

# OUR BEGINNINGS

(1800-1900)



(Primary contributor to this chapter: Cindy Tutch-White Estate;  
footnoting is referenced in the appendix.)

Much can be said about the founding process of the Seventh-day Adventist Church and the involvement of youth in that process. Joseph Bates was often called “Father Bates” for a very good reason—he was the oldest, therefore a father figure, among those early pioneers. The others were literally all youth. James White was likely the second-oldest, being in his twenties,

Ellen Gould Harmon (White) was a teenager, John Nevins Andrews a junior, John Loughborough a teen, Uriah and Anne Smith were both in their early twenties, and so on went the list. By the time the movement saw needs to institutionalize and become “a church,” a legal entity and not a hodgepodge of little organizations with quasi-legal representation, these young upstarts had become mature adults with a rapidly-growing following of young and old scattered across a continent and then around the globe. By force of time alone leadership transferred from young to old, and the young began to feel like tagalongs instead of on the cutting edge. James White recognized



a need and sought to solve it in a manner he knew best how—publish. So he began a special magazine for youth called the *Youth's Instructor*. The first issue appeared in 1852.

This was followed by a magazine for the younger set *Our Little Friend* in 1890, with W. N. Glenn as editor. In some circles ultraconservative adults with misconceptions of leadership, authority, and mission tried to stifle any youthful creativity and involvement until God stepped in and began His own work in mysterious manners.

Although primary-source material is limited, historical consensus gives the teenagers Luther Warren (14) and Harry Fenner (17) the honor of originating the first Adventist Young People's Society in 1879, conceived from a desire to help their young friends experience spiritual birth or revival. They initially met in the unfinished upstairs floor of the Warren family home in Hazelton, Michigan.

The passion for evangelism that spawned leadership skills in teenagers Luther Warren and Harry Fenner seems to have been kindled or nurtured by their local congregation there in Hazelton. According to the Trustees Record Book of the Hazelton church, a special day of prayer for the salvation of the church's youth had been declared early in 1879.<sup>1</sup> Luther's role in that church seems to have been one of influence even though he was young. His biography describes his leadership role with examples of his interest in the spiritual welfare of others, states that the church recognized his role as "big brother" to the other youth attending, and describes how he would invent little games to teach the other youth to be more alert to God's wonders of creation. It is in this milieu of adult concern and sup-



port for youth that these teens initiated Adventism's first youth organization for evangelistic outreach, which seems to have included strengthening friendship bonds through social activities to which they could invite their non-Adventist friends.<sup>2</sup>

Teenager Meade MacGuire, who was later to develop into a prominent Adventist leader and author, organized a second Adventist youth organization in Antigo, Wisconsin in 1891. Several of his friends had attended evangelical youth meetings, such as the Christian Endeavor Society and the Epworth League, and MacGuire felt the need for something similar within Adventism. MacGuire's proposal met initial firm refusal, until an elderly "saint" stepped forward in support.

The thirty members of MacGuire's Wisconsin Youth Society focused on hymn-singing, testimonies (all were expected to regularly testify), Scripture study and intercessory prayer for the salvation of their peers.<sup>3</sup>

The first known testimony from Ellen White urging workers to do something definite for youth came from Australia in 1892 and was read to the General Conference Council on January 29, 1893. Included in the testimony was understated affirmation for the fledgling youth organizations:

*"We want [the youth] to act a part in well-organized plans for helping other youth."*<sup>3</sup>

A short time before the 1893 General Conference session, Elder A. G. Daniells had organized a Junior Youth Society in Adelaide, South Australia.<sup>4</sup> This marks the first efforts specifically targeting junior youth involvement in the church.



*Harry Fenner and Luther Warren, young pioneers and co-founders of the Adventist Youth Society. Russell Harlan, Artist*

The Young People's Society of Christian Service was organized in College View, Nebraska, in 1893 at about the same time that the Young Women's Dorcas Society emerged in Battle Creek, Michigan. As young men were enlisted to split wood and help in other ways, the group in Michigan's name evolved to Christian Help Band.<sup>5</sup> The College View group met for the purpose of securing increased spirituality in the young people and enlisting them in missionary activity.<sup>4</sup> The dual focus of the Young Women's Dorcas Society was outreach to the poor and marginalized, along with seeking the Lord in prayer.<sup>6</sup>

The next year, 1894, Luther Warren, now a young adult of 29, had moved to South Dakota, and there organized *Sunshine Bands*. By 1896 the Sunshine Bands had proliferated sufficiently to warrant a Sunshine Band Convention, held in Bridgewater, South Dakota.<sup>6</sup> "The purpose [of sunshine bands] was to direct young people in missionary work."<sup>5</sup>

The Ohio Conference organized the first formally recognized youth society on a conference-wide basis in 1899,<sup>7</sup> followed by Iowa in 1901. These organizations existed until they were assimilated in 1907 by the newly-created Young People's Department of the General Conference.<sup>8</sup> Adventist Youth Societies became international with the creation of a German Youth Society in 1900.<sup>9</sup> By 1907 a number of leaders from both the Ohio and Iowa Youth Societies were already working in foreign fields.<sup>10</sup>

The year 1901 would be pivotal for Adventist Youth Societies. Although many societies had sprung up in various places due to the "spontaneous combustion" of youthful energy, zeal and sense of mission, combined with the support of many adults who shared their vision, there seemed to be obstacles to further growth without some form of central organization. Those obstacles included the extreme differences in the Societies due to varying maturity levels of local membership, zeal of individual leaders, attrition rates of Adventist youth from the church, and the objections of some "conservatives"<sup>11</sup> who saw no need for a "church within a church" and even saw Young People's Work as "productive of evil results."<sup>12</sup> In an apparent effort to show support and strengthen the scattered Societies through the "seal of official GC approval," the General Conference of 1901 approved a recommendation to organize an official Young People's Department of the GC.<sup>13</sup>

In a subsequent meeting of the General Conference Committee, a committee under the auspices of the Sabbath School Department was asked to actually assume responsibility for the Young People's Department, rather

than establish a separate GC entity.<sup>14</sup> (The separate entity none the less ultimately emerged in 1907.)

General Conference directives to the Sabbath School Department included the need for a rousing public relations campaign which would promote awareness of and participation in the Youth Societies. This proved more easily requested than done, since only three of the fifty North American Conferences even had a young people's secretary (youth director).<sup>15</sup> Conference Sabbath School secretaries (directors) were drafted to do double duty, a coercive measure that doubtless hastened the election of official young people's workers!

By 1903 there were enough Societies in California to warrant two young people's conventions, attended by three or four hundred youth.<sup>16</sup>

The report of the Societies, now called Young People's Work, given by the secretary of the Sabbath School Department at the General Conference held in Oakland, California in 1903, was an evidence of progress.<sup>17</sup>

*"The last General Conference laid the foundation for an organized movement in behalf of our young people...We have an actual record of 186 societies, with a membership of 3,478."*<sup>18</sup>

Although the Young People's Work in North America and Australia had begun almost simultaneously, and the German Society sent in reports as early as 1903, the Societies would not really begin to proliferate outside of America until 1905. Nevertheless, a new Youth Society era that included census-taking had begun!

Even when the grass roots Societies were taken under the umbrella of the General Conference Sabbath School Department in 1901, the stated purpose of official organization was for *"more effectual missionary service."*<sup>17</sup> This resolution was preceded by an impassioned speech by Luther Warren in which he quoted from the messages concerning the Societies sent by Ellen White from Australia in 1893 and which he said had been sent again and again during the "last eight years". The quote reads, *"Young men and young women, can you not form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talents into the Master's services, that you may save souls from ruin? Let there be companies organized in every church to do this work. Young men and women, come to the work in the name of Jesus... [Unite] together upon some plan and order of action. Let there be a company formed, somewhat after the order of the Christian Endeavor Society..."*<sup>18</sup>

The first published devotional lessons for the Societies appeared in the *Youth's Instructor* dated June 27, 1901. An interesting side note on these

devotionals is that they were written by Miss Grace Amadon, a 29-year-old bacteriologist who had just returned from a 7-year tour of teaching at Claremont Union College in South Africa (later Helderberg College), where she taught Greek, Latin, math and music. Back in America she took up teaching biology at Chicago Veterinary College and worked as a bacteriologist in a public health lab, as well as doing research in Biblical chronology. Two weeks before, the June 13<sup>th</sup> issue of the *Youth's Instructor* carried the first of a new continuing column referenced as "The Young People's Work."

Although the Young People's Societies were to grow almost exponentially (considering the total SDA membership) between 1879 and 1903, from the first they were characterized by careful observance of parliamentary procedure and evangelistic fervency, including the expectation that all faithful members of the youth societies would sign temperance and mission pledges.<sup>9</sup> Having the Society's general management taken over by professionals did not seem to dilute its original purpose of organizing youth for service, at least through 1903.<sup>1</sup>

## A Three Dollar Bill Story – J. N. Loughborough



This three-dollar bill was issued by the Bank of Hudson, New York in 1816. During this period, the U.S. Government authorized individual banks to draft paper money based on their liquidity. Banks issued notes of many unusual denominations. Their face value diminished the farther away from the bank of origin they were spent due to mistrust and expense in redeeming them for “real money”— coins.

Yes, there was a time when there were three-dollar bills. J. N. Loughborough tells the following story (condensed somewhat) in his autobiography:

*[As a youth of 16, he had contracted to do carriage work at a shop which] “stood close by the Erie Canal, and most of our customers were canal drivers. Instead of learning anything about carriage work, I was set to pulling horse shoes, clinching nails, filing and finishing hoofs, etc. During all those three months there was not a wheel carriage in the shop. Since I received no carriage work as promised, I broke off my contract, and received for the three month’s work my board and lodging, and a calf-skin leather apron.*

*“Now penniless, I returned to my mother’s home in my native village. There I soon began to reap the results of my summer’s exposure to the malarial atmosphere on the canal and the frog pond. I began chills...I thought my life was doomed.*

*“When the chills began upon me, I was...impressed that it was my duty to go out and preach to others the precious truths... but I tried to throw off this conviction with the thought that a boy not yet seventeen was too young to preach. Then again, I had not a penny of money and my clothing was about ready to discard... So on the day I had two chills in one day, I said, ‘Lord, break these chills and fever and I will go out and preach as soon as I can’...The chills ceased that very day.*

*“After the close of nine weeks of malaria, I was weak physically, but fully determined... to go out in ministerial work. I was given a job of cutting wood. In a few weeks I had saved one dollar above expenses. That would get me where I wanted to go, but what about clothing? The neighbor for whom I was working gave me a vest and a pair of trousers, partly worn; but as he was a man much taller than I, these garments, after cutting seven inches off the trousers, were far from being a nice fit... My brother had given me a double-breasted overcoat... which had been cut off. With this curious outfit and the \$1.00, I decided to go into some area where I was unknown and try to preach. If I failed, my friends would not know it.*

*“One day Caleb Broughton came to me and asked what I thought of doing that winter. I had longed for some way to open, to let my feelings be known, but I did not dare say anything for fear I was mistaken. I replied, ‘I have thought the Lord wanted me to preach, but perhaps I’m mistaken.’*

*“Thank the Lord, Brother John!” he exclaimed. ‘I’ve been watching you for a long time, and it seems to me that it is your duty to preach. I’ll do anything I can to help you.’ He then gave me a \$3.00 bill, my first gift for such a purpose.*

*“Just after Christmas, 1848, I went by train to Rochester, walked 12 miles to Adams Basin, spent the night at my brother’s, then walked to Kendall Corners where I knew not a soul in the place. With \$5.00 worth of books which had been given me to sell and use the proceeds, I neared the place, lifting my heart to God that He would open the way.”*

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Thus began what was to become an illustrious long career of one of our church pioneers. J. N. was also the first to write a history of our church: *The Great Second Advent Movement*



## 2

# EXCITING EXPANSIONS (1901-1915)



The new century dawned on the church with a sense of urgency and excitement. Major time events always seem to be met with great fanfare and celebrations. At these times prognosticators like to display their wisdom or supernatural capabilities by painting the pictures of the new tomorrows. No doubt none of this was missed by our pioneer church, but it translated into something quite different than might be expected from the lives of the general public. In the church, a historic vote was taken recognizing the importance of a specialized work needed for young people. It gave a face to youth ministry and placed the special burden on the Sabbath School Department. Mrs. Flora Plummer, the Sabbath School Department director, took the assignment to heart and stirred up so much commotion and interest, in spite of natural local resistance and other obstacles, that soon the work seriously needed some full-time staff. Luther Warren was brought into the department to focus exclusively on youth ministry. The *Youth's Instructor* ran a special series of lessons based on the book *Steps to Christ*. It also began a special section devoted to news and information for local youth societies. (See page 6.) By 1903 there were 186 societies reporting, including the first European one from Germany. Societies were formed in England by 1905, followed immediately by Cook Islands, Trinidad, Jamaica, Haiti, Canada, and Australia. An administrative council for countries of eastern



*Flora Plummer*

Europe met in Brasov, Romania in 1907 and determined that their youth needed special attention and training. This led to the first MV Societies in that country by 1909 (as an example of all this rapid growth, read the special compilation about the beginnings in Romania at the close of this chapter), and the list went on expanding every year around the globe.

The report to the 1905 General Conference session stated: *“Since the last General Conference the number of societies has practically doubled, and hundreds of young people who are too far from a society to belong to it or to meet with it are doing substantial missionary work. At present we have more than three hundred fifty well-organized societies, with a membership of fully five thousand. This is the beginning....”*

Of interest as well in the report at this session is the “Summary of the Young People’s Reports” ending December, 1904. In it are listed many of the activities these fledgling societies were involved in, such as missionary letters written, cottage meetings, papers mailed or given away, hours of community service, offerings, etc. Also listed were the total expenditures for supplies. It seems that back then, as now, youth had little to work with when it came to finances. With seven unions reporting, only \$25.71 (U.S.) total was spent on supplies for the 130 reporting societies! Three unions spent nothing, while the Central Union (U.S.) spent the most—\$12.99. The Central Union also contributed the most in offerings, with \$102.43 (U.S.)

Then came 1907. It was a year for thinking “outside of the box” in numerous ways. The General Conference committee decided to hold their mid-term council outside of the United States for the first time—at the church’s sanitarium at Gland, Switzerland. A

major item on the agenda was the burden of the future of our youth and their preparation for God’s service. Much constructive discussion took place until finally a resolution was spelled out and voted:

*“Resolved, that, in order that this work may be properly developed, and thus an army of workers be properly trained for service, a special department, with the necessary officers, be created, the same to be known as the Young People’s Department of the General Conference.”*

M. E. Kern, a teacher at Union College in Nebraska and longtime advocate and promoter of





*Matilda Erickson-Andross  
and Husband*

youth ministry, was elected to direct the new department. Matilda Erickson was appointed secretary. A seven-member advisory committee (expanded to thirteen later) was also named.

Perhaps more important, however, was the reaffirmation of a committee action that had been taken back in February of the same year voting to hold a special convention two months after this council at Mount Vernon, Ohio. This meeting was to comprise both the Sabbath School Department and the new Young People's Department. Its primary focus was the formulation of plans and policies for the new department—give the skeleton the muscles to work with.

The Gland Council had sparked the idea; the Mount Vernon Convention provided the marching orders. More than one hundred delegates attended this convention, representing nine unions. In addition there were eleven general delegates, including the president of the General Conference, Elder A. G. Daniels.

Elder Daniels spoke to the gathering about his understanding of why this convention had been called and the significance of the role of the new department. It was his conviction that “so far as its purpose, character, and far-reaching results are concerned, this meeting will take its place among the most important meetings in the history of our cause.” He re-emphasized that it is our mission to “proclaim the third angel's message to every kindred, tongue, and



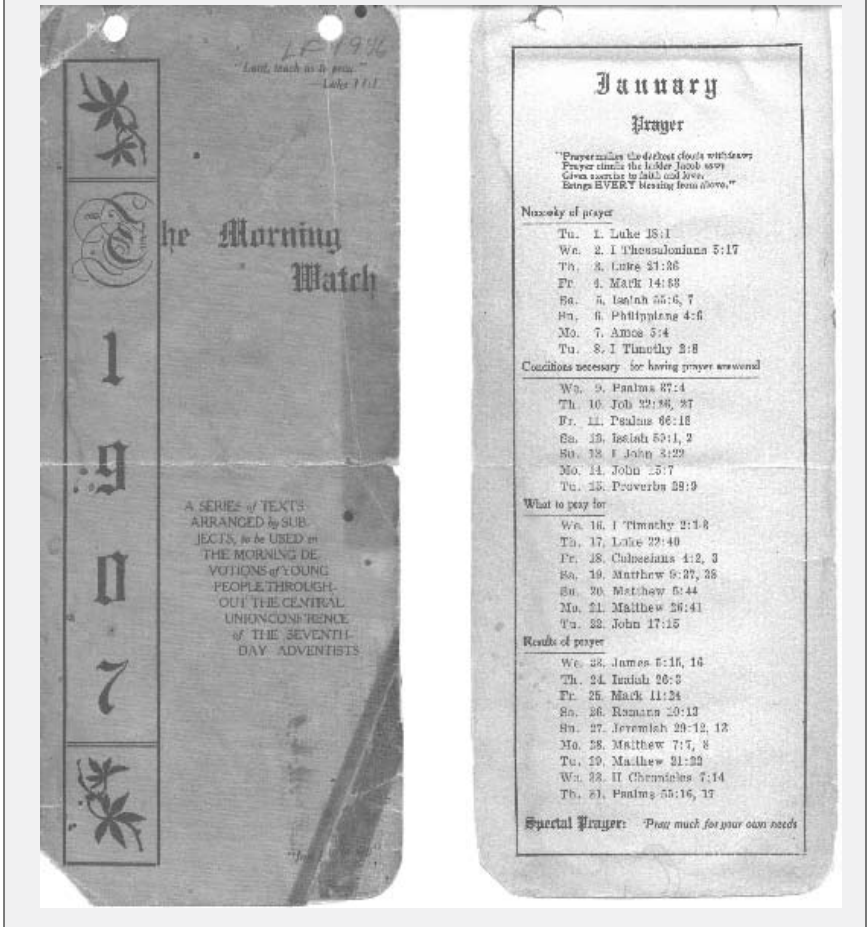
people.” He believed that the youth of our church must fully understand the third angel’s message and know that it is grounded on the truths of the Bible. They need to be taught “that their mission as individuals must be the mission of this whole people; namely, to give the third angel’s message to all the world.”

Luther Warren (still a total youth at heart), who twenty–eight years before had begun the first young people’s society in Michigan, spoke several times during the convention. He stated, “This is the most interesting meeting I ever attended. I have expected that the time would come when our leading brethren would lay aside other burdens and responsibilities and give special time to the study of this work for our young people.” Later he continued with a theme still heard today: “Three things are absolutely necessary to have spiritual life: one is daily prayer; the second is the daily study of God’s Word; and the third is daily work for others.” Today we would summarize that view by our key words in youth ministry, “Salvation and Service.”

M. E. Kern also spoke of something which is still true today, “youth and a piece of the pie.” He stated that “it is in the very nature of young people to want to do something, to have a share in what is being done.” He continued, “The possibilities of our youth are limited only by their consecration and the provision the church makes for the training and directing of this great army of unemployed helpers.” It sounds very much like something which might have been spoken at a very recent youth convention and not 100 years ago.

Elder Kern and his small team had a major challenge ahead of them as they sought to develop those tools most appropriate to the needs of the youth in attaining their potential in both spiritual growth and service to their communities. Among the tools implemented immediately were the Reading Course, Standard of Attainment, and Morning Watch. The first listing of the Reading Course appeared in the Instructor of October 1, 1907. The Standard of Attainment (a series of studies that were the precursor to the AY/Pathfinder classes) appeared in the same year. In 1909 Jamaica surprised the youth department staff by requesting their first eleven certificates. The first generally–used Morning Watch Calendar came off the presses in January of 1908. It consisted of a year’s worth of morning devotional Bible texts chosen especially for youth. (The idea originated the year before in the Central Union.) These text calendars evolved into devotional reading books supplying “start-your-day” early morning inspira-

## The Central Union Morning Watch of 1907



tion for youth around the world. The church also voted to hold the first Young People's Day, held on the 26th of January, 1907. It was changed the following year to "Missionary Volunteer Day." (The Central Union had already set aside a special Sabbath for youth as early as 1905.) This day became the forerunner of the Pathfinder Sabbath. An educational feature developed at this time was the Missionary Volunteer Leaflet Series—small leaflets covering hot topics for youth which were both instructive and inspirational. At one time there were over forty topics covered by these concise inexpensive little tools.

Just as an example of the immediate growth response to all the new leadership: The Morning Watch Calendar jumped from a circulation of 6,000 to 33,000 in about four years. By 1909 it appeared first in German, then Japanese, then many other languages. While up to 1907 the largest number of societies reporting were 272, with a membership total of 5,400, by the close of 1912 there were 519 societies reporting, a total of almost 11,000 members. Offerings had jumped to the point of catching the eye of treasurers. The youth were now contributing about \$20,000 (U.S.) a year.

Matilda Erickson labeled the General Conference Session of 1913 by saying: "What a good Conference that was!" Back in 1909 the department was the "new kid on the block" with both friends and foes and an uncharted road ahead. Now they came with experience, lots of good stats and unstinted cooperation from workers everywhere. Also, another person had been added to the team the year before—Meade MacGuire. It was recognized that persons with special qualifications should lead our youth, and that there was a growing demand for this special kind of person in this special kind of ministry. So, the voted "Whereas" began by stating that Missionary Volunteer leaders must be especially qualified; that there was a growing demand for well—qualified leaders; then the "Resolved" proceeded to open the way to solutions by "encourage[ing] promising young people to prepare for this line of the Lord's work... we encourage some form of special training..." And, one more new thought was introduced: the Junior Missionary Volunteer Societies—JMV.

Setting goals had not entered the minds of leadership until the 1913 session, when someone thought it might be good to extend a clearly-defined challenge to the youth of the church by setting goals in youth converted, offerings raised and programmatic certificates issued. The challenge was so readily accepted that most all goals were almost immediately reached or surpassed, and those not reached still pushed the rate of success well beyond anything done heretofore. By 1914, the number of youth converted more than doubled the two previous years combined; the Standard of Attainment Certificates issued more than tripled the combination of the previous two years, and so on it went.

All this growth and enthusiasm led to a strategic planning council held up in the mountains around Pacific Union College at St. Helena in June of 1915. What Mt. Vernon was to youth ministry beginnings, this mountain-top experience was to the new stages ahead.

### A PRESIDENT—W. H. BRANSON 1887-1961

Much has been said about the youthfulness of our founding pioneers. But this burden of leadership also rested on young people well after the passing on of all of our founding guides. William Henry Branson, born into a Primitive Baptist family in the state of Florida, joined the Seventh-day Adventist Church as a child along with his mother and at the age



of thirteen left home for Battle Creek, Michigan to study. He earned his keep by working in the kitchen. Two years later (1902), at the age of fifteen, he was tent-master for Luther Warren with some tent meetings in Nebraska, did one more year of study, and, except for a little correspondence work, that was the end of his formal education.

He returned to Florida and at a campmeeting met and fell in love with Minnie Shreve. At age seventeen they married and moved to Utah, where William worked in a health-food restaurant. Although he was a gourmet chef (a favorite pastime the rest of his life), he wanted to be more involved with church

work, so in 1906 they moved back to Florida to work selling books. After two years, the Florida Conference put them on a “regular salary” of \$8.00 per week. Their first child had died in infancy; their second child was now two years old. At \$32.00 per month, they decided they could and would make the adjustment. Thus began a career of church leadership unequalled in the 20th century church. In 1910, at age 23, he was ordained to the gospel ministry. The next year he became president of the South Carolina Conference; two years later he transferred to the Cumberland Conference as president. In 1915 (age 28) he assumed the presidency of the Southern Union, and five years later the African Division selected him as president (now age 33). In 1930 he was asked to join the General Conference as a vice-president, also served as president of the China Division, and in 1950 he was chosen as president of the world church. A close associate once wrote, “His brain is like William Marshal Bullitt’s—a famous lawyer who made as much as \$100,000 in one fee. I have never

known anyone more prolific and versatile, and withal a genial disposition.” Branson never hesitated to express a conviction, yet was also one of the best-loved administrators in our history.

## MISSIONARY VOLUNTEERS IN ROMANIA

*(Information researched by Dana Pridie and Medana Croitoru,  
members of Romanian Union Pathfinder Committee)*

Among all European countries, Romania was one of the most receptive to the advent movement, due to a number of factors: the influence of the German colonies, a formal—but—strong godliness among believers in the local, historic Christian churches (the Orthodox, Catholic and Reformed Churches), and lack of economic means. This was an environment in which the Adventist message was well-received and quickly spread. Further, Transylvania was an oasis of religious liberty, and many of the Adventist pioneers had a strong sacrificial spirit.

The Youth Movement is first documented in 1907, when the Mission for the Balkans and Austro-Hungary, in a meeting in Brasov, decided that “by special instruction, the children and youth should learn the present truth.” For the first time, this area was given special importance. Two years later the first Romanian Youth Organization was established in Transylvania, developing programs for youth, opportunities for learning, and meetings in which the youth could discuss age-specific problems.

The Balkan War came, and until 1918 the youth work stagnated. In 1920, after the end of the war, the Romanian Union was formed, covering the reunited territory of the country. The Literature Evangelism Service and Social Service “Tabitha” were formed, and the youth were actively involved in missionary activities. As a result of the outstanding success of the “*Great Day of Colporteurs*” in May 27, 1922, a Department of Missionary Volunteers was formed to facilitate the involvement of youth in missionary activities.

In order to advance the youth work, in 1923, at the Conference Elective Meetings, youth secretaries were elected. The first conferences to have this department were Moldavia and Muntenia, and the first persons responsible for this department were Eufrosina Tudorache and Dumitru Florea. Later, the picture was completed by the appointments of Br. Johann Baurer in Transylvania and Constantin Tolici in Banat.





**Young Colporteur Trainees**

The organization's goal was to "help the youth," to "save them and then enroll them in that work for which they have abilities." The department had eight well-stated objectives for organizing the young people into groups for missionary work, under a motivating motto, planning youth activities and involving all the youth. Meetings were held regularly, usually on Sabbaths, when the youth studied methods of working with people and prayed in groups. As a result, within one year, the number of "youth circles" and members doubled.

Monthly, the church magazine published a guide for the Youth Hours and included notable experiences from the field, ranging from colporteurs suffering insults and abusive arrests to people physically and mentally abused for daring to share their faith, and children memorizing Bible verses and selling magazines (one six-year-old girl sold 43 magazines in one day). These experiences brought the youth closer to God and to one another, encouraging and motivating them to continue missionary work. From time to time news about youth around the globe was also published. News about their goals and victories contributed to a feeling of unity with Adventist youth in the whole world.

In July 17-22, 1928, the Congress of Adventist Youth was held in Chemnitz, Germany, under the motto "Saved to save". Among the 3,000 participants from 26 European countries there are seven delegates from Romania, led by Petre Paunescu, the Secretary for Youth at the Union level, who was invited to present a speech. The participants returned to their home inspired by the message of missionary sermons and the experiences of missionaries covering the globe.

Less than one year after the congress the desire to save souls led Constantin Tolici to take his family and leave as a missionary to Madagascar. Thirty years after the advent message had reached Romanian soil, Romanians were taking the message beyond their borders. The photo on the next page depicts the Tolici family and some of their Madagascar converts.

In 1930 there were about 11,000 Adventist members in Romania, but the total number of children and youth between one and 30 years was 10,430. Of these, 52% were 1-10 years of age, 30% between 11 and 20 years, and 18% between 21 and 30. Of the total number of youth, 20% were baptized, 48% were preparing for baptism, and 0.7% had left the faith. 84% of the youth participated in the church. At the beginning of 1931, in the Romanian Union there were 166 Missionary Volunteer Societies, with a total of 4,500 registered members.

Among the most efficient means of promoting the work of the Adventist youth in Romania were *Youth Day* and *Youth Week of Prayer*; on these occasions the church magazines published lengthy articles. Beginning in 1931, the *Workers' Review* is published, with a special section for Missionary Volunteers, publishing youth Bible studies, church history, programs for the Youth Hour for each Sabbath that month, instructions for the leaders of the Missionary Volunteers groups, and a "Junior's Corner" with Bible lessons adapted to their age and interesting stories.

One of the greatest joys of youth in those years was the *Youth's Friend* magazine, publishing articles about building character, interesting news, skits, a children's corner, songs, stories, family games, crossword puzzles, biographies, articles about music, and even comic strips. The magazine published very many photographs of nature scenes, youth groups both from the country and beyond and their activities. For a long time these magazines offered the basis for youth hours and subjects for discussion and good nature in youth meetings.

In Stupini, from July 4-10, 1934, was celebrated the first Romanian Youth Congress, which was thought by the church leaders of that time the most important church meeting in the first decades of the Romanian Union.



THE TOLICI FAMILY AND SOME OF THEIR MADAGASCAR CONVERTS

In a church in which the youth were the majority, the multiethnic meeting of July 1934 was an opportunity for the 1,300 participants to rediscover themselves. This was a key moment for the history of Adventism in Romania and changed many lives.

The youth movement started yielding more—and—more visible results. Seminars, workshops and youth weeks were organized. The musical tradition strengthened, and nearly every local church had a choir and an orchestra, striving to become a second home for the youth. Unfortunately, the economic crisis drives some youth to work on Sabbath. At the same time, many children were persecuted or even expelled for skipping school on Sabbath. Many were arguing that it was a “necessity of the times” that Adventist children attend school on Sabbath.

When Carl II established his dictatorship in 1938, Romania entered a dark time of political, social and economic instability ending in war. For Adventists this meant “death, mourning, tears, persecution, hunger, fear and insecurity.”

War led to a Communist takeover. After Communist rule began, the freedom of self-expression was gradually reduced. The children’s activities were prohibited, as were children’s Sabbath School and Youth Missionary activities. Some elements remained to preserve the youth community: mountain



THE FIRST ROMANIAN YOUTH CONGRESS

hikes and camps, visits to other local churches, weddings and social meetings, bi-weekly musical programs in the church on Sabbath afternoons. These musical programs included reciting poems, choruses or musical groups, short Biblical lectures presented, and personal experiences.

Looking back, it can be said that Romanian Adventism was born and grew up because of its youth. Today's Romanian Adventism still relies on its youth...

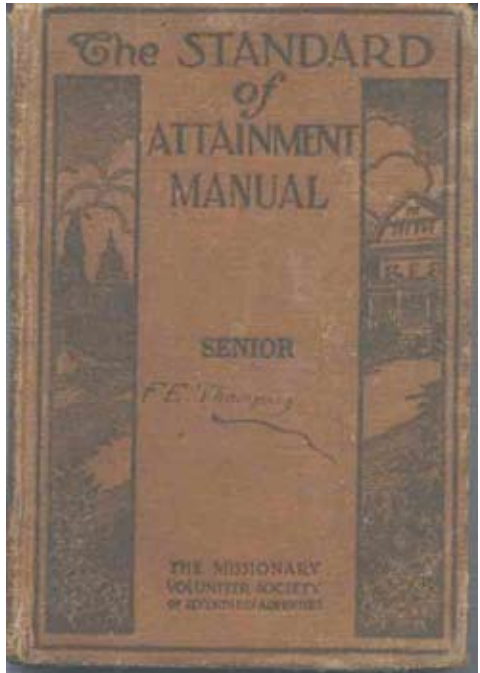
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# A DURABLE FOUNDATION (1915 - 1928)



As people work along from day to day, attempting to accomplish that which God has scheduled just for that day, it is easy to overlook those moments that become major billboards of progress. It is possible that many, who attended the St. Helena (California) Council for those ten days during the month of June, 1915, wondered whether anything of use was accomplished. Perhaps votes didn't go their way, and so perhaps some cynical remarks might have been made as they traveled home. The expression is quite true, "Hind-sight is always 20/20" and such was to be the case now.

We quote here from one who was present at the landmark St. Helena Council in order to get a better understanding of its impact at the time. "It was in June of 1915 that Missionary Volunteer and educational workers from all over North America met away up in the beautiful mountain home of the Pacific Union College. Doubtless, were the gift of speech imparted to the many secluded nooks about the school home, they would tell of quiet discussions, of strenuous



committee meetings, and most of all, of earnest seasons of prayer; for those were busy days, and there was much need of personal communion with the Master for divine wisdom.”

The theme of the meetings points to the focus taken: “Consecration and Efficiency.” Numerous resolutions were voted during the several days of meetings. Since the department was still very young, a number of resolutions dealt with “turf issues”. In other words, how this department was to relate to the other departments such as the Sabbath School Department, from which it had been separated, also the department known today as the Personal Ministries Department, the Education Department, and others. There were also resolutions regarding specific program development concepts, which included membership in the Standard of Attainment (a precursor to the Pathfinder/AY Classes), promotion and observance of the Morning Watch (daily devotional plans for youth), outreach ideas for youth, and many others. However, the steps which would make the greatest impact on the future were taken in the areas of junior youth ministry and the development of job descriptions for the Union Youth Director level of operation.

Up until this time the General Conference Youth Department had dealt directly with all local conferences on all matters pertaining to youth ministry, even including the issuance of all certificates—the reading courses and the Standard of Attainment. Now the department would have representation at the union level, which would share in the load of detailed work as well as provide other aspects of leadership and mentoring for each region.

The “evolutionary tree” of youth ministry had a new budding branch—junior youth ministry—begin to take on a clearly-defined form as several items of note were determined: they were given separate goals, their own Junior Reading Course (1908), Junior Standard of Attainment (1915). Campmeetings began holding special junior meetings. A series of leaflets dealing with instructions to volunteer workers who wished to specialize in this age category, which was then determined to be 8-14 years of age, came into print, along with some inspirational subjects. (It wasn’t until several stages of evolution later that Adventurers and Pathfinders came along, both splitting and adding to those ages, making two groups of 6-9 and 10-16 year-olds.) Junior Youth were finally recognized as a specialized area of ministry with leadership, curriculum, and inspiration suited to their needs. Educational superintendents and youth directors were often the same person and, if not, were encouraged to work closely together in the planning of junior work. Reports of Junior Societies were to be sent to the Youth Department, with copies going to the Education Department.

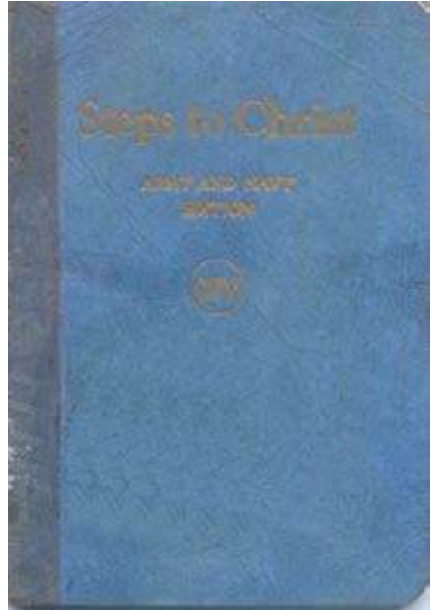
Until this time no one had even considered asking about the number of youth in the church, but now the question came up repeatedly. What are we actually working with? How many are there? How much of a program, therefore, is necessary? In 1916 the Youth Department launched a careful, serious census campaign—a first. The results were quite surprising. The youth of the church were a much larger group than anticipated. They represented approximately 18 percent of the total baptized church membership.

By 1917 the Youth Department, in collaboration with the Education Department, introduced an 8-hour course on junior methods “to be given in summer schools as a required subject.” Thus did the precursor to the Pathfinder Staff Training Course arrive. Shortly, Miss Ella Iden joined the General Conference Youth Department and produced a small “Manual on Junior Methods”—a forerunner of the Pathfinder Administrative Manual. The Junior Bible Year was introduced in January of 1917, and in October the Primary Reading Course began (at the same time, workers in Haiti introduced the first French Reading Course for their youth). By 1918, new revised manuals for the Junior and Senior Standard of Attainment came off the presses. There were 62 leaflets on various youth-related topics in circulation and the Morning Watch was being produced in Swedish, Finnish, and Portuguese. An interesting note of observation: the Senior Standard of Attainment Manual listed a total church membership of barely 141,500 around the world—about as many as some of our Unions have today. Yet, we were working in 92 countries with 9,476 employees (1 in 15 members were employed by the church); 2,000 missionaries (1 in 71 members was a paid missionary); we had 759 schools (a school for every 186 members); and 40 hospitals.

In the secular world life was taking a very difficult turn—war broke out in Europe. It quickly spread so far that people began calling it the “Great War.” Our youth in Europe found themselves caught in very difficult decision-making positions. Youth in America were soon drawn into the conflict as well. Very early in our church history the denomination had taken an official stand with relation to military service, thanks to the Civil War and work done by J. N. Andrews. Now, with this new and wider conflict, those principles needed revisiting, sharpening, and sharing on a much wider basis. A special series of leaflets were prepared for our youth in uniform that gave them principles and guidelines on how to conduct themselves. A special edition of *Steps to Christ* was printed to be used for personal devotions and faith development. But, the war really did little to hinder the rapid continued growth. By June of 1918 the MV Department was able to

report a total membership of 24,634, and by 1920 that figure stood at 41,916 (a 70% increase in 2 years) and up to over 22% of the rapidly growing church membership. Today, while individual country percentages vary and run as high as 80%+ youth in the total membership, the global average is approximately 70%.

A statistical comparison between the year 1907—at the beginning of the youth department’s history and ten years later—in the 1918 reports, gives a glimpse of the tremendous changes which occurred during this time of foundation building.



	1907	1918	Increase
Number of societies reporting	461	1,230	almost 3x
Membership in reporting societies	8,933	24,638	almost 3x
Hours of Community Service average hours/person	31,161 3.4	860,986 34.9	over 27x over 10x
Offerings for outreach ministry average contribution/person	\$7,361 \$0.82	\$215,241 \$8.74	over 29x over 10x

Matilda Erickson wraps up the chapter on this time period by listing some of the reasons for the success and progress seen in youth ministry. While a number of technical improvements contributed, she states that which is still true today: “Leadership is the great secret of success or failure. Because of good leadership the work in one conference has succeeded, while in another equally promising field where efficient leadership has not been secured, it has failed. Our greatest problem is still a problem of leadership...The greatest drawback all along the way has been the lack of strong leadership and the lack of the continuity of such leadership in the various local conferences... But drawbacks cannot keep the work that God blesses from prospering...”



Elder M. E. Kern put it rather bluntly at the annual council in 1915: "The procession of secretaries (youth directors) passes along. The Yearbook is out of date before it is off the press. This is partly due to the lack of well-qualified leaders, perhaps; but I think the failure is largely due to the fact that many conferences do not recognize the importance of continuity in this work. It is true; we have few well-trained [directors]. This work is new, and we must train them in the field. How important, then, that one who gives ordinary promise of success should be retained in the office long enough to get a training and make a success of the work! It seems to me that this question of leadership is one of the greatest questions confronting us today in all departments, and especially in the Missionary Volunteer Department."

Does that sound like it might have been said in a committee meeting somewhere around the world church just a few days ago? Not all speeches were negative, however, and there obviously was great success. By the General Conference session of 1918 three more staff members were voted to join the department at the world level, including one whose primary focus was to reach the German-speaking youth of the church.

We pause here to assemble a brief summary of youth ministry as it began to permeate the world church. From this point on, the story becomes much more difficult to trace in a coordinated fashion, as it spreads out from its North American roots and becomes truly global.

**North America**—While nearly all the story so far centers on this continent, it might be of interest to note that of the nearly 20,000 youth society members reporting in 1918, about 8 % reported as having read the Bible through, 20% reported having followed the Reading Courses and obtained their certificates, and they raised an average of \$3.54/person for foreign missions through their societies (this figure is apart from any other funds turned in, such as for Sabbath Schools, etc.).

**Europe**—The First World War played a very large part in affecting youth ministry all over Europe during this time. Many young men were conscripted into military service in every country. Churches were destroyed, memberships scattered, meetings banned; yet youth ministry managed to find much to be thankful for. Where young men were not able to be involved, the young women took over; societies increased and prospered. The concepts and programs developed by the General Conference Youth Department were translated, adapted, and implemented. The first society organized in central Europe was at the newly established school at Friedensau, Germany in 1900; Hamburg followed shortly after. Transylvania had their first society

by 1909, and Budapest, Hungary had a society by 1913. By 1918 there were about 100 members involved in language teaching. It was discovered that this was a good method for reaching youth outside the church—a precursor to today's language schools that operate in many countries around the world. Romanian youth had become the large majority of the church and were carrying heavy responsibilities during very trying times. Scandinavian youth had early visions of Global Mission by sending and supporting a young missionary among the Lap peoples of their far-north regions.

**South Pacific**—The entire membership of the church only reached 6,000 during this time, yet the youth societies had a membership of 3,000. Societies were reporting from Australia, Cook Is., Fiji, Norfolk, and other islands. Two of the Australian societies were listed among the aborigines. Morning Watch calendars were being published and sold to the public in large numbers, and the youth raised about \$10,000 to outfit and send a schooner, the “Melanesia,” to work among the islands—another early “Global Mission” project.

**India**—The General Conference Youth Department office received a surprise letter one day in 1916 asking for seven Standard of Attainment Certificates. The seven youth who had completed the course represented five languages! Young men were going out weekly to give out pamphlets, sell Bible portions, and preach. The young women at first thought they could not do that as culturally unacceptable, so they spent their time making small craft items to be sold in support of the young men's efforts. But when they had raised a fair sum of money, they decided better to use it for pamphlets for themselves to try and give away. They grew bolder and stood before crowds of people, sang songs, and told them the “age-old-story.”

**South-east Asia**—By 1917 Singapore had three societies, each reaching their own language youth: English, Chinese, and Malay.

**Philippines**—It seems the Filipino people have always been the same—very enthusiastic about any new and good ideas. Though the diversity of peoples, islands, and languages might have proved a great obstacle for many, they have only been interesting challenges to the youth of this country. Bible Reading and Doctrines, Church History, Morning Watch, and personal evangelism have always marked the societies since their beginnings. This has created a large force of youth willing to fan out in all directions spreading the gospel, and the results are quite self-evident even today as the Philippines continues to lead in Global Mission projects and participation. The earliest reports sent in regarding youth ministry in this country are dated 1912, and written trip reports by church leaders dated 1917 give glowing accounts of the zeal of the youth in their witnessing efforts.

**China**—In July of 1914 local leadership in China held a joint Sabbath School and Missionary Volunteer Convention in Shanghai. Reports continued to tell encouraging stories of outreach and conversions, of spreading MV societies and program development throughout these early years. Unknowingly, a strong base was established which would have to weather decades of future isolation.

**Japan**—The Morning Watch Calendars were first printed in Japan in 1909; however, other printed materials were very few and far between. Translators were few to nil, and the translating process came very slowly. Pastor H. Kuniya wrote in 1913 about the difficulties of establishing any organized work for the youth, yet at the same time expressed positive attitudes about what had been done under trying circumstances as he taught the youth just by word-of-mouth and about the bright future he saw for the youth of this great country.

**Korea**—Nearly simultaneously, two societies were organized in different parts of the country during the early months of 1911, one at a girl's school in Soonan and another one in a church in Seoul. Korea was an isolationist nation known as "The Hermit Kingdom" during these years, so reports leaking to the rest of the world were few and far between. Yet by the close of 1912, Miss Scott, the missionary and teacher at the Soonan School who also served as youth director for the country, could report that there were 10 thriving societies scattered across the landscape.

**South America**—It is perhaps hard to believe that the early years of the church in South America were extremely difficult, especially when one thinks in terms of what has been happening there over the past few decades. While today the backbone of the church on this continent is made up of its youth, there was a time when youth ministry received very little if any support. As early as 1909 the Morning Watch Calendar was being published at least sporadically in German, Spanish, and Portuguese, and there was a reading course offered in Spanish, but there wasn't much more for quite awhile. By 1918 one worker wrote, "It will require much patience and diligence to lead young people on in the regular organized line of Young People's Work." At the session of the General Conference in 1918, the needs of the youth of this continent were given special consideration and a leader chosen for the youth of what was then known as "The Neglected Continent."

**Africa**—A conference president in East Africa was able to report in 1915 that the M. V. Society at Solusi station (today Solusi University, Zimbabwe) was perhaps the only society with more enrolled in the Standard of Attain-

ment class than in the MV Society itself, such was the interest and enthusiasm for the program and focus of their youth ministry.

**Caribbean**—This region holds the distinction of having the first societies outside of the United States to send in reports of their endeavors—in 1905—according to Matilda Erickson. A 1915 report lists 200 young people converted and \$500 in offerings gathered for outreach projects.

While all these reports seem so small compared to the current youth work, the enthusiasm that permeates them and the commitment to the influence of the Holy Spirit of the hands-full of youth scattered everywhere across the globe are, to a large degree, the reason why over 70% of the multi-million membership of the church today are still youth. One can only wish to hear and know the thousands of stories of God's guidance in the lives of these who began that which we today are beneficiaries of. "Small" would soon become an antiquated term in youth ministry.

New ideas and new horizons were opening up. Leaders such as C. Lester Bond, Julia Leland, Guy Mann, and J. T. Porter in California; J. C. Nixon in Iowa; Wilbur Holbrook and T. S. Copeland in Wisconsin; Gordon Smith, Roy MacKenzie, and Grover Fattic in Michigan; Harriet Holt and Harold Lewis in the Mid Atlantic; A. W. Spaulding in Tennessee; and Milton Robison in Nebraska were creating new approaches to youth ministry in general and junior youth ministry specifically. The term "Outdoor Education" was unknown in those days; yet the concepts were beginning to take hold. Camping, hikes, outdoor games, crafts were seen as excellent tools to teach youth. In 1919 A. W. Spaulding started a "Mission Scouts" organization in Tennessee (not to be confused with the secular organization by a similar name) complete with a Pledge and Law which became the basis for today's Pathfinder Pledge and Law. The next year, many of the above persons met during the annual fall council to further study the matters pertaining to junior youth ministry and what could be done by the organization to expand this facet of work. Due to the study presented, the General Conference voted to ask Harriet Holt to be in charge of the new work assignments. The following year, this same group met again with the new department personnel and proceeded to give shape and substance to junior youth ministry. At this time the Pledge and Law were adopted as we know it today, only utilizing the terms of reference for the junior organization as it was known:

**PLEDGE:**

“By the Grace of God,  
 I will be pure, kind and true.  
 I will keep the Junior Law.  
 I will be a servant of God and friend to man.”

**LAW:**

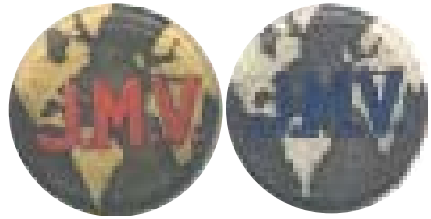
“The Junior Missionary Volunteer Law Is for Me to  
 Keep the Morning Watch.  
 Do my honest part.  
 Care for my body.  
 Keep a level eye.  
 Be courteous and obedient.  
 Walk softly in the sanctuary.  
 Keep a song in my heart, and  
 Go on God’s errands.”

An entire chapter could be written on the significance of each part of these two statements that are memorized by Pathfinders and other junior youth the world over. In fact, whole books have been written. The first, titled *Ideals for Juniors*, was written by C. Lester Bond back in 1938. Then Lawrence Maxwell wrote *The Happy Path* in 1975. It has gone through several reprints over the decades since. More recently *Finding the Right Path* was written by Jan Doward (1990).

Harriet Holt was an adventuresome lady, especially considering the times she lived in. Her letters in the GC archives tell of her experiments with a small club of girls near her home in Maryland as she developed the requirements for what would become the curriculum for the new program. The canoe trips and storms, camping under quite primitive conditions with little foreknowledge or expert advice available, the fun of various crafts learned, and other activities which were so new and unprecedented in church-related work. By 1922, she was ready to introduce a radical new concept in junior ministry—JMV Classes for ju-



niors, and a Comrade Band for leadership. The JMV Classes were two at first: Friend and Companion. There were a number of requirements, including ones in spiritual development, fitness, hobbies, and adventure. Leaders could join the Comrade Band and work on two levels of leadership training—the Comrade (later Guide) followed by the Master Comrade (Master Guide). Requirements included following the Bible Year, completing the Senior Reading Course, several leadership requirements and completing of several requirements that later were related to the Honors. Special scarves were used for the two organizations, and small pins of different colors and designs were given upon completion of a given set of requirements. These new classes were such a novel idea that



the investitures in them were mentioned in the *Youth's Instructor* as news from around the world. In 1928, Harriet's husband was called away from the East Coast, so she traveled with him, and in her place C. Lester Bond was called to take over the junior ministries of the world church.

Summer Camp. Just speak the words and floods of all kinds of fun memories fill the brain of those who have spent at least one summer at one of our church resorts during their life-span. But resort "camping" as we know it today has not always been; in fact, it is but a very recent mode of summer camping. There are still those who recall the "good old days of summer camps" when the event took place at the far end of pastures with hot, heavy canvass tents, swimming was done in ponds, food was served outside from big blackened pots... ah... the memories. Summer camps began during the 20's, and it's quite likely that the final word on the precise beginnings (who was first) will never be known. Camps were born out of a combination of several trends of the age. (1) International Scouts were expanding globally, and with them went the idea that camping could be done for fun, not just for necessity. (2) There were several rugged naturalists (among them Sam Campbell, whose books later were well-known among Adventists) especially in North America who were writing books on the adventures and spiritual blessings of camping. (3) Numerous individuals within the church had been experimenting very successfully with camping as a means of reaching the hearts of the youth of their local churches.

For several decades the first official, conference-sponsored camp has been considered to be one held at Town Line Lake, Michigan during the

summer of 1926. It was directed by the East Michigan Conference Youth Director, Grover Fattic and a select team of daring adventuresome men who were willing to risk a lot of negative PR on behalf of their children. The names of most of the 16 boys who participated are still known and found in other source materials. Among this select group was the author of the 1963 book "The MV Story." Among the other leaders were A. W. Spaulding and Gordon Smith. They were soon joined by Roy MacKenzie of the West Michigan Conference, E. W. Dunbar of the Chicago Conference, and T. S. Copeland and Wilbur Holbrook of the two Wisconsin Conferences. Wilbur Holbrook went on to work with summer camp ministry for nearly 6 decades. There seems to be some confusion, perhaps, as to sequence or year because Harriet Holt of the General Conference describes in a letter her participation at a girls' camp held in Wisconsin for a few days after camp-meeting from which she then went to visit "the outstanding pioneer camp... held immediately after this in Michigan." From her letter it would seem that the girls' camp was held first, followed by the boys' camp in Michigan. However, she may also have been referring to the following summer but had forgotten which year it was. The letter does not leave matters totally clear.

Regardless of all this, more recently Australia has placed a bid for holding the first summer camp "down under" in 1925; however, very little additional information has been uncovered regarding the event, its organizers or participants. In spite of criticism against camping, swimming and other related activities which at times became quite vocal, the idea spread rapidly. By 1928 the idea had gone coast to coast in North America and into other countries as well. Camps normally ran ten days each at a cost of \$10.00 per person.

Camp Wawona (now inside Yosemite National Park) is today the oldest summer camp facility in the church. It was founded in 1929. It includes property donated by the first woman Park Ranger with the National Park



Marie Hedges says it is fun to cook lunch under a  
brown waterfall. She is a ranger for the U. S.  
Government in Yosemite Valley.

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Pictured here is Wawona's summer camp band circa 1954

Services, a Seventh-day Adventist lady by the name of Clare Marie (Hodges) Wolfson, who was also the first camp naturalist at Wawona.

It was at one of these summer camps held in Southern California (1928) that A.W. Spaulding, camp story-teller, told of a famous American frontier explorer and Civil War hero by the name of John Fremont, alias “Pathfinder.” His adventures sparked the imagination of the boys around the campfire. His nickname caught on and became the name of the camp. Then it became the name of a local church junior club directed by John McKim and eventually turned the JMV society into the club we know today. But that story is for the chapters ahead.

This brings to a close the first phase of youth ministry in the Seventh-day Adventist Church (Chapters 1 to 3). It is, therefore, a good place to insert a summary of key dates/events before continuing the story.

## TIME-LINE PART I

1879	First Young People's Society organized
1892	E. G. White calls for a specialized work for the youth A. G. Daniells organizes a Junior Youth Society in South Australia



1893	Nebraskans organize a “Young People’s Society of Christian Service”
1894	Luther Warren organizes Sunshine Bands in South Dakota
1899	Ohio organizes a youth department for the conference
1900	Youth work is organized in Germany
1901	Youth work is placed under the Sabbath School Department of the General Conference
1904	A small manual on young people’s work is published Mount Vernon Convention
1905	First published summary report of youth work Jamaica sends in first report from outside the U.S.
1906	Australia, Canada, Britain, Hawaii send in first reports
1907	General Conference Youth Department created Africa and Guyana send in reports Standard of Attainment and Reading Course created Central Union, U.S. introduces Morning Watch program
1908	Junior Reading Course adopted Raiatea, Tahiti, Singapore, Norfolk, Fiji, and Portugal send in first reports
1909	Pitcairn, Society Islands, Scandinavia send in first reports Morning Watch published in German and Japanese
1910	First Societies in Transylvania and Bermuda send reports
1911	Japan, Germany, Cook Is. report Two societies organized in Korea German Reading Course begun W. H. Branson becomes president of the Carolina Conference at age 24 Takoma Indians, a boys club organized in Takoma Park, MD
1912	Philippines, Central and South America report
1913	Korea reports Spanish Morning Watch and Reading Course begun GC Session recommends the organization of JMV Societies

1914	Danish-Norwegian and Swedish Reading Courses begun Norway and Australia publish Morning Watch China MV Convention in Shanghai
1915	Senior Bible Year Korea and England publish Morning Watch Junior Standard of Attainment begun
1916	Unions incorporate Youth Departments
1917	Junior Bible Year begun Eight-hour training course for youth ministry developed French Reading Course in Haiti
1918	Junior and Senior Standard of Attainment Manuals published Morning Watch in Tagalog Junior Manual published
1919	Mission Scouts organized in Tennessee by A. W. Spaulding Pledge and Law forerunner written by Spaulding Junior Missionary Volunteer Manual for Teachers and Leaders, by Ella Iden
1920	Harriet Holt becomes first Junior Youth Director at the GC
1922	Friend and Companion become the first two JMV classes Comrade Band formed with two leadership classes: <i>Comrade, Master Comrade</i>
1923	Home Nursing Course developed as forerunner of Honors Messages to Young People idea born
1924	MV Week of Prayer initiated
1925	First Junior Camp in Australia
1926	First Junior Camp in North America
1927	Junior Manual in Chinese and Spanish
1928	Junior Manual in Portuguese 16 Vocational Merits offered (Honors) C. Lester Bond becomes second Junior Youth Director at GC Spaulding tells campfire story about John Fremont “Mr. Pathfinder” International Youth Congress, Chemnitz, Germany

## PIONEER MISSIONARY—DICK (PAPA) HAYDEN

With the rapid expansion of the church from the turn of the 19th century into the early decades of the 20th century the ideas of adventure for God sparked the imagination, emotions, and energy of our youth. Some were of particularly such a personality that it was a foregone conclusion they would dedicate their lives to service in these new lands. Others were less obviously inclined; yet when God called, they dropped all their dreams and aspirations and left to serve without regrets. Among them were young couples like the Haliwells in Brazil, Millers in China, Robsons in Tanzania... and the Haydens in Bolivia and Peru.

Dick and Jo Hayden spent their honeymoon on the boat headed for mission service in the Amazon jungles, where they would join the famous “Missionary to the Incas” Fernando Stahl. The Stahls had retired from their decades of service in the Altiplanos of Bolivia and Peru, but instead of taking a Permanent Return to their homeland, they chose to explore and spread the gospel along the Peruvian Amazon. The work there grew rapidly, and soon it became evident that more help was needed. Enter the missionary lives of Dick and Jo, or as later generations of missionary kids would know them, “Papa and Aunt Jo.” While they served many decades—long past normal retirement just like the Stahls—their original life goals had nothing to do with mission service, at least not Dick’s.

As a big, athletic young man in high school, Dick dreamed of becoming a professional American football player. He had the size, weight, and strength to play in the big leagues, and everyone in his school knew it. His senior year he led his school all the way to the California state championships and the final playoff game. He and his brothers, against Dad’s wishes, traveled to the weekend celebrations being held some distance from home.

The game was on Sabbath, but that didn’t matter too much to them. The glory, the crowds, the praise, the girlfriends—those were what mattered most until near the end of the game. Dick was carrying the ball and knocking down opposition right and left. The winning score was in his power and grasp. The next thing he knew he woke up in a hospital. His team had won, but he was not there to celebrate.

When his mother had died some time before, he had made some glib promises. Now he had lots of time to think about them during the slow, painful recovery of a broken leg. The career in pro football was out the window. God had other plans for this young man. His cheering stands would

consist of thousands of other young people far from the field of sports, youth who would dedicate their lives to God because of Papa Hayden's kind, soft smile and dedicated 24/7 service to God's cause for well over a half-century. He never made it to a football Hall of Fame, but there's no doubt in anyone's mind that he is in another, much higher hall of fame.

MV DEPARTMENT COUNCIL, MILWAUKEE, WISCONSIN, 1926



Front row: Matilda Erickson, Harriet Holt, H. T. Elliot, M. E. Kern, Meade McGuire, Ella Iden, unknown  
 All others pictured need identifying. Send information to [www.youth.gc.adventist.org](http://www.youth.gc.adventist.org)

Illustrated here are eight of the original patches  
matched with today's counterparts



# 4

## GRAND PLANS AND FAST GROWTH

(1928 - 1957)



As the men and women of the General Conference Youth Department worked and prayed together they set goals and dreamed of an expanded work for youth throughout the world. As you read in the last chapter, in 1928 C. Lester Bond was elected the director of Junior Youth, a post he held until 1946. During his tenure he traveled extensively throughout the world sharing God's and his own love for youth. As was the norm for those times, most of these trips were made via steam ships, since the times were yet lack-



THE BONDS ENJOYING A CAMPOUT.

ing the airlines of today. During his travels Bond wrote additions to manuals and daily worship books especially for junior youth. Back at the office Matilda Erickson and Arthur W. Spaulding, with the help of capable lay people, were putting together the finishing touches on Harriet Holt's work on the first Vocational Merits—16 were introduced in 1928. The following year the name was changed to Vocational Honors and 19 additional ones were added to this fast-growing program.

The original 16 Merits (Honors) are listed here:

Automobile Mechanics	Laundering
Bird Study (changed to Birds)	Needlecraft
Christian Storytelling	Photography
Colportage (changed to Literature Evangelism)	Poultry Raising
Star Study (changed to Stars)	Radio
Flower Study (changed to Flowers)	Cooking
Tree Study (changed to Trees)	Shoe Repair
Health and Healing	Gardening

These were creative people, used by God to provide the means of changing the windows to the world of each junior youth. The idea of honors has passed a test of time. Specifically designed to change the windows from which we view our world, today there are over 200 of these specialized topics in 8 categories, many with additional advanced levels of challenges.

The story picks up here from the close of chapter three. As early as 1929 the name “Pathfinder” was used in southeastern California when John McKim, a Seventh-day Adventist scout master became the director of the first-known Pathfinder club for boys and girls. Elder Guy Mann, conference youth director, assisted Mr. McKim in organizing this club in Anaheim, California with Mrs. Willa Steen as girls’ director. Supportive help for the Pathfinder club came from their spouses, Bertha McKim and Dr. Claude Steen. The youth worked on various honors, completed the Friend and Companion classes, and were involved in community service.

By 1930 Lester and Ione Martin were directing a Pathfinder club, which met in the home of and with help from Dr. Theron and Ethel Johnston in Santa Ana, California. The Santa Ana and Anaheim clubs met monthly to work on Honors and practice choir music. Lead by Willa Steen with Bertha McKim at the piano, they formed the Orange County Youth Choir. This club also worked on Friend and Companion class work, completed honors and socialized. Because of pressures brought on by church members who did not understand the value of what was being done, these two clubs eventually stopped, but the ideas lingered in the dreams of a few to explode just over a decade later into a worldwide organization.

Through the years numerous programs and helps were added for youth, which would be a guide for both youth and their leaders. In 1930 pre-JMV



classes (now know as Adventurers) were developed for younger children, 1st-through-4th graders, which were called Busy Bee, Sunbeam, Builder and Helping Hand. Children by the thousands were guided by the requirements that enhanced the learning experience and brought youth closer to Jesus.

Ellen G. White (1827 - 1915) often wrote for and about youth. The youth department commissioned a compilation of these writings, and in 1930 the book *Messages to Young People* was published. This became a timeless treasure for youth, a guide to strengthen the ideals of Christian youth everywhere. Arthur W. Spaulding wrote *Camping with JMV's* (Junior Missionary Volunteers), and the first *Camp Leaders Handbook* was published, as well as yearly junior devotional books. Reaching the hearts and minds of youth, for God, was the objective of these dedicated youth leaders.

As the youth groups grew within Seventh-day Adventist churches and church schools the programs were expanded to include materials for youth as well as handbooks for leaders. More than fifty years later these books, revised and frequently updated, are an inspiration to Christian youth leaders. The insights and instruction therein have guided many to be dedicated leaders and to have a closer walk with Christ. When one thinks that all this was before telephone conference calls, FAX machines, computers and the Internet, it is a wonder how so much was accomplished.

In the fall of 1933, Dr. Everett Dick asked Dr. M. L. Andreasen, who was president of Union College, to present a need for military training for our youth to the annual council of the world church. This need could be met through a special military medical course under the direction of the Missionary Volunteer Department. At the council it was decided that the program was not feasible at the moment. So when Elder Andreasen returned, he presented the decision and then recommended that the program be developed at Union College, that very same school year. Dr. Dick was given a committee to work





UNION'S MCC BUGLERS, CIRCA 1944 AND MAPLEWOOD ACADEMY MEDICAL CADET CORPS CIRCA 1943-45

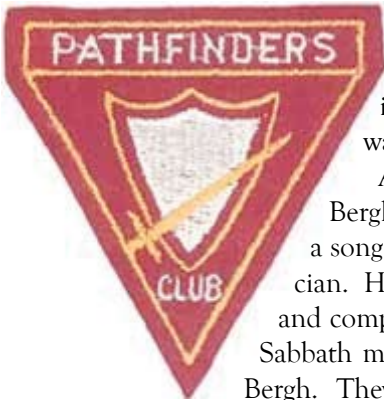
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with; a Major Burgher of the Army was contacted to help develop the curriculum. Dr. Dick was given the green light to take charge of the program, and the first course of what was called the Union College Medical Corps met beginning in January of 1934. Soon other schools began asking about the program, and in 1939 the first summer camp for nonstudents was held on the Union College campus with about fifty boys participating. It was the first military training camp ever conducted by our church. That fall the annual church council met in Lincoln, Nebraska, and the delegates were given a demonstration of the training being given. It was then voted to officially adopt the program and the term Medical Cadet Corps (MCC) was made official, as well as its incorporation into the MV Department. This program taught young men and women the skills needed to be good medical soldiers for their country and to remain a part of God's Army. What a blessing for the young people to have training that would fit them to be responsible, knowledgeable and faithful workers. Clark Smith, a graduate of the Union College program, began the program at Emmanuel Missionary College in 1940 and then wrote a specialized drill Manual for MCC in 1945.

During the 1940's several of the pioneer youth leaders, including Harry Fenner (May 24, 1940) and Luther Warren (September 29, 1940), were laid to rest, and their mantels were passed on to new leaders, including Eldine W. Dunbar, Theodore E. Lucas and Laurence A. Skinner. After their retirement, when these dear Christian men were interviewed, one common thread came through when asked "What were your hobbies?" The answer

was always “Telling youth about Jesus.” Their lives were dedicated to sharing Jesus’ love wherever they were, giving time and talents to sharing God’s love with youth around the world. New programs were born including *Share Your Faith*, *Voice of Youth*, *The Character Classics* and the *Pathfinder Club*.

In 1946, encouraged by a mother’s request for year-round summer camping activities, Elder John H. Hancock started a club for boys and girls in the Riverside Church, with La Sierra College ministerial student Francis Hunt as the director. Before long the Pathfinder Club idea mushroomed in California, with clubs springing up within Seventh-day Adventist churches and church schools. Soon, Elder Hancock, a professionally-trained commercial artist, designed a Pathfinder emblem in the form of a triangle, with a sword and shield representing the Word of God and the faith of the believer. He



asked Elder Henry Bergh to write a song suitable for a junior club full of the spirit of adventure for Christ. Through the leading of the Holy Spirit the Pathfinder Song was born.

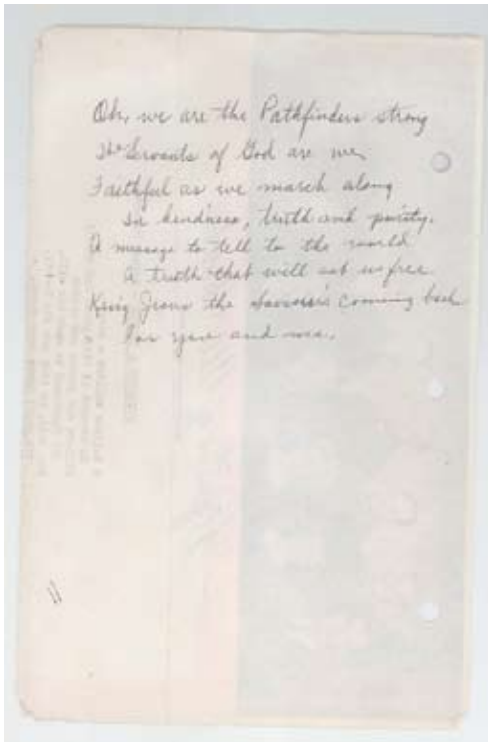
A side note here is of relevance. Why ask Bergh to write the song? He had never written a song and did not even consider himself a musician. Hancock was a professional accordion player and composer. Yet, while on his way to church one Sabbath morning, poetic words entered the mind of Bergh. They began “*Oh, we are the Pathfinders strong...*”

He pulled off the road, took out a piece of scrap paper from the back of his Bible, and wrote them down. Then, without another thought about it all, he went on to church, spoke for the service and headed home again. He felt pretty good. It had been a beautiful day, the services had been well attended, and he began to whistle some unknown notes and tune. As he whistled he noticed a sequence coming along and immediately stopped the car and pulled out the poetic words he had written earlier. He didn’t know how to write musical notes, so he jotted down the sequences on another piece of paper. Later he would do a more careful transcribe, and asked a “real composer” to “fix it up a bit.” Word came back that no fixing was needed—it was perfect. Bergh has always believed that the Holy Spirit was the actual composer of the *Pathfinder Song*.

Good news traveled fast, and before long the leaders of the youth department of the General Conference asked the youth men of the Pacific Union

to write out their Pathfinder Program ideas. In the spring of 1949 organizational meetings were held that included Union youth director J. R. Nelson and Conference youth directors, Miller Brockett-Southern California Conference, John H. Hancock - Southeastern California Conference, Clark Smith-Nevada/Utah Conference and Henry Bergh - Central California Conference. John Hancock and Miller Brockett worked on compiling the *How To Start A Pathfinder Club Manual*, using papers written by Henry Bergh and Lawrence Paulson. Clark Smith and Henry Bergh worked together on writing a *Pathfinder Drill Manual*, just for Pathfinders, which Henry strongly urged to be “kinder and gentler” than the Army or MCC drill manuals.

In 1950 at the General Conference Session at San Francisco the Pathfinder Program was accepted worldwide. Elder Laurence A. Skinner was elected the first World Pathfinder Director. (1950 -1963) During this time Pathfinder materials, including a Staff Manual, Master Guide Manual, How To Start A Pathfinder Club, Drill Manual and other helps were put in the hands of leaders.



## PATHFINDER PIONEER SUMMARIES:



**Laurence A. Skinner** was the first World Pathfinder Director (1950–1963). Under his leadership the program, which began in California, expanded throughout the world. Laurence was a man to look up to, a man of honesty, integrity, and a true friend. He set the standard for the “Youth Men” that would follow him through the years. He was truly selfless and loved the Lord and his work with and for young people of the Seventh-day Adventist Church. A youth leader visited with Elder Skinner

shortly before his death when he was ninety-six years old and commented after the interview that one could easily tell why he had been a beloved and respected leader. He loved God and youth and continued to pray and share his faith whenever he could. Whatever hardship he may have endured to share God’s love with youth around the world was worth the cost.

**John H. Hancock**, who was, in 1946, a youth leader in the Southeastern California Conference, and had been an art major in college, designed the Pathfinder Emblem, which is still proudly worn more than 50 years later. His enthusiasm put a spark in the program that helped ignite a flame that spread around the world. Elder Hancock also wrote numerous songs that were loved by Seventh-day Adventist youth around the world. Songs such as “*We’ll March Along Together*” and “*I’ll Share My Faith*,” became favorites. Elder Hancock became the second World Pathfinder Director, traveling well over a million miles with his trusty accordion to share God’s love with youth everywhere. Elder Hancock was fond of saying that his “squeeze box” could play in every language and played in dozens of countries as he traveled as World Pathfinder Director (1963-1970) and as World Youth Director (1970–1980). John Hancock



was often called “the man with the accordion” and was known to many as Uncle John. He was dearly loved and respected by those that knew him and worked with him.



**Lawrence Paulson '31**

**Miller Brocket**, youth director of the Southern California Conference, encouraged **Lawrence Paulson**, a layperson, to begin a Pathfinder Club in Glendale. Another layperson, **Dan Palmer**, helped with activities, being especially good with camping and wilderness—living skills and nature honors. By the first anniversary these energetic men and their dedicated staff had a club of 150 members. Mr. Paulson also led out in Master Guide Clubs, helping to prepare hundreds of Conference pastors, secretaries and church leaders to become Master Guides. Law-

rence started a dozen Pathfinder clubs through the years and was truly “Mr. Pathfinder,” giving guidance at Pathfinder Leadership Conventions as well as mentoring numerous leaders and youth through the years.



**Henry T. Bergh**

**Henry T. Bergh** was youth director in the Central California Conference in 1948 when he began Pathfinder programs, and within a short time 23 clubs were up and running in his conference. He started the Pathfinder Area Coordinator program that same year. Elder Bergh wrote a paper that became a booklet titled **How To Start A Pathfinder Club** and held the first Leadership Training Camp the summer of 1949. That year he also wrote “**The Pathfinder Song**,” which he always stated was

given to him, words and music, by God. Henry designed the first Pathfinder flag, which Helen Hobbs sewed into reality. It was later adopted by the General Conference for worldwide use. In 1950 Henry Bergh started Evangelist Meetings with young people as speakers, using sermons prepared by H. M. S. Richards Sr., a real Voice of Youth effort. In 1951 Elder Bergh held the

first Pathfinderfair in Dinuba, California. Elder E. W. Dunbar was the General Conference representative in attendance. Many of Elder Bergh's achievements in youth work would not be known if in later years his grandchildren hadn't asked their "Grandpa" to write for them his life story. This dear, dedicated Christian man was never known to "blow his own horn." His story tells how he and his dear Miriam worked tirelessly for God.



**Elizer Melendez**

During the '50s the Pathfinder club program spread throughout the North American Division and into the surrounding countries. It is believed that **Elizer Melendez** organized the first Pathfinder club outside of the US in the Inter American Division –1950 in Puerto Rico. Elder Melendez eventually became the IAD youth director, and even after retirement over 50 years after that first effort he still continued in Pathfinder leadership. Other countries to also get clubs started that year were Mexico and Aruba. The dedicated leaders were part of the group of pioneers that deeply felt a need of an active Christ-centered program for youth.

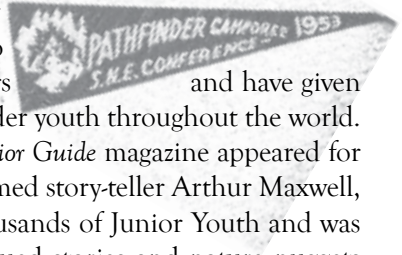
What a testimony to the leaders and staff that caught the vision of a "mighty army of youth."

In some countries there is a children's holiday around the last day of October. Its origins date back to the Middle Ages, when poor people would go from door to door and ask for a small donation of money. There were overtones of witches and goblins and tales that if one did not give, there would be dire consequences. The modern version has kept the spooky side but watered down to the innocence of children going out asking for sweets in the early evening. In 1951 a Mrs. Julius (Auntie Gertie to the children of her church) suggested that the children should do something constructive on Halloween instead. Thus, the Halloween food-collecting idea was born in the little Adventist church of Wadena, Minnesota (membership 72). Students from the Wadena Junior Academy, with their sponsors went out to "trade a little song for dried fruit, soap, pins, needles, clothing, or money to buy commodities to help folks who are not so fortunate as we are." They called themselves the "Dorcas Scouts." The list of donated items was quite interesting: "375 coat hangers, 40 bars of soap, 5 pairs of overshoes, 10 pairs

of shoes, 2 baby blankets, 43 articles of baby clothing, 14 pairs of stockings, 2 pairs of mittens, 13 tins of canned goods, 4 sets of window curtains, 2 lace panel curtains, 1 bath towel, 3 washcloths, 3 tablecloths, 2 centerpieces for table, 30 articles of children's clothing, 9 coats and jackets, 1 men's suit, 4 men's shirts, 63 other articles of clothing, 10 spools of thread, 8 pillowcases, 2 sheets, \$4.48 in cash." Their report closes with "They enjoyed it!" From there it spread the next year to Wisconsin, and soon this program was endorsed by the world Pathfinder Club whose members have gone out to collect canned goods for needy families instead of playing tricks and collecting goodies for themselves.

October of 1953 the first Pathfinder Camporee was held at Camp Winnekeag, along the shores of beautiful Lake Winnekeag at Ashburnham, Massachusetts. The second Pathfinder Camporee followed in the spring of 1954 in south-eastern California. There were many other firsts and countless men and women who have followed in the footsteps of the pioneers and have given selfless years of godly leadership for Pathfinder youth throughout the world.

October 7, 1953 the first issue of the *Junior Guide* magazine appeared for Junior Youth. Lawrence Maxwell, son of famed story-teller Arthur Maxwell, was its editor. This paper was loved by thousands of Junior Youth and was eagerly anticipated, not only for the continued stories and nature nuggets but also for the Bible lessons therein. *Junior Guide* became a great bulletin board for Pathfinder activities and helped to encourage clubs throughout the world. The magazine's name was shortened to *Guide* in 1964 but remained an important guide for junior youth.



The first three clubs in the Regional Conferences were started in 1954, with Earl Calloway as director of the Shiloh-Chicago, Illinois Club, Mary Church the director of the Temple-Detroit, Michigan club and A. W. Williams as director of the Hyde Park, Hyde Park, Illinois Pathfinder Club. But it wasn't until **Daniel L. Davis** became the youth director of the Alleghany Conference that Pathfinding among the Afro-American churches really caught fire. "Danny" as most know him was another of those "Mr. Pathfinder" kind



of guys serving at Conference and Union levels and even a time in Africa. When he took office he found 3 small clubs in his conference, but not for long. From small beginnings the programs, with dedicated leaders, quickly grew. By the year 2000 there were more than 16,000 African-American Pathfinders in North American Division Pathfinder Clubs.

In 1955 the first North American Spanish Pathfinder Club began in Santa Ana, California with Connie Perez, a dedicated Christian leader, as the director. Lawrence Paulson helped with some activities for this club and encouraged and trained the leaders. In 1975 Connie was chosen to be an area coordinator, a post she was still holding in 2004, for the Southeastern California Conference. The Santa Ana church has not been without a club since that first Tuesday evening meeting September of 1955. The year 1955 also witnessed the first South American club of Conquistadores begin in the Miraflores church, Lima Peru with Nercida de Ruiz as director. Donald J. von Pohle, Inca Union College president, and Pedro P. D. Leon, Union youth director, provided the initial leadership training. It was her club that selected the Spanish term Conquistadores that is now used throughout Spanish-speaking Latin America.



Nercida received special recognition from Erton Kohler, South American Division Youth Director at the third SAD Camporee, Brazil, 2005.

By 1957 the MV Honor program had grown to include 150 honors plus advanced work to encourage involvement by senior youth. Also in 1957 the Explorer class was added so that seventh-graders would have special curriculum to enhance their learning. The JMV Pathfinder Day was officially voted into the Church Calendar as God blessed the Pathfinder program beyond the wildest dreams of our pioneers.



Junior youth ministry had taken on a life of its own. Leaders who were willing to dedicate themselves to this special assignment became highly trained and continued to refine the program. All along this same timeframe, senior youth ministry was likewise evolving and seeking better ways to reach those in their late teens and early twenties. So we take a step back in time and follow that ministry.

In Europe, leaders experimented with gathering large numbers of young people from a wide area and hold spiritual-strengthening weekends. The first of these innovative congresses was held in Chemnitz, Germany in July of 1928. They were wellrewarded

when three thousand young people showed up representing most of the countries of Europe from Scandinavia to Italy, and from Britain to the Baltic Republics and Romania.

The momentum was slowed down by the Great Depression and the turmoil that led to World War II, but the impact of that first congress remained in the minds of leadership. And the war was no sooner over and a North American Youth Congress was held in San Francisco, California (1947) with an attendance of twelve thousand. The “Share Your Faith” slogan and project was introduced at that time. This was followed by two European Congresses held in 1948 in Prague (then capital of Czechoslovakia) and Watford, England.

Again in 1951, yet a fourth congress was held in Europe, this time in Paris, France. Six thousand youth attended from twenty-five countries. This congress was led by Elders J. J. Aitken, E. L. Minchin, and W. Raeker of the three European Divisions functioning at the time. The pageants, music, faith-sharing experiences told, along with Bible-centered preaching all showed that enthusiastic, energy-filled dynamic that has been so typical of big youth events since those days. The youth involved returned to their home countries with a renewed and

expanded vision of their role in the mission of the church. Many would soon find their enthusiastic faith tested to the maximum as Communism enveloped the Eastern countries of Europe.

The year 1951 also made history with the introduction of a small pocket-size magazine called *M.V. Kit*, which was to run for over three decades, providing youth leadership with guidance and programming ideas. This little magazine had three editors over the years who became household names in youth ministry: Mildred Lee Johnson (1951-1957), Don Yost (1957-1961), and Lowell Litten (1961-1969). Litten then became Editor of the *Junior Guide* magazine. James Joiner took over the Editorship of the *Kit* until it was discontinued and replaced by the *Youth Ministry Accent* begun in 1985 and continues today.

Fifty years had flown by since the Youth Department of the church began. It was now 1957 and time to celebrate what God had done. By interesting coincidence, July 13 fell on Sabbath in 1907 as well as 1957, so on the weekend of July 12 and 13, on the campus of Mount Vernon Academy, Ohio, where (and when) it all began, the General Conference and the Columbia Union joined in planning and carrying out a special celebrative memorial service. Several thousand attendees sang two martial songs, the traditional “**Onward Christian Soldiers**” and the newly written “**The Captain Calls for You.**” A trumpet fanfare follows, and Elder Theodore Lucas, World Youth Director, welcomes all in attendance to the Golden Anniversary celebration. And a celebration it was! To the left of center-stage there was a large 10-foot (3-meter) replica of the *Master Guide* emblem. The gold center began to revolve, and Elder Lucas introduced an elderly white-haired gentleman to the audience—Elder Meade MacGuire. When asked “How do you feel about being here?” his answer brought a hush to all who were listening. “I wish we were all in heaven instead of here at Mount Vernon. Through a renewed dedication to our task, I verily believe we will soon be in our heavenly home.”

Other pioneer leaders were introduced, and then the gold center of the emblem opened one last time. From it stepped Elder M. E. Kern, whose services to the world youth leadership role had spanned from 1907 to 1930, now a mere eighty-two years of age. “And what do you think of young people today and the Missionary Volunteer work?” asked Elder Lucas. The response came as no surprise to those who knew the elderly gentleman: “I believe God led in organizing the department in the beginning. What He begins, He is able to finish... The ideals we possessed at that time are still the same.”



Present at the celebration: *M. E. Kern, H. T. Elliot, A. W. Peterson, E. W. Dunbar, T. Lucas.*

Youth ministry, which had begun with but nine young men in a small country church during the previous century, had during the past fifty years grown to encompass the world with 406,415 members. Of note during this celebration is an observation made by Elder Lucas during his introduction of the Sabbath sermon guest speaker. He observed that at the organizational meetings held fifty years before in the same place, the president of the General Conference, Elder A. G. Daniells, presented the Sabbath sermon. Now, at this anniversary celebration, Elder R. R. Figuhr, President of the General Conference, was the presenter of the Word at the same service.

Another highlight of the weekend came during the Sabbath afternoon activities. A commemorative monument was unveiled, financed and erected by the youth of the Columbia Union, in honor of the pioneers of the MV movement, many of whom were there present for the dedication.

Looking back, this celebration seems to be a highway marker along the road of youth ministry. Following the ebb and flow of society, this anniversary also marks the entrance to the proverbial “60’s”—that age when the baby-boomers began to make their mark on society and the world. The first post-WWII generation is old enough to recognize it has an influence.

### TIME-LINE PART II

1929	First Junior Missionary Volunteer Handbook published
1930	4 Pre-JMV Classes of Busy Bee to Helping Hand introduced <i>Messages to Young People</i> published
1932	First Summer Camp property purchased—Idllwild, California
1934	MCC organized by Dr. E. Dick, Union College, Nebraska
1939	Youth Congress at Avondale College, Australia
1946	First Conference-sponsored Pathfinder Club, Riverside, California
1948	Pathfinder song written by Henry Bergh
1950	Pathfinder Club officially recognized by world church First Pathfinder Club in Inter-American Division, Puerto Rico
1951	Master Comrade becomes Master Guide Halloween food collection begun, Wadena, Minnesota
1953	First Pathfinder camporee, Camp Winnekeag, Massachusetts
1954	MV Voice of Youth Evangelism adopted
1955	First Pathfinder-Conquistadores-Club in South America, Lima, Peru

### “IT’S THAT GOD OF HIS”~ PEDRO MAMANI

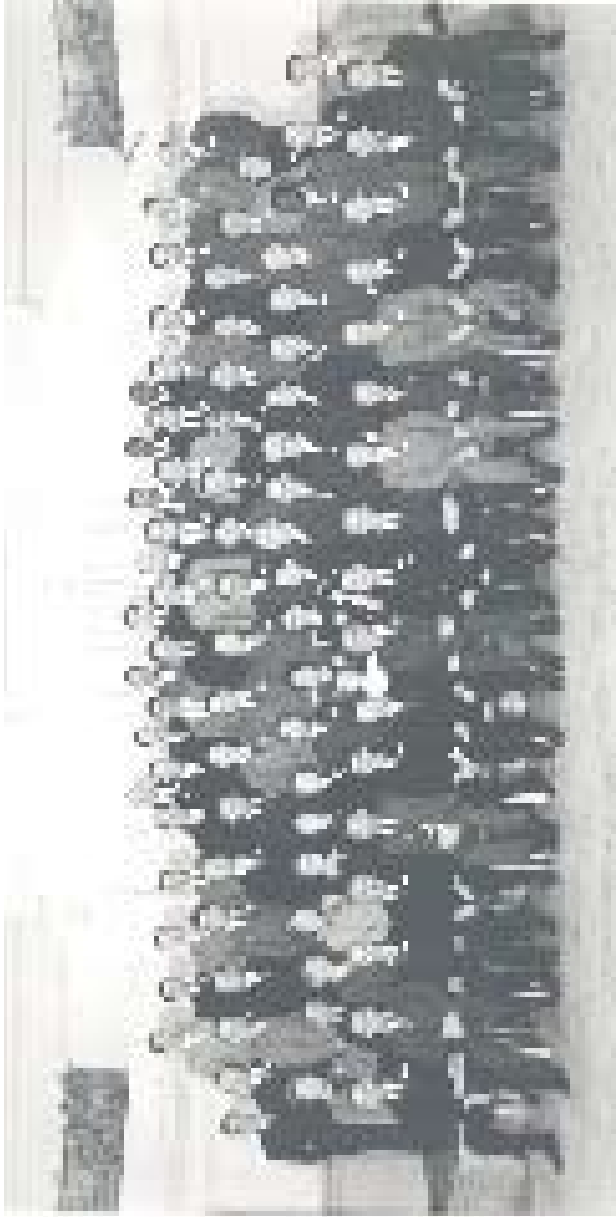
Pedro lived in the high altiplano of Bolivia. During the years of his youth his country’s political environment was one of constant change. Revolutions and change of governments were occurring on an annual basis. The military was in a

world of its own, sometimes serving as the lawful upholders of order, sometimes in rebellion against the government in power, sometimes in conflict within itself. The drafting of young men to serve consisted of occasional trucks that would drive into a village, armed soldiers would jump out and grab any and all young men they could fit onto the truck and drive off to boot camp.

On one of those cold days in February 1940, Pedro, 21 years old, had the misfortune of walking down the main street of his village when a truck pulled up and hauled him off with many others. Already, while on the truck he decided, Joseph-style, to be absolutely loyal to his God during the upcoming two years of his service to an anarchical system of government. So, immediately upon arrival at boot camp (Oruro, at 3,800 mts.) he headed for the first officer-type he could find, tapped him on the shoulder to get his attention so as to explain his situation, especially with regard to Sabbath observance. He was brusquely rebuffed, so he proceeded to look for someone who appeared more important. He had never been instructed in military ranks and procedures, so his shoulder tapping only brought further rebuffs and growing frustration. He finally thought to himself "Well, if they don't want to hear, then I shall just have to take care of myself when the time comes."

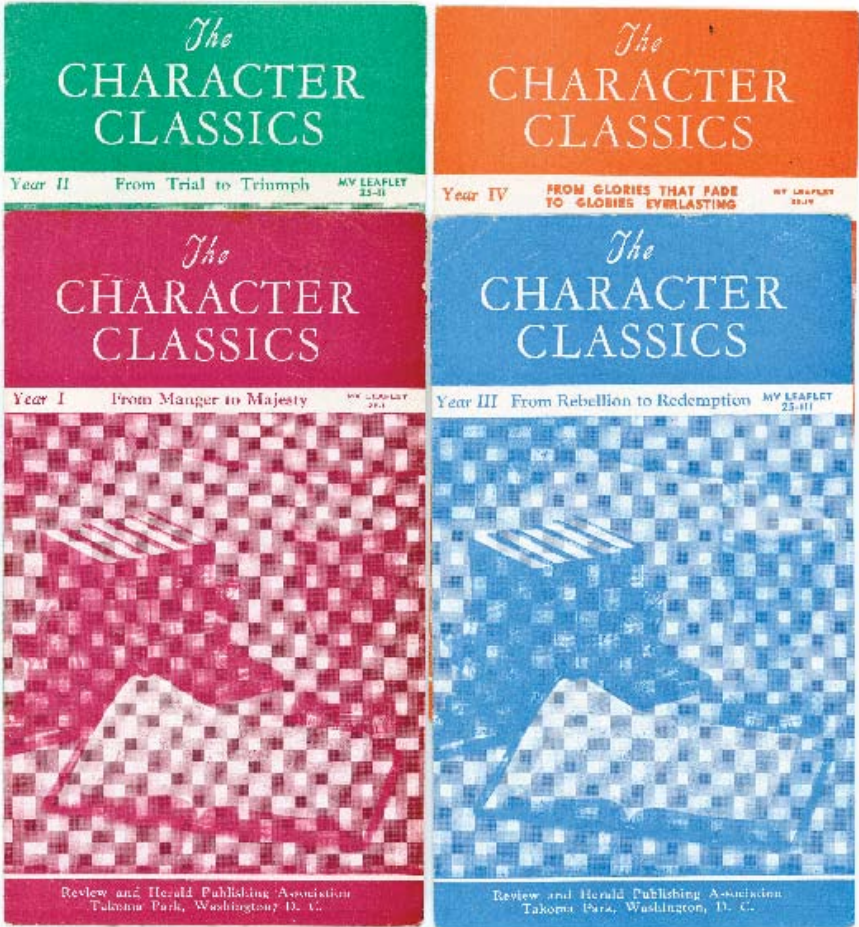
That first Sabbath, he stayed in his bunk and read his Bible. By the second Sabbath, the whole camp knew there was one of those "Adventistas" in camp. When he prayed, boots would come flying through the air. When he read his Bible, loud music was played on the radio. When he woke up in the morning, garbage was piled around his bed. He was finally put in the camp prison—which was a real relief—now he could read his Bible and keep Sabbath without interference. So he was thrown out of prison. This went on for quite some time (it seemed like years but was just over 8 months actually) till one day word arrived that there were too many young men in camp and some would have to be let go. Who would be released was to be determined by the drawing of names from a hat. Word spread rapidly, and when line call was made all were buzzing with excitement about the prospects. Then the commander thought of a brilliant idea: Why not have Pedro be the one to draw the names? All knew how badly Pedro would love to leave. When his name was called out "Pedro Mamani, Front and Center!" all knew what was up, and whispers and smirking ran through the assembled. Pedro reported, saluted, and received his instructions to begin drawing names. He offered a silent prayer and with shaking hand reached into that hatful of hundreds of names and drew out the first name. He read out loud: "Pedro Mamani." handed the paper to the commander, saluted, turned about and walked out of camp. As he departed, he heard the commander say **"It's that God of his."**

## GENERAL CONFERENCE SESSION LINCOLN, NEBRASKA—MARCH 1949



1st Row: J. R. Ferren, Walt Howe, G. W. Chambers, G. Eric Jones, R. A. Nesmith, Don Hunter, Ted Lucas, E. W. Dunbar, L. A. Skinner, Frank Yost, J. R. Nelson, G. R. Faric, E. A. Robertson, O. S. Hershberger, L. M. Nelson, Arthur Roth, W. G. Soloniuk. 2nd Row: Lora Clement, ? ; ? ; Marjorie Marsh, ? ; ? ; Harry Bass, wife and daughter, Mrs. L. E. Smart, L. E. Smart, L. E. Smart, Lee Carter, Romeo Hubbs, Glen Fillman, Walter Haas, E. J. Barnes, ? ; ? ; Miller Brocket. 3rd Row: ? ; Herb Nelson, Donald J. Von Poble, ? ; K. D. Johnson, Clark Smith, Wayne Foster, Gerry Lien, Wilbur Chapman, ? ; ? ; Bill Burns, Tom Willey, ? ; ? ; John Hancock, W. C. Loveless, Vern Hoffman, Opal Hoffman. 4th Row: Henry Bergh, Ward Scriven, Harold Jewkes, I. V. Stonebrook, Warren Whittenberg, Cree Sandefer, Francis Millard, A. J. Wearner, John Knipschild, John Miklos, Jim Mead, Willis Hackett, A. J. Patzer, J. A. Iversen, F. W. Biebet, ? ; — Stockton. 5th Row: ? ; ? ; A. V. Pnkney, ? ; ? ; Johnathan Roache, ? ;

\*\*For a larger version of this photo, and to help us fill in the blanks or help with corrections visit: [www.youth.gc.adventist.org](http://www.youth.gc.adventist.org)



Four-year reading that combines the Bible and *Conflict of the Ages* set of Ellen White books.



# THE GOOD OLD DAYS

(1957 - 1970)



If there is one constant in spiritual growth and church life, it is the term “change”. Nothing should ever remain static otherwise there would be no growth. Having said that, change should be guided and purposeful not helter-skelter and disorganized. Change should not take place solely for the sake of change. As the M.V. and J.M.V. societies grew and matured in their curriculum, they provided positive nourishment for the youth of the church in four general areas: devotional growth, educational enrichment, outreach opportunities, and fellowship. Each of these four areas saw numerous programs and concepts develop and get implemented which strengthened the overall spiritual development of the young person. Just a few of these were:

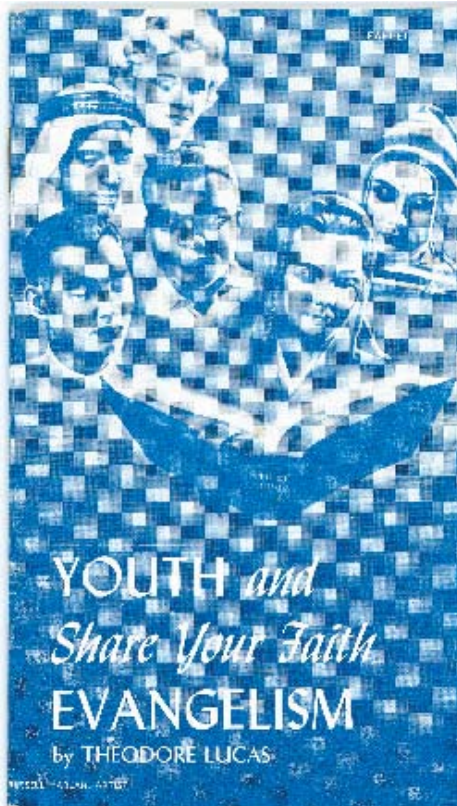
***Devotional:*** Morning Watch, Bible Year, Character Classics, Weeks of Prayer, and Legion of Honor.

***Educational:*** Leadercraft Courses, M.V. Book Club, M.V. Honors, and Master Guide Clubs.

***Outreach:*** Voice of Youth, Share Your Faith, Sunshine Bands, Ingathering Bands.

***Fellowship:*** Congresses, Music Festivals, Outdoor Clubs, socials-to-save gatherings, teen clubs, and other similar activities.

Major changes began to take place in Western society during the late fifties and early sixties. These changes were, quite naturally, reflected within the church as well. Materialism and its demand on a person’s time spent at work; role changes with mothers entering the work force in ever increasing



numbers; changes in understanding of vacation and use of free time; all impacted the church membership sometimes positively but most often negatively. These changes were soon reflected in the time available for dedication to the various activities of the M.V. Societies. The programming was there for whoever wished to avail themselves of it. The structural concept of societies being composed of specialized small groups of youth who enjoyed specific types of outreach activities and other unifying interests was still there. However, the Societies increasingly became little more than Sabbath afternoon filler; a way of assuring that the Sabbath hours "not be broken"; a third general meeting for those who wished to sit yet another couple hours. Canned, scripted entertainment-type programming took the place of activity oriented styles that required pre-planning and was more time consuming. The youth soon found other means of entertaining themselves and attendance at the M.V. Society consisted primarily of adults. Not so gradually, the societies disintegrated and in many churches disappeared for lack of interest. The mission of the society had been lost. Boarding Academies were able to fill the void with their diverse weekend programming but the youth who remained in their local churches were often left to swim on their own. In those parts of the world where materialism had not taken control, the M. V. Societies made a smooth transition into the newer expanded and revitalized A. Y. Society which has enabled and even spearheaded explosive church growth creating a majority of youth in the total membership of the church. In the case of J.M.V. Societies, survival came in the form of the Pathfinder Club that was able to pick up its age category, provide that which ten to fifteen year-olds needed and truly blossom.

A grassroots, unofficial movement was born during this time that within a couple decades was to catch the imagination of senior youth the world over. It began small and inconspicuous enough on the campuses of some colleges in North America when in the early 1960's "Student Missionaries" were sent out to spend 6 months to a year on a volunteer basis to serve in some developing countries. Columbia Union College was actually the first sending their first student in 1959. The following year Andrews University and Walla Walla College sent someone. Each year another college joined in. By 1975 all North American colleges had joined the program and were sending out a total of over 180 "SM's" each year. Today it would be very difficult to tally the number of young people who spend time ranging from a couple weeks on special projects to a year or more teaching or performing other valuable service around the world coming from many countries and going to many countries, all on a volunteer basis. Individuals, churches, schools are continually searching out new ways to fulfill God's command to spread the gospel via community service. This concept in involvement expanded through the next decades till by 2003 it became the focus of the first world youth conference specifically targeting community service held in Bangkok, Thailand with over a thousand youth and youth leaders from the worldwide church attending.

Another program that flourished then faded into oblivion during this time was the Medical Cadet Corps--MCC (see chapter 4 for its beginnings). While it was born between the World Wars, it had not expanded much be-



yond the North American Division until the 1950's. At that time, it expanded into a large number of countries in Latin America, the Caribbean, even into Africa and other regions of the world. Then almost as quickly as it flourished, changing world scenarios in the late sixties, brought about its collapse and almost total disappearance. The training and "jump start" it provided our young men during the years known as the "Cold War" was of great value to young soldiers-to-be and collectively to the church. It

gave the church a visibility in a realm that was different, unexpected and very positive in that it focused on the civic responsibility and concern of the church and its members.

Utilizing the MCC program as a basis, for several years a special military-type summer camp was held at Grand Ledge, Michigan named for a WWII veteran who received the highest medal awarded by the U. S. government, an Adventist medic by the name of Desmond Doss. Camp Doss trained hundreds of young military-aged men in basic medical emergency treatment and military protocol in an effort to give them an advantage when drafted to serve their country. A military uniform was used with specialized MCC insignia.



5<sup>th</sup> Company Camp Doss, 1963 with Cpl. Desmond Doss CMH (center), officers and military visitor.

Ranks were assigned to conference and union youth directors and other support staff and cadets earned cadet ranking from private all the way to lower level commissioned officers with the rank of Captain being the highest rank ever presented to a cadet. The last nation-wide camp was held around 1966 and was replaced by Union-wide events such as the one the Central Union Academies participated in, at Omaha, NE in 1967.

Two other challenging awards were introduced to the youth of the church during this time. In 1958 the high school-aged youth were introduced to a combination physical, mental, cultural challenge known as the Silver Award. And in 1959 college-aged youth were given the next level challenge known as the Gold Award. These two programs provided activity that would test the physical capabilities of the youth to their maximum. Following the concept introduced in the Biblical scenario of Daniel and his three friends—physical and mental excellence being interrelated and as a result of following God’s health principles—these awards were not easy to complete, were not for just anyone and everyone, but were for those young people who truly wanted to excel as athletic, physically fit Christians. A



major component of all youth congresses, be they local conference, union-wide or larger was the performance “show-and-tell” of candidates for investiture in these awards and the award presentations themselves. While perhaps somewhat forgotten in some countries today, these awards, updated and freshened, continue to inspire and challenge youth around the world.

Pathfinder Camporees had been going on since 1953 at the local conference level, so it seemed only natural that sooner or later some one would think of doing one at a Union level. That time finally arrived on April 11, 1960 held by the Pacific Union at Lone Pine, California. In 1962, what was then called the Central Union (later merged with the Northern Union to form today’s Mid-America Union) held their first Camporee at Glacier View, Colorado. Many others soon followed.

A sad note of the passing of time occurred when Elder M. E. Kern, our first World Youth Director was laid to rest December 22, just 3 days before Christmas, 1961.

Elder John Hancock, who along with Elder Skinner had been the primary mover to put Pathfindering on the map, was elected to replace Elder Skinner when he retired in 1963. Hancock spent the next seventeen years traveling



the world with his trusty accordion, visiting nearly every country that had an SDA presence encouraging the youth of the church to stand firm till Christ's return. The first seven of those years were as World Pathfinder Director and the last ten as head of the youth department. During his tenure as youth leader, both Pathfindering and Senior Youth received the benefits of his creative abilities through expanded programming, expanded departmental production, staffing and events.

Numerous Honors were added to the MV Handbook

along with new classes and their advanced levels; youth congresses were being held all over the world—especially Europe saw several of these such as Austria (1967) and Switzerland (1969).

The year 1970 seems to have been selected somewhat arbitrarily as a break point in the chapters of youth ministry, yet perhaps it was not. Around this time, the “youth of the 60’s” begin to take over leadership—some might prefer to say “they began to infiltrate leadership.” Certainly, “The Good Old Days” were gone with the winds of change. John Hancock became the World Youth Director with a full staff of 28 persons (compared to 6 in the department by the year 2000) and Leo Ranzolin From Brazil took over as World Pathfinder Director becoming the first non- North American in that post.



Even in retirement, Leo's warm smile always draws a crowd of Pathfinders.

## UNDER COMMUNISM—TITU GHEJAN

*Under communism many young people discovered that living the Christian life was a very difficult problem. This is but one of many stories: When I was 13 years old, in the sixth grade, a particularly severe teacher began teaching us some folk dances. While all the rest of the children were learning to dance, I refused and withdrew. The teacher came to me, pulled my ear and hit me, shoved me back in line with the others. He continued to hit me and I started crying. When he insisted on my telling him the reason I refused, I made the mistake of telling him I was an Adventist, and therefore could not dance and I added - thinking I was doing well - that my father would not allow me. Then the violence ended, but soon my father was called to the Secret Police; for three days he was subjected to questioning and investigation. He was threatened that, under accusation that he did not allow his child to participate in the cultural-education activities of the school, he could be sentenced to 20 years in prison. When he returned home, my father did not scold me but he told me firmly: whatever you do in life, do it out of your personal conviction, on the basis of what God says in His Word, never because of what someone else says. Though I faced problems in high school and college, too, this principle was of particular significance to me during my military term of duty.*

I was conscripted in October 1974; I was 25 years old and had just married that very spring. For two months I participated in all the military activities, instruction and so on, except for the Sabbath day.

The first problem was with the food. Because all the food was prepared with pork or grease, I ate food brought from home: bread, honey, nuts and so on. The commander summoned me and informed me that my refusal to eat the food offered was an expression of contempt for the food offered by the military. We came to talk about the problem of the Sabbath day and non-combatance. I told him that since the military oath called me to act on the commands of my superiors, and I cannot work on the Sabbath and under no circumstances will I use weapons to kill anybody, I cannot take the oath since it would mean lying - promising something I knew very well I could never do.

Things progressed to the point that on the date of 23 December 1974, upon my refusal to pledge, I was arrested. I was sentenced to 4 years in prison for insubordination. In court I declared that I could take the oath and do all I could as a soldier and citizen, but I could not do two things: kill and work on Sabbath. I knew what our church has to say on this subject, and I knew that worldwide, with the exception of a few European countries, the non-combatance principle was well understood and lived.



In prison, for six months I was not required to work on the Sabbath. However, in June 1975, a terrible escape took place, and the entire leadership of that penitentiary was changed; the most ruthless officers in Romania were brought there. A terribly severe program was put in place, and I was required to work on the Sabbath. When I refused, my feet were put in chains, handcuffed, and transferred to the prison cell called “isolator”. This was a room 8 feet wide and 13 feet long, with concrete walls and a window 2 feet wide and three feet long, covered not by glass but by thick bars spaced half an inch apart. Even during the summer it was very cold here, but during the winter the cold was so bitter, that you could not stand still for 5 minutes, because you would freeze. I would receive food only once every two days, and then only half the normal portion. The time spent there was five days of half-fast, alternating with five days of complete fasting. At night, at 10 o’clock, they would bring us wooden benches. After a long day of standing and walking around with the chains, we would drop to sleep immediately, but wake up in 15 or 20 minutes because of the dreadful cold. After the ten days, when I was taken



**TITU GHEJAN AND HIS WIFE**

back to the construction site to work I was so weak that I could only walk by holding on to the wall. Amazingly, by midday my strength returned and I could work in constructions. Apart from the punishment in the isolator I was also denied other rights, including visits, so that for 8 continuous months I did not speak at all with my parents or my wife.

Being a college graduate I only had to serve six months in the army, and I had already served two of them. The officers told me: "go, serve in the army for four months, and you will be free from four years in jail." My answer always was: "it's better to be in jail for four years, however hard that might be, but with God, than 4 months, in freedom, without God."

One night, a sergeant came to the room and in front of the 30 inmates, roared that my wife was at the gate and tells you that unless you give up this foolishness she will divorce you. All my roommates were stunned. I told him my wife was free to do anything she wants, for I cannot give up obeying God. I paused for a few moments, and the sergeant cried "You lost your freedom, now you lose your family, what will you come to? You will die here!" Then I added: "I think that my wife is indeed outside but waiting to see me not divorce me. I think that if I stay here 4 years or 20, she will not divorce me." In the end, I found out that it was all just a device to frighten me.

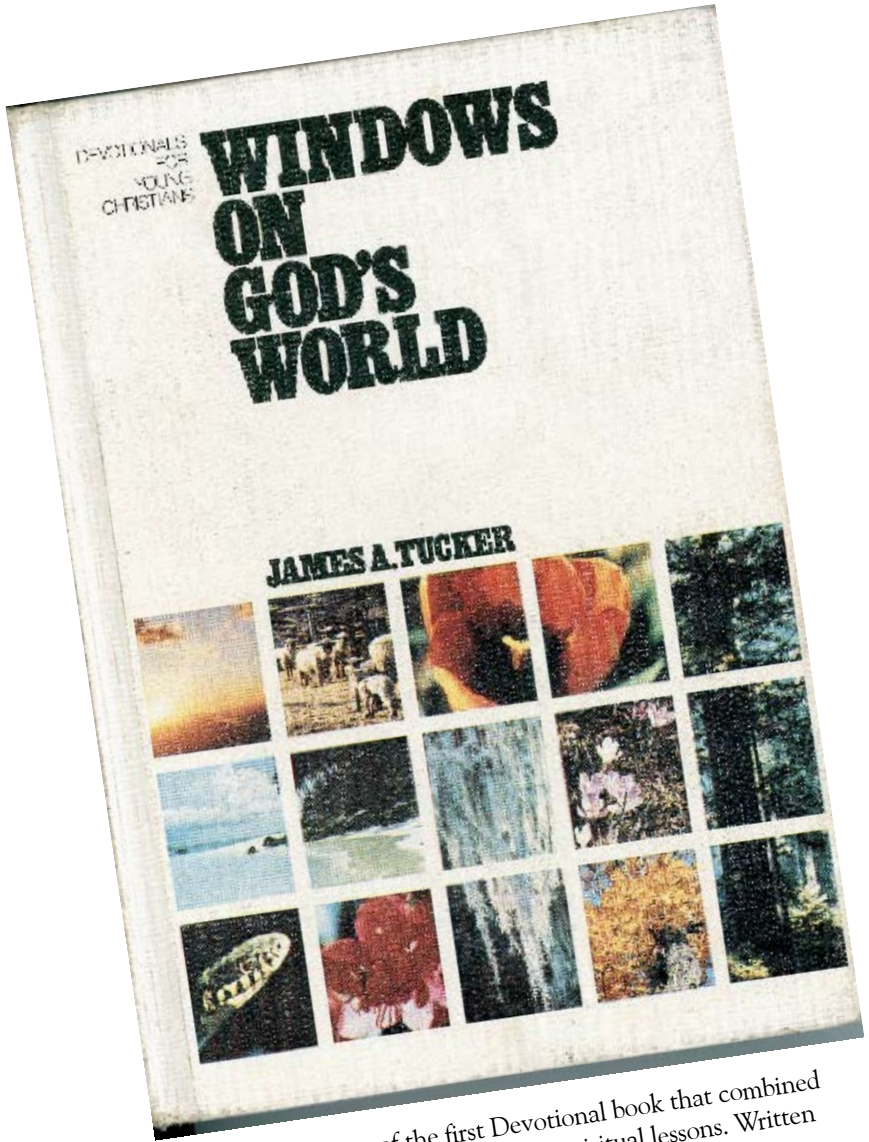
At one time I was transferred to the brigade of the most brutal guardian. On the first Sabbath, he drove me from the room beating me cruelly with his club, handcuffed me and made me climb in the bus to go to the construction site. It was wintertime and until evening he let me stay in the cold, my handcuffs very tight. From time to time, he passed by me, asking if I was ready to work, so he could take my handcuffs off. When I told him I could not work, he hit me with his baton and when the blows fell over the handcuffs (these were toothed) the pain was unbearable. Though I suffered dreadful hunger, cold and battering, this situation gave me the most terrible pain I had ever felt. When I returned, at the gate we met the deputy commander who supervised the brigades' arrival. When he saw what I looked like, he ordered the guardian to take my handcuffs off. With considerable difficulty I brought my hands in front of me, and when I saw them I was dreadfully alarmed: totally benumbed, covered with sweat, they were swollen to almost three times their normal size and almost black. It took several weeks for sensation to come back to my fingers. After they took my handcuffs off I was sent to the isolator: more cold, hunger and chains.

Another guardian who was much kinder, but no less determined to make me work on the Sabbath, asked me to come to the construction site on the Sabbath. I refused, explaining that it is useless to come if I cannot work. I finally went there, under the arrangement that I would stay in a shed. When we came there, he asked me to walk with him through the site. Stopping by a 10-yard long railroad rail, he called a team of convicts

and ordered them to carry it to another place. When these lifted it up, he told me: "come, it is heavy, they cannot carry it, they need your help." I told him: "If it is too heavy, tell them to lay it down; as for me, I cannot help them today. Well, he said, come with me, let's walk past them." I answered: "I cannot work and neither can I pretend to work." Then he lost patience with me and began beating me with his club, enraged, screaming like the other officers: "You are indeed crazy!" Later, when we had returned to the penitentiary, I and my roommates were shocked by the deputy commander's praise: "Bravo, Ghejan, I'm glad that you have your wits back." To clarify the situation, I asked him what he was talking about. "What do you mean?" He said, "The sergeant told me you went today to the construction site and worked." It would have seemed wise to shut up and enjoy the unexpected relief from another stay in the isolator, but I told the commander that I had not worked that Sabbath, as I had not worked on any of the other Sabbaths. Shortly, the sergeant appeared, furious, shouting what I had expected: "You are not only crazy, but stupid also!" And, of course, I was sent to the isolator.

As a result of a letter sent by Brother Alexandru Gheorghe to Radio Free Europe, the administration of the penitentiary was told to punish only by cutting away the right to receive things from home and visits and four months later on May 10, 1977, by a special pardon decree of our communist leader, Ceausescu, after 2 and a half years in prison, I was finally set free.

I spent more than 170 days in the isolator, at times alone, other times with one, two or three other persons. These asked me to sing to them and I talked to them about my faith and about salvation. I think that never afterwards have I felt such joy as I had in the isolator. Over twenty-five years have gone by, and I enjoy better health than before, though I endured terrible cold dressed only in summer military clothes which were threadbare. I learned that you can conquer every situation by the power of God. He can give you strength so that, although you still feel the physical and emotional pain, you can conquer it by the joy of His presence and salvation, so that like the martyrs you can sing at the stake.



Here's a copy of the first Devotional book that combined Nature and the Bible to obtain spiritual lessons. Written for 1975 by naturalist and educator James Tucker.

## 6

# CHANGES BLOWING IN THE WIND (1970 - 1990)



Today's church leadership—its youth leadership were formed by the winds that blew during the 60's on into the 70's. How has this affected the youth of the church? "Experimentation" could easily sum up in a word the answer to that question, yet it would not be adequate. Certainly leaders did not see their roles in youth ministry in the same light as their predecessors; that cannot be disputed. Risk taking, a phenomenon in society, was reflected as well in youth ministry to levels never dreamed of before.

As was the case in the secular world, negative influences that grew out of the 1960's drug and hippy scene and the Vietnam War was on an increase on Adventist College campuses as well. Most of our colleges especially in North America found themselves full of unrest and revolt. Then something happened. On a small campus of a small Methodist college in a small town in Kentucky, a revival broke out. This was no "ordinary" revival. Protestant leaders picked up on what was going on; Adventist campuses wondered and at first resisted but then Andrews University chaplain Gordon Paxton invited E. L. Minchin and Mike Stevenson of the General Conference Youth Department to be guest speakers for a student leadership retreat. Even though very ill, Minchin went and spoke on effective prayer, Mike gave his testimony of God's leading in his life, and there began a revival that soon spread across Adventist Campuses in North America and abroad on both college and academy levels.

In 1967, the Christian Record Braille Foundation began an experiment that by the 70's expanded to nearly every youth camp in the church—the National Camps for the Blind. Who would ever have imagined prior to this



*Since National Camps for Blind Children began in 1967 with 23 campers, over 47,000 campers have experienced the joy, affirmation, and challenge they find at these camps. NCBC camps are an integral part of Christian Record Service's goal: to help the blind see Jesus.*

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time that blind kids could enjoy camp—but they did, they do; and this idea has dramatically changed the lives of literally thousands of young blind persons over the past few decades.

Camporees at the Union level were big and required a lot of unusual management skills. No one really imagined that such an event at an International level (Division level) would really work successfully. The issues involved for accommodating thousands of juniors in a camping scenario for multiple countries, cultures and languages seemed a bit farfetched—until 1971 when J. P. Sundquist of the Northern Europe-West Africa Division decided to try it in Sweden, then the following year, Nino Bulzis in the Euro-Africa Division tried it in Austria, and Pathfindering has never been the same since. (It needs to be mentioned that Paul Steiner held a Southern Europe Camporee in 1961 but some how it was nearly forgotten.) A new world of adventure, discovery, and fellowship was opened up to our 10-16 year-olds that has created events larger than nearly any other kind of event the church organizes and certainly with more complicated logistics than any other event, yet so awesomely successful. In 1975, the Australasian Division (today's South



Leo Ranzolin with club at Bangalore Camporee, India—'78

Pacific Division) held their first Division-wide Camporee at Yarramundi near Sidney. Clem Christian and his associate Ken Martin developed the idea and had 2000 in attendance. In 1974, the Southern Asia Division celebrated it's first-ever Division Camporee under the leadership of W. J. McHenry. In 1983, both the Inter-American and South American Divisions held their first Division-wide Camporees led by Claudio Belz in the South and Israel Leito in the Inter-American. Likewise, the Australasian Division held that year what was nearly a Division Camporee—a Combined Union event at Brisbane River, Australia that had 4,000 participants and was the largest such event outside of North America for over a decade. The organizer behind that one was a man who 3 years later would become the 5th in the line of World Pathfinder Directors—Malcolm Allen.

It was in 1985 that North American youth leaders were authorized to try their hand at these kinds of events. Camp Hale, Colorado brings fun memories to most all participants except perhaps Les Pitton, the Division youth director, and his team of organizers. The logistics to pull that event off were incredible headaches compounded by those caused just by the altitude of

the camporee site itself. Budgeting went out the window mostly because no one had ever tried anything similar before. But if one would ask any of the thousands of kids and adult staff who attended, it was certainly a resounding success. This event not only caught on quickly, but after more tries by Ron Stretter and Ron Whitehead it became kind of the premier such event in the world of Youth Ministry once every 5 years drawing over 30,000 attendees from around the world and staffed by a thousand volunteers who willingly pay their own way and all expenses just to see the incredible positive impact on the lives of the Pathfinder Club members.

To celebrate the 50th Anniversary of Youth Camps in 1976, many special events were realized at camps around the world. And to speak of risk-taking, just one example: A hardy club of nearly thirty would-be Master Guides in Lima, Peru, set up a camp at Ticlio—over 4,850 meters elevation (over 16,150 ft.) making it the highest youth camp in the world. From nature they focused on the plant life and bird life of those elevations, for spiritual growth they restudied the last chapters of the *Great Controversy* and how their lives might be impacted trying to survive at those elevations.



Modified Youth Congresses under new evangelistic creativity—Festivals of Faith—were celebrated first in the Inter-American Division (Panama, 1977) then North America (1978), and then Europe and the Philippines (1979). In 1986 the first Pan-African Youth Congress was held in Nairobi, Kenya with 1,500 delegates attending from 34 countries. This congress was a sampling of the new formats to be seen at these major events with its programming full of community outreach and specialized training seminars on a multitude of church leadership-related topics which provided youth with the tools to actually manage local church life in all of its departments.

During the mid-1970's the church shifted its direction in regards to its public image. Up to that time, most of its schools, hospitals and other institutions that were quite in the public eye, did not carry the name of the church as part of its name. Rather there was often a small sub titling that said something to the effect of "owned and operated by the Seventh-day Adventist Church". During this time, it was felt that the church had obtained



a degree of respectability; we had come of age, and were no longer viewed by most as a “sect”. Therefore names began to change to reflect a more visible and socially involved church. Colleges added the word “Adventist” to their name, many hospitals and other institutions also incorporated the church name. The youth of the church had since their early years been known as Missionary Volunteers. When confronted in public, the question was always



asked “so what’s that?” The political world was also changing during this time; the colonial empires were dissolving as former colonies either won or were given their independence. These new nations sought to disassociate themselves from all that which even sounded colonial. The term “missionary” carried with it strong colonial overtones due at least in part to attitudes some missionaries had brought with them. So, in 1979, the General Conference Youth Department chose to join the rest of the church’s trend and selected the term Adventist Youth and Adventist Junior Youth—AY and AJY to replace the official reference (MV and JMV) to their young people and any organizations stemming from them. Although the change occurred quite some time ago now, the old timers still fondly call themselves MV’s recalling a time in their past which has now lost its dark times and only remain in memories as “the good old days”.

In 1980, halfway through this period, John Hancock, retired—in theory only—he actually went to work with the White Estate to help focus that entity towards youth. When he did so, Elder Ranzolin became the first non-North American to head up the General Conference Youth Department and Mike Stevenson from South Africa with extensive work in Europe and a previous stint as an associate in the GC Youth Department was brought back in as World Pathfinder Director.

For some decades the first four grades at schools had been working with a youth related curriculum often referred to as “pre-JMV” and “pre-AJY”.



The class levels offered were the Busy Bee, Sunbeam, Helping Hand, and Builder. There had been several pilot programs run by different persons, but most of these seemed to be lacking elements that would spark something long-lasting until finally the Oregon Conference hit on to a very good combination of concepts during the early to mid 80's. By 1986 when Malcolm Allen (an Australian) became the World Pathfinder Leader, the Oregon program was beginning to receive wide support across North America. At the same time, the awards program for this age level that had been developed earlier in the Euro-Africa Division was noticed and Elder Allen merged the two and introduced officially for the world the Adventurer Club in 1989. This club was designed to meet the psychological needs of the 6-9 year-olds by being very much parent-child oriented—family ties strengthening. It was/is not just a preliminary step to becoming a Pathfinder (a kind of a “mini-Pathfinder” idea). It is a fully independent curriculum with its own special objectives tuned to the developmental needs of that age group. Only superficially, by the use of similar type uniform emblems does it resemble in any way the Pathfinder Club.

From the very beginnings of youth ministry, leadership training has always played an important role. M. E. Kern had developed training concepts well before the 1920's. Then Harriet Holt formalized the training through the development of the Comrade Band. By the 1950's the Master Guide recognized two tracks of leadership training, one specialized in Junior Youth and one in Senior Youth. By the 1970's the Senior Youth track was given its own complete life apart from the Master Guide as the Youth Leadership Award. Yet, more was needed and sought. In some countries national law began to require some form of “continuing education” for anyone who worked with youth be they paid or volunteer. All this brought on the Pathfinder Leadership Award and Advanced Pathfinder Leadership Award (Pathfinder Instructor Award in some areas) which were introduced in 1991, not as additional classes, but as two levels of continuing education for Master Guides. Today, a young person interested in honing his or her leadership skills can begin through a special Teen training such as the Teen Leadership Training (TLT) and the Guide class and, four to six years later, emerge at the other end with skills and experiences that will provide opportunity for a rich and fascinating life of church leadership.



AYL



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APLA (PIA)

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### TIME-LINE PART III

1958	Advanced Classes and Silver Award introduced
1959	Gold Award introduced
1960	First Union Camporee, Pacific Union, Lone Pine, California
1961	1 <sup>st</sup> Bible Conference for Senior Youth M. E. Kern dies December 22 1 <sup>st</sup> Southern European Division Camporee
1962	Pathfinder Field Guide
1970	Leo Ranzolin becomes first non-North American in the Youth Department and World Pathfinder Director
1971	First Northern European Camporee, Vasterang, Sweden (today's Trans-European Division)
1972	Second Division Camporee for the Euro-Africa Division, Villach, Austria
1974	Melvin Gadsby, introduces the "Blue Jays" in Trinidad and Tobago (a forerunner of the Adventurers) First Division Camporee for Southern Asia Division, Karnataka, India
1975	First Division Camporee for the South Pacific Division <i>The Happy Path</i> , Lawrence Maxwell
1976	Highest Master Guide Camp in the world, 4,843 meters at Ticlio, Peru
1977	Festival of Faith, Inter-American Division, Panama

- 1979 MV changed to AY; JMV to AJY; Pre-AJY to Adventurers
- 1980 Les Pitton becomes first North American Division Youth Director  
Adventist Youth Leader class separated from the Master Guide class
- 1983 First Division Camporee for Inter-America, Oaxtepec, Mexico  
First Division Camporee for South America, Iguazu Falls, Brazil
- 1985 First Division Camporee for North America, Camp Hale, Colorado
- 1989 Adventurer Program accepted by world church
- 1990 *Finding the Right Path*, Jan Doward

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## SEARCH AND RESCUE—CRAIG LUECKE

The evening news is interrupted by an announcement of a major disaster that has just occurred. Federal offices in Oklahoma City, USA; a massive earthquake in Turkey; a volcanic eruption in the Philippines; a typhoon in Japan; and the announcement is often followed up immediately by a statement “the US government is sending the Fairfax County Fire and Rescue team”. Soon images of the destruction are being broadcast and the rescuers are on site beginning their often gruesome work of searching for survivors in all the rubble. We are even given images of what it looks like deep inside the rubble piles as rescuers crawl and snake their way under extremely dangerous conditions under piles of unstable concrete hoping to find persons trapped but alive. It is a desperate rush with high risk in search of unknown lives of persons who might soon bleed to death, crushed to death, or die of starvation and dehydration or exposure. The cameras keep trying to tell the story as best they can, but they don’t tell all.

Why the Fairfax County team? This is a team of rescuers who live along the mid-Atlantic states of Virginia, Maryland, and West Virginia but are trained and operate out of headquarters in Fairfax, Virginia. They are the elite among the elite when it comes to search and rescue. The US government has spent millions in their training and equipping and often sends them out to potential disasters even before anything happens.

Who are they? Well, one of them is Craig Luecke, a young Seventh-day Adventist—he’s the one that has a camera mounted onto his helmet and sends out the images we view of the rubble passages in the deep searches for victims—he’s the first to go in looking for survivors. He was a Pathfinder of the 80’s. He was not just any Pathfinder either. He was a member of

the Spencerville Polar Bears in the Chesapeake Conference and was voted Pathfinder of the year. He was such a “gung-ho” kind of Pathfinder that he also served as a model for the boy’s uniform in an edition of the Pathfinder Administrative Manual. He also fell in love with the Basic Rescue Honor. It opened up a whole new world for Craig—the kind of world where he realized he could make a positive contribution to society while practicing his religious beliefs to their maximum. Everyone on his team knows he’s a Seventh-day Adventist. The governments, the victims and the victim’s families admire his willingness to risk all in an effort to save persons he’s never met, and will likely never even learn their names. Craig, one of those millions of Adventist youth that led the way into the new Millennium.



The 1980 Team of Youth Leaders working at the General Conference: Standing in Back: Leo Ranzolin, Charles Martin, Mike Stevenson, Clark Smith, Desmond Hills. Front: Richard Barron, Les Pitton, James Joiner, and Norm Middag.

# TODAY'S ADVENTIST YOUTH MOVEMENT

(1990 - 2000+)



*This period of our history might best be divided into two parts: a summary of some key events and a few observations of trends that may be seen as relevant to youth ministry.*

## EVENTS:

It is relatively easy to write about the past. Hind sight is generally 20/20. Major events, trends that made an impact, people, dates; all are fairly easy to pin-point. But what will be seen as important from today? We would like to think that we (those of us at the time of this writing) have made major contributions via important events on special dates with well-known people in attendance. In 1998, South America held the first Division-wide Master Guide Camporee in Pucon, Chile, under Jose Maria da Silva; later the same year, North America held the first Division-wide Master Guide Convention in Los Angeles, California under Willie Oliver and Norm Middag. These two events and other Master Guide events that followed brought in a new approach to leadership training which developed a wider uniformity of objectives in youth leadership roles. At the time of this writing the church has 13 Divisions (6 of them have over 1,000,000 members each along with youth ratios running from 60 to 80 %); we have over 100 Unions, and over 520 local conferences, missions,





A SOUVENIR FROM YOUTH OF A CHURCH IN PERU ATTENDING THE YOUTH CONGRESS

or fields. All have their histories but we can only tell those that are communicated to us and even then are limited by time and space.

We hold big Youth Congresses. This period opened with the 3<sup>rd</sup> South American Youth Congress that was held in Buenos Aires, Argentina. This city was selected due to its being one of the last “empty spots” on the continent. While there are many Adventists in the city, it is comparatively empty when matched to the other metropolitan areas of South America; it is a very secular society. Youth came from all eight countries of the Division and camped in one of the main central park areas of the city and used the vantage point to witness every day all day all over town. The year 1996 saw the first ever youth congress in the Euro-Asia Division at Kaluga with 1000 delegates participating from all over the former Soviet Union. In 1997 the South Pacific Division held their first Division-wide Congress in Brisbane that made a special effort to bring the entire Division together—quite a feat when one considers all the islands involved as well as Australia and New Zealand—2000 delegates attended. Also “down under” we tried an “Olympic Outreach” with some 300 young people participating which was a new form of evangelistic outreach connected to the Sydney Olympic Games in the year 2000. In 1998 there were two big congresses held, one in the Philippines on the MT. View College campus with over 10,000 delegates and one in Dar-es-Salam, Tanzania with over 7000 in attendance. Then there were others like the one in Lisbon, Portugal in the year 1999 with 4000 delegates and the theme “Two Thousand Reasons to Believe”; and the 7000 delegate Congress in Chile near Santiago for South America



in 2001 where the concept of “Super Mission” was introduced; the “all-Europe” event in Wralaw, Poland in 2004 with 3000 delegates from all over both Divisions of Europe. The Super Mission idea is a community project based idea that has spread to nearly all congresses in recent years. Delegate numbers seem to be governed only by the size of facility used—hold a meeting and it will be packed. Youth Leadership Certification Courses sponsored by the General Conference were held Division-wide in three Divisions. North America held Division-wide Youth Leadership Conventions every couple years. Nearly all these mega-events also included baptisms—often large baptisms. Most of them also included large numbers of community outreach and development projects running parallel to the general programs. Young People did not gather just for fellowship, spiritual inspiration, and rededication, they came together to work. Each and every event enabled our youth to get out of the normal negative provincialistic thought patterns and realize that they are not alone in this world, others are also involved, others also have similar obstacles, and others also have found ways of living and sharing their faith. This list of events can go on and we are not even including the hundreds of youth-related conventions, congresses, and campmeetings being held by Unions, National levels,



and local fields. How will all these weigh in when history is far enough down the road to look back without biased eyes? What is the impact of these events on the lives of our youth right now? What kinds of changes in lifestyles and dedication take place? In 10 or 20 years, where will those young people be?

In 1994 the East African Division held its first Division-wide Camporee with an attendance of 7,000 near the spectacular Victoria Falls, Zambia; participants attended from as far as Papua New Guinea. This camporee was held during one of Africa’s most difficult times—the genocides of Rwanda were in full force and the words of the visiting President of Zambia were significant: “You are a living testimony that in diversity lies added strength and harmony.” The theme carefully chosen by then Division Youth Direc-

tor, Baraka Muganda was “We are Family.” (The next year, Elder Muganda would bring that concept to his new role as the World Youth Director.) The political whirlwinds that surrounded this camporee have also impacted the church and its youth. But to what extent? The Mission President in Burundi was quoted as saying “half the church in our country are now Pathfinders—because the older generation are all dead.”



We held the first-ever Pan-African Camporee in Nairobi in 2003 under the guidance of Eugene Fransch and Jean Pierre Mulumba. The North American Camporees directed by Ron Whitehead and James Black at Oshkosh, Wisconsin literally became world events attracting over 30,000 from nearly 100 countries. In January of 2005, South America held its largest



**SOUTH AMERICAN DIVISION CAMPOREE**

est Camporee up to this time (and the largest such event outside of North America) at Sta. Helena, Brazil with 22,000 under the guidance of Division Youth Director, Erton Kohler and his team. Considering they had over 165,000 Pathfinders in the Division, they had to place very severe restrictions in an effort to limit the numbers to that which the venue could hold.

An interesting modification of events at this camporee was the baptismal event that took place each day as part of the morning and evening general programs. A number of Divisions now hold major International Camporees every three to five years; (The new West Africa Division celebrated their first ever such event in Lome, Togo, 2004, under The 3<sup>rd</sup> leadership of Pastor Nlo Nlo and with the full support of the government—a country where until recently total church membership was measured only in dozens.) Unions hold camporees with attendance numbering as high as 10,000 or more; local conferences hold camporees ranging from under a hundred to several thousand every year all around the world. Countries where the church has had a strong presence for a century, camporees celebrate 50th Anniversaries; new countries just getting started celebrate 10th Anniversaries (like Romania and Bulgaria) and even “first ever” kinds (like Latvia and the Sahel Union) are celebrated during these years.



USHUAIA, TIERRA DEL FUEGO, ARGENTINA

Pathfinders are now found from Hamerfest, Norway to Ushuaia, Argentina; from St. Helena Island in the South Atlantic to the tiny Atols of the South Pacific; from the few churches in Hong Kong, China to the hundreds of churches in Sao Paulo, Brazil.



ST. HELENA ISLAND, SOUTH ATLANTIC



General Conference Sessions, held once every five years are no longer just giant gatherings of the church's leadership and selected delegates from around the world, the youth have "invaded" these events with "Impact" activities bringing the host city's streets to

focus on the convention. "Impacts" began with the Session in Utrecht, Holland in 1995, carried over to Toronto, Canada in 2000 and St. Louis, USA in 2005. Several hundred youth paid their own way to attend and blanket the city with all kinds of special projects like cleanups, street preaching, puppets and mime, tutoring music, health, café, drama, homeless outreach, F.L.A.G.





(Fun Learning About God) Camps and Vacation Bible School, orphanage visits, prison visits and much more. While the local impact of these events served as great publicity for the Session and drew the attention of the general public to our church in unique ways, it also served as a training ground for youth to replicate the activities back home.

At the General Conference Spring Council in 1997, a document called “Youth in Mission” was voted as a renewed vision of Youth Ministry for the church. Out of that came the slogan “Salvation and Service” that has permeated all of the department’s activities since. It is a slogan that actually takes us all the way back to the primary focus of that very first little group in Michigan in 1879. It also led to major world-wide annual programming focusing on every aspect of evangelism and youth spiritual development through such multi-media package programs as “Heart, Hand, and Mind—Youth in Missions”. As follow-ups to the mandate of that document, we gathered as Youth Leaders from around the world in Aguas de Lindoya, Brazil in 2001 for the first ever World Youth Leadership Convention; we held a World Youth and Community Service Convention in Bangkok, Thailand 2003, both under the leadership of Baraka Muganda and his team. By the year 2002, the General Conference Youth Department had launched a web site full of resources

available free for downloading as well as a web store which helped improve availability of all supplies around the world. Within a matter of months the site was receiving many thousands of hits per month as youth and leaders found resources and information useful to them.



Elder Robert Folkenberg, General Conference President, began this period of intensive activity by declaring in his Inaugural speech at the Indianapolis G.C. Session (1990) that the time had come for youth to “have their piece of the pie.” Soon many administrative committees saw young people being voted in as full committee members. Elder Jan Paulsen, the next President beginning in 1999, continued and enlarged that theme by introducing in 2004 a series of live TV broadcasts of a “Town Hall” nature, and beamed around the world via the church’s satellite broadcast system dialoguing with youth called “Lets Talk” and by the end of 2004 had even turned the concept into an Internet question-and-answer forum where youth could have direct access to church administration.

Today all these events, all this energy output seems very impressive—we love big things, big numbers; massive administrative processes gives us adrenalin rushes and we would never want to downplay our efforts. But decades later, what will be seen as important from this time period?

While there was much to celebrate during these years, there was also a time to mourn. Two of the founding minds in Pathfindering, Elders Skinner

and Hancock were laid to rest. Also, Mike Stevenson, the fourth World Pathfinder Leader; Jose Figols the Euro-Africa Division Youth Director; and Kare Lund, known as “Mr. Pathfinder” in Norway and all over Northern Europe, all met untimely deaths. With these and others of our past giants passing on, we are reminded that we have nothing to fear for the future except as we forget our past and how God has led us thus far. And, “life is short, life isn’t fair, but God is good”.



Elder Jan Paulsen, President of the Seventh-day Adventist Church does his part during a Romanian Youth Congress event that wrote the entire Bible in 28 minutes. Thousands of participants had each memorized portions equaling 14 minutes of writing time but a few delegates didn’t show up so others had to write a second portion thus completing the task in the 28 minutes, a first and a record. Later both in Chile and Brazil the record times were re-set in similar events.

### **TRENDS:**

There are strong currents in Youth Ministry and in the world around us during these years. Will these currents rise to be the defining elements of the Adventist Youth Story of these times? Malcolm Allen wrote a small



book seen by some as a red flag of warning just a year before he retired from Youth Leadership at the General Conference. It was titled *Divine Guidance or Worldly Pressure?* Not many took the time to read it although at least one Division did translate it into some of their languages. It was printed in 1995; will it become, with time, almost a prophetic beacon that will be considered of importance?

1. Merging with secular organizations: In some areas of the world, due in part to national laws and in part to a loss of the original objectives of Pathfindering, this club was merged with the secular organization known as International Scouts. As early as February, 1928, Elder M. E. Kern, in an article dated the 16th published in the *Review and Herald*, cautioned the church's youth leadership about connecting with the Scouts. While they certainly have laudable objectives and activities that often mirror those of JMV's (Pathfindering), their and our reason for existence are not the same, therefore even in content that appears similar, the focus is quite distinct. He closed his article with this plea: "The call of the advent message is away from the world. Shall we, then, permit our boys and girls, the most susceptible and easily influenced part of our membership, to unite with and be trained by these organizations outside the church? Such a step is the less excusable since our Junior Missionary Volunteer organization provides for an all-round training, spiritual, intellectual, physical, and social." Christ's prayer was that although we are in the world, we not be a part of the world.

2. Next level organizations: Several Divisions instituted youth clubs geared to segments of the 16-20+ year-olds and by 2005, the General Conference introduced a world-wide "third level club" to act as an umbrella for all these and more thus providing an avenue to guide Senior Youth in their search for answers and place in the church during those critical years.



3. Unity in Diversity: One often hears this catch phrase. A very laudable thought considering we are over 10 million young people scattered throughout "every nation, kindred, tongue and people". However, the fractionalization of society too often is reflected in opinions, attitudes, words, and votes causing an emphasis of actions on the term "diversity" and little more than lip service to the word "unity". Voting is done following cultural, color, or language blocks.



Youth events are at times organized competitively under National flags or based on particular cultural concepts. There are bright examples of what unity could indeed be if we all chose to emphasize it, like the Communion Service held at the Egyptian Youth Congress where youth of Arabic and Jewish heritage celebrated the ordinances together.

4. Music: has become another tool used to win some to Christ or create division in the church. Music is often seen as a strictly cultural issue. Articles are written stating that musical notes are nothing in and of themselves; they are neither good nor bad. Other articles are written strongly pushing opposite



views, each determined to push a particular view of the evils of some one else's music or of the greatness of the music the author prefers. Music divides youth, local churches, conferences, regions, cultures. Individual tastes become more important than broader issues particularly as they refer to that music which is used for worship to God.

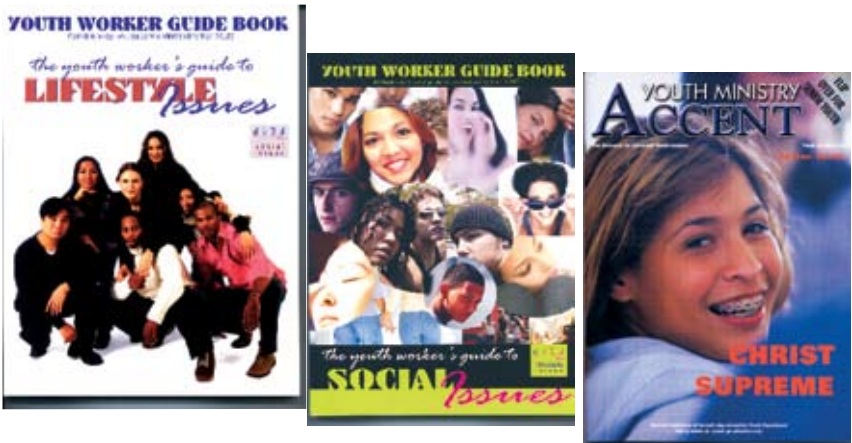
5. Organizational structure changes: In 1985 the world church decided to try an experiment in the management of its infrastructure by consolidating most of its departments under one overall department called "Church Ministries". The effort came out of a building frustration over multiplicity and overlapping of programs being developed by highly creative personnel who interacted very little if at all with other departments. The concept was an effort to streamline internal church ministry. It succeeded in a few places. However, the overall effect was not one of providing smoother more efficient service to the church but one of eliminating much of the food a church member had available and therefore stifling his abilities to grow and function as an effective church member. It was seen by most as a great opportunity to cut expenses only, at whatever costs. The youth suffered the most with career-tract youth ministry becoming almost non-existent.

6. Restricted funding and emphasis: Youth Ministry is often a step-child in local fields, a department tacked on to the assignments of a person who already has several other assignments. Persons are assigned this leadership role for reasons other than youth mentoring skills; therefore there is also a very high rate of turn-over inhibiting any continuity or skill development.

Prior to 1985, the Youth Department at the General Conference level had as many as 28 staff at times. When it was reorganized in 1995, restricted budgeting allowed for a staff of 6 with yet similar expectations.

7. Emulating other entities: During this same time, the Protestant world saw a surge in youth ministry brought about through the development of a generic Christianity approach to youth ministry via such entities as Youth Specialties and Group Magazine. Adventist youth leaders with little background and with dwindling or vanished resources to guide them began turning to these fountains to get their water. Success encourages copying and absorbing. However, as one church leader pointed out “if doctrine fades, supplanted by experience, alone or primarily, the end product is generic, and not necessarily Christian”. One of these entities published an article looking into a near future that saw youth ministry as the catalyst for ecumenism “because youth leaders are not tied to their denominational pay-checks” and sooner or later “we’d all be either Catholic or Orthodox anyway.” This clearly flies in direct opposition to our church position.

## **RESOURCES FOR ADVENTIST YOUTH LEADERS PUBLISHED BY THE GENERAL CONFERENCE YOUTH DEPARTMENT**



8. Virtues vs. personality ethics: Tom Osborne, former university football coach with the Nebraska Huskers wrote a book titled *On Solid Ground* focusing on the difficult decisions that coaches (and by extension, all youth leaders) have to make at times. He points out an interesting trend in books that have been written dealing with the subject of success. A re-

view of 200 years-worth of books was done some while ago. The first 150 years of printed materials defined success within such virtues as “integrity, humility, fidelity, temperance, courage, justice, patience, industry, simplicity, modesty and the golden rule.” The more recent 50 years saw a trend change away from these lofty virtues to what might be called a “personality ethic”. Materials have focused “more on public image, positive mental attitude, or even methods of deception. In other words, the shift was from issues of character to issues of personality and appearance.” One wonders how this shift might impact on our youth ministry.

9. Media: The fascination with the media industry (movies, videos, DVD’s, CD’s, cassettes, radio or whatever else may be produced by the time this is being read) is another contributing influence on the youth of today. Its influence is greatly expanded by the fact that youth leaders today readily use it in all its forms in youth ministry in spite of the fact that even secular newspaper columnists refer to the industry by the use of terms for fecal material because, as they put it, those involved in its production are—terms used for the same substance. Much time and money are spent by the youth of today on these to receive their influence. Is the term GI-GO (garbage in- garbage out) valid?

10. Theory vs. practice: the development of a cultural phenomenon that some call “the knowing-doing gap” seems to be growing within certain circles particularly in Western society. Another term for this recent development is “the cult of knowledge management”. In industry, it is seen in the form of immense effort and funding expended on consultants advising procedures from an intellectual point of reference but never actually im-



plementing anything—even the so-called expert consultants never have actually put anything they say into practice. People get paid more for talking about things than they do actually doing them. Everybody wants to build an organization that learns and works yet no one actually wants to

learn or work. Companies confuse talking with doing and assume planning is the same as doing; giving presentations is the same as doing; making and voting a decision to do something is the same as doing it. In reality “enlightened trial and error outperforms the planning of the flawless intellects.” In religion, we can make the application in that “theology does not become biography”. You know: “walk the talk.” —mentoring.

11. High Tech: One last area of thought: technology. There are those who would have us believe that technology is an invention of the devil. Yet it is impossible to imagine the incredibly high tech systems God must have at His disposal. All technology out there from early radio to today’s Internet has been, is, and can be used in positive ways to further the Gospel commission—our primary assignment here on earth in this time. But as in the case of every good thing, Satan can and has usurped its use to further his cause as well. Technology is supposed to be here to facilitate man’s life, not take over the control of his life. It is supposed to play a secondary role in support of primary roles. It is never to become an end in itself. Yet, it seems that such is exactly what is happening. God’s primary means of reaching into our hearts and minds has been through His act of creation. Romans chapter one tells us that all that we can learn of God and His character are to found in the natural world around us. Yet, for too long we have chosen to ignore most of that world He created for us and now with the advancement of technology, we are further isolating ourselves from His designs. It is fast reaching the point that if a person does not have a working knowledge of high tech; he is left as a discard along the highway of life. Particularly the youth are being impacted by this new approach to life to the extent that it has reached the point that some kids are no longer interested even in summer camps “because there won’t be any computer games there.” Guiding statements in Ellen White’s writings such as “If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart cannot but be filled with reverence, and they will adore the God of nature. The contemplations and study of God’s character as revealed in His created works will open a field of thought that will draw the mind away from low, debasing, enervating amusements” (4T 581) should still have validity.

Today’s youth are certainly not a group to be generalized about. They are too many, in too many countries, with too many individual characteristics, visions, and energies to try and lump them all together. Today’s youth



## IAD YOUTH SATELLITE EVANGELISM TEAM

are involved in service like never in the history of the church. Youth raise more money for worthy projects, put more time in total committed service in difficult corners of the earth, reach out to more other young and old, memorize more of their Bibles, and are “true as the needle is to the pole” the likes of which has not been seen in recorded history. In spite of all the currents pulling them in all directions, there are those youth who know clearly where they stand, they have seen God’s guiding hand in their lives, and they understand their mission on this earth and long for the final days and Christ’s return. We could easily fill volumes with their stories—if we could get some one to give them to us. While they are true heroes for God, they view themselves as totally ordinary persons only doing what comes naturally—what God expects of them. They do not see that their story is worthy of any notice and are reluctant to share in a published manner that which they feel is common and a part of all who fear and love their Lord. Even the stories we’ve included in this book were obtained with reluctance on the part of the individuals sharing.

## TIME-LINE PART IV

1993	Special Youth Edition of <i>Steps to Christ</i> published
1994	First East African Division Camporee, Victoria Falls, Zambia
1995	First Youth Impact Evangelism, GC Session, Utrecht Baraka Muganda becomes the first non-Caucasian World Youth Director
1996	First Euro-Asia Division Youth Congress
1998	First Division Master Guide Camporee—SAD, Pucon, Chile
2001	World Youth Leadership Advisory, Brazil
2003	First Pan-African Camporee, Nairobi, Kenya World Youth and Community Service Convention, Thailand
2004	First West African Division Camporee, Lome, Togo
2005	Third South American Division Camporee, Sta. Helena, Brazil

to be continued...see: [youth.gc.adventist.org](http://youth.gc.adventist.org) and click history

## AN AWESOME MEMORY— A GIFT FROM GOD—MARTHA

Our Church History books like to point out that our pioneers were very well versed in the Bible. Many could recite from memory large portions of Scripture and among them J. N. Andrews likely was champion having memorized the entire New Testament.

Down through the decades of our church we have been known as the “people of the Book.” In general we know our Bibles better than any other body of Christian believers. We encourage our children to memorize daily

devotional texts and weekly Sabbath School memory verses. Our Adventurer and Pathfinder Clubs include in their curriculums the memorization of key Bible texts. Yet in all this milieu of Biblical knowledge and heritage, one little girl stands out.

Martha first came to the attention of the world church when she was but 15 years old—a Pathfinder in Malawi. From a very early age she took all this Bible memory work seriously. At a Malawi Union Pathfinder Camporee which was attended by Division and General Conference Youth Department personnel, Martha Yeseya was asked to challenge the several thousand campers in a most dramatic manner. She provided the Sabbath afternoon program in a very simple straightforward format. She simply stood in front of the entire Camporee crowd and was bombarded with requests for various Bible chapters which she recited



**MARTHA YESEYA**

from memory. For well onto an hour or so, Pathfinders called out various chapters of the Bible and she responded from memory. To add interest, where there was dialogue in a chapter (i.e. God speaking to Moses) then her voice would change inflection to match the different persons speaking in the chapter. After the program finally came to an end with due amazement of all attendees, she was interviewed about her God given gift. “Have you memorized the entire Bible?” she was asked. Her response was a very shy “well, no, I was just lucky no one asked a chapter I didn’t know.” “And what percent of the Bible do you not yet know?” “I don’t know, I never thought of it that way.” “Well, how many chapters of the Bible have you not yet learned?” “Oh, I think maybe 10 or 12. My little sister is catching up with me though.” Only a dozen chapters scattered among the 66 books of the Bible left to have memorized the entire Book and only 15 years old! Martha, a shy teenage instrument in the hands of God.



THE 1995 "NEW GC YOUTH TEAM": MALCOLM ALLEN, RICHARD BARRON, BARAKA MUGANDA, DAVID WONG



## 8

# FOUNDATION STONES FOR FUTURE YOUTH MINISTRY (New Millennial AY)



*By Baraka G. Muganda (World Youth Director,  
General Conference of Seventh-day Adventists)*

As we look ahead to the future, my vision for Seventh-day Adventist youth ministry is challenging and yet very promising “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past [youth ministry] history.” Testimonies to Ministers by Ellen G White, page 31. Youth Ministry can be a huge blessing to the church and society, a catalyst for change, and a refuge fortress for young people who are looking for some help other than the dying world. The challenges demand a degree of openness and risk taking not seen in the church for years.

Looking into the future of Seventh-day Adventist youth ministry we need to be inspired by the past to shape a stronger future ministry for our youth. The Same vision that inspired Harry Fenner (17) and Luther Warren (14) in 1879 must continue to guide youth ministry in the future. Our challenge now, is to build on what these pioneers started to meet the needs of today’s and tomorrow’s generations. The approaches may be different but Biblical principles should never be compromised, and the main reasons for having youth ministry in the Seventh-day Adventist Church must always remain the same.

Youth Ministry today in some quarters of the church face a great shake up. Some churches have questioned the need and purpose for youth ministry. Some churches have completely done away with it or made some radical

changes to accommodate the few youth who do not like to be challenged. Churches have turned youth ministry into a program to baby sit youth in the church. But it should be remembered that the future belongs to our youth. It is time for the elderly to step aside, with our deepest gratitude and thanks. We must keep on asking ourselves, how might our youth organize for the future while handing on the best of the past?



## **IMPORTANCE OF YOUTH MINISTRY**

If the church believes in its youth, and that they are the church today and tomorrow, then a top priority in how we lead Senior Youth, Pathfinder and Adventurer ministries must be seen. We must walk the talk. Youth Directors should be given only one assignment of taking care of youth. Youth Leaders at all level will need to be given maximum support from administrators. The Youth Department should not be an appendix to other assignments. Professional youth leaders must be provided to serve as spiritual youth leaders.

## **“INCARNATIONAL” MINISTRY**

As we face the future, young people will be fully secularized, personal experiences will be their sole measure of reality. They will all have little sense of what’s holy, but its absence will drive them toward what’s spiritual.

Adventist Youth Ministers who successfully reach these kids will be trustworthy and accepting. And they must prove these graces in concrete, everyday experiences. Communicating the gospel will mean risking oneself – ones' dignity and ones' comfort. You will have to let go of some familiar faith symbols and traditions and use youth symbols, issues, challenges and schedules to reach them. But in the midst of it, Jesus Christ – his story, his life, his work – must continue as your ministry's focal point. Salvation and Service will continue to be the motivating force in Youth Ministry! No compromise.



## RELATIONAL MINISTRY

Young people will live in a world which does not trust any relationship. Most of the youth will be psychological orphans. In their short life they would have seen their parents divorce and living with single parents. These will, need caring, listening, stable people and communities to help ease their “adoption” into Gods’ family.

Youth Alive (Youth to Youth) ministry will be the most important vehicle that helps youth stick with the church as they mature. Youth who model positive values, attitudes and behaviors will create a counter-culture community for their spiritually hungry peers.

Meanwhile adult faith-mentors will be more important than ever. When youth go to a youth group, they must receive significant contact with adults. Every church will need to appoint mentors for young people growing up in a world of no guidance. Youth Ministry will be the father and mother of these youth.

## MUSIC MINISTRY

The church will continue to face the issue of music in the local churches especially among young people, with the introduction of “none-traditional” Seventh-day Adventist music within the church. The only way the church can help its youth discriminate between good Christian music and destructive music is to be informed. This is how the church will help them learn how to think about what they listen to – to evaluate it against the values they cling to as Seventh-day Adventists.

The church will need to give youth the chance to use contemporary Christian music to share their faith with their peers but will need guidance from the church as a whole. In all programs and events the traditional hymns and contemporary songs should have a place in worship. Youth will need to be reminded where the church has been, and how the Lord has led us, and where the church is now. Youth Ministry will need to help youth appreciate the breadth of church music and to avoid the limitations provided by some contemporary chorus styles. Youth Leaders themselves will need to be knowledgeable in *good Adventist music*. Principle guidelines that have been deliberated on and voted on by the church must always be referred to.

## YOUTH AND FAMILY MINISTRY

Families in the future will still be critical to our youth’s psychological, social, moral and spiritual development. And since facilities will be more exhausted, overextended and fragmented than they are today, successful youth workers will have to draw families under their ministry umbrellas.

For some young people, friendly congregations will be the only real “family” or intergenerational community they will ever know. Caring adult church members and peers can become surrogate grandparents, parents, uncles, aunts, cousins, sisters and brothers.

Though difficult, one of the most important tasks in ministering to Seventh-day Adventist youth will be equipping their parents for parenting. Nothing will shape the faith and attitudes of young people more than their parents’ self-esteem, parenting styles, moral stances and faith. Youth ministries can

offer events and programs that strengthen family well-being, marriage relationships, family communication, discipline, faith-sharing and moral values.



A YOUTH-LED SERVICE IN RUSSIA

## YOUTH-FRIENDLY CHURCHES

Churches will need to be “youth-friendly”. Youth will either experience life in a church’s worship and mission or, as one teenager I know put it, “do that which doesn’t matter, using language and activities we don’t understand.” Youth-friendly churches will have a conspicuous youth presence. Young people will both lead and participate in worship, using their music and their symbols and addressing their concerns. They will get involved in inter-generational Bible Studies, life-issue seminars and community events.

Youth-friendly congregations will value young people. They will listen to them and support them with prayers, time, facilities and money. These congregations will respond to youth’s needs and see them as a critical component in the body of Christ.

## DISCIPLESHIP

This word has become an icon in the Seventh-day Adventist Church. And in the future it will be more and more used than ever before. Un-churched, secularized young people will need youth ministries that focus on the basics of the Christian faith and the fundamentals of leadership.

Young men and women will be seekers. And the gospel message will be foreign and intriguing. So small group Bible studies, life-support groups, issues research or skills training seminars, outreach activities and public advocacy will give kids the chance to care for one another, mature in their faith and prepare for leadership. Youth emphasis must underscore the importance of developing youth in the image of Jesus Christ. A Christ-like character must be the focus of discipleship. Youth should not only know about God but experience Him in their daily walk. This must be a balanced combination—experience and knowledge.



ADRA BOXES BEING PACKED BY A YOUTH GROUP

## SERVICE

Many young people will desire to participate in service oriented programs within their communities or even beyond. More and more youth will find joy in serving others. Youth Ministry at the local church will need to make service one of its top priorities. *Salvation* and *Service* go hand in hand. In the future a youth ministry without this component to augment the component of *Salvation* will be seen as a ministry not for the youth. Youth will be challenged to take part in service events, some will set aside time to teach their

friends basic life skills while telling them about Jesus Christ. The future will witness the deep satisfaction of serving others filling up empty places in the hearts of youth. Youth Ministry will become more and more community based.

## DIGITAL AGE

The pace of technology will continue to move very fast in future. Mobile phones, PDA, e-mail, web, wireless gadgets, iPods, mp3s and digital cameras are just some of the tools that youth leaders will have to be aware of. Despite the technology advancements of our world, young people will always need relationships. This is crucial and may be enabled by technology but will never replace face to face connection with another human being.

But as youth leaders for the future, we need to be aware of the changes and embrace them in a meaningful and positive way. The future will certainly be fast and visual and media will be extremely accessible to everyone, so leaders better start thinking about how they can engage effectively with it. High technology will occupy a great part in Youth Ministry. Young people naturally engage with visuality, this is their time, their culture and the present and near future is and will be very visual. Youth Leaders will need to spend time with high tech to get acquainted with today's ever changing gadgets in this area. A youth leader without a clue in high tech will be lost in working with young people. High tech will be the future language for youth within and without the church.

## CULTURAL TRENDS

The church will be called to minister to youth with an awareness of cultural trends and their effect on youth. The driving forces in our society will look much like they do today, only magnified. We will live in a secular, materialistic, relativistic and self-absorbed culture. Adventism as we know it will be an alien world to them, and they won't know much about the Bible's story or message. Our denominational history and the place of the Spirit of Prophecy within the Seventh-day Adventist church will need to be given ample emphasis in Youth Ministry.

Life will grow even more complex, fast paced, desperate and violent. Because of this, the transition from childhood to adulthood will be longer, more treacherous and full of risk. The church is under attack and the only way we can confront that is by way of building a strong youth ministry to face the cultural trends that will threaten to destroy the church. Seventh-day

Adventist Youth Ministry must be the vehicle to assist the church to produce strong Adventists with a strong Biblical foundation.

If you don't give youth a "road map" to help them find their way in life, someone else will. And there is a good chance that "someone else," will not lead youth "in the way they should go" (Proverbs 22:6).

## **MOLDING VS. ENTERTAINING**

With the fear of losing the youth of the church, some churches will be tempted to introduce into the Youth Ministry entertaining approaches to hold youth in the church and not to rock the boat too much. This fear will create dangerous inroads into the Youth Ministry that this church has enjoyed in the last 100 years. In the future Youth Ministry must not be seen as an entertaining ministry or baby sitting. Youth Ministry in the future should continue to challenge youth to be like Jesus. Molding the character of young people into the image of Jesus must be the key reason of having an Adventurer Club, Pathfinder Club, Senior Youth or Young Adult programs in the Seventh Day Adventist Church. To achieve this objective, dedicated and Bible based youth leaders and youth ministers will be needed to lead the way, who will keep the focus of youth ministry on recreating the image of God in Seventh-day Adventist Youth. Youth will need to be challenged continuously to love God and be like Him.





## REAFFIRMATION

Youth Ministry in the future will continue to reaffirm the basic reasons why Youth Ministry was founded in the Seventh-day Adventist Church—saving youth and involving them in the mission of the church. Every church youth ministry program must be a refuge place for saving our youth and challenge them to participate in the mission of the church. The church must create opportunities for the youth in which they can share the love of God to the dying world. The mission of “proclaiming the third angel’s message to every kindred, tongue, and people”, must be given much emphasis.

We have taken a short glimpse of our past. We have opened our present for assessment by the future. We have tried to see ahead through the fog of finite eyes. What will Jesus find when He comes? “The Lord has appointed the youth to be His helping hand.” T 7 64

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon coming Saviour might be carried to the whole world! How soon might the end come.—the end of suffering and sorrow and sin! How soon, in place of a possession



here, with its blight of sin and pain, our children might receive their inheritance where “the righteous shall inherit the land, and dwell therein forever”; where the “inhabitant shall not say, I am sick,” and “the voice of weeping shall be no more heard.” MYP 196

“Strengthen the weak hands, and make firm the feeble knees. Say to those who are fearful-hearted, ‘Be strong, do not fear! Behold, your God will come with vengeance, with the recompense of God; He will come and save you.’” Isa. 35:3, 4



SOUTH AMERICAN YOUTH DIRECTORS AT IGUAÇU FALLS  
WITH ELDER MUGANDA





M. E. KERN



H. T. ELLIOT



A. W. PETERSON



E. W. DUNBAR



L. RANZOLIN *and*  
J. H. HANCOCK



T. LUCAS



B. G. MUGANDA

## APPENDIX I

## WORLD YOUTH DIRECTORS

1907-1930	Milton E. Kern
1930-1934	Henry T. Elliot
1934-1946	Alfred W. Peterson
1946-1955	Eldine W. Dunbar
1955-1970	Theodore Lucas
1970-1980	John H. Hancock
1980-1985	Leo Ranzolin
1985-1995	Church Ministries “Super Department”
1995-	Baraka G. Muganda

## ASSOCIATES

1924-1927	Meade MacGuire
1924-1930	Henry T. Elliot
1931-1943	D. A. Ochs
1943-1946	Denton E. Rebok
1943-1946	Eldine W. Dunbar
1946-1955	Theodore Lucas
1954-1962	E. L. Minchin
1958-1982	Clark Smith
1960-1966	J. R. Nelson
1963-1974	Lawrence M. Nelson
1967-1976	Charles D. Martin
1968-1970	Paul DeBooy
1971-1975	Michael H. Stevenson, Sr.
1975-1982	Desmond B. Hills
1975-1986	Richard E. Barron
1980-1985	James Harris
1980-1985	Les Pitton (1985- 1 <sup>st</sup> NAD Youth Director)
1986-1989	Israel Leito
1986-1993	Michael H. Stevenson, Sr.
1990-1998	Richard E. Barron
1993-1997	David Wong
1998-2005	Alfredo Garcia-Marenko

**WORLD JUNIOR YOUTH/PATHFINDER DIRECTORS**

1920-1928	Harriet Holt
1928-1946	C. Lester Bond
1947-1963	Laurence A. Skinner
1963-1970	John H. Hancock
1970-1980	Leo Ranzolin
1980-1986	Michael H. Stevenson, Sr.
1986-1996	Malcolm A. Allen
1997-2005	Robert W. Holbrook

**ASSISTANTS**

1951-1954	Rodney Finney
1954-1957	Kenneth J. Holland
1957-1969	Mildred Lee Johnson
1957-1961	Donald Yost
1961-1969	Lowell Litton
1969-1972	James Joiner
1970-1980	Jan Doward
1972-1975	Donald John
1975-1985	James Joiner
1980-1985	Norm Middag (1985- 1 <sup>st</sup> NAD Pathfinder Director)

**SECRETARIES\***

1907-1924	Matilda Erickson Andross (18 yrs)
1917-1930	Ella Iden-Edwards
1924-1926	Uthai Wilcox
1926-1927	J. F. Simon
1928-1936	Emma Howell
1936-1950	Marjorie Marsh (15 yrs)
1946-1948	Jewell Hatcher
1946-1948	Jane Kerr
1947-1966	June Vogt (20 yrs)
1947	Grace Coil
1947	Mable Mulholland
1949-1956	Corinne Wilkinson Russ
1949-1950	Villa Houghton
1949	La Verne Maynard
1950-1951	Alberta Stone

1950-1956	Carol Russ
1956	Arlene Sweeney
1950-1952	Esther Hare
1951-1957	Mildred Lee Johnson (19 yrs**)
1952-1956	Phyllis Ball Clendaniel (17 yrs)
1956-1957	Ingrid Beaulieu
1956-1961	Esther Hare
1957-1960	Maurice Godwin
1958-1964	Peggy Stahl
1958-1959	Joan Jones
1958-1960	Shirley Reading
1958-1980	Frieda White (23 yrs)
1958-1959	Violet Wilcox
1960-1966	Ruby Phalen (11 yrs)
1960	Betty Cooney
1960-1963	Veda Doyle (Bottomley)
1961-1965	Diane Karshneski
1962-1965	Daphene Reeder
1963-1999	Betty Brooks (37 yrs)
1964-1975	Phyllis Ball Clendaniel (17 yrs)
1965-1966	Judy Olson
1967-1968	Judy Reed
1967-1976	Celia Cleveland (10 yrs)
1967-1969	Alice Hansen
1967-1968	Vesta Geli
1967	Rosemary Bradley
1967-1972	Sue Jensma
1968-1970	Pat Wendell (Clements)
1968-	Linda Greeley
1968	Laurice Armstrong
1970-1974	Beverly Rumble
1970	Ilene Clanton
1971-1973	Susan Pettibone
1970-1973	Shirley Welch (Mulkern)
1971-1973	Elizabeth Varga
1971-1973	Meredith Torres
1973-1981	Louise Corbin (Morrow)
1974-1979	Diane Medlock (Musten)
1975-1978	Violet Wilcox

1975-1984	Sylvia Dennis (10 yrs)
1975-1976	Julie Lantry (Masterson)
1977	Leanne Garrison
1977-1978	Kathleen Ojala
1974-1980	Naomi Perez (Vega)
1973-1974	Barbara Stevens
1977-1978	Connie Saxton (Hovanic)
1977-1979	Rosellen Kimbrough
1979-1981	Rachel Child
1979-1982	Loleta Thomas
1980-	Elsie Russell (Retired 1996 but continues part-time) (17 + yrs)
1980-1991	Clarice Antor (Everest) (12 yrs)
1981-1985	Ruby Phalen (11 yrs)
1981	Eldine Fredrick
1979-1983	Pearly David
1981-1985	Lillian Elliot
1983-1984	Ann Newton Stavenhagen
1983	Ruth Strassburg (Stavenhagen)
1983-1987	Sheila Matthews
1990-1993	Faith Bosley
1984-1985	Rachel Child
1984-1988	Wanda Tate
1986-1989	Eldine Fredrick
1988-1992	Shirley Moyer
1991	Dolores Allen
1991-1995	Leona Ganson
1993-1998	Lois Covarrubias
1996-1999	Regina Hayden
1998-1999	Norma Nashad
1999-2000	April Williams
1999-2000	Alicia Valencia
1999-2003	Ludi Leito
2000-	Maria Dunchie
2002-	Lulleither Massiah
2003-2004	Juli Blood (continues on part-time contract)
2004-	Silvia Sicalo

\*The years in the Department listed include partial years; some information is based on memories and incomplete records; and there may be further adjustments as more accurate information comes to our attention.

\*\* Includes years as an Assistant Director.





**LATVIAN PATHFINDERS**

ATTENDING THEIR FIRST EVER CAMPOREE IN NORWAY, 1998



YOUTH AT THE CARRIBEAN YOUTH CONGRESS, 2003



## APPENDIX II

COMPARISON AND CONTRAST OF ADVENTIST YOUTH SOCIETIES  
AND CURRENT TRENDS IN ADVENTIST YOUTH MINISTRY

*(from a paper presented by Cindy Tutch at Andrews University)*

Although nearly every facet of youth ministry today—Pathfinders, short-term mission trips, youth camps, youth and young adult retreats, youth campmeeting programming, could be said to have evolved in some way from Warren and Fenner's dream in 1879, there are differences between the beginnings of Adventist youth organizations and youth ministries today.

In the early years of Adventism, youth work was often initiated by youth for the purpose of sharing Christ with their friends, first in their own communities and then extending to the world. The Societies' emphasis on personal revival combined with regular missionary activity buoyed the members, providing a strong sense of purpose, structure, and community.

Today's youth programming and ministries are usually adult-initiated and administered. Although there is still an underlying aim of evangelism, that focus is usually centered on evangelizing the youth of the church, rather than for the conversion of non-Adventist youth. In addition, the methodology for achieving the salvation of Adventist youth is more entertainment-oriented than it is organizing with the purpose of providing opportunities for youth to do sustained, systematic evangelism.

Youth Societies in early Adventism sprang up as youth-initiated and youth-managed organizations in response to Christ's clear mandate to evangelize the world. (Matthew 28:19-20) Although the response to the call to witness and save souls was strengthened, perhaps even awakened, by adults in Adventist congregations who shared this passion for the lost and by Ellen White's messages on youth organization, early Adventist Youth Societies were largely the outgrowth of youth commitment.

Toward the end of the period surveyed, adults took over the management of Youth Societies. Although every organization goes through periods of growth that includes some degree of institutionalization, this growth need not stifle the initial purpose for the organization if some plan is kept in place whereby the original purpose and vision is not obscured by bureaucracy or programming that is not contributive to the founding purpose. In the case of Adventist Youth Societies, the vision of reaching the world for Christ appears to have remained intact throughout the period surveyed.

Central organization of youth work could have produced lasting benefits, including reducing the disparity between youth groups, by providing a structure, educating and training youth and their leaders for evangelism, providing relevant and practical resources, and keeping youth groups aware of the soul-winning activities carried out in many areas.

Unfortunately, however, personal proclamation and verbal witness have been in serious decline in evangelical churches influenced by a post-modern culture. Adventist youth ministries may now be in danger of not only a loss of mission but a distortion, even reversal, of the original purpose for the establishment of youth groups.<sup>11</sup>

In 2002, with occasional exceptions in the Hispanic and African American culture, there are no Youth Societies, no Missionary Volunteer Societies, and even Adventist Youth Societies are largely defunct. With the exception of student literature evangelism programs, on-going, non-anecdotal, systematic organization of youth, for the purpose of working for the lost, is largely missing from Adventist youth ministries. Though there is some evidence of informal small Bible study groups within the Adventist youth culture, much of today's youth ministry focuses on youth rallies, camporees, retreats, forums and campmeeting programming featuring dynamic preaching, drama, and culturally relevant gospel music, with little or no emphasis on organizing and training for soul-winning.

"For a long time, some leaders and analysts within Methodism have regretted the unfortunate tradeoffs experienced when Methodism went 'a whoring' after the respectability of the Presbyterians and Episcopalians and shifted its accent from lay ministry to professional ministry."<sup>12</sup>

Although the transfer of youth ministry from youth to professionals may have affected the paradigm shift from evangelism to entertainment, that shift may not have been inevitable. Youth professionals could successfully re-pristiniate evangelism in youth ministry if they again see themselves as

coaches and mentors, training youth for actual soul-winning, rather than seeing themselves as primarily programmers of inward focused ministry. It seems evident from this study of youth groups in early Adventism that today's Adventist adolescents need more than entertainment or fast-moving programming to anchor them to Christ and to His church body.

"The problem with most Christian young people is that they have no game. We keep giving them all the things they need to do as Christians: read the Bible, have devotions, study, pray, do God's will, do the right thing; but they have no reasons to do all that. There's no game to use it in. They need a mission. . ."13

The reason today's young people do not appear to have the same appetite for evangelism as evidenced by the members of early Youth Societies may be that they're getting little exercise in evangelism. Adventist youth in the 21st century, particularly in western culture, are often spiritual couch potatoes--over-entertained and under-challenged, bored, apathetic if not overtly rebellious--and filled with spiritual junk food. To appreciate the meat of the Word and the beauty of a living relationship with Christ, they must once again organize and seek training in order to experience the rejuvenating reality of evangelism.

It is yet possible that this generation of youth will re-capture the vision of early Adventist youth societies and become that segment of laity who model, lead, and inspire the church at large to re-engage in evangelism.



## APPENDIX III

<sup>1</sup>Footnotes to Chapter 1:

<sup>1</sup>Warren, Luther. Our First Young People's Society, Youth's Instructor, 24 April 1917, 4.

<sup>1</sup>Youngberg, John B. A Second Look at the Beginnings of the SDA Youth Movement, Review and Herald, 19 August, 1976, 4,5.

<sup>2</sup> \_\_\_\_\_, Youth Ministry Accent, 2nd Quarter, 2001, 5.

<sup>1</sup>MacGuire, Meade. Early Experiences in Young People's Work, Youth's Instructor, 24 April, 1917, 4.

<sup>3</sup>MacGuire, Meade. Early Experiences in Young People's Work, Youth's Instructor, 24 April, 1917, 4.

<sup>3</sup>General Conference Bulletin, 29,30, January, 1893, 24.

<sup>4</sup>Erickson, Matilda. Missionary Volunteers and Their Work, Washington DC: Review and Herald,. 13, 55.

<sup>5</sup>Ibid., 13,14.

<sup>4</sup>Erickson,. 13.

<sup>6</sup>Ibid. 14

<sup>6</sup>Ibid., 14.

<sup>5</sup>Ibid. 14.

<sup>7</sup>From the Work in Ohio, Youth's Instructor, 14 April, 1899.

<sup>8</sup>Erickson, 15.

<sup>9</sup>Erickson, 55.

<sup>10</sup>Erickson, 15.

<sup>11</sup>Erickson, 16.

<sup>12</sup>Erickson, 68.

<sup>13</sup>General Conference Bulletin, 1901, 332.

<sup>14</sup>General Conference Committee Bulletin, April, 1901 20.

<sup>15</sup>Erickson, 19.

<sup>16</sup>A Young People's Convention, Youth's Instructor, 13 August, 1903.

<sup>17</sup>Erickson, 20.

<sup>18</sup>Plummer, L Flora. The Young People's Work, General Conference Bulletin, 1903, 122.

<sup>7</sup>GC Bulletin 1901, 332.

<sup>8</sup>GC Conference Bulletin, 1901, 331.

<sup>9</sup>Warren, Luther. Our First Young People's Society, Youth's Instructor, 24 April 1917, 4.

<sup>10</sup> Erickson, 19,20.

<sup>11</sup> Donald Dayton, *Discovering an Evangelical Heritage*, Lombard, IL: Henrickson Publishers, 1944, 122.

<sup>12</sup> James Logan, ed., *Theology and Evangelism in the Wesleyan Heritage*, Nashville: Kingswood Books, 1994, 18.

<sup>13</sup> Kevin Ford. *Battle for a Generation*, Downers Grove, IL: Intervarsity Press, 1998, 112.



**COMMUNITY SERVICE HEALTH PROJECT DURING THE WORLD YOUTH AND  
COMMUNITY SERVICE CONVENTION, BANGKOK, THAILAND, 2003.**



## APPENDIX IV

Contributors to this updated edition of the Story of Youth Ministry in the Seventh-day Adventist Church:



GC YOUTH TEAM: L TO R: FRONT ROW: LULLEITHER MASSIAH, SILVIA SICALO, MARIA DUNCHIE, BACK ROW: ROBERT HOLBROOK, BARAKA MUGANDA, ALFREDO GARCIA-MARENKO.



ARNOLD & DIXIE PLATA  
NAD PATHFINDER HISTORIANS



DANA PRIDIE, 1<sup>ST</sup> ROMANIAN  
PATHFINDER CLUB DIRECTOR



CINDY TUTSCH  
EGW ESTATE

# Today's



**BANGLADESH**



**CHINA**



**FIJI**



**KENYA – AFRICA**



**GERMANY—EUROPE**



**SOUTH AMERICA—PERU**



**BEING RECOGNIZED**



**BAPTIZED**



**PRAYING**



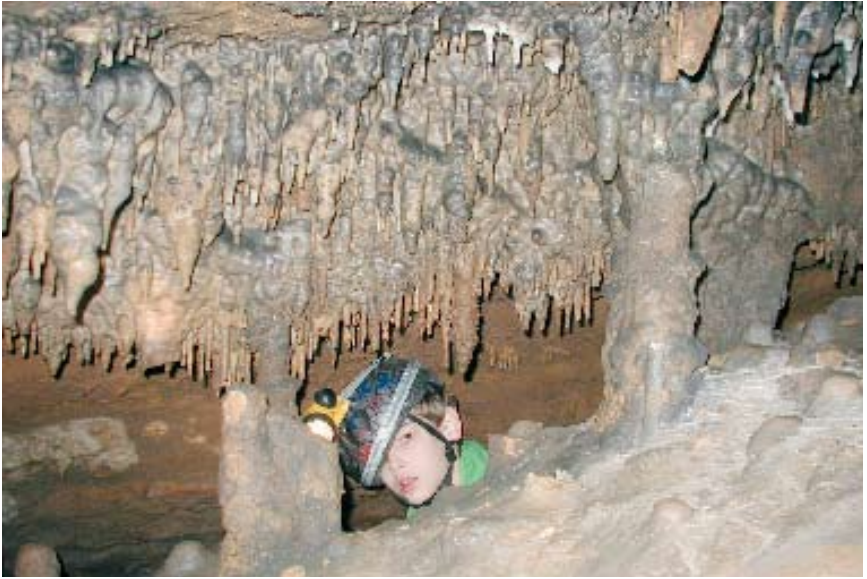
**CAMPING**



**SINGING**



**RE-ENACTING**



**EXPLORING**



**WORSHIPPING**





**FELLOWSHIP**



**WORKING**





