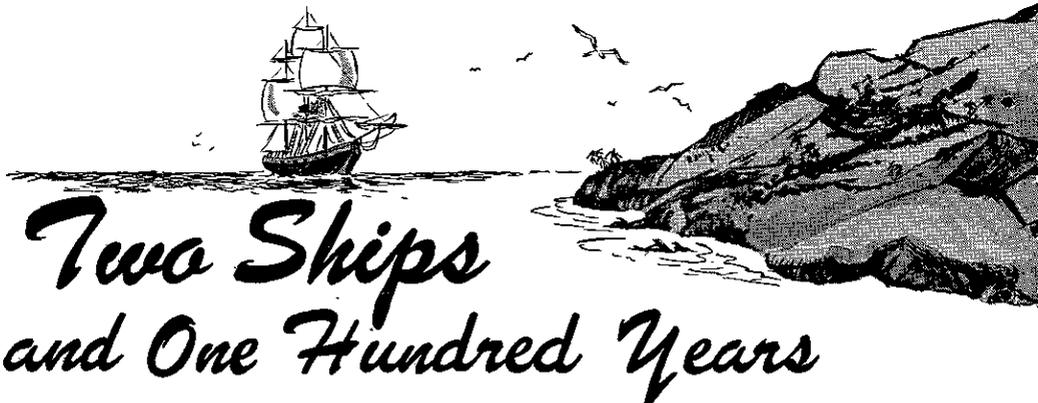


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The "PITCAIRN"
First Seventh-day Adventist Mission Ship

INGATHERING ISSUE
The Watchman Magazine

Robert W. Bieridge



Two Ships and One Hundred Years

» » THE STORY OF PITCAIRN

ALEXANDER SMITH, able seaman, stood watch on the fore-topmast cross-tree of His Majesty's armed transport *Bounty* on the morning of January 23, 1790. His keen eye swept the ocean from north to south. Suddenly his exulting cry came from the masthead, "Land ho-o-o!"

Fletcher Christian, captain of the *Bounty*, climbed nimbly up the rigging, and braced himself against the topmast beside Smith. Focusing his telescope on the horizon, he saw a tiny speck come into view, and then disappear in the waves.

"Is it Pitcairn's Island, sir?" Smith queried.

"I think it must be," the captain replied.

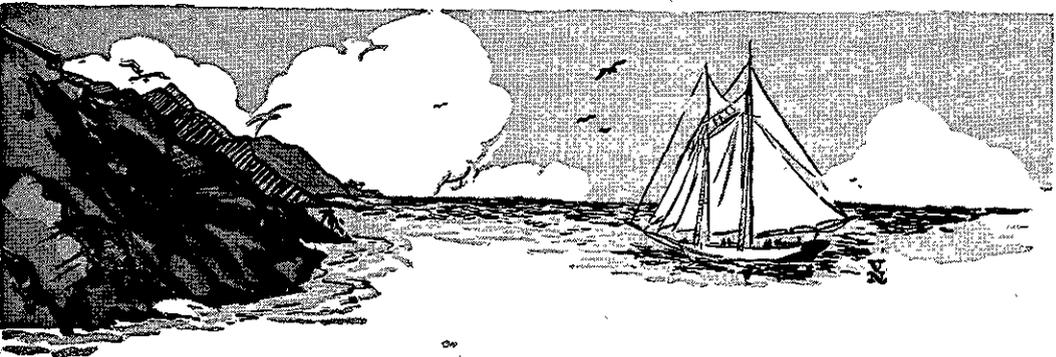
Late in 1787 the transport *Bounty* had sailed from England to the South Pacific to secure breadfruit trees for transplanting in the West Indies. As the ship started on its return voyage a year and a half later, a mutiny had broken out among the crew in protest against their cruel treatment by the commander, Captain William Bligh. The mutineers, led by Fletcher Christian, seized the vessel and set Captain Bligh and eighteen loyal men adrift in an open boat.

Some thirty years previous to this date, a sailor by the name of Pitcairn had discovered a small island lying about 1200 miles south-

east of the Society group toward the South American coast. Its position was roughly recorded by his captain and the island was given his name.

Fletcher Christian determined to explore the possibilities of this island as a hiding place for himself and his men from the search which they were sure would begin as soon as the news of the mutiny reached England. Taking wives of the women of Tahiti, and a number of native men and women as servants, the nine remaining men of the *Bounty's* crew sailed for Pitcairn Island.

In time Christian's company established themselves on Pitcairn, removing all evidence of their hiding place by burning the ship. There seemed promise of peace and quietness. But evil traits and tempers soon manifested themselves. Drunkenness, debauchery, wife stealing, and licentiousness became common. Harsh treatment of the native men by the whites fostered retaliation. Treachery and murder followed. Before ten years had passed, every one of the native men, several women, and all except two of the white men had met death, most of them by violent means. Of the original *Bounty* crew, only Edward Young and Alexander Smith remained.



By Claude Conard

A small English Bible and a Church of England prayer book were the only printed matter on the island. With these, and the help which Young could give him, Alexander Smith [known on the island as John Adams: this surname his descendants bear today], who could scarcely write his name, set himself the task of learning to read. Within a short while Edward Young had gone to his rest, and Smith found himself the sole protector and guide of a group of terrified women and small children. Sincerely repenting of his early waywardness, he renewed his diligence in spelling out the Bible verses and teaching the lessons to the children and their half-heathen mothers.

Years passed before the little colony was discovered, first by an American trader, and then by two British navy vessels. Alexander Smith offered to surrender himself to the authorities for his part in the mutiny; but the pleas of the women and children, and the regard of the government for the unselfish service he had rendered the island colony won for him an imperial pardon.

In the years that followed, sunshine and shadows marked the experience of the dwellers on Pitcairn. Epidemics and government removals limited the population. In 1890 the inhabitants of Pitcairn numbered 126.

* * * *

Early Monday afternoon, October 20, 1890, nine-year-old Bobby Brown came

running excitedly toward the Alameda estuary at the foot of Washington Street in Oakland, California.

"Hey, buddy," called a friendly passer-by, "what's your great hurry?"

"Well, sir," stammered Bobby, quite out of breath, "our missionary ship is sailing today, and I must be there to see it go."

"Did you say it was *your* ship?"

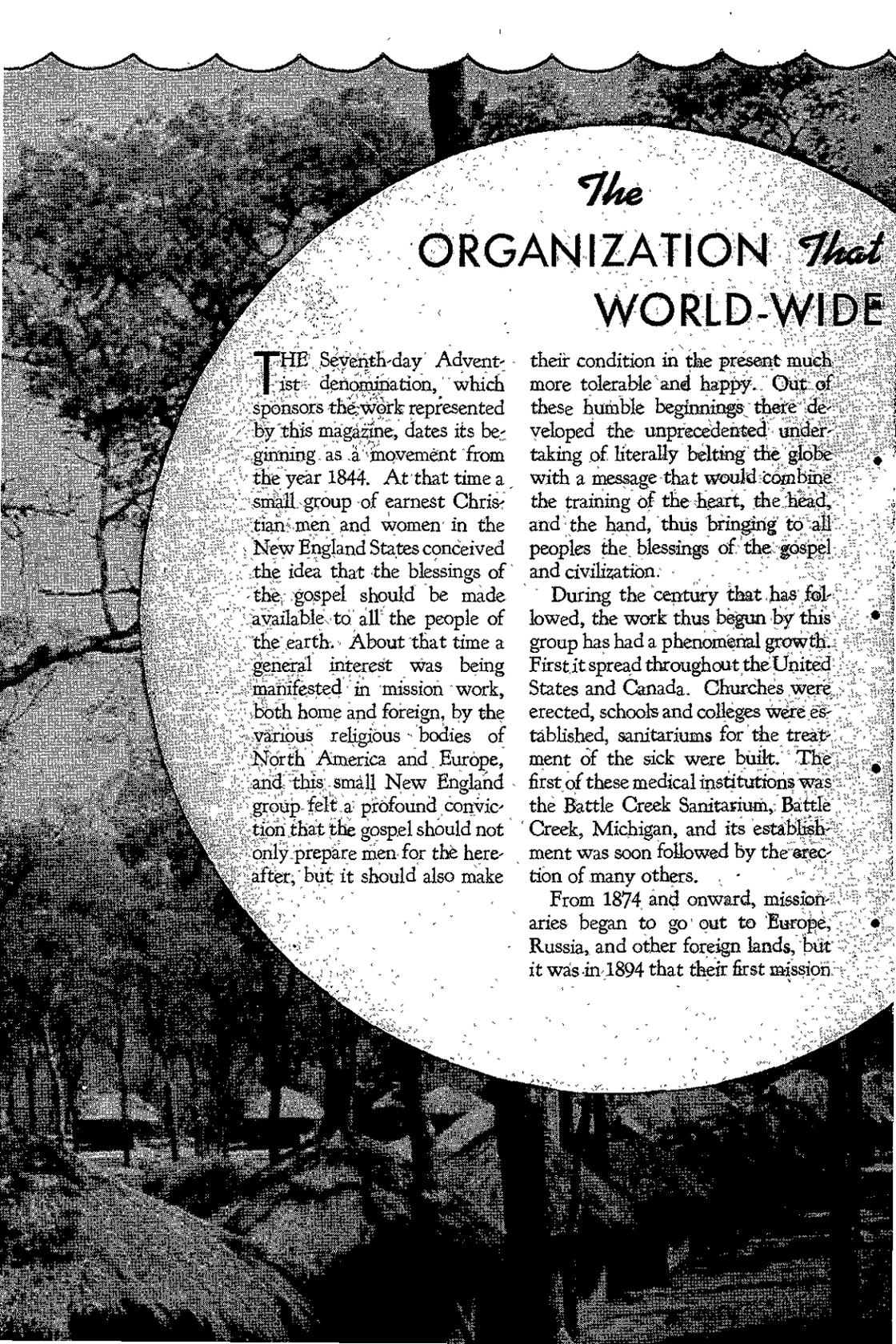
"Yes, sir. You see, all of us children in the Sabbath school have put our pennies and other money into the collection to build a ship to take missionaries to the ocean islands to tell the heathen about Jesus, and that He is coming back to this world again very soon."

So it was in all the Seventh-day Adventist Sabbath schools of the United States and in foreign countries as well. For many months the children and their parents and friends had brought their contributions to build the missionary ship to take workers and Bibles and books telling of the gospel to the people of the South Sea islands.

That Monday afternoon Bobby's missionary ship sailed out through the Golden Gate. Five weeks later, early Tuesday morning before school, two of the older boys on Pitcairn Island ran down to the cliffs overlooking Bounty Bay. A mile off shore they spied a little vessel just coming into view.

"What a fine boat with two tall masts and such pretty white sails," exclaimed both of the boys almost together; and then went racing back to the schoolhouse to announce that a ship was in. Thoughts of school were

(Continued on page 10)



The ORGANIZATION *That* WORLD-WIDE

THE Seventh-day Adventist denomination, which sponsors the work represented by this magazine, dates its beginning as a movement from the year 1844. At that time a small group of earnest Christian men and women in the New England States conceived the idea that the blessings of the gospel should be made available to all the people of the earth. About that time a general interest was being manifested in mission work, both home and foreign, by the various religious bodies of North America and Europe, and this small New England group felt a profound conviction that the gospel should not only prepare men for the hereafter, but it should also make

their condition in the present much more tolerable and happy. Out of these humble beginnings there developed the unprecedented undertaking of literally belting the globe with a message that would combine the training of the heart, the head, and the hand, thus bringing to all peoples the blessings of the gospel and civilization.

During the century that has followed, the work thus begun by this group has had a phenomenal growth. First it spread throughout the United States and Canada. Churches were erected, schools and colleges were established, sanitariums for the treatment of the sick were built. The first of these medical institutions was the Battle Creek Sanitarium, Battle Creek, Michigan, and its establishment was soon followed by the erection of many others.

From 1874 and onward, missionaries began to go out to Europe, Russia, and other foreign lands, but it was in 1894 that their first mission

SUPPORTS *This* WORK *BY W. H. BRANSON*

was opened for the people of non-Christian countries. This was in Southern Rhodesia, Africa.

The latest available records show that this organization is now carrying on active work in 413 countries and island groups.

They are employing 810 languages as mediums through which to reach the people among whom they now labor.

They are publishing gospel and health literature in approximately 200 languages.

They employ a group of some 29,773 workers, including ministers, physicians, nurses, instructors, and industrial leaders in their world program.

Their annual sales of health and gospel books and periodicals is in excess of \$7,500,000.

In their sanitariums, hospitals, and dispensaries, they are treating some 800,000 patients annually.

More than 128,000 students are receiving training in their schools.

The annual budget for this extensive work now exceeds the sum of twenty million dollars.

This phenomenal growth and development is unique in the history of Christian missions, since no other Protestant organization is operating on so wide a scale and conducting so many phases of Christian ministry throughout the world.

Those who bear the responsibility for the carrying forward of this world effort in behalf of humanity wish hereby to express to all those whose contributions have helped to make it possible, their heartfelt appreciation, and also the hope that such support will be continued.

Lepor Colony, Matamulo Mission
Nyasaland, Central Africa

The CREATIVE HOPE of

by L. H. C.

SEVENTH-DAY ADVENTISTS believe that their eternal salvation depends on Christ, not on any church, and that there are sincere children of God in all churches, whether Protestant or Catholic. They further hold that in this momentous time of fear and despair, God cannot have left mankind in the dark. He must now have a special message which will lead us out of this present confused thinking into a firm faith. Then, too, since the Lord loves all nations alike, all must have the same chance to hear His message of hope. They are sincerely convinced that this definite invitation of grace is the advent message of Christ's soon return, which God is urging men everywhere to accept. They consider their work a fulfillment of the prophecy found in Revelation 14: 6, 7.

It need hardly be said that when Seventh-day Adventists think of their ministry, under God, as the working out of the above text, they cannot be true to conscience if they limit their endeavors to certain parts of the earth. To give this message to "every nation, kindred, tongue, and people," they must go everywhere. From their very beginning this deep-seated conviction gave this people the inspiration of a great task. It led our members not only to give tithes and offerings, but to dedicate their children to "the cause of God," as we always called it.

Foreign missions have, during World War I and still more in World War II, come to be regarded as the most helpful overseas activity for the uplift and welfare of humanity. Missions give both freedom and dignity to human life. Missions mean schools and clinics, cleaner villages and happy people. Every true friend of man will be a friend of missions. Adventists today have missions in all the earth. No one Protestant church has so extended an overseas church activity. Carefully compiled statistics show that we preach in over 800 languages. Our world mission budget for 1944 was nearly nine million dollars, and that does not include over eleven million dollars of other church income. Our schools are filled with students, and our health institutions and philanthropic work have greatly prospered. Our literature mission encircles the globe, though World War II has closed fourteen of our strong publishing houses. In 1943 our literature sales in the United States and Canada were five million dollars, and the sales in 1944 were still larger.

But figures alone tell only a small part of this world-wide mission story. They say nothing about the hardship, dan-

ger, loneliness, or illness of our many self-sacrificing missionaries. Out in Ethiopia we met a mission family who had spent years in an unhealthy territory. As we asked them about this mission ac-



ADVENTIST MISSIONS

CHRISTIAN



tivity, he replied: "I can tell you how many years we have labored, how many we have baptized, how many sick people we have helped (both he and his wife were nurses), how many students we have in

our schools, and many other things. But, really, figures do not tell much about real mission life. Statistics could not tell the story of the experience that once came to my wife and me. I was away from home on a long trip, and my wife stayed at the station alone with our two little boys, aged three and five. One day they were taken suddenly sick, and within two days both were dead. No doctor was near, nor any other white person who could help. My wife could not get word to me quickly, and because of the heat it was necessary for burial to take place right away. It was not an easy task, but with the aid of our colored house boy she had rough boards nailed together for a casket and had the grave dug. Then she alone read the Bible, prayed, and looked on while our two dear little boys were put down into the earth, and the grave covered with stones to prevent the hyenas from molesting the bodies."

In all our labors and plans we have only one purpose, to exalt Christ, save sinners, and help our fellow men. Believing that the coming of Christ is near, we feel that God wants all to have this blessed assurance of a living faith. Christ is coming soon because this earth can no longer exist without Him. He alone, by His personal presence, can bring relief and give us a perfect world order in the new earth.

At His first advent, Christ was born in poverty. Few recognized that He had appeared. But the second advent of the Lord will be different, for "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 27. He will come "in His own glory, and in His Father's, and of the holy angels." Luke 9: 36.

No mind can picture, no words portray, the glorious splendor of that heavenly scene. The coming of Christ brings deliverance and life to His own. Millions of refugees in Europe and others suffering today long for this happy event. When Jesus comes the righteous dead will be raised. The redeemed who are living will be translated, "to meet the Lord in the air," and together with their loved ones they will greet their Lord with joy unspeakable. This great day needs to become a reality in our thinking and in our plans for life.

The advent idea and hope has creative power. Our world-wide mission endeavor is not of man but of God. The advent movement is His work. We are to trust in Him. The Lord is never surprised and His purpose never fails.



EVANGELISM

THE gospel commission enjoins upon the followers of Christ—"Go ye into all the world, and *preach* the gospel to every creature." Evangelism is fundamental. Throughout the Christian era the evangels of the gospel have gone forth bearing the torch of light and truth, and the promise of the Saviour, "I am with you alway, even unto the end of the world," has ever afforded courage and comfort.

That the gospel "is the power of God unto salvation" today as in former times, is constantly demonstrated in the lives of thousands who respond to the gospel invitation and accept Christ as their personal Saviour. The marvelous advance of evangelism during the past century is one of the inescapable indications of the soon return of our Lord, for the Inspired Guidebook says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

EDUCATION

CHRISTIAN education and training are a very definite part of gospel work. A complete educational system, conforming to the highest standards in educational achievement, is maintained by this denomination. Mission schools are among the first considerations. These mission schools, known as out-schools, are under the direction and supervision of the educational department of our Mission Board. In these mission schools the native youth in mission lands are trained to carry the gospel to their own people, and are qualified to fill places of usefulness in their own communities.

Nurses in training at the
Washington (D. C.) Sanatorium

Methods

By W. A. BUTLER

PUBLISHING

THE gospel printing press is said to be the tallest pulpit in the world, from which a stream of Christian literature is sent forth bearing the gospel message to all peoples of earth. In addition to the four large publishing houses in North America, we have established mission printing plants throughout the world. From these mission printing plants gospel literature is being published in 200 languages, and is being carried by the colporteur into the most remote sections, where the people have never heard the good news of salvation, and where they could not be reached in any other way.

MEDICAL

SEVENTH-DAY ADVENTISTS make medical missionary work and the teaching of the gospel of health a very prominent part of their program. They believe in miracles of divine healing, and also that the same divine power is ever working through natural remedial agencies for



Used in Seventh-day Adventist Missions



Courtesy Metropolitan Museum of Art, N. Y.

L'Hermite, Artist

• "Day by day He (Christ) might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed. Gracious, tender-hearted, pitiful, He went about lifting up the bowed-down and comforting the sorrowful. Wherever He went, He carried blessing."
"Ministry of Healing," p. 24.

the preservation and restoration of health.

• Our College of Medical Evangelists is located at Loma Linda, California. This institution, duly recognized by the American Medical Association, supplies doctors to staff the 173 sanitariums and medical institutions located in strategic places throughout the world. A large corps of trained Christian nurses assists

in bringing health and happiness to the thousands treated in these institutions.

SOCIAL BETTERMENT

Believing that the very essence of true Christianity lies in personal ministry to the temporal as well as the spiritual needs of our fellow men, and that however appalling the situation existing in mission lands, the needs of those all about us in the homeland cannot be ignored, Seventh-day Adventists conduct a well-organized Dorcas-Welfare work. The special task of those who participate in this home work is to provide food and clothing, to relieve the sick, and to bring rays of sunshine into the lives of the aged and the shut-ins.

Economy, conservation, and renovation of clothing and household articles are fundamental principles of the Dorcas-Welfare groups in our organization. The generosity and confidence of the public in sharing with us cast-off or surplus supplies is greatly appreciated, and enables us to enlarge and extend our efforts in behalf of the needy.

Two Ships and One Hundred Years

(Continued from page 3)

dropped for the day. Teacher Simon Young rang a rallying alarm on the island's bell, and from every quarter came men, women, and children carrying baskets of tropical produce which were always kept in readiness for the unexpected arrival of a passing vessel.

Could this be the ship for which they had waited so long? They hardly dared to hope.

At a signal the island boat shot through the breakers in the direction of the vessel. Rising high on the waves, the men in the boat were overjoyed to see the name "Pitcairn" on the side of the visiting ship.

The *Pitcairn* was a prime missionary venture among Seventh-day Adventists; and its staunchest advocate was a humble ship's carpenter in the Oakland church, John I. Tay. When John Tay went to sea at the age of sixteen, he was given a Bible and a book entitled *The Mutiny on Board the Bounty*. The interest aroused by reading the experiences of the *Bounty* and *Pitcairn* Island followed him through the years until, late in life, he found opportunity to work his passage on a vessel from San Francisco to the South Pacific. After many disappointments and delays, he finally reached Pitcairn Island. During his five weeks' stay, his entire time was given to strengthening the Christian experience of the island people, and teaching them new truths from the Word of God.

Upon his return to America, John Tay's one ambition was to persuade others better fitted than himself to accompany him to Pitcairn and other needy islands of the Pacific. Several futile attempts to reach the islands emphasized the need of a ship which could be used for the one purpose of carrying Christian workers and supplies to these needy regions.

The General Conference of Seventh-day Adventists under-

took to provide such a boat. During the early part of 1890 the vessel was built, and was named the *Pitcairn*. The entire cost of construction, and of a considerable part of its equipment, was paid by contributions collected in the Sabbath schools of the denomination.

During the ten years from 1890 to 1900, the *Pitcairn* sailed twelve times through the Golden Gate carrying missionaries and supplies to and from the great Polynesian fields, and visiting from island to island as the rapidly developing work demanded.

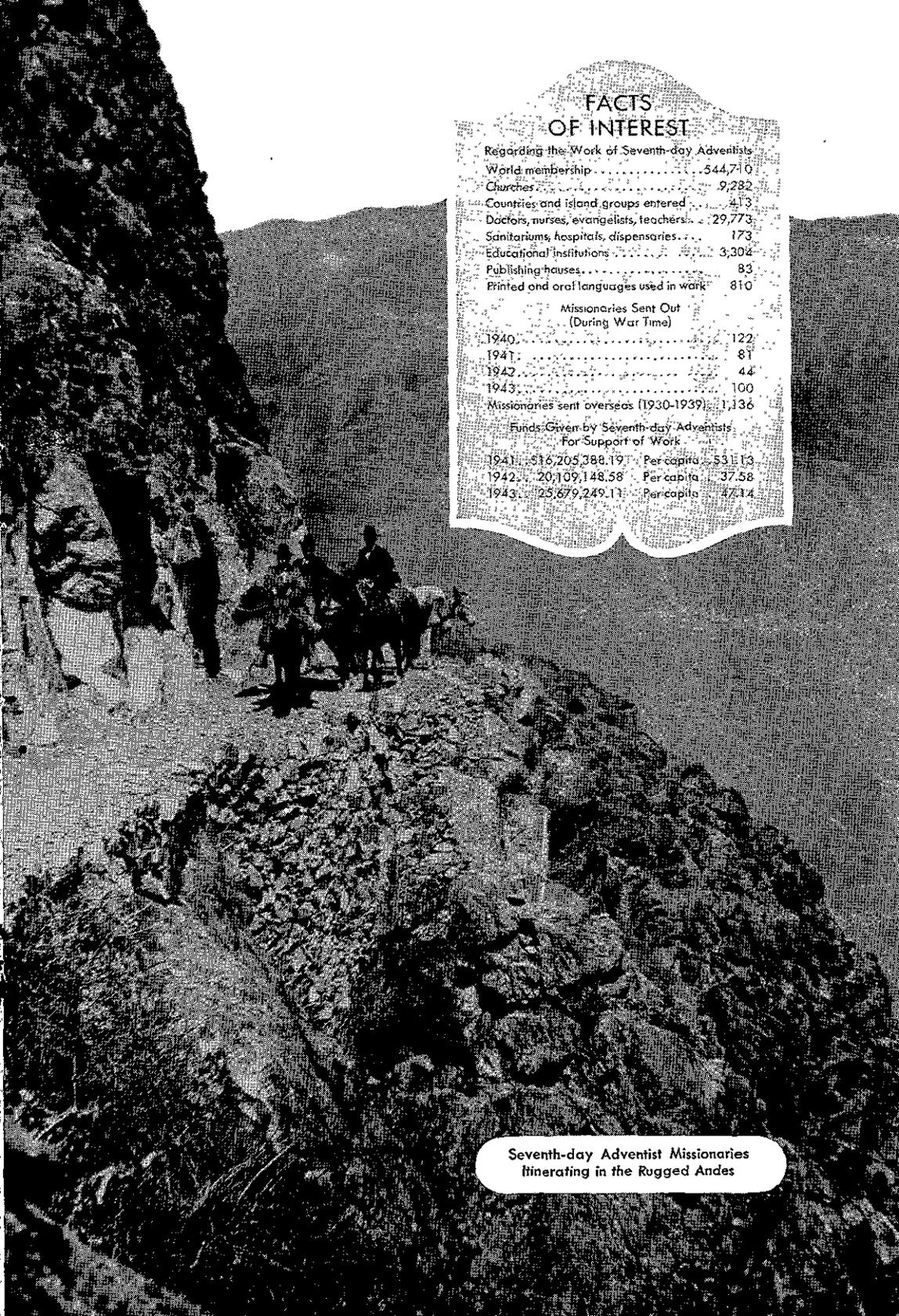
Regular transportation facilities having been extended, and the mission work in the southern seas being better served from headquarters in Australia, the *Pitcairn* was sold in 1900.

As the years have passed, the work of Seventh-day Adventists in the South Pacific has greatly expanded. Strong mission centers have been established in Fiji, the Solomons, the Cook and the Society Islands, New Guinea, the New Hebrides, and other island groups; and thousands of native people once in the darkness of heathenism are now rejoicing in the light of God's word.

Just one hundred years elapsed from the landing on Pitcairn of the mutinous crew of the *Bounty* to the coming of the missionary ship *Pitcairn*. On this island during the years that have followed has been revealed the power of a loving God and of His word to change men and women sunk in the depths of wickedness into humble followers of the Great Captain who spoke peace to the tempests of Galilee. And when, in the final reckoning, the Master Mariner closes His logbook on the last voyage of earthly life, the shadow of the *Bounty* will be lost in the beaming brightness from the good ship *Pitcairn*, and He will judge its worth among the larger services of His people.

Long live the spirit of the *Pitcairn*!





FACTS OF INTEREST

Regarding the Work of Seventh-day Adventists

World membership	544,710
Churches	9,282
Countries and island groups entered	413
Doctors, nurses, evangelists, teachers	29,773
Sanitariums, hospitals, dispensaries	173
Educational institutions	3,304
Publishing houses	83
Printed and oral languages used in work	810

Missionaries Sent Out (During War Time)

1940	122
1941	81
1942	44
1943	100
Missionaries sent overseas (1930-1939)	1,136

Funds Given by Seventh-day Adventists For Support of Work

1941	\$16,205,388.19	Per capita	53.13
1942	20,109,148.58	Per capita	37.58
1943	25,679,249.11	Per capita	47.14

Seventh-day Adventist Missionaries
Itinerating in the Rugged Andes

...Appreciation...

The help which our many friends give in support of this ever-expanding world program that extends hope and healing to multitudes is greatly appreciated. If after reading the messages contained in this issue you care to contribute further, send your offering to the address below. It will be gratefully received and officially acknowledged.

W. E. Nelson Treasurer,
General Conference of Seventh-day Adventists
Takoma Park, Washington 12, D. C.

Illustration—Landing place on Bounty Bay, Pitcairn Island, where occurred the burning of the Bounty in 1790 and the arrival of the Pitcairns in 1890.

