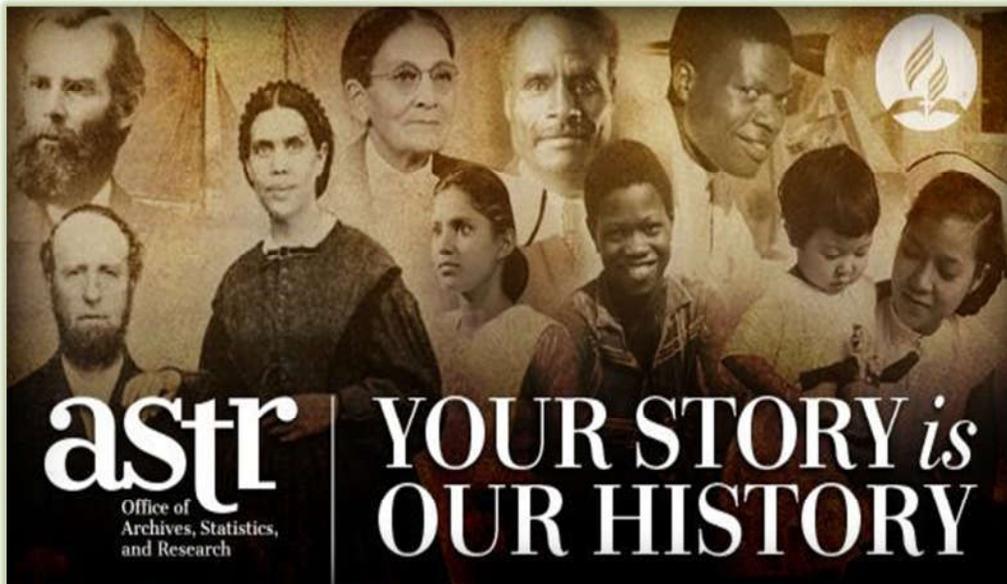


Archives, Statistics, and Research (ASTR)

Newsletter - Issue # 3 (Spring, 2020)



Great is thy faithfulness!

Please enjoy in this issue:

- “Meek ... and Christlike”: J. A. Morrow, Missionary
- The Story behind the Seventh-day Adventist Yearbook
- Sharing the Gospel with Fingerfones
- Data on Social Media Usage by SDAs
- Employee Profile—Roy Kline

“Meek, gentle, kind, and Christlike”: J. A. Morrow, Missionary

The letter you see below was written on April 30, 1909 by J. A. Morrow and sent to the Adventist Church's Secretary, William A. Spicer, providing the Secretariat with his and his wife's travel back to the States after fourteen years of mission service in the Caribbean.

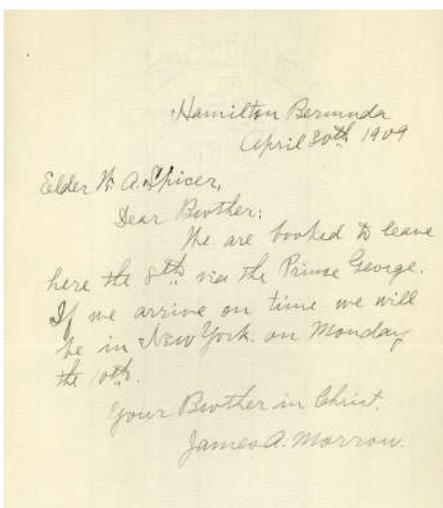
James Andrew Morrow was born in Mount Vernon, Iowa, on February 20, 1860. Part of the first generation to be raised Seventh-day Adventist, Morrow

briefly attended Battle Creek College and began work in the Kansas Conference. There he met and married Emma L. Enoch on June 9, 1886.

They remained working in the Kansas Conference until 1895, when they were called to the Caribbean, serving in Belize, Honduras, Barbados, St. Kitts, Guiana, and Bermuda.

In Bermuda, the Morrrows were in some ways following in the steps of Emma's uncle, Marshall Enoch, who had arrived in Bermuda with his wife, Melinda, sometime in 1894. James Morrow was the director (today we'd call him the president) of the Bermuda Mission, Emma did Bible work as a missionary licentiate, and Melinda was the Sabbath School secretary.

However, poor health drove the Morrrows back to the United States, and it's possible that their desire to return to the Caribbean is what kept James and Emma working in the Southern states of Mississippi and Louisiana. Certainly, the people in the church James had pastored wanted the Morrrows to return to Bermuda. Upon learning that the Morrrows were



Letter from J. A. Morrow to William A. Spicer (April 30, 1909)

“So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.”
Isaiah 41:10

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”
Ellen G. White



“Meek, gentle, kind, and Christlike”: J. A. Morrow, Missionary (continued)

Leaving a group from the Middletown Seventh-day Adventist Church (now the Hamilton Seventh-day Adventist Church) wrote on April 27, 1909 to the church's Foreign Mission Board:

“For the good work of Bro. Morrow and his dear wife, we, with tear-stained faces beg most respectfully that Bro. Morrow be again returned to us in the capacity of our pastor... If after due consideration your revered Board find it impossible to return Bro. Morrow, then we beg and implore your body to send us another pastor like Bro. Morrow – meek, gentle, kind, and Christlike.”

Unfortunately, the Morrors never returned to Bermuda. In 1915, James began pastoring a church in New Orleans, Louisiana, where he was also known for the “gentle, Christian influence” that the people in Bermuda loved so much. Despite having the flu which had turned into pneumonia, Morrow continued pastoral visitation throughout the five days prior to his death on December 7, 1918. After a year or so of teaching in New Orleans, Emma retired to Colorado to live with her sister-in-law, Ann. Emma Morrow died in Colorado in 1943.

Both these letters—the one Morrow wrote, and the one his church members wrote as well—come from correspondence files in the General Conference Archives; they were recently transcribed by Southern Adventist University history students in fulfillment of requirements for their Historiography class during a visit to the Archives in February 2020. You can see a photo of James Morrow on the right.

Ashlee Chism, MSI



Adventist missionary to Bermuda, James Morrow

Remember to Continue Helping Us Tell the Story!

As a reminder, our purpose here at ASTR is to tell the Adventist story. We want to inform and inspire church members toward a renewed commitment to the mission of the Seventh-day Adventist Church by sharing our history. You can help us to tell the story in two ways:

First, help us to *preserve* the story: your stories and the church's story! Letters and other documents, memoirs, photographs, tape recordings, audio and video cassettes, films, and historic books and magazines: all enable us to recover the story of how, in the words of Ellen White, “the Lord has led us . . . in our past history” and of how God has worked in the lives of individual church members. They are the raw materials from which Adventist history can be researched by scholars and without which parts of that history will be lost. So please, send us your family's documents, photographs, and other historic materials so that they can be preserved and used to help the great Second Advent Movement fulfill its prophetic mission.

Second, help us to conserve and to share the story—to pass it on to the next generation. Historic Adventist photographs and movies allow us to connect with our past in a way nothing else can, because we look into the eyes of those who sacrificed to make this church. We want to digitize those precious resources, scanning them electronically so they can be accessed by everyone.

We especially want to connect with young people. By digitizing photos and movies, we can help them to understand “the way the Lord has led us and His teaching in our past history”—we can help them to connect with our pioneers and be inspired to service.

(See following page for details on how to help ASTR)

The Story behind *The Seventh-day Adventist Yearbook*

Your gift of \$20 could:

- Digitize 100 feet of film = five minutes viewing time
- Conserve, digitize, and display an historic Adventist photograph
- Contribute to our continuing effort to preserve and digitize rare Adventist books, pamphlets, and magazines

Whether it is historic materials or funds, you will be helping us to preserve the Seventh-day Adventist story — and to inspire a new generation.

Two ways to Donate:

1) Mail your remittance to:

GC Office of Archives, Statistics, and Research
12501 Old Columbia Pike,
Silver Spring, MD 20904

2) Donate Online by visiting:

www.AdventistArchives.org

Click the “[Donate](#)” link on the Homepage

Although the 2020 General Conference Session was delayed for a year owing to concerns surrounding the coronavirus, with the forthcoming special 2021 Session arriving next year, we are reminded of the long and complex history of our church as an organization. The documentation of this history can be found in the *Seventh-day Adventist Yearbook*, which has been the source for finding information about the Church's leaders, institutions, and employees since 1883. The idea for the Yearbook started in December 1882, at the General Conference annual session when it was decided to publish a book entitled, “*The Seventh-day Adventist Yearbook*, which shall contain such portions of the proceedings of the General Conference, and such other matters as the Committee may think best to insert there” (Advent Review and Sabbath Herald, December 26, 1882, Vol 59, No. 50, p. 787). The Yearbook was considered so important that the General Conference president, then George I. Butler, oversaw its publication.

The 1883 *Seventh-day Adventist Yearbook* was published a few months later and was so well received that the General Conference Committee determined it should become an annual publication. There have been a few interruptions over the years in publishing a Yearbook, including the period from 1895-1903 when the publication ceased to be printed due to financial losses.

In late 1903 W. A. Spicer, then secretary of the General Conference, announced that the Yearbook would be published again, and the *Seventh-day Adventist Yearbook* thereafter became a permanent publication of the Church. In 1905 H E Rogers was appointed as the General Conference Statistical Secretary, and he took over the responsibility of producing an annual Yearbook. The Yearbook continued to be the responsibility of the Statistical Secretary until 1975. In 1975 F. Donald Yost was appointed as director of the new Office of Archives and Statistics, and the Yearbook became part of this entity.

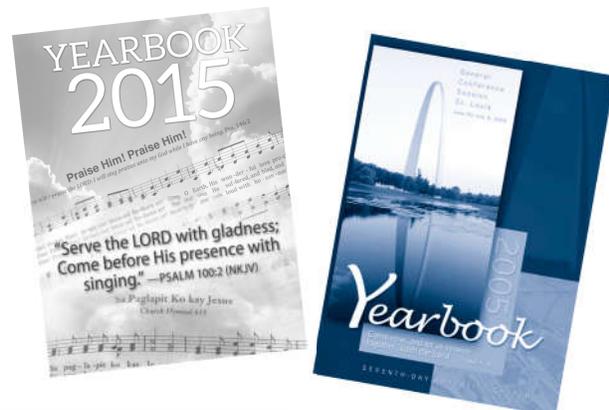
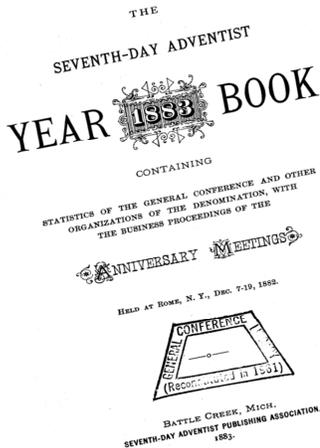
The 2020 *Seventh-day Adventist Yearbook* is the 127th edition of this publication, and will have more than 900 pages of information, statistics, institutions, leadership, and maps, covering 13 world-wide divisions, and three fields attached to the General Conference.

During its long history changes have been made in the Yearbook. The 1883 *Seventh-day Adventist Yearbook* listed the administrators of the various conference offices. More and more workers were listed each year until the Yearbook included more than 53,000 credentialed employee names and locations. Due to staffing and budgetary challenges, since 2018 the Yearbook has only published the names of General Conference credentialed employees, but still includes the full list of institutional workers.

In 1997 a Yearbook on Disk was added, and since 1999 a Yearbook website has been available, accessible at <https://adventistyearbook.org>. The Yearbook on Disk was discontinued in 2018, replaced by a Yearbook app. In 2020 a PDF version of the Yearbook will be offered to the world Church.

Despite the digital revolution, the Yearbook still appears in print for now. It may become a strictly digital publication in the future, but it will continue to gather and publish information in fulfillment of its purpose, defined by General Conference Working Policy “to identify the many and varied organizations, other than local churches/congregations, through which the Church advances its mission.” General Conference Working Policy BA 80 05 and BA 80 10.

Rowena J. Moore
and Lisa Rasmussen



Another Way to Share the Gospel: Fingerfones

A "fingerfone" is a small plastic gramophone which played vinyl 45 RPM records and was "finger driven." It became a primary evangelistic tool in Papua New Guinea and elsewhere during the 1950s and 1960s.

In 1954 when Pastor Alexander Campbell was attending the forty-seventh session of the General Conference in San Francisco, Elder H. M. S. Richards Sr. introduced him to John E. Ford, the director of International Educational Recordings in California. The president of the organization was Frank Knight, brother of Pastor A. W. Knight.¹ International Educational Recordings was utilizing a low-cost finger-driven gramophone which Campbell recognized as having the potential to provide recorded evangelistic messages in many different languages of the Papua New Guinea (PNG) mainland.²

Pastor Sid Stocken began experimenting with the metal "cake-tin" gramophones at Kainantu in the Eastern Highlands of PNG and realized that a very powerful evangelistic tool was within reach.³ The year was 1955.⁴ Meanwhile, Ford was in negotiations with Radio Corporation of America (RCA) to obtain permission to adapt a plastic, finger-driven, 45 RPM gramophone that the company had developed. It weighed just two pounds and was ideal for tropical conditions, inexpensive, and could be easily transported in great numbers on foot across the rugged terrain of PNG. John Ford obtained permission from RCA to use the plastic machines on a non-profit basis and in time made some necessary improvements. International Educational Recordings provided the machines and records to Papua New Guinea without charge.⁵ Ford had set up the program as a non-profit donation funded ministry.

The need for a resource such as this was made clear by Pastor Stocken: "The missionary's greatest obstacle is not the mountains, nor the trying distances over rivers and crags; but the constant language barrier that seems to defy the effort of any enthusiastic linguist. There are so many dialects in this land, and the grammatical constructions are so complex that unless the wonderful gift of tongues is given our missionary force, both native and European, we will be a long time reaching the hearts of these primitive people with the appeal of a crucified and risen Savior."⁶

Fourteen scripts outlining basic Bible principles were prepared by Ford. Over time, Sid Stocken and others translated the scripts into forty PNG languages. The languages recorded were:

1. Melanesian Pidgin
2. Agarabe
3. Auiana
4. Bena Bena
5. Moge
6. Kamano



Demonstrating the Fingerfone

7. Porei
8. Lufa
9. Orumpa
10. Kumul
11. Chimbu
12. Efogi — Moresby
13. Markham
14. Enga
15. Gadsup
16. Krankat — Madang
17. Panam
18. Motu — Moresby
19. Cabeofa
20. Yani
21. Taiora — Papua
22. Tari
23. Youie
24. Kanaka—Yani district
25. Gimmi
26. Delta
27. Kemanimoe

28. Vailala
29. Lagaria
30. Maprik — Sepik
31. Yangoru — Wewak
32. Bombieta — Wewak
33. Hagen
34. Wokeo — Schouten Islands
35. Ipi — Porgera
36. Avatip — Sepik
37. Bunguis — Sepik
38. Bosman-Nubia — Madang
39. Mugumat — Madang
40. Yaga — Lake Kopiago

A script containing principles of good health was later added. It warned of the dangers of smoking and betel nut chewing and encouraged personal hygiene.

After distributing the fingerfones and recordings for about a year, Stocken observed: "You would be thrilled beyond words to come with me into the restricted areas to see the people gather around and listen spellbound to the gospel message in their own language for the first time in their lives. The attention is most impressive, and their comprehension is 100 percent, as is proved by questioning them on what they have heard."⁷

Missionaries such as Leonard Barnard, pioneer Adventist aviator in PNG, soon saw the almost unlimited possibilities of the fingerfones: "Two weeks ago I visited Mt. Hagen. Pastor Stocken lent me one of the gramophones with a set of records in Pidgin English. They made a great impression on the natives up there. We are looking forward to the time when we too shall have the privilege of receiving them from you people. These gramophones are going to mean a great thing for the natives in the work here in New Guinea. The work we can see can go ahead in leaps and bounds because God can bless the work of these boys with these gramophone records."⁸

Pastor J. B. Keith, the then president of the Coral Sea Union Mission was of a similar opinion, writing: "I am firmly convinced that God is richly blessing the gramophone work. I have had ample evidence of this, and I believe it is one of the simplest methods that God has ordained in reaching the multitudes of people back in the mountains and valleys."⁹

Local Seventh-day Adventists were grateful that they had an evangelistic tool which was easily transportable, especially into un-entered and restricted territories."¹⁰ The fingerfones seemed to appeal particularly to Adventist women and girls who took a strong lead in this ministry — unconventional though it was in the culture of the time.¹¹ Significant was Tunako, a young laywoman in the Kamano language area of Papua New Guinea. While still very young, her people in time came to accept that a woman could do this work.

In 1956 Pastor Sid Stocken wrote, "When the record begins to play there is dead silence among the natives. The children and all listen intently. Gospel teaching by

gramophone records is a success."¹² Later, Pastor Alwyn Campbell was to write, "We send this urgent request for 100 more gramophones and sets of records in the Wabag language. The machines you sent us are all in use and the call is for more. We are far short of meeting the needs. What we have are achieving their fine purpose in a very fine way. A strong call has come for a new worker down in the eastern end of my field because of the use of a gramophone down in that area."¹³

The program was not without its challenges. The records were easily scratched and when roughly handled had a relatively short life. The documents of the time suggested that keeping up the supply of needles was also a challenge. Subsequently, with the advent of cassette tape technology, Pastor Ray Coombe,¹⁴ with the assistance of his visiting father, Les Coombe in 1981, was able to obtain Pastor Stocken's master reel-to-reel tapes from International Educational Recordings in California and initiate the production of thousands of cassette tapes which were played on cheap battery powered players.¹⁵ Thus the witness of the original recordings continued for many years after the fingerfone itself was superseded.

The fingerfone and its successors have had an effective and powerful witness to the peoples of Papua New Guinea - and beyond.¹⁶ The seed sown with this simple technology is still bearing results with Papua New Guinea providing rapid growth for a number of years for the Seventh-day Adventist Church in the South Pacific.¹⁷

Lester Devine

Notes

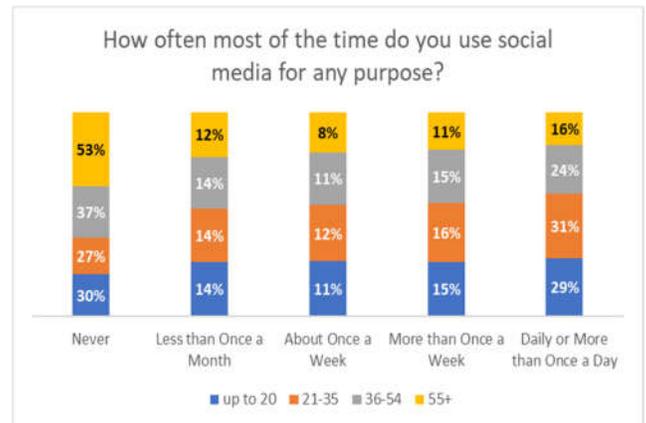
- ¹ "New Appliance Speeds the Gospel." *Australasian Record and Advent World Survey*, May 30, 1955, 3.
- ² A. J. Campbell, "Baptisms and Weeping." *Australasian Record*, July 30, 1956.
- ³ S. A. Stocken, "Songs of Zion for the Children of Cannibals," *Australasian Record*, July 11, 1955, 3.
- ⁴ "New Appliance Speeds the Gospel," 3.
- ⁵ *Ibid.*
- ⁶ S. A. Stocken, "How Missionaries Multiply Themselves in New Guinea," *Australasian Record*, June 4, 1956, 4-5.
- ⁷ "Increasing Opportunities of Gospel per Gramophone." *Australasian Record*, November 19, 1956, 2.
- ⁸ *International Educational Recordings Newsletter*, April, 1958, South Pacific Division Heritage Centre, Avondale College of Higher Education, Cooranbong, NSW, Australia.
- ⁹ *International Educational Recordings Newsletter*, January/February 1958, South Pacific Division Heritage Centre, Avondale College of Higher Education, Cooranbong, NSW, Australia.
- ¹⁰ *International Educational Recordings Newsletter*, November 1956, South Pacific Division Heritage Centre, Avondale College of Higher Education, Cooranbong, NSW, Australia.
- ¹¹ "Increasing Opportunities," 2.
- ¹² *International Educational Recordings Newsletter*, May 1956, South Pacific Division Heritage Centre, Avondale College of Higher Education, Cooranbong, NSW, Australia.
- ¹³ *Ibid.*
- ¹⁴ *International Educational Recordings Newsletter*, August/September 1958, South Pacific Division Heritage Centre, Avondale College of Higher Education, Cooranbong, NSW, Australia.
- ¹⁵ Raymond Coombe, interview with author, July 22, 2002, Wahroonga, New South Wales, Australia.
- ¹⁶ "Gramophones Don't 'Gammon,'" *Australasian Record*, December 1, 1958, 2-3.
- ¹⁷ "General Statistics by Division for 2016: South Pacific Division," *2017 Annual Statistical Report*, (Silver Spring, MD: General Conference of Seventh-day Adventists, 2017), 22-23.

At the Click of a Button—Data on Social Media Usage

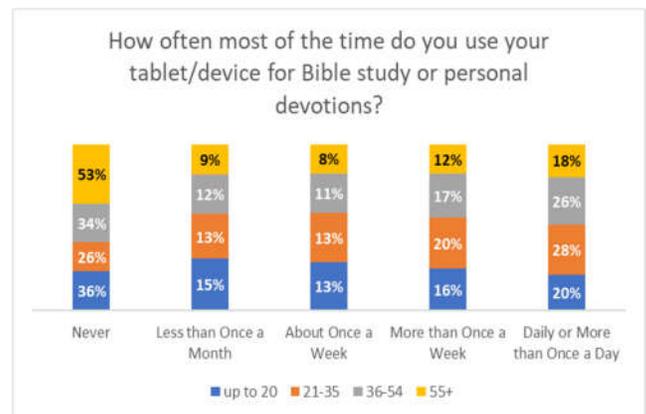


Isn't it amazing how fast information can be accessed and how efficient communication can be these days? Worldwide Zoom meetings at the click of a button, instead of long hours on an airplane in order to speak to a person on the other side of the world. Online libraries, e-books, audiobooks, all accessible within a few minutes. Are you looking for a specific Bible version? There is an app for this. Or are you trying to find information about E. G. White? There is an app for that too. Whatever you are looking for you can find it through a website or app on your tablet/phone or other device.

In this new wonderful world of technology, Adventist researchers thought it would be valuable to find out how much our church members use social media, read the Bible on their phones, or how often they use their devices for personal devotions. The 2017-2018 Global Church Member Survey (GCMS) asked questions regarding this topic. When respondents were asked, "How often most of the time they use social media for any purpose," more than a quarter (29%) of the up to 20-years-old respondents stated that they use it daily or more than daily. While we often assume that our teenagers are the ones who are using their devices the most, it may come as a surprise that the age group of the 21-35-years-old respondents worldwide answered this question with a slightly higher percentage of 31%. The results can be seen in the graph to the upper right.



Respondents were also asked, "How often most of the time they use their tablet/device for Bible study or personal devotions." As you can see in the graph to the lower right, the 21-35 age group is again in the lead, followed closely by the 36-54 age group.



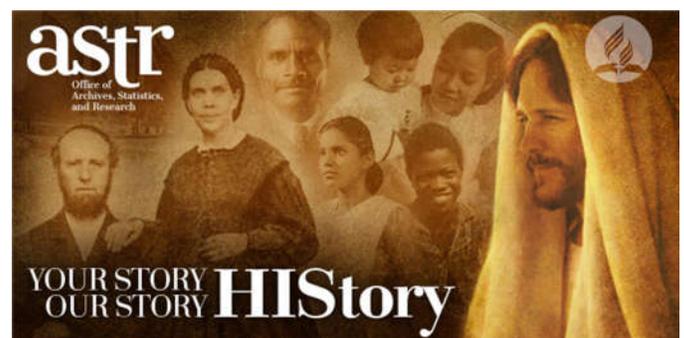
If we piqued your curiosity, then keep watching for our upcoming blogs in April 2020. You will be able to explore them at <https://www.adventistresearch.org/blog>.

Manuela Coppock

Remember to Subscribe to our Newsletter!

Please visit our signup form to add your email to our list to receive future newsletters from ASTR!

For previous newsletters, you can also visit our website at adventistarchives.org.



ASTR Employee Profile – Roy Kline

The Office of Archives, Statistics, and Research is home to a diverse group of individuals, with many different backgrounds. Contrary to what some may surmise, it doesn't contain merely lifetime archivists! Roy Kline, our senior Assistant Director, is one such individual.

Born to humble circumstances in the United States, but not in any State (our nearby District of Columbia), Roy found that the influence of a woman can be faith inspiring—his future wife Fylvia introduced him into the Seventh-day Adventist Church in 1989 through a Revelation Seminar. His Kline family, however, also has its own rich religious history, with roots in the Kleines' who introduced the Moravian faith into Pennsylvania in the 1690s.

It was at an inconvenient time in their family and professional life that Roy and Fylvia felt God's call to be missionaries. Although they faced financial and practical challenges, they left for Nepal in 2001 with two of their three children, Jez and Sky (their adult son Ken remained in the U.S.). At that time less than half of one percent (0.5%) of Nepal's population was Christian, and proselytizing was illegal with a minimum jail sentence of three years. Roy served as CEO of Scheer Memorial Hospital and also provided oversight for the Aizawl Adventist Hospital in Mizoram, India. The family had some life-changing experiences, starting with major adjustments when the royal family, including the king, was assassinated, setting off five years of civil war. Besides their everyday responsibilities, Roy and Fylvia (who was Director of Special Projects) found ways to serve their community. For example, they began a free, underground Adventist school at a time when Christian education was banned; set up clinics with telemedicine in remote areas; started the first hospice and Alcoholics Anonymous in town; began a Bachelor's level nursing college that produced the top graduates in the country; and organized the first international marathon in Nepal with 850 runners from 20 countries at a time of political unrest (featured as the cover story in *Adventist Review*: <https://www.adventistreview.org/archives/2005-1536/story1.html>).

Roy also served as a warden for the U.S. Embassy, liaising between the Maoists (terrorists) and the U. S. government. Whether strategizing on ways to double the bed capacity of the hospital or wielding an axe handle to de-escalate a mob riot, every day was challenging and exciting—and always a reminder that God was in charge.

When they returned to the States in 2006, they settled on the west coast where Roy worked at a non-profit that provided healthcare to native American tribes. In 2012, when Fylvia got a call to the GC, there was no one at the GC to implement retention schedules for various GC generated materials. With Roy's background in administration, he was appointed to fill this gap and soon fitted well into the Office of Archives in April 2014.

Roy believes there are lessons one can draw from the mission field. First, culture is important and should be

respected—Scripture's counsel is wise that we must be a "Greek to the Greeks, and a Roman to Romans." In a place like Nepal, this means appreciating the emotional nature of their culture and remembering to bring gifts! Second, make rules that you intend to follow, so others know you where you stand. Third, stand up for yourself, and be prepared to face challenges.

Roy believes one should not wait to serve: Don't wait until you're older or until life is less complicated. Take advantage of your opportunities right now to create life-long impacting experiences. You really can make a difference in the lives of those you encounter.

We're glad to have Roy and his many experiences as a part of the ASTR team!



***Roy Kline, Assistant Director
for Archives and Records
Management with ASTR***