



# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

MARCH 15, 1990

## Pitcairn

DOUBLE CENTENNIAL

HEARTBREAKER, 8

75 YEARS IN THE SOLOMONS, 21



## LETTERS

### Speaking for the Children

I applaud "Who Speaks for the Children?" (Jan. 11) for its mention of a segment of society so often neglected in our ministries. I was surprised to find, however, no reference to the 1.5 million innocent children who lose their lives each year to abortion. Who speaks for these children?

In America, stealing an iguana egg can get you a fine of up to \$500, but you are permitted to kill unborn human beings. If 4,000 baby eagles or seals were killed each day instead of 4,000 human babies, there would be demonstrations in the streets. Unfortunately, animals seem to enjoy many privileges today not granted unborn children.

George Lawson  
Adventists for Life  
Moreno Valley, California

### Sly Witnessing?

If "passive witnessing" by informing the host that you just don't drink isn't comfortable, you can always laugh and say that you're "the designated driver" for the evening and can't drink. Similarly, you can be gracious and even complimentary when declining a pork item by saying how good it smells but that you need to avoid red meats (everyone understands the cholesterol issue) and are delighted with all of the other exceptionally tasty items being served. As one who is often in this situation in professional circles, I find I can make a simple statement about our health practices ("preaching" is definitely out) or charmingly detract by using humor and sincere compliments.

I've always found that my host's comfort level with my refusal tended to match my own when dealing with these situations. Barbara M. Aved, Ph.D.  
Sacramento, California

### Changing Times

Categorizing the types of contemporary Adventists ("The Church in Changing Times," Jan. 4) may make an interesting pastime in discussing personalities, but in the final analysis two, and only two, spiritual classes really exist.

"There have ever been two classes among those who profess to be followers

of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors" (*The Great Controversy*, p. 43).

Jan S. Doward  
Ferndale, California

It takes no great insight to conclude that if the North American church does not

### Coming in the Adventist Review

**March 22** "The Nebuchadnezzar Syndrome," by Dr. B. Lyn Behrens

**March 29** "Adventists and Public Issues," a research report by Dr. Roger Dudley

#### Coming in April

—"How Changes in Eastern Europe Affect Adventists," by Edwin Ludescher

—"With the Editor in India," a series by William Johnsson

—"My Devotional Secret," by Juanita Kretschmar

—"Adventists and the Environment," an *Adventist Review* seminar

—"Does Adventist Education Cost Too Much?" Yes/No

#### And Coming Later

Daily *Bulletins* of the General Conference session—the people, speeches, decisions

quickly move to respect the concerns of second- and third-generation church members who no longer support traditional SDA values and views, we will continue to lose our best and brightest and at an accelerating rate. Those remaining will be, in even larger percentages, more apathetic about the church than is the case today.

It remains to be seen if we will be able to avoid the fate of organizations that refuse to face facts concerning the nature

of their mature constituencies. If we do not, it should come as no surprise that, early in the twenty-first century, the SDA Church in North America will be composed largely of—to quote the words of the North American Division president, Charles Bradford—"keepers of [a] museum."

R. E. Taylor  
Loma Linda, California

The grouping of Seventh-day Adventists as "regular," "traditional," "intellectual," and "cultural" is disturbing and dangerous. It assumes that the church doors are open to a plurality of lifestyles and ideas, including some that are not Adventist at all. For instance, a "cultural" Adventist apparently does not sin; he simply chooses not to live as a "conventional" Adventist, mixing church and secular life in "nontraditional" ways. And an "intellectual" Adventist can subject the Bible and Ellen White to "logic" and "scientific evidence," apparently with perfect freedom of conscience.

This kind of I'm-OK-you're-OK anesthetic is lulling our people to sleep with a false assurance of God's acceptance in spite of their indifference or even open rebellion. The author asks for unity on our "major" doctrines (and who decides what those are?) but strongly implies that some things that the Bible and the Spirit of Prophecy define as sin—as in the areas of diet, dress, and entertainment—ought now to be treated by the church as a matter of personal preference.

I propose we put away all labels except Seventh-day Adventist and Christian. Let's call all of our people to higher ground, to loving obedience to all 27 of our "major" doctrines, and not infer that the church, and even heaven itself, is comfortable with having our people stagnate in some artificially contrived subgroup. Godliness, godlikeness, is the goal to be reached. Lee Roy Holmes  
Colville, Washington

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.



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Cover by Black Star

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# Preserving Their Innocence

A classmate was having a birthday party, and my 11-year-old was invited to the fun. But when his mother went to pick him up at the prearranged hour, he was upset. A real sleuth at kid debriefing, she soon learned why. Brushing aside the sanitized excuses usually thrown at consenting parents, she quickly got to the bottom of the matter. What had happened was that she had pried him away from the party just as things were getting juicy.

What things? Well, his classmate's parents—Adventists—had rented a video for the occasion, and these 10- to 12-year-olds had just settled down to watch *Octopussy*!

When my wife told me the story, my mouth fell open. Normally I would have responded, "Octopussy? What's that?" But two weeks earlier, perhaps providentially, I had happened upon that very movie while switching channels on my television. And although I still didn't know what it was all about, I had seen enough in five minutes to identify it as one of those James Bond flicks filled with sex and violence, and with a warning on the screen. That's what my 11-year-old kid was watching in an Adventist home!

## Forced to Ripen

The greatest challenge facing parents today falls in the area of entertainment and recreation. The harmless around-the-circle group activities that we enjoyed as kids, the innocent table games that occupied our time on a Saturday night, are much too tame, much too boring, for the typical teenage party today. There seems to be a pernicious force abroad in the land, stirring up an appetite for the sensual, the carnal, the violent. In the words of one parent: "Society is pushing kids into things earlier and earlier."<sup>1</sup> *We are forcing them to ripen too early.*

Recently the headmasters at seven of the most prestigious private schools in

the Washington, D.C., area wrote a letter warning the parents of all students about "large, unsupervised parties where 'excessive drinking and sexual license are common.'"<sup>2</sup>

In an editorial introduction to a 1988 article on children in *Time* magazine, Lance Morrow painted a frightening picture of the moral and psychological peril facing kids in this half of the twentieth century. For them, he says, "it is both the best and the worst of times." On the plus side, there is the unprecedented advance of technology, providing them with undreamed-of opportunities and privileges. On the negative side, the danger of moral chaos. Morrow sees a breakdown of trust among schoolchildren confronted by new curriculum topics like AIDS, adolescent suicide, drug and alcohol abuse, and incest. "The hazards of the adult world . . . descend upon children so early that the ideal of childhood is demolished."<sup>3</sup>

Moral depravity is not a new phenomenon. In the ancient world the twin cities of Sodom and Gomorrah were proverbial for corruption and vice. And in the first century the name Corinth became synonymous with sleaze and debauchery. Even of the tiny town of Nazareth it was asked, Can any good thing come out of it? (see John 1:46). Human society has never been ideal for children.

But we sense the presence of a menacing new element in our time: the modern media. Its "messages are powerful and contradictory. Rock videos suggest orgiastic sex. Public health officials counsel 'safe sex.' Prudence—and morality—would recommend no sex to children, who have no clear idea of what sex is anyway. Oprah Winfrey and Phil Donahue conduct seminars on such subjects as lesbian nuns, exotic drugs, transsexual surgery, serial murders. Television pours into the imaginations of children a bizarre version of

reality."<sup>4</sup> It is a critical and exceedingly dangerous time for children.

## What to Do?

How can we preserve their innocence? How can we protect them from the lurid depiction of gratuitous sex and violence? How can we fortify them against the enormous pressure of the Monday morning brags—kids reporting on the seedy things they watched or did over the weekend?

Certainly we cannot shelter them forever. At some point we have to let them go—to make their own choices, their own decisions, and yes, their own mistakes. But when? And how? No idle questions these—at least not for parents today who realize that just one night out on the town can cripple their young children forever, physically and emotionally.

I wish that there were something like an association of Christian parents, united to protect our kids. I wish there were parent groups, sharing a common philosophy in the area of morals and standards. I wish there were support groups where parents could encourage one another, and work to preserve those early years of innocence in our kids.

Do these sound like Stone Age concepts to you? Am I out of touch? For the kids' sake, I keep hoping that I am—that things are better than I perceive them. But I watch my own kids, and I notice the almost mesmerizing influence of the prurient and the gaudy. And it is painful to realize that as parents, we are not the only influence—perhaps not even the strongest influence—on them.

There are days when I despair. But I keep remembering that 2,000 years ago something good came out of Nazareth. And hope returns.

<sup>1</sup> Washington Post, Dec. 31, 1989, p. C2.

<sup>2</sup> Ibid., Feb. 4, 1990, p. D1.

<sup>3</sup> Time, Aug. 8, 1988, p. 32.

<sup>4</sup> Ibid., p. 33.





# Adventist Education: The Unwritten Doctrine?—2

In Part I (March 1), I suggested that the recent efforts by some to get Christian education upgraded to the status of church doctrine will continue to fail until we, the church, consciously *broaden* our view of Christian education.

The broader, biblical view accepts Christian education as a *lifetime* process of discovering God, not an endeavor restricted to youth or school classrooms. If we accept this view, Christian education could be admissible as church doctrine.

But then we must ask: Do we really *need* the status of church doctrine—which becomes a “test of fellowship” worldwide—to give Christian education the boost it deserves? Or can we achieve the goals of Christian education through other means?

## Understanding Our Objectives

As I understand the movement to doctrinalize Christian education, it is in reality a drive to boost the value and support of the church’s schools.

Few members would doubt the need for such a boost in a time when numerous youth are choosing to attend non-Adventist schools. In North America particularly, the exodus of students, tied with the natural decline in the number of school-age children, leaves Adventist schools in the throes of deciding which options to take to survive in their mission to educate our youth: raise tuition, drop programs, consolidate?

But Christian education is bigger than a school system: it has to do with the whole of life, from cradle to grave. It is learning God’s will and ways throughout a lifetime, and is not confined to the walls of a classroom.

Other denominations have recognized this wholistic approach and have created departments of Christian education to coordinate and assist the religious instruction of their members.

But our efforts seem fragmented, with loopholes becoming more apparent. We have, not one, but three separate entities that have been given responsibility to provide for various aspects of education.

The *Education Department’s* charter is to coordinate and maintain the church’s formal educational system, kindergarten through graduate school. The efforts and resources of the department, naturally, are expended primarily upon those students enrolled in its schools.

Those outside fall into the hands of the Church Ministries Department or the Ministerial Association. *Church Ministries* coordinates education—most often through Sabbath school, youth through adult ministries, and family life—in a local church setting.

And the *Ministerial Association* works primarily to train and to nurture the spiritual lives of church leaders.

Yet, while each of these entities is doing fine and creative work, troubling loopholes are occurring. Enough so that someday—maybe even now—we may wake up and realize that whole generations, especially our younger members, have wandered from traditional Adventist beliefs.

## Accepting the Broader View

If we consciously accepted a broader view of Christian education and worked toward creating an integrated lifetime curriculum for spiritual growth, I could envision most loopholes disappearing and members developing a solid basis upon which to base their faith.

■ I could envision parents being offered free yearly instruction modules that would help them teach their preschool children about God. (As a father of two preschoolers, no one has offered to help my wife and me sort out what we should be teaching our children during these early, formative years.) Such a curriculum for preschoolers would be integrated

with the church school curriculum for consistent, coordinated growth.

■ I could envision our schools’ religious curriculum coordinated with Sabbath school lesson studies.

■ I could envision ministers’ sermon schedules in tune with the overarching curriculum so we are properly fed in every area.

■ I could envision all Adventist youth attending non-Adventist schools being offered free Bible courses similar to those in our Adventist schools. The Mormons and the Jewish people offer such classes after school for their children. Could we not at least provide free home study religion courses?

We unconsciously say by our actions, “Come to an Adventist school and we’ll use church offerings to subsidize your tuition. But if you do not come, then no money is available to provide free religious studies for you at home.”

This area is a critical one for the Adventist Church, for the only religious instruction Adventist students attending public schools often get is that on Sabbath morning. And the quality of this varies *greatly*.

How can we expect our youth to carry on our church’s rich heritage and mission without thorough instruction at home and at church, and provided on an equal basis for all, rich and poor, far and near?

Yes, maybe we need to doctrinalize Christian education to herald its true value.

But even without it as a doctrine, we can still fulfill the goals of Christian education *now* by ensuring that everyone is taught of God.

If it takes restructuring, we should do it. If it takes a reprioritizing of our resources to create new tools, we should do it now, for Christian education will always be a *teaching* of the church, if not its greatest *unwritten* doctrine.

MYRON WIDMER



# Pathfinders to Enter Rose Parade

**P**athfinders from all over North America will be participating in the 1991 Tournament of Roses Parade in Pasadena, California, reports Norm Middag, an assistant North American Division church ministries director and Pathfinder coordinator.

The Rose Parade, one of the most photographed events in the world, will be seen via television by some 400 million people in 80 nations and territories around the world. Also a crowd of more than 1 million will see the parade live in Pasadena. In addition to the television coverage, 83 magazines and many newspapers cover the event.

"By participating in the Rose Parade, the Seventh-day Adventist Church will generate public awareness of its message and ministry," Middag says. "The activity will also encourage enthusiasm for outreach among many church members and unite our young people in a common project."

To help finance construction costs, entry fees, and other incidental costs, the ASI Missions, Inc., board of directors, a group of Adventist businessmen, have committed funds, he explains. "However, a vigorous fund-raising effort is needed to make this opportunity a real success."

Those interested in contributing to the project, should write to the North American Division: Roses, P.O. Box 10550, Silver Spring, Maryland 20914.

## TED Treasurer John Muderspach Dies Suddenly in Denmark

The Trans-European Division was recently stunned by the unexpected death of its treasurer, John Muderspach, 64, who suffered a massive heart attack in Ringsted, Denmark. Muderspach, 64, had served the Adventist Church for 47 years and was preparing for retirement when he died.



TED president Jan Paulsen, together with division and union officers, family, friends, and well-wishers, gathered at the Adventkirken in Ringsted for funeral services on March 2.

Born in 1925 in Hutchinson, Minnesota, Muderspach began denominational employment in 1943 at Skodsborg Sanitarium near Copenhagen. In 1954, he began mission service in Africa, holding various treasury posts until 1980 when he became a division treasurer.

"Muderspach has been a source of strength to me and my family," says Maurice Battle, associate General Conference secretary responsible for TED.

## NORTH AMERICA

**Target New Orleans Targets Evangelism.** Church leaders in the Arkansas-Louisiana Conference and the Southwest Region Conference launched a citywide evangelistic crusade in New Orleans on March 3.

Revelation seminars and prophecy lectures will be held in 11 different locations, reports John H. McFarlane, Southwestern Union ministerial secretary. Among the featured speakers participating in the crusade is Southwestern Union president Cyril Miller.

### Two Academy Students Give Revelation Seminars.

Brian Corrales and Joe Solis, both students at Sandia View Academy in Corrales, New Mexico, recently held two Revelation seminars in Van Horn, Texas, reports *Southwest Union Record*.

The two students were motivated to give the seminar after attending a training session at the academy church. Lacking funds for new lessons, the young men photocopied their own lessons and organized two seminars with the aid of the teacher's manual they received.

### AU Board Approves Technology Facility.

The Andrews University board of trustees voted the final clearance for construction of a three-story College of Technology building on February 25.

According to Edward Wines, vice president for financial administration, the

university now has in hand the funding commitments for the \$2.4 million construction and \$672,000 operating endowment.

**Natelkka Burrell, a Pioneer Educator, Dies.** Natelkka Burrell, 95, a pioneer Adventist educator, died Feb-



ruary 21 at her home in Berrien Springs, Michigan.

Born in Brooklyn, New York, in 1895, she received a teaching certificate from Atlantic Union College in 1917. Burrell went to Oakwood College as dean of women and later became chairperson of the Education Department. While at Oakwood she furthered her education, receiving a doctoral degree in 1959 from Columbia University. In all, Burrell served 22 years at Oakwood. In 1964, she became a professor of education at Andrews University.

In addition to her teaching, Burrell coauthored 60 basal readers and guidebooks for the General Conference Education Department.

### NAD Ingathering

**Report—Final.** The 1989 Ingathering funds totaled \$6,830,490, which was \$439,179, or 6 percent, less than last year, reports Lynn Martel, North American Division church ministries director.

Conferences with the highest per capita giving included Newfoundland



(\$44.78), Maritime (\$28.89), and Manitoba-Saskatchewan (\$26.37).

## Leland Hospital Update.

The Adventist Health System/North, Eastern, and Middle America (AHS/NEMA) and Dimension Health Corporation of Landover, Maryland, recently announced that they will seek approval from the state of Maryland to combine three approved inpatient rehabilitation bed projects to provide a consolidated 70-bed inpatient rehabilitation facility at the Leland Memorial Hospital site in Riverdale.

Ann Ferguson, mayor of Riverdale, said the Town Council had rejected the proposal and refused to consider lifting an injunction barring the closing of Leland—which remains in effect until AHS/NEMA repays \$8.3 million in industrial revenue bonds owed to the town. However Rebecca Reid, Prince George's County (Maryland) spokesperson, says if the state of Maryland approves the project the county would withdraw from the injunction.

## WORLD CHURCH

### Accessions Skyrocket in

**South Mexico.** During January 1990, accessions in the South Mexican Union Conference totaled 11,989—more than 70 percent of the union's goal (17,005) for all of 1990, reports Arcadio Gonzalez, union ministerial secretary.

Since the Adventist Church's Harvest 90 cam-



**Take 6 Takes Another Grammy.** For the second year in a row, Take 6, the a cappella gospel sextet, received a Grammy Award from the National Academy of Recording Arts and Sciences.

Take 6 received the award for Best Gospel Group or Duo for their recording of *The Saviour Is Waiting*. Composed of former Oakwood College students, Take 6 was also featured in a benefit concert at Walla Walla College sponsored by the Adventist Development and Relief Agency International on March 3. Proceeds from the concert will help child-survival projects in Malawi.

paigned started in July 1985, the South Mexican Union has reached 134,388 accessions, or 134 percent of their Harvest 90 goal.

### South Brazil Mayor Gives Away 4,000 Bibles.

Ricardo Barros, mayor of Maringa, Parana, Brazil, recently gave away to his employees and their families 4,000 Bibles that were printed at the Adventist-owned Brazil Publishing House in Tatui.

Barros, the son of an Adventist temperance leader, has employed many church members in county government, reports *Revista Adventista*.

### East Colombia Seeks Conference Status.

In a constituency session on February 12, delegates of the East Colombia Mission unanimously voted to seek conference status, reports George W. Brown, Inter-American Division (IAD) president.

The request for conference status now must go to the

Colombian Union Mission and the IAD. Since its organization in 1985, the mission has grown from 23,600 members to more than 29,000, and churches have increased from 77 to 100.

## GENERAL CONFERENCE

### GC Delegation Meets

**Burundi President.** A delegation of General Conference leaders headed by vice president Robert Kloosterhuis met with Pierre Buyoya, president of Burundi, in Washington, D.C., on February 8.

Buyoya thanked the church for its accomplishments and said that Adventists are most welcome to collaborate with the govern-

ment to improve the quality of life in Burundi.

Between 1982 and 1987 the Adventist Church suffered persecution in Burundi. All church properties were confiscated, and many members were jailed. Today most church properties have been returned, and members are allowed to worship freely.

## ALSO IN THE NEWS

### New Ads Aid Methodist

**Church.** The Richard Brown Memorial United Methodist Church in Youngstown, Ohio, recently chose a unique way to highlight the church's ministry, reports Religious News Service.

With an actor to depict Jesus Christ in paid ads, the small inner-city church uses its diverse racial and socioeconomic makeup as a selling point. The 30-second spots convey the message "It is Jesus who draws all people together."



## CHURCH CALENDAR

- Mar. 17 Adventist Youth Day
- Mar. 24 Sabbath School Community Guest Day
- Mar. 31 Thirteenth Sabbath Offering for the Inter-American Division
- Apr. 7 Missionary Magazine Emphasis
- Apr. 14 Andrews University Offering



# Heartbreaker

*Transformed  
by the grace  
of acceptance*

**W**hen Ron was 12 he went into the chicken-rustling business. Ron and his friend Jim. The chickens were stolen from a local farmer. The boys found a grass-lined ditch and covered it with mesh. Here the chickens could be kept out of sight.

## Trouble

One day the boys were down in the ditch with the precious chickens when they saw the farmer, the farmer's son, and a policeman approaching in the distance.

At first they froze.

Then they ran.

Over the slag heap. No pause for breath. Ran until Ron reached home and burst into the living room with a broad grin on his face.

"You can wipe that grin off your face!" A policeman was standing in front of Ron's parents. The grin disappeared. His mother was in tears. His father was itching for the policeman to leave so that he could administer on Ron his own kind of punishment, called "the laying on of hands."

## Shame

Next morning Ron was made to stand in front of the entire school. His headmaster told the whole school—500 boys—exactly what Ron had done. Anger and shame were fighting for control of Ron's features when the large hand of the headmaster smacked him across the face.

Then anger won. Won to the extent that, later that day, he was in fervent discussion with Jim. It might not be possible now, but they would fix that headmaster just as soon as their spare physiques had grown a bit more beefcake. (As it turned out, the headmaster died and saved them the trouble.)

In that small town, with its coal mines and outlying farms, everyone knew what Ron had done. Every detail was under discussion. Ron was an "undesirable element," and he knew it.

One day he saw his mother approaching in the street. He dodged into a shop doorway. Giving

him a puzzled look, she passed on by. When the street was clear, Ron ran and caught up with her.

"What was all that about?" she asked.

"You don't want to be seen with *me*, do you?" Ron asked.

"Don't want to be seen with you?" she echoed, with a mother's fierceness in her eyes. "Lad, no matter where you've been or what you've done, you'll always be welcome in our house."

It was a short speech, but according to Ron, it altered the direction of his life. It was the beginning of the change that made the difference. Because it broke his heart.

## Acceptance

It illustrates the way God goes about things.

The change in the prodigal son's life didn't really take place in the pigpen. Greedily he had demanded his inheritance from his father. Wantonly he had spent it in the far country. Bankrupt in the pigpen—the lowest of the low—he salivated when he saw the husks that the swine did eat. He was *that* hungry. Is there anyone anywhere in *that* state of mind and body who would not resolve to return to his father's house? What other decision was there to make?

The decision was a practical one, a pragmatic one. The fact that he made it is not the remarkable part of the story. The remarkable part of the story is what the father did when he saw him afar off.

The lad planned to fall at the feet of his father. He even rehearsed a speech. He would say how sorry he was and ask to be taken as a servant. Even the offer to atone for his wanton ways by working was not remarkable. Had he not reflected in the pigpen that while he starved, his father's servants had food and plenty of it?

When the father saw him he apparently did not puzzle over the boy's motives. He abandoned his sense of dignity—and *ran*. Before the lad could fall at his feet, he caught him in his arms—and kissed him.

While the lad was spluttering out his speech the father was saying, "Quick! Fetch the best robe





and put it on him. Bring a ring for his finger. Shoes for his feet. For this my son was dead and is alive again, was lost and is found.”

And *that* is the really remarkable part of the story. That is what speaks so powerfully to the hearts of prodigals. That is what opens up the heart of the Father to our inspection. That is where the gospel is at.

As the lad approached his father the stink of the pigpen was on him. The damage of a wanton lifestyle was written all over him. He was rotten. He was lost.

But the father sighted a dust cloud in

the distance, recognized his son in it, and ran as fast as his legs would carry him. He did not call for a length of hose to administer punishment; he hugged the lad. He did not stand back to deliver a lecture from the moral high ground; he gave him gifts to symbolize that he was home, accepted as the son he was. And he led him into a room where a table groaned under the weight of the makings of a feast.

“We do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we

are—yet without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need” (Heb. 4:15, 16, NIV).

That’s the gospel. And if that doesn’t break the heart of a prodigal, nothing will.



*David Marshall is editor of Stanborough Press, Grantham, England.*



# MEXICO

## THE NORTH: MISSION TO AN INDUSTRIALIZED LAND

BY MYRON WIDMER

**M**ontemorelos, Mexico. This is industrial Mexico! While south Mexico boasts of small towns, tropical rain forests, and snow-capped mountains, north Mexico takes pride in its vast industries, from mining and cattle to tourism and flower and vegetable production.

This land stretches from Mexico City north through the rugged Sierra Madres and wide-open deserts to the U.S. border, and is home to 63 million people, almost twice the population of south Mexico.

Yet Adventist penetration here falls far behind south Mexico's and the rest of the Inter-American Division (IAD). While Adventist work is growing steadily, the ratio of Adventists to population is still only 1 of every 857. In south Mexico it is 1 to 142, and in the entire IAD the ratio is 1 to 183.

These statistics graphically portray one of the challenges of working in an industrialized society—a society that acts much like any other Western industrial, even secular, nation.

But after nearly a week of travel in



north Mexico, I have found the Adventists here to be happy and well. Oh yes, they sense the great challenges before them, but they expect great things to continue to happen in the near future. Their spirits have been buoyed by last year's dramatic success in Mexico City, where baptisms more than doubled, from about 1,400 to 3,265. Now they know greater soul winning can be done. And they're willing to work and pray hard for it!

Join me on my 18-day trip for some glimpses of north Mexico to get the flavor of Adventism here.

**G**uadalajara, Mexico. Upon arrival last Sunday, I rejoined my earlier host, Pastor Ismael Ramirez, director of communication and education for the North Mexican Conference, and was whisked off to the Inter-American Division's six-seat Cessna 206 for a one-hour flight southwest to Colima.

Here Pastor Ramirez and I, pilot Conroy Donesky, and Pastor Antonio Lopez, church ministries director of the West Mexican Mission, crowded into a car and drove another half hour to Tecomán to speak to a group of lay leaders attending a Permanent School of Evangelism

training session and awaiting our arrival.

On the way I learned I was to be the guest speaker. But after a week in the south, where the unexpected became commonplace, I had come prepared. However, the blessing that occurred in Tecomán didn't come from *my* sharing, but from the lips of three of the conference's top lay soul winners as they shared their personal testimonies of how God has been leading in their work (the top soul winner had brought in 51 new

members last year). But they didn't speak of numbers; they spoke of the joy of leading a person to Jesus and of the tremendous work by other laypersons to share the gospel message.

Pastor Arnulfo Pimentel Sanchez, president of the West Mexican Mission, related stories of how large churches had grown from handfuls of dedicated members. In one town 10 Adventist women got together and started a church that now has 58 members. And our church in Colima, after spawning a new congregation two months ago, already has 40 new members.

Whenever a church reaches 100 to 150 members, the leaders here believe it is time to spawn a new congregation. They point to the Jehovah's Witnesses' success in limiting congregations to 40. At 40 they split the congregation into groups of 20 and each group then seeks 20 more.

Pastor Pimentel spoke also of the challenges: 50 cities of more than 50,000 people with *no* Seventh-day Adventists. I questioned him on his figures, thinking that maybe I had missed something in the translation into English, but he assured me it was true, and that in many other cities they have only four or five Adventists.

With 23 million people and 10,000



Northwest Mexican Conference president Gregorio Dzul spoke to the Permanent School of Evangelism training session in Tecomán.



members in his large eight-state territory, the ratio of SDAs to the population is 1 to 2,300—not the highest in the world, but almost the highest for a Christian nation.

So often we may unconsciously think that the great unreached areas of the world are somewhere far away from the shores of North America. But they aren't. They even lie within Canada, the United States, and here in Mexico, right at our fingertips.

President Pimentel dreams of sending colporteurs into these great unreached areas, as well as establishing a school of evangelism that would produce laypersons with spiritual and practical skills (such as electrical or mechanical skills) who would break down prejudice by their teaching of needed skills.

This method has already been tried with success. We now have 14 members in a largely Catholic town where there was much opposition. The teaching of practical skills broke down prejudice, and residents sided with the Adventists.

Another great challenge is housing congregations. Only 61 of the mission's 138 congregations have church buildings, many of which have been built by Maranatha Volunteers International.

One innovative Adventist group without a church building meets in a member's restaurant. She closes her shop on Friday afternoon and sets up for Sabbath school and church. Her business, though, has remained stable.

"It is an economic miracle," said Pimentel, adding that "This lady is representative of the earnest dedication of the members."

**L**os Lobos, Mexico. After a night in Colima and a quick flight back to Guadalajara to load up 650

pounds of cement mix, we flew north about an hour into the Sierra Madres and into Huichol (wee-CHOL) Indian territory.

The Huichols are possibly the purest line of Indians in Mexico, having inhabited this territory for centuries without

the incursion of roads into their heartland. The closest road from here is a one-and-one-half-day walk. Coming here is like going back in time hundreds of years, though almost every village has a rugged dirt airstrip.

The 900-foot airstrip at Los Lobos (The Wolves) has been carved out of the side of a mountain. A missed landing or takeoff would spell doom. There are no second chances. The strip ends in the mountain and drops off into a steep canyon.

Landing here was my introduction to true mission flying. I'm not sure I'm ready to do it again right away. Absolutely nothing at Disneyland or anywhere else compares to a landing here! Not even my skydiving days in college prepared me for the uneasy thrill of landing here. My pulse quickens even writing about it.

By the time we stepped out of the plane, we were surrounded by colorfully dressed Huichols ready to help unload the cement we had brought. It would be used to finish an aboveground holding tank. Within the past year they had dug trenches and laid a plastic pipeline for more than a half mile up the mountainside to bring water down from their only water source—a trickling spring. Now they needed cement to build a holding tank.

Pilot Donesky stops here in Huichol territory every Wednesday, bringing in physicians and other medical personnel, and supplying needed items.

Donesky's salary comes from the Inter-American Division, but money for airplane fuel, medical personnel, and projects among the Huichols comes primarily from three private U.S. volunteer organizations—Amistad, Missions Projects, Inc.,

and Mission Unlimited.

Before we flew home to Guadalajara, we made three more dirt-strip landings at other villages. None, though, came close to the experience of landing at Los Lobos. And to think, 31-year-old Donesky does this each week.



The Los Lobos' 900-foot uphill airstrip ends in a mountainside or a ravine.

**M**ontemorelos, Mexico. After a four-hour fog delay early Tuesday morning, Pastor Ramirez and I boarded a commercial flight to the large northern city of Monterrey. Here Milo and I visited with officials at the local Northeast Mexican Conference (with 18,000 members), ate a delicious meal at the Adventist vegetarian restaurant downtown, and then headed up to Montemorelos



North Mexican Union president Donato Ramirez Herrera.

—Pastor Ramirez' home, headquarters of the North Mexican Union, and location of Montemorelos University.

Upon arrival we enjoyed a delightful visit with union president Donato Ramirez, in which he shared insights into the history of the union, its joys, and its difficulties.

When the former Mexican Union was split into the North and South Mexican unions in January 1985, the North Mexican Union inherited 44,000 members in three conferences and one mission. Now five years later the union has grown to 70,000 members and six local fields, a cumulative growth of 7.4 percent annually—three times the growth of North America, but behind the 12.5 percent gain of the South Mexican Union.



Huichol Indians, wearing colorful, embroidered garments, willingly posed with church leaders and the writer for a picture.





Alba Aquilar is an art major at Montemorelos University.

was beginning to accept the fact that great opportunities do indeed lie before us in this great land of Mexico.

Ramirez would like to establish a Permanent School of Colporteur training workers to enter these cities and become the fore-runners of the gospel work. But this too

But the North Mexican Union tops the South Mexican Union in at least one area: tithe and offering income. The 70,000 members in the north give almost four times as much to the church as the 260,000 members in the south do. The giving pattern, though, does not reflect a disparity in the dedication of members, but the obvious disparity between incomes of the members in the agriculturally based south and the industrialized north.

#### Four-Point Master Plan

Of the North Mexican Union's 700 organized congregations, almost 500 have church buildings, leaving approximately 200 congregations to meet wherever they can, "in homes, under trees, or in little shacks," said Ramirez.

Remedying this situation by building *templos*, or church buildings, is part of the union's four-point master plan. To this end, help will come from Maranatha volunteers and a Mexican group called the Builders by Faith, which has already built eight churches. Maranatha has completed 30 churches here, and is slated to build 27 more.

The master plan also calls for greater evangelistic training and efforts, one new Sabbath school group to be formed in each district yearly, and diligent scouting for qualified church workers.

As in the south, the work has grown so rapidly that the four-year ministerial program at Montemorelos University has not been able to produce all the pastors needed, much less all the related church workers to fill the great needs.

President Ramirez spoke of 170 cities of 50,000-plus residents with no Seventh-day Adventists. This time I didn't question the figures given, for I

takes funds the union does not have at the present time.

In the North Mexican Union's network of schools 5,303 students are enrolled, with the majority in elementary schools offering K-6. Few academy-level schools exist, because of the higher costs involved.

#### Montemorelos University

The next morning we toured the large campus of Montemorelos University and talked with its youthful president, Ismael Castillo (38 years old), and an equally youthful vice president for finance, Fil-



Montemorelos University officers include vice president for financial affairs Filiberto Verduzco, left, and president Ismael Castillo.

iberto Verduzco. (By now I was beginning to get used to all the *young* church leaders. They are all over Mexico!)

Montemorelos University (MU), which began in 1942 as the Mexican Industrial Agriculture School, became a college in 1968 when the General Conference authorized it to offer a college-level degree in theology. After government approval in 1973, the school took on university status.

Now MU has become a cosmopolitan

university, drawing students from more than 35 countries. It offers an A.A. degree, B.A. degrees in 10 areas, and through the extension program at Andrews University, M.A. degrees in four areas. The university hopes to offer a doctorate in education by 1991.

The university also encompasses the denomination's only other medical school besides Loma Linda University's. Its reputation is well known and respected in Mexico, with every graduate having to serve a one-year internship with the government.

School enrollment currently stands at 1,482 students in college and graduate school, and 762 in elementary and academy. Yet Castillo said that the university enrolls fewer than 2 percent of Mexico's Adventist youth.

College tuition here runs about US\$2,300 per year, and medical school tuition totals about \$3,700. Both are a far cry from North American college rates, but then so is four or five students to a room—with no telephone. But that certainly doesn't seem to matter here. The students are happy, joyous.

Such education is paying off for the church, said Castillo, in producing quality workers and raising the cultural and financial levels of the church. "We believe this is the hub of evangelism for the church, because we provide the core of educated leaders and members."

The university also houses a small hospital, dental and medical clinics, an Inter-American Division food factory (Alinsa), and a furniture factory. Each provides work opportunities for students. And nearly 100 students earn tuition money by colporteur.

By Wednesday evening Castillo and I were both quite exhausted from our hectic pace, so he went home to spend the evening with his family, and I walked next door to the campus chapel to hear the elementary school choir in concert. What a treat!

*Next week: Chihuahua, Hermosillo, and analysis*



Myron Widmer is associate editor of the *Adventist Review*.



# Why You Should Research Your Church's History



Brian Strayer has found that old publications, diaries, church records, maps, and artifacts can help a researcher reconstruct the past and reveal the hand of providence. Here he is pictured with Uriah Smith's clock and cane, and the diaries of early Adventist evangelist Joel G. Saunders.

*Becoming a  
local detective  
can lead you to  
surprising  
discoveries.*

**BY BRIAN E. STRAYER**

**L**ocal history—the study of neighborhoods, schools, churches, businesses—is growing rapidly in popularity because it can be researched and written by any ambitious amateur. Probably you or someone in your family, for example, has traced your genealogical roots just for fun.

But why should you be interested in digging out your local Adventist church history? From personal experience I have five reasons.

In one well-known quotation Ellen White declared that “we have nothing to fear for the future, except as we shall forget the way the Lord has led us.”\* Remembering the past can be instructive, even inspirational. That’s the first reason.

Second, if we know our history, we may avoid repeating old mistakes. In November 1903 Ellen White wrote to the president of the General Con-

ference, A. G. Daniells: “Again and again I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. The record is to be kept in mind, for history will repeat itself” (Ellen G. White letter 238, 1903).

A third reason for resurrecting history is to inspire your young people with the pioneers’ vision. Everybody loves a story. Through your research you can personalize church history as biography.

And fourth, your interest in your church’s past just may help preserve valuable records before they disappear forever. For example, are *your* church and school board minutes, old bulletins, and church newsletters kept in a fireproof vault at the church office? Or are they crumbling in someone’s attic or closet? If the latter, your past will soon be dead—beyond recall or remembrance.

Finally, you should research and write your church’s history because it’s fun. It can be personally and spiritually rewarding to discover historical nuggets right in your own church backyard.

But why should I try to convince you? Let me tell you my own story. During the past few years I’ve researched and written the histories of eight local churches for six towns in Michigan (Jackson, Bunkerhill, Charlotte, Eaton Rapids, Hillsdale, and Prattville) and two in New York (Auburn and Wellsville). And in each congregation I discovered hidden gems about Adventism that were previously unknown. Forgotten by everybody!

## Famous Firsts

For more than a century Adventist historians have assumed that the first local church building erected by Sabbathkeeping Adventists was in one of two places—either Battle Creek, Michigan (late spring of 1855), or at Bucks Bridge, New York (early summer of 1855).

Imagine my surprise, then, to discover that this “fact” wasn’t so. A whole year earlier, in the April 25, 1854, *Review and Herald* there appeared a long-overlooked letter from Joseph Bates, which stated: “The conference at Jackson





Joel G. Saunders painted this picture of the meeting tent he used in his evangelistic series in New York State in the 1880s.

March 31st, April 1st and 2nd, was held in the *new meeting house* which the brethren are finishing for their better accommodation." The article I wrote for the March 2, 1989, *Adventist Review* may require future church historians to revise their thinking on the relative importance of Jackson to Battle Creek Adventism in the 1850s.

Researching the history of the Hillsdale, Michigan, church, I discovered another famous first: how we got the name Seventh-day Adventist.

When Merrit E. Cornell wanted to advertise some Adventist meetings in August 1856, he used the name "Seventh-day Advent people" on the handbills—the first use of this distinctive name. Four years later in 1860 J. N. Loughborough argued persuasively that since this name clearly expressed our beliefs and was already becoming recognized by the public, we should adopt the title. Ellen White agreed. My local research showed that Hillsdale led the way in this adoption.

### Connections to Ellen White

Using a laser disk at any Ellen G. White research center, you can find every reference to any local church mentioned in her published writings. Examining her letters, diaries, and testimonies adds further details on her connection with local congregations.

While researching Jackson's past, I dis-

covered an unpublished, unreleased June 2, 1852, testimony to the Jackson believers. In it she rebukes two members for misuse of funds and counsels others to cease their criticism, to "press together" and be at peace among themselves. But she closes with these heartwarming words: "James sends much love to all the church, and so do I." What a joy that long-buried testimony brought 130 years later to the present Jackson members!

### Miracle Stories

Some of the most amazing rewards of doing local church research lie in the discovery of how God has led in the past. Miracle stories abound at the grass roots level. I'll never forget the thrill I felt when I read in an obscure Adventist paper (the *East Michigan Banner*) how Joseph Bates first came to Jackson, Michigan, in 1849.

Holding evangelistic meetings in South Bend, Indiana, that summer, Bates had a strange dream one night, directing him to catch a stagecoach going northeast—to a town whose name he was *not* given.

Purchasing a ticket only to the next stop, he scanned the streets for any landmarks seen in his dream. Finding none, he bought a ticket to the next town. And the next. He repeated this strange behavior until the coach rumbled into Jackson. Immediately he recognized the town of his dream.

He asked at a boarding house for any Millerite Adventists and was directed to the blacksmith's shop of Dan Palmer, leader of a group of 20 Sundaykeeping Adventists studying the prophecies to discover why Christ had not come in 1844. Joseph Bates looked them up. After Bible studies Palmer, his wife, and more than a dozen other local believers became Sabbathkeeping Adventists. This true story often inspired me as I wrote the history of a church God had chosen.

I came upon another exciting miracle story as I researched Prattville's past. When Elder Roswell Horton's meetings at Lickly Corners, Michigan, petered out in August 1893 and he and James Evans were considering what to do next, a large man appeared at their tent door. The man told them to go to John Kaiser's brickyard and obtain lumber for seats to begin meetings in Prattville. With no introduction and no farewell, the man vanished.

Hiring a horse team, Horton drove to the brickyard, where Kaiser (whose sister had already become an Adventist) assured him that he could have all the lumber he needed—free! During the ensuing meetings, many members of the Kaiser family (all Dunkards) converted to Adventism. In 1895 Grandma Kaiser deeded the Dunkard church over to the Michigan Conference. What a joy it was for me to preach in that very building.

### Outstanding Events

Once in a while you strike gold. Outstanding achievements, rare events, the sort of "Ripley's Believe It or Not" happenings that seem almost too preposterous to be true.

Considering our current controversy over the ordination of women elders and pastors, for example, I was intrigued to discover how many local churches from 1860 to 1900 benefited from the ministry of licensed women preachers.

Beginning in 1869, Sarah A. H. Lindsey worked for 30 years, establishing local churches in New York and Pennsylvania. She often preached a dozen sermons a week. In one town she drew a bigger crowd than the Barnum and Bailey Circus!

While writing Bunkerhill's history, I came across the ministry of Mrs. M. B. Miller, who preached there in 1880, and the revival that followed Mrs. Jennie



Owen's preaching at Leslie and Bunkerhill, Michigan, in 1882 and 1883. If your church existed before 1900, there's a strong possibility that a licensed woman preacher ministered to your congregation.

### Artifacts Found

Local church members will be delighted if your research uncovers precious artifacts from their past. My most



**Church or chicken coop? Yes and yes. This proved to be the original meeting house of the Charlotte, Michigan, Adventist Church.**

exciting discovery was finding that the first Adventist meetinghouse in Charlotte, Michigan, built in 1864, still stands on Bellevue Road, between Charlotte and Battle Creek. Mind you, it's changed hands. The chickens inside cackled their protest as I surveyed its Gothic-style windows, platform, and interior structure!

Other exciting finds? The made-to-order Hillsdale pulpit at which Ellen White preached. One of the oldest collections of continuous minutes of a local Adventist church and district quarterly meetings in Prattville, 1895-1960. And an original oil painting by Pennsylvania evangelist Joel G. Saunders, showing his circular tent and banner about 1887.

Besides these are diaries, letters, railroad tickets, and photographs—items that are on display in museum rooms or vaults at our Adventist colleges and universities.

Why not get started? I guarantee your church members' interest as you share your findings with them. More than that, rich blessings await you at every turn of the page.

\**Life Sketches*, p. 196.

Brian E. Strayer is associate professor of history, Andrews University, Berrien Springs, Michigan.

# Ten Sources to Help You Write Local Church History

By Brian E. Strayer

Who	What	Where
Local church clerk	Church board minutes	Clerk or pastor's office or vault
Public relations	Old bulletins, church newsletters, photos	Secretary or pastor's files
Sabbath school superintendent	Program plans, secretary's reports	Personal files or church office
School board chair	School board minutes	School office files
Archivist or Heritage Room director	Old <i>Review and Herald</i> (1850-present), union papers, SDA letters, diaries, artifacts, laser disk records, Ellen White letters, diaries, etc.	Nearest Adventist college, Heritage Center, or Ellen G. White research center
Church members, former pastors	Personal interviews (on tape or by questionnaire)	At church or in their homes
Local librarian	City and county histories, old newspapers, town directories, maps	City or county library
County historian, local archivist	Maps, artifacts, city directories, newspapers	County seat
Thomas E. Felt, author	<i>Researching, Writing, and Publishing Local History</i> (1981), 166 pages, \$13.95.	American Association for State and Local History, 172 Second Ave. North, Nashville, TN 37201
Charles W. Deweese, author	<i>Research, Writing, and Publishing Your Church's History</i> (1984), 8 pages, \$.50.	Historical Commission of the Southern Baptist Convention, 901 Commerce St., Suite 400, Nashville, TN 37203

## For More Help:

Brian Strayer will be conducting a summer seminar entitled "Writing Your Local Church's History," July 15-20, 1990. Costs range from about \$290 to \$430 for texts, tuition, and room and board (depending on accommodations desired and whether or not the course is taken for credit or noncredit). For information, write to Dr. Strayer at Andrews University, Berrien Springs, Michigan 49104.



From John  
Adams  
(1790)  
to John Tay  
(1890)  
to today  
(1990)



Longboat landing in Bounty Bay, Pitcairn Island

# Pitcairn Island's

**O**n January 23, 1790, a band of mutineers from the ship *HMS Bounty* went ashore at what is now Bounty Bay on Pitcairn Island, beginning a story that has become a symbol of Adventist missions.

Events leading to this saga of seafaring men began two years earlier when the *HMS Bounty*, a small sailing ship of 220 tons under the command of William Bligh, with a crew of two botanists and more than 40 officers and men, left England on a voyage to Tahiti. They planned to obtain breadfruit trees for the West Indies.

During the 10-month outward voyage, the ship was both becalmed and buffeted by fierce storms. It also became the scene of frequent confrontations between the captain and his crew. Several men were flogged. One died and was buried at sea.

When the *Bounty* arrived in Tahiti, however, the friendly Polynesians warmly welcomed the sailors. They not only assisted in filling the boat with breadfruit trees, but

also formed some close friendships with the Englishmen. After 23 weeks ashore, only with difficulty did the crew go back on board and set sail for the West Indies.

Twenty-three days later, as the ship passed through the Tongan Islands on the night of April 28, 1789, the crew mutinied. They placed Captain Bligh and 18 men still loyal to him in a small boat and set them adrift. The *Bounty*, now under the command of 24-year-old master's mate Fletcher Christian, returned to Tahiti.

Afraid they would be pursued by ships of the British Navy, the mutineers sought a suitable hiding place. Sixteen of them decided to stay in Tahiti and take their chances. Fletcher Christian, however, considered Tahiti the obvious place for the navy to look for them. (This later proved true.) So he set sail in the *Bounty*, hoping to find a more secure hiding place. On board with him he took eight mutineers, six Polynesian men, 12 Polynesian women, and one baby girl.

The island Christian found had been charted and

named almost 23 years before by Philip Carteret, captain of the *HMS Swallow*, on July 2, 1767. In his records Carteret wrote: "We discovered land to the northward of us. . . . It appeared like a great rock rising from the sea; it was not more than five miles in circumference and seemed to be uninhabited." Carteret wanted to go ashore, but "the surf, which at this season broke upon it with great violence, rendered this impossible." The island had been first sighted by Carteret's lookout, a son of Major John Pitcairn of the Royal Marines who had been lost at sea. In his honor Carteret called it Pitcairn's Island.

When the mutineers and their friends set foot on this rocky shore, they found signs of previous occupation. But it was now uninhabited. All the valuables, lumber, and fittings they could remove from the *Bounty* were quickly taken ashore, then the ship was set afire. They wanted no sign of the *Bounty* to attract the attention of any passing mariners.

At first the newcomers could hardly believe their good fortune. No longer were they threatened by Bligh's lash; no civil laws restricted their behavior. But these idyllic conditions did not last long, for unrestrained passions soon took control



John Adams' grave



and a new chapter of violence began.

After less than four years only four of the mutineers, none of the island men, 10 women, and some children remained alive. Almost all the others had been murdered in a series of conspiracies, feuds, and reprisals.

Two of the surviving mutineers, McCoy and Quintal, made a potent alcohol brew, which often gave them a "quarrelsome disposition" and led them to beat the women frequently. One day while intoxicated, McCoy leaped to his death from a cliff. When Quintal threatened the lives of the other two men, they felt they would not be safe as long as he lived, so they ended his life.

The two remaining men were Alexander Smith, who changed his name to John Adams, and Edward Young, both 22 years old. Young had received an education, but Adams was illiterate. Anxious to learn, however, Adams asked Young to teach him to read. This he did, using as textbooks the

wished that he could take his newfound faith to Pitcairn. But the church was not yet ready for that. In 1875 Ellen White wrote: "There is but one missionary from our people in all the wide field in foreign countries. . . . God calls for men, volunteers, to carry the truth to other nations" (*Testimonies*, vol. 3, p. 404).

At that very time, a ship traveling across the Pacific ran aground on Oeno Reef, 80 miles northwest of Pitcairn. The boat broke up, but the crew made a raft and safely reached Pitcairn. There they were housed and cared for until a passing ship picked them up and took them to the United States.

Their stories of Pitcairn hospitality led people to solicit gifts to send to the islanders in appreciation. James White and J. N. Loughborough seized the opportunity to cast their bread upon the waters and packed a trunk of SDA books and papers to send with the other gifts.

to get to this isolated outpost, finally reaching the island in October 1886 aboard a British warship.

The first night he spoke in the church, and the next day he visited in the homes. The following day he held a Bible study on the sanctuary, and several decided to keep the Sabbath. By the end of five weeks all the islanders were keeping the Sabbath, so Tay returned to America on a passing yacht to report the results of his work.

Noting the vastness of the Pacific Ocean, the opportunities for the gospel there, and the difficulty of obtaining passage to the islands, the 1889 General Conference session voted to operate our own mission ship. North American Sabbath schools raised \$11,827, and additional donations brought the total to \$15,740. The final cost of the 123-ton schooner-rigged ship came to \$18,683. Named *Pitcairn*, she was dedicated September 25, 1890, during the California camp meeting and

# Double Centennial

BY RON W. TAYLOR

Church of England Prayer Book and a Bible taken from the ship.

The Word had its effect on their lives. Regular Bible readings and church services commenced for the women and children in their care.

Edward Young died of asthma about 10 years after his arrival at Pitcairn. This left John Adams as the island's sole survivor of the mutiny. But he was a changed man. When the British Navy finally caught up with him, they found a deeply religious person who led a community of devout, God-fearing women and children. He was not punished for his part in the mutiny, but granted a royal pardon. John Adams died a free, highly respected figure on March 5, 1829.

## Providential Shipwreck

The growing island family continued as Bible-loving Christians. Passing ships brought visitors, and soon Pitcairn became known in faraway places.

A young man who went to sea as a ship's carpenter at the age of 16 read the story of the *Bounty* mutineers and the piety of their descendants on Pitcairn Island. In 1873 he became a Seventh-day Adventist and

The Pitcairn Island church clerk's record reads: "About the year 1876 James White and J. N. Loughborough sent by the *St. John* a box of SDA literature to Pitcairn, accompanied by letters requesting the people to give them careful reading. The letters were read, but the books and tracts were regarded with suspicion. Still other publications arrived on the *Golden Hind* and the *Golden Fleece* and received more consideration. Mary Ann McCoy became interested by reading *The Atonement* and *The Cleansing of the Sanctuary*, and began to correspond with elders White and Loughborough. Later Mary Ann McCoy, Edward Young, and Sarah Grace Young met together to study SDA doctrines, and several months before the arrival of John I. Tay, they separated from the Church of England. This action by the three stirred the island, and the Sabbath question was freely discussed, yet Sundaykeeping was not discarded until after the arrival of Mr. Tay."

## Warship Brings Peace

Who was this Mr. Tay? He was the young ship's carpenter who had had a burning desire to take his newfound faith to Pitcairn. Tay had to travel on six ships

sailed from Oakland October 20, bound for Pitcairn Island.

The church clerk's record continues: "November 25, 1890, the missionary schooner *Pitcairn* arrived, bringing Elders Gates and Read and their wives and Mr. and Mrs. Tay. December 6, 81 were baptized in a pool in the rocks: 35 by Elder Gates and 31 by Elder Read. The next Sunday, the church was organized." The following week witnessed another baptism of 14.

When the mission ship sailed at the end of December, heading for other Pacific Island groups, it took three Pitcairners along as the first indigenous missionaries in the South Pacific. During the following 10 years the *Pitcairn* made six missionary voyages across the Pacific and played a vital role in taking the Adventist message to the islands of that vast ocean, where a century later "mutineers" by the tens of thousands continue to receive a "royal pardon."



Ron W. Taylor, before his retirement, was secretary of the South Pacific Division.





# Lying a Little

BY MIRIAM WOOD

**I** was called as a witness in a court case involving an accidental death at the place where the victim and I worked. I saw exactly what happened and I felt that the man was not to blame in any way for his death, though the circumstances did have conflicting elements. I was confident the widow would get the monthly compensation she deserved. But the insurance company lawyers distorted the facts and objected so effectively that she got almost nothing.

I made up my mind to tell only the truth, but now I believe that if I had lied just a little, she would have been awarded a great deal more. I suppose I can't ask God to forgive me for not lying, but surely I could have risked something to help the almost destitute widow.

I wonder if other impractical idealists will fall into the same kind of trap I did.

If telling the truth means falling into a trap, then I hope every church member takes that fall. You did *not* do wrong by telling the truth, hard and cruel though that may have seemed. You had sworn in the sight of God and witnesses to do exactly that, and any other course would have been perjury, to say nothing of breaking one of the Ten Commandments.

You were not charged with the responsibility of making the case come out "right." I agree that it is heartbreaking and frustrating when justice does not prevail, but this is an imperfect world. All too many people have no scruples and are relentlessly devoted to their own interests.

One has to think clearly as to what his course of action, as a committed Christian, should be, and I believe you did that. Please don't continue to feel guilty over having done the right and honorable

thing. Try to remember that Satan likes nothing better than to convince followers of Christ that they are guilty or unworthy, and poor examples of the faith they profess.

I believe that if you and others pray earnestly that the Lord will help the widow in a monetary way, it will happen. Remember that God will not forsake her.

And you are not an impractical idealist. You are a loving, caring Christian. Here's a text to cling to: "Lying lips are abomination to the Lord: but they that deal truly are his delight" (Prov. 12:22).

*You did not do wrong by telling the truth,*

*hard and cruel though that may have seemed.*

**I** am an academy senior who has a hard time expressing himself. During my years here at a boarding academy, I had gotten particularly close to two teachers, but lately my relationship has changed with one of them. When I am feeling down or swamped with work, I somehow can't relate to him; I get the feeling that he is patronizing me and is impatient with my problems.

I want to work this out, because when I graduate I want to have good memories of all the faculty members. Do you have any suggestions?

I wonder whether you are not expecting too much from the teacher in question. I have found that some of my friends are able to be much more empathetic to problems and "down" moods than others. This does not mean their

friendship is any less valuable, only that they have a slightly different outlook on life.

From your letter, I picture you as a very sensitive, analytical person, one who delves into emotions and their causes. You are probably one to whom friends come for comfort and consolation when they feel they are being treated badly.

But not all persons are comfortable in this role. They tend to shy away from someone who is obviously going through a period of unhappiness. It may be that your teacher friend comes from a home

where emotions were not discussed.

I am sure we would have a much more ideal world if all of us could be open with one another. But we learn to adjust to reality and not to expect more emotionally from our friends than they can give.

As you graduate, try to remember the good times with the teacher in question. You will find that year by year such a rosy glow will begin to surround your academy days in memory that you will never think about this small cloud on your horizon.

For the rest of the school year, when you need sympathy and encouragement, go to someone who is able to give these fully and freely.

*Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been "observing human nature in all its complexity."*



■ United States

# Whitecoat Veterans Attend Second Reunion

*Local church and General Conference honor 120 men.*

**O**ne hundred twenty veterans and their families returned to Frederick, Maryland, last September to celebrate a second reunion since serving in the United States Army's Project Whitecoat during the years 1953 through 1973.

Their first reunion was held four years ago, when they honored retired Col. Dan Crozier with the annual community service award of the Frederick church. Col. Crozier served as commanding officer of the United States Army Medical Research Institute of Infectious Diseases (USAMRIID) at Fort Detrick from 1961 to 1973, during the time that many of the Whitecoats participated in that research.

This time the men and their families came from 24 states, representing eight unions. Twenty of the veterans arrived from as far away as California, Oregon, and Washington.

Guests on hand to honor the Whitecoats included representatives from the General Conference, Columbia Union, Chesapeake Conference, former Frederick church pastors, and many friends from the area. Former project commanders Gen. William D. Tiggert, Col. Dan Crozier, Col. Richard Barquist, and Maj. Robert Massey represented the U.S. Army. Current commander of the Fort Detrick installation, Col. Charles W. Churchill, and USAMRIID commander Col. David Huxsoll also participated. Sgt. Terry Johnson and Cpl. Desmond Doss traveled great distances to share their service experiences with fellow veterans.

## Honor Guard Testifies

The event, hosted by the Frederick church and the General Conference National Service Organization (NSO), opened Friday evening with a get-reacquainted vespers. Sgt. Terry Johnson, former U.S. Air Force presidential honor guard, related his experience of entering

the Air Force, being selected to serve as a member of the presidential honor guard, and the many opportunities he found to witness for the Lord during his three-year tour of service.

Sabbath morning, Clarence Bracebridge, director of NSO, presented a talk on man, God, and country. Jack Harris, retired secretary of the North Pacific Union and pastor of the Frederick church during early Whitecoat days, led out in the lesson study.

The worship service attracted a standing-room-only crowd. The program opened with the Fort Detrick Color Guard presenting the flags and Sgt. Terry Johnson leading the Pledge of Allegiance.

## Desmond Doss Featured

When introducing Cpl. Desmond Doss, Dr. Frank Damazo read from a letter written December 22, 1946, by president Harry S. Truman to his wife, Bess. Commenting on some conscientious objectors who were marching in front of the White House, he wrote, "The only one of 'em I ever came in contact with whom I thought to be on the level was the little skinny pharmacist's mate to whom I gave the Congressional Medal of Honor out in the backyard of the White House. He'd carried wounded man after wounded man to safety under fire at the front and finally was shot himself and still kept working on the

other wounded. He said he thought he could serve the Lord acceptably under fire if he himself didn't try to kill anybody. He did his heroic job at Okinawa." Cpl. Doss and his wife, Dorothy, spoke of his experience during that tour of duty as a medic and of the influence it has had on their lives while witnessing for the Lord.

## Wilson Brings Challenge

Following a rendition of the "Battle Hymn of the Republic" by the Frederick church choir, General Conference president Neal Wilson, keynote speaker for the weekend, challenged those in attendance with the thought that the greatest battle of all time is the battle between good and evil. He defined from the Bible God's defense strategy that we might be victorious.

Four hundred guests gathered in the school auditorium following the church service for a fellowship dinner, followed by a tour of the city of Frederick and Fort Detrick for the veterans, to acquaint them with the many changes that have occurred there in recent years.

Popular recording artist Jerry Shoenaker directed a musical vespers that featured several of the veterans and their families. A social hour of refreshments and fellowship brought to a close what one veteran called "a taste of what reunions in heaven will be like."



Former Whitecoat participants at their latest gathering.

By Ann Damazo, Frederick church member



■ Trans-European Division

# European Youth Build in Africa, Central America

Fifty young Adventist volunteers from several Trans-European Division (TED) countries are currently working on church projects in Zimbabwe and Nicaragua as part of a three-year TED plan to increase awareness of needs in developing countries.

On November 23 a British group left for

Zimbabwe to build a church and a two-classroom school in a township near Solusi Adventist Secondary School in Bulawayo. The 40-member team included bricklayers, carpenters, and plasterers, as well as laborers who learned building skills on the job. The project supervisor, architect Ken Halls, and the site foreman, landscape gar-

dener David Balderstone, are both members of the Stanborough Park church. The youth directors of the South England and North British conferences organized the project.

After less than two weeks on site, the team reported by telephone link with the Stanborough Park church Sabbath school that the schoolrooms had reached roof level and the 300-seat church was up to window level, putting the project on schedule. The church was completed just before Christmas.

On December 13 a small but highly qualified team from the West Nordic Union left for a five-week project in Nicaragua. The Adventist secondary school there had received sizable development grants from the Danish government, and the team went to work on major drainage and bridge-building needs.

The climax of the three-year mission awareness program will be fund-raising for and building of a church and school in Quetta, Pakistan, in October and November of this year. TED youth plan to raise \$32,000 for this project.



## The Priceless Gift

BY ALYCE PICKETT

One day Peter and John were walking to an afternoon prayer service at the Temple. On the way they saw two men carrying a lame man down the street. These men carried their friend every day except Sabbath and laid him at the gate named Beautiful. The poor man lay there day after day begging for money. We don't know the crippled man's name, but we will call him Ben.

Ben had been crippled all his life. As a child he watched his friends run and play. Many times he thought, *I wonder what it's like to walk and run? Oh, how I wish I could.*

His friends grew up, married, and found jobs to support their families. Since he couldn't work, Ben depended on others to give him money to buy food and clothing.

This day the beggar asked Peter and John for money when they came by. The men felt sorry for him and stopped. Peter told him, "We don't have any money, but I'll give you another gift."

Before Ben could answer, Peter continued, "I command you in the name of Jesus Christ of Nazareth, stand and walk!" As he spoke, Peter took the lame man's hand and helped him to his feet.

Ben stood for a moment, then realized

that his feet and ankle bones had been healed! Now walking, leaping, and praising God, he entered the Temple with the disciples.

The news spread quickly among the crowd inside the Temple. Many of them rushed to Solomon's Hall, where the happy man stood next to Peter and John.

"I can't believe it," one man said. "This man has never walked. I've known him for 40 years." Others were asking, "How did it happen?"

Peter answered their questions with one of his own. "What's so surprising about it? We didn't heal him; we didn't make this man walk. Jesus did. Faith in His name caused this to happen. The Jesus that you crucified, God raised from the dead. We saw Him alive again after He was killed. Now He is in heaven. If you'll turn to Him, He will cleanse you from your sins."

Many people believed in Jesus because of the miracle and because of Peter's witness. Ben stood with tears running down his face as he watched the people saying they were sorry for their sins. They wanted Jesus to be their Saviour and Lord.

"Jesus healed me," Ben told the crowd, "and now He's healing your hearts."

See Acts 3:4-14.

## BULLETIN BOARD

### Legal Notices

General Conference Corporation of Seventh-day Adventists: Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Hoosier Dome, 100 South Capitol Avenue, Indianapolis, Indiana, U.S.A., at 10:00 a.m. on July 10, 1990, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fifth session of the General Conference.

Neal C. Wilson, President

Donald E. Robinson, Secretary

North American Conference Corporation of Seventh-day Adventists: Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Hoosier Dome, 100 South Capitol Avenue, Indianapolis, Indiana, U.S.A., at 10:00 a.m. on July 10, 1990, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fifth session of the General Conference.

Neal C. Wilson, President

Donald E. Robinson, Secretary





Visitors (top right) from the General Conference, South Pacific Division, and Western Pacific Union Mission arrive at Viru Harbor. Displayed at the celebration was *Sasa Rore*, the mission plane (bottom left), and *Vari Va To*, the mission boat (top left).

■ Solomon Islands

## Visitors Join 75th Anniversary Celebration

*Mission marks arrival of SDAs in 1914.*

**O**ur mission plane *Sasa Rore* landed on the grassy airstrip at Viru Harbor, New Georgia Island, in the Solomons on December 3. My husband, Ken Mittleider, a general vice president of the General Conference, had come to the South Pacific Division for year-end meetings in Sydney, Australia. I joined him later for a graduation at Avondale College and the year-end committee of the Trans-Australian Union. We then went to New Georgia from Guadalcanal, the scene of desperate fighting during World War II.

Seventy-five years ago, in 1914, Captain G. F. Jones and his wife landed at Viru Harbor, the first Adventist missionaries to contact the inhabitants of the Solomon Islands. The boat, the *Advent Herald*, returned a month later with roofing, iron, and timber to establish a mission station. A home, classroom, and dormitory were built. One month later a teacher arrived, and school started in 1915.

*By Barbara L. Mittleider, General Conference travel coordinator.*

In 1918 the first 11 converts were baptized, all students at the mission school. Of these 11, six became the first missionaries sent out from the Solomon Islands.

Approximately 5,000 came this past December to the all-Adventist village of Viru Harbor for an anniversary celebration. We awakened each morning at 5:30 to the sound of beating drums (if the crowing roosters hadn't wakened us earlier). Each full day ended with a "lights out" signal at 10:30 p.m., "lights out" meaning lanterns and flashlights, since the only electricity was reserved for the meetings in the huge pavilion, thanks to a generator.

During our last night in the village I awakened

about 3:45 a.m. to the sound of singing. A group of young people had been serenading the different homes in the village all through the night. They were still singing when we made our way to the common shower under a large rain barrel.

During the week we celebrated Communion, a wedding, and the ordination of four men to the gospel ministry. As the sun



Visiting church leaders gather for the opening ceremonies.





**Viru Harbor, now an all-Adventist village, received the first Adventist missionaries in 1914.**

was coming up Sabbath morning, we witnessed a baptism at the beach.

### History Reenacted

The first day we saw a reenactment of Jones's landing, the celebrations beginning with a flag-raising featuring an honor guard marching in with participants from the General Conference, the South Pacific Division, the Western Pacific Union, and the Western Solomon Islands Mission. The premier of the Western Province was on hand to declare the anniversary celebrations open. This was the first meeting held in the new Tetemara Community Center.

In the village a large area had been cleared where each region built a booth characteristic of the buildings in their villages. Demonstrations and displays each day gave these regions an opportunity to tell what the Lord was doing through them to spread the gospel.

The Solomons have the highest ratio of Adventists to the general population of any place in the world: one Adventist for every three inhabitants.

Kata Ragoso, secretary of the Western Solomon Islands Mission and son of Pastor Kata Ragoso, who was one of the first national missionaries of the Solomons, served as chairman of the anniversary steering committee. Several former missionaries, now retired, were on hand for this special week.

### Reordering Priorities

This faraway island of the Pacific helped me set my priorities in the

right order. I couldn't use a hair dryer or curling iron, because there was no electricity. I washed out my clothes by hand. To protect myself from the tropical sun, I wore a hat made of banana leaves.

One morning we had only enough water to

use a toothbrush. How grateful I felt when a tropical storm hit and filled all the water tanks. I learned to take a

shower with my clothes on. Sabbath I wore my good dress with white socks—and Reeboks!

I appreciated the trips by dugout canoe to the river, where we bathed in fresh water and found relief from the humid heat. But I can't say that I suffered any. This visit to New Georgia Island proved to be one of the most soul-refreshing experiences I have had in a long time.

I made friends with our nationals, volunteer workers, missionaries from Australia and the islands, and non-Adventists who came to observe the festivities. I came to appreciate anew how wonderful it is to belong to the Adventist family.

### ■ French Polynesia

## South Seas Workers Attend School in France

**F**rench Polynesian ministerial workers, with a good sprinkling of lay members, have been attending a summer course offered by the Adventist College in Collonges, France, in cooperation with the South Pacific Division.

Collonges has arranged for Dr. R. Badenas and Dr. J. Lopas to serve as lecturers at this ministerial summer school. In addition to teaching, these men have been involved in public

evangelism with good success. Toward the close of the study program, a visit by the president of the Central Pacific Union Mission provided an opportunity for a graduation service and the granting of certificates to those students who had completed the previous year's summer school.

Students with the necessary prerequisites and who have completed all the summer schools will be issued a diploma by Collonges in conjunction with the South Pacific Division. Those without the necessary prerequisites will receive certificates based on the work undertaken.

Arthur Ferch, field secretary for the South Pacific Division, has functioned as initiator and moderator of the program, which has been financed by the students themselves, with an appropriation from the Central Pacific Union Mission.



**French Polynesian summer school students at Collonges, France.**



# On Professing the Faith

A vast multitude thronged up a hillside one fateful English morning several centuries after the death of Christ. The trial and judgment of Alban had occupied the town of Verulamium for weeks. The presiding Roman magistrate had offered the soldier repeated opportunities to renounce his faith and make a token sacrifice at the heathen altars—without success.

"I am a Christian, and bound by Christian duties," Alban declared. "I worship and adore the true and living God, who created all things." No amount of beating and torture could move the man. With even more fortitude than he'd displayed in fighting the emperor's wars he took his stand.

## Secret Guest

Alban might easily have escaped the painful honor of being the first Christian martyr to be put to death in England. Though a native Briton, he was apparently a person of status in the Roman legions. But now he'd risked *all* by giving food and shelter to a fugitive priest.

Alban became fascinated with the man's devout practices and many songs of praise to God. Together the host and his secret guest studied and prayed until the soldier was wooed into the radiant light of the faith of Jesus.

When word spread through town that Alban was harboring a Christian heretic in his house, a search party came, and was met by Alban, dressed in the priest's cloak. Thinking they'd found their man, they bound and carried him to the Roman judge. There Alban accepted the punishment, and the priest escaped.

In succeeding years legends and miracle stories grew up about the martyrdom of St. Alban. His would-be executioner, for instance, was so impressed with Alban's witness that he also professed faith in Christ—and shared the fate of his prisoner. Another had to pick up the sword to strike off the heads of the two soldiers, as befitted Roman citizens.

## Soldierly Courage

A recently discovered fragmentary autobiography of Alban reveals his thoughts on the eve of



*"A soldier  
lives the  
disciplines  
of death to  
stay alive.  
I die again  
to live."*

—Alban.

his death. As he struggled with the issues of mortality and immortality, his soldierly courage shines forth across almost 1800 years:

"My century, nor the legion, Caesar, knew the word submit . . . [But] I wrapped my home around a priest to hear the Word; His innocence my sanction; proudly, sir, I wore in recompense his coat: a fair exchange, because I put on Christ as comrade; stripped, a raw recruit, I wear that armour closer than the air. . . . I am already dead; have died before in battle, every charge, and risen, dazzled, afterwards, to find that life resumes as bounty: an unexpected marvel. A soldier lives the disciplines of death to stay alive. I die again to live."

As modern visitors we may join the tens of thousands of pilgrims who annually visit St. Albans, just north of London. The place has become a special "staging post" for many people on their spiritual journeys. We will find our time well spent at the great flint-stone cathedral, built over Alban's shrine. If we look southwest, down the gentle slopes to the gardens by the duck ponds, we'll see the ruined walls of Verulamium beyond. But can we even *begin* to imagine that distant, lonely day when Alban died? Can we understand the magnitude of commitment required to stand for the name of Christ in such a time and place?

It seems to me that Alban, that first British martyr, must be included in that great company of "still others" listed in Hebrews 11. Those who suffered grievously, "of whom the world was not worthy." Both they and we, whatever our circumstances, share the promise of obtaining "a good testimony through faith" (Heb. 11:36-40, NKJV).

Still, for most of us whose lives follow fairly predictable and secure routines, we may have much yet to learn of what it means to truly profess our faith!



*Dorothy Minchin-Comm is professor of English at Loma Linda University, Riverside, California.*

**By Dorothy  
Minchin-Comm**





## Your Future in Long-Term Health Care Administration

Modern medical advances combined with increasing interest in healthful living and physical fitness have produced a significant demographic trend: Americans are living longer. In little more than 30 years, the number of people over 65 years of age has doubled, totaling more than 30 million, or approximately 13 percent of our population. By the year 2000 more than 36 million Americans will be 65 or older, and by the year 2030 their number will approach 65 million.

With about 5 percent of those over 65 currently living in nursing centers, the graying of America's population portends an increasing demand for long-term health care services.

### ***Administrators Needed***

To help meet the demand for qualified administrators, Southern College has

teamed with several long-term health care corporations to train leaders to fill administrative posts in this rapidly growing industry. Adventist Living Centers, Care More, Inc., Life Care Centers of America and Sunbelt Health Care Centers, Inc., a division of Adventist Health System/Sunbelt, are assisting Southern College in this pioneering effort.

The program's goal is to prepare the long-term health care executive

to meet the challenge of maintaining high standards of care. This goal is accomplished through the acquisition of sound business knowledge and effective management skills. Coupled with correct business practices, students learn to preserve the dignity, life, and health of the older citizen. Creating an environment of compassion is as important as progressive management techniques in the proper administration of the long-term care facility.

### ***Changing Careers?***

If you already have a bachelor's degree in business or are about to complete one, you can obtain an additional degree in long-term health care administration in only six to eight months at Southern College. You could be entering an exciting new career in less than a year!



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