Texas. After college, her work took her to a number of states including Tennessee. When she returned to Memphis she accepted a position at one of the Shelby County It was time to find a church home. One Sabbath morning she arrive at Raleigh and entered the Sanctuary for the Preliminary Sabbath School Program She was surprised and delighted to see Rita Powell participating...someone she knew. from work. Neither Sue nor Rita had any idea that other was an Adventist. This was really wonderful for both of them. Sue truly believes that, "Raleigh is a church where the Holy Spirit is really working. I have seen changes in individuals. It is so evident that the people care about each other and that their prayers for one another have been miraculously answered. It is a place where the people not only talk the truth but live it." * Jean Lovall recounts sometime during the late Summer or early Fall of 1984, Marvin Brunkin came into Life Blood to donate blood while Jean was on duty. He invited her and her husband Bob to a Revelation Series that was starting that week at Raleigh . Bob was very excited about it, because he had read a lot about Revelation, but no author had really put it all together in a manner that made much sense. So they

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came and earned their Bibles for attending the meetings and about 6 months later, with much help from Pastor Shafer, made their decision to join the church. * Sue Gaulding's knowledge of the Adventist way of living goes back to her Grandfather, a fourth generation Adventist. Calvin P. Bollman was an Adventist minister who came to Springville, Tennessee, in the late 1880's from Lincoln, Nebraska. He settled his family in the Hagler's Ridge area near a little one room church with wooden benches. This was the oldest church in the Conference. He did not stay there long as he was a traveling minister who held Tent Meetings in the Nashville area. Soon he went to work for Southern Publishing Co. and Pacific Press as Editor and became Editor of the Review and Herald in 1914. He served in this capacity for 18 years. He died in 1947, at ninety-one. Sue attended the little one room church with her mother for several years. When she was 21 years old she married Hubert Gaulding whose grandparents were members of this little church, too. Eventually, it was torn down and another church was built in Paris, Tennessee. In March, 1947, they were both baptized by Elder E.J. Barnes. By this time, Sue and Hubert had four children. Since it was hard for them to get into Paris to church, they held Sabbath School in their home. They invited others in the community, and in time rented a building and had church there. In

later years they moved to Paris. In 1964, Sr. Gaulding was transferred to Memphis. She was accepted into Memphis First Church on Profession of Faith with Elder E.E. Duncan officiating. Sue says, "My membership was moved to Raleigh Church in 1987. There I really found a church family and I love them dearly. My husband passed away in 1968. His membership remained in Paris Church. I have to say he died loving his Lord". * In 1976, George Merz was transferred by the U.S. Navy from San Diego, California to Fleet Combat Training Center Atlantic in Virginia Beach, Virginia. En route, He stopped over to see a friend he had known in California who was living with his parents in Battle Creek, Michigan. At this time, he was a Sunday-keeping non-denominational Protestant who was passively seeking a closer walk with the Lord. His friend in Battle Creek was Kim Clark, who had become a Seventh-day Adventist. During George's visit, Kim shared some of the Adventist beliefs including the Sabbath. George witnessed young people who actually got down on their knees to pray. The Sabbath question alone was enough to whet his spiritual appetite, but he remained curious as to how Sunday-keeping churches justified Sunday worship. George went on to be baptized in a non denominational church. When they offered a mini-Bible college he began attending. When he asked the senior pastor why in keeping Sunday is the fourth commandment neglected, his answer was to the effect that "all those apostles way back then kept Sunday". He did not offer specific texts. Shortly afterward, he resigned from their studies. It took George a few weeks to find the Norfolk Seventh-day Adventist Church. By now, he was pretty convinced that the Sabbath was the correct day. He began attending church but did not attend Sabbath School, yet. On his third Sabbath, he was encouraged to attend an evangelistic series with Lyle Albricht as speaker. When he arrived for the evangelistic meeting,

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dressed in a suit, they mistook him for an usher, gave him a badge and told him to go to work. He worked throughout the meetings but wondered why others withdrew his name from the slips of paper for drawings for literature. He also found out later that when he went forward during a call, others thought he must have misunderstood, because the call was for "new people" only. After the meetings, was baptized by Elder Tom Ipes in 1977. George went on to marry Nancy, whose father is Elder James Fulfer who pastored the Norfolk church before Elder Ipes. Bro. Merz and family came to Raleigh in 1988. * Noni Sines Taylor recalls that in the summer of 1938, Mr. and Mrs. Opha Mayes from the Review & Herald SDA Church in Hyattsville, Maryland, rented the fire hall in Branchville, Md. to hold a series of meetings. The Sines, Noni's entire family, attended every meeting. There were about 12 or 13 of them and they took up a whole row of chairs. When the meetings were over, Mr. Mayes would drop off his wife and daughters at the church then come to Branchville, pick up some of Noni's sister's oldest children, stop by and pick up Noni and her brother. There were 6 to 8 of them each Sabbath. This went on for several years. As Noni got older and moved out of the area, she didn't attend unless her brother came by and picked her up. Noni and Bo Taylor were married in the same Hyattsville Church on August 13, 1949, by Elder Russell Quackenbush. Her brother would still pick her up when he could for special programs. In 1955, they were living in Wheaton, Md. Noni missed attending church regularly and wanted her children in Sabbath School so she called the Silver Spring Church to see if there were any members living in the area who wouldn't mind picking them up and taking them to church. Mr. and Mrs. Howard Boner lived only a few streets from them and took them to church each Sabbath until Noni got her driver's license and a car in 1958. Noni was baptized into the Silver Spring Church on January 28, 1957. In 1963, her family moved to Suitland, Md. and she had her membership transferred to the Pennsylvania Avenue SDA Church

in Capital Heights where she remained an active member for 27 years until moving to Memphis. Noni says, "I sure hated to leave my friends at "Pa. Ave.", but I wouldn't have missed knowing the wonderful, loving, caring members of Raleigh Church for anything in this world. I had been praying for Bo, my husband to become a Christian for 43 years. He was always a wonderful person. He just didn't have time for Spiritual things. The members of Raleigh loved and prayed him into the church, and he was baptized on October 10, 1992. Praise God!" * Chaplain Tom Smith was born and raised in Brooklyn, New York, the eighth of eleven children. Raised a devout Roman Catholic, his first encounter with the Seventh-day Adventist Church was at the age of 21 while temporarily living in Marathon, Florida. The Post Office was strewn with discarded handbills inviting people to attend religious meetings at the local high school. Tom recalls, "By a miracle of God's grace, I began attending and continued to attend what appeared to be a seemingly unimportant and inconsequential series a meetings conducted by a devoted but untrained laymen in a town where there was no SDA presence."

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Attendance at these meetings would prove to be the first in a series of providential circumstances that would eventually lead Tom to conversion, church membership and full time church service. During the course of the evangelistic series an elderly church member took an interest in Tom's spiritual development and offered what turned out to be a complete scholarship to Andrews University. Since Tom had already completed college he was permitted entrance into the graduate program at the Theological Seminary and... wonder of wonders...within two years and two months of his baptism and first Bible he found himself in the employ of the SDA church as an associate pastor in the Potomac Conference. After a couple of years in the ministry he returned to the seminary to complete his studies. While there something very wonderful happened, he met and fell in love with Sue (Nixdorf) Smith. Both Tom and Sue graduated from Andrews in 1979, were married one week later, and shortly thereafter began pastoral work in the Potomac Conference. Sue taught church school for two years before becoming pregnant with the first of four children: Sarah, Ben, Michael and Christiana. After ten years of denominational employment Tom was endorsed by the General Conference of SDA's for specialized ministry as a Chaplain in the United States Navy. Since joining the Navy in 1986, the Smith's have lived in Virginia, Japan, Georgia, and most recently at the Naval Air Station at Millington, Tennessee. They have been members of the Raleigh Church since moving to Millington in 1994. Tom enjoys parenting, preaching, playing, children, flying, counseling and guitars. * Sue Smith was raised a faithful Catholic and though at 21, she was discouraged with the church, she had a desire to know God and learn about spiritual things. She decided to follow God as she understood Him, but would never again belong to an organized i een A friend from high school had recently had a spiritual rebirth and God crossed their paths. They were both in the same college town in upstate New York, a hundred miles from home. The transformation in her friend's personality had been dramatic and Sue asked her if she would study the Bible with her - "but" Sue declared, "I don't want to join your church." Her friend was most agreeable, but then surprised as Sue's request was to study about 'the end of time and the mark of the beast'. Sue's friend was a very new Adventist-Christian, but she was excited to give Sue studies and dig into the scriptures together. Sue was determined to obey as she understood. Sue's own life began to change, and from the time she received her very first Bible to her baptism was only 5 weeks. Sue shares, "What I learned was so clear and true." After they would study directly from the Bible she would ask her friend what her church believed about that. Of course her reply was, "We believe just like it says in the Bible." A Bible-based denomination was very appealing to Sue.

Little did she know what other changes God had in store for her. She was baptized in 1976, attended Andrews University where she met and married her seminarian husband, taught grades 1-4 for two years in a small church school in Virginia as she adjusted to pastoral life in their 2-church district. The Navy sent Sue and Tom to work in Millington and after visiting area churches, they decided to join Raleigh. They especially like the cultural and racial

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diversity because that's the way it will be in heaven. Sue has worked in the children's division for many years, generally helping out where her own children were. But the thought of working in the Junior Department was a very stressful thought. When the family came to Raleigh there was a need and Sue felt led to the Juniors. Sue shares, "God is so gracious! The Juniors at Raleigh have been an absolute delight. I learned again that what God demands, He also supplies!" * Indra Feick was born in England and moved to America with her parents when she was a teenager. She was brought up in a strict Hindu home. She li for a time with her family in Kansas and learned about Christianity. She left home and decided to be baptized into the SDA Church. Several years later, Indra went back to England to travel. While touring Europe, She met Ronald, who had been reared in Germany in an Adventist home. They came back to America and were married. They lived in Dayton, Tennessee for several years but came to Memphis for Michael's medical needs. Indra and Ronald visited Raleigh one Sabbath and remember their first Sabbath, "We enjoyed the friendly welcome. We have been members here now almost 5 years and really enjoy being a part of the Raleigh family'. * Roscoe Howard's mother and grandmother were Seventh-day Adventists in New Orleans, La. in the early 1920's. He isn't really sure how they became Adventists but vaguely remembers them talking about tent meetings. His mother grew up an Adventist and married his father who was from a staunchly Catholic family. This began a 45 year odyssey which culminated in baptism for his father a few years before he died. There were four siblings and Roscoe's mother tried to raise them all in the Adventist way. They lived in a little town in Wyoming and were the minority of a very small minority. As a small child, Roscoe had difficulty understanding why they were so different. His mother was a strong-willed little woman and despite his father's indifference to the church, he reluctantly went along with most of her wishes because he dearly loved her. She prepared the unclean meats for his father , but forbad him to eat them. This was frustrating indeed to Roscoe. As he grew older, it became clear to him that he really did not fit into the public school environment. After a few heart-breaking experiences, the Lord led him to a brand new Adventist Academy in Pennsylvania called Pine Forge. It was there that he truly found the Lord, baptism, and a wife in that order. Adecade later he found himself with a deceased wife, four children, and not attending church. Roscoe spent the next 20 years away from the church, but God was merciful and through many trying experiences gave him a new wife and a new life. He met his wife, Mildred, during this period and they lived outside the church for years, but God in His own way brought Roscoe back and Mildred along with him. They moved to Oakwood College and took part in church life on that campus. As Plant Director, Roscoe was made to know that God leads in all things large and small. Roscoe shares, "After my company moved me to

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Memphis, we searched for a church home and found the Raleigh Church. We must say it has been a blessing indeed". * Kie and Myung Kang came to Raleigh in 1994. Kie was baptized into the SDA church through an SDA re school in Korea. Myung was converted to the Adventist faith

while in junior high school along with her mother from the Presbyterian church. The pastor of the church introduced them to each other. The family came to the United States in 1977. From 1988 to 1985 Kie studied at Andrews University and received his Masters degree in Divinity. When they arrived in Memphis they discovered that not only was there no Korean SDA church here but they were the only Korean Adventist family in Memphis. They visited some of the Adventist churches in Memphis. They found the church to be very friendly with a family atmosphere. It was a family decision to join Raleigh. The musical program at Raleigh provided a medium for this very musically talented family to contribute and share with others. The girls, Flora and Eunice, each found an active peer group with which to share many wonderful church experiences. Today, Flora is a student at Andrews University. Eunice is a student at MJA and was recently baptized at Raleigh. Myung and the girls play piano, violin, and sing. Kie shares his deep insight into the scriptures. a Kim Pearson's journey to Raleigh began in Minnesota. It all started with his godly grandmother. Her prayers and lifestyle impressed upon him Christ's love, and His claim on Kim's life. Because of the influence of his grandmother and others during his childhood, He was eventually able as an adult to open his heart to Christ in 1986. A year later, he was introduced to the Seventh-day Adventist Church and was baptized in the SDA church in August of 1988. Wanting to be of more service to Christ and others, he took a 5 month Bible Instruction course in 1993. Later that year, he accepted a one year commitment as a Bible Instructor with Kentucky/Tennessee Conference in Northwest Tennessee. After that year, he decided to finish his education in social work which led him to Memphis in the Fall of 1995, to start a 2 year graduate program at the University of Tennessee/Memphis. Throughout his stay in Memphis, he felt privileged to be able to stay with Bobby and Dee Bennett. He visited the Raleigh Church because the Bennetts attended there and because he was acquainted with Pastor and Sheila Schomburg. The warmth, acceptance, and sincerity of the Raleigh congregation immediately made him feel at home. The Raleigh members, the "caring and sharing Sabbath School class", the weekly fellowship meals, and the Pastor and family made the Raleigh Church a place of rest, support and inspiration for him. Throughout his 2 years in Memphis, Kim reveals, "I've come to better know and understand Christ's love and His trustworthiness. As I move on I will certainly miss the Raleigh SDA Church, the Bennetts, and Memphis. I hope I will find a church family and friends as kind and honest as those I am leaving behind." * Ken and Ellen Wherry's journey to Raleigh began on August 14, 1977. That day they joined their lives together. Two days later they left their hometown of Aledo, Illinois for Columbia, Missouri. Their new home was only about a mile from the SDA church.

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Ken had come to attend graduate school at the University of Missouri, Ellen had come to be with Ken. They began attending the church in Columbia. Their church family was very active and very social. They were also very evangelistic. Each year of the nine that Ken and Ellen lived there, they had an evangelistic crusade, Ellen was a fifth generation Seventh-day Adventist on her father's side, and a third generation SDA on her mother's side of the family. Ken had grown up attending the Presbyterian church that was a quarter mile from his home. Ellen had attended SDA schools from grade school through academy, except her freshman year. Ken had graduated from a public school system and the Presbyterian Manmouth College. Ellen attended a public college. The Sabbath School class that Ellen and Ken attended at the Columbia Church became a second family for them. The people in the class were loving, caring and willing to share of their time and talents with each other. Ellen decided to rededicate her life to the Lord. Ken had read the Bible many times and some of Ellen White's books. Soon he began reading even more of

each. In 1981, Elder Vandenburg was conducting an evangelistic crusade. Ellen was helping and Ken was attending when not studying. One Sunday night, December 6, Ken said he was going to the library but then apparently his mind changed and said he would go to the meeting instead. He had already shut the door to the apartment with his briefcase in hand and explained he would simply take it with him. Ellen was passing out Bibles and collecting them at the meeting. Ellen and Ken had given Bible studies to several people in a neighboring town. That night four of the persons they were studying with were baptized. Ellen assisted. After the meeting the Pastor and Evangelist asked Ellen to stay and join them in prayer. Ellen was hurrying so she wouldn't keep Ken waiting. The Pastor kept saying to please wait, that they would pray in a minute. Ellen was getting eager to leave. Finally, the Pastor asked her to join them in the back. Ellen refused saying she didn't want Ken to have to wait any longer in the car. The pastor pleaded with her so she agreed, "Just for a minute." When Ellen reached the back room she was shocked to find Ken standing there in front of her in bare feet and a baptismal robe. Their closest friends from church were also gathered there. Ellen had no idea that Ken was planning to be baptized that night, or any night. It was a wonderful surprise. After Ken received his Master's Degree in Experimental Psychology with Computer Applications and worked in Columbia for a time, he accepted a position as a computer consultant to pharmaceutical companies. He moved to Kalamazoo, Michigan in July. Ellen stayed behind to assist Elder Reginald Robinson with a Breath of Life crusade. Then she had surgery. Three weeks after surgery, at the end of October, Ellen moved to Kalamazoo. Every Sabbath before Ellen arrived someone from church invited Ken home for Sabbath dinner and made him feel welcome. When Ellen arrived there was already a church family and a place in Primaries waiting for her. Ellen was flat on her back sick the whole time they were there, except for Sabbath School and church time or when accepting those invitations that continued to come. They stayed in Kalamazoo for 18 months then moved to Ypsilanti, Michigan, or Ann Arbor. They were

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blessed with another wonderful church family. After nine months, during which Ellen gradually began to get on again. They moved south to Durham, North Carolina. Durham provided Ken with several companies he worked with, and Ellen worked for a law firm. They stayed in the pines for nearly six years. While living in Durham, they attended the Five Oaks Church and then transferred to the Raleigh, North Carolina Church. While in North Carolina Ellen's father passed away and Ken's parents were not in good health back in Illinois, Ellen's health was only fair and Ken's was seriously damaged. The decision was made to move back to the Midwest. Kansas City, Missouri became their home for exactly .8 years. The Lord richly blessed them with another warm and loving church family and the miracle of remission for Ken and finally good health for Ellen. Ellen continued her love of Primaries at Kansas City Central Church and Ken found the Discover Bible School as a mission field. Work was not plentiful in Kansas City. In October of 1996, Ken accepted a position as a consultant at FedEx in Memphis, Tennessee. Ellen stayed in Kansas City to pack the house and work a little longer for Sprint. Ellen's sister was there so saying good-bye was doubly hard for her. However, on a beautiful 14 degree November day, the movers came, and on the day before Thanksgiving, Ellen arrived in Memphis. The Lord once again provided a beautiful home through the efforts of Edith Barlow, and a loving church family in need of a Primary Leader. Ken took over the lead in the Discovery Bible Correspondence Course. Ellen and Ken feel very much at home again being able to say they attend the Raleigh Seventh-day Adventist Church. Pastors of Raleigh Church are: First Elder E.E. Carman January 20, 1951 Second Elder Wayne Martin September 7, 1954 Third Elder Preston Wallace May 30, 1956 Fourth

Elder Phaize J. Salhaney July 7, 1957 Fifth Elder W.C. Arnold October 15, 1960 Sixth Elder William Henson - March 31, 1962 Seventh Elder Harold Walker November 30, 1963 Eighth Elder Paul Anderson May 16, 1968 Ninth Elder Oral Calloway September 11, 1971 Tenth Elder John Estrada January 4, 1975 Eleventh Elder Don Howe October 17, 1978 Twelfth Elder Edwin Shafer September, 1985 Thirteenth Elder Lloyd Schomburg December 2, 1989