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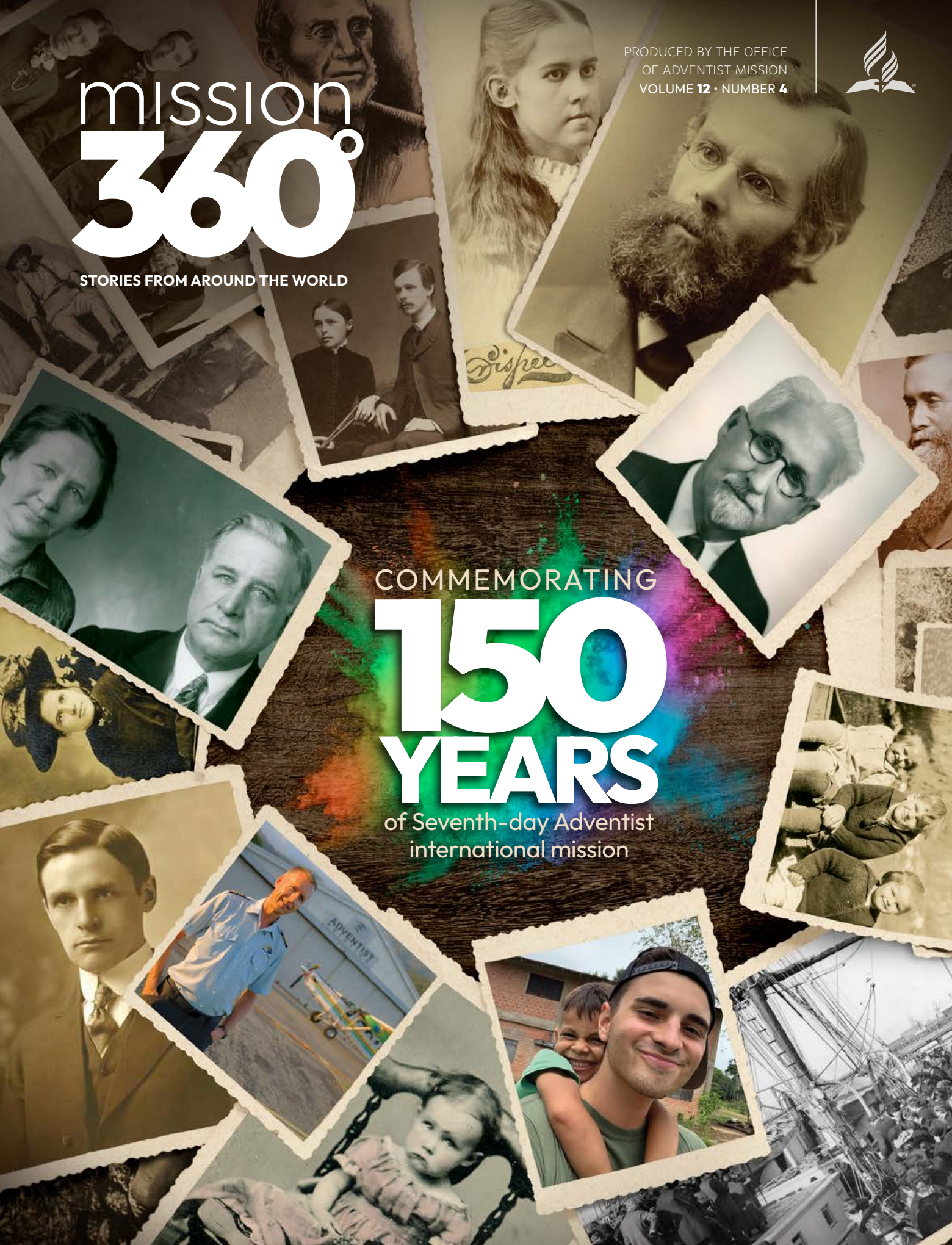
mission 360°

STORIES FROM AROUND THE WORLD

COMMEMORATING

150 YEARS

of Seventh-day Adventist
international mission



Editorial

In 1874, the Seventh-day Adventist Church sent John N. Andrews and his son and daughter as its first overseas missionaries.

This year marks the 150th anniversary of this epochal event. This special anniversary issue focuses on the history of Adventist mission during those 150 years.

Cross-cultural mission—mission to unreached and under-reached areas and people groups—was difficult and dangerous. Missionaries immersed themselves among the people they worked for and with, not just for years but often for decades.

The Seventh-day Adventist Church was committed to cross-cultural, pioneering mission for much of the twentieth century. For the first quarter century after the Andrews family arrived in Switzerland, the Seventh-day Adventist denomination expanded, with missionaries setting foot on every inhabited continent. However, the church was neither well-resourced nor well-configured for a truly worldwide mission in those 25 years. Its reorganization in 1901 and 1903 changed that; its primary purpose wasn't achieving a more perfect form of church organization but providing a strong foundation for expanding its worldwide mission.

From roughly 1901 to 1970, the church made a huge investment in personnel, finances, and organizational resources devoted to push back the frontiers of mission and made a major commitment in terms of numbers of cross-cultural missionaries.

In the past fifty years, that commitment has waned—not by design but because church priorities gradually evolved and shifted. Partly, that shift reflected Adventism's growth and maturing in many former "mission fields"—even as one-time mission "homelands" began to grow more slowly or not at all.

The effects have been a gradual lessening in the number of long-term cross-cultural missionaries and a steady decline in the mission offering.

World church leaders addressed this with the "Mission Refocus" initiative, which *Mission 360°* has addressed in previous issues and is the subject of an article in this 150th-anniversary issue. But much more remains to be done, and missionaries are still needed. The Adventist Church can fulfill its mission only with the enthusiastic support of church members around the world who give to mission and pray for mission and missionaries. We hope this issue

of *Mission 360°* will inspire you to a renewed commitment to the Seventh-day Adventist Church's worldwide prophetic mission.



David Trim

is the director of Archives, Statistics, and Research for the General Conference of Seventh-day Adventists and an adjunct professor of mission at the Seventh-day Adventist Theological Seminary.



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Editor's note

Many of the stories in this issue have been adapted with permission from conversations on the Mission 150 podcast and articles in the online *Encyclopedia of Seventh-day Adventists*.

To read the full encyclopedia articles and enjoy others about pioneer missionaries, visit encyclopedia.adventist.org.



Mission 150 podcast tells the story of 150 years of Adventist mission to the world, exploring the past and present of the Adventist missionary enterprise. Join each episode to learn, to be challenged, to be inspired, and to become part of the mission of the Seventh-day Adventist church. adventistarchives.org.

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John Nevins Andrews (1829–1883) greatly influenced the early Seventh-day Adventist Church, serving alongside its founders. He held several significant leadership positions, including president of the General Conference, member of the General Conference Executive Committee, editor of the Review and Herald, and local conference president. He is remembered most for his scholarly defense of Adventist doctrines and pioneering role as the first official Seventh-day Adventist overseas missionary.



John Nevins Andrews

The first official Seventh-day Adventist missionary to work outside North America

On September 15, 1874, 45-year-old John Nevins Andrews stepped aboard a steamship in Boston, Massachusetts, bound for Neuchâtel, Switzerland. He was accompanied by his children, 16-year-old Charles and 12-year-old Mary. His beloved wife, Angeline, had died from a stroke two years before.

Awaiting Andrews were some 50 Swiss Sabbath keepers who had been converted by Michael Czechowski, a former priest who had secretly taught them Sabbath truth while sponsored by a first-day Adventist church in the United States. Neither the Swiss Sabbath keepers nor the General Conference knew of each other's existence. But that changed when the group found a *Review and Herald* magazine left behind by Czechowski after he abandoned them.

They contacted the editor, John Nevins Andrews, in 1869, beginning several years of correspondence. When they requested a missionary to train them in evangelism and establish the Seventh-day Adventist faith in Europe, the General Conference considered Andrews best suited for the position. He knew many of the Swiss personally and had even mentored one of their young trainee ministers who had stayed in his home. He could also read French, the language spoken in Neuchâtel, although he couldn't speak it.

The 1874 General Conference Session voted to send Andrews to Switzerland. This decision marked the point of no return for the Seventh-day Adventist Church. Adventist mission would now become world mission.

From the start, Andrews faced formidable challenges. He had to build the church from the ground up while learning to speak the local language. The mission methods that worked well in America, such as pitching a tent in a community for evangelistic meetings or holding meetings in homes, didn't work there. Every time Andrews entered a new town to preach, he was required to get a license from the civic authorities, which proved a difficult process. People were aware of meetings in their neighbor's homes in the crowded rowhouses, and fellow Christians often created problems for Seventh-day Adventists. General Conference leaders didn't understand that European cultures were vastly different from American culture and that mission methods must be adapted to local circumstances. Their lack of understanding complicated Andrews' work and caused him deep anguish.

Additionally, the church had no system for funding overseas mission work. The expectation was that the Swiss mission quickly would

become self-supporting, but its launch coincided with the beginning of a deep recession. Andrews was forced to rely on his meager capital resources and then be reimbursed by the General Conference. He was frugal, but he and his family suffered financial hardship threatening their well-being.

In consultation with the Swiss believers, Andrews decided the best way to overcome cultural, religious, and geographical barriers was to launch a subscription-based monthly evangelistic journal. In 1876, he committed himself to editing and publishing *Les Signes des Temps* (The Signs of the Times) while preaching and nurturing new groups of believers. Remarkably, he planted the Advent message in Switzerland and its surrounding nations. The magazine even helped establish new groups of Seventh-day Adventists in Egypt, Turkey, and Russia.

In 1878, Andrews was summoned to Battle Creek to attend the upcoming General Conference session. At his expense, he brought 16-year-old Mary. She had contracted tuberculosis and was admitted to the Battle Creek Sanitarium. Despite receiving the best care possible, she died on November 27.

Devastated by Mary's death and having become infected himself, Andrews stayed in the United States for an additional five months, trying to regain his health while raising funds for his European mission. He then returned to Europe, where he introduced innovations in his magazine and worked to expand its circulation. Church membership, as did the magazine's subscription list, grew steadily but slowly.

Tuberculosis diminished Andrews' energy, eventually confining him to bed, where he continued to work on his magazine. He died in Basel, Switzerland, on October 21, 1883, at 54.

Andrews' ground-breaking service in Europe helped establish and shape the future of Adventist work across national and cultural boundaries. Today, our church faces similar challenges. We can learn from how Andrews negotiated reaching unreached people groups and be powerfully motivated by his spirit of sacrifice and commitment to mission.



Gilbert M. Valentine

has served internationally in teaching and senior administrative roles in Adventist higher education in Europe, Asia, the South Pacific, and North America. He has written extensively in Adventist studies and has authored several books, including a biography of John Nevins Andrews.

“We sent you the ablest man in our ranks”

—Ellen White to European church leaders, *Manuscript Releases*, volume 5, page 436.

John and Dorothy Andrews

Born January 13, 1891, in Battle Creek, Michigan, John Nevins Andrews was the namesake of his grandfather who served as the first Seventh-day Adventist overseas missionary.

In the spring of 1916, Andrews was completing his medical training at George Washington University. His girlfriend, Dorothy, was a nursing student at Washington Sanitarium. Dorothy was born in India, where her parents, William and Georgia Spicer, had served as missionaries.

It was generally considered unacceptable to marry while still in school, so the adventurous couple hatched a plan. They dropped Dorothy's mother off at a concert in Washington, DC, telling her they would pick her up later.

Then they drove to Baltimore and found a minister to marry them. When they picked up Dorothy's mother, they told her the news and swore her to secrecy until later. Within a few weeks of graduating, they set sail for China where they spent a year in Shanghai learning Chinese.

"For one brought up in a home such as mine, the natural consequence was to prepare for, and expect to go to a mission field," Dorothy wrote. "To go out and work for ourselves, for our own advancement, simply never occurred to us."

From Shanghai, John and Dorothy traveled to Chungking (Chongqing) in Southwest China. It was a 1,300-mile trip by boat, foot, and sedan chair and where their first child, Robert, was born in 1917. The couple served there for more than two years, but their hearts were set on going to the mission frontier of Tibet.



John Nevins Andrews with his wife, Dorothy, circa 1916.
Center for Adventist Research



Jonathan Gomide

is a theology student at Andrews University in Berrien Springs, Michigan.



Gary Krause

is the director of the Office of Adventist Mission and the author of *God's Mission, My Mission*.

In 1918, Andrews went on an exploratory trip with a fellow missionary to Tatsienlu (Kangding). Located on the Tibetan border, it was where he hoped to establish a mission clinic. Despite being shot at by robbers, they reached their destination and arrived safely back in Chungking.

On June 10, 1919, the family embarked on the same journey, using a large houseboat to carry their belongings. Within seven miles of their final port, their boat was wrecked. All their goods, including food, clothes, and books—were thoroughly drenched.

In the Tibetan border region, conversion to the Christian religion was forbidden, a crime punishable by death. Largely because of his surgical skills, Andrews gained the trust of the Tibetans who came to his clinic.

Andrews also produced the first Adventist literature in Tibetan. Tatsienlu was a major hub for the tea trade. Through acquaintances

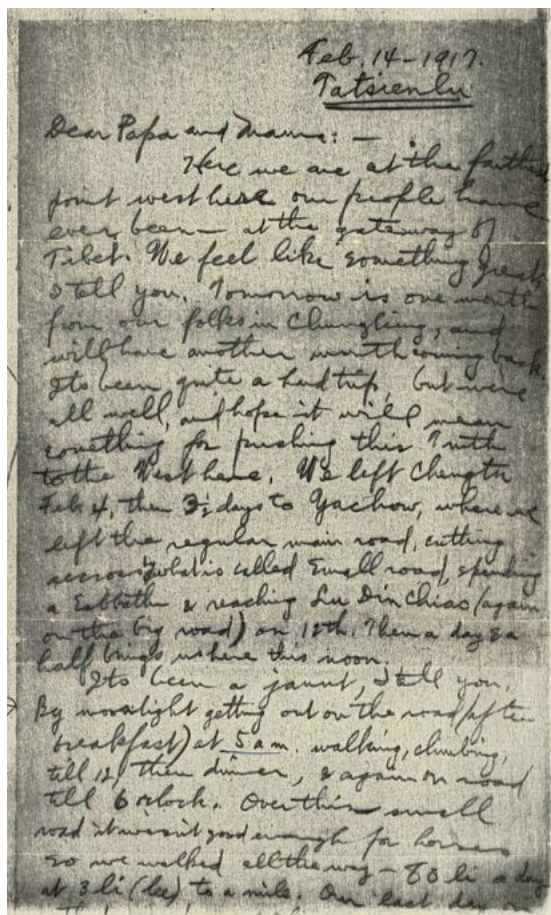
made with traders who came to the clinic, he sent gospel tracts across the border sewn up in packages of tea.

John and Dorothy had four more children while serving in China. Tragically, during their first furlough home in 1923, their five-month-old baby, Judy, died of whooping cough. Despite this heartbreak, they returned to Tatsienlu the following year, where a sentiment against foreigners was beginning to grow.

In 1926, the family was forced to flee. It was the middle of winter, and they traveled over treacherous mountain passes to Chengdu. From there, they headed to Chungking by bamboo raft and boat. They arrived in the middle of the night, and across the river, they could see the city on fire. They found refuge in the American consulate until they found passage on a steamer to Shanghai. There they remained until 1928 when the family undertook



Dr. Andrews, in wheelbarrow at left, on his journey to the border of Tibet
North American Division Department of Archives, Statistics, and Research



Writing to his parents on February 14, 1917, John talks about his first trip to Tatsienlu. He had just arrived in town after a difficult month-long journey. He writes, "It's been a jaunt, I tell you. By moonlight getting out on the road (after breakfast) at 5 a.m. walking, climbing, till 12, then dinner, & again on road till 6 o'clock. Over this small road it wasn't good enough for horses so we walked all the way - 80 li a day at 3 li (lee) to a mile. Our last day we

another perilous journey back to Tatsienlu. They continued serving there until 1932, when they felt it was time to return to America.

Andrews passed away on October 20, 1980, aged 89. Dorothy passed away on April 17, 1979, aged 86. They rest together at the Montecito Memorial Park in Colton, California, awaiting the return of Jesus.

"We go to help them because we love Jesus. Arriving, we find folk, very different from our own countrymen, and not, to our prejudiced mind, so lovable. But we work and pray and hope all things for them. We laugh with them in their joys and comfort them in their sorrow and minister to them in their sickness, and out of it all there is born a love that is much like the love of a mother for her child. It is that feeling that calls the missionary back to lonely, uncomfortable places even before his furlough is over, and enables him to disregard difficulties as mere incidentals,"

—Dorothy Spicer Andrews, "Missionary Memories: Off for Tibet," *Youth's Instructor*, September 11, 1934, 7.



Jeanne Andrews Willumson (on tricycle) with her sister, Elisabeth, and brother, Bob, in Tatsienlu
Center for Adventist Research

Memories of a Mission Childhood

Dr. Jeanne Andrews Willumson had a rich heritage of Adventist mission. Her father, John Nevins Andrews, was the grandson and namesake of the first official missionary to serve overseas. Her mother, Dorothy, was the daughter of William and Georgia Spicer, pioneer missionaries to India. Born in China in 1922, Willumson served as an associate professor of pediatrics at Loma Linda University in California and passed away in 2016. The following snippets of conversation are from an interview she had in 2014 with Gary Krause, director of the Office of Adventist Mission.

The earliest thing I remember [in China] was an eclipse of the moon. The whole town in those days believed that a dragon was eating it.

They pounded on cans and pans, and the racket was terrific. Gradually, they chased the dragon off the moon.

When I was about five, there was an anti-foreign movement in China, and we got a call saying we needed to go to Shanghai, which was an international settlement and safe.

My father commandeered a bamboo raft, and we all floated down the river until he found a wooden boat. The boat developed a leak. I remember our Chinese servant getting down with big wads of cotton to put in the holes of the boat.

We finally got near Chungking, where Merritt Warren was a missionary. We didn't dare make any noise, and we didn't have any



China

lights. We just floated in. They were going to butcher all the foreigners in town, so we slept on mats at an American Consulate. The river was deep enough that America and England sent a couple of warships that turned their guns on Chengdu, so we had time to escape. Steamers came, and they took the foreigners to Shanghai. It was very dramatic.

All the missionaries and their families were moved into barracks on the mission compound. It was my first time going to school because my mother had homeschooled us. I remember the first grade at the nice church school. We all took music lessons. I had my first taste of “civilization”—cornflakes with banana—which my father fixed for me.

We lived in Shanghai until they could send us back. So, we were all on these boats. I remember all the parents talking about chicken pox. I was so disappointed because I expected to see little chicks jumping around on the deck. We all caught it.

As we sailed up the Yangtze River in the middle of the night, the boat struck a rock. A fire broke out, and it blistered the place around my baby brother’s crib, but he was all right. My mother was trying to figure out how to put him in some kind of tub if we had to swim ashore. Then the river went down, and we sat in the middle of the river on top of this rock. The boat wouldn’t move either way. They tried to lighten the load so the boat would come off the rock. But there we sat for about three weeks. Finally, the river rose, and the boat floated upstream again.

On either side of the deck, there were iron railings. Since we didn’t have enough iron railings to hide everybody, they put the baggage all in a row because bandits on the river would shoot at the boats as they went by. I wanted to see them, so I crawled on my hands and knees around the baggage. I finally did see one, but he was just an old, ragged laborer. I was so disappointed.

My father managed to get a printing press because he had worked in printing. He learned Tibetan and printed tracts and the Bible. On the weekends, when the caravans would come down from the mountains, we would distribute the tracts.

My father felt that this was where he belonged. But after our next furlough, my mother felt it was time to go home. The kids were growing up, and she couldn’t homeschool anymore.

There was a war going on between Japan and China when we landed in Shanghai. I remember my first ride in an automobile. We went 30 miles an hour—like Disney Land is nowadays! The Japanese army used to march

through the street, and you could get out on the conference building and watch the airplanes trying to bomb downtown Shanghai.

My father had tucked away a bunch of things [letters and artifacts from the Andrews and Spicer families] in a big, plastic box, and we didn’t know he had it. He had it in a little office where he lived in Loma Linda. After he died, we found it. We sat and read them all, including some from J. N. Andrews and Ellen White. We felt this should go into a museum, so we gave them everything [Andrews University’s Center for Adventist Research] because somebody needed to know these things.

How our international mission movement grew

- By the 1890s, the Seventh-day Adventist Church had a presence on every inhabited continent.
- By 1897, the church had sent out a total of 148 international missionaries.
- In 1908, the church sent out an additional 140 new international missionaries.
- In 1909, the church sent out an additional 138 new international missionaries.
- In 1913, for the first time, the number of new missionaries sailing to the mission field exceeded 150.
- During the 1920s, the church sent out more missionaries every year than the total number in service in 1897. Every year throughout the 1920s, 150 or more new missionaries were sent each year.
- The quarter-century following the war, 1946–1970, was the golden age of the Adventist Church’s foreign missionary program. In these 25 years, the number of workers sent to mission fields totaled 7,385. In 1969–1970, new missionaries totaled 970—by far the largest number of new missionaries sent into service in any two-year period in the church’s history.

General Conference Archives

MISSION REFOCUS

There are times when our church needs to seriously examine where we have a presence in the world and where we don't. We did this in the 1870s when our idea of fulfilling the Great Commission was limited to reaching immigrants within North America. Ellen White helped refocus our vision, and soon we were sending missionaries around the world.

In the 1980s, we decided it was time for another mission refocus. Leaders came together to pray and strategize. They looked at the world map and saw the areas where the church still had no presence. It was a sobering reality check. Remedially, they voted Global Strategy in 1989, an initiative that gave birth the next year to Global Mission.

Global Mission shifted our focus from reaching mostly other Christians to also starting new groups of believers among adherents of different religions and worldviews. Global Mission also helped us start focusing on unreached people groups, and not just unentered geographical areas. Its impact has been significant, with the number of churches and membership tripling

within the past 34 years. But today, we face even greater mission challenges with an additional three billion people on Earth.

A new refocus is needed—one that prayerfully examines our personnel, funds, and goals to see what more we can do to reach the unreached. Some areas of the church with the most significant challenges have the fewest resources to meet them. Mission Refocus is recalibrating these resources so we can reach the entire world for Jesus.

Missionary William Harrison Anderson devoted more than 50 years to pioneering the Adventist work in Africa. He wrote, "I have given my money, my strength, my wife, and I intend to give the rest of my poor self to finish the work God has given me to do. I want you who read these lines to ask yourself that question, 'Lord, what wilt Thou have me to do?'" That's a great mission refocus prayer: "Lord, what wilt thou have me to do?"



Gary Krause
is the director
of the Office of
Adventist Mission.

OUR GREATEST MISSION CHALLENGES TODAY

The 10/40 Window

The 10/40 Window stretches from North Africa through the Middle East and into Asia. It's home to some 60 percent of the world's population, most major religions, and the world's poorest people. Most here have never heard the name of Jesus.



The Urban Window

The Urban Window is rapidly growing. Today there are some cities of more than a million people where there is no record of an Adventist even visiting them.



The Post-Christian Window

The Post-Christian Window includes Europe, Canada, Australia, New Zealand, and increasingly North America—countries that can no longer be called Christian and are abandoning Christian values.

Global Mission Centers

Supporting the pioneers' work, the Global Mission centers find methods and models to make the Adventist message understandable and meaningful to people with radically different worldviews.

Urban Centers of Influence

Ellen White championed establishing urban centers of influence to connect church members to people living in cities. Adopting this concept, Global Mission helps establish such need-focused entities. They include refugee assimilation centers, juice bars, secondhand shops, cafes, and childcare. Each follows Christ's method of ministry to start new groups of believers.

The Annual Sacrifice Offering

This offering helps Global Mission start new groups of believers among unreached people, often in the most challenging places in the world. You can give by marking your tithe envelope Annual Sacrifice Offering or online at Global-Mission.org/MySacrifice.

The Mission Offerings

Your weekly mission offerings help support overseas missionaries and the international work of the church, such as our educational and medical work.

HOW WE CAN MEET THEM

Church planting, using Christ's method of ministry, has proven to be the most effective way to grow and expand the church. Ellen White wrote, "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'"—*The Ministry of Healing*, p. 143.

Global Mission Pioneers

Global Mission pioneers start new groups of believers in new areas and among new people groups. Pioneers are laypeople who work among their people, so they know the language and culture well. Supported by a small stipend, they live in a community for at least a year, making disciples who will plant more churches.

HOW YOU CAN BE PART OF MISSION REFOCUS

Serve

Visit vividfaith.com to find service opportunities.

Pray

Please pray for our Global Mission pioneers, Global Mission Centers, urban centers of influence, and missionaries.

Give

Please support the church planting ministry of our Global Mission pioneers, Global Mission Centers, and urban centers of influence.



Ways to Give

ONLINE

Make a secure financial gift by scanning this QR code or visiting Global-Mission.org/giving.

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Please support the ministry of our international missionaries by giving your mission offering at Sabbath School or online at adventistmission.org/donate.



From here to there, Adventist missionaries still serve.

REGION	SERVING IN	SERVING FROM
Chinese Union Mission	9	1
East-Central Africa Division	86	11
Euro-Asia Division	16	5
Inter-European Division	0	18
Inter-American Division	21	19
Israel Field	6	0
Middle East and North Africa Union Mission	94	0
North American Division	131	73
Northern Asia-Pacific Division	34	20
South American Division	4	69
Southern Africa-Indian Ocean Division	60	19
South Pacific Division	30	13
Southern Asia-Pacific Division	82	40
Southern Asia Division	12	12
Trans-European Division	20	11
West-Central Africa Division	27	13

Continuing the Legacy of John Nevins Andrews



Bolivia

Zach Kirstein is the great-great-great-great-grandson of John Nevins Andrews, the first Seventh-day Adventist missionary to serve abroad.

Growing up, Kirstein heard many stories about J. N. Andrews and his work. “I grew to have a great appreciation for this man,” he says. “To know that I’m a direct descendant of his is a pretty amazing feeling.”

Zach shares his ancestor’s passion for mission and has been proud to continue what he describes as “a legacy of people saying yes to God.”

While studying at Southern Adventist University, he took a year off to go to Familia Feliz, an orphanage and boarding school in Bolivia. There he served as an assistant house parent, providing support to some 100 children. Eventually, his responsibilities included teaching.

Despite the cultural and language barriers, Kirstein found that love, passion, and care transcended these obstacles. “Everyone wants to be cared for. Everyone wants to be loved. And I don’t need to speak your language to show you that.”

Kirstein also used his finance and business skills to help Familia Feliz. He majored in finance at Southern and always planned on combining his knowledge with his love for mission. “Familia Feliz is completely dependent on donations every single month,” Kirstein says. “God has literally been supporting this every single month for 20 years.”

Kirstein managed fundraising and implemented strategies to increase monthly donations. “We were able to buy refrigerators for campus and just have stability month to month. We bought washing machines, so we didn’t have to wash clothes by hand for 100 people. We had better resources, better nutrition, better food. It was a pretty cool way to see that business can be a mission.”



Mwamba Mpundu,
Office of
Adventist Mission



Zach Kirstein at Familia Feliz in Bolivia with one of its residents

Kirstein cherishes the bonds he made with the children, especially with Andres, a boy from an unstable home who longed for his mother’s love. Andres’ mother visited once every few months, leaving him feeling neglected. One night, after refusing to do his chores, Andres disappeared to his room. Kirstein found him curled up in bed, crying. Despite multiple attempts to talk, Andres gave short responses. Kirstein finally said, “I am sorry for what your mom has done in your life,” and Andres began sobbing. Kirstein felt God impressing him to stay with Andres. “When I’m sad, I pray to Jesus,” he told Andres. Andres was curious about talking to God, so he prayed too.

Just days before, Kirstein had questioned his purpose in Bolivia. “I asked God ‘Why am I here? I feel like I am just watching children. Is there not more for me?’” That night, it became clear. He realized his role was to show Andres that someone cared.

Now, Kirstein works in healthcare, continuing to serve people. He is in a leadership residency program with AdventHealth and plans to continue participating in mission work. Kirstein emphasizes keeping God at the center of his life, which he believes is crucial for making an impact.

Please pray for Zach Kirstein as he makes his mark in mission and for all missionaries as they follow the legacy of John Nevins Andrews.



A Sacrificial Life

Mission pilot Gary Roberts died on July 24, 2024, from an inoperable brain tumor. Gary was born to missionary parents Bob and Jan Roberts in Central Africa and grew up deeply involved in mission service. While Gary was working at African Medical Aviation in Chad, he and his wife, Wendy, accepted a call

from Adventist Aviation Indonesia in Papua, Indonesia, to carry on his father's ministry after he died in a plane crash there in 2014. There, Gary, in partnership with his brother Eric, also a missionary pilot, transported sick or injured passengers to medical facilities and delivered food, medicine, and other supplies.

American missionary Olen Netteburg, who served 13 years with his wife, Danae, as medical missionaries at Béré Adventist Hospital in Chad, about a mile from African Medical Aviation, shared these memories of working with Gary.

At six am my phone rings, and I hear, “Olen, can you come down to the airport?”

I said, “Yeah, sure, Gary. It sounds like you’re flying. What’s up?”

“Well, I’m not really sure about this landing, so I’d just like it if you were there just in case.”

“Gary, you’ve landed hundreds of times and never asked me to come down before. What’s up?”

“Well, I’ve never landed with an elephant before. His trunk keeps wrapping around my neck. If you could just come down . . .”

“Gary, do you really have an elephant in the plane?”

“Well, it’s just a baby.”

“Gary, how did you put an elephant into a Cessna 172 with four seats?”

“It was easy, I just took the seats out.”

“Gary, just in case I don’t get to tell you this later, I want you to know I love you. And you’re an idiot.”

Of course, Gary landed fine. [He had transported the sick elephant for treatment.]

I’ve thought of several more of Gary’s flying exploits, and there’s a common theme in them. One time Gary asked me to come help fill the airplane with supplies. I show up, and he’s putting care packages in it. He’d realized that if he took out the seats, he’d have room for more. Chad was flooded then, and people were trapped in their villages unable to get food. So, he left just a little space for his wife, Wendy, and the two flew off to drop care packages to the villagers below.

Another time Gary called me and said, “I need you to come to the airport with a box of medical supplies. We go wheels up in 30 minutes.” I show up at the airport with a box of medical supplies and say, “What’s up? I don’t even know where we’re going.” He says, “Did you bring your passport?” I say, “Yeah.” “Well, we’re going to Cameroon,” he replies. We flew to a game park that had just had a tornado severely injure a group of high school students. One patient needed to be flown to Béré Adventist Hospital. It was her only chance of survival. So, Gary, without thinking twice, took out the seats, put them on the side of this dirt runway in the middle of nowhere, loaded this patient into the plane and took off back for Chad, leaving me with the seats, saying he might be back . . . later. Which he was.

We also had a volunteer die in Chad, and Gary took out the seats of the airplane and helped repatriate her body. There were many other

“The missionary activity of Seventh-day Adventists is the best index of their faith in the soon coming of the Lord. Those who feel and know that he is soon coming, will be using every energy to proclaim the gospel message to those who are yet in darkness.”

—Arthur C. Selmon, *Seventh-day Adventist medical missionary to China*, “A Call from China,” *Adventist Review and Sabbath Herald*, June 28, 1906, 12.

patients that needed to be moved around and Gary would take the seats out of the airplane, put the patients in, and do what he had to do.

Gary moved planes all around the world so they could serve in the mission field. And he would do the same thing. He would rip the seats out and fill the plane with as much gas as he figured he could take off with and go to where he needed to go.

So, in the end, I realized that I was unfair when I told Gary he was an idiot. He wasn’t. He was just a man filled with love, and it was manifested in so many ways. His love for animals. His love for people. His love for life and for every day that he had. For giving his all to whoever was right in front of him, whoever God brought across his path. His love for his family. And of course, his love for his God.

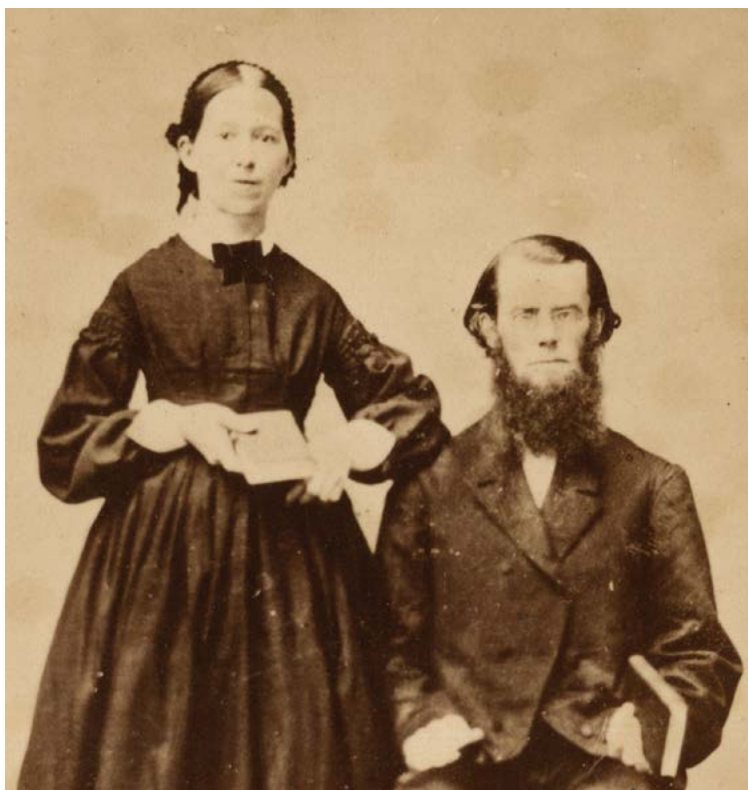
And when I think about Gary’s flying exploits, I think about how he was so deft at being able to take out the seats of his airplane. He could do whatever he needed to do to make his plane functional so he could fill it with people, care packages, or gas to go across the world to serve.

And when I think about how Gary was able to empty out that plane so that he could do what God had sent him to do, I think about how he was also able to do that with himself. He was able to empty himself, strip away everything unnecessary in his life so that he could be filled with what he needed—supplies for other people, fuel to get where God needed him to go, and God’s love to share with others. And I think that’s the greatest lesson Gary taught me: to just empty out yourself so you can be filled with what God needs you to share with others. May we do the same.

Please pray for Gary’s mother Jan, his brother, Eric, his sister, Stephanie, his wife, Wendy, and his daughter, Cherise.

A Glimpse into the Lives of Adventist Mission's First Families

The names Andrews and Spicer are synonymous with mission in the Seventh-day Adventist Church. These photographs and documents, part of a collection at the Andrews University Center for Adventist Research, offer a glimpse into their lives and contributions to Adventist mission. The collection was donated by Jeanne Andrews-Willumson, the great-granddaughter of John Nevins Andrews.*



John Nevins Andrews (1829–1883) with his wife, Angeline (1824–1872)

Elder John Nevins Andrews was the first official Seventh-day Adventist missionary to serve outside North America. His wife, Angeline, whom he married October 29, 1856, died of a stroke two years before John and their children, sailed to Switzerland in 1874. John labored to establish the church in Europe until his death from tuberculosis in 1883.

Charles Melville Andrews (1857–1927)

Charles was 16 when he went to Switzerland and proved a useful worker in the publishing venture in Europe. After his father's death, he returned to the United States and married Swiss Adventist Marie Ann Dietschy. He worked at the Review and Herald Publishing Association in Washington, DC, until his retirement.



The photo below is thought to be Charles and Marie Andrews' wedding picture.





Mary Francis Andrews (1861–1878)

Mary was 12 when she sailed for Switzerland with her father. There she filled the role of a homemaker and helped him produce the French publication *Les Signes des Temps*. She was 17 when she died of tuberculosis at the Battle Creek Sanitarium in Battle Creek, Michigan.



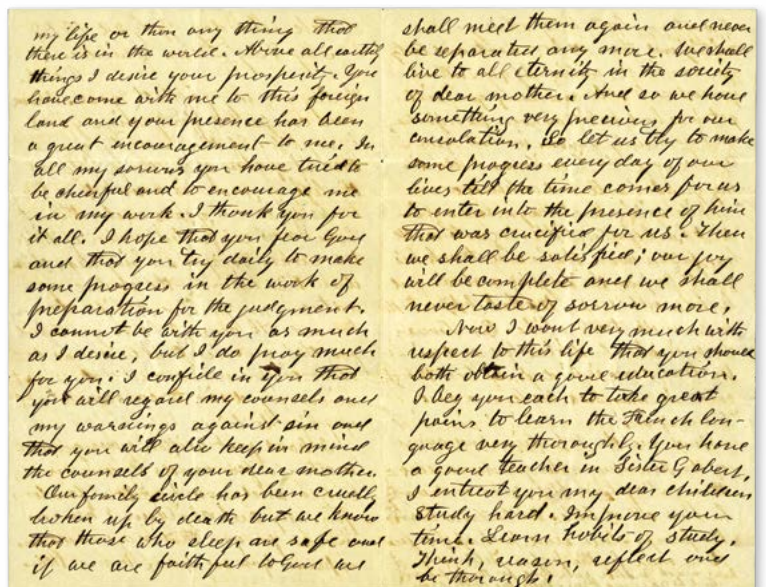
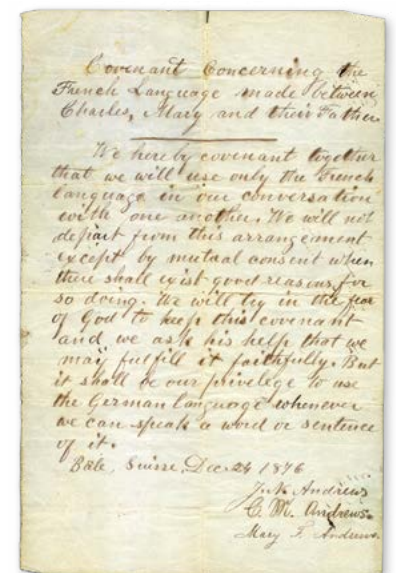
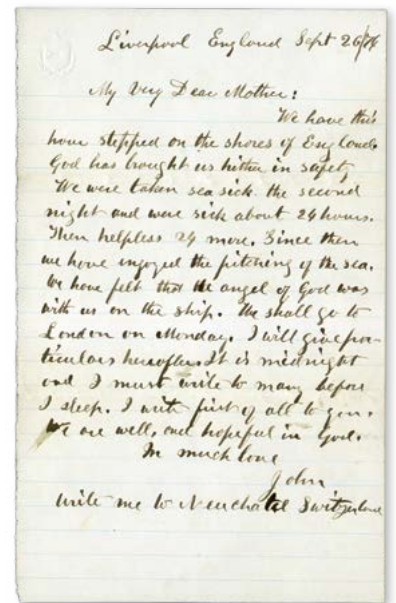
Carrie Matilda Andrews (1864–1865)

Carrie was the youngest child of John and Angeline Andrews. She was born August 9, 1864, and died in September the next year from dysentery.

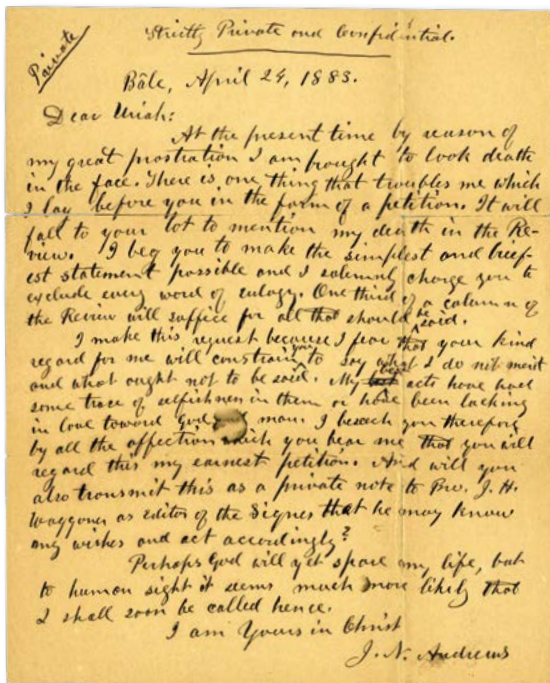
The letter to the right, written September 26, 1874, by John N. Andrews to his mother, Sarah Andrews, was mailed from Liverpool, England. He writes, "We have this hour stepped on the shores of England. God has brought us hither in safety."

To aid in learning the local language, the Andrews family on Christmas Eve, 1876, created and signed this covenant to communicate only in French except for one hour during supper.

John Andrews wrote the letter below to his children on July 22, 1878, just after his 50th birthday. In it, he talks about where he is in life and about his wife, Angeline, and offers fatherly advice. He writes, "Our family circle has been cruelly broken up by death but we know that those who sleep are safe and if we are faithful to God we shall meet them again and never be separated any more. We shall live to all eternity in the society of dear mother."



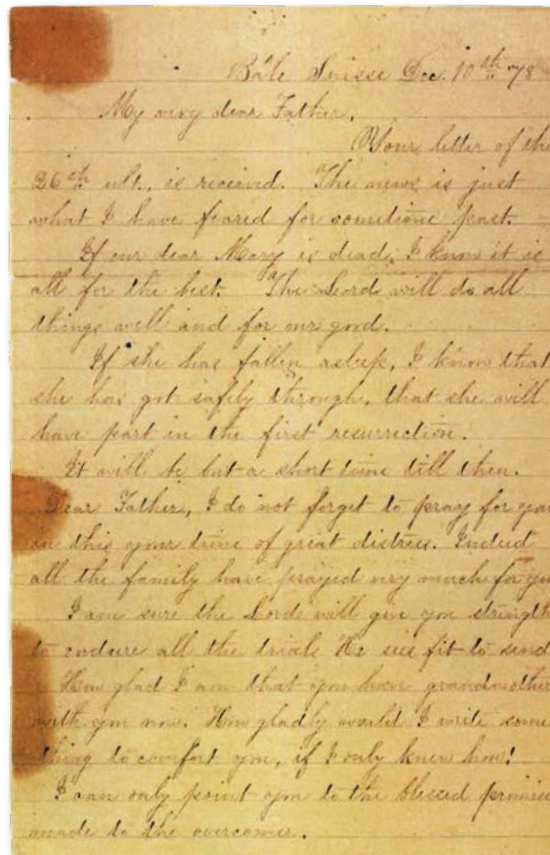
This letter from John Andrews to his brother-in-law and *Review and Herald* editor, Uriah Smith, was written on April 24, 1883. John acknowledges that his life is ending and asks Uriah to limit the amount of space in the magazine taken by his obituary. He writes, "I make this request because I fear that your kind regard for me will constrain you to say what I do not merit and what ought not to be said. My best acts have had some trace of selfishness in them or have been lacking in love toward God and man. I beseech you therefore by all the affection which you bear me that you will regard this my earnest petition."



John Nevins Andrews (1891-1980) was the son of Charles Andrews and the grandson and namesake of Elder John Nevins Andrews. With his wife, Dorothy, he pioneered the Adventist work in western China from 1916 to 1932



Charles wrote this letter on December 10, 1878, in response to a letter his father had written to him about Mary's likely death. "The news is just what I have feared for some time past. . . . If she has fallen asleep, I know that she . . . will have part in the first resurrection. It will be but a short time till then."



Dorothy Josephine Spicer (1892-1979) was born in India to missionary parents William and Georgia Spicer.



* The Andrews/ Spicer Collection at the Andrews University Center for Adventist Research (Collection 250)

Switzerland Revisited



Switzerland

In 1874, the Seventh-day Adventist Church sent its first missionary overseas to the old continent. The challenges were greater than the possibilities for the church at that time.

Even bigger were the expectations of John Nevins Andrews, the ablest man the church could send. Accompanied by his two teenagers, he stepped into the unknown. His destination, Switzerland, a beautiful country in the European core.

The church Andrews found in Switzerland was a small but strong community of faithful brethren. They had heard the Adventist message through Michael Czechowski, a Polish former Catholic priest who converted to Protestantism and then to Adventism. Albert Vuilleumier, the group elder, made the initial link to the official church in Battle Creek. Thus, this Swiss community demonstrated that the church thrives when the locals who hear the message and are passionate about the church become leaders.

Andrews played a key role in laying the foundation of the European church. Today, I stand on his shoulders. One hundred and fifty years after he set foot in Switzerland, my family and I are starting our mission service in his field of labor. Not because the church is nonexistent as it was in Andrews' day. It's well established in two conferences within the Swiss Union. But because Swiss society, like the rest of Europe, now has little to no interest in religion or church. My family's commission is part of the Mission Refocus initiative of the General Conference to help counter the secular mindset that has left people empty and disillusioned with organized religion.

How can we succeed when the world is in despair yet unwilling to listen to what the church presents? How can we overcome the many challenges we face in Europe in the 21st century?

I strongly believe it's helpful to look at what worked well in the past to discover what can be contextualized, with the guidance of the Holy Spirit, to speak to society in its current language. As a wise woman once said, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history"—Ellen White, *Life Sketches* p. 196.

A Swiss Church

Our work will be developed mainly in Geneva in conjunction with seven Adventist

churches and two thousand members in the conference. Missionaries play an important role in expanding the church. This was true in the past as it is today for many mission fields. But the real missionaries are the locals. The goal is that missionaries will equip the members not only as disciples but also as leaders. Vuilleumier, Dietchy, Erzberger, Roth, Geymet, and many others were the names of the young church in Europe. Soon, we'll have many new names: people who will become missionaries in their homeland.

Centers of Influence

Most mission methods that worked well in America failed to generate religious interest in Europe. However, Andrews replicated America's use of a church periodical because Europeans liked periodicals, and he involved the Swiss church in creating a new one: *Les Signes des Temps* (*The Signs of the Times*).

What are Europeans into today? What are the channels through which we can connect with their secular society?

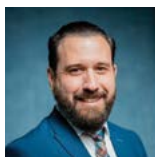
In recent years, the Office of Adventist Mission at the General Conference, following Ellen White's bidding, has helped fund numerous urban centers of influence worldwide. These centers follow Christ's method of ministry: mingling with people, showing them sympathy, meeting their needs, winning their confidence, and then inviting them to follow Jesus. We can study our communities to find out their interests and then connect with them through these centers. The centers are to be the church beyond the church.

This is our mission in Switzerland: to connect with a society that seems to have forgotten the meaning of the reformation and is oblivious to the passion for God that once moved them to build churches and preach the gospel. Through a center of influence, we can help put Jesus at the center of their lives and lift the three angels' messages to the core of the European continent.

Opportunities

Andrews faced many challenges such as finances, health, and opposition. However, he had the discernment to take advantage of the opportunities God opened for the advancement of the church in countries such as Germany, France, Italy, and even Egypt!

I pray God gives us discernment to see opportunities where there are challenges, to align ourselves with the rhythms of the church in Switzerland, and to expand the gospel in Europe. Please, we need your prayers too.



Jonathan Contero

founded the Cero church plant in Madrid and is the associate director for the Global Mission Center for Secular and Post-Christian Mission. He and his family have recently become missionaries in Switzerland.

This Precious Heritage of Faith

Merlin Burt sat beside Jeanne Andrews Willumson one day in 2005, exploring piles of letters and photographs that had belonged to her ancestors. Suddenly, he stopped, his eyes riveted on the signature of Mary Andrews. No one else knew this letter existed, not even Willumson. There were more surprises to come.

In 1993, Burt, currently the director of the Ellen G. White Estate at the General Conference, began encouraging Willumson, a close family friend and the great-granddaughter of

John Nevins Andrews, to share her collection with the world church. In 2005, the year of her death, she entrusted him with what he calls, “this precious heritage of faith.” It’s now housed at Andrews University’s Center for Adventist Research where Burt then served as director.

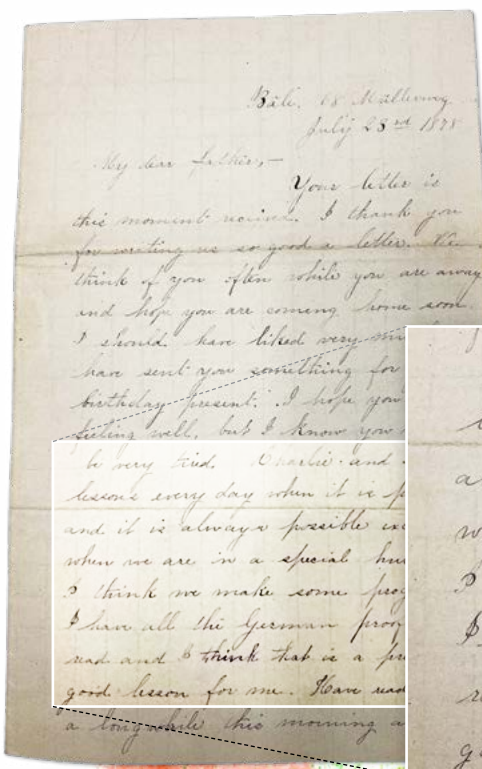
“I’ve gathered many historical resources for the church through the years,” Burt says, “but this was the most significant collection I’d ever seen.”

I asked Burt several questions about the Andrews/Spicer collection from his perspective as a church historian.

Why do you think this collection is so significant?

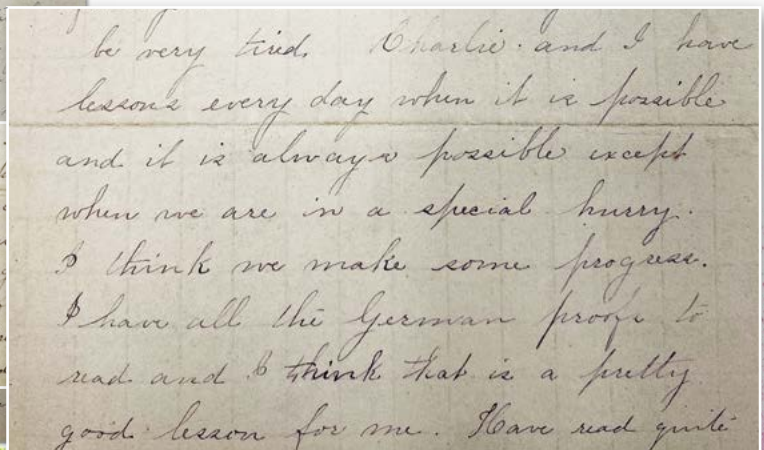
For many reasons. It contains many remarkable original letters from J. N. Andrews and others. Especially important are the letters Mary Andrews wrote to her father on March 8, 1876, and July 23, 1878, and to her grandmother on

June 30, 1878. We knew about Mary’s role in mission, but these letters reveal her profound involvement, the influence she had on the work in Europe, and the respect people had for her. Before, most of what we knew about Mary was second-hand. Here we have details about her life written by her own hand.



Charlie and I have [language] lessons every day when it is possible . . . I have all of the German proofs to read and I think that is a pretty good lesson for me.

Excerpted from Mary’s July 23, 1878, letter to her father. Original spelling and punctuation are preserved in all quoted correspondence.



Laurie Falvo,
Office of Adventist
Mission

get them back. We have all been sending out papers to any address we are able to find. We send out two papers and then write a card and ask them how they like it and if they wish to continue it. Last night I got my first letter in reply to a card I had written. It was from a gentleman in Belgium. He addressed me as "Very honored Sir" and said

to Doctor Ribbin in Italy twice and it takes a long while to get them back. We have all been sending out papers to any address we are able to find. We send out two papers and then write a card and ask them how they like it and if they wish to continue it. Last night I got my first letter in reply to a card I had written. It was from a gentleman in Belgium. He addressed me as "Very honored Sir" and said how glad he was to see the papers that he liked it very much and and wished me to continue to send it. He especially liked the temperance articles, and sent me some of his own works on the same subject.

We are having the greatest

We have all been sending out papers to any address we are able to find. We send only two papers and then write a card and ask them how they like it and if they wish to continue it. Last night I got my first letter in reply to a card I had written. It was from a gentleman in Belgium. He addressed me as "Very honored Sir."

Excerpted from Mary's June 30, 1878, letter to her grandmother, Sarah Andrews.

Dear afflicted brother Andrews
 We deeply sympathize with you in your great sorrow. But we sorrow not as those who have no hope.

The Lord loves you, my dear brother, He loves you. The chosen laws shall depart, and the

save him then to spare the things of gold with jewels and the jewels of righteous men.

Well dear brother I will not be by your side and forever, & better day is coming Precious to the faithful ones, Jesus loves you even you. In my last vision I saw you with head bowed down and mourning as you followed Mary to her last home in this world. Then I saw the Lord looking lovingly upon you. Next I saw the Life Giver come and your wife and children come forth from their graves clothed with immortal splendor.

Look at the things which are made of clay, they shall be dead again, when they shall be death no more, My God bless and preserve you

Then there is the letter by Ellen White to J. N. Andrews written in 1878 after Mary's death. She writes,

"Dear afflicted brother Andrews, we deeply sympathize with you in your great sorrow. But we sorrow not as those who have no hope. . . . The Lord loves you, my dear brother, He loves you. . . . A better day is coming. . . . In my last vision . . . I saw the Lord looking lovingly upon you. I saw the Life Giver come and your wife and children come from their graves clothed in immortal splendor."

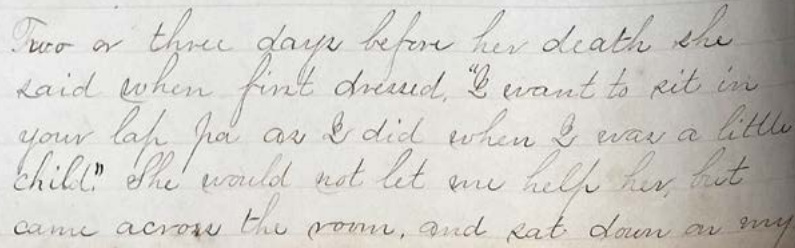
Now and forever, & better day is coming Precious to the faithful ones, Jesus loves you even you. In my last vision I saw you with head bowed down and mourning as you followed Mary to her last home in this world. Then I saw the Lord looking lovingly upon you. Next I saw the Life Giver come and your wife and children come forth from their graves clothed with immortal splendor.

Finally, there is the letter Andrews wrote to his son, Charles, while Mary was dying. It's filled with touching experiences he shared with her. For example, he writes,

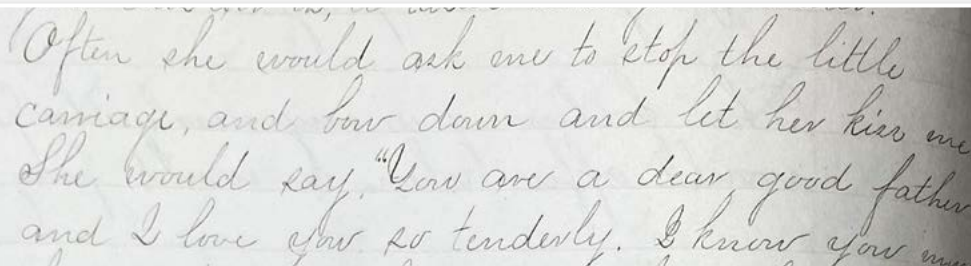
“Two or three days before her death she said, ‘I want to sit in your lap Pa as I did when I was a little child.’ [She] came across the room, and sat down on my lap and put her arms around my neck.”

He also wrote,

“When I wheeled her out doors . . . often she would ask me to stop the little carriage, and bow down and let her kiss me. She would say, ‘You are a dear good father and I love you so tenderly.’”



Two or three days before her death she said when first dressed, "I want to sit in your lap Pa as I did when I was a little child." She would not let me help her, but came across the room, and sat down on my lap.



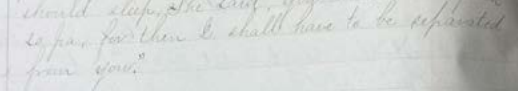
Often she would ask me to stop the little carriage, and bow down and let her kiss me. She would say, "You are a dear good father and I love you so tenderly. I know you will be very kind to wheel me so long, but I do enjoy it."

Why is this collection important to the church?

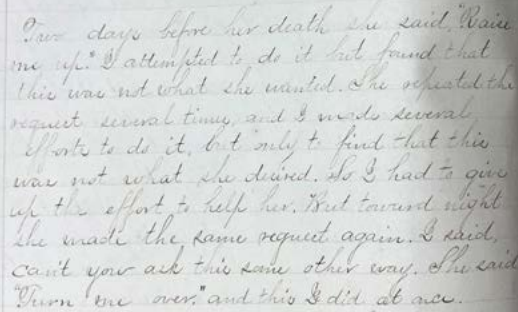
It seems to me that this precious heritage of faith opens a window to the early mission work of the church and the history of God's leading in this movement. It was like it had been kept in a time capsule all these years and, finally, it was coming to light.

What is your hope in sharing this collection with the world church?

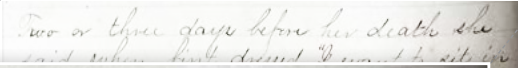
Many of us don't have the passion for the work of God in these last days that our early pioneers had. I felt that if we saw their deep love, commitment, and self-sacrifice for what they called, "God's dear cause," if we could see their dependence on God and God's tender care and attention to His children, we too would say, "I want to be like that. I want to dedicate my life too." If that happened, it would transform our church. The Holy Spirit could work in ways we can't imagine. We would see new missionaries, new commitments, new sacrifices. So that's my prayer, that's my hope. That we ask God to awaken a fire within us and experience radical dedication to Him.



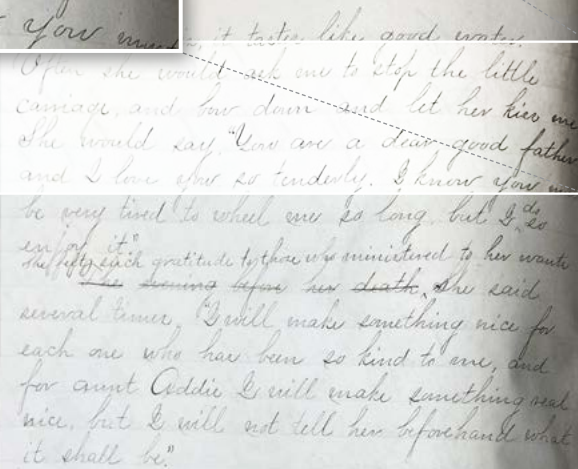
I should sleep, she said, "I want to sit in your lap Pa as I did when I was a little child."



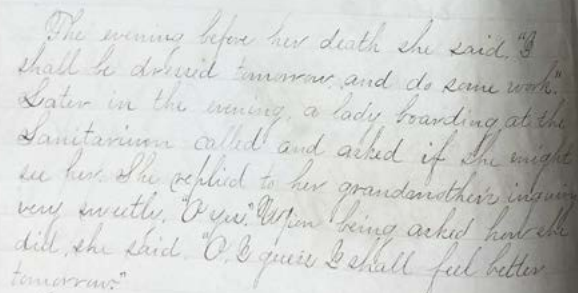
Two days before her death she said, "Raise me up." I attempted to do it but found that this was not what she wanted. She repeated the request several times, and I made several efforts to do it, but only to find that this was not what she desired. So I had to give up the effort to help her. But toward night she made the same request again. I said, "Can't you ask this some other way." She said, "Turn me over," and this I did at once.



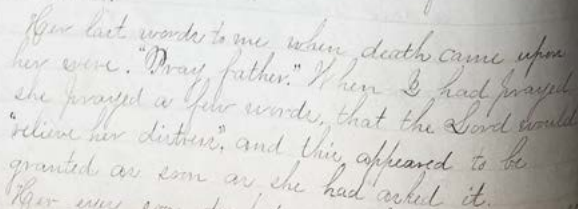
Two or three days before her death she said when first dressed, "I want to sit in your lap Pa as I did when I was a little child."



Often she would ask me to stop the little carriage, and bow down and let her kiss me. She would say, "You are a dear good father and I love you so tenderly. I know you will be very kind to wheel me so long, but I do enjoy it."



The evening before her death she said, "I shall be deposed tomorrow, and do some work." Later in the evening, a lady boarding at the Sanitarium called and asked if she might see her. She replied to her grandmother's inquiry very sweetly, "Yes." Upon being asked how she did, she said, "O, I guess I shall feel better tomorrow."



Her last words to me when death came upon her were, "Dear father." When I had prayed she prayed a few words, that the Lord would "relieve her distress", and this appeared to be granted as soon as she had asked it.

Ferdinand and Ana Stahl

First Adventist Missionaries to Bolivia and Peru



Ferdinand and Ana Stahl
General Conference of Seventh-day Adventists Archives



South America

Ferdinand Stahl (1874-1950) and his wife, Ana (1870-1968), served as missionaries for 30 years among the indigenous people in Bolivia and Peru, founding many chapels, clinics, and schools.

They met at a restaurant in Milwaukee, Wisconsin, where Ana was a waitress and Ferdinand was a store manager who ate there frequently. They married in 1894, began Bible studies in 1900, and were baptized in 1901. They both took a nursing course in preparation for a life of mission service.

On February 4, 1909, Ferdinand wrote a letter to Ellen White, expressing his and his wife's willingness to give up everything to be ready to go where God called them. Ellen White's response was that they should attend that year's General Conference Session to offer their services to the brethren.

Ferdinand and Ana submitted their plans to the Lord and traveled to the meetings with their two children and seven trunks. While there, they accepted a call to South America. Then they departed directly for Bolivia at their own expense to assist the mission in La Paz on the shores of Lake Titicaca where they would minister to the Andean Indians. The next year Ferdinand became mission director.

The Stahls were versatile missionaries not only providing medical care and teaching people how to prevent disease, but also giving advice on the best agricultural and sanitation practices, obtaining government aid, mediating conflicts, and establishing a network of mission stations with their own schools and churches. Initially, the Stahls faced opposition, but as they continued to treat the sick, the people began to appreciate their ministry.

In September 1910, Ferdinand accompanied the Peru Mission president, Alvin Nathan Allen, to the home of an Aymaran Indian named Manuel Camacho. Camacho lived in Platería, a district in Puno, Peru, located on the opposite side of Bolivia on Lake Titicaca. Camacho had gathered many of his neighbors, and on that occasion, Pastor Allen baptized fifteen people, including Camacho.

As Stahl and Allen left the village, more than a hundred villagers, many with tear-stained faces, accompanied them for some three miles,

requesting that the men return soon. This touched Ferdinand's heart, and he asked the board of directors of the South American Union Mission to exempt him from his presidential position in Bolivia so he could live among his new friends. From 1911 to 1918, the Stahls ministered in the Puno highlands of Peru.

During the Stahl's first Sabbath in Platería, an additional 29 believers were baptized, and a church was organized. Stahl was chosen as the elder and Camacho as a deacon.

At the end of his stay in Puno in 1918, Ferdinand attended a General Conference session in San Francisco, California, where he reported the baptism of 500 believers in one year, a membership of 2,075 people in the highlands, and the operation of 46 missionary schools of which 45 were directed by teachers trained in Platería. Unfortunately, even though Ferdinand was the first president of the Lake Titicaca Mission, the Stahls had to leave Puno for health reasons.

After the session, the Stahls worked in Lima, the capital of Peru. In 1922, they moved to Brow Forest in Central Peru, where they created the Metrado Mission Station among others. Then they moved to Iquitos near the Amazon River.

The work of the Stahls in the Peruvian jungle represented an effort in the areas of health, education, and above all, spiritual hope, which were shared through their lives and preaching. In 1939, the Stahls were persuaded to leave the mission field and retire in the United States.



Gluder Quispe
pastors the Forest
Grove church
in the Oregon
Conference.



Michael W. Campbell
is the director of
Archives, Statistics,
and Research
for the North
American Division.

“May the Spirit of God impel many young men and women to abandon their worldly ambitions and consecrate their lives to God, going to these needy fields, among people who have never heard the beautiful story of the cross. May the Lord move those who cannot go, to give generously the resources entrusted to them, so that the work of the gospel may progress”

—Ferdinand Stahl, *In the Country of the Incas*, 1919.

Abram La Rue

First missionary to China



A sketch of Abram La Rue by
Russell Harlan, son of Harriet
Andrews Harlan who was
the daughter of Charles and
Marie Andrews
*Encyclopedia of
Seventh-day Adventists*



China

Abram La Rue was a mariner, gold prospector, colporteur, and missionary who pioneered the Adventist work in Asia. Not much is known of his childhood. He was born in New Jersey, United States, on November 25, 1822, and was the only member of a large family of French immigrant farmers known to survive.

La Rue traveled the world as a seaman until he was about 50. Then he went to Idaho and California to mine gold. He amassed a considerable fortune, but a raging fire reduced it to ashes. This loss created an existential crisis for La Rue. In 1873, he became a Christian and moved to the mountains of northern California, where he worked as a woodcutter and shepherd.

La Rue hadn't been there long when a Seventh-day Adventist colporteur left some tracts with a local preacher. The recipient wanted nothing to do with Adventism, so his wife passed the literature on to La Rue. La Rue studied the Advent message, accepted it, and spent the next eight years sharing it with others in his community.

In 1876, a teacher named W. C. Grainger moved into the region. La Rue shared literature with Grainger and he became a Seventh-day Adventist. Later, Grainger, then president of Healdsburg College (Pacific Union College) encouraged La Rue to attend a Bible study course at the school. La Rue enrolled at the age of 60. He loved the Advent message, and his passion to share it with Asia, especially China, burned like fire in his bones.

La Rue asked church leaders to send him as a missionary to China, but the Foreign Mission Board didn't have enough money to do so. Concerned about him traveling so far and having to learn a difficult language at his age, they suggested he instead go as a self-supporting missionary to a Pacific island.

La Rue followed their counsel and went to the Sandwich Islands (Hawaii), then an independent kingdom, on August 28, 1884. He supported himself by selling Adventist literature and health food. By 1885, 13 people were ready for baptism.

In October 1886, La Rue traveled to San Francisco to attend the California camp meeting. There he restocked his supplies of literature and health food and asked again, unsuccessfully, that the church send him to Asia.

While La Rue distributed literature in the port, a sea captain offered him a free trip to Hong Kong. La Rue gladly accepted, and on March 21, 1888, the 66-year-old boarded the *Velocity*. When asked about his experiences with

the Foreign Mission Board relating to his being in Hong Kong, La Rue would say jovially, "I have just kept within the borders of my commission."

The strategic significance of Hong Kong made it particularly influential for sharing Adventist literature. La Rue's primary work was to reach people who passed through the port, especially those who spoke English. He shared literature with ship captains and their crews and asked them to distribute tracts when they reached their destinations. The work was difficult and initially yielded little fruit, but La Rue wasn't discouraged. He wrote, "I suppose that Hong Kong is one of the hardest places in the world in which to accomplish anything with the third angel's message." Then added "... The seed is being sown all over the Orient, and the Lord will take good care of the results."

La Rue accompanied captains to several destinations throughout Asia, including Shanghai and Guangzhou in mainland China, sharing literature wherever he went. Although he never learned Mandarin, he had tracts translated to share with the Chinese.

In 1889, La Rue visited Japan. Stirred by seeing thousands without knowledge of Jesus, he arranged for the first Adventist literature to be translated into their language. He also shared the desperate need for missionaries with his friend Grainger from Healdsburg College. Grainger himself became a pioneer missionary to Japan.

Aging and in declining health, La Rue requested missionaries to carry on his work. In 1901 he wrote: "I am very sorry that I have to give up the ship work, but I am so nearly worn out that I am obliged to do it." In response, the church sent J. N. and Emma Anderson and Emma's sister Ida Thompson. They were the first commissioned missionaries to China.

La Rue died in Hong Kong on April 26, 1903. After his death, missionary John E. Fulton recalled that "Brother La Rue never was known as a great preacher or a great administrator or a great leader in any other sense other than that he was a great follower of the Master, but he left his influence in the hearts of men."

Although La Rue went to China as a self-supporting missionary, the church embraced him as their own. Its statistical reports from the 1890s regularly state that they had one missionary in China. Ever the visionary, La Rue saw opportunity for Adventist mission and seized it. He loved his church and longed for missionaries to claim Asia for Jesus. He went alone and paved the way for others to follow.



Michael W. Campbell

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George and Mary-Ann Keough

George and Mary-Ann
Keough, circa 1906
General Conference Archives

The Power of Real Christianity

The Seventh-day Adventist Church's first missionaries arrived in Egypt in 1899, but they had little success. By the autumn of 1908, there were 10 Adventists in Egypt and three of them were missionaries. Then George and Mary-Ann Keough arrived.

George and Mary-Ann Keough

George was born in Scotland and raised in Northern Ireland. Mary-Ann was from Yorkshire. Both regions are known for producing strong-minded, stubborn people, qualities the Keoughs would surely need!

Keough quickly grasped that Adventist mission work in Egypt “was only for expatriates with no influence on the local people.” On arriving he was told not to learn Arabic—that there was no point—that local people couldn't be won. Keough did learn Arabic, though, and was able to speak and write it fluently. He also learned the form of Arabic spoken by the *fellahin*, the rural peasants who made up 90 percent of Egypt's population.

Fervently desiring to find a way to connect with the fellahin, the Keoughs left Cairo in 1911 and moved 250 miles up the Nile to Asyut in rural Upper Egypt. This brought them closer to ordinary Egyptian peasants, as opposed to the elites in Cairo. Because Asyut lacked archaeological remains, Europeans rarely visited the region. The Keoughs were exceptionally isolated.

Reaching Out

Evangelistic opportunities were still limited, however. Proselytizing Muslims was against the law, while witnessing to native Coptic Christians was difficult because of their tightly knit communities. In 1912, however, God intervened. Keough was contacted by Yacoub Bishai Yacoub, an important figure in his village of Beni Adi and a Christian.

Convicted by the fourth commandment, Yacoub and his family had started keeping the seventh-day Sabbath. Hearing of a European doing likewise, he wrote to Keough, asking him to visit Beni Adi. Soon, Keough baptized Yacoub and his son. Thereafter, Keough had on his side a patriarch with authority over his extended family and status in the wider community. Between November 1912 and May 1913, Keough baptized 18 men and seven women, more than doubling the entire membership in Egypt.

Keough utilized the kinship networks of those whom he had baptized and began working around Beni Adi. Another 16 people were baptized by 1917. Churches were organized in the villages of Beni Adi, Beni Shaaran, Masarah and Tatalya, and in the city of Asyut.

These numbers of baptisms in the Middle East might seem insignificant, but they were unprecedented at the time and have been rarely equaled since. How did they happen?

Incarnational Ministry

George Keough tried to embody Christ to people who were deeply suspicious of his teachings. He had an extraordinary ability to make friends, partly because, for George, friendship was not a tactic. People could sense that he was for real.

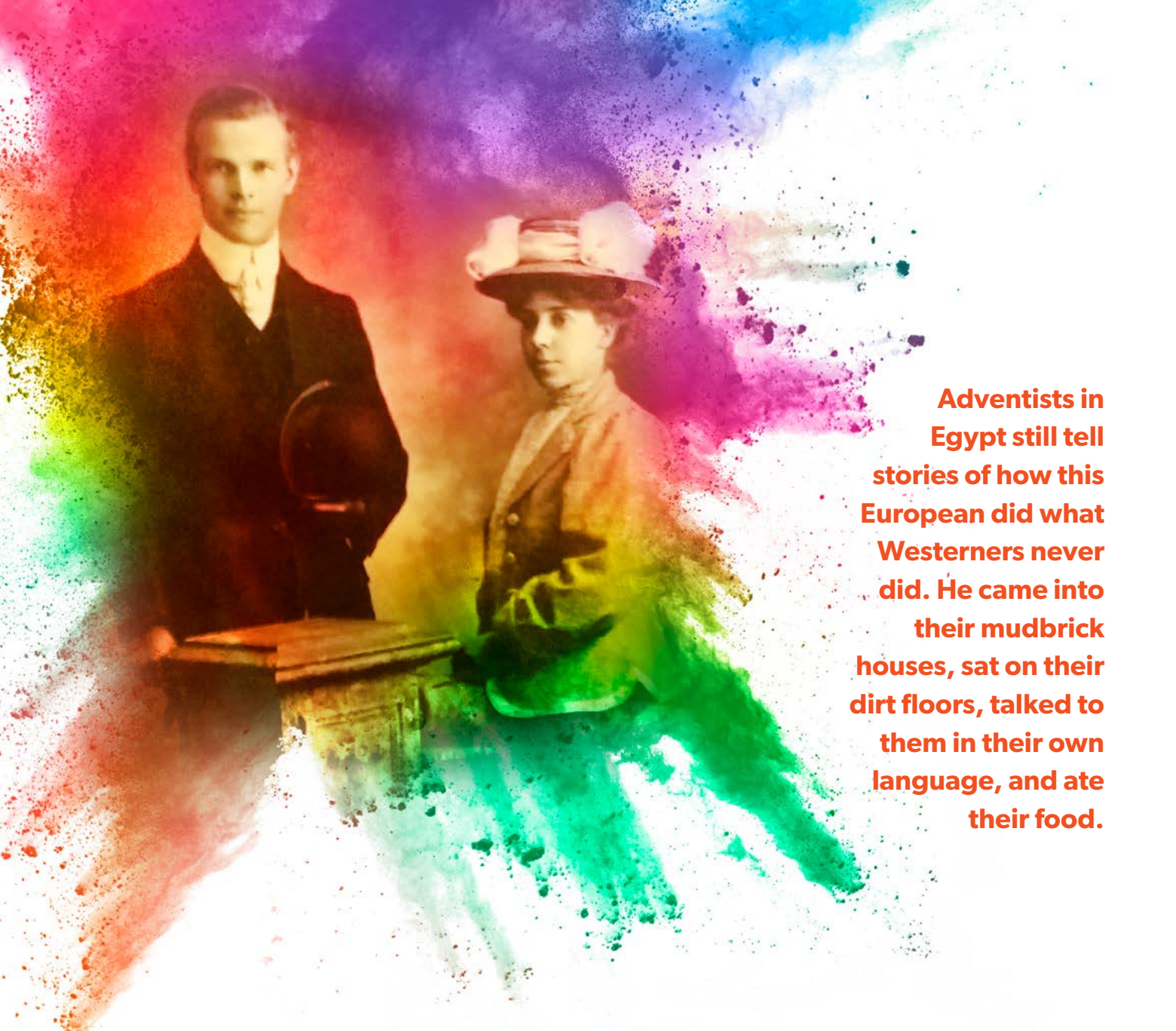
Today, Adventist believers in Beni Adi still tell the stories handed down from a hundred years ago of how this European did what Westerners never did. He came into their mudbrick houses, sat on their dirt floors, talked to them in their own language—and ate their food.

In Middle Eastern culture, it's an unforgivable sin not to be hospitable. Many of George's hosts were poor and sometimes offered him unappetizing food, including *mish*. Made by fermenting salty cheese, it had a strong flavor, and, around Asyut at least, a reputation for being worm-ridden. A family in Tatalya treasures the tale of how



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Adventists in Egypt still tell stories of how this European did what Westerners never did. He came into their mudbrick houses, sat on their dirt floors, talked to them in their own language, and ate their food.

Keough ate *mish* with their grandparents and great-grandparents—despite the worms they all saw in it.

By eating whatever the Egyptians put in front of him, George honored their hospitality. By sitting with them, he won their affection. He even moved his family, including a young son and baby girl, into Beni Adi and became part of their community.

Adapting to Context

George Keough not only spoke to people in their own tongue; he also spoke and wrote it so well that he successfully contextualized Bible stories and Seventh-day Adventist beliefs in

ways that made them both comprehensible and faithful to the original. He made Seventh-day Adventist Christianity authentic to the Egyptian context. As a result, converts didn't make themselves completely alien to their culture but continued in it. They were therefore able to remain in their villages, rather than being driven out; and they were also thus better equipped to witness to the members of their communities. As a result, Upper Egypt has always been where the Seventh-day Adventist Church is strongest in Egypt.

In 2012, an elder of the Beni Adi church shared with me what his uncle had told him: "In Keough the people saw the real Christianity, not just claiming about Christianity."



South Pacific

Dedicatory prayer for missionary ship *Pitcairn*, 1890, Oakland, California
Center for Adventist Research

John and Hannah Tay

Pioneers to the South Pacific



Herbert Ford

is the director of the Pitcairn Islands Study Center, a research/museum facility on the campus of Pacific Union College in Angwin, California, USA.

In 1876, two Seventh-day Adventist clergymen in California, John Loughborough and James White, learned the fascinating story of the mutiny on the British ship *HMS Bounty* and that some of the mutineers' descendants were living on a small island in the South Pacific called Pitcairn. Determined to share their faith with the islanders, the ministers prepared a box filled with literature and took it to the San Francisco waterfront where a ship captain agreed to take it to Pitcairn.

In the early 1800s, John Adams, the only surviving mutineer on Pitcairn, had introduced the Pitcairn islanders to Christianity through a Bible and a Church of England prayer book.

The Adventist literature sent by Loughborough and White in 1876 drew some attention from the islanders, but they continued to practice their Anglican faith. A decade later, that would change.

In 1886, John I. Tay, a retired seaman and Seventh-day Adventist layman living in Oakland, California, journeyed to Pitcairn. For five weeks, he studied the principles of Adventism with the islanders, and most embraced it. He was pleased when they requested baptism, but because he wasn't an ordained minister, he couldn't perform the rite. He promised to return with a minister who could fulfill their wishes.

Back in the United States, Tay appealed to church leaders to begin spreading the Adventist faith throughout the Pacific islands. One attempt to do this in the late 1880s failed because of the mysterious disappearance at sea of the Adventist missionary ship *Phoebe Chapman*. But, in a successful second attempt, the church commissioned a missionary ship, aptly named the *Pitcairn*, to be built at a shipyard in California. Adventist children in Sabbath Schools throughout the United States contributed money for the ship's construction that they had earned by shining shoes, doing yard work, and other such jobs.

On October 20, 1890, the *Pitcairn* sailed from Oakland, California, under Captain Joseph Marsh. The crew included a first mate, three sailors, a cook, and cabin attendant. Also aboard were three missionary couples: Edward H. and Ida Gates, Albert and Hattie Read, and John and Hannah Tay. Soon after their arrival on November 25, 82 Pitcairn islanders were baptized, and a church was established on the island.

When the missionary ship departed Pitcairn in December 1890 to visit other islands, three newly baptized Pitcairners were aboard. At their request, they would assist the missionaries in their ministry. The Tays served in Fiji, a group of islands where cannibalism had prevailed and Christians had suffered martyrdom.

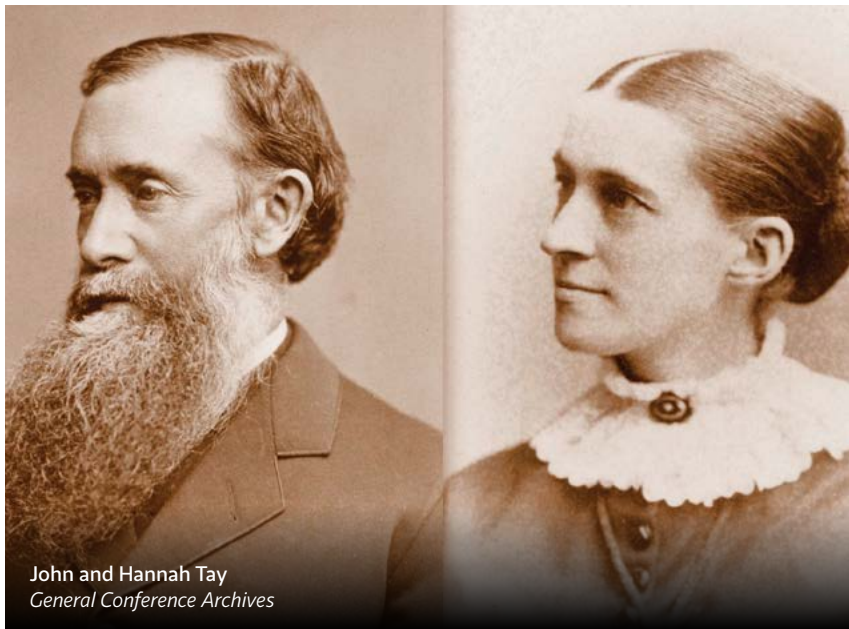
Sadly, Tay, the initiator of the whole Pitcairn enterprise, died from influenza on January 8, 1892, at the age of 61. Hannah returned to America where she died at the age of 79.

The *Pitcairn* made six voyages during its 10-year period of missionary service. By 1899, Australasian missionaries were being trained at Avondale school in Cooranbong, Australia, and the service of American missionaries was

phased out. Not long after the *Pitcairn* returned to San Francisco from its sixth voyage, it was sold for commercial purposes early in 1900.

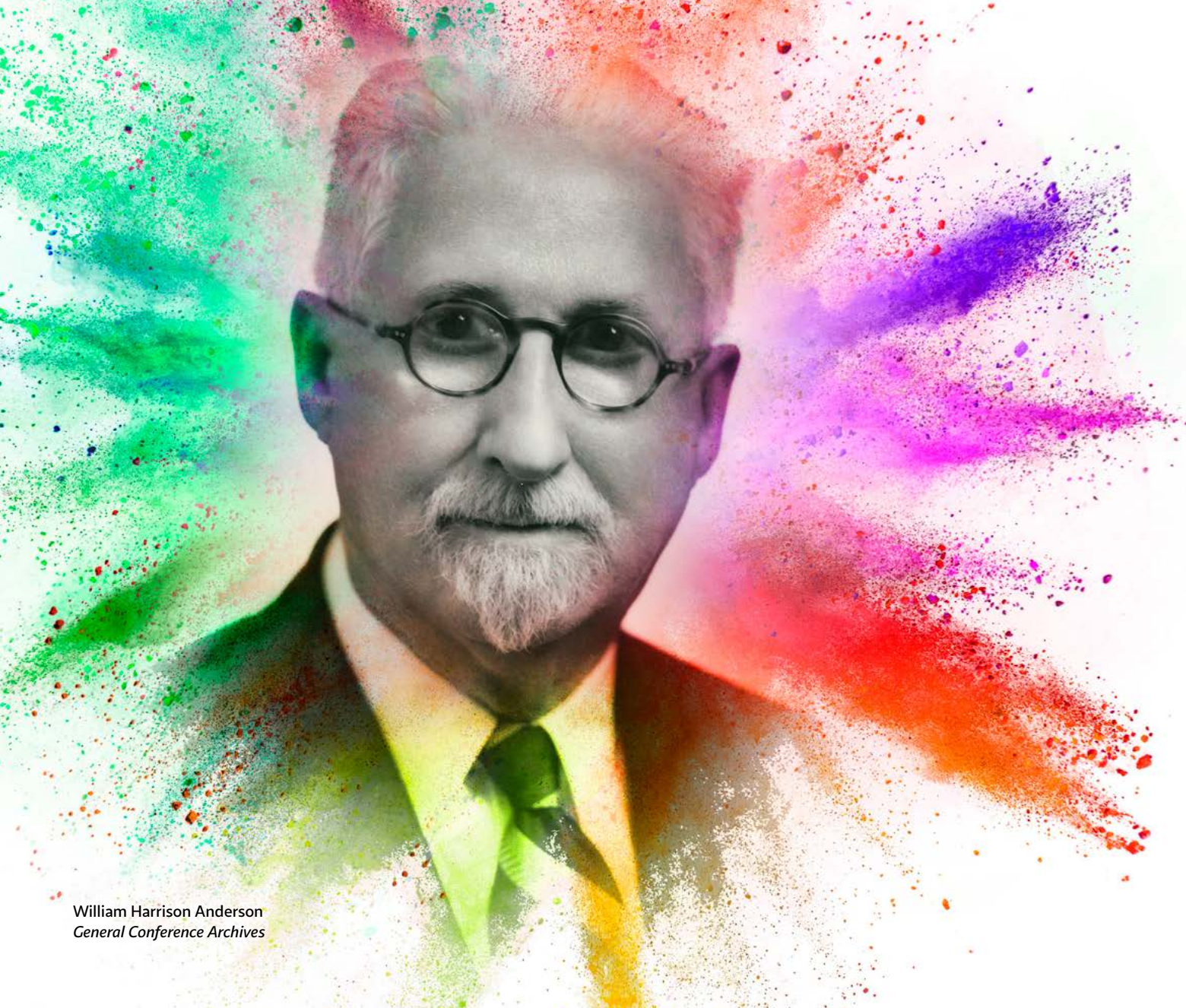


Missionaries on *Pitcairn* voyage, 1890. Seated, from left: Ida and Edward Gates and Hattie and Albert Read. Standing: Hannah and John Tay
General Conference Archives



John and Hannah Tay
General Conference Archives

The *Pitcairn* was built with the first mission offerings dedicated to a specific project in the Adventist Church. Adults and children alike worked for six months to raise the required funds.



William Harrison Anderson
General Conference Archives

William Harrison Anderson

Pioneer missionary to southern Africa

In 1895, William Harrison Anderson and his wife, Nora, were among the first missionaries the Seventh-day Adventist Foreign Mission Board called to found Matabele Mission (Solusi) in Southern Rhodesia (Zimbabwe). It was located on 12,000 acres of land granted to the church by Cecil Rhodes, head of the British South Africa Company, from the large swathe of Southern Africa the company had brought under its control. Previously, Adventist mission in Africa had been directed to white settlers. The establishment of Solusi Mission marked the beginning of work among the non-Christian, indigenous people.

The Andersons, along with George and Mary Tripp and their son, George, sailed from New York, United States, and were joined in Cape Town, South Africa, by Dr. A. S. Carmichael.



Southern Africa



Ron Reese

teaches grades 5-8 at Brentwood Adventist Christian School in Bismarck, North Dakota. He has authored more than 200 stories and articles for Adventist publications, including biographical articles on missionaries Fernando and Ana Stahl, Anna Knight, and J. N. Loughborough.



Douglas Morgan

served on the faculties of Washington Adventist University in Takoma Park, Maryland, and Southern Adventist University in Collegedale, Tennessee. His publications include *Adventism and the American Republic* and *Lewis C. Sheafe: Apostle to Black America*.

From there, the group journeyed northward by rail to the mission station. When they reached the end of the line, they traveled another seven weeks by ox-drawn covered wagons.

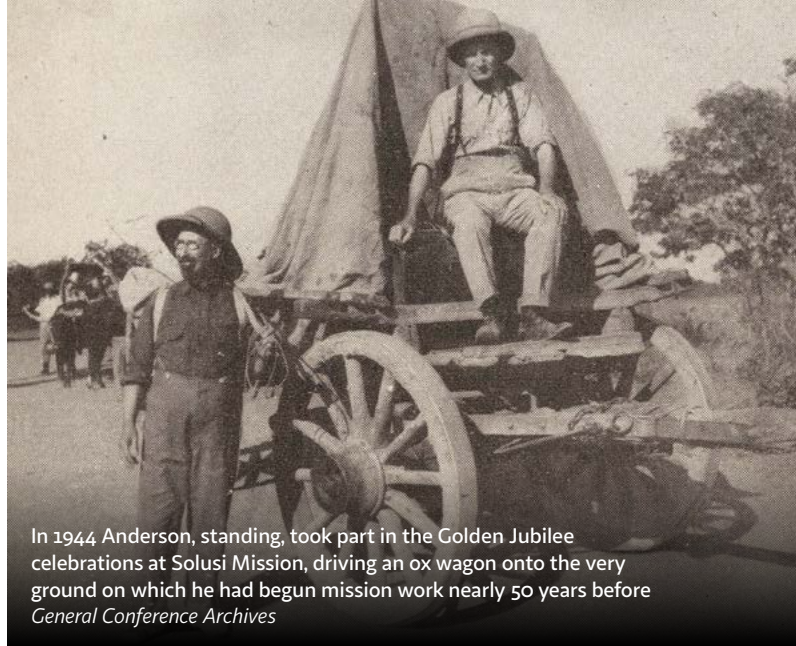
A struggle for survival dominated their early years at Solusi. Torrential rains thwarted efforts to raise buildings. The Matabele rebellion against colonial rule brought the station under siege, necessitating risky night-time ventures by Anderson and Tripp to obtain supplies. Malaria killed Dr. Carmichael and George Tripp and his 12-year-old son.

When a group of missionaries arrived in 1899, malaria struck them as well. By 1901, all had either lost their lives, become disabled, or been driven away by the disease. Anderson alone had full responsibility for the mission, including the management of its farm and school.

In 1903, Anderson set out in search of prospective sites for mission stations. He journeyed northward into present-day Zambia, traveling 1,000 miles in four months on foot. He faced many perils, including a bout of dysentery that nearly killed him. Tensions between the Africans and colonial authorities remained a potential source for violent conflict. The authorities recommended that Anderson visit Chief Monze of the Batonga tribe, who had led an uprising a year before, and report any suspicious activity. Anderson visited Monze, but only to request land for a mission station. Though Monze had previously resisted Christian missions, he provided Anderson with a site perfectly suited for a mission station and industrial school. Anderson called it Rusangu.

In 1904, Anderson received news that his father had died. Granted a year-long furlough, he returned to the United States, where he spoke at various Adventist gatherings, rousing support for the work in Africa. He became known as one of Adventism's best-known promoters of world mission.

When Anderson returned to Rusangu in 1905, he envisioned devoting two years to learning the local language and building the mission. Within a month, though, 40 young Africans arrived, pleading for an education. Anderson did his best to offer them basic instruction while overseeing the development of the buildings and farm. Rusangu became the center of a satellite system of self-supporting schools and produced many entrepreneurial farmers.



In 1944 Anderson, standing, took part in the Golden Jubilee celebrations at Solusi Mission, driving an ox wagon onto the very ground on which he had begun mission work nearly 50 years before
General Conference Archives

Anderson lost his wife, Nora, to black-water fever in 1908 and married Mary Elizabeth Perin in 1910. He served for 12 years as director of Rusangu Mission and then pioneered mission work in current-day Botswana until 1924. From 1924 to 1933, he was superintendent of the Angola Union Mission.

In 1934, Anderson began his final decade of mission work, serving as field secretary for the Southern Africa Division. This role, which involved opening new mission stations, teaching and encouraging church workers, advising new missionary recruits, and raising money, seems a fitting capstone to 50 years of ministry devoted entirely to the people of southern Africa.

“I have given my money, my strength, my wife, and I intend to give the rest of my poor self to finish the work God has given me to do.”

So wrote missionary William Harrison Anderson in the final chapter of his book, *On the Trail of Livingstone*.

“We aim at nothing less than the whole world,”

A. G. Daniells, “President’s Address,” 39th GC Session in 1918; in *Review and Herald*, 95, no. 14 (April 4, 1918), 6-7.

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